



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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS Associate Editor.

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## WILMINGTON, DELAWARE, SATURDAY, FEBRUARY 18, 1888.

ONE DOLLAR A YEAR. SINGLE NOS. 3 Cents.

#### MY CHOICE.

If all Love's gifts of grace or power Lay spread before my choice this hour, What would I claim as life's best dower, Dear Lord, how should I know?

Unfailing love from sun to sun? Unfailing wealth, in honor won? Unfailing health—all gifts in one? Nay; all of these may go.

For love that comes our lives to bless May evermore be counted less, In grace and might and tenderness, Than gifts that from us flow.

And health, the tender soul may drain Of grace to share the sufferer's pain; And strength is weakness, power is vain, That soothes no human woe.

And wealth of treasure, land or gold, Is only sweet to have and hold, When streams of mercies manifold In ceaseless gifts o'erflow.

So, from the dazzling, tempting three, How can I choose? Choose Thou for me; Give, or withhold; but let me be Content God's will to know.

Give love until I love outpour; Give pain till those whose hearts are sore May feel for them I suffer more Than for my own small woe.

Give wealth, but not for selfish greed, But for the sad world's pain and need; Give Thou Thyself; then, rich indeed,

All else may come or go

Mary L. Dickinson, in Congregationalist.

#### Bishop Taylor's Missions.

Bishop Taylor is confessedly the greatest missionary of the age and, if we take into consideration the extent of his travels and the wide range of his operations, perhaps the greatest missionary of any age. His field has been world-wide, and his work only limited by the fact, that he is human and not divine. California, Australia, South Africa, India, South and Central America, as well as his present field, equatorial Africa, have felt the tread of his feet as a messenger of Jesus, heard his voice as an ambassador of heaven, and felt his influence, as a legate of the skies. True, he has not always moved along given lines, or followed in the ecclesiastical ruts of the past. His movements have been those of the irregular comet, rather than of the unvarying planet. But at all times and everywhere, Wm. Taylor has been a Methodist of the best type, has preached only the doctrines of Methodism, has gone in for the salvation of the people on Methodistic lines, and wherever he has organized societies, he has organized them as Methodist societies, and with the view of making them a part of the great Methodist Episcopal Church, of which he has long been an approved member, and an honored minister. Hence, in his operations he has differed from others, only in their extent, going to the regions beyond the ordinary limits reached by the Church, and in the fact that as far as possible he has sought to put his societies on a selfsupporting basis, and thus save the Missionary Society the expense of carrying them, in whole or in part. In this, of course, he has been peculiar, and by his peculiarity has incurred the displeasure of those, who insist on every thing being done by rule, and who, apparently, would rather see the heathen remain without churches, unless they can be established in accordance with the old regime. \* \* \* \* \* \*

We think it unfortunate that Bishop Taylor is obliged to work through an organization outside of the regular Missionary Society. He needs money to send his missionaries to their different fields of operation, and to aid them in securing houses to live in; and this he must have from some source. But as it or nearly so. And what of it? Is not would be impracticable for him to come that the case of thousands in this coununder the control, at present, of a board try? And shall not the poor have the other power on earth can."

of managers thousands of miles away from his field of operations, so as to receive help from the Missionary Society, he is obliged to seek it through a judicious "Transit Fund Committee."

But this state of things need not continue, and should not beyond the coming session of the General Conference. The same authority that made the Missionary Society, and that makes bishops, and secretaries and editors, made Wm. Taylor a Missionary Bishop, and sent him into the "Dark Continent," not to establish "Taylor Missions," but to establish missions of the Methodist Episcopal Church, as veritable as those established by the officers of the Missionary Board Bishop Taylor ought to have a part of the funds of the Missionary Society, to use in establishing his so-called self-supporting missions. And if the rules of the society will not allow this, then those rules should be changed, so as to meet the case. And if this cannot be done, then another society should be legalized by the Church for the support of this special work, just as the Woman's Foreign, and Home Missionary Societies have been legalized and brought into harmony with the parent board, though each have their separate and independent managers and officers.

Something must be done to relieve the work in Central Africa, or it will be crippled there for the next half century as it has been in Liberia. Something must be done, too, to save the Church at home from divisions and dissensions which will cripple its benevolences and dwarf its moral power in the world.

All prejudices against the peculiarities of Bishop Taylor's work should be thrown to the winds, and our wise men should set themselves to work without delay, to devise a plan by which all the discordant elements may be harmonized, and the work carried forward with success, either in the ordinary way, or on Bishop Taylor's self supporting plan, or both.—Philadelphia Methodist.

# A Returned Missionary Replies to the Returned Cook.

(Mr. B. S. Taylor, a returned missionary of the William Taylor Band, makes some reply in the Christian Witness to Waller's criminations, a part of which we quote. The gun shoots well, even if it kicks a little .- Ed. Baltimore Methodist.)

"They assert, (Mr. and Mrs. Waller), that the missionary work amounts to nothing." Of course not! Why should it? What else could they expect, as the advance party, the pioneers, into the Congo region. Of course "the work amounts to nothing," until some work is done that amounts to something. Brother and Sister Waller were in the first party to ascend the Congo to Stanley Pool. Did they expect to find that those old, cannibal, African kings had churches and parsonages built, with waterworks and electric lights, and telephones, anxiously standing in the door holding out its key to the expectant missionary? Well, well, brother, no wonder you were dissapointed. You struck the wrong valley sure enough. That kind of heathen dwell not in the Congo, but the Hudson Valley.

"The struggle for existence is all one can attend to!" Very true, perhaps,

Gospel preached to them? Is there no longer the Pentecostal spirit of "Acts," in the Christian Church to day?

Peter & Co. "sold all their posessions!" Peter had a "pleasant and cosy little home," beside the lake (Galilee), too, but he sold out and went into the self supporting kind of missions, and preached all over Asia, Bithynia, etc.; another went to Africa, and the ugly old heathen finally hung him, and others they killed in various ways! But they never came back, to grumble at the committee. One Saul of Tarsus made tents by day and preached by night. He found, wherever he went, that, "the missionary work had amounted to nothing," and the "struggle for existence," in the sea, among cannibals, among false brethren, etc., was "all he could attend to." And yet he never drew a dollar of missionary money, "built on no other man's foundation," paid his own way, and "preached the Gospel without charge." And if history is not utterly false, he did do some valnable mission work "in the regions beyond." He did plant some successful self-supporting churches in Ephesus, Corinth, Gallatia, Thessalonica, Rome, etc., etc. And in prison, a few days before those old heathen cut his head off, he exults in the fact that he had "finished his course, fought the good fight, and henceforth there was laid up a crown for him, which Christ would give him in that day." He did not come back from his vast mission tours, to growl at the Jerusalem council, who set him apart, and sent him out on the "root hog or die" principle. Would to God more such Pauline kind of missionaries were sent out by the Holy Ghost! Brethren! if you feel called by a \$1,500 salary, church and parsonage furnished, servants and other perquisites, don't apply to William Taylor's committee. You are not the kind he wants. If you feel called by the Holy Ghost, to go and toil, at whatever kind of labor shows itself, to gain support, to farm it to work at a trade, to live and die among the most degraded and ignorant people on the earth, to practice the most exacting labors, to know that your efforts to preach the Gospel to the heathen and board and clothe yourself are not appreciated by a rich and luxurious church at home are derided by the secular press and ridiculed by a large part of the religious press; if you "feel called" to African mission work on that platform, you are the man or woman William Taylor wants. That class finds support. Scores of them are making a success of it, and

would not return for anything. God bless the African band! And may he speedily raise up a multitude of glorious reinforcements to spread the Gospel over Africa. It was exactly on this self-supporting plan," God sent out the first Christian missionaries from Jerusalem. And "on this plan," John Wesley's preachers planted Methodism in America. Neither enterprise ever drew a dollar of mission money, and they were healthy children from the start. It looks to some folks as if Wesley's children had badly degenerated in this respect, from the days of Asbury, Jessie Lee, Strawbridge, Pillmore, and Embury.

William Taylor calls for the old-time stripe; none other need apply; and if the Holy Ghost cannot furnish that kind the market will be dry. Certainly no

Methodist Church Extension, In London.

Just a quarter of a century since, there were only about thirty Methodist chapels, to supply the wants of the entire metropolis of old England. In 1861 there lived a man in London, named Francis Lycett, then a partner in the mercantile firm of Allcroft, Dent & Co., and the said Mr. Lycett, having secured a fortune for himself, and having no children, in the most noble, spontaneous and generous manner, donated \$250,000; of which \$5,000 was to be given to each chapel built within twenty years, which should provide senting accomodation for 1,000 people. That was a princely offer; but this further condition was added to the plan, namely, that the Methodist people in the country, should collect another \$250,000, so as to made a sort of national interest in the scheme. To inaugurate the latter portion of the scheme, a private meeting was held at Brixton, attended by some half dozen men-Rev. Wm. Arthur, Alderman William McArthur, G. D. Waddy, and a few others. The unanimous feeling of that small company was, that they must take hold of this scheme and make it a success, each promising a large donation. Each took an enthusiastic view of the matter, and began to work. At the end of twenty-five years, some sixty six new Methodist churches have been built in London, each to hold 1,000 people; and they are largely free from debt. Thus in a quarter of a century, the thirty chapels have increased to 100, and most of them are in a prosperous condition. G. John Stevenson in Northwestern.

#### Three Delusions.

A friend with whom I was conversing in one of our inquiry meetings lately said to me: "I know that I ought to become a Christian; I fully intend to become one. But O! how I wish it were over with!" I said to her "My friend, suppose you came into a dining-room very hungry, and when you were invited to sit down to a loaded table, would you say, 'I feel half-starved, but I wish I was well through with this business of eating this dinner?" The Lord Jesus has spread for you the amplest provisions of His grace, and says, 'Come, all things are now ready."

Another delusion which rocks thou. sands into a perilous slumber is, that they will yet have abundant chances to secure heaven. "I need be in no hurry; time enough yet." This is the will-o'. further and deeper into the morass of impenitence. Not only in this world will be chances for repentance and securing heaven, but even beyond the grave God's mercy will give them another opportunity. This delusion is in the air, to a degree never known before. The mighty bell which God rings over our heads sounds out the signal "Now" is the day of salvation; but against God's imperative "Now," thousands close their ears and allow the devil to whisper into them his delusive "To-morrow."

Another delusion is, "I am trying to do the best I can," and these very words come from those who refuse to do anything for Christ, or let Him do anything for them. Still another pretext is, "I do not feel, and how can I be saved without feeling?" If by this word "feel" thought is indispensable; but if he lives."

means acute distress, he is denying Christ point-blank, for the Savior never said that feeling is the essential thing. To accept and obey Christ is vital, but these are acts of the conscience and the will, and not matters of emotion.—Dr. T. L. Cuyler.

#### Full of Common People.

A few years ago, a most successful Wesleyan missionary was stationed at a stately old chapel in the west of England. On the first Sunday morning, he found a poor congregation, and instantly decided to mend it. He proposed an outdoor service before the evening service, and, of course, found all the young people ready to follow him. The result was, that in the evening the chapel was full. On the next Sunday night it was crowded. The next day was the quarterly meeting. When the business of this meeting was cleared away, an elderly and very reverend-looking trustee addressed the meeting. He wanted to know whether a new minister had power to do as he liked, in holding out-door services! The old man was profoundly moved. He had attended that chapel for forty years, and for the first time in his life, on the last Sunday evening, he had actually been unable to get into his seat. The chapel was positively full of "common people" The new minister, instead of feeling the horror of his position, shouted "Glory!" and then went on to remark, that the conference had sent him there to fill that chapel, and he meant to do it. If the dear and reverend brother, who had spoken, objected to the common people coming into the sanctuary, he had better go where there were no common people, for all the reverend brethren would not deter him from trying to save souls. The dear old man did go elsewhere, and the people were saved. They were saved by scores, and the chapel was crowded with the common people.—Methodist Times.

## Dover Missionary Meeting.

A crowded house greeted Chaplain McCabe Wednesday evening, Feb. 8. most of whom came to hear him sing. He stated that in domestic missions alone there are 40,000 preachers, many of whom get but \$150 per year-about enough to keep them from starving. But the land must be occupied. In the last 23 years, 11,500 destitute places have been taken up, and supplied with ministers. There are 1,500,000 Protestants in Ireland, and if that island the-wisp which is leading multitudes on ever has a parliament it will be a Protestant one. Ten years ago, a missionary was hung in Hakodate, for preaching the gospel. To day Methodism has 45, 000 schools in Japan; and the Bible is taught in them. Chaplain McCabe gave a glowing account of the work that is being done in China and India, and closed by asking for a collection of \$600, the amount apportioned to the Dover charge. \$579 of this had been given by the Sunday-school last Sunday, and the balance was finally raised in cash and subscriptions. The Chaplain then sang three of his songs, and the audience was dismissed .- State Sentinel.

"Boardman, in writing to his mother. says: "If you ask whether I regret having come to Burmah, I promptly answer, "No \* \* \* To spread the Gospel he means thinking, he is right, for through Burmah, is worth a thousand

## Youth's Department.

Elsie's Golden Text.

MINNIE E. KENNEY.

"Well, Elsie?"

The kindly brown eyes of the teacher rested inquiringly upon a little girl who was so lost in thought, that she had not heard the question about the lesson, that had been addressed to her.

Elsie looked up with a trustful smile into her teacher's face. Miss Selwyn could always solve her difficulties and bewilderments.

"I was thinking," she answered. Miss Selwyn, why is that verse that we learn every Sunday, called a Golden Text?"

"Because, dear, we are to learn it perfeetly, not only with our minds, but by heart, and then we are to let it run through our lives each day throughout all the week, like a thread of gold, brightening and making beautiful the smallest duties. We want to remember it, and carry it with us all the time, like a precious treasure that we are not willing to lay aside for a moment, and if we watch for opportunities, we can often make it a golden text to others besides ourselves, by letting them share its comforts and helpfulness with us."

Elsie was a quiet little girl, and did not often talk much, but Miss Selwyn understood her little scholar very well, and though she did not speak the teacher knew by the smile and look of content in the child's eyes that her question was satisfactorily answered.

"And his disciples came and took up the body and buried it, and went and told Jesus."

That was the golden text for the day and Elsie listened attentively while Miss Selwyn told them the story of the lesson, and how the disciples, when their hearts were filled with sorrow because their teacher and leader was slain, went at once with the story of their trouble to Jesus, the great Comforter.

"And we can take our troubles to him now, just as John's disciples did so long ago," she added. "He is always ready to listen and to comfort even the least of his children. If no one else sympathizes with our sorrow, we can always take it to Jesus, and he will lighten the burden whether it be great or small."

As Elsie walked homeward after Sunday school the words repeated themselves again and again:

"And they went and told Jesus."

Surely there could not have been a more beautiful golden text with which to begin the year, and the little girl's heart was filled with happiness as she thought that, child though she was, she might carry her childish griefs to the loving, pitying Savior.

Before many days had passed she found an opportunity of sharing the helpfulness of her golden text with some one else.

Elsie's home was in a crowded though neat and respectable tenement house, and just across the hall there lived an old woman who was quite feeble and for whom Elsie and her mother often performed kindly, neighborly offices.

The little girl did not enjoy going over to Mrs. Saunder's room, for the old woman was always complaining and mourning over her troubles, and Elsie was tired of hearing how her son had run away and left her, and how her daughter had married against her will. and how she was left alone in her old age to be dependent upon strangers for care and kindness.

Suddenly the words of Sunday's golden text flashed into Elsie's mind one day as she listened to Mrs. Saunder's complaints. Here was a chance for the beautiful words to help some one else.

"Why don't you tell Jesus?" she ask-

"What?"

Mrs. Saunder's eyes opened with surprise.

"Why, what do you mean, child?" So Elsie in simple, childish fashion told her about the lesson of the Sunday before and about the golden text.

"And Miss Selwyn said Jesus would comfort every one who took their troubles to him," she concluded. "So if you only tell Jesus about your trouble he would comfort you and make you happier. Teacher says we can go to him even the littlest prayer just as soon as we whisper it."

It was a new thought to Mrs. Saunders She had never thought of taking her burdens to the great Burden Bearer, but she had tried to carry them all alone and it was not strange that her strength had failed.

As she sat there in the quiet twilight after Elsie had gone away she thought with clasped hands she went and told Jesus all about the sorrow and loneliness that was making her heart ache so sorely, and asked him to comfort her.

Need I tell you that the answer came swiftly? and when Elsie came again she saw by the look of peace which had taken the place of the expression of fretful discontent, that Jesus had comforted the poor old woman and had lightened her burdens.

So the words Elsie had learned on Sunday had become indeed a golden text to this poor, lonely old woman. Can you not make them a golden text, not only in your own lives, but in the lives of others?—Presbyterian.

#### The Child In the House.

There was something pathetic in the appeal which a little boy made to his father when he cried, "I often do wrong, I know, and then you scold me, and I deserve it; but, father, sometimes I do my best to do right! Won't you let me know when I do please you?" In many families there are sensitive children, diffident and easily intimidated, who need, above everything else, encouragement; while there are others pert, forward and offensive, who need any amount of repression. Even in the same family, children are so unlike in temperament and disposition as to require very different training. Solomon's family regulator is out of fashion now, but it had its use in his day, and can find occasions for practical application in ours. When discipline was stricter than it is now parents received more honor. It was so in the days of the apostle, for he says "Our fathers corrected us, and we gave them reverence."

There are roundabout ways of reaching the heart of a child, and the rod of correction may be one of the indirect methods of stimulating the better nature. But quite different is the case with children of a highly nervous orplaintive air about them that touches our pity. Even their own parents do not know how such natures are injured by the stern, well intended, but mistaken discipline to which they are often subjected. They little know how such spirits are blighted by harshness, and how traits of character which, under the influence of tender, fostering care, would have developed into grace and beauty, never unfold at all for the want of it. Such discipline to the child is what a dark, cold cellar would be to a delicate exotic plant craving light, air and genial warmth. What children of this temperament need is kind words of encouragement and the little tokens of appreciation with which the ingenuity of parental love should ever surround them. -Dr. M. D. Hoge.

# Teach Your Children the Prop-er Use of Money.

Many parents permit their children to spend for candy or toys every cent that is given to them. Others are continually instructing their children to save all their "pennies." In either case

the parents ovince a deplorable igno- ready to receive the weary Itinerant, rance of the true uses of money; namely spending with discretion, saving and giving. Even very young children can be taught, to a certain extent, the real value and best use of money. Wise parents will ever strive to impress upon their children the necessity of forming prudent habits; of spending money to advantage so that some article of utility now just as easy as when he was here or value is always obtained for it; the on Earth, and easier too, for he can hear duty of exercising systematic and judicious charity, and that the purest happiness that can be experienced upon Earth springs from the practice of benevolence.

We have in mind a little one who, like most children, lost no time in visiting the candy or toy store after he had received a penny. If his parents had allowed him to continue in this habit he might have grown up a spendthrift. By judicious training, however, this tenover the little girl's words, and at last dency was checked, and he was early made to understand the most judicious way of using his money. The posession of a bank book aroused his business instincts and made him ambitious to add to his little capital from time to time. At the same time he was encouraged to occasionally buy a toy of the kind best calculated to furnish occupation or amusement for a considerable length of time. He always remembers "the poor children" in his prayers, so strongly were his sympathies excited in their behalf: and, unlike too many adults, his sympathy did not begin and end in prayers.—American Agriculturist for February.

## From my "Senior Colleague," of Other Days

DEAR EDITOR:-In reading your paper this week, I was more than pleased with its make up.

The article from Bishop Taylor's Committee is a complete refutation of the slanderous attack of a man, who went to Africa, expecting to have a comfortable home for himself and family, on a steam boat with easy work, and a fine opportunity to trade with the natives in ivory etc.: thus making a good thing out of it-

Bishop Taylor has need to have all such cranks away from him, and not with him. It is not to be wondered at have gone to the dark continent, should return with an evil report. In every hundred admitted on trial in an Annual Conference, a larger average of badly disappointed ones is apt to be found. No one would discount the ministry or the itenerancy in the one case; neither will Bishop Taylor's Pauline, or self-supporting missions be thought less of because of the evil report of a score of churches. such people, as the one alluded to.

We have no fear of Bishop Taylor or is surely of God and is marvelous in our ganization, often with that pensive, eyes. It is surprising, that the able editor of our "Great Official" should give Mr. Waller such an opportunity to air his soiled linen; but even Editors I presume, are falliable.

Turning from this valuable contribution in your last issue, we experienced different feelings in reading the Editor's account of a visit, quite recently to "Old Bethel," which, in 1851-52, was a part of Elkton Circuit. How we wished we had been with him, as he was with us in those years of grace!

the families of those times are engraved | thousand. on our memory.

Bethel was a strong church then and large congregations greeted the preach-

Where are they now? Gone beyond in memory's halls; Noble, Biddle, the Claytons, Morrison, Price, Peirce, Mc of that effort. Coy; last but not least, Samuel Thompson, are prominent among the many who will have part in the first resurrection.

and give him a princely welcome.

Happy the preacher who shared the happiness and hospitality of that Chris-

We rejoice to learn that many cherished names are still found in Bethelthat the children are

"Traveling home to God, In the way their father's trod."

Dear old Bethel! the reminiscences of 35 years ago are crowding upon my recollections; but I must forbear.

It would be a real delight to revisit this historic ground, so dear to my heart if time and circumstances would permit

I rejoice in the growth and prosperity of the church of our early love and choice, on the Peninsula. Next Sabbath will fill up the measure of half a century since I gave my name to the old Union Church of Philadelphia. In that period what hath God wrought!

Let us hold on to the old landmarks of Methodism, and stand by those things which have made us great! There can be no greater mistake than for Methodism to put on the peculiarities of other forms of Christian activity and thus lose its own identity.

T. A. FERNLEY. Philadelphia, Feb. 7, 88.

Notes from Los Angeles.

BY REV. W. MCDONALD, D. D.

On my arrival here, after an absence of some seven months. I was utterly astonished at the improvements which I everywhere witnessed. No section of the country can boast of greater prosperity. But passing by speculations in real estate, which are quite incredible, and internal improvments, which exceed anything I have ever witnessed in the same time, I will speak simply of church prosperity, and will confine my observations to Los Angeles alone.

Six years ago, there were but eight church edifices in this "City of Angels," as its name signifies. Now, on the same territory, there are thirty-five, with nine congregations-some of them quite large -worshiping in halls. Several of these last named have churches in process of however, that one in a hundred who erection, and three, at least, of the eight edifices of six years ago have been replaced by new and more costly struct-

> The Methodist Episcopal Church in Los Angeles has had a phenomenal growth, outstripping all other denominations. It has a membership at present equal to the combined membership of the Baptist, Congregational and Presbyterian

Six years ago, Los Angeles Methodism had but one church edifice, and that his wonderful mission being harmed of comparatively limited capacity. by this or any other enemy. The work Now it has six, with a seventh in process of erection to cost \$60,000.

Six years ago, the Fort St. M. E. Church, the mother of all the other churches, could not boast of more than two hundred members. Now its records show a membership of 950. During the past year, without any special revival, this single church, after dismissing sixty of its members to organize the Simpson Church, and giving letters to ninety others, has made a net gain of three hundred. The Methodist churches in the city have added to their membership, the past year, about eight hundred; their The names of the leading men, and whole number at present being two

We saw it reported in the East, that here, under the labors of Dr. Munhail two years ago, not less than one thousand were added to the churches of the city. We heard it stated in the Preachthe flood! How the faces and forms of er's Meeting the other Monday, that not those bye gone days come trooping up more than fifty were ever known to have joined in all the churches, as the result

It must not be understood that this great gain in membership has been from conversions. I doubt if one in ten has Dear Bro. Thompson, and his devoted been so received. Nearly all have been companion of those days, were always received by letter; so that very little has been added, by all this growth, to the numerical strength of the general church. It is only changing pastures, not adding to the flock.

Such a growth, if long continued, must become unhealthy. It will result, first, in weakening the body from which these members come; and, secondly, it will have a tendency to make the church remiss, in efforts to rescue the perishing. Let a church receive, on an average, ten members a week by letter, and unless they are more spiritual than churches generally are, they are likely to conclude that such an increase is about all that they can desire. And yet they are doing nothing, to pull men out of the fire, only keeping those who profess to be out from getting in again.

We do not wish to be understood that such is the case with the churches of Los Angeles. But if these churches were dependent, for their increase, upon the conversion of sinners, the footings would not be so flattering.

I met, in Los Angeles, Dr. Abel Stevens-a name held in high esteem by New England Methodism. He has just arrived here on his tour around the world, and will remain hereabouts until the early summer, when he expects to visit his old friends in New England, from whom he has been absent about sixteen years. He is visiting his daughter, Mrs. Halstead, who resides at San Gabriel. I expected to find the Doctor looking much older than he does; but he seems to be one of the best preserved men I have met in many a day. He does not appear much older than when I last saw him, sixteen years ago, in my pulpit in Brooklyn, N. Y. He looks fresh, seems vigorous, and moves about with the seeming elasticity of a man of

My first recollections of Dr. Stevens date back to 1840. He was present at the Maine Conference, which met that year at Kent's Hill, it being the first Conference I ever attended. That was forty seven years ago. He was then a member of the Providence Conference, and editor of Zion's HERALD. On that occasion Dr. Stevens delivered a neverto-be-forgotten address, of nearly two hours in length, on ministerial education. It was the event of the Conference; and yet Dr. Allen, in his "History of Methodism in Maine," while he mentions Dr. Tefft's report on education, fails to so much as intimate that Dr. Stevens was at the Conference. The address was subsequently published in Zion's Her-ALD. So much for the historian of Methodism. Long may he live to enjoy the honors which the church has been slow to bestow, and he has been too modest to demand !- Zion's Herald.

# The Tunnel at the Libby Prison.

The March Century will contain the story of "Colonel Rose's Tunnel at Libby Prison," told by one of the one hundred and nine Union officers, who escaped on the night of February 9, 1864. The successful construction of this tunnel, dug from a dark corner of the cellar of the prison, through fifty feet of the centr of the prison, through hity feet of solid earth,—the only tools being two broken chisels and a wooden spittoon in which to carry out the dirt,—was one of the most remarkable incidents of the war.

Colonel Rose, to whose indomitable will and perseverance, the success of the scheme was due, is now a captain in the 16th United States. Infanter, and of the formal and perseverance. states Infantry and of the fourteen men who assisted him in digging the tunnel, eleven are still living. The parentive in the en are still living. The narrative in the March Century, which is illustrated, forms one of the untechnical papers supplementing the War Series, and it is said to be one of the most romantic records that The Century

# Centenary Biblical Institute.

ENDOWMENT SUBSCRIPTIONS. (Conditioned on \$25,000 being subscribed by Sept. 1, 1888.) Rev. J. F. Goucher,

Newton M. Sawyers, per Mrs. M. A. H. Cadden. \$800

A Call for Young Men. I want a half dozen or more first class young men, for work in the St. John's River Conference, Florida.

W. F. MALLALIEU, 1428 St. Charles Ave. New Orleans, La.

# The Sunday School.

LESSON FOR SUNDAY, FEBRUARY 19th, 1889 Matt. 18: 21-35.

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

A LESSON ON FORGIVENESS.

GOLEND TEXT: "And forgive us our debts, as we forgive our debtors." (Matthew 6:12.)

21. Then came Peter. - Possibly his forwardness had excited envy and sharp criticism in the apostolic band, and he may have desired to know how long he was to continue forgiving these ungracious attacks. It should be noted, however, that his question was one that was frequently discussed in the rabbinic schools. How oft . . . till seven times? -Peter supposed very likely, that he was stretching the limit, when he suggested seven times, for the rabbis taught that only thrice might a man expect to be forgiven.

22. I do not say . . . seven times -as though He would say, That is not My limit, Peter, and must not be yours. Seventy times seven -or possibly, "seventy times and seven." Whichever way one may take it, the meaning is, don't try to count how often; keep on forgiving without limit, just as God does.

"The rule lays down, that in no case do we retain resentment toward a sincere penient (Whedon). - If a brother transgresses cery frequently in a flagrant manner, he may lose the confidence of his brethren, either as regards his profession, or as regards some elements of his character. But they nust never cherish a feeling of animosity toward him (Morison)."

23. Therefore-to show you how unstinted your forgiveness must be, and how odious and criminal is an implacable temper. The kingdom of heaven .- God's rule on earth, hrough the Messiah. - A certain king. - The Father, of course, is meant. Would take account of (R. V., "make a reckoning with") his servants-just as an oriental sovereign would summon his satraps and investigate heir accounts.

24. One was brought-under compulsion. presumably. Owed him ten thousand talentsin enormous sum, serving to indicate "the mmensity of the debt which man owes to God, and the utter impossibility of his ever elearing off the aggregate, ever accumulating, of sins of omission and commission's (Plumpre). If silver talents are meant, the sum ndicated, would be about ten million dol-

"Trench affords illustrations of the amount ndicated, by comparing it with other sums nentioned in the Scripture, and in secular nistory. Ten thousand talents is the amount which Haman estimated would be derived rom the destruction of the whole Jewish people. Esther 3:9. In the construction of he tabernacle, twenty-nine talents of gold were used (Exod. 38:24; David prepared for he temple, three thousand talents of gold, and the princes five thousand (1 Chron. 29: 1-7: the queen of Shoba presented to Solonon, one hundred and twenty talents. With en thousand talen's, Darius sought to buy off Alexander from prosecuting his campaign n Asia. The same sum was imposed as a îne by the Romans on Antiochus the Great ifter his defeat (Abbott)."

25. As he had not to pay (R. V., "wherewith to pay")—as he had squaudered his ord's revenues, and it was utterly impossiole, that he could make good his account. Commanded him to be sold . ; . wife . . . childen-the usual custom of Oriental despots, llustrating God in His justice, alienating rom Himself, those who have defrauded Him of His just dues-"the usual attitude oward sin." The selling of wife and childen, may belong to the drapery of the paraole, but their fate may be conceived of, as sharpening the intensity of the punishment. 26. Servant . . . fell down-horror-struck and begging for mercy. Have patience . . .

ony thee all—a promise impossible of fulfillment, but true to life. So the convicted siner, exposed to wrath, would beg off by promising a self-righteous obedience.

"Luther explains this as the voice of mistaken self-righteousness. Trench regards it simply as "characteristic of the extreme fear and anguish of the moment." Observe, there is no confession of wrong, no appeal for help. The experience typified is not that of penitence, but only of fear. It is interpreted by the histories of Pharaoh (Exod. 9: 27, 28; 10: 16, 17, etc.); Saul (1 Sam. 15: 24, 25, 30); Ahab (1 Kings 21: 27); Belshazzar (Dan. 5; 9), and Felix (Acts 24: 25) (Abbott)."

27. The Lord . moved with compassion .-His rigor lasted until the culprit was brought to his knees, "with," says Bruce, "a petition coming far short of the grace in store, asking only for time to pay, for a hired servant's dare not hope for the good which God has to take the testimony of the Son of God as er, and more symmetrical Christian To win us, Christ submitted to great hu- Electoral Conference.

prepared for them. The rigor was meant to lead up to the mercy through the way of repentence." Loosed him-R. V., "released him." Forgave him the debt-freely and unconditionally. Says Schaff: "The morey in its greatness, fullness and freeness is the single point; the ground of it is not stated."

"For the love of God is broader Than the measures of man's mind, And the heart of the Eternal Is most wonderfully kind."

28 Servant went out-from this experience of immeasurable mercy and forbearance. Arnot suggests that the man had not been con verted-only frightened. Found onc . . . owed him a hundred pence-about \$16; a mere trifle, compared with the debt which had been freely forgiven to him, and yet a considerable sum, since it represented about three months' wages of an ordinary laborer in those times. Took him by the throat—a terocious act, yet permissible under Roman law. Pay me that (R. V., "what") thou owest. —Of course, he could demand his rights in justice, but his behavior under the circumstances, would be incredible, were it not, alas! repeated over and over again in human experience.

"This man was one who would fain be measured to by God in one measure, while he measured to his brethren in another. But this may not be. Each man must take his choice; he may dwell in the kingdom of grace; but then, receiving grace, he must show grace; finding love, he must exercise love. If, on the contrary, he exacts the uttermost, pushes his rights as far as they will go, he must look to have the uttermost exacted from him, and in the measure that he has meted to have it measured back to him again (Trench)."

29, 30. Fellow-servant . . . besought himusing precisely the words which he himself had used to his lord, but not by any means with the same result. Will pay thec. He had far better reason to believe that he could pay the small debt, than his creditor had, when he used the same language. Would not .- He who had been spared justice, now invokes it; he who had tasted mercy, now refuses it. He will not even grant delay. Says Abbott: "This creditor's sin we repeat when we hold resentment against an offender, until he makes atonement and reparation. What is this but demanding that he pay the debt?" Cast him into prison, till he should pay-deprived him even of the opportunity to earn the money, wherewith to discharge the obligation. The brutal selfishness and vindictiveness of this man, are depicted in most repulsive lines, and yet, who will affirm that these lines are overdrawn?

31, 32. His fellow-servants . . . were very (R. V., "exceeding") sorry.—We might have expected that they would have been in dignant, but the true feeling in a spiritual fellowship, is deep sorrow rather than wrath, at such exhibitions of an un-Christlike spirit. Told their lord .- "The sorrowful cries of God's people in a world of persecution and oppression are heard" (Schaff). Thou wicked servant-rightly so called; for great crimes against our fellows may be done in the name of justice. I forgive thee . . . thou desiredest (R. V.,) "besought").—Strictly he had asked his lord only for forbearance, and had received what was vastly more-remission; but he had not even treated his fellow with forbearance; it had never occurred to him to cancel the debt.

33. Shouldest not thou also have had compassion (R. V., "mercy")?-Under the circumstances, there was a sort of moral obligation upon the man, to take his lord's compassion towards himself as a model in his dealings with his own debtors. Even as I.—The same idea comes out in that petition of the Lord's prayer, in which we seek forgiveness from God as we forgive our fellows.

34. Delivered him to the tormentors-referring, primarily, to those officers, who by means of torture, wrung from a prisoner confession of money concealed, or crimes committed; secondarily, to those retributive tormentors which in the world to come, rise up from within, and crowd up from around." Till he should pay-a strong confirmation of the doctrine of the eternity of punishment.

"The parable stands on the assumption that the Divine forgiveness may be forfeited. During terrestrial probation, all the blessings which are peculiar to the kingdom of heaven are enjoyed provisionally. And, at any point of the preparatory career, free agency is free to come in, and to turn out what is essential to the enjoyment of these blessings. It often brings in much that is from self or from beneath. And hence the mottled character of many who have "named the name of Christ." . . . If the blacksliding is not healed, the forgiveness is never restored

35. So . . . shall my heavenly Father .- It is very easy to say, We don't believe God will place; for men are unable to imagine and do this, and will do that; but it is far better

to what the Father will do. If ye from your hearts,-No outside, protended forgiveness will meet this condition.

#### Echoes From Wesleyan.

The last college year closed with very un-flattering prospects. In June our president, Dr. Beach, was removed from office, not on account of inability as a scholar or an administrator, but on grounds of disciplinary troubles. Some degree of friction had arisen in the machinery of college discipline a year or two before, which continued to grate unmusically upon the cars of trustees, until the delicate task of removing our head was found necessary. Many preclouds on the horizon. But the cool, philosophical eye saw in these, the dark winged messenger of a brighter day for Wesleyan. A crisis is often most fortunate.

Although our captain was removed, the sturdy old ship swerved not from her course of right and truth. A skillful helmsman was found in Prof. Vanvleck, our scholarly teacher of mathematics. Twice before, he had taken the helm Now the ship with precious freight goes careering onward through another yearly course full of clear skies and auspicious winds. Last summer the college was better advertized than formerly. September came, and instead of a very small incoming class, one entered only four or five less than the average. It has been found since, that few classes have averaged greater ability. Several came also from other colleges.

Never has there existed greater harmony between professors and students. This is always a good sign

Wesleyan has never beheld among her students, such rebellious elements as were seen at Dartmouth last year.

The students are mostly the professed followers of Christ. The religious influence this year has been strengthened, by the organized efforts of the Y. M. C. A., founded here last year. This has supervised all the meetings, and has introduced several earnest workers, such as Dr. Thoburn, who have greatly quickened our spiritual life.

Our pastor, Bro. North, has labored ong and successfully, for a revival of religion. Wrestling with the Spirit has at last prevailed, and scores are finding arousing; those lukewarm, to active endeavor; those fettered by sin, to their real danger.

The Day of Prayer for colleges was sented in a simple, but eminently forcible manner, the plan of salvation.

son to college; that is the nursery of and ye shall find," and "seek me and ye infidels." Our colleges are shops where shall live." "I follow after, if that I may strong unyielding(not straight jackets) backbone is made for Christian character, larger views of duty, the spirit of heart and instills 'the thought of duty's great Commission," and the giving that combeing a "reasonable service."

one may conclude religion has a sickly life in colleges. After the Revolution, a flood of infidelity rolled in from France, and reigned two decades with diastrous effects, especially in institutions follower of Christ. Dark the picture then! Look at our college life now. Last fall, Yale's most popular athletes spoke in religious meetings in New York

in Boston Globe Theatre. In the University of Virginia, the religious life is the loss of all things, and do count them but leavening the lump. A broader, strong- refuse, That I may win Christ."

character is being fashioned in our col- miliation, "He made himself of no reputa-

Weslevan, the oldest Methodist college was founded for Christ; and the world is being conquered for him, by her hundreds of valiant sons.

Some changes in the curriculum are most important. Less Latin and Greek are required, and more opportunity for selective studies. The latter have a wide a range, as in any college of our ize. Yale offers wider choice in mederns languages. Outside of this, we question her superiority. We certainly grade as high in scholarship.

This winter a Prohibition club was founded. It now numbers forty eight, dicted danger ahead, in the upheaving and has already opened fire. Other clubs are being formed. We expect a warm time soon.

> We are not behind on political affairs. Current topics of the day are eagerly sought. All questions are debated with enthusiasm, and sound common sense. This last article is not as scarce in colleges, as may be supposed.

Students are not book worms alone, but men, whose views are large, and opinions sound, on all questions. They are not children just out of swaddling clothes, but men, armed with the keenest weapons for any field of battle, whether in literature or politics.

Our gray-haired brethren would enjoy our fencing with one another, on the live questions of the out-side world.

Never did Wesleyan look forward with more gratifying hopes. The waters are calm. We are sailing gallantly. Increase our material power, strengthen our spiritual might, enlarge our patronage, put at our helm a skillful pilot, and we shall sail over the peaceful waters of sure prosperity; bearing richest blessings to two hemispheres.

We wait until the General Conference selects the new bishops, and then we shall have a new president. Drs. King and Reid are talked of. Would that we had men, of the spirit of Dr. Fisk. Who dare say the work of the educator is lower than that of the presiding officer?

E. W. B.

#### Christ Winning, and Won. In the work of grace, there is reciprocal

vinning between the soul and the Saviour.

He wins us by the teachings of truth, by the attraction of love and by the aid of the Holy Ghost. We win Him by repentance and pardon and peace. The students are prayer, faith and fidelity, giving him our bearts, and "walking in the light, as He is in the light." Thus, winning and won, He becomes enthroned in our hearts, and "every thought is brought into captivity to the obedience of Christ," and we are conciously justiobserved Jan. 26. Bishop Andrews fied, quickened, cleansed, sealed, and saved. preached from Acts 16-31. He pre- This reciprocal seeking and winning is thus set forth in THE WORD. "Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and Many prayers are daily offered, that a to do of His good pleasure." "Knock and revival may sweep through the college. it shall be opened unto you," and "Behold I It is sometimes said by those opposed stand at the door and knock," "I am come to a college education, "don't send your to seek and to save that which is lost;" seek apprehend that for which also I am apprehended of Christ," All the undertaken offices of Christ, all the gracious invitations of the Gospel, all the work and labor of love "by come let us reason together" seizes the the subjects of saving grace under "The mission, evince the fact that He is earnestly seeking to win sinners to His allegiance and Reading the past of many colleges, love, that He may accept and save them; and Solomon, under the inspiration of His Spirit, said to all his servants, who "are workers together with Him," "He that winneth souls is wise." At the same time, Holy Writ requires us, in order to secure the salvation purchased for us, proffered to us and Rev. Bishop Wilson, of Baltimore, is of learning. At the close of the last pressed upon us, to "seek the Lord while He century, at one time, only one student may be found;" to "strive to enter in at the in Yale professed to be a Christian. At strait gate;" to "give all diligence to make our the same time, Bowdoin had not a single calling and election sure," and to "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service;" and, then St. Paul, as a recipient of saving grace, an example to be followed, and an inspired author, says: "What things were gain city. Harvard, six hundred strong, at- to me, those I counted loss for Christ, yea, tended a Sunday evening prayer meeting doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: for whom I have suffered

tion, and took upon him the form of a servant," He set us an example of humility, by washing his disciptes' feet; so, also, we must humble ourselves in the sight of God, to win his saving grace. For "God giveth grace to the humble;" and "He that humbleth himself shall be exalted." Christ Impoverlshed himself to secure for us the riches of grace. "Though He was rich, yet for your sakes he became poor." So we must become poor in spirit, to enter the kingdom of Heaven; and we must give up all our property, as well as all our powers, to God, and become merely his stewards for all that we have and control, that we may win "the unsearchable riches of Christ."

Christ "endured the cross," died as an expiatory sacrifice for sin, that He might win us. So, also, if we would win Him, we must "deny ourselves, take our cross and follow him;" we must "mortify the deeds of the body," and be "crucified with Christ." Some of the all things that the great apostle "counted loss for Christ," were specified by him, and they were both, what he had been relying upon for acceptance with God, and what he had good reason to believe, in connection with his transcendent talents, would enable him to gain riches, and honors, and fame. But he lightly estcemed them, in comparison with the knowledge of Christ. He counted them as the veriest refuse, and renounced them all, and all other earthly advantages, so far as they would prevent him from winning Christ; and actually desired to know by experience, "the fellowship of His sufferings, being made conformable unto His death." Nay, more, he intimates in his epistle to the Romans, that we cannot be joint heirs with Christ, our elder brother, and be glorified together with Him, unless we suffer with Him. But, in so doing, he says, "we reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us,". at "the manifestation of the sons of God." "So we believe, and so we preach."

Then, having begun in the Spirit, let us not be bewitched by the world, and be beguiled by satan; after having run well for a season." let us not return to "the lust of the flesh, and the lust of the eyes, and the pride of life." Having humbled ourselves in the sight of God, become poor in spirit, crucified to the world, and self-dedicated or sanctified to God to win Christ in the power of his saving grace, let us still strive every day to 'put on humbleness of mind," "to renounce the vain pomp and glory of the world, with all covetous desires of the same," and "press toward the mark for the prize of our high calling which is of God in Christ Jesus."

Then, we will ever be winning more and more of the love, and likeness, and life of our Lord, and growing in his grace and knowledge. Thirty years after his conversion, St. Paul assured the Philippians, that he was still counting all things but loss, and pressing toward the mark, that he might win Christ; that is, win more of the power of His spirit and grace and heavenly benediction to sanctify endue, enlarge, and to "fill him with all the fulness of God."

The conditions and means of getting, and growing in grace, of knowing Christ in the fulness of His love, "and the power of his resurrection", and having full assurance that onr "life is hid with Christ in God," so that when Christ who is our life shall appear, we shall also appear with Him in glory," are the same to us, that they were to the apostle. If we long and labor to become rich, or, if we ardently desire and seek to be honored and titled and called Rabbi, or any thing of the kind, we are not Christly in our spirit and life; and "If any man have not the spirit of Christ, he is none of his." Jesus asked, "How can ye believe, if ye seek honor one of another?" and "It is written the just shall live by faith." "True living members of Christ's body mystic are humble unselfish and altruistic."

J. T. VAN BURKALOW.

Bishop Warren is furnishing regularly to The Sunday-school Times (Philadelphia), "the teaching points of the Sunday school lesson."

expected to preach in Easton, and may extend his visit to our town on the 26th inst .- Talbot Times

The latest news from Stanley, indicates that his journey through Africa has been successful, and that he has reached Emin Bay.

Mr. F. B. Clegg, agent of the Philadelphia Conference Tract Society, at the late quarterly conference of the St. Paul's Church, was elected delegate to the Lay

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#### Who Will Do Likewise?

In giving his name as a subscriber to the PENINSULA METHODIST, recently, a brother said, "there are two men in my employ, who I thing will be benefitted by reading your paper; I will give you their address, and you will please send a copy to each of them, for one year at my expense.

Into how many homes, where no religious paper ever enters, to diffuse the light and glow of Gospel truth, and in some measure to counteract the demoralizing influence of pernicious publications, might Christian men and women bring untold blessings, by securing for such families the weekly visits of these silent messengers of mercy. Personal visits by pastor or laymen are necessarily infrequent and occasional; these may be regular and often, and the former will always find helpful influence in the latter. Some paragraph, or story, or item of church news, or some choice selection, may arrest the attention of the parents, or their children, and lead them to the church and to Christ. The great work to be done is to sow the seed.

"Broad cast it o'er the land Thou know'st not which shall thrive-The late or early sown; Grace keeps the precious germ alive When and wherever sown "

There is but little doubt that the printed page is read by many thousands, who seldom, if ever, attend upon the preaching of the gospel; and one most to day, if it was ever so much so. effectual means by which, as Christians, we may reach "the masses," is to circulate such literature as is surcharged with the salutary truths of our hely Christianity. The people, and the little ones as well, will read, and woe to the church, the parents, or the guardian who fail to furnish healthful reading matter. Worse results are inevitable from such neglect, than if the bodily appetites were left to be satisfied with unwholesome diet. Providing for one's own includes far more than supplying food, raiment, and shelter these may be furnished bountifully, and yet "one's own" be most deplorably unprovided for. The intellectual and moral needs are what make those other needs of any account; and however well our bodies may be cared for, we are lamentably destitute, if provision for the soul, in its mental and moral faculties, is neglected.

A Christian home, whatever else it may have, lacks what is essential to its complete furnishing, if there be absent, the Bible readily accessible for the perusal of all, some memorial of the righteous dead, in the form of religious biography, some historic record of the Church, and and Organic Methodism." This is cersome fresh bulletin of the present pro- tainly a timely topic.

Teninsula Mcthodist, gress of the Redeemer's kingdom. What God says in the Bible, and what those words of life have accomplished, are accomplishing, and promise to accomplish, in the individual, and in the world of mankind, men must know if they are to make the most of themselves and their opportunities. One way to let in this light, is to furnish them with the printed page. All religious papers are devoted to the dissemination of the truth; and churches will find it to pay in the best sense of the word, to see that every family, in their membership and attendants is supplied with at least, one religious

We are glad to know, that so many families on our Peninsula are supplied with our own Church papers; and that in some 3000 of these families, the PE-NINSULA METHODIST finds a cordial welcome, but our content is not complete, so long as any of these families are without it. In the interest of our common Christianity, and of our common Methodism, for the sake of "Christ and His Church," may we not have a general rally for doubling our subscription list? Will not every reader who finds the paper good for himself, (a generic him, including her) recommend it to his fellow who has not tried it, and send us on a subscription to duplicate his own?

#### A Successful Pastorate.

Sunday morning, Feb. 5th, the writer found his way over slippery foot-ways to Scott M. E. Churcd, N. E. corner of 7th & Lombard Sts., Wilmington. As the pastor, Rev. N. M. Browne, was hardly up to his usual vigor, by reason of longcontinued and arduous labors in revival meetings, and the disability of a severe cold, our appearance was specially welbration of the Holy Communion. The service was a delightful one, a season of refreshing from the presence of the made in behalf of the Board of Stewards, and a ready and liberal response orought up the financial status, very nearly to the front line.

The brethren are jubilant over the prospect of their pastor's reporting to Conference,—not one dollar of indebtremaining unpaid at the close of this Conference vear.

Nearly \$12.000 have been raised and paid over for church purposes, during Bro. Browne's three years' pastorate, in Scott. The Missionary offerings from this charge, during the same term, have more than doubled.

Revival services continued since New Year's, have proved a great blessing to the membership, and secured many valuable accessions. The outlook for Scott was never more promising, than

We congratulate both pastor and flock upon this gratifying state of things, crowned their united labors with suc-

A brief note from Brother Nelson alludes thus tenderly to his recent sorrow,-"Our precious little boy,-a great sufferer all his life, quietly passed away, Sabbath, the 12th inst., at 3.20 P. M."

Through the ineffable love of the Good Shepherd, the little lamb has found safe shelter within the fold. With what wealth of pathos come to our hearts, in such an experience, those words of Je-

"Of such is the kingdom of heaven." We are sad; but our loved and lost are revelling in gladness which no one can conceive till with them we go to be with Christ. The parting is painful, but the eternal re-union will be all the more ecstatic. May the rich comforts of grace abound to the bereaved parents.

Dr. T. B. Neely of the Philadelphia Conference, we learn, is engaged writing a book on "The Evolution of Episcopacy

1. Political methods are disastrous even to conscienceless politicians. The escape is by jumping overboard, or "by lies to hide it makes it two." 2. The most accredited and most pernicious system of all politicians, is the before hand made up ticket. A can secure 30 pledges, B 25 and C 15, total 70; enough to elect one, two, or all three to the General Conference. By all means make a ticket, and A will pledge his men for B and C, and they each for all three. A is the "young man's" friend; B, the friend of the veterans; and C, a good all round man, particularly opposed to rings, bosses etc. 3. Dear Philo, I admire your peaceful style, witty withal; and since you can "give and take," I presume you enjoy religion, and are willing to consider questions, hopeful of good as a result. I answer your questions; 1, would an intimation that a man might some day become a Presiding Elder, disqualify him as a candidate for General Conference? Hardly. 2. Does the Ex. include those who nearly "got there?" No. 3. "Suppose two or three of us have talked together and compared ballots, is that a combine?" See here, Philo! If I have a hen anxious to set, and I show her some eggs, are they chickens? No, Philo, but they are eggs, and in imminent danger of becoming chickens; the eggs and hen being willing, and I just as leave as not, close one eye and put the eggs where they will hatch. See, Philo, "where two or three are gathered together, in my name, there am I in the midst." In whose name were you "two or three" gathered when you were "comparing ballots ?'- He was there "in the midst," perhaps, who is ever "going to and fro come, as affording assistance in the cele- | in the earth" halting when he has a "put." 4. "We are all at sea, drifting about without a pilot." Philo, these are stormy times, to be "drifting about Lord. At its close, a statement was without a pilot." The devil of politics is in the sea, (he went there of old insome hogs.) When politics gets the helm, the devil will enter the Pilot House; to ignore the existence of church politics is to sit still, while monkeys plug our ears with gum and wax, and spiders cobweb our eyes. A member of this conedness on any account against this charge, | terence, waited on the late missionary and church extension gatherings, and was shocked with the barefaced bartering in votes. I am not informed whether the bartering tricksters were members of these committees, or vestibule lobbyists.

Come now, brother Philo, have done with this ticket business. Away with the very appearance of evil. Come to conference unpledged; teach the younger men to be independent and pious; to fear God, love the Church, and the Fraternity. No man ought to come within the bar of conference, who has sought to influence the votes of the conference in favour of any one. If it is not right and rejoice that God has so abundantly to draw the line on the ExP-residing Elders, surely it is right, to leave at home any man, who seeks to secure his own election, or who for such a selfish purpose, will raise the martyr cry, attempt to create antagonisms among brethren, or pledge men before hand, or deal in manipulation, which in any sense is a "combine," to defeat the ends of righteousness.

E. L. HUBBARD.

#### Our Conference Missionary Society

BY REV. W. H. HUTCHIN, While, as a Conference, we are not giving to Missions as we might, we are doing much better, than some more pretentious Conferences. But those who do the best, have the strongest desire to do better. In June 1887, the Board of managers of the Conference Missionary Society met in Dover, and, with the Presiding Elders, adopted a plan for increasing the efficiency of the Board in its legitimate work. A Bureau of Information was established, nearly five thousand circulars sent out, missionary literature distributed in larger quantities from the New York office, and a Missionary Day secured at a number of the camp meetings. The Presiding Elders to whom was committed the mat-

To Philo, that Scattered Thinker ter of platform meetings, founed the holding time and manner decided upon, not feasible, and so they were deferred. The secretary of the Bureau has answered without delay, every query presented, and has furnished all material requested, at the earliest possible

For the next year's work, would it not be well to have an expression of opinion, and a session of the Conference?

I suggest;-1. That the Editor of the PEN-INSULA METHODIST be requested to place at the disposal of the secretary of the Conference Missionary Society, a column weekly.

which he finds effective of his success in particular efforts, and such suggestions as he thinks may profit his fellow-workers. The column referred to above, would then have plenty of original material.

8. That platform meetings be held through out the entire Conference, at times most convenient for the several charges, in which the subject shall be presented by invited mem-

bers of the Conference. 4. That a Missionary Day be secured at every camp meeting held within our territory, in which the management will consent to such an arrangement. In these meetings the morning might be devoted to two care fully prepared addresses. The afternoon could be given to the youth, and the exercises might include several short and properly relished speeches and a procession. The march around the circle could be made very impressive. Let several corneters play at the head of the line play, while the children sing familiar Sunday school pieces. Each Sunday-school in the neighborhood could be represented by its banner, and by class cards or larger school cards, stating in large figures the amount raised to like date by the school in the preceding year, and below it the amount raised in the same months during the current year, with the increase very

#### Letter from Fishing Creek, Md.

We commenced our revival services Jan. 2d, and were favored with a very attentive audience that evening; but the next evening an enemy appeared in the shape of one of David's fools. The force of Gospel trnth and the energy of the Divine spirit was more than he could stand, so he soon retreated and has never made opposition since.

We were greatly assisted by brethren and sisters of the M. E. Church South, and as we gathered around the cross of Christ, the common standard of all God's people, we knew neither north nor south; but under the genial influence of that cross we realized, there is no difference between the Jew and the Greek," and "the same Lord over all, is rich in mercy unto all who call upon him." Getting into an equatorial position the direct beams of the Sun of Righteousness fell upon our hearts; and the shouts of new born souls went up to God, as twenty eight sinners were happily converted.

Sunday morning, Jan. 29th, twenty-three joined on probation, we trust, with a full determination to press toward the mark, for the prize of their high calling of God in Christ Jesus. Since last September, fortyseven persons have evinced a desire to flee

C. P. SWAIN.

#### Georgetown, Del.

BRO. THOMAS;-That your fragmentary reports of our work here, have been taken at second hand from the local papers, I willingly concede, is due to my negligence in the matter of reporting; a very habitual fault, if it be a fault of mine. Our revival services closed with a full house last Friday night, after five weeks of uninterrupted labor. Much of the time, two meetings were held daily. The assistance rendered by Bros. Galloway, Davis, and Morgan, was a genuine service, and is highly appreciated by pastor and people. Nor must the earnest and effective labors of many brethren and sisters in the church be forgotten? for they wept and rejoiced alternately, as the tide of interest seemed to ebb or flow. Judged by the attendance, the interest was uniformly great; and on two occasions, there was preaching both up stairs and down stairs at the same time. Conversions occurred almost every night, and number upwards of forty. Thirty-nine have joined the church. Our Loyal Legion is a thriving juvenile temperance society, with a hundred and forty members. The Ladies' Aid Society will hold a festival next week in Odd Fellows' Hall.

W. J. DUHADWAY. Feb. 8th, 1888.

Wilmington District.

Christianna is very earnestly at work. Thirteen conversions; one hundred dolars paid on parsonage debt; two successful Lyceums, one at Salem, the other at Christianna. The pastor reported sixty yisits. There was a nnanimous desire expressed for brother Price's return.

New Castle is enthusiastic in church work, The Sunday-school and Infant school rooms, have been frescoed and carpeted at a cost of of the Peninsula Methodist, and at this \$281, and the bills are paid. Parsonage were increased \$200 last spring. Received forty-five into full connection.; ninety-eight on probation. The pastor Dr. E L. Hubbard was unanimously invited to return; and the quarterly conference repaired to an oyster nish to the secretary, a statement of methods supper. The above brethren will report in

W. L. S. MURBAY.

Letter from Rev. G. F. Hopkins.

DEAR BRO. THOMAS,—The anchor line of steamers is not the fastest on record, but I do believe it to be as safe as any other. It is now 2.30 P. M., and we are just about five days from Liverpool, but we were hindered by fog and head winds; voyage otherwise quite pleasant. Some sea-sickness on board. No land in sight after we left England, until we approached Cape St. Vincent, a rocky cliff extending into the sea. Saw many ships on our way. But by far the grandest sight of all the voyage, is Gibraltar; a mountain of rock, rising out of the sea; not an island as it appears on being approached from the strait, but a great promontory; towns nestling about its base, protected by a powerful fortress. God is with us; all is well. G. F. H.

P. S. We are just steaming in, under shelter of the great rock Gibraltar, for coal; will be here about three hours, then off again for Bombay.

G. F. H.

Jan. 25th 1888.

Programme for Preacher's

Feb. 20. Sermon by the Rev. C. W. Prettyman; criticism by the Revs. Julius Dodf and R. C. Jones.

Feb. 27. "What is a Divine Call to the Ministry?" Rev. Henry Sanderson. March 5. "What is the relation of forgiven sin to the Regenerate Soul?" Rev. Adam Stengle.

March 19. "The Tonic Sol-Fa System of Music;" Rev. H. W. Ewing.

March 26. Sermon by the Rev. Julius Dodd; criticism by the Revs. N. M. Brown and J. E. Bryan.

April 2. "Usury;" Rev. T. Snowden Thomas.

April 9. "The Atonement." Jacob Todd, D. D.,

April 16. "The Intermediate State." Rev. W. L. S. Murray.

#### The Methodist Episcopal Hospital.

Wednesday, of last week, Judge Penrose of the Orphan's Court, filed a decision in the from the wrath to come, by giving themselves estate of the late Dr. Scott Stewart, of Philato Christ. Most devoutly would I thank delphia, awarding to the trustees the sum of \$217.180, for the erection of a hospital in that city, in accordance with the Doctor's will. \$35.000 more will be added, as certain annuities cease.

> Among the notable articles in this number of the Homiletic are "Better Training of Candidates for the Ministry," by Prof. W. C. Wilkinson, deserves thoughtful study. "How May the Lack of Religions and Moral Culture in Onr Public Schools be Remedied, by Prof. W. H. Great Court Preacher: a study of Dr. South," by Prof. J. O. Murray of Princeton College—a paper of remarkable interest. Dr. Stuckenberg concludes his valuable series on enberg concludes his valuable series on "Psychology for Preachers." Dr. S. C. Robinson has a striking paper, "How was Adam the Son of God?" The Sermons are nine in all from such a such as a the Son of God?" The Sermons are nine in all, from such eminent preachers as Dr. Christlieb (translated from the German), Wayland Hoyt, C. H. Parkhurst, and others. The Special Departments—The Exegetical by Prof. E. J. Wolfe, D. D.; the European Dr. Stuckenherg, and so of Homiletics and Pastoral Theology in the hands of Professor Complished pen of Dr. Alexander Maclean of Manchester, among the Miscellanies, while and Editorial Notes round out a number of Published by Funk & Wagnalia 18 and and Editorial Notes found on a great excellence.
>
> Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$3.00 per year; 30 cents per single number.

# Conference Aews.

ROXANNA, DEL., W. R. McFarlane, pastor. The meeting at Bethel, on this charge, closed with sixty-eight accessions to this church alone, and there are several more yet to join.

Our pastor has worked hard, and is closing his term of three years, with success all along the line He follows the plan of personal visitation, giving every family a chance to contribute to the several collections; by so doing, he expects to bring in a healthy finan-

The revival services in the Methodist Episcopal Church in Greensborough, Md., have resulted in the spiritual quickening of the church, and in twenty-four conversions.

The Sunday-school of the Cape Charles, Methodist Episcopal Church, will hold their annual anniversary on Sunday evening, February 26th. Exercises to begin at 7.30 o'clock sharp. A very interesting programme of exercises is on the tapis, and it is intended to make this, one of the most enjoyable entertainments ever given in Cape Charles City. No charge for admission—seats free. The public are invited .- Eastern Shore Her-

NEWARK. Feb. 10 .- About seventy of the friends of the Rev. Mr. and Mrs. Prettyman, called at the parsonage last night, bringing with them many tokens of regard, of a substantial character. During the evening, a purse of \$21 was presented to Mrs. Prettyman by the Sunday-school, of which she is superintendent, and by the Ladies Aid Society. After a sumptuous repast, the friends returned to their homes, leaving behind them a well-stored larder. The Ladies' Aid Society of the M. E. Church, will hold a corn festival in the Caskey Hall on February 15, to celebrate their sixth anniversary.

At the missionary collection taken in the Dover M. E. Sunday-school, Sunday Feb. 5, the amount raised was \$280. Several classes did not report .- Farm and Home.

The revival which has been going on at Laurel, since the first of January, had up to Sunday, Feb. 5th, brought into the Methodist Episcopal, and Methodist Protestant Churches, over seventy members; about an equal number joining each church. - Smyrna

A revival of great interest is in progress at Marydel, at this time. About twentyfive have professed conversion, and quite a number are at the altar each night. Revival meetings have been in progress on the Marydel circuit since October 1st, and with very gratifying results. About ninety have professed religion. Rev. W. M. Warner is pastor .- Smyrna Times.

A missionary convention was held Tuesday, Feb. 7th at the Easton M. E. Church, Chaplain C. C. McCabe, D. D., missionary secretary, New York, delivered an address and sang some of his favorite songs, other music was furnished by the church choir. The church was crowded, and everybody was much pleased with the chaplain. A missionary collection for the church was made, amounting to \$175, which will be greatly increased by the Sunday school collection at its anniversary, on the last Sunday in February. Chaplain McCabe left Easton for Dover, on the early train the next day. Easton Ledger.

The Rev. Robert W. Todd, at present pastor of Snow Hill M. E. Church, has signified his willingness to accept the call extended by the M. E. Church here. Mr. Kemp's pastorate expires with the coming conference. -Chestertown Independent.

The meeting at the M. E. Church, Trappe, Md. which has been in progress three weeks, is growing in interest. There has been quite a number of conversions, principally among the young men of the town, and very considerable interest is being taken in the services. The attendance is increasing, and the esteemed pastor, Rev. A. P. Prettyman, is abundant in labors.

Rev. Dr. Follansbee, of the M. E. Church, South, recalled his appointment for Sunday evening's service, and he and his people worshipped with the congregation of the M. E. Church. It was a union communion service, and was well attended, and an exceedingly interesting occasion. - Talbot Times

GEORGETOWN,-W. J. DuHadway, pastor. About 7 o'clock on Thursday evening, a well-known, neat little Miss called at the M. E. Parsonage, with two dainty packages in her hand. She presently presented one of them to the pastor's wife who, on opening it, found several elegant articles—the private about thirty.—Centreville Observer.

gifts of friends. The little figure then made her way to the study, and put a very emphatic period at that point in the sermon, by presenting the second package to the astonished pastor himself. The delicate white ribbon was untied; the box was opened, and another box was opened, and a splendid gold watch was disclosed-the generous gift of the congregation, as the accompanying paper showed .- Delaware Democrat.

#### Dover District.

Presiding Elder Wilson sends us the following gratifying report of conversions. Milford up to Feb. 5th, 110; Burrsville, 60; Cambridge, 98; Lincoln, 100; Georgetown, 50; East New Market, 25. He adds, "great revival now in progress at Farmington."

#### Virginia District.

The Wilmington M. E. Conference has bought the old church at Read's wharf, Northampton county, Va., in which to resume worship. The M. E. Church North, is making extraordinary efforts on the Eastern Shore of Virginia, to regain what it lost there during the war. -Ex. ("We presume our cotemporary means to say that Presiding Elder Davis has made a purchase, in behalf of the M. E. Church. (ED. P. M.)

The revival services in the M. E. church, Cherry Hill, Md., are still in progress. These meetings are the most successful that have been held in the church for years. Fifty-one have already professed faith in Christ, the greater majority of whom are adults, and many of them are heads of families.-Ex.

The protracted services at the Olivet M. E. church, Galena, Md. are still in progress. The depth of the prevailing religious feeling is well illustrated by the fact, that the store-keepers of our village, have closed their stores each evening, for the past ten days, at 7 o'clock. Up to this date, there have been upwards of thirty-five conversions. Bro. Fosnocht's methods, though strictly evangelical, have been novel and impressive, in the conduct of these services, and he has exhibited remarkable powers of endurance as a preacher and a worker in saving souls. The church is greatly awakened, and much good generally is being done in this vicinity, by these meetings.

The collections in the Georgetown M. E. Sunday-school for the year 1887, were \$41.86 for the uses of the school, and \$73.75 for the cause of missions, a total of \$115.61. The intant room contributed \$19.92 of this amount. and Mrs. Charles P. Tunnell's class the next largest amount, \$11.82. The collection Sabbath, Jan. 29th, was \$7.79 for the missionary

The ladies of the W. C. T. U., of Snow Hill, Md., are busily engaged securing signatures to a petition to the Legislature for the submission of a constitutional amendmend, by which the manufacture and sale of intoxicating liquors, as beverages, shall be prohibited in Maryland. About four-fifths of the voters, or in that proportion, are signing

Rev. Robert W. Todd, pastor of the M. E. Church, is closing his third year. The end of his pastorate is being signaled with a religious awakening, such as has not been witnessed in Snow Hill for many years, and many are being converted, many of whom are young men. - Messenger.

LEWES, DEL.-The Young People's Aid Society of the M. E. church, held their aunual festival in the Rodney House, on the evenings of Jan. 25th, 26th, and 27th, and are very much elated at the success which attended their efforts. They desire to express their thanks to all, who so kindly gave them recognition by their presence and their means. After paying the necessary expenses, there will be left in the hands of the treasurer between \$90 and \$100, which will be appropriated toward liquidating the debt on the parsonage. The treasurer, Miss Lena Scott, thinks the society will be able to pay at least \$200 of the \$1200 remaining; which is undoubtedly a very gratifying report both to the trustees and the membership.

CENTREVILLE, MD .- Mr. Charles Smith, son of the Rev. Joseph E. Smith, D. D., a student at Wesleyan University, Middletown, Conn., was in town last week, visiting Capt. John Wilkinson.

Frank E. Williams, second son of Rev. T. S. Williams, North East, Md , has withdrawn from the Methodist Episcopal Church, and joined the Hanover St. Presbyterian Church, Wilmington, Del., Rev. D. Marks, D. D. pastor. Young Mr. Williams is a graduate of Wesleyan University, Middletown, Conn., and has had local preacher's license for some

The converts in the revival services at the M. E. church, Centreville, Md., number

The following "Methodistic items," we clip from the Greensboro Free Press.

Rev. W. H. Hutchin delivered a foreible sermon, Sunday morning Jan. 29th, which was attentively listened to, by an appreciative audience. The subject was "The Transfiguration on the Mount."

Rev. C. C McCabe, D D., one of the most eloquent and prominent divines of the Methodist Episcopal Church, is the livest man in Methodism. It was he, that telegraphed to the infidel convention at Saratoga, when he was secretary of the Church Extension Society, "All hail the power of Jesus' name; we're building two a day," which gave rise to that song, which, with others, he sings wherever he goes. It was he, that as Missionary Secretary, raised the cry almost as soon as elected, "A million for missions," which the Church more than reached from all sources, last year.

Mrs Duhurst, the revivalist, has closed the revival services at Thawley's Chapel and is now holding meetings at Ames'.

The revival at the Milford M. E. Church, is still successfully going on. The number of converts has now reached 75, and the crowds that attend are so great, that the meetings are now held in the large upper rooms of the church, the three rooms down stairs not furnishing sufficient space. There seems to be a religious awakening throughout the town.

A revival of great interest is in progress at Marydel, at this time. The church is crowded nightly with attentive and interested worshipers. About twenty-five have professed conversion, and quite a number are at the altar each night. Revival meetings have been in progress on the Marydel circuit since October 1st, and with very gratifying results. About ninety have professed religion. Rev. W. M. Warner is pastor.

The Wilmington Annual Conference meets in Wilmington, Del., on Wednesday, March 7th, in the Union Church. Bishop Cyrus D. Foss will preside. There will be about one one hundred and fifty ministers of the Conference, perhaps twenty visiting officials, twelve or thirteen candidates, and as many lay officials to be provided with homes for the week. In addition, there will be about one hundred and fifty lay delegates to the Electoral Conference. So that, at the lowest estimate, there will be homes required for three hundred and fifty Conference attendants.

The Electoral Conference is composed of one layman from each circuit and station within the bounds of the Annual Conference: such laymen to be chosen by the last Quarterly Conference, preceding the assembling of Electoral Conference. No layman can be a member of the Electoral Conference, nor of the General Conference, who shall be under twenty-five years of age, or who shall not have been a member of the church in full connection, for the five consecutive years, preceding his election.

The work of the Electoral Conference is to select two Lay delegates to the General Conference, which will meet in New York on the first day of May, 1888.

The General Conference is composed of Ministerial and Lay delegates. The Ministerial delegates consist of one delegate for every forty-five members of each Annual Conference. The Wilmington Conference will send three Ministerial Delegates.

The work of the General Conference includes the selection of bishops, and several probably will be chosen at the next session. Much speculation is indulged, concerning the selections and, while there is no certainty possible on the subject, the friends and admirers of the Christian Advocate are apprehensive, lest they may be forced to lose their remarkably good editor, and accept him as an equally good bishop

Snow Hill, Md.-Feb. 14th, 1888. The glorious revival at Snow Hill still continues with unabated interest, although pastor and people are much worn by the ceaseless toil of just one month. The first two weeks were apparently fruitless; but within the last half of the month, thirty-seven have been blessedly saved. There are two remarkable things about this meeting. One is, that all who present themselves at the altar of prayer, are speedily converted; and another is, that about three fourths of the converts are young men. May the good work continue, until a great multitude shall be saved!

A correspondent writes from Greenwood, Del.:-We are in the midst of a very gracious work of grace at this place. Thirty conversions up to date, and the interest still increasing.

Hillsboro, G. W. Townsend, postor, is having an extensive revival. Up to the present (Feb. 14) over 40 have professed religion, and the altar is nightly crowded with penitents. This is the second gracious revival on Hillsboro circuit for the present year; a meeting having been held at Ridgley, where 26 persons were added to the church.

Greensboro, W. H. Hutchin, pastor, is also enjoying a refreshing season. 26 have professed a change of heart, and others are still seeking.

Bro. T. E. Bell, who has charge of Tunis Mills, is having a very gracious work among that people. When Bro. Bell took charge of this appointment last spring, there was but a little handful but now the church is growing wonder-

Millington Circuit has witnessed a new departure. The Quarterly Conference of that circuit has elected a lady as its recording steward; Mrs. Joseph Mallalieu, daughter of Rev. W. M. Warner, having been elected to that position.

The third Anniversary of the Woman's Home Missionary Society of the Wilmington Conference, will be held in Grace Church, Friday evening, March ninth. Rev. James M. King, D. D., of Park Avenue Church, New York City, will deliver the annual address.

MILLINGTON, MD.-The extra meeting in the Methodist Episcopal Church, closed with sixteen accessions.

The meeting announced to take place on the night of our last issue, to be addressed by the Presiding Elders, was largely attended, and proved a meeting of decided interest. Presiding Elder France, after an anthem by the choir, and the opening prayer by the pas tor, Rev. W. S. Robinson, announced Rev. T. O. Ayres as the first speaker. The address while short, some twenty minutes, was pithy, direct, and attractive, from its vigor of thought. Rev. J. A. B. Wilson, who discoursed for the first time from our pulpit, spoke for over an hour, in an address that surprised the people for its breadth of learning, catholicity of sentiment and power of oratory. Rev. A. D. Davis, who was to have conducted the evangelistic part of the meeting, was cut short for time, half past nine o'clock when it came his turn; but he succeeding in "warming up the brethren," ending in a grand hand shaking. The other Presiding Elder, Mr. Murray of Wilmington, had an engagement that called him home.-Smyrna Times, Fcb 8th.

The members of the M. P. church of Double Creek gave their pastor, Rev. Wm. Crouse, a surprise on Tuesday evening, Feb. 7. After a very pleasant evening spent in social intercourse, they departed to their homes, leaving behind them many substantial proofs that their presence was a reality and not a dream. - Centreville Observer.

The missionary anniversary of Ebenezer Sunday-school will take place at the church on Sunday evening, February 26th, instead of the 19th. The change was made necessary, by the inclement weather preventing rehearsals. The service will be interesting and entertaining. The public is cordially in-

An entertainment, to consist of singing, recitations, dialogues, &c., will be given by the choir and Sunday-school of Stevens' Chapel at Tilghman's Station on the evening of Washington's Birthday, Feb. 22d, if weather is favorable, if not, the next fair night. Proceeds for the benefit of church fund.

The Ladies' Aid Society of the M. E. Church, South, at Church Hill, Md., will give a "Martha Washington Tea Party" at the Hall in that place, on the evening of Saturday, 25th inst.

Rev. J. B. Merritt, Crumpton Md., has been quite sick for some time, but is improving. His pulpit was filled Sunday 12th inst., both morning and evening, by the Rev. Albert Chandler, who treated us to two able discourses .-Centreville Observer.

#### Cheap Trip to California.

Free Bleepers-Philadelphia to California with only one change of cars - Union dopol, Kansas City.

We desire to state for the benefit of those contemplating a trip to California, that on February 27th, the Baltimore and Ohio Rail-rond will run a special first-class car through to Kansas City, in connection with free sleepers from Kansas City to Los Angeles and San Francisco. This car will be accompanied by an experienced Agent of the Company, who will devote his attention exclusively to the comfort of the party. This will relieve the passengers of all anxiety, and conduce to the pleasure of the trip. Baggage will be checked through to the above points, thus necessitating no change of checks at Kansas City. Parties going to Missouri, Kansas, Texas, and Colorado can avail themselves of this special car and accommodations. The train carrying this special car will leave B. & O. Depot, Delaware Ave., Wilmington, 11.10 A. M., February 27th. Mr. H. A. Miller, Passenger Agent, Wilmington, or D. Bride, Passenger Agent, Baltimore, will furnish all desired information as to rates, routes, elegating booths, etc., were application, and sleeping berths, etc., upon application, and will call upon all who desire to make the trip and give full details. Please address the above gentlemen, as early as possible, so that all arrangements can be made.

#### Conference Notice.

For the benefit of the finance committee, allow me to suggest that a little more care be taken in filling the finance blank. Envelopes often contain unendorsed, or unsigned checks; money with no statement concerning its distribution, the blank well filled, but no money, or too much, or not enough money. Any of these discrepancies of course, cause extra trouble in adjusting the report, which must be made correct.

Experience prompts me to make this suggestion, in the interests of whoever may be on the finance committee at rhe approaching Conference.

Your brother,

C. A. GRICE.

The class of the second year, will meet, March 5th, 1888, at the Union M.E. church, at 74 o'clock p. m.

History, Biblical Theology, F. C. McSorley. T. B. Hunter. G. W. Townsend. Systematic Theology, Sacraments & Sermons, Julius Dodd. I. N. Foreman. Lessons in Logic, I. N. FOREMAN, chairman of com.

The committee on examination of candidates for admission on trial, will meet at 7.30 p. m., Monday, March 5th, in class-room No. 1, Union Methodist Episcopal Church, Wilmington, Del.

JNO. D. KEMP, chairman.

Ministers and lay delegates of the Wilmington Conference, having private arrangements for entertainment during the session, are requested to furnish the undersigned with the address, in order to avoid the confusion incident to assigning them elsewhere, or some one else to their place; and also for the purpose of publication in the Conference Manual.

ADAM STENGLE.

# Marringes.

WROTEN-NOBLE.-In the M. E. parsonage, Farmington, Del., on Jan 19th, 1888, by Rev. F. J. Cochran, Jacob Wroten and Sarah E. Noble, both of Kent Co., Del.

WROTEN-LOUX .- On Jan. 25th, 1888, in Farmington M. E. church, by Rev. F. J. Cockran, Stephen S. Wroten and Chara H. Loux, both of Farmington, Del.

ARMSTRONG-TODD.-In the M. E. parsonage, Farmington, Del., on Jan. 25th, 1888, by Rev. F. J. Cochran, Benjamin D. Armstrong, and Emma J. Todd, both of Kent

LLOYD-STEVENS .- At the house of James H. Wroten, near Todd's M. E. church, on Feb. 1st, 1888, by Rev. F. J. Cochran, John Lloyd and Carolin S. John Lloyd and Cecelia Stevens, both of Kent Co. Del.

PARRIS-VICHOR. -In the Farmington M. E. parsonage, on Feb. 5th, 1888, by Rev. F. J. Cochran, Isaac Parris and Susan A. Vichor, both of Kent Co., Del.

RICHARDS—WILLIAMS.—In Cokesbury M. E. church, on Feb. 7th, 1888, by Rev. Wilmer Jaggard, John Richards, son of John E. Richards, of Sussex Co. Del., and Nellie L. Williams, daughter of John A. Williams, of Caroline Co., Md.

BAILEY—ENGLISH.—On February Sth '88, at Spring Grove M. E. Church, by Rev. W W Chairs, Samuel S. Bailey and Nancy

WILLIN-RUSSELL.—In the parsonage in Galestown, Md, Feb. 9th, ISSS, by Rev. W. Jaggard, John M. Willia aud Ida M. Russel, all of Dorchester Co., Md.

### DIED.

At Monie, Somerset Co. Md., Feb. 4, 1898, Frances Ann Creamer, in the 43rd year of her age. She was the beloved wife of John

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# \$1,200,000.

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FROM ALL SOURCES -FOR-

#### 1888.

THERE WERE IN BRITISH INDIA, according to the census of 1881, no less than 207,388 widows under fourteen years of age, and 78,976 of these were under nine. They can no longer legally be burned, but their earthly sufferings are worse than burning. Their widowhood is viewed by all Hindus as the punishment for horrible crimes committed in some previous existence. They are closely confined to the house; forbidden all companionship; confined to one meal a day, which they eat in solitude; obliged to conceal themselves in the morning, lest the sight of them bring bad fortune on the beholder; cursed, abhorred, suspected of every crime-and all this for life. Yet the doom of these innocent children is only the door-mat theory brought to its completeness. Because there is no one man living who has the right to tread them under his feet, they are trodden under feet of all -Harper's

NANKIN. - The North China News states that a benevolent gentleman in the United Sates has subscribed \$300, 000 for the establishment of a University at Nankin. It is hoped that the amount will be increased by contributions to \$500,000. Several missionaries are interested in the undertaking, which promises to be of great advantage to China, and incidentally to the cause of Missions in that empire.

THE BIBLE IN THE LAST FIFTY YEARS.—The last anniversary of the British and Foreign Bible Society falling in the Jubilee year of Queen Victoria's reign, the speakers naturally reviewed the progress of the Bible cause during the last half-century, and made some striking comparisons.. The Earl of Harrowity, President of the Society said: "Fifty years ago our receipts were £100,000; now they are nearly £225,-000. Fifty years ago the Auxiliary Societies amounted at home to 2.370; now they are over 5,300. Abroad you had 260 auxiliaries and branches fifty years ago; now, 1,500. Fifty years ago the annual issue of the Bible and portions of it from this society was 600,000; now it is about 4,000,000. The cheapest copy of the book, half a century back, was issued at about two shillings; now the price is sixpence. The cheapest testament then was tenpence; the cheapest now is Lord Shaftesbury's, and the price is a penny."

"How much owest Thou my Lord?" -We quote the above from a circular sent by one of the pastors of the Troy Conference to each member of his congregation, also the following: "During the closing years of this century the Church ought to capture the world for Christ. 'Let us go up at once and possess it; for we are able to overcome it." The Israelites took torty years to accom. plish an eleven days' journey. Shall we be indifferent or negligent when we could emancipate the world in a generation? One hundred and forty millions of souls in Africa have never heard of Jesus; seven hundred millions in India and China are without the gospel.

"The heathen are dying at the rate of 100,000 a day." Every tick of your watch sounds the knell of a heathen soul. Every breath you draw, four pass from this world to the next without having heard of Christ. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine

# CLOTHING

of J. T. Mullin & Son, 6th & Market. Wilmington, if you want the best at the lowest prices. They offer every advantage, both in variety, styles and prices. They have an immense assortment of the finest imported and domestic Overcoatings, Suitings, Pantaloonings, &c. bought from first hands, with ready cash, which insures lowest prices.

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THE CHAUTAUGUA LITER ARY AND SCIENTIFIC

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## Obituaries.

Mrs. Maggie L. Marshall, wife of Peter J. Marshall, Smith's Island, Va., peacefully fell asleep in Jesus, January 27th, 1888, aged thirty-one years. She was born on this Island, and was the daughter of Wn. D. Bradshaw of Northumberland Co. Va., and sister to the wife of the Rev. Joseph R. Sturgis of the Virginia Conference M. E. Church south. Sister Marshall was converted when ten years of age, and immediately igned the M. years of age, and immediately joined the M. E. Church, of which she was a consistent member, until called to the church triumphant. As a wife, she was devoted and faithful, as a step-mother her step-son will bear testimony to her loving fidelity, and as a friend, to know her, was to trust and love her. Her Christian character was symmetrical. rical; she was not demonstrative, but very tender; not a great religious conversational-ist, but a quiet unassuming doer; not a Sunday Christian, but a Christian seven days in the week. From the time she entered the church on probation, as a little girl, until her translation, she steadily and confidingly walked with God. One of our oldest members, who had been her near neighbor during her brief life, in whose home she had been a constant visitor from her childhood, said he had never heard from her lips, a single utterance for which he could chide her. An aged sister remarked to the writer, that Maggie's equal was not to be found on the Island. Though confined to what proved her death bed for some two months, at times suffering intensely, yet no word of complaint was spoken; but through it all she displayed the sweet submission and Christian fortitude which characterized her, during her entire Christian life, Tuesday before the Friday on which she died, the writer said to her. sister Maggie, you seem to have pillowed your head upon the bosom of your Saviour. She could not speak, but nodded her affirmation. I then said, I reckon sister, you have Paul's experience, when he said, "For to me to live is Christ, and to die is gain;" and again she gave an affirmative sign; again I said, I think sister Maggie that this must be the happiest moment of your life; with streaming eyes, she raised her hands and placing them on her bosom, responded as be-fore. In this blessed spirit of trustfulness, she lingered until Friday, and then she was not, for God took her. Sunday afternoon, Jan. 29th she was buried in the Cemetery near the family residence, in the presence of numerous friends, amid much weeping and lamentation.

Her sorely bereaved husband is one of the most liberal members of our official board. May the great Head of the church graciously sustain him in this hour of severest trial and may this dispensation of serrow, lead her beloved step-son to embrace Christ as his Saviour, and prove a stimulus to us all, to live nearer the Lord Jesus, than ever before most earnestly prays this sympathizing

WM, S. P. B.

Date Hour for Hour for

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				Sanourn		
				Service	Conf	
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Scott,			21			7
Newport,		26	25	10.30		
	W.	L.	s. N	TURBAY	P. E.	
DOVER DISTRICT-FOURTH QUARTER.						
Charge		Da		Hour for	Hour	
B-				Sabbath		
				Survice	Conf.	
Farmington,	Feb.	18	19	10		9
Greenwood,		19	20	2	М	2
		19	20	7	31	9
Bridgeville,			26	10	F	~
Seaford,					S	9
Cannon's,			26	2		_
Galestown,		26	27	7	M	9
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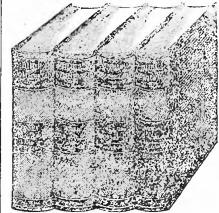
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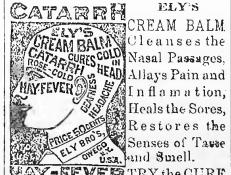
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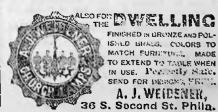
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Presentation edition, gilt edges, 1.50 J. MILLER THOMAS, WILMINGTON, DEL.



A.C.C.

P. W. & B. Railroad. Trains will leave Wilmington as follows:

For Philadelphia and intermediate stations,

40, 700, 7.05 8 15, 9 10, 10.30, 11 35 a. m.; 12 30, 2.30,

4, 540, 740, 9.50 10.35 p. m.

Philadelphia.(express), 2, 2.52 4.40, 6.30, 7.50, 8 50,

4.7 10.07 11.25, 11 51 a. m. 12.23\* 1.39, 2.27, 5.22, 6.28,

706.

New York, 2.00, 2.52, 4.00, 6.30, 7.90, 10.07, 11.55

11.51 a. m. \*12.23, 1.39, 2.27, 4.09, 5.22, 6.28, 7.05

11.51 a. m. \*12.23, 1.39, 2.27, 4.09, 5.22, 6.28, 7.05

14.0, 9.50 p. m.

11.51 a. m \*12.23, 1.39, 2.44, 5.50 p. m. 9.50 p. m. For Newark Centre. Del. 7.42 a. m., 12.58, 6.21 p m. For Newark Centre. Del. 7.42 a. m., 12.58, 6.21 p m. Solution and intermediate stations, 10.08 a m 5.57, Baltimore and intermediate stations, 10.08 a m 5.57,

Baltimore and Washington, 1.25, 4.46, 8.04, 10.06, 11.38 pm.
Baltimore and Washington, 1.25, 4.46, 8.04, 10.06, 11.00 a. m. 12.06, \*1.17, 2.82 4 44, 5,10, 6.30, 7 45 p. m.
Tains for Delaware Division leave for:
New Castle, 6,60, 8.30 a. m.; 12.55, 2.50, 3.50, 6.23, pm 12 05 a. m.
Harrington, Delmar and intermediate stations, 8.30 a. m.; 12.55 pm.
Harrington and way stations, 8.30 a. m. 12.55, 6.25 a. m.

For Seaford 3.50 p.m. For Norfolk 12.05: a. m.

Wilmington & Northern R. R. Time Table, in effect Nov. 20, 1887. GOING NORTH.

Daily except Sunday. 

Daily except Sunday.

Stations, a.m a.m a.m.	am, p. m. p.m.	
Reading P. at Dally 8.00	8.00 5.00	
R. Station   8,32	3.32 5 44	
Springfield, 6.10 9.00	4.03 6.15 4.22	
Wheaburg Jc. 6.29 9 15 Coatesville, 7.05 9 50	5.00	
West Ches- 7.00 9 40	8.00	
ter Stago	5.49	
Chad's F'd Jc. 7.59 10.35	6.02	
Dupont, 5.55 8.23 10.53	6.26	
Newbridge 6,11		

Wilmington, 6,35 3,45 11,15 French St. French St.

Additional Trains, on Saturday only, will leave Dupont Station at 1.09 7.02 p m, Newbridge at 1.20 and 7.15 p m, for Whit ington and intermediate points.

French Creekli ranch Trains.

Leave Springfield 11,10 am, 6.20 p m

Arrive at St Peter's 11,40 am, 6.50 p m.

For connections at Wilmington, B. & O Junction, Chadd's Ford Junction, Lenape, Contsville, Waynesourg Junction, Birdsboro and Reading, see imo-tables at all stations. F. B. HIBBARD, Gen'l Passenger Ag't. A. G. McCAUSLAND, Superintendent.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

Commencing Thursday, D c. 11, 1887, leave Hillen Station as follows:

Commencing Thursday, D. C. 11, 1537, leave limited Station as follows:

4.49 A.M. Fast Mail for Shonandoah Valley and Southern and Southern and Southwestern feel is. Also Glyndon, Weatmanker, New Windsor, Union Bridge, Mechanicstown, Blue Riege, Hagerstown, and except Sunday, Chambersburg, Waynesburg, and plotts on B. &C. Y. R. R.

11.35 P.M.—Accommodation for Glyndon and Emory Grove Wedness layes and Saturdays only.

5.00 A.M.—Accommodation for Hanover, Frederick Emoilt-burg, Waynesborg, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.

burg, Hagerstown, withinspire and more stations. Also, points on S. V. R. R. and connections.

9,55 A M—Accommodation for Union Bridge.
Hanover, Gettysburg, and all points on B. & H.
Div., (through cars.)

2,25 P M—Accom for Emery Grove.

4,00 P M—Express for Arlington, Mt, Hope, Pikea-ville, Owings' Mills. St. theorge's, Glyndon, Glenn Falls, Finksburg, Patapase, Carculton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and riations on B. & H. Division, (through cars.) Empirical and stations west also Hanover, Gettysburg and riations on B. & H. Division, (through cars.) Empirically Wayneaboro, Chambersburg and Shippensburg

Wayneaboro, Chambersburg and Shippensburg

TRAINS ARRIVE AT HILLEN.

Daily—2,40 and 16 40 P. M. Daily except Sanday—

90, 5,50, 11,49 A. M., 335, 5,10 and 6,35 P. M.

Ticket and "eggage Office 217 East Baltimore st.
All trains stop at Union Station, Pennaylvania Avenue and Pation Stations.

J. M. HOOD, General Manager.

B. H. GRISWOLD, Gen'l Pass. Ag\*.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT NOVEMBER 20, 1587. Trains leave Delaware Avenue Depot: EAST BOUND

Philadelphia Accommodation, dail; , except Sunday, Philadelphia Accommodation, daily, Philadelphia and Chester Express, daily, Philadelphia Accommodation, daily, Said Said Philadelphia Accommodation, daily, Philadelphia Accommodation, daily, Said Philadelphia Accommodation, daily, Said Philadelphia Accommodation, daily, Said Philadelphia Accommodation, daily except 7.30 pm, Sunday, Philadelphia and Coester Express, daily, Pniladelphia and Coester Express, daily, Philadelphia Accommodation, daily, WEST BOUND. Chicago and Pittsburg Limited, daily, Arrives Chicago 11.19 next morning, Baltimor - accomtandation daily except

Sunday,

Cincinnati and St. Louis Limited, daily,

Aratves Cincinnati 745 a m, St Louis 640 p m,

Araives Cincinnati 7 45 a m, 8t Louis 6 46 p m, next Iny, Raltimore Accommodation, dally, Chicago and 8t Louis Express dally, 540 p m, Singerly accommodation, dally, 7.38 p m, Singerly accommodation, dally, 81 pcrly accommodation, dally, 12.39 a. a., For Landenberg 10.20 a m, and 2.45 p m, dally except Sunday, 5.30 p, m, daily, 12.30 a cc. For Philadelphia 2.35, p m, daily except Sunday, For Baltimore 2.35, p, m, daily except Sunday, For Landenberg 6.50 10.50 and 2.35 p m, daily except Sunday, For Landenberg 6.50 10.50 and 2.35 p m, daily except Sunday, For The 10.50 a, in, train connects at East Junction

\* The 10.50 a, in. train connects at East Junction with Cincinnati and St. Jouis through express daily except Sunday. The 5.30 p in. connects with Chicago and St. Louis express daily.

Trains for Wilmington leave Philadelphia \*7.00 \$1.5, 9.50, \*10 30 a. r. 1.45, 3.00, 4.30, \*5.00, 5.30, 6.30 \$,10, 10.00 p. m. 8.15, 2.50, °10 30 s. r. 1.45, 3.00, 4.30, \*5.00, 0.30, 6.30 8.10, 19.00 p. m. Daily except Studday, 7.15 s. m. 12.00 noon, \*4.15, 11.80 p. m. \*Express Trains. CK LORD, Gen'l Pass Agent Wu. M. CLEMENTS.

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