



# Peninsula



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J. MILLER THOMAS  
Associate Editor.

ONE DOLLAR A YEAR,  
SINGLE NOS. 3 CENTS

## Notes Of Past Conferences.

BY GEORGE J. STEVENSON, M. A.

*The Twelfth Conference—1784.*

As was the case occasionally in England, so in America in 1784, the Conference was held in two places; it was commenced at Ellis's preaching house, Virginia on April 30, and concluded at Baltimore, four weeks later, May 28th. The two sessions are reported as one Conference, and of the first, all that Mr. Asbury says, is, "Brother O'Kelly and Mr. Jarratt each gave us a good sermon, our business was conducted with uncommon love and unity." He says the second session opened May 25th, and young Thomas Ware, who was present says, "there was quite a number of preachers present, but only few on whose heads time had begun to snow; some of them appeared way-worn and weather beaten into premature old age. Asbury, by common consent, stood first and chief," and of him, Garretson said, "he prayed the best, and prayed the most of any man I ever knew." Four preachers were admitted into full connection, and eleven admitted on trial. The preachers numbered 84; the members 14,988, being an increase during the year of 1248. Collections were to be made, from every member, not in receipt of charity, for the erection or relief of chapels; and members who held slaves were to give them their freedom, or be expelled from the Society, after a proper notice had been disregarded. Travelling preachers who held slaves, and declined to free them, were to be employed no more. Asbury's allowance, as general superintendent, was fixed at sixty dollars per annum, with his expenses for horses and travelling. Superfluity in dress, and the improvement of congregational singing, by learning to sing from notes, were considered. Two preachers, Henry Metcalf and William Wright had, during the year died, and four others had retired from the ministry. Regulations were made respecting the reception of preachers from Europe, requiring them to be subject to the American Conference.

The year 1784 is the most memorable one in the history of American Methodism, being that, in which it became the Methodist Episcopal Church, and at the end of December, of that year, another and special Conference was held, at which this step was taken; this is designated the Christmas Conference of 1784, and was the turning point from whence proceeded Annual Conferences in districts, and Episcopal government. At the English Methodist Conference of that year, held in July, at Leeds. Mr. Wesley again testified his interest in the American Societies. John Fletcher was present at that Conference for the last time. Then it was that Mr. Wesley selected Thomas Vasey and Richard Whatcoat to go to America, to extend and consolidate the work in that country. He proposed to ordain one of his preachers, an ordained clergyman, Thomas Coke, D. C. L., of Oxford, that he might ordain others in America, so as to furnish the Societies with the sacraments in their own places of worship. He also ordained Vasey and Whatcoat, first as deacons, then the next day as elders, for the building up of the Church. This was done at Bristol, September 1st, 1784. On September 2d. Dr. Coke was, by Mr. Wesley, assisted by the Rev. James Creighton, B. A., ordained a Bishop or

Superintendent over the Methodist Societies in America, in which country, he, with Vasey and Whatcoat, arrived on November 3d. On November 14th, these three English preachers first met Francis Asbury, another Englishman, and by arrangement with him, the Christmas Conference was held. Their first meeting in Barrett's chapel, was a memorable occasion. It was a regular quarterly meeting of the Baltimore circuit; fifteen preachers were present, and a host of the laity. Asbury entered the chapel whilst Dr. Coke was preaching; at the close, Asbury approached Coke in the pulpit, and kissed him. The other preachers were melted into sympathy and tears; the congregation caught the glowing emotion, and the whole assembly was moved by the heavenly electricity, every heart was overflowing with fellowship and love.

The arrangements being made for the holding of the first General Conference, the apostolic little company met at ten in the morning, on December 24th, 1784, in Lovely Lane chapel, Baltimore. The chapel was a rude structure, having un-cushioned seats, without backs, and an improvised stove to make it durable. Sixty preachers were present, who had been gathered in a six week's gallop over the country by F. Garretson. Dr. Coke presided, and presented a letter from Mr. Wesley, dated September 10th, 1784, and addressed "Dr. Coke, Mr. Asbury, and our brethren in North America." He states at length the reasons for writing the letter, and adds: "I have appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren, also Richard Whatcoat, and Thomas Vasey, to act as elders among them. Asbury adds: "it was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and deacons." From the notes of Mr. Whatcoat, we learn further, that the liturgy was to be read in the services (as prepared by Mr. Wesley), persons to be ordained were to be nominated by the superintendent, elected by the Conference, and ordained by the imposition of the hands of the superintendent and elders, the superintendent has a negative voice." On the second day of the Conference, Asbury was ordained a deacon by Coke, Vasey and Whatcoat, on the third day, they ordained him elder, and on the fourth day, Monday, they ordained him superintendent, his friend Otterbein, of the German Church, assisting Coke and his elders. The three days following, were spent in enacting rules of discipline, and the election of preachers to orders; on Friday several deacons were ordained, and on Sunday, January 2d, twelve elders and one deacon were ordained." This is from Whatcoat's notes. That Conference was a jubilee to the Baltimore Methodists. Dr. Coke preached every day at noon, two of his sermons on the ministerial office were published, and made a deep impression on the people. The Methodist Bishops were the first Protestant Bishops in America; Methodism was the first Protestant Episcopal Church in the New World; and by the Anglican Articles of Religion and Liturgy, as abridged by Wesley, it became by precedent organization, the real successor to the English Church in America." No journal or Minutes of that Conference was published, or kept in MS., but its enactments were embodied in a volume "composing the form

of Discipline for the ministers, preachers, and other members of the Methodist Episcopal Church in America, and published in Philadelphia in 1785." This work, in its most complete and perfect form, is now published with the title "The Doctrines and Discipline of the Methodist Episcopal Church, 1884, with an appendix, edited by Bishop W. L. Harris; "a small volume of 424 pages, an enduring memorial of its earnest and devoted Editor. This Christmas Conference was not a delegated body, but the whole ministry in session. It made no provision for a second meeting of the same nature. In 1792 another General Conference was held, but no Minutes of its proceedings were preserved; in 1796 a third session was held, of which only a compendium of its Minutes was printed. At the General Conference of 1808, it was resolved that in it be organized as a quadrennial body of delegated members, and as such, with modifications, and a more liberal constitution, it remains to this day.

To be continued.

## Woman In The General Conference.

BY JENNIE FIELD BASHFORD.

The General Conference of the Methodist Episcopal Church will be called upon, at the opening of its session in May, to consider a new phase of the ever-recurring woman question, as presented in the election of several women delegates, to the supreme governing body of the church. It will be no mere question of theory in the abstract, but of practice in the concrete, respecting the admission of four or more of the most eminent women in Methodism. We regret that some of the leading official organs of our denomination, have taken the negative in this discussion, but their opposition seems to us to be based upon too minute and doubtful technicalities, to have great weight—technicalities too, that if allowed, will not only refuse admission to the women involved, but will deprive of just representation, great bodies of the laity by whom they were elected, and will moreover, in the opinion of able judges, vitiate the legislation of several preceding General Conferences. Such being the serious alternatives involved on the one side, with the manifest claims of female delegates, and of the entire laity upon the other, we cannot believe that the opposition represents the sentiments or convictions, of our liberal and progressive Church—a Church that owes its origin in this free country, to the zeal of the ever-memorable Barbara Heck, and its marvelous growth and present prosperity largely to the fact, that from the first, it has unsealed woman's lips, and the Lord has blessed her testimony. We confidently believe that the true hearted brethren, who will assemble in New York in May, will immediately ratify the action of the various Lay Conferences which elected women, by the ready and cordial admission of their chosen delegates, to participation in the counsels of our great denomination.

This point settled, the Conference must during the session, consider the yet more important issue of the ordination of women to the ministry. The writer belongs to a very considerable body of women, who constitute, in popular thought, a sort of nondescript sub-order

of ministers. We refer to minister's wives. Our anomalous, semi-official position, which calls to minister, as it were, in the outer courts of the temple, as the trusted advisers and assistants of our husbands, has often led us to consider the position of another class, an increasing one of women who, through a series of providential circumstances, by the voice of the Spirit within, and often by that of their brothers, have felt themselves called to minister, in the inner sanctuary of the temple of the Lord, and to proclaim from the pulpit His gospel of love. It is our privilege to count as personal friends, several of these women, who have repeatedly approved themselves by "gifts, grace, and usefulness," fit for the Christian ministry, who yet are denied all legal recognition and fellowship, and are refused the God-speed so freely accorded the humblest brother.

We would not have it appear, that this is the cause of woman as opposed to man. It is a measure championed alike by men and women, and of equal moment to both. Many of our ablest ministers and most progressive laymen, not only feel deeply for the women, whose divine call to preach is denied by the Church, but they are burdened for this sin-sick world, and long to have every effort put forth for the healing of the nations. The generation just passed has tested, with reluctance indeed, but has proved beyond the possibility of a doubt, the efficacy of woman's healing touch, as applied to physical ills; would that the generation now passing might, through the immediate action of our beloved Church, accord to women like freedom, to minister to souls diseased.

The plea is sounding in our ears from heathen lands, Send us more women evangelists, for only so can the gospel be preached to multitudes of our darkened, secluded sisters. In response the loyal women of Methodism, are yearly enlarging their subscriptions, that more and more gospel workers may be sent out—noble women, whom the church at home does not recognize in their real capacity of evangelists, and will not equip for their necessary work, by the simple laying on of hands. Dr. Gracey says, that hundreds more of converted heathen women, might have been added to the churches if the women missionaries, through whose instrumentality, they have been won to Christ, might have administered the ordinances, and received them into membership.

Our heroic Bishop Taylor, with characteristic aggressiveness, has taken a decided step in advance in the admission of women to the counsels of his pioneer African workers, and in the assignment of them to fields of labor, side by side with their brethren. Doctor Thoburn, in *The Heathen Woman's Friend* for February writes: "Woman is needed everywhere. She must write, teach, evangelize, minister, in every sense of that word. God has set before her an open door, and the whole body of believers should see to it, that she is not hindered from entering it at once."

But is it Biblical? If not, how is it, that our Saviour commissioned a woman to declare the resurrection gospel? How is it that the four daughters of Philip publicly prophesied, i. e., preached and expounded the Scriptures? How is it that Paul, who is quoted as authority against the ordination of woman, himself prescribes the manner (with head

covered) in which women shall pray and prophesy in public; and salutes Phoebe by the very title applied to himself, that of minister or deacon? How is it in our day, that the Lord so signally blesses the promulgation of the word by woman's lips and this not only in Sunday-school and prayer meeting, but from the pulpit and rostrum, and in popular assemblies, which only the groves, "God's first temples," are large enough to contain? How is it, that the grand organization, the Woman's Christian Temperance Union is continually extending its evangelistic department to meet the growing demand of its work? We already hear in imagination the inspiring voice of Frances Willard, ably seconded by her compeers Mary C. Nind and Angie F. Newman, of national renown, and perhaps by that Daniel Webster among women, Mary T. Lathrop, as she pleads with all the eloquence of her lofty character, rare gifts, and matchless achievement, for the application in our Church legislation of the principle enunciated by Paul: There is neither male nor female, for ye are all one in Christ.

The issue is not local or temporary. It involves all humanity, for all ages to come. The question is whether the reserves shall be called out, for the final contest with the powers of darkness—and this at a time which, as all the seers of our day tell us, is critical in the history of America and of the world; whether the undoubted talents which the Lord has committed to women shall now and henceforth be summoned and commissioned to do their utmost for the common good, by ministering, as He may direct, in any part of the great home field, and, especially, among the two-hundred and fifty million heathen women to whom men cannot preach the gospel; whether women, through the emancipation of a few in this highest of the professions, the Christian ministry, shall in every walk of life feel the impulse to higher aspiration and greater devotion; whether, in short, womanhood shall in this year of our Lord 1888 come to its coronation, and bring the whole world a blessing.—*Buffalo Christian Advocate*.

The Conference Academy at Dover was planned and successfully established by the wisdom and liberality of the ministers and laity of the Wilmington Conference. Its patronage has come almost entirely from the Peninsula, and its faculty selected from the graduates of the best institutions in the country, are mainly from our territory. Similar institutions with five times the territory have had much less prosperity. The Academy has steadily developed to the rank of one of the best schools of its grade, under the management of the Church. Delaware has schools of more pretentious titles, but none of equal merit. Filled with pupils, until there is no remaining accommodations, a step has been taken to meet the most urgent necessity, which is a Ladies' Hall for girls. The Wilmington Conference has authorized the apportionment of twelve thousand dollars to the several charges for the immediate erection of this Hall. This sum will not be raised in one year, but it may be raised in three years. Every dollar raised before the completion of this building will be worth twenty cents more, than a dollar raised after it. Five thousand of this apportionment should be raised this Conference year. It will be done, if the effort is made before the summer heat has quenched our zeal.—*Pastor's Aid*.

## Temperance.

Wine is a mocker; strong drink is raging and who ever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

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

## License not a Crime.

"Do you not regard High License, as high crime?" This question we are asked for the thousandth time. No, not under present conditions, nor is it in its nature, intent or effect "bribery," as we have repeatedly shown so clearly, that no one has ever offered an answer to our arguments. We judge of all restrictive laws, by the measure of restriction which they practically effect. If License, "high" or "low," showed itself to be the most effective form of law, for restricting or preventing the liquor traffic, all temperance men would favor it. If the reliance for restriction by High License is to be simply upon the license fee, it will have to be very high to amount to much. Most so-called high license laws contain other restrictive features, but it is claimed for their high license provisions, that these help greatly to the enforcement of the laws. They must be judged as a whole and by their fruits, and always by a demand due to the local obstacles in the way of more suppressive laws—as a step towards something better. Those who hurl against them tremendous principles should be consistent and hurl the same principles against all forms of restrictive legislation. "Would you license robbers and thieves?" asks one. We may answer by asking, Would you give communities Local Option, for the suppression of theft and robbery? Would you propose that there should not be more than one thief to each 500 of the population? Yet these modes of restriction are consented to and favored, as stages in the temperance reform, by those who never tire of crying out against License, as a "legalization of crime."

No one would propose a law, to prohibit robbery: we make laws only to punish it, because public sentiment, or unwritten law regards it as a crime. Wherever license gives a permission, that would not otherwise exist it is criminal; but where it prevents what would be otherwise permitted, it is right.—*Northern Christian Advocate*.

## Temperance.

Amid other gracious influences that are crowning the pastorate of the Rev. Mr. Thompson of First Place Methodist Episcopal Church Brooklyn, with glorious success is that of a firm and persistent advocacy of the cause of Temperance. From Sabbath to Sabbath, notice is given of "the Gospel Temperance Prayer Meeting under the leadership of Bro. Myers" which is held every Saturday night, and of "the Temperance School for the youth, led by Sister Lewis" every Friday afternoon.

In addition to this, the Sunday school H. S. Christian Superintendent, following the Chautauque course of Scripture study, devoted a session recently to the study of the subject of temperance. After the study of the lesson was over the Superintendent invited some brethren who were visitors to address the school, which was done.

Among those who spoke one brother arose and said: "What is the subject of the lesson to day?" The whole school cried out: Temperance. "Now," said the speaker, I am going to give you some lines and I want you to repeat them after me, observing as you do so the initial letter of every line, and then tell me what those letters combined spell. They followed his instructions; the lines were these:

Touch no strong drink.

Enter no saloon.

Make no one angry.

Put no one to grief.

Engage in no bad habit.

Resolve to be good.

Attend Mrs. Lewis's Temperance Meeting.

Never be proud.

Cease to speak bad words.

Endeavor to practice this timely lesson.

"What," said the speaker "do these initials spell?"

The whole school shouted: TEMPERANCE.—Contributed.

## Youth's Department.

## How They Found The Saviour.

"Girls, suppose we go to the revival to-night?" exclaimed Helen Wade, turning from the piano.

"The revival?" "Why, Helen Wade?" "Of all things," said a chorus of voices.

Helen laughed lightly, but said nothing. In a moment they began:

"You really do not mean it?" said one; and, "What is your idea in going?" said another.

"Why, Helen, have you forgotten that the Social Hour Club meets in your parlor to-night?" said voice number three.

Helen's face grew suddenly grave.

"I cannot answer you all at once, so I will take you in turn.

"Yes, Josie, I do mean every word of it; but, Maude, I do not think I can tell you my idea, for I scarcely know myself. As for the Club, Jennie, I have not forgotten it, but I shall propose that we suspend the rules, adjourn until next week, and go in a body to the church. Girls I am tired of my hollow, empty life."

"But, Helen," said Jennie, "what has started your thoughts in this channel? I never saw you so serious before."

"No, you never did: for I never thought of it seriously until a week ago. You know I had a sore throat, and one evening when I was lonely and trying to kill time, I went into the library to look for a book. Papa had a caller in his study. I could hear their voices, and knew it was the new minister. On the table were some books, which Mr. Holt had borrowed and just brought back. I took one and began to turn the leaves, when it slipped from my hands and fell to the floor, and a piece of white paper fluttered out. I picked it up and read these words: 'Whether your years be few or many is of no consequence. What has your life been? will be the great question in eternity.' Why, girls, I was dazed. Mechanically I picked up the book, and, placing it upon the table, I turned and left the room. When I reached my own room, I found that I still had the slip of paper in my fingers. I read it again, and then began to question myself. I tried to see my life as it had been, and I can tell you I felt small. I was in a perfect tumult for hours. The next evening I astonished papa, by asking him to take me to church. I assured him my throat was quite well, so he took me. The subject was 'Christ's sermon on the Mount,' and for the first time I began to realize what it is to hunger and thirst after righteousness. Since then I have been several times, and to-night I want every member of the Club to go. What do you say?"

"Say!" exclaimed Jennie Lodell. "Why, that you will carry out your plans as you always do. Every member of the Club will follow where you lead." "Then, may God help me to lead them aright," said Helen softly.

The evening proved that Jennie was right, for every member of the Club was there. They made a goodly procession, and, as they filed into the church the minister devoutly exclaimed under his breath, "Praise the Lord!" The sermon was from the text, "Ye will not come to Me that ye might have life." At its close the choir sang "Almost Persuaded," and then an opportunity was given for inquirers to rise. There was a hush as Helen Wade arose. She hesitated a moment, and then said:

"I have been almost persuaded for nearly a week, but would not surrender. To-night I am fully persuaded; pray for me."

\* \* \* \* \*

Six months later we again see Helen Wade seated in the same parlor, where our story opened. What wonderful changes have been wrought during those six months! But let us listen to their conversation:

"Girls," said Helen suddenly, "it is the night for our prayer-meeting, again."

"Yes, and Harry Lane is to be leader," exclaimed Jennie Lodell joyfully! "Oh, Helen, how happy I am, and how thankful! Six months ago we did not think it possible to give up our Club. Now it has been literally transformed into a prayer-meeting."

Kissing her friends good-bye, Helen went out thoughtfully, humming the words:

"Oh, to be nothing, nothing,  
Only as led by his hand;  
A messenger at His gateway,  
Only waiting for His command";—  
*Herald and Presbyter*.

## Bishop Taylor, Again.

No thoughtful Methodist can fail to be interested in all that relates to the life-work of that grand man of God, whose name heads this article. Hence, we have read with profoundest attention, all that has come within our reach concerning him—pro and con, wise and otherwise. As to the returned cook, we think all unprejudiced persons will agree that he and his co-defenders of their absent brethren need no further notice. Certainly Bishop Taylor and his company will not be discredited by such assaults, more likely the curses will return to plague the inventors; the grandeur and sublimity of their work, are all the defence they need,—and "nothing succeeds like success."

But, there is one phase of the Bishop's "self-supporting mission work," that we have not seen mentioned, which, to our mind, has an important bearing upon the whole question. It is this, the widely differing character of the several fields in which he has labored. In South America, he found a people who had been largely dominated and plundered for generations, by a corrupt and tyrannizing Jesuitism; a people long convinced that Romanism did not possess the spirit, nor exhibit the life of a consistent Christianity. Among these semi-civilized and semi-Christianized nationalities, there were hundreds of restless, dissatisfied, anxious souls, who only needed to be offered a vital, consistent Gospel, such as Taylor brought, to welcome and embrace it. Here, too, were wealth, social position, and political influence. To enlist these in the cause of education and vital religion, was to secure the foundation for immediate success, and future permanent growth and development. Here were a people with all the material resources of a Christian civilization, which might be utilized. So was it in India, substituting an effete paganism for the Jesuitism of South America, and adding thereto a large percentage of English colonists. It is a well known fact, that to these two classes, almost exclusively, his work in India was confined; and among them, he secured his somewhat phenomenal successes in that country; successes that resulted in the organization of a full-blown Methodist Conference.

Contrast these conditions with those in the midst of which the Bishop is at present; savage, barbarous and degraded tribes, with few if any of the material elements of the former, to be utilized. In a climate too, that has always been regarded as fatal to the white races of Europe and America, unless the most careful precautionary measures be observed. Remembering these things, who shall say, that the Bishop's work in Africa, of only three year's duration, has not been a marvelous success. Let the Church sustain him and his co-laborers by their sympathies, her prayers, and her means as far as need be, and much of this wilderness of human degradation, superstition and sin shall soon "bud and blossom as the rose."

## PAGE.

March 19th, 1888.

## From New Hampshire To Maryland.

Rev. J. M. Williams, Ph. D., formerly of the Wilmington Conference, made a visit to his friends of other days, during our late session, and sent to the Manchester Union, a sprightly letter, reporting the incidents of his trip. We clip the most of these from the *Union* for the delectation of our readers. Dr. Williams is pastor of one of our churches in Manchester, N. H.

"I left Manchester, Monday, March 5th. Soon after leaving Merrimack, a gentleman looked into my face, and inquired, "Is this the Rev. Mr. Williams?" "It is," I replied, though I could not quite place him. "Davis," he replied in response to my inquiring look. "Robert Henry?" "Yes." Sure enough, it was the Rev. R. H. Davis, recently returned

from Japan, where he had spent nine years, under the auspices of the American Board. I had known him years ago in Delaware, and the time sped all too swiftly that took us into Boston.

The Fall River boat landed me in New York, early Tuesday morning. A few items of business, a few hours at the home of my father-in-law, J. R. Taylor, M. D., and I am on train in Jersey City. The throttle is pulled, and away we whirl through Jersey. "Trenton" was the first stop of this express. I alight, and am soon in the cozy study of my college friend, the Rev. W. P. Davis, D. D., now pastor of Central Methodist Episcopal Church in Trenton. The evening was a busy one, talking ourselves "down to the present." A call on an old friend, Gen. J. F. Rusling, and a pastor or two, and I am off the next morning for Bordentown, N. J., the seat of Bordentown Female college. Here I am greeted by Mrs. M. D. Emory, and Miss Mary L. Hull, former preceptress and teacher, respectively, of the Wesleyan Female college, Wilmington, Del., when I was its president.

A drive in the afternoon reveals local history of wide interest. Visiting Bonaparte Park, we gleaned the following scraps of history; Joseph Napoleon Bonaparte, or Count De Survilliers, was the elder brother of the Emperor Napoleon. In 1806, he received the crown of Naples. His reign lasted about two years and a half. In 1808, he was made king of Spain, and recognized by all the powers of Europe except England. After Napoleon was defeated at Waterloo, he retired to America. After some time spent in Philadelphia, he settled in Bordentown, New Jersey. His grounds consisted of a beautiful park of 1000 acres. It was proved by the planting of many foreign trees, and the laying out of several miles of carriage drives. His mansion was adorned with some of the finest paintings of America. The whole park, now beautiful in its decay, is owned by the Baltimore Bonapartes, and is used in summer time only, as a summer resort for Roman Catholic priests. The grounds cannot be entered, except by special permit, and the mansion not even in that way.

From this park we drove through the borough to the Parnell estate. On the way we passed the old mansion of Francis Hopkinson, one of the signers of the Declaration of Independence, whose son, Joseph Hopkinson, wrote the familiar national lyric, "Hail Columbia."

The Parnell estate first came into prominence, as the property of Commodore Stuart, who so successfully commanded the "Constitution," popularly known as "Old Ironsides," in the war 1812. The daughter of Commodore Stuart is the mother of the present agitator, Charles Stuart Parnell, M. P. A handsome portrait of a younger sister, Miss Fannie Parnell, who died here some three years ago, is among the many interesting relics left in the mansion. At the bottom of the painting, is the following quotation from her writings:

"When shall I see thee saved, O my loved country?"

Since Fannie's death, Mrs. Parnell has resided in Ireland, and the estate is in charge of an Irish keeper, who very politely showed us through the mansion, and told us among other things, that he had spent more than a year as a suspect in an Irish prison. Mrs. Parnell will neither lease nor sell the estate.

Leaving Bordentown, I came directly to Wilmington, Del., the seat of the Wilmington Conference. I was a member of this Conference for nearly 13 years, and was transferred from it, to the Maine Conference six years ago. A most cordial greeting awaited me. I knew the typical hospitality of this section, but I was hardly prepared for the exuberant welcome that awaited me. Mr. Z. James Belt and his estimable family, my hosts gave me the freedom of their elegant home. Between the presidency of two schools, and the pre-

siding eldership of a district within the bounds of this conference, I made a great many acquaintances, and they intensified my debt of affection for them during this visit.

Monday I left for Dover and Milford, Del. Then on to Salisbury, Maryland, where I was reared.

## Bad Temper.

The effect upon the bodily health of the mind harassed by bitterness and anger is to propagate derangement and infirmities. The appetite lessens, digestion is impaired, and then follow other functional disorders. The nervous system suffers from continual mental irritability, and hysteria, headache and other painful affections often owe their origin to this prejudicial influence. As has been said, "An irritable and fractious temper, whether due to an active temperament or other causes, becomes necessarily, the instrument of its own punishment. And it further more poisons the happiness of all within the circle of its influence. To so many occasions of annoyance, to so many petty vexations are we all, even the most fortunate of us, exposed, that the happiness of the naturally irritable man must be continually encountering obstacles, and his health consequently be ever liable to injury."—*Journal of Health*.

## Our Book Table.

The leading paper in THE HOMILETIC REVIEW for April, by Dr. J. O. Murray, Dean of Princeton College, entitled "The Pulpit and Fiction," is able and discriminating, and is worthy of careful reading. The next by Dr. Nathan E. Wood of Brooklyn, on "The Minister's Study," is especially valuable. The preacher who fails to read and ponder this paper, will be a great loser. "Illustration in Preaching" is finely written and instructive. "The Way to Preach" ought to stir the conscience of every minister. Dr. Robinson's "Dominion over Animals" is curious and will start many queries. Dr. Pierson's Clusters of Gems are rich as usual. There are eight sermons. Dr. J. E. Rankin's and Dr. Tryon Edward's are old-fashioned, powerful sermons. Dr. Chaplain's is admirable. The outlines by Drs. C. H. Hall, J. H. Mitchell, Joseph R. Kerr, and others, are pointed and excellent. The Prayer Meeting Service, by Dr. Sherwood; the European Department, by Dr. Stuckenber; Homiletics and Pastoral Theology, by Prof. Wilkinson, and The Study Table, by Dr. Ludlow, are full up to the high standard which this Review has attained. As much may be said of the other departments. The number is of great interest.

FUNK & WAGNALLS, 18 and 20 Astor place, New York. \$3.00 per year; 30 cents per single number.

In the April number of the Century, the first article is by Edward L. Wilson, the photographe, and is descriptive of Palestine "From Dan to Beersheba." It has a great number of illustrations.

Theodore Roosevelt describes with the aid of Mr. Remington's pencil, that American institution, "The Round-up."

An illustrated article, "The American inventors of the Telegraph," tells the story of the invention, bringing out the services rendered by Alfred Vail.

Two articles of special literary interest are Henry James' paper on Robert Louis Stevenson, with a sketch of Stevenson's face by Alexander, and a brief essay by the Rev. T. Munger on "The Works of Elisha Ford."

Dr. Eggleston's "The Graysons" has some exciting chapters; and James Lane Allen's story, illustrated by Kemble, is a pathetic account of "Two Kentucky Gentlemen of the Old School."

A series of papers by Simon Pease Cheney (the father of the poet, John Vance Cheney) is begun in the April number. The birds whose songs are described in this paper are the Bluebird and Robin.

The present installment of the Life of Lincoln's "National Uprising" for the preservation of the Union; the political and military described. A chapter is devoted to the condition of things in Washington at the outbreak of the Rebellion. In this chapter occurs a patriotic passage describing Lincoln's anguish of mind at the extraordinary dangers menacing the country and the capital.

Mr. George Kennan's article is on the Russian Penal Code. In the May number he will give the results of the Century's expedition into Siberia.

Among the poems are "Theft of the Morning," by Edith M. Thomas; an illustrated poem, "Marse Phil," by Thomas Nelson Page, and the last poem written by Emma Lazarus, which is addressed to "Carmen Sylva," and is an appeal to the Queen of Roumania in behalf of the oppressed Israelites of that country.

Short articles on "The Opening of the Atlantic Campaign," by Colonel William C. Breckinridge; "Kershaw's Brigade at Fredericksburg," by General J. B. Kershaw; an extraordinary account of "The Last Victim of the War," by Judge W. M. Dickson; an unpublished letter by General Hooker on the Chancellorsville Campaign; and a note on "The Strength of the Confederate Army at Chickamauga."

The "Topics of the Time" are, "Shall or King?" and "Postal Savings Banks." In "Open Letters" there are two contributions on the Diplomatic Service; one on "Moral Teachings in Our Schools"; and others on "Christian Union," and "The 'Ach!' School of Literature."

## The Sunday School.

LESSON FOR SUNDAY, APRIL 15th, 1888:  
Matt. 24: 42-51.

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

### Christian Watchfulness.

GOLDEN TEXT: "And what I say unto you, I say unto all, Watch" (Mark 13: 37).

42. *Watch therefore—"watch and pray"* (Mark). Because of the temptation to grow slothful and indifferent, and because "the day of the Lord will come as a thief in the night," the disciples are bidden to be ever on the alert. *Ye know not the hour your Lord doth come* (R. V., "on what day your Lord cometh").—He may come at any hour; therefore He must be expected every hour. The true believer ardently awaits His coming, listens for His approaching footfall. These words were not spoken to the twelve alone, but to all disciples in every age.

"Let us watch, for our Lord Jesus Christ's sake. Let us live, as if His glory were concerned in our behavior. Leigh Richmond's dying words were very solemn. Few believers were ever more useful in their day and generation. While he lay dying, he said, 'Brother, brother, we are none of us more than half awake!'

43. *But know this—but ye know this; indicative rather than imperative. If the good man* (R. V., "master) of the house—any householder. The word introduce a brief parable. *Had known in what watch the thief would come—but he did not; and in the nature of the case could not. He was surprised, therefore, and suffered loss.* The underlying thought, of course, is that we are kept in a similar ignorance all through life as to when our Lord will come, either to the world in judgment, or to us individually to summon our spirits to His bar. *Not have suffered his house to be broken up* (R. V., "broken through")—alluding to the comparative ease with which the adobe hut could be dug through from the outside, and its contents stolen.

"In cities and camps it was customary for armed men to keep watch during the night. Hence the night was divided into a certain number of periods, called *watches*. By and by the word was adopted as the convenient symbol of the divisions of time. Because these divisions or periods, are measured and marked on our pocket time-pieces or chronometers, these time-pieces themselves obtained the name of 'watches'" (Morison).

44. *Therefore be ye also ready.*—Because ye are warned that the Lord will surely come, be prepared; be "diligent to make your calling and election sure;" cherish no sin which will make you unready to meet Him, suffer not your affections to become centred upon what is transient and earthly; let there be no unseemly hurry and bustle, when the warning comes that He is at the door; always live in such a way that sudden death will be sudden glory—a joyful meeting with a Lord for whom the spirit has eagerly waited.

"Sir Colin Campbell, when summoned to go to India to quell the rebellion, was asked, 'How long will it take you to get ready?' He replied promptly, 'Half an hour.' As a good soldier he lived in constant readiness for the call of duty. What a lesson for Christian soldiers! Suetonius tells us that it was a piece of Julius Caesar's policy never to fore-acquaint his soldiers of any set time of removal or onset, that he might ever have them in readiness to draw forth whithersoever he would. Christ, in like manner, is called the "Captain of our salvation" (Heb. 2: 10). Our enemy is always ready to annoy us; should we not, therefore, look to our stand, and be vigilant? Solomon's wisdom, Lot's integrity, and Noah's sobriety, felt the smart of the serpent's sting. The first was seduced, the second stumbled, and the third fell, while the eye of watchfulness was fallen asleep" (John Trapp).

45. The following parable is found also in Luke 12: 41-48. *Who then is a* (R. V., "the") *faithful and wise servant?*—Where shall we find him—this active and prudent steward of an absent master? Are you the one of whom He speaks? Are you found daily at your tasks consciously working for Him? *Whom his lord hath made ruler over* (R. V., "hath set over") *his household.*—Ministers are primarily referred to perhaps, but also, just as truly, the Sunday-school teacher, or, as Dr. Abbott maintains, anybody else, who by reason of genius, wealth or position, has control or influence over others. *To give them meat* (R. V., "their food") *in due season.*—Says Dear Plumtree: "In the parallel passage of Luke 12: 42, the word used means 'a measure or fixed portion of meal or flour.' The comparison brings before us one function of the minister of Christ. He is to supply men with the spiritual food which they need for the sustenance of their higher life. It

may be the 'spiritual milk' of 1 Pet. 2: 2; Heb. 5: 12; 1 Cor. 3: 2; it may be the 'strong meat' or 'solid food.' There is an art, as it were, of spiritual dietetics which requires tact and discernment, as well as faithfulness.

46. *Blessed is that servant—exceptionally happy, greatly to be envied is he. Whom his lord . . . shall find so doing.*—The familiar story of Mr. Wesley is singularly appropriate here: He was once asked by a lady, 'Suppose you knew you were to die at twelve o'clock to-morrow night, how would you spend the intervening time?' "How, madam?" he replied; "why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five to-morrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my Heavenly Father, lie down to rest, and wake up in glory."

47. *Verily I say unto you*—corresponding to the expression, "I tell you of a truth." *He shall make him ruler over all his goods* (R. V., "he will set him over all that he hath").—Promotion shall reward faithful service. Says Alford: "Each faithful servant shall be over all his Master's goods. That promotion shall not be like earthly promotion, wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which, the more each has, the more there is for all."

"The work of the faithful servant does not cease, either after his own removal from his earthly labor, or even after the final consummation of the kingdom. Over and above the joy of the beatific vision, or what is figured to us as the peace of paradise, there will still be a work to be done, analogous to that which has been the man's training here, and in it there will be scope for all the faculties and energies that have been thus disciplined and developed" (Plumtree).

48, 49. *If that evil servant—meaning, if that servant shall not be faithful and wise, but evil. Shall say in his heart,*—Morison calls "thinking an inward speaking." *My lord delayeth his coming* (R. V., "my lord tarrieth")—As though he said: Time enough to be faithful by and by. I can do as I please just now, act my own pleasure, be as arrogant and sensual as I like. *Begin to smite* (R. V., "beat") *his fellow servants—lording it over God's heritage* (1 Pet. 5: 3). It was his duty to feed, not to beat. Church history all through the ages has witnessed to the truth of this delineation. *Eat and drink with the drunken—shall become lax and dissolute, and consort with those who drink and feast themselves to excess.*

"Consider what this means in the spiritual sphere! A profligate clergy lording it over God's heritage, dissolute in life, skeptical in reference to the future glory of the kingdom and all great Christian verities, and guilty of grossest hypocrisy in combining the exercise of sacred functions with a total lack of personal faith and holiness. It takes a long time to develop such a deplorable state of matters. . . . When He drew the dark picture, Christ must have been looking far beyond the apostolic age" (Bruce).

50, 51. *Lord shall come . . . when he looketh not* (R. V., "expecteth not").—Says Matthew Henry: "Our putting off the thoughts of Christ's coming will not put off His coming." "The Judge is ever near, even at the doors;" though men forget it. *Shall cut him asunder*—a horrible punishment, referring to a method in vogue among the ancient nations of cutting the body in twain by a saw or sword, and implying destruction from the presence of the Lord." Remember, it is Jesus Himself who uses this fearful Danitesque expression, and He never exaggerates. *Appoint his portion with the hypocrites—"with the unbelievers"* (Luke). *Weeping and gnashing of teeth.*—"Weeping" because of the opportunity which he has lost, "gnashing his teeth" as he remembers the folly of his course, his eternity is spent in unavailing grief and in sullen rage of self-condemnation.

"In its main, the parable is the judgment of ministers of the kingdom, demoralized even to profligacy by the delay of the second advent. From the parable thus viewed two inferences may be confidently drawn: that Christ must have expected his kingdom to pass through a lengthened history before reaching its consummation; and that he regarded perseverance in grace through a protracted period as exceeding difficult for the individual and for the community (Bruce)."

### Verdict Against Spiritualism.

Mr. Henry Seybert of Philadelphia, left by his will a sum of money to the University of Pennsylvania to establish a Chair of Philosophy, making it a condition, that a commission should be or-

ganized to make an exhaustive scientific investigation of the phenomena of modern spiritualism, in which the testator was a believer. Ten of the most learned men in the country were appointed to that work. *Science* for July 1, 1887 gives a review of their conclusion; from this we take the following abstract.

The commission, in execution of their trust, proceeded, we are informed, to invite both professional and unprofessional mediums to meet with them—one of the first looked for being a professional independent slate-writing medium; and a Mrs. Patterson undertook to furnish the spirits for this occasion; but after waiting an hour and a half, the slate returned without the trace of a pencil on it.

The celebrated Dr. Henry Slade was the next performer, who, we are told, has two methods; for the long, clearly written messages, he substitutes at a favorable moment a prepared slate for the one given him; for the short, hardly legible messages, he in one way or another writes on the slate while hidden from view of the two or three observers (he allows no more) seated with him. Every particular of the process has at one time or another been seen by the committee.

In fact, on the day when Dr. Slade received three hundred dollars in payment for his services, he was so excited that he could hardly sign the receipt; and the cause of this excitement was simply that, shortly before, Dr. Furness had kicked over a slate placed at the foot of the table, and thus exposed the prepared writing upon it. In fact, their verdict with regard to the doings of this their most famous medium is, "that the character of those which passed under our observation was fraudulent throughout. There was really no need of any elaborate method of investigation; close observation was all that was required."

The commission ascertained distinctly that the "rappings" were not made by "spirits," but were purely "physiological" in their origin. This was made manifest by the fact, that the mediums were confessedly cognizant in every case of any rappings that occurred, and could always detect any spurious rappings, however perfect the imitation.

The brother of the would-be photographer (Keeler is the family name) is also a medium. His specialty is to "materialize" a right hand when apparently holding his neighbor's wrist with both his hands, and have this hand perform the usual simple tricks with the musical instruments, etc. The trick was afterwards repeated by one of the commission, and consists in really holding the wrist with one hand only, but producing the feeling in the owner of the wrist of its being clasped by both. The right hand is then free to do all the hocus-pocus.

Dr. Furness next experimented with sealed letters. A question carefully sealed was sent to the medium, and the answer to the unopened letter returned. Many mediums were written to. They gave contradictory answers when asked the same question, and in every case the letter had been opened, and mucilage and skill had been used to cover up the deception.

Dr. Furness's description of the materializing seance can only be appreciated when read in full. Everywhere he found fraud where he looked for honesty. The fraud is so gross, so easily made to leave its hiding-place and snatch the bait offered by an ingenious question, that it becomes ridiculous.

Professor Fullerton's account of the famous Zoellner investigation with Dr. Slade is a highly valuable contribution. He has personally examined Zoellner's

confreres in the investigation, and finds that Zoellner was of unsound mind at the time; that Fechner was partially blind, and relied on Zoellner; that Scheibner was too myopic to see anything and was not quite satisfied with the seances; that Weber was old, and did not recognize the disabilities of his associates. On the evidence of these men—deservedly honored in their own specialties, as they are—without knowledge of the arts of a conjurer, has rested one of the most famous proofs of the truth of Spiritualism and its connection with the fourth dimension of space.

A device by which Dr. Knerr detected a fraud is too ingenious to be left unnoticed. He arranged a mirror about his person so that it reflected the hands of the medium at work on a slate under the table. He plainly saw the hands open the slate, read the question, and noiselessly write the answer, which the fair medium had the impudence to present to him the next minute as the work of departed spirits.

The mysteries and miracles that shape people's beliefs upon that which is most sacred to the human heart, thus resolve themselves, under the scrutiny of careful scientific observers into a mass of vulgar fraud and low deceptions. The mystic theories and spiritual messages are "disgusting cant;" the medium, a criminal.

The verdict of the commission is everywhere the same: "No new facts, and many old frauds."

The slate-writing trick was still further investigated by calling in a professional juggler, who was as successful as the mediums—indeed, more so, for the commission was unable to detect the methods by which his feats were performed, which however, the magician admitted to be nothing but the tricks of his art.

Speaking of this last performance, the report of the commission says; "In broad daylight slate perfectly clean on both sides was, with a small fragment of slate pencil, held under a leaf of a small ordinary table around which we were seated; the fingers of the juggler's right hand pressed the slate tight against the underside of the leaf, while the thumb completes the pressure, and remained in full view while clasping the leaf of the table. Our eyes never for a fraction of a second lost sight of that thumb; it never moved; and yet in a few minutes the slate was produced, covered on both sides with writing.

We were utterly baffled. For one of our number the juggler subsequently repeated the trick and revealed its every detail.

The present report is only a preliminary one, and the commission have not yet finished their labors, but Dr. Furness (who was inclined originally to believe in the genuineness of the manifestations) makes the remark that he thinks the day is not distant "when the more elevated class of Spiritualists will cast loose from all these physical manifestations, which, even if they be proved genuine, are but little removed from materialism; and eventually materializing seances, held on recurrent days and at fixed hours, will become unknown."

This is a bad showing for Spiritualism certainly (if it be a fraud) one of the most extraordinary and successful examples of a gigantic humbug that the world ever witnessed. Millions of people have been deceived by it; hundreds of the most acute and intelligent of observers have failed to detect its fallacies; and the most pretentious of the scientific men of Germany have given it their countenance.—*Central Presbyterian.*

### Possibilities of the District.

Easton District is composed of thirty-five charges of seventy-five societies, with a membership, including probationers, of more than seven thousand. Every grade of temporal pursuit and social life is represented. Intelligence

and wealth are not wanting. The prestige of predominant numerical strength is not wanting. These conditions to some degree characterize the congregations in every town and community in the district. Associated with these churches, are seventy-nine Sunday-schools, attended by thousands of children and youth, with one-half of those above the age of ten converted. In these schools, one thousand men and women are found every Sabbath engaged in the work of instruction. With these churches, and thirty-five chosen men to preach the gospel, with more than seven thousand members who profess the power of saving faith, and with seventy-nine Sunday-schools attended by thousands of scholars and superintendents by the best wisdom and piety that can be commanded, what are the possibilities of our district?

The work that may be done, and should be done in soul saving, in enlarging gifts to our benevolences, in strengthening the weak and struggling appointments, in training the young for future usefulness, and building strong character, is of immense magnitude. Every department of church work should show large annual growth. But this has not been the result on our district. Since 1881, there has been a decline in numerical strength. The minutes of that year reported a membership of 6,321. The minutes of '88 show some increase over '87, but nearly three hundred less than in 1881. Seven years of work by presiding elders, pastors, officials and Sunday-schools, and at the end, a loss in actual numerical strength equal to one of the strongest churches on the district! While this decline has been the feature of our church life, this territory has increased in population. Excuse ourselves as we may, point with exulting pride to large collections, to the sweet compliments paid us by suave secretaries who visit our borders, to debts annually paid, and property improved, the results are disappointing. Easton district should have advanced to ten thousand members. These thousands are lying around us. Some of them come and go from our Sabbath services; some are among the middle aged who never enter a church; and some, beaten down by the iron heel of discouragement, dispairingly feel no one cares for them. The working force of the district is equal to the work of gathering in these outlying thousands. God waits to give preachers and people a Pentecost. Shall we believably pray for this Holy Ghost without whom we are powerless, but in whom we are strong to do great works?

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The *Central Christian Advocate* notices that Bishop Bowman was an object of great interest in Mexico, not only because large congregations were pleased with his power and pathos in preaching, but because of a striking resemblance that was everywhere detected between his personal appearance and that of Hidalgo, to whom the Mexicans owe their liberty from the domination of Spain. Even President Diaz noticed the resemblance, and spoke of it. Patriot, philanthropist, soldier, statesman and martyr as Hidalgo was, he is now the idol of Mexicans.

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## Extraordinary Offer.

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

## Conference Endorsement.

For the fourth time, in the four years of the present management of the Peninsula Methodist, our brethren of the Wilmington Conference have cheered us in our efforts to furnish them a local church paper, by adopting commendatory resolutions. At its last session, on motion of Rev. J. B. Quigg, the following resolutions were adopted:

"The Peninsula Methodist, published in Wilmington, Delaware, by our brother, J. Miller Thomas, and edited by his father, Rev. T. Snowden Thomas, A. M., merits, and hereby receives our hearty commendation, for the valuable service it is rendering in our local church work; proving itself an aid to our pastors, and a source of healthful religious information and influence to our people. As a church paper, we regard it as admirably adapted to our local needs, and all we can reasonably desire in quality and price; and most cordially commend it to the favor and patronage of our people. The subscription price, one dollar a year, places this excellent religious weekly within the reach of the humblest of our homes."

We desire to record our gratification at the establishment in the chief city of our Conference, of a Book and Stationery store, by the publisher of the Peninsula Methodist, where all our publications may be had at the lowest rates. This laudable enterprise, we are glad to learn has had a good degree of prosperity. A very desirable location on Market Street, just above sixth street, has been secured; and as soon as requisite improvements can be made in the building, the Book Store and Office of the paper will be removed to it. We heartily recommend this Book Store to the favorable attention of our people."

For such kindly words of appreciation and approval we are truly grateful. Our brethren know whereof they affirm. For four years they have had ample opportunity to learn "what spirit we are of," and with words of commendation each year, they encourage us to continue in our work and not weary in well doing.

May we not rely upon the co-operation of every preacher, in placing a copy of our Conference paper in every family in our territory, where no other Methodist paper is found, and in as many others as are willing to take more than one? How will this do as a motto for every charge? The Christian Advocate and the Peninsula Methodist, wherever we can place them both, and one of them at least, in every family, this year? It will wonderfully help in every

way, to interest our people in religious reading as furnished in our own church papers.

## Declining In Advance.

The Christian Witness (Boston) made an editorial appeal to the New England Conference to select Rev. Dr. Daniel Steele, as one of their delegates to the General Conference; whereupon the nominee, in a "felicitous note," gracefully declines, in favor of his friend, the erudite scholar, Dr. W. F. Warren, President of Boston University. This brings the distinguished discoverer of Paradise to his feet; and we have in the Witness of the 5th inst., Dr. Warren's proposal to postpone his turn as delegate, to the year 1900, or 1904; with a most earnest protest against being charged at this time with "such exacting and exhausting duties as those of a conscientious delegate to the General Conference."

It is said that Dr. Foster's wonderful prayer, the morning of the election of Bishops in 1872, settled the question of his election. Who can tell if this uncovering of Dr. Warren's heart may not have a similar effect, in deciding his brethren to place these honorable burdens upon so worthy shoulders?

## Our Clerical Delegates.

JACOB TODD, D. D.

Born of Methodist parents, Oct. 22, 1838, in the village of Colesburg, Hunterdon Co., New Jersey, brother Todd removed to Easton, Pa., when a lad of fourteen years, and five years later, in 1853, he was happily converted under the ministry of Rev. John Chew Thomas. He at once began exhorting, preaching, and making missionary speeches, and in 1861 entered upon his itinerant career, under the presiding elder, Rev.

D. W. Bartine, as a supply on Tannersville circuit, near Stroudsburg, Pennsylvania. At the session of the Philadelphia Conference in 1862, he was received on trial, and appointed as junior preacher to Newtown circuit. The next spring, he was appointed to Bridgeville, Del.; but at the instance of appreciative friends, he was induced to enter Dickinson College grammar school, to prepare for a collegiate course of study. In three years he completed the curriculum, and graduated in the summer of 1866. During these years he continued his relation to the Conference, being admitted into full connection, and ordained deacon, by Bishop Ames, at its session in Wilmington in 1864, and ordained elder by Bishop Thos. in 1866.

His appointments meanwhile were Seaford, Del., 1864; Lumberville, Pa., 1865; and St. James near Philadelphia, 1866. At the end of his second year in this charge, he was appointed to Fifth St., Philadelphia, and at the end of his three years' term, he was transferred to the Wilmington Conference in 1871, and stationed at Grace Memorial, as the successor of the late Alfred Cookman. In 1873 he returned to the Philadelphia Conference, and was appointed to Trinity, Philadelphia. At the end of this three years' term, he served St. Stephen's, Germantown, one year, it being understood that he should spend part of his time in a tour through Europe. The following nine years he served Spring Garden St., and Green St., Philadelphia, and St. Paul's, Newark, N. J., and in 1886, he was appointed to Grace, Wilmington, where he is now serving the third year of his second term.

In 1876, ten years after his graduation, he was honored by his Alma Mater with the degree of Doctor of Divinity, and coming within a single vote of an election to the General Conference, he was chosen as first Reserve. In 1878, he was Fraternal Delegate from our General Conference to the Methodist Episcopal Church in Canada; and in 1880 he was elected a delegate to the General Conference, which was held that year in Cincinnati, Ohio.

He was one of the representatives of

our Church in the great Ecumenical Methodist Conference held in London, England, Sept. 7-30, 1881. Had Dr. Todd remained in the Philadelphia Conference, instead of accepting a call to Newark, New Jersey, as some of his friends urged him to do, it is highly probable, that his brethren who had so highly honored him in '76 and again in '80, would have sent him to the General Conference of '84. The Wilmington Conference in placing him at the head of its delegation by so complimentary a vote (90 out of 181) has done itself great credit, and secured for its representation in the highest council of the Church, one of the ablest, most cultured, and most eloquent men in our connection; a man of more than national reputation, whose devotion and fidelity, in the regular pastorate for twenty-six years, has been crowned with large and uninterrupted successes.

Dr. Todd is a most attractive speaker, a clear thinker, admirably apt in statement and illustration; and has those elements of character that win friends and hold them, wherever he is known. His knowledge of Methodist Law has been laid under contribution, frequently in the adjustment of difficult cases. In some very important judicial trials, in each of the three Conferences of which he has been a member, he has been detailed for special duty by the Presiding Bishop; and in what was perhaps the most difficult and embarrassing case that has ever occurred in the history of our Church, he was chairman of the Select Number, appointed to try the accused member. This was during his term in Newark, N. J.

Dr. Todd has not aspired to the authorship of books, but has been a welcome and able contributor to our periodical literature; writing some very excellent articles for our Church Review.

He has crossed the Atlantic six times, and traveled extensively in nearly every country in Europe. He is a charming conversationalist, a genial companion, rejoices in good digestion and vigorous physical health; and will no doubt execute faithfully and wisely, the duties his brethren have chosen him to perform.

It affords us special gratification to add, Dr. Todd has for some time past, given up the use of tobacco.

NICHOLAS M. BROWNE.

Brother Browne was born in North East, Cecil Co., Md., Sept. 16th, 1837. His parents, Hugh and Eliza Browne, were life-long attendants upon the ministry of Methodist preachers. His mother was a member for more than fifty years, and recently died at an advanced age, with words of holy triumph on her lips. Their youngest son, Nicholas, was trained in the Sunday-school from infancy. It is a great pleasure to the writer to be reminded, that as, under the ministry of his eldest brother, Rev. Dr. Todd was led to Christ, so in the case of Bro. Browne, another brother and the writer himself, as his Sunday-school teachers, contributed somewhat toward impressing his youthful mind with the claims of the same blessed Saviour.

In 1853, before he was sixteen years old, he was converted, during a great revival in his native village, under the ministry of Rev. Francis B. Harvey, who is still an effective member of the Philadelphia Conference.

Impressions of duty to preach the gospel weighed upon his mind from the time of his conversion. Rev. Henry E. Gilroy, now a supernumerary member of the same Conference, gave him license to exhort, and the North East quarterly conference recommended him for license as a local preacher.

After availing himself of the best schools of the town, and receiving special instruction from a private tutor, Bro. Browne entered, in Sept. 1856, the Biblical Institute, Concord, N. H., now the School of Theology of Boston University, and after completing a full course

of three years, graduated in the class of 1859. In July of the same year, he began his itinerant career, under appointment of presiding elder Pennell Coombe, on Holmesburg circuit, Pa. At the ensuing session of the Philadelphia Conference, in March 1860, he was received on trial, and appointed to Morrisville, Pa., where he served two years. From 1863 to 1866, he was junior preacher on Millington, Easton, and Dorchester circuits successively, with Revs. S. M. Cooper, J. B. Merritt, and T. W. Simons, as his senior colleagues in turn.

In Feb. 1866, Bro. Browne was married to Miss Clintonia Cook, daughter of Hon. Clinton Cook, a prominent lawyer of Centreville, Md., and a leading member of the Methodist Episcopal Church in that town.

The next nine years, Bro. Browne served three full terms on Kent Island, on Dorchester circuit, and in Salisbury, Md., and at the Smyrna session of the Conference, in 1875, Bishop Edmund S. Jones appointed him presiding elder of Salisbury district, a position which he held for the full term of four years, discharging its difficult and arduous duties with eminent success, under the great embarrassment of unprecedented financial depression which prostrated business throughout the country.

The reaction, from the inflated condition of affairs following the war, was severely felt on this territory, and only the most careful and prudent management, was our church work saved from collapse. In this critical period and this time of so great anxiety, all help from the Missionary society was withdrawn. Many who had been liberally helping the church, were disaffected by the changes produced by the war, and withheld now both sympathy and support. In these times of depression, men, true and tried, held faithful to God and the church; and God sustained his people until the tide in financial affairs turned, and a current of prosperity set in upon our Methodism.

Bishop Scott, resident on the Peninsula, and well acquainted with the territory, highly commended the faithful work done in these critical days, by the presiding elder of Salisbury district, and the preachers under his care.

At the close of this term of toil, trial, and triumph, Bro. Browne's friends in Salisbury, where he had resided for seven years, expressed their appreciation of him by inviting him to become their pastor a second time. This compliment, however, he declined, and he was appointed to Port Deposit, Md., where in a gracious revival during his second year, more than eighty persons were converted. His term in New Castle, Del., 1882-'85, was signalized by paying the church debt, and adding one hundred to the membership.

His last term 1885-'88, Bro. Browne served in Scott M. E. Church, Wilmington. His work here was as successful as in any former field, if not even more so. An incubus of debt that had oppressed the church for thirty years, was removed, and at the end of his term, all claims had been met, and not one dollar of indebtedness on any account remained against the charge; not less than \$12,000 having been raised and paid over for church purposes, during these three years, and the offerings for missions having been doubled. Besides this financial success, peace, harmony, and love prevailed among the members, and "much people was added unto the Lord."

Bro. Browne was ordained deacon in Philadelphia, March 23d, 1862, by Bishop Thomas A. Morris; and elder, in Wilmington, March 13th, 1864, by Bishop Edward R. Ames. Among the official positions in which his brethren have placed him, are trusteeships in the Centenary and Tract Fund, the Conference Educational Society, and the Conference Academy.

From this sketch it will be seen, that

our third delegate to the General Conference has an enviable record of faithful work and good success in every charge to which he has been assigned, through a ministry of over twenty-eight years. We have no doubt, he will do himself and his brethren credit in the high trust to which he has so recently been called. In honoring Bro. N. M. Browne the brethren, have honored themselves.

Bro. Browne's present appointment is Newark, Del.

## A Bishop Takes The Floor.

A phenomenal incident occurred, during the late session of the Central Pennsylvania Conference. We quote from the Conference News;

"A paper was presented, memorializing the General Conference with regard to the salary of Bishop William Taylor, and recommending, that the Book Committee be authorized to pay his salary out of the Episcopal fund.

The bishop took the floor, and took occasion to say, that the paper was a rebuke to the Committee and he thought it unbecoming for this Conference to adopt any such paper. The consideration of the paper was postponed, and the order of the day—the election of delegates to the General Conference—was taken up."

The News thus gives the sequel;

"The paper memorializing the General Conference, against which the bishop protested yesterday, was passed notwithstanding his protest. The paper recommends, that Bishop Taylor receive his salary from the Episcopal Fund, just as the other Bishops receive theirs."

The Buffalo Advocate throws another ray of light on the scene;

"The brethren of the Conference, inferring from what the bishop said, that he would refuse to put the resolution, quietly informed him, that it would be put even if he refused to put it. The result was, the resolution was put, and carried almost unanimously."

This is the Conference, to whom its President last year found occasion to apologize, for some unseemly comments on the reports given in by the pastors; and the Bishop who thus volunteered to champion the Book Committee, against any criticism by the Conference, was Bishop Merrill, the author of a recent unique work, entitled "Digest of Methodist Law." Of this class of church officers he says, page 65, they are "invested with an authority, that would be amazing, but for the guards, and checks, and amenability that accompany the office."

As Bishop Merrill himself appreciates the need of "checks" upon this "amazing power," the manly independence of the Central Pennsylvania Conference brethren, in voting their convictions in spite of Episcopal dictation, must commend itself to his own better judgment. It seems, as if there were danger that some of our officials forget that they are the servants, and not the masters of the Annual Conferences. The body of the membership, lay and clerical are the Church, and not the officers. The General Conference itself is the creature of the membership; and only has an existence for a few weeks, once in four years, while the ministers and laymen in their organic life, never die. We should enjoy reading, from the facile pen of the editor of the "great official," "a statement with comments" in reference to this little episode in the administration of one of our "regular bishops."

We give this week biographic sketches of two of our three clerical delegates to the General Conference; if we can sepose to give in next week's issue, a sketch of the other delegate, and sketches of the two brethren who are elected as reserves.

This will complete the list clerical and lay.

## Conference News.

The Board of Trustees of the Conference Academy at Dover, held a meeting a week ago, and decided to procure plans and specifications for the proposed new ladies' hall they contemplate erecting. The building will be in the form of an addition to the south wing of the main structure, will be 40x80 feet, and of the same height and general form as the main building. It is proposed to furnish accommodations for female students. The plans will be finally decided on at a meeting to be held on the 23d of this month.—Ex

Professor C. W. Harkins, who taught at the Academy for two terms, a few years ago, succeeds Professor C. S. Conwell as professor of Latin here. Mr. Harkins has spent the last two years at Drew Theological Seminary. Mr. Conwell left for his new post in Delaware College last week.

Miss Alma McMaster, of Syracuse University, succeeds Miss Edith W. Hamlin as assistant teacher of music at the Academy. Miss Hamlin was compelled to resign on account of ill-health.

Rev. W. W. Sharp and his family moved into the newly-furnished parsonage in Kenton last week. A reception was given them by the members of the church and the Ladies' Mite Society.

Communion was celebrated in St. Paul's M. E. Church, last Sunday morning, Rev. W. L. S. Murray, presiding elder, officiating. In the evening, the Rev. D. Harley Cochran of Epworth M. E. Church, preached. The Rev. L. E. Barrett, pastor of St. Paul's, was not present, as he and his wife were attending the funeral of Mr. Barrett's mother.

The Young Men's Temperance Union held its regular weekly meeting, last Monday evening, in their rooms at Eighth and Market streets, and decided that instead of a regular programme, Monday evening, April 23d, a general temperance experience meeting would be held. The union is in a prosperous condition, and holds gosped meetings every Thursday evening.

The Woman's Foreign Missionary Society will hold a meeting in St. Paul's Church, Wilmington, April 18th.

The morning session will be devoted chiefly to historical reports from the auxiliaries, and a consideration of their present condition. The afternoon to tidings from the foreign field, and discussions upon various topics, such as Foreign Missionary Work; why we women engage in it; encouragements to prosecute it, and how it is to be successfully done. There will also be a Worker's Conference, from which we hope much good to accrue. In the evening, Miss M. E. Layton (once a teacher in the Wesleyan College, for eight years, one of our missionaries in Japan), and Miss Isabel Hart will make addresses.

QUANTICO, MD., W. W. Johnson, pastor, writes:—We arrived here Tuesday 3rd inst., just in time to preach the funeral of the class leader of Quantico church, Bro. Geo. Venables. He lived a Christian, and died the same. God bless the bereft ones. Our kind friends had provided a generous repast for us, of which we partook, before I had to leave for the solemn service. We hope to do this people much good. We have a comfortable home, good churches, and we shall no doubt find here a loving people.

We have ordered lumber for repairs, and hope to make things shine about us. This charge has been somewhat discouraged by the division of the circuit; but we are praying for the break of day, with faith to believe, that the sun will soon rise above the hills, and flood us with the light of prosperity. Brethren pray for us.

Rev. J. E. Malloy, of the Methodist Protestant Church, preached last Sunday evening, in the Union M. E. Church, to a large audience.

### Lloyd's. Dorchester Co. Md.

BRO. THOMAS.—The above is my address. It is a new P. O. right at our door. We arrived here Wednesday, 28th ult. The kind people met us, and gave us a very hearty welcome. They left the larder supplied for days to come. It has been a kind of *protracted reception*; for they have been bringing things in nearly every day. These people have the name of being kind, and I believe it is true. Two good congregations greeted us Sunday, the 1st inst., and we had a good time. Will all the people please accept our thanks?

I never saw any people so eager for the Minutes. I have been giving the minutes away, but here they want to buy them. Our first quarterly meeting will be on Saturday and Sunday, April 14th and 15th, at Spedden's. Presiding Elder Wilson will preach

at 10.30 Sunday morning, after an old fashioned love-feast. He will also preach at Beckwith at 2.30 P. M., same day. The quarterly conference will be held by the P. E., Saturday, April 14th at 2 P. M. More anon.

Yours truly,  
W. M. GREEN.

### St. Georges Del.

BRO. EDITOR:—As the order of the day is, to say nice things about your new fields of labor and boomer your new parishioners is the thing that pleases, I would like to add my testimony.

We have a gem of a parsonage, all that a Methodist preacher's family could desire. In the language of Elder Murray, it is a "little Heaven" so we may congratulate ourselves on reaching the first Heaven. The church at St. Georges is a neat comfortable building, with cushioned pews; so, if the pulpit should fail to keep the hearers awake they have a pleasant place in which to fall into the arms of "Nature's Sweet Restorer," and find rest. The church at the Summit is a beautiful edifice, a monument of Bro. W. B. Walton's energy and taste.

We find a people here who were loath to part with their pastor, Bro. Layfield. If his three years had not expired neither we, nor scarcely any other one, would have dared to put in an appearance here and the change has been made, only because there was no law by which Bro. Layfield could be retained longer. He seems to have captured them completely. They love him for his works' sake. He has been their leader in ridding the town of that iniquity the rum traffic; but we have the battle to fight over again, as the rum influence in St. Georges is not dead, or sleeping. It still shows signs of vitality; and an application to deal out death and hell will be before our next court.

We were met upon our arrival, by a very select committee of ladies and gentlemen, who kindly supplied our temporal needs. We parted with sadness from our warm friends in Harrington, whose tearful eyes, and kindly words and tokens of affection showed their appreciation of their retiring pastor; but trust our experience in our new charge will be similar in harmonious cooperation and success. No doubt we shall find that the Methodists of New Castle County have as warm hearts as those of Sussex.

J. WARTHMAN.

### Vienna, Md.

The first week on our new work, we spent alone, among the people, whom we found ready to extend the heartiest kind of a welcome.

Friday the 30th ult., our family arrived. At the parsonage we found warm fires, pleasant rooms, and pleasanter people, who invited us out to the dining room, and to a table loaded with good things. After doing justice to these creature comforts, we repaired to the parlor, and enjoyed an hour or so in social converse, after which the friends bade us good night, leaving us "monarchs of all we surveyed."

Easter was observed at Vienna, Sunday, the 1st inst. The church was tastefully decorated. In the morning we preached an Easter sermon; in the evening, the Sabbath-school Easter service was held, consisting of singing, recitations, dialogues, and prayer; and closing with a speech and prayer by Dr. R. J. Price. Owing to the many unfavorable circumstances surrounding the undertaking, we were a little anxious as to its outcome. But though rain, bad roads, and sickness among the children, seemed to conspire to compass its defeat, it was an entire success. The children acquitted themselves well; indeed, under the circumstances, remarkably well. Great credit should be given to our efficient superintendent, Bro. Webster, to whose untiring labors the success of this enterprise is largely due.

We have been around our work, and find the outlook pleasant. May God grant us a year of great prosperity.

J. M. MITCHELL.

Crapo, Md., D. F. McFaul, pastor. The following letter of the 10th ult., is another, upon whose transit the blizzard laid a long embargo.

### Crapo Circuit, Dorchester Co., Md.

MR. EDITOR:—Permit me the use of your valuable columns to mention a few facts that will doubtless, be of interest to your readers. This is a live charge and is coming up to the standard of faithfulness and efficiency in all departments. No shirking is discernible among the churches, but each vies with the others as to which shall do the most work and contribute most liberally to the cause. During Rev. D. F. McFaul's first year with us the work has progressed most satisfactorily. Harmony and fraternity have prevailed in the several churches. The pastor has la-

bored zealously for the welfare of all, and the conversion of sinners. This latter object has been his chief desire and aim, and its consummation, has been reached to some extent, while much good seed has been sown, which we expect to germinate and produce abundant fruit.

The pastor, with his courteous wife, enjoy the esteem and good will of the people, of which they have received many tangible proofs during the year.

The debt on Wesley Church, added to this circuit last Conference in lieu of Elliott's Island which was made a separate charge, has been paid, and that appointment is now in a flourishing condition spiritually and financially, and will assume a larger part of the pastor's salary, the current year.

Zion, St. Thomas, and Ebenezer are holding their own, with good promise of advancement. Ebenezer needs a new church edifice and it is hoped, that such an improvement will be made without much longer delay.

December 26th the Sunday-school held a Christmas entertainment in Ebenezer Church and a very enjoyable time was spent. The church was beautifully decorated with mottoes, wreaths and festoons, and a large tree was loaded with fruits and confections and fancy fixings. Readings, recitations, dialogues, singing and addresses formed the literary part, while an abundance of material refreshment was gratuitously offered to all.

Conference collections were all met and some overpaid; that for Foreign Missions being \$55 over the apportionment.

The parsonage has been recently furnished throughout and is now cosy and comfortable within.

The several churches of this circuit display a creditable spirit of go-ahead-ness. We hope that the new year, may be one of unsurpassed success, that our work of faith and labor of love may have the Divine blessing and peace and prosperity may reign within our walls."

W. A. Hoblitzell.

March 10th, 1888.

### Queenstown, Md.

The blizzard not only hindered travel on our Peninsula, but considerably confused Uncle Sam's postal service. As late as the 5th inst. some communications came to hand, that ought to have reached the Editor early in March. This may suggest a hint, that it is not necessarily the Editor's fault every time, when our kind contributors fail to receive prompt attention.

Among these delayed missives, is a letter from Rev. John W. Poole, dated March 10, giving a few items of the closing of his three years' pastorate of Queenstown charge. Tho' late, we deem it due him and his people; that the facts be reported in our columns. Brother Poole writes of the purpose of the brethren to build a new church in Queenstown this spring, and to repair the church in Winchester; for the latter the Mite Society has some cash on hand with which to begin the needed improvement.

The retiring pastor expresses the hope that great success may attend his successor, on this, as well as on other lines of church work.

In addition to many proofs of kind remembrance shown Brother Poole and his wife previously by the people of his charge, the good people of Queenstown and vicinity made a farewell rally, Friday evening, March 2, providing choice refreshments for a social evening, besides table supplies for the family, and a purse of money to replenish the pastor's exchequer.

### Wilmington District.

Although one-third of the appointments on Wilmington district has received new pastors, the work goes forward just as if no Conference had been held, and no changes made. The machinery of our itinerary, enables the appointing power to make new adjustments without leaving a church a single day, without a pastor, or a pastor a single day without a church. The only time required is just enough to change the belting, and every wheel is immediately in motion.

What hath God wrought? It is wonderful in our eyes! The pastoral term has been extended from six months to three years, and yet the changes are as easily made now, as they were one hundred years ago. It is evident, that the term might be even more extended with

out violence to the system, or loss to the cause. We miss familiar faces, but feel sure, while they have lost none of their old friends by crossing district lines, that they have already made many new ones. Rev. T. N. Given, who was transferred to us from the Virginia Conference, and stationed at Mt. Lebanon and Union, began his work with hearty co-operation. At his quarterly conference, one of the largest yet held, he reported sixteen received into full membership. The salary was advanced from two hundred and thirty, to six hundred dollars. Rev. W. E. Avery from Salisbury district, and now stationed at Mt. Salem, was taken at once into the hearts of his people, and he will soon visit every home in his parish. His Sunday-school has already taken advance steps on missions, and proposes to credit each scholar with every penny contributed during the year to this cause. Rev. J. T. VanBurklow, after a chapter of accidents on his way from Zion, reached Mt. Pleasant with great joy. They have increased the salary, \$100. Edge Moor has received a communion set; the parsonage property is receiving attention, and the outlook is bright for a good year.

Rev. L. P. Corkran was given a double welcome, on his return to Epworth for the third year. His congregations are increased, with an outlook for development, by the removal of the church, to another locality. A new feature in his church work, is the organization of a Sunday-school girls choir of twelve or fifteen voices. Fifty pastoral visits have been made, and Bro. Corkran is so pushing his work, that a brother said, "our pastor is just letting himself go."

Bethel and Chesapeake are happy that their pastors have been returned. Let it be recorded that at Chester, we have had one quarterly meeting without rain. It may be true "in each life some rain must fall," but why it should rain almost every quarterly meeting at Chester, neither my predecessor nor myself could understand. Bro. Hammersley, by the advance of last year, especially in missions, beyond that of any of his predecessors is encouraged to expect even better things this year.

The growth at Brandywine in the last four years, from a small, incommodeous church, with no beauty that one should desire it, a small congregation, and a salary of six hundred dollars, to a commodious and beautiful audience room, two well arranged Sunday-school rooms, a large congregation, an energetic official Board, and pastor's salary one thousand dollars, is most encouraging. Bro. C. A. Grice and his people present a solid front to the enemy, and believe, there is much land yet to be possessed.

W. L. S. MURRAY.

### From India.

DEAR BRO. THOMAS.—Again I must put you off with a post card. The members and friends of the church gave us a formal reception last evening, in the parsonage; tea and coffee, cakes and candies in abundance; about 100 present; all in the drawing room, large you'll say; true, but its necessary to havethe large dwellings to keep Americans cool. All well and happy.

G. F. H.

Canton, March 7th, 1888.

**EDITOR, PENINSULA METHODIST:**—March 31st, after a ride in cars and carriage, the pastor of Gumboro circuit with his family was met, on arriving at the parsonage, by a number of brethren and sisters who had a first rate dinner prepared for the hungry travellers. They were given a royal welcome, just as was to be expected from the people of Gumboro and vicinity. After caring for the physical man, the company were entertained with music, both vocal and instrumental, till the shades of evening drew on, when these kind friends retired leaving for their pastor and family, a well filled larder. Last Sunday being the first Sunday for the "new" preacher overflowing congregations greeted him. A successful year along all lines is hopefully expected.

### Our Minutes.

The publisher has on hand some more copies of the Wilmington Conference Minutes, which he will forward by mail, to those who are not supplied, at the rate of 20cts per copy.

The Philadelphia Conference Minutes are now out, and can be obtained on application to this office. They form a stout octavo of 76 pages, with 24 pages additional of advertisements; they retail at 25cts per copy.

No Methodist, who desires to be intelligent in church affairs can well afford to be without a copy of these Manuals.

They are full of facts and figures illustrating the progress of Methodism within the bounds of the Conferences.

Rev. Thomas B. Killiam, formerly of the Wilmington Conference, but now of the Minnesota Conference, died Thursday, April 5th, of Rheumatism of the heart. He leaves a wife, the daughter of Rev. Elijah Hitch, near Laurel, and four children, the youngest 12 years old. We shall give a fuller notice next week.

### Marriages.

WILEY—HITCH.—On February 8th, 1888, in the Laurel M. E. Church, by Rev. J. Owen Sypherd, Samuel E. Wiley and Lizzie H. Hitch both of Laurel, Del.

WHALEY—CALHOUN.—On March 22nd 1888, at the Laurel M. E. Parsonage, by Rev. J. Owen Sypherd, Wm. K. Whaley and Mary E. Calhoun, both of Sussex Co., Del.

HEARN—RODNEY.—On March 28th, 1888, at the residence of the bride's father, by Rev. J. Owen Sypherd, Isaac T. Hearn of Worcester Co., Md. and Jennie Rodney of Sussex Co., Del.

MARINE—DUNN.—On April 5th, 1888, at the M. E. parsonage, in Galestown, Md., by Rev. Wilmer Jaggard, William J. Marine and Alvorta E. Dunn, both of Dorchester Co. Md.

STAPLEFORD—NELSON.—April 8th, 1888, at St. Georges, Del., by Rev. J. Warthman. Charles E. Stapleford and Sallie Nelson, both of New Castle Co., Del.

SCOTT—BROWN.—April 10th 1888, by Rev. Alfred T. Scott, at the home of the bride's parents, Harry P. Scott and Mary W. Brown.

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**Union.**

The *Christian Union* pleads for harmonious effort: "Hitherto the temperance sentiment has been divided and the liquor traffic united. We ought to unite the temperance sentiment, and if possible, divide the liquor traffic. There is only one way to unite the temperance sentiment. This is to pursue the American plan. Let the majority of those who are opposed to the domination of the saloon determine the method by which they will proceed to put an end to that domination; let the minority accept this decision as final, and cordially co-operate with the majority under their leadership. We advise all temperance workers in the States of Maine, Kansas, and Iowa to work cordially for the enforcement of prohibitory legislation, whether they think that the best form of legislation or not. It is the form upon which the majority of temperance workers in those States are agreed, and the evils which may flow from the liquor traffic. We advise all temperance workers in the States of Massachusetts and Georgia to co-operate in sustaining local option, for this is the method which temperance workers in those States have agreed upon. And we advise all temperance workers in the States of New York, Illinois, Minnesota, Nebraska, Missouri, and Pennsylvania to unite in giving cordial support and thorough trial to High License, whether they approve that method or not. We shall never make progress in temperance legislation if we spend in debating with one another the moral force which we ought to expend in a common campaign against a common enemy."—*Northern Christian Advocate*.

**Obituaries.**

"Blessed are the dead who die in the Lord."

Manlove Davis was born in Sussex county, Del., Dec. 22d, 1809, and died in Smyrna, Del., March 30th, 1887. He was converted in his 18th year, and was a class-leader for twelve years. He continued an active member of the church in various positions of responsibility, until about five years before his death. The loss of his companion at that time, to whom he was married in 1830, and who was a gifted and useful member of the M. E. church, was a great affliction.

Bro. and sister Davis were both Methodists of the olden type, and faithful to the means of grace. They lived in communion with God, and were always ready to give a reason for the hope that was in them. The memory of these dear old saints of God will long live with their surviving friends and acquaintances.

Their eight surviving children are in the church, and some of them fill important positions. The youngest was the delegate from Sussex's charge, to the late lay electoral conference,

Dearest father, how we miss thee!  
But how glad we are to know,  
That thou art happy in the skies,  
Beyond the reach of woe.

We will wait a little longer,  
Till we shall go to thee,  
Where we'll be all together,  
Throughout eternity.

DAUGHTER.

Frank W. Hurst, youngest son of the late John J. Hurst, of Baltimore, died of pneumonia, at the home of his grandfather, John Webster, East New Market, March 20th, 1888, in the fifteenth year of his age.

January 25th, 1887, he joined the Methodist Episcopal Church on probation, and was received into full membership, August 11th, 1887. Before leaving home, the night of his conversion, he told his mother that he had made up his mind to consecrate his heart and life to God, and that he proposed to do so that night. His conversion was clear; and he was ready at once to work among his school-mates, persuading them to come to Christ. It was his delight to attend the means of grace, and to testify of the love of God in the class meetings and the love-feast. Saturday before his death, the following Tuesday, he called his mother to his bedside, and told her, he was fully persuaded he was going to die; that he had studied the matter and prayed over it; and that it was all right. "I am not afraid to die; I am going to heaven; I will be in the arms of Jesus, and mamma, I will wait for you." He called his little brother John and talked with him, and then talked with his little sister Rebecca, and taking his ring from his finger, put it upon her, saying, "Keep that Rebecca, and when tempted to do anything wrong, look at it and think of me." He then bade them all good bye.

Frank was a noble Christian boy, and secured the confidence of all in his piety. He was bright and intelligent, and gave promise of a life of great usefulness. But God has taken him to the wider fields and purer associations of Heaven, where are assembled the "good of all ages."

P. H. RAWLINS.

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Janet Darney,  
Simon Martin,  
The House in Broad Street,  
Captain John,  
Mecca,  
The Family Doctor,  
Arthur Lee,  
Whitch Wins,  
Fred's Fresh Start,  
Aunt Lois,  
A Piece of Silver,  
Ned's Search,  
Will Foster of the Ferry,  
Mary's Patience Bank,  
Three Months in Egypt,  
Bossie Brown,

The Old Barracks,  
The Middletons,  
Eleanor Willoughby's Self,  
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Harry Maitland and Captain Charlie, White and Black Lies,  
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The Church, as a body, should take notice of its younger members—give them something to do for the Master, encourage them in their work, bear with their weakness and imperfections—and deal with them as a mother dealeth with her child. Each young convert should be encouraged to read the Scriptures carefully, and diligently cultivate their gifts and talents. They should take part in the Sabbath-school, and the prayer-meeting. Don't let them become idlers and drones.—*Biblical Recorder*.

#### Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.			
Charge.	Q. Conf.	Preaching.	APRIL.
North East,	14	7½	15 10½
Wesley, Md.	14	3	15 3
Elkton,	16	2	15 7½
Cherry Hill,	21	2	22 10½
Newark,	23	2	22 7½
Hockessin,	23	8	23 7½
Zion,	28	10	29 10½
Charlestown,	30	9	20 7½
Hopewell,	27	9	27 7½
Port Deposit,	4	7½	6 7½
Mt. Pleasant,	5	3	6 3
Rising Sun,	5	7½	6 10½
Union,	12	7½	13 7½
Grace,	20	9	13 10½
Wesley, Del.	14	7½	13 3
Christiana,	21	3	20 3
New Castle,	21	7½	20 10½
Red Lion,	21	9	20 7½
St. George's,	28	9	27 7½
Delaware City,	26	7½	27 10
Asbury,	2	7½	3 7½
St. Paul's,	4	8	3 10½
Newport,	2	3	3 3
Swedish Mission,	5	8	

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

DOVER DISTRICT—FIRST QUARTER.			
Charge.	Date.	Place.	S. Service.
Canton's,	APRIL.	12 15 Wesley, 3 Thur.	10
Greenwood,	13 15 Trinity	10 Thur.	3
Beckwith,	14 15 S.	10 S	2
Cambridge,	13 15 C.	7 F	7
Ellendale,	15 16 E.	3 M	1
Lincoln,	15 16 L.	10 M	3
Milford,	15 16 M.	10 M	7
Houston,	20 21 Laws,	10 S	2
Magnolia,	20 21 M.	2 S	9
Frederica,	20 21 F.	10 S	7
Leipsic,	21 23 L.	7 T	2
Farmington,	27 28 Todd's	10 S	9
Burrsville,	27 28 T.	2 M	10
Potter's Land'g	26 28 Concord	7 F	9
Denton,	25 28 D.	10 Thur.	3

Preaching before every Quarterly Conference, when practicable.

District Stewards meet at Chapel, in Dover, 11 A. M., Tuesday, April 17. A full attendance desired.

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—FIRST QUARTER.			
Charge.	Q. Conf.	Preaching.	APRIL.
Fairmount,	14	3	15 10
Westover,	13	3	15 7
Berlin,	17	3	17 7
Girdletree,	20	3	22 10
Stockton,	21	10	22 10
Snow Hill,	24	7	29 10
Newark,	25	10	29 10
Roxanna,	27	10	29 10
Frankford,	27	3	29 10
Sellyville,	28	10	29 7
Bishopville,	28	3	29 10

T. O. AYRES, P. E.

VIRGINIA DISTRICT—FIRST QUARTER.			
Charge.	Q. Conf.	Preaching.	APRIL.
Hallwood,	14	2	15 10½ 7
Cape Charles City,	21	7	22 10½
Chincoteague Is.	28	7	29 10 7
			MAY.

A. D. DAVIS, P. E.

The Bengal Conference of the Methodist Episcopal Church, recently organized in India, met in Calcutta, Jan. 23, Rev. D. Osborne, President. Rev. James M. Thoburn, D. D., at present in this country, was elected delegate to the New York, and D. Osborne reserve delegate. Lay delegate, Robert Laidlaw. The year has been one of great prosperity: forty-one converts from Hinduism, and twenty-one converts from Mohammedanism were baptized during the year. The General Conference was requested to create an order of deaconesses, and to give them authority to baptize in the zenanas."



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Trains will leave Wilmington as follows:  
 For Philadelphia and intermediate stations,  
 5:40 A.M., 7:00, 7:30, 8:15, 9:10, 10:30, 11:30 a.m.; 12:30, 2:30,  
 4:40, 7:45, 9:30, 10:35 p.m.  
 Philadelphia (express), 2, 2:30, 4:40, 6:30, 7:30, 8:30,  
 9:45, 10:45, 11:30, 11:51 a.m., 12:30, 1:30, 2:30, 6:30, 6:45,  
 7:00.  
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:00, 11:30,  
 11:51 a.m., 12:23, 1:30, 2:27, 4:00, 6:22, 6:45, 7:00, 7:40,  
 8:00 p.m.  
 For Newark Centre Del. 7:42 a.m., 12:30, 6:20 p.m.  
 Baltimore and intermediate stations, 10:00 a.m. 5:30,  
 11:30 p.m.  
 Baltimore and Washington, 1:20, 4:45, 8:00, 10:00,  
 11:00 a.m., 12:00, 1:15, 2:30, 4:45, 5:10, 6:30, 7:45 p.m.  
 Trains for Delaware Division leave for:  
 New Castle, 8:00, 8:30 a.m.; 12:30, 2:30, 3:00, 6:30,  
 7:00 p.m.  
 Harrington, Delmar and intermediate stations, 8:30  
 a.m.; 12:30 p.m.  
 Harrington and way stations, 8:30 a.m., 12:30, 6:30,  
 7:00 p.m.  
 For Seaford 8:30 p.m.  
 For Norfolk 12:00 a.m.

**Wilmington & Northern R. R.**

Time Table, in effect Nov. 20, 1887.

## GOING NORTH.

Daily except Sunday.

Stations.	a.m.	a.m.	p.m.	p.m.	p.m.
Wilmington,	7:00	2:45	4:30	6:15	
French St.					6:45
Newbridge					6:55
Dupont	7:21	3:03	5:20	6:55	
Chadds Ford Jc	7:43	3:23	6:02		
Lenape	7:54	3:33	6:14		
West Chester Stage	7:00	4:25	5:00		
Chesterville	8:32	4:10	6:22		
Waynesburg Jc	9:14	4:45	7:30		
Springfield	9:34	5:04	7:38		
Elizabethtown	10:06	5:30			
Reading P & R	10:40	6:00			
Station					

Additional Trains, on Saturday only, will leave  
 Wilmington at 5:20 and 11:15 a.m. for Newbridge,  
 Dupont, and all intermediate points.

French Creek Branch Trains.

Leave St. Peter's 6:30 a.m. 12:30 p.m.

Arrive Springfield 7:25 a.m., 1:00 p.m.

Daily except Saturday and Sunday.

## GOING SOUTH.

Daily except Sunday.

Stations.	a.m.	a.m.	p.m.	p.m.	a.m.
Reading P. & R.	8:00	2:00	5:00		
B. Station					
Birdsboro	8:32	3:32	5:41		
Springfield	8:30 9:00	4:03	6:15		
Waynesburg Jc	6:29 9:15	4:22			
Costeville	7:03 9:30	5:00			
West Chester Stage	7:00 9:40	6:00			
Lenape	2:47 10:24	8:45			
Chadds Ford Jc	7:39 10:35	6:02			
Dupont	5:53 6:23 10:53	6:25			
Newbridge	6:11				
Wilmington	6:35 8:45 11:15				
French St.					

Additional Trains, on Saturday only, will leave  
 Dupont Station at 1:00 7:30 a.m. and 11:15 a.m.  
 7:15 p.m. for Wilmington and intermediate points.

French Creek Branch Trains.

Leave Springfield 11:10 a.m., 6:30 p.m.

Arrive at St. Peter's 11:40 a.m. 6:30 p.m.

For connections at Wilmington, B & O  
 Junction, Chadds Ford Junction, Lenape,  
 Coatesville, Waynesburg Junction, Birdsboro  
 and Reading, see time-tables at all stations.

F. B. HIBBARD, Gen'l Passenger Agt.  
 A. G. McCausland, Superintendent.

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

Commencing Thursday, Dec. 11, 1887, leave Hillen  
 Station as follows.

## DAILY.

4:00 A.M.—Fast Mail for Shenandoah Valley and  
 Southern and Southwestern post ts., Also Glyndon, Westminister, New Windsor, Union Bridge, Mechanicstown Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V.R.

11:35 P.M.—Accommodation for Glyndon and Emory Grove Wednesdays and Saturdays only.

DAILY EXC PT SUNDAY.

8:00 A.M.—Accommodation for Hanover, Frederick, Martinsburg, Waynesboro, Chambersburg Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connecting lines.

9:35 A.M.—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. &amp; H. Div. (through cars.)

12:35 P.M.—Accommodation for Emory Grove.

4:00 P.M.—Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glen Falls, Finksburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west of Hanover, Gettysburg and stations on B. &amp; H. Div. (through cars.) Elsmere, Edgewood, Waynesboro, Chambersburg and intermediate.

6:15 P.M.—Accommodation for Union Bridge.

6:27 P.M.—Accommodation for Union Grove.

TRAIN ARRIVE AT HILLEN.

Daily—8:40 and 10:30 A.M., 12:30, 2:30, 4:30, 6:30 P.M.

Ticket and baggage Office 217 East Baltimore St.

All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.

J. M. HOOD, General Manager.

B. H. GRISWOLD, Gen'l Pass. Agt.

**Baltimore & Ohio Railroad.**

SCHEDULE IN EFFECT NOVEMBER 20, 1887.

Trains leave Delaware Avenue Depot:

## EAST BOUND.

Philadelphia Accommodation, daily, 6:15 a.m.

Philadelphia Accommodation, daily, 7:00 a.m.

Philadelphia Accommodation, daily, 7:55 a.m.

Philadelphia Accommodation, daily, 8:45 a.m.

Philadelphia and Chester Express, daily, 10:15 a.m.

Philadelphia Accommodation, daily, 11:45 a.m.

Philadelphia Accommodation, daily, 1:00 p.m.

Philadelphia Accommodation, daily, 3:00 p.m.

Philadelphia and Chester Express, daily, 4:05 p.m.

excess Sunday.

Philadelphia Accommodation, daily, 5:10 p.m.

Philadelphia &amp; Chester Express, daily, 5:44 p.m.

Philadelphia Accommodation, daily, 6:30 p.m.

Philadelphia Accommodation, daily except 7:30 p.m., Sunday.

Philadelphia and Chester Express, daily, 9:15 p.m.

Philadelphia Accommodation, daily, 8:45 p.m.

## WEST BOUND.

Chicago and Pittsburg Limited, daily, 7:40 a.m.

Arrives Chicago 11:10 next morning.

Baltimore Accommodation daily except Sunday.

Sunday, 8:15 a.m., 11:10 a.m., 1:15 p.m.

Arrives Cincinnati 7:45 a.m., St. Louis 6:45 p.m.

next day.

Baltimore Accommodation, daily, 2:45 p.m.

Chicago and St. Louis Express, daily, 5:40 p.m.

Sunday Accommodation, daily except Monday, 7:30 a.m. u.

Sunday Accommodation, daily except Monday, 10:30 a.m. and 2:45 p.m. daily except Sunday.

Tuesday, 10:30 a.m. and 2:45 p.m. daily except Sunday.

Wednesday, 10:30 a.m. and 2:45 p.m. daily except Sunday.

Thursday, 10:30 a.m. and 2:45 p.m. daily except Sunday.

Friday, 10:30 a.m. and 2:45 p.m. daily except Sunday.

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Thursday, 10:30 a.m. and 2