

# Peninsula Methodist.

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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## ETERNITY.

BY JOSEPH WALWORTH SUTPHEN.

Eternity! eight letters, fraught  
With meaning far transcending thought  
Of finite man whose finite sight  
Would circumscribe the infinite,  
How may the mind lay hold on thee,  
Oh, limitless eternity!

The vasty floods have their extents  
Walled in by lengthening continents,  
And realms of air their boundaries know  
Of heaven above and earth below—  
No boundless space, no waste of sea  
Is measure for eternity!

Ere swung our planet into place,  
Or Eden knew of human race,  
Or sweetly sang God's ringing spheres,  
Eternity was old in years;  
And when dissolving earth is hung  
In smoke and flame, 'twill still be young.

Ten thousand, thousand aeons past  
It was, and as it was shall last  
Ten thousand, thousand aeons hence,  
Escaping grasp of human sense;  
For can a mortal comprehend,  
What ne'er began and ne'er shall end?

Dear soul, enough to understand  
That God holds ages in His hand—  
Yet thine the privilege to will  
Eternal years of good or ill;  
Choose wisely, for thy choice shall be  
As deathless as eternity.

—Christian Intelligencer.

Bishop C. D. Foss, D. D., LL. D.,  
Our Conference President.

EDITORIAL.

In the jurisdictional distribution of our General Superintendents, as arranged by the Board of Bishops, at their meeting in New York, Nov. 8, 1887, jurisdiction over the Wilmington, New Jersey, New York-East, Troy, and Delaware Conferences, for the year, was assigned to Bishop Foss. In view of the fact that our Conference forms part of his diocese for the current Episcopal year, a biographic sketch of "our President" will be of special interest to our readers throughout the *Peninsula*.

Cyrus David Foss, like all true Christians, was twice born, once, as all men are, of nature; and also, as all men ought to be, and through the impartial love of God in Christ, all men may be, he was "born again," of grace, in his early youth. As to the first, the Bishop tells us himself, he was "well born;" not that he could claim to be the son of Queen Victoria, but the son of a Methodist preacher who, though "poor in dollars, was rich in faith and practical holiness, and who has been in heaven for almost forty years." It was a good Providence, that Bishop Foss' parents were Methodists of the Christly type. His father, Cyrus Foss, was received on trial, in the New York Conference in 1825, and proved to be "an honored and successful minister." In 1829, he was married to Miss Jane Campbell, of Pawlings, N. Y., a lady of culture, refinement, and genuine piety.

When Cyrus David was but eight years old, his father was obliged, by failing health, to retire from the itinerant field, after seventeen years' effective service. His son gives us a glimpse into the supernumerary's home life, from his own vivid recollections of those early experiences. "My father bought, and partly paid for," he says, "a little farm of 32 acres, three miles from any village, and put his sons to work on it. Often, as we were planting corn, or weeding onions by his side, would he throw out hints, that it was possible, by indomitable industry and careful saving, we might earn our way through college. This was a seed, and it grew; and the three sons who lived to manhood, completed full courses of study in Amenia Seminary, N. Y., and honorably gradu-

ated from Wesleyan University, Conn.

"There was no cant, nor set didactics, in our parents method of religious training. But the daily reading of Holy Scripture, devout and earnest prayer, and the pervading spirit, proclaimed most impressively, that it was the first desire of both our parents, that all their children should be genuine Christians. This seed grew; one of their five sons died in early childhood; another, at eighteen almost shouting happy; and the three others followed their father into the New York Conference."

This godly father was called away to his heavenly reward, in February, 1849; exulting in "Christ, as the solace of his spirit," and reposing upon his word, in "a tranquility of soul that was truly astonishing to himself, as well as highly instructive to his Christian friends." To his Conference brethren he sent a message; "tell them," said he, "that my belief in the great doctrines of the Methodist Episcopal Church, has not suffered the least abatement, but is, if possible, stronger than ever." Thinking that the time of his departure was at hand, he exclaimed, "this is the happiest day of my life."

The godly mother lived to see all her five sons follow their father to the same blessed home eternal, except the one who became bishop; and, full of years, and ripe in Christian graces, in her ninety second year, a few months since, she too passed on, to join the loved ones gone before.

Cyrus David Foss was born in Kingston, a town on the west bank of the Hudson River, 90 miles north of New York City, Jan. 17, 1834. After completing a Seminary course, he entered Wesleyan University, and graduated with the first honors of his class, in 1854. The next three years, he taught in Amenia Seminary, as professor of Mathematics, and as Principal. In 1857 he was received on trial in the New York Conference, and for eighteen years had a most brilliant, and successful career as an itinerant preacher, filling the leading appointments, in the cities of New York and Brooklyn.

Part of 1867, he spent in European travel. In 1870, his *Alma Mater* conferred upon him, the honorary degree of Doctor of Divinity, and in 1875, upon the resignation of Rev. Dr. Cummings, he was called to its presidency, by the unanimous vote of the trustees.

So highly did his Conference associates estimate the character and talents of Dr. Foss, that they placed him at the head of their delegation to three successive General Conferences; in 1872, when he was chosen fraternal delegate, to represent our Church to the Baptist churches, and when he would have been nominated for the Episcopacy, had he not declined to be a candidate; in 1876, when he was chosen fraternal delegate, to bear with the Hon. Will Cumback, our Church's greetings to the General Conference of the Methodist Episcopal Church South, and in 1880, when he was elected bishop, with H. W. Warren and J. F. Hurst.

His five years' administration, as president of Wesleyan University was brilliantly successful, the institution taking a position in influence and financial prosperity, far beyond anything in its past history.

In the distribution of Episcopal residences by seniority in office, Bishop Foss chose St. Paul, Minnesota, and in

that enterprising city of the great North West, has been his home, during the eight years of his episcopate.

In January, 1882, Bishop Foss accidentally sprained his right ankle, and three weeks after sustained another injury to the same limb. Though at first regarded as of no serious account, the suffering and confinement consequent upon it, culminated in a most protracted and dangerous illness, in which, for weeks, his life hung trembling in the balance, and the gravest apprehensions were felt as to the result. During May he was so extremely low, and the symptoms were so alarming, that the editor of the *Christian Advocate*, in calling upon the Church to offer special prayers for the bishop, declares, he "fears the worst." But a gracious God heard the prayers of a sorrowing Church, and he was restored to health. It was six months before he was able to attend service in the sanctuary. When he did so for the first time, his loving friends expressed their joy at his recovery, by beautifully decorating the church for his coming. The congregation were moved to tears, while the bishop in a sitting posture, offered prayer with wondrous power.

It was not till March of the following year, that he was able to stand upon his feet, in preaching.

A glimpse or two into the bishops sick room experience will be re-assuring to the afflicted. At one time he speaks of "the great comfort he had in his long illness." In familiar converse with the people whom he served in his last pastoral charge, as he sat in his chair too feeble to stand, he said, he had always felt it his duty to preach the higher doctrine of God's ability to succor and sustain his children in all sorrow and suffering. No fear of death, no phase of suffering was too much for grace. He had preached this to them, when he was strong, and knew not what it was to suffer, or to look into the face of death; but now he could speak from his own experience. No babe upon its mother's bosom ever rested more peacefully, than he rested in the arms of his divine Savior. There was no effort of prayer necessary then. Jesus was always present. "I want to live till I'm eighty, to tell the story of his grace." Even when delirium set in, his physician was impressed with the beauty of his wandering yet lofty thoughts.

In 1886 Bishop Foss made a tour of official visitation among our Conferences in Europe; and with Rev. Dr. A. S. Hunt, of the American Bible Society, bore fraternal greetings from our General Conference, to the British and Irish Conferences of our Wesleyan brethren. While other fraternal delegates were received in the evening, when many members of Conference were necessarily absent, Bishop Foss and his associate were accorded "the marked and unusual courtesy of an ample hearing in a regular morning session of the Conference. We were received," continues the Bishop, "with the utmost cordiality, and with abundant tokens of the deep interest felt here in the work of the most important branch of Methodism in the world," as one of the venerable ex-presidents of the Conference was pleased to term our own Church. In reporting the Bishop's address and preaching a distinguished Wesleyan minister says, "his address produced a feeling of respectful reverence, esteem, and affection for the man

possessed of such sympathy, eloquence and power. Bishop Fowler's sermons were marvelous efforts of oratory; so also were those of Bishop Foss. His sermon on God, Christ, Salvation, and Immortality was one that would help to put in a better mold, the sermons of many English preachers who heard it." Bishop Foss was married to Miss Mary E. Bradley, of Salisbury, Conn., in 1856. After her death in 1863, he married Miss Amelia Robertson, of Peekskill, N. Y., a sister of Bishop Robertson, of the Protestant Episcopal diocese of Missouri.

In person Bishop Foss is tall and of noble presence; his manner, easy and dignified; his preaching is clear, impressive, and rich in unction. Upon his election as President of the Wesleyan University, Dr. Curry characterized him, as having "rare qualifications for the pulpit and the platform," and as wielding "a trenchant pen."

Since New Year's, Bishop Foss has been on official business to Washington Territory. He was in San Francisco the first week in February, but will no doubt make Wilmington in time for the Conference.

## The General Conference.

From 1784 to 1872, the General Conference of the Methodist Episcopal Church was a purely clerical body. At its session of the latter date, laymen were admitted to seats with ministerial delegates, at the rate of two for every Annual Conference, except such as have but one ministerial delegate; which conference shall be each entitled to but one lay delegate.

From 1784 to 1812, the General Conferences were quadrennial conventions of all the itinerant preachers in the connection. At the latter date, the first Delegated Conference convened in "Old John St. church, N. Y., the change having been provided for, by an almost unanimous vote of the General Conference of 1808. It consisted of ninety members; each Annual Conference being allowed one delegate for every five of its members. The present rate for ministerial delegates, is one for every forty-five members of an Annual Conference, with the privilege of an additional one for every fractional excess of thirty or more. Conferences of less than forty-five members, are entitled to one clerical and one lay delegate.

In the last General Conference, 1884, there were 417 delegates, 261 clerical and 156 lay. By a legislative fiction, all members of the church, who are not members of the Annual Conferences are included in the term "Laymen." As a result of this wise, or otherwise action of the Conference of 1872, we have some lay delegates elect for the next General Conference, who belong to the gentler sex, and at least one, who is a bishop in the church.

This Conference of delegates has "full power" to legislate for the church, and is the only body that has legislative authority. The only constitutional limitation upon its powers, is found in six "restrictions," by which our standard of doctrines, the ratio of representation, our episcopacy, our general rules, the privilege of trial and appeal for ministers and members, and the Book Concern profits and those of the Chartered Fund, are guarded from legislative interference, and yet everyone of these, except

the first relating to our doctrines, may be "altered" according to the pleasure of the Conference, by a concurrent votes of three-fourths of the members of all the Annual Conferences, and two-thirds of the General Conference next preceding or succeeding. As a part of the change in the composition of the Conference, in 1872, it was provided that while clerical and lay delegates shall deliberate and vote together as one body, they may, upon the demand of one third of either order, vote separately; in which case, the concurrent votes of both orders shall be necessary to complete an action. In this way, either order may defeat the action of the other. In the Conference of 1884, the laymen availed themselves of their privilege, on the question of fixing an Episcopal residence in India, and defeated the measure, although there was a majority of thirty-four clerical votes against the lay majority of twenty-two. Had every delegate voted the same way in a joint vote, as he did in the separate vote, the measure would have been carried by a majority of twelve votes.

When we consider the vast powers of this high court, and that it not only legislates, but elects our bishops, and more connectional officers than there are members in the conference itself, it must be granted that the choice of our delegates demands the utmost care, as to their character and qualifications, and the most unswerving resolution, to withstand all efforts to make an election the means of personal aggrandizement, or the premium upon any man's selfish ambition. Clean men, pure men, frank and honest men, capable, wise men; men who love God and love Methodism, who are independently loyal, and loyally independent; men who can respect those who are over them, and esteem them very highly in love for their works' sake, and at the same time like Paul, withstand them to the face, when they are to be blamed. The church is more than its officials, and unless these be found faithful, fidelity to God and Methodism requires us to displace them, instead of fawning upon and flattering them, "for the sake of advantage."

NOTICE.—The list of assignments for entertainment during Conference were received too late for publication in our paper, but will appear in the Manual, which will be distributed gratuitously, as usual. Copies will be on hand at the Methodist Book Store, Fourth and Shipley Sts., and at the Union Church, Fifth and Washington Sts.

## Conference Proceedings.

The *Peninsula Methodist* will furnish its readers with full reports of all matters of interest in connection with the proceedings of Conference. If extra copies are desired for mailing, please send in orders early. As we go to press Thursday, the larger part of our report will not appear, till our issue of March 18th.

## To Preachers and Laymen.

We extend a cordial invitation to all ministers, and laymen, including our sisters attending Conference, to visit the Methodist Book Store, South-west corner, Fourth and Shipley Sts., only five squares from Union church. An ample supply of articles in the stationery line may be found on sale there, at moderate prices, and subscriptions will be received for the *Peninsula Methodist*.

Women, College Graduates.

The statistics of the whole body of graduates and of the individuals of the Association of Collegiate Alumnae make an interesting record of usefulness.

Looking at the table which gives the statistics of 2,619 graduates, it will be seen that of co-educational institutions, Oberlin, established in 1833, has 57.85 per cent. of married graduates; Kansas, founded thirty-three years later, 16.59 per cent., less; Boston, founded in 1873, and Cornell, opened to women a year earlier, have a still smaller per cent.; their averages being 29.41 and 29.29 per cent., respectively. Wesleyan, the latest college opened to women, has 26.09

An exception to this standard is Syracuse, which has even a larger per cent. of married graduates than Oberlin, though established forty three years later. Illustrating by a single college, the first four classes at Vassar have 57.9 of married members, the last four only 9.8. Comparing the record of the Association of Collegiate Alumnae, Oberlin has 12 married graduates, Kansas 3, and Cornell 6; Boston proving the exception, with the comparatively larger number of married graduates in the association than other colleges, while Syracuse, with only one married member, maintains the rule. Of women's colleges, Vassar has 61 married, Wellesley 11, and Smith 10. Since the older institutions have a larger per cent. of married graduates than the younger, a natural inference is, that young women, who have occupied with study four years which are usually given to social intercourse, are not in the way of marriage as early as the average girl. As no suggestion of divorce, and only one separation between husband and wife was noticed in the collection of statistics of the association, the result of happy marriages is one of the best features of the higher education of women.

Teaching represents the largest wage-earning profession. It is 31.17 per cent. more than all the other professions combined,—a difference which causes the impression, that law, medicine, literature and other professions are accidental results of college training, the fruits of the student's innate qualities, rather than of collegiate acquirements. An almost overwhelming array of statistics seems to show, that the teaching profession is the most characteristic result of the higher education of women; and the figures tell a cheerful story of conscientious labor, on quiet paths of steady, useful progress. The majority of teaching graduates occupy the highest positions of pedagogy, filling places in women's colleges, in high schools, and academies, and in private preparatory schools.

Some colleges establish a course of pedagogy, by which students, in learning the art of teaching acquire, precedence over others from colleges which do not add didactics to the curriculum. Wisconsin, Cornell, Kansas, and Michigan have courses which illustrate what may be done in this direction, and other colleges are preparing to open a series of lectures upon the science and art of teaching, with instruction in language, analysis, and the philosophy of pedagogy. The difficulty, with which competent instructors and lecturers upon the normal course are secured, suggests a possible new opening for educated women.

Of 524 members of the Association of Collegiate Alumnae there are 11 physicians, 9 journalists, 8 authors or writers in special fields, 7 librarians or library assistants, 2 elocutionists, 2 lady principles, 3 artists and 1 architect, 2 musicians, 5 lawyers, 1 in a government department, 1 chemist, 2 private secretaries, 1 type writing secretary, 1 lecturer, 3 printers, and 1 in mercantile business. Besides the professions pursued by members of the association, among the larger number of 2,619 graduates are found, the occupations of copying, book-keeping, dairy farming, stock raising, the dra-

matic profession, agency of an insurance company and biology.

Literary occupations seem to be more popular than medical among women graduates, since there are 17 writers to 11 physicians. Nine of these writers are journalists. Newspaper work offers fascinating employment, to those who have a taste for literary expression. It is the only literary work by which a young writer may obtain regular remuneration, and its variety and liveliness are most inspiring. The demand on city newspapers is not large for new workers, being an average of one woman to ten men, according to possible positions of value to the paper. Seven graduates have become librarians. To a lover of books there is pleasure in living among them, even if they cannot be thoroughly read on account of library duties. Law and architecture, music and art seem to have been almost wholly neglected by college graduates.—Grace W. Soper, in Educational Journal.

Antinomianism revived, or the Theology of the so called Plymouth Brethren examined and refuted; by Daniel Steele D. D., Professor of Didactic Theology in Boston University; McDonald, Gill, & Co. 36 Bromfield St., Boston; J. Miller Thomas, Wilmington, Del. 265 pages price 75 cts.

"The Plymouth Brethren," or Darbyites," we learn from Bro. McDonald's Introduction, arose in England about sixty years ago, under the leadership of a Mr. John Darby, who, after a brief ministry in the Established Church, withdrew from it, and denounced it as an illegitimate church. Discarding all ecclesiastical organization, and all ministerial orders, he substituted only voluntary gatherings without form or responsibility.

The pestilent heresy of Antinomianism is taught by them in the most emphatic terms. "The Holy Ghost," say they, "did not come down on the day of Pentecost to improve our nature, or do away with the fact of its incurable evil, but to baptize believers into one body, and connect them with their living head in Heaven." "His holiness is ours by imputation; standing in Him, we are in the sight of God, holy as Christ is holy, and pure as Christ is pure"; and yet "the old man, the carnal mind, at the same time grows worse and worse to the end of life." In his Preface, Dr. Steele calls attention to that spurious doctrine according to which perfection is made to consist in an imaginary perfect and inalienable standing in Christ, wholly independent of moral conduct and character," the old error, to which St. James alludes when he says, "Faith without works is dead." The Doctor says, "We have noted the fact that a school of popular evangelists have espoused doctrines which lie at the base of Antinomianism, and that they are zealously inculcating these peculiar tenets in Young Men's Christian Associations and Summer schools."

In nine chapters, written in the author's clear and forcible style, this most radically important phase of doctrinal error, is treated historically, exegetically and in its practical bearings. The volume should have a wide circulation.

Royalized, by Reese Rothwell; Phillips & Hunt New York; J. Miller Thomas, Wilmington Del. 431 pages, price \$1.50 This is a capital temperance story, showing how a courageous adherence to principle, in the face of great difficulties and strong temptations, brings a sure reward.

Self Reliance Encouraged; by James Porter, D. D.; Phillips & Hunt, New York; J. Miller Thomas, Wilmington, Del., 279 pages, price \$1.

In this volume, the venerable author aims "to furnish practical hints to that class of women, who, being thrown upon their own resources, are obliged to plan for themselves." It is a book for young ladies, "indicating the principles and possible measures which will insure honorable success, here and hereafter." We

make some excerpts from the chapter on marriage. "An unsuitable marriage is worse than a single life under almost any circumstances. "The condition of any maiden lady that ever lived is paradisaical, compared with that of an amiable girl who is wedded to an unprincipled, dissipated villain." "If one will sip intoxicating drinks in these temperance times, or associate with those who do, he will probably become a drunkard, however amiable he may appear." "A man without religious principle is not to be trusted, matrimonially, or otherwise."

The book abounds in sage counsel on the conduct of life, and will throw light on many matters, affecting the welfare of those for whose special benefit it is written.

Methodism in Wilmington.

Wilmington is a city of churches. Whether the church capacity is sufficient to accommodate the whole population, whose age and condition would allow them to attend public worship, the writer has not made the close calculation, but he is of the opinion that it is ample; and that while the population is increasing, so are the churches multiplying. Nor can the non-church goer complain while there is a vacant seat in any of the evangelical churches. There is little doubt but that all who are in a condition to attend public worship, on any Sabbath of the year, can find accommodation. And for all the children, there is also ample provision for Sabbath-school instruction.

It is a matter of special satisfaction to know as a Methodist, that our church is not deficient in its provision for evangelistic work. And the churches of our denomination are so located that all the people of Methodistic proclivities are near enough, in the general to attend. They are indeed, as near to the churches as they are to the centres of business, where the necessities of life, and the staples of commerce are obtained.

Now, with such facilities, what shall hinder the success of religion in our metropolis, unless it be the want of a consecrated zeal in the Lord's work? Let the Methodist people of the city see to it, that no stigma rest upon them, to give gainsayers and worldlings cause for reproach. Let the public services of the Lord's house on Sabbath mornings and evenings, be attended by parents and children. Let no secular reading or social visiting be practical on the Lord's day; and during the week, let the class and prayer meetings be attended, and in all cases give the rink, the dance, and operatic amusements the go-by. And let every one be "diligent in business, fervent in spirit, serving the Lord," so that in all things, according to their nature and demands, religion and the sanctuary may have the pre-eminence. Then the circles of home-life will have the benedictions of peace and sunshine; and the public weal will be advanced with high compensation. And now brethren and sisters, "in the kingdom and patience of Jesus," know ye that Methodism in Wilmington is in your keeping, as watchers and witnesses and workers for the Lord of hosts. And furthermore, as the occasion is approaching, when the preachers and representative laymen of our Conference territory shall meet in our city, and while they visit the homes of our people and our houses of worship, and go up to the Book Store where the PENINSULA METHODIST is published, and where stationary and denominational literature abound, from the completeness and order of all they see and hear, let them be led to say of our city and its Methodism, "beautiful for its situation, and joy of the whole earth."

HELPER.

The pastors of the southern Methodist church in San Francisco unite with our brethren in the weekly preacher's meeting.

Cigarette Smoking.

No one who has not given special attention to the matter, can form any idea of the evil of cigarette smoking, especially among small boys and young men. The death of young Knevals, a short time ago, from excessive cigarette smoking, was commented on generally by the press, and served to call general attention, to what cannot but be considered by all right-minded persons, as a dangerous practice. It is not generally known that cigarettes are sold for a penny apiece, and that little boys are in the habit of purchasing them, not only at the regular cigar-stores, but also at the candy stores, which are generally located in the neighborhood of our public schools. That the effect of cigarette smoking is injurious, is generally admitted except by the smokers themselves. That it is an injury to little boys and growing youths, admits of no question. The writer has consulted with a number of eminent physicians, and they all agree that the practice is injurious beyond all question. Attempts have been made to remedy the evil of selling cigarettes to children. A bill was introduced at Albany several years ago, forbidding their sale to this class, but it was defeated, and it is said by the efforts of the cigarette manufactures. Efforts to remedy the evil, should not be relinquished, however. It is well to invoke the power of the State, but those who are awake to the importance of the matter should not stop here. Parents should wake up, and ascertain if cigarettes are not in the pockets of their boys, who are not yet old enough to have learned to read. The press should agitate, and individuals should do all in their power, to arouse public sentiment against an evil which is quietly, but surely poisoning the blood of many a little boy and growing youth in this country.

An old sea-captain was riding in the cars, and a young man sat down by his side; to whom he said:

"Young man, where are you going?"

"I am going to Philadelphia, to live."

"Have you any letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea-captain, "have you a church certificate?"

"O, yes," said the young man, "I did not suppose you desired to look at that."

"Yes," said the sea-captain, "I want to look at that. As soon as you reach Philadelphia, present that to some Christian church. I am an old sailor, and I have been up and down in the world, and it is my rule as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have it out in the stream, floating hither and thither with the tide."—Leaves of Light.

The annual sale of pews in Dr. Talmage's Brooklyn Tabernacle took place about two weeks ago. The premiums were \$6,200, against \$5,975 last year; pew rentals, \$18,011; receipts from box collections, \$9,000; total income, about \$33,211, against \$31,985 last year.

The committees of the two branches of the Presbyterian Church have formulated the points of disagreement and come to a full understanding as to concessions each must make in order to secure re-union. There will be a meeting of the two committees in Baltimore or Philadelphia in the Spring, and it is by many expected that union will be consummated before the great Presbyterian centennial meeting in Philadelphia.

Phillips & Hunt will issue a Daily Christian Advocate during the approaching session of the General Conference. The price will be \$1.25. It is requested that names be forwarded as fast as they are obtained, and if possible before April.

Rev. Mr. Powick, of the Philadelphia Conference, and Rev. Mr. Zimmerman, of the Sophomore class in Dickinson College, have been assisting Rev. Dr. Young, of Grace Church Harrisburg, in revival services. Both these young ministers made a fine impression by their preaching, their zeal, and success in the work of God.—Conference News.

Lieutenant-Colonel Charles E. Hyatt was elected president of the Pennsylvania Military Academy. He is a son of the late Col. Taylor Hyatt, and graduated in 1872. He was elected to a professorship in 1878, and was elected vice-president of the institution in 1881. He has directed the financial affairs of the academy, for the past nine years.

Prof. Angelo A. Benton, a member of the faculty of Delaware college, has announced his acceptance of the chair of theology and ecclesiastical history, in the new Protestant Episcopal University of the South at Swanee, Tenn. Prof. Benton will sever his connection with Delaware College, about March 25th.

Thos. M. Sumption, son of Rev. Thos. Sumption, formerly of the Wilmington Conference, the postmaster of Havre de Grace, Md. who has just been superseded by J. Frank Woodrow, has held the office for twelve years. That he was retained far three years, under a Democratic administration, is strong evidence of his popularity.

Our Book Table.

The great interest attaching to the music dramas of Richard Wagner, just now, make especially timely the article of Louis Elson on "Richard Wagner, his Life and Influence," in FRANK LESLIE'S SUNDAY MAGAZINE for March. Mr. Elson writes, not as a Wagner partisan, nor detractor, but takes a calm and judicious view of the theories of the great composer. Wagner's works are more than operas, they are great epic poems in music, and must not be judged as operas. They deal with grand and heroic, though mythic characters, and teach valuable lessons concerning the Teutonic and Scandinavian mythology which Christianity has displaced. Another interesting article is Dr. Felton's sketch of the "Emiu Pasha Relief Expedition," which has resulted so successfully. Both of these articles are very fully illustrated. Emily Pierce's loving paper on "Helen Hunt Jackson" will be thoroughly appreciated, by all who admired that gifted woman. Dr. Talmage's sermon on "The Proud Invalid," is one of his most characteristic efforts. The serial story, "In Exchange for a Soul," is concluded, and the other story, "His Banner Over Me," is evidently nearing its end. Both of these stories are exceedingly good. There are many shorter and valuable articles, and some other fine illustrations.

LIPPINCOTT'S MAGAZINE for March opens with a novel by Julia Magruder, "Honored in the Breach," which is full of a quiet, subdued interest with pleasant touches of humor and pathos. A remarkably clever article by Max O'Rell is entitled "From My Letter-box," and presents a summary of the contents of anonymous and other letters received by the author of "John Bull and His Island," "President's Son," the son being General John Tyler, now living in Washington, by Frank G. Carpenter, is full of historical interest, in regard to the inner workings of the Tyler administration. The third instalment of Albion W. Tourgee's "With Gauge & Swallow" is sub-titled "A Retainer in Cupid's Court," and turns upon an interesting question of marriage or no-marriage. There are poems by Charles Henry Phelps, Charlotte Fiske Bates, W. H. Hayne, and Harrison S. Morris. The "One Hundred Prize Questions" are continued by a fresh instalment of twenty, and much curious and interesting information is conveyed in the editorial departments.

The frontispiece of Woman's World for March, is the portrait of Christian Rossetti. It is a reproduction in fac simile of a crayon drawing by her brother, Dante Gabriel Rossetti's poems, by Amy Levy, is the occasion of the portrait. An allegory by Olive Schreiner, opens the number. This is followed by "The Hermitage," an episode in the life of Jean Jacques Rousseau, by Fred-Theresa Shrewsbury, makes a number of suggestions on woman's work, and mentions among other things, domestic service in the British colonies, or other far off places where treated as "one of the family," which seems to be the thing most generally desired. An account of a journey in Scotland, offers temptations to the slave of the printing office, Christian Women of Turkey" is a carefully prepared article, showing us the difference between the Greek, Bulgarian, American and on Emigration, bristles with suggestions for followed by a poem, called Legend of the Blush Roses, from the pen of Beatrice Craue, Wilde's "Literary and Other Notes," are London and Paris Fashions fully illustrated, an entertaining, rather than technical number.—Cassell & Company, Limited, New York. 35 cents a number; \$5.50 a year in advance.

# The Sunday School.

LESSON FOR SUNDAY, MARCH 4th, 1888.  
Matt. 20: 17-29.

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

## CHRIST'S LAST JOURNEY TO JERUSALEM.

**GOLDEN TEXT:** "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Matthew 20: 28).

17. *Jesus going up to Jerusalem*—on the high road to the capital, which passed through Jericho. Says Plumptre: "In the interval between verses 16 and 17, we may probably place our Lord's 'abode beyond Jordan.' (John 10: 40), the raising of Lazarus, and the short sojourn in the city called Ephraim, John 11: 54. This would seem to have been followed by a return to Peræa, and then the journey to Jerusalem begins. The account in St. Mark adds some significant facts. 'Jesus went before them.' The shadow of the cross had fallen on Him. Instead of journeying with the disciples and holding 'sweet converse' with them. He went on silently in advance. This departure from His usual custom, and, it may be, the look and manner that accompanied it, impressed the disciples, as was natural, very painfully. 'They were amazed, and as they followed, were afraid.'" *Took the twelve disciples apart*—called them around Him, apart from the rest. *And said*—the third announcement to them of His sufferings, death, and resurrection.

18, 19. *We go up*.—All great cities were "up," even though, like Babylon, situated on a plain. Jerusalem, however, was literally "up"—higher than the surrounding country. *Be betrayed* (R. V., "delivered") *unto the chief priests*—shall be arrested and arraigned before the Sanhedrin. He was thus "delivered" by the betrayal of Judas. *Condemn Him to death*—which they had the power to do; but not to execute. *Deliver Him to the Gentiles*—the Romans. Says Dr. Brown: "This is the first express statement that the Gentiles would combine with the Jews in His death; the two grand divisions of the human race for whom He died thus taking part in crucifying the Lord of glory." *Mock . . . scourge . . . crucify Him*—a wonderfully precise and detailed prediction of "the things that were to happen to Him;" and yet, though it seems impossible that such plain, exact language could be misinterpreted or fail to convey its proper significance, we learn from Luke's account (18: 34) that "they understood none of these things." Says Farrar: "Their minds were full of Messianic hopes. They were so preoccupied with the conviction that now the kingdom of God was to come in all its splendor, that the prophecy passed by them like the idle wind." *The third day, etc.*—This glorious prophecy of His rising again was the obscurest of all to them.

20. *Came to Him the mother of Zebedee's children*.—Her name was Salome, and an old tradition makes her the daughter of Joseph by a previous marriage. Others suppose her to have been the sister of Mary, the mother of Jesus. In Mark's account James and John are themselves the spokesmen, but they probably requested their mother to plead the case, knowing their Lord's affection for her. *Worshipping Him*—the usual act of obeisance when seeking favors of a king. *Desiring a certain thing of Him*.—In Mark the account reads, "We would that thou shouldst do for us whatsoever we shall desire." Both mother and sons appear to have been doubtful of the propriety of the request, and approach it therefore indirectly. They would like to have their wish granted, without specifying it. Strange that when our Lord was thinking only of His atoning sufferings, His most intimate friends should be plotting for pre-eminence in a Utopian kingdom!

"However faulty the character of Salome appears on this occasion, she manifested a true, undying love for the Saviour in the most trying times of His subsequent sufferings. She was among those who stood by Him to the last at the cross, and among the earliest to embalm Him at the grave. She listened to the testimony of the angel that He had risen, and was one of the women that saw the risen Saviour by the way, and bore the message to the disciples" (Whedon).

21. *What wilt thou* (R. V., "What wouldst thou?")—Salome and her sons must define their wish. Our Lord, of course, knew it perfectly, but it must be disclosed, brought into the arena of speech, before He would meet it. *Grant* (R. V., "command") *that . . . sons . . . sit . . . on Thy right . . . on the left*.—They wanted the chief posts of honor and authority in that kingdom which they had fashioned for themselves, and therefore persuaded their mother to extort from the Lord a word of authority upon the subject. Their request was thoroughly selfish, irreverent,

and presumptuous, and betrayed a culpable ignorance of the real nature of the Messianic reign. It was not surprising, however, that the two greatest zealots should turn out to be the most ambitious of the little band; that they who desired to call down fire from heaven to consume their foes, should be quite as willing to ask from heaven a favor which should degrade their friends. How utterly lost upon them were our Lord's teachings upon humility, and our Lord's life itself! Their foolish dreams were soon dissipated. A few months passed, and Pentecost baptized them with a different spirit.

22. *Ye know not what ye ask*.—They probably remembered it a week or two later when they saw two thieves hung up, the one on the right and the other on the left of Him over whose head was the title, "Jesus of Nazareth, King of the Jews." Our Lord's behavior at this offensive, senseless exhibition was singularly mild. With the vision of suffering and crucifixion before Him, the details of which He had just revealed to the disciples. He had a reason to expect sympathy; but here were James and John concerned only for their own selfish advancement. He did not chide them, however. *Are ye able to drink of the cup?*—The "cup" is an expression frequently used in the Old Testament to designate the providential lot or portion assigned any one, whether joyful or sorrowful. The cup to which our Lord here refers was "the cup with the bitter potion in it, the bitter death potion, which he ultimately drained" (Morison). *And to be baptized, etc.*—Omitted in the Revised Version; probably inserted from Mark. *We are able*.—Doubtless they were honest in their answer, and really felt, in their covetous grasping for honors and attachment to their Master, that they could encounter any peril however formidable; and yet when the testing hour came, they with the rest forsook Him and fled.

"There was never wedge of gold that did not first pass the fire; there was never pure grain that did not undergo the flail. In vain shall we dream of our immediate passage from the pleasures and jollity of earth to the glory of heaven. Let who will hope to walk upon roses and violets to the throne of heaven, O Saviour, let me trace Thee by the track of Thy blood, and in Thy red steps follow Thee to Thine eternal rest and happiness!" (Bishop Hall).

23. *Ye shall drink indeed of My cup* (R. V., "My cup indeed ye shall drink").—James was the first martyr in the apostolic band; and John ended a lifelong martyrdom at the end of the century; both shared the "cup" and "baptisms" of their Lord, as far as was possible to them. *Be baptized with etc.*—omitted in the Revised Version. *To sit on My right . . . not mine to give*—that is, arbitrarily, or at the request of anybody, or as a matter of favor. Bruce paraphrases the passage as follows: "I can say to anyone, Come, drink of My cup, for there is no risk of mischief arising out of favoritism in that direction. But there My favors must end. I cannot say to anyone, as I please, Come, sit beside Me on a throne; for each man must get the place prepared for him, and for which he is prepared."

"The kingdom of heaven is a reward prepared by God for His faithful children. The assignment of its abodes is fixed by the laws of the kingdom itself. It was not, therefore, to be settled by Christ on mere human favor, as caprice or affection might dictate. So, though He loved the rich young ruler who asked the mode of earning eternal life, He could not therefore save him" (Whedon).

24. *The ten . . . moved with indignation against the two brethren*—naturally enough; and yet their displeasure was not so much excited at the ill behavior of Christ's followers as such, as that they tried by stealth to get what each craved for himself. Their indignation, therefore, was as culpable as the ambition of James and John.

"The society of Jesus was a real thing, not the imaginary creation of a romance writer; and in all real human societies, in happy homes, in the most select brotherhoods—scientific, literary, artistic—in Christian churches, there will arise tempests now and then. Let us be thankful that the Twelve, even by their folly, gave their Master an opportunity for uttering the sublime words here recorded" (Bruce).

25, 26. *Jesus called them unto Him*—not merely the ten, but also the two. *Princes of the Gentiles exercise dominion* (R. V., "lord it") *over them*.—He draws a comparison here with secular princes. *Exercise authority*—an oppressive, tyrannical rule. Says Plumptre: "The popular Jewish expectations, shared by the disciples, were really heathen in their character, substituting might for right, and ambition for the true majesty of service." *It shall not be so among you*.—The kingdom of heaven is differently constituted from earthly kingdoms, and the disciples would make a serious mistake if they derived their ideas from the latter. *Whosoever will be great*

(R. V., "would become great")—those aspiring to take the lead; and there must be leaders and orders. *Let him be* (R. V., "shall be") *your minister*—literally, "deacon," or "table-server;" generally, "servant." Office in the church is service.

27, 28. *Whosoever will be chief* (R. V., "would be first") . . . *your servant*—bond-servant, or slave of all. The width of the ministry determines the degree of the majesty (Morison). If any would be great, let him be the greatest servant (Whedon). *Even as the Son of Man*.—Says Schaff: "What He asked of them was what He did himself." *Come not to be ministered unto, etc.*—All His teaching, journeying, wonder-working, planning, were not for Himself, but for others. He never solicited attentions or honors for Himself, though claiming to be the Christ, the Son of the Living God. *Give His life a ransom for many*.—The "many" were held in the thrall of sin and of death. Justice condemned them. In surrendering His life as a ransom price for their deliverance, our Lord enforced the principle of service as the true path to exaltation, in the strongest possible way. "Wherefore, also, God hath highly exalted Him, and given Him a name which is above every other name," etc.

"This passage affirms that our Lord's death was vicarious; by His death as a ransom price the "many" are to be redeemed from the guilt and power of sin. As soon as the disciples could bear it, they were taught this central truth of the Gospel, to which they gave such prominence after the Holy Ghost came upon them. This tender rebuke of their ambition bases the cardinal grace of humility, upon the cardinal doctrine of the Atonement" (Schaff).

29. *As they departed from Jericho*—then a flourishing city. *A great multitude followed Him*—principally Galileans who were going up to Jerusalem to the Passover.

### Deal's Island Letter.

In my last letter, your types made me say, that Mrs. Angeline Webster was a cousin of Capt. H. P. Webster; I think I used the word consort, not cousin, yet she was both. We have to report another loss by death, Mrs. Levina Windsor, who had been thirty-five years, in the Master's services. Her remains were laid to rest yesterday.

The Maryland State Temperance Alliance is now engaged in a good work, circulating petitions in every community to be signed by voters, and ladies, and minors over sixteen, praying the Legislature, to give the people the privilege of voting on an amendment to our Constitution, prohibiting the manufacture and sale of alcoholic beverages within our state.

I am glad to say, that our Islanders are almost unanimously supporting this movement. Let professing Christians throughout the state but do their duty in circulating, signing, and forwarding these petitions, and the Legislature will surely be compelled to listen to the Alliance. A true follower of Jesus, cannot retain the spirit of Christ, and the Divine approval, if he fails to do what he can, to abolish this ruinous traffic in rum. The spirit of Christ, and the spirit of the rum seller are antagonistic, and he who favors the one, must oppose the other. Yet there are some who refuse to sign temperance petitions, alleging that it will do no good. The effect of such refusal, is to aid the friends of the rum traffic. We rejoice that the Deal's Island Church stands clear in this matter. May God speed the day, when every minister can say, my church is clear of responsibility for this iniquitous business.

I read with great pleasure, the letters of Rev. C. M. Pegg, of New York, in the columns of the PENINSULA METHODIST. The last one reminded me of a sermon, preached by him, at a camp-meeting in the lower part of this county while he was pastor at Fairmount. It was a powerful denunciation of the rum seller, and of rum holes. Some of our people were fearful, lest it would have a damaging effect upon the camp meeting; but God was in it, and made it the beginning of better days for our county. His appeals roused the leaders of the church, to make war upon the rum traffic, and as a result, our "local option laws" were secured. Some said at the time, "Bro. Pegg uses too strong language; he calls whisky stores, damnable sloop shops, he might have called them

something else, not quite so rough."

Perhaps Bro. Pegg has forgotten this; but it lives to-day in my memory, as a bold and masterly effort of a pulpit orator, to preach the true gospel. The rum shops, which then stood along the roadside are now gone, and churches and school houses flourish in their stead. May Bro. Pegg long live, to preach the whole "truth, as it is in Jesus," and be able to do efficient work toward banishing the "damnable sloop shops" from our entire land.

Presiding Elder, Rev. T. O. Ayres, and Rev. Z. H. Webster of Quantico, arrived here yesterday; the latter to visit his mother and relatives; the former en route for Holland's Island. Our pastor, Rev. B. C. Warren, accompanied him. They returned this morning. Bro. Warren reports the Elder's sermon on the first Psalm, as the best elucidation of it, he has ever listened to.

Yours,  
JOHN D. LECATES.

Feb. 22nd, 1888.

### Cheering Words From Lincoln, Del.

DEAR BRO. THOMAS,—I feel that silence is no longer appropriate, in reference to the work God is doing on this circuit.

To those who feel interested in this part of the field, and have themselves contributed to make the present work possible, by their faithful efforts, a few lines will be gratifying.

Our special services began in September last, and have continued ever since, without intermission of time or power. The spirit of revival has visited New Market, Slaughter Neck, and Lincoln churches, resulting in the conversion of one hundred and fifty souls. About half of these are heads of families. The work is still going on in our church in Lincoln. Our collections for benevolences, have put us on the "Roll of Honor" several times; but each week of revival and added conversions takes it off. I had rather, however, secure the genuine conversion of a hundred souls, than stand highest forever, in J. W. Young's tabulations.

I should be remiss, not to mention the uniform kindness and liberality of these people, who have contributed to make the year comfortable and pleasant to myself and family.

There will be no blanks and deficiencies, in the reports from Lincoln circuit this year.

Yours Very Truly,  
I. L. WOOD.

Feb. 24th, 1888.

### Bethel, Feb. 20th, 1888.

MR. EDITOR,—Not having seen any report of the missionary anniversary of Bethel M. E. Sunday-school, in your valuable paper, I have concluded to send you a few items. The anniversary exercises were held, Thursday evening, the 9th inst, and were opened with singing "Awake," Epworth 97, and prayer by Rev. E. V. Hinchcliffe. We then had an address by G. R. Donaldson; "How to do it," by Roy Bloomer; "The world is growing better," by Sadie Kirk; singing, "They are coming;" "God's Financial System," by Jas. Padley; recitation on the Missionary Cause, by Rachie Lake; "A penny a week and a prayer," by Annie Dickinson; singing, "Help a little;" recitation, by Edith Bloomer, "A Million for Missions," by Miss Maggie Donaldson; A solo, by Rev. E. V. Hinchcliffe; dialogue, "A bright new cent," by Mollie Lake, Edgar Ellison, and Merritt Burke; address, by Rev. E. V. Hinchcliffe; singing, "The whole wide world;" "Our mission-field at home," by Evelyn Ribler; "The gospel summons," by Charlie Lake; solo, by Mr. Hinchcliffe; "Not so easy," by Frank Clayton; "The final victory for Christ," by Helen Clayton; singing, "Marching on," and "Our reaping song;" address, by Rev. J. P. Otis; singing, "Look up for behold the fields are

white;" Missionary dialogue, by Miss Mary Ellison, Miss Millie Burke, and Miss Myra Clayton; singing, "Numberless hosts;" closing speech on "Missions," by Miss Maggie Donaldson; closing hymn, "From Greenland's Icy Mountains."

All the children, the young ladies, and the young men who took part in the exercises, acquitted themselves nobly, and I think every one present went home, with the thought that they had spent an evening of pleasure and profit. The missionary cause has received an impetus in this community, that will be felt, I am sure, for years to come. Since Bro. Asbury Burke has been with us, Bethel Church has been greatly revived, and if he is sent back to us for another year, our prayer is, that his labors may be still more abundantly owned and blessed of God.

W. C. LAKE.

### Letter From Galena, Md.

DEAR BRO. THOMAS,—The revival tide continues to flow! "The tall sons of Anak" are bowing to Christ's sceptre. The whole town is being stirred with interest in the subject of personal salvation. This is the eighth week, and the end is not yet. We expect to hold jubilee soon, over the return of the last back-sliding, and the conversion of the worst sinner in Galena. About ninety participated in the celebration of the Lord's supper, Sunday night last. Judgment has begun at the house of God, and the people realize, they must submit or perish.

This is regarded as the most wonderful work of grace ever known here. A very large proportion of the converts are men; heads of families, and persons of social influence in the community. About sixty have surrendered to Christ; forty of these have united with the church, and others will. Our little town has but about four or five hundred people in it; not more than two hundred of them are adults. The only way to escape converting power seems to be, to stay away from the church. The influence is plainly supernatural. We have not omitted one night's service, on account of the weather, since our meetings began.

We have paid about \$2000 on our church improvement, and the building will be finished, as soon as the weather permits, and the meeting closes. It will be a handsome house. The collections are not forgotten. We shall make a good showing. The missionary collection will be up to apportionment; others not yet completed.

Feb. 21st, 1888.

Yours truly,  
GALENA.

The Methodist Episcopal Church in Fremont, Ohio, was burned Monday. It was built in 1884 at a cost of \$23,000, and was insured for \$10,000. Ex-President Hayes is a member of this church, and when it was built gave \$6,000 towards the enterprise. It is stated that he is ready to duplicate his former subscription. The church wall fell upon the parsonage, and Miss Day, who was in the second story moving some goods, was fatally hurt.

The Gospel in all Lands for February contains a very kindly editorial on Bishop Taylor and his African work. No paper has shown a spirit kindred to that of the Christian Advocate.—Christian Witness, Boston.

### Fourth Tour to Florida via Pennsylvania Railroad.

The Pennsylvania Railroad Company's series of Midwinter Tours to Florida have met with such unparalleled success, and the demand for accommodation has been so much greater than the supply, that a fourth tour has been arranged for Tuesday, March 6th, 1888. No tickets ever placed on sale by the company have ever been so completely satisfactory in every respect.

The fourth tour will be conducted in the same manner and under the same auspices as those which preceded it.

The special train of Pullman sleeping cars will leave New York about 12.25 P. M., Philadelphia about 2.50 P. M., and running via Harrisburg, the Cumberland and Shenandoah Valley, the East Tennessee, Virginia and Georgia, and Savannah, Florida and Western Railroads, will arrive at Jacksonville before noon on the second day.

Round-trip tickets, good for two weeks, including Pullman accommodations and meals en route in both directions and one day's board at Hotel Everett, Jacksonville, will be sold from New York at \$47, Philadelphia \$45, and from all principal stations on Pennsylvania Railroad system at proportionate rates. The returning special will leave Jacksonville March 22d.

The number of tickets will be limited to 150. For tickets, itineraries, and detailed information apply to ticket agents, or address S. W. F. Draper, Tourist Agent, 849 Broadway, New York.

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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.

**Special Notice.**

Will every subscriber please look at the label on his paper. The figures at the end of the name give the date, up to which payment has been made.

Please do us the favor to hand to your pastor the amount due on your subscription so that he may report in full at Conference.

**"No Church Work Done."**

The newest thing out, in the way of disparaging Bishop Taylor's work, appears in the *Indiana Christian Advocate* of the 16th inst. Although it bears the official cognomen, this *Advocate* is one of our independent "local papers," which Dr. Buckley's very intelligent ministerial friend considers so unnecessary, and whose multiplication is to be so much deprecated. Rev. T. A. Goodwin, A. M. D. D. is its Editor, and a bright, racy, outspoken weekly does he make of it. We welcome it as a sprightly exchange. Our surprise is therefore all the more utter, as we read his original deliverance on Bishop Taylor.

Dr. Goodwin says, "the testimony of all who have returned from his expedition is uniform to the effect that there is really no church work done there, though much has been done in attempts to establish 'posts.'" Will our brother inform his readers, how much "church work" was done in China during ten years of hard and faithful missionary toil, by those of our brethren who consecrated their service to the redemption of the millions of that empire? Nearly ten full years' work before they had one convert; and this among enlightened and cultivated heathen. Will he kindly add something that will give full information as to how long William Carey and his devoted wife had to wait for their first convert upon India's coral sands, to join them in celebrating the supper of our Lord? And yet, Bishop Taylor and his heroic fellow laborers have done no "church work," because in about three years they have not gathered converts and organized societies with so many probationers, and perhaps also, made collections up to the standard! With deadly fevers constantly threatening life, with ignorant, degraded, fetish-worshipping heathen among whom church work is to be done, with wild uncouth dialects to learn, before the blessed Name even can be spoken, with such stinted supplies from home, that this advance corps of the missionary army, including their noble leader, must "really" "root hog, or die," under all these disabilities in the front, and so much like "a fire in the rear," it is certainly marvelous that

"there is really no church work done!" It surpasses belief indeed, even though asserted by our Indianapolis brother, that "much has been done (church work) in attempts to establish posts."

We think, and the Christian world thinks we doubt not, that in pioneer missionary work there is scarcely a parallel in the history of the Church to this enterprise of Bishop Taylor for the redemption of Africa. What more might have been accomplished in these three years, had the Church officials heartily rallied to his support, instead of coldly looking on, persistently disclaiming all responsibility and suspiciously anticipating failure, no one can tell. If only, the brethren whom the General Conference appointed an estimating committee for the support of its bishops had followed their plain Disciplinary instructions, and not assumed to differentiate where the Discipline did not differentiate, not only would our missionary bishop have received his "allowance" as a General Conference Officer, but with his wise economy and that of his self-sacrificing wife, there might have been some surplus with which to help the Transit Fund; perhaps a little, to mitigate the extreme destitution of cooks and caterers or any other good people, who, preferring to have their bones rest beneath the clods of their native valleys, and finding their hearts failing them for fear, might desire to return from these "posts." Unfortunately for such cases as Brother Waller's, the Bishop Taylor Transit Fund, like the Christian's armor, is intended for forward movement, and not for the retrogressive.

Dr. Goodwin tells some strange stories of land speculations by two of our deceased bishops, and uses these, as illustrations of Bishop Taylor's "outside" work on the Congo. Does our brother see any analogy between enterprises for purely personal financial gain, and those whose sole end and aim is to lay broad and deep foundations for gospel evangelization? Were it possible for Bishop Taylor to report from the Congo, as he did from South Africa, twelve hundred colonists and seven thousand native Kaffirs brought to Christ under his labors, or as he did, when he laid the foundations of his imperishable work in India, would official dignitaries be very solicitous to represent his enterprise as "outside" work, or to impress the public with the idea, that the Church had no responsibility for his work? We trow not.

When the results in this mission work, and the amount of money expended on it are compared with other enterprises of the same kind, it is all-important to have the figures accurate. It may help to a just appreciation of the subject, to hunt up the missionary appropriations to China, for the first ten years of our work there, those to South America, for a still longer period, and especially those to Bulgaria for the last thirty years. We think the "results" of such investigation, will not justify our brother's ridicule of the self-supporting character of the Bishop's missions. Why not make a fair representation of his principles of self-support? William Taylor is no fool. He never proposed to have his missionaries attempt the impossible. His idea is to have the missionary get his living out of the people among whom he labors, instead of depending upon subsidies from home. Until this is possible, of course support must come out of his own pocket, or from friends at home. Hence the necessity for a "Transit and Building Fund," and for supplies from home.

Through our approved methods, we have been working among the heathen for about fifty years. In how many of our stations, are the missions self-supporting now? Bishop Taylor's work in India from 1870 to 1873 was on his self-supporting principles, and as a "result" of his three years' toil, the "Bombay and Bengal Mission" was organized with the approval of Bishop Harris then in Ind-

ia, with ten preachers and five hundred members.

In three years more, the progress was such that the mission was organized into the South India Conference. The North India Mission established in the "regular" way had been begun in '56, and was organized into a Conference and was organized into a Conference after ten years labor. The former had to depend upon "indigenous resources," the latter has drawn large supplies annually from the missionary treasury.

The reports for 1886 show for North India 21 foreign missionaries, (missionaries sent from the home church) and 2670 members after thirty years work; for South India, 28 foreign missionaries and 1296 members, after sixteen years work.

In '86 the first appropriation from the missionary treasury was received by the South India Conference, upon the express pledge that the Conference would contribute dollar for dollar, as much as was granted by the society, and devote the whole to purely native work. In the language of the Missionary Society's report for '87, "the integrity of the self-supporting principle on which this Conference was originated is, therefore, fully conserved, and at the same time, purely native work is originated by missionary funds."

From the same report, we find that the 1296 members of the South India Conference are credited with more than twice the amount for self-support that is credited to the 2670 members of the North India Conference; while for contributions to the Missionary Society, the former is credited with more than seven times as much.

The appropriations of missionary funds for 1888 to the North India Conference are \$82,000; and to the South India, including Bengal, \$51,490; but not one dollar of this latter sum goes to that Conference for its own support; the brethren only consent to its appropriation for the origination of purely native work. Of the South India Conference, our Missionary Secretary, Rev. Dr. Reid says, in the last Missionary Report, "it is a glorious work, and is reaching out to day into the magnificent areas and almost uncounted millions of peoples beyond, as none other is." And this after only fourteen years work, on Bishop Taylor's "Pauline methods of self-support."

If Providence gives him the desire of his heart, and suffer not his eyes to wax dim nor his natural force to become abated, as he turns his ninetieth birthday our missionary bishop, the noblest Roman of them all, will doubtless make a showing of "Church work done" in Africa that will be a marvel in modern evangelization. Give the sun-browned veteran of many a hard fought battle with sin and satan, a fair chance. Instead of shrugging the shoulders and cowardly saying "you cant," or unbecomingly whispering, "a crank," give this modern pioneer Bishop, this reproduction of our own Asbury, this imitator of Paul, the Apostle, a hearty hurrah and God bless you. If there has not been "really much church work done" by him and his company in three years, just recall how little has been done in Liberia in fifty years, with the great Methodist Episcopal Church, to support it, the all Bishops included.

**Wilmington Conference Delegates.**

The first election of General Conference delegates by the Wilmington Conference occurred at its fourth Annual session, which began in Laurel, Del., Feb. 21, 1872, Bishop E. R. Ames, presiding, Thos. E. Martindale, Secretary. The Conference was entitled to four delegates. On the first ballot, John B. Quigg, and Thomas Jefferson Thompson were elected; on the second, Wesley Kenney; on the third, there was no election, and the balloting was suspended till Monday morning, when Charles Hill was elected, John D. Curtis, and R. W. Todd were

chosen reserve delegates. It may be noted, that in this first delegation there were chosen two presiding elders Brothers Thompson and Quigg and two pastors Brothers Kenney and Hill, the other two presiding elders, Brothers Curtis and Todd, being reserve delegates.

The second quadrennial election was at the session which was held in Union, Wilmington, beginning March 15, 1876, the centennial year of our National Independence. Bishop Levi Scott presided, and Thos. E. Martindale served as secretary.

By a change in ratio, the Conference was entitled to but two delegates. On the second ballot, L. C. Matlack was elected. Rev. Dr. Matlack had been transferred three years before, from a presiding eldership in the Louisiana Conference, and at this time was at the end of his second year as pastor of our church in Middletown, Del. On the fifth ballot, W. E. England, pastor of Fairmount Md., was elected. J. B. Quigg and J. H. Caldwell were chosen as reserves.

The third quadrennial election was at the session held in Dover, Del., beginning March 17, 1880; Bishop E. G. Andrews presiding; T. E. Martindale, secretary.

By increase of members the Conference was now entitled to three delegates. On the first ballot, L. C. Matlack was elected; A. W. Milby, on the second; and Charles Hill, on the third; J. H. Caldwell, R. and W. Todd were chosen reserve delegates.

Brothers Matlack and Hill had each been thus honored by this Conference once before. Bro. Matlack was at the end of his first year as presiding elder of Wilmington District; Bro. Hill had just completed a four years' term in the same office, on Easton District. Brothers Caldwell and Todd had each been chosen reserve delegates once before; the former, when Dr. Matlock was first elected, in 1876, and the latter, when Brother Hill was first elected, in 1872. Brother Milby was at the end of his third year, as pastor in Harrington, Del.

The fourth quadrennial election was held in Asbury, Wil.; the session beginning March 5, 1884; Bishop W. L. Harris presiding; John D. Rigg secretary. Dr. Caldwell was elected on the first ballot, and Charles Hill, on the third. Four ineffectual ballots followed, after which the Conference adjourned. The next morning, Saturday, J. B. Quigg was elected. T. E. Martindale and J. A. B. Wilson were chosen reserve delegates. This was the third time for Brother Hill, the second for Brother Quigg, and the first for Dr. Caldwell. Brother Hill was at the end of his first year, as presiding elder on Wilmington District; Brother Quigg was at the end of his second year's pastorate in Laurel, Del.; and Dr. Caldwell had just finished a term of three years as pastor of our church in Dover, Del. Brother Martindale had completed a four years' term, as presiding elder of Easton District, and Brother Wilson, his first year in the same office, on Salisbury District.

Of the eight members of Conference, chosen as delegates to the General Conference at these four quadrennial sessions, four have passed on to the great gathering about the throne of the eternal. Dr. T. J. Thompson, died in Wilmington, Del., Nov. 29th, 1874; Dr. Wesley Kenney, in Smyrna, Del., June 24th, 1875; Dr. L. C. Matlack, in Cambridge, Md., June 24th, 1883; and A. W. Milby, in Harrington, Del., June 13th, 1886. One of the four reserve delegates for the same period, J. D. Curtis, died in Wilmington, Del., July 25th, 1877.

Of the four bishops who presided at these elections, only one survives, Bishop Edward G. Andrews, who presided eight years ago. Which of our brethren will be chosen delegates under the presidency of Bishop Foss, many would like us to tell, and not a few *quid nuncs* have already told much more than they know. We have

about made up our mind not to disclose any secrets, for two very good reasons; (1) as every candidate except three, will inevitably be disappointed, as well as their friends, true sympathy and brotherly affection, oblige us to put off the evil day as far as possible; and (2), while oftentimes "coming events cast their shadows before," even when *isnt* "the sunset of life, that gives nystical lore," still it is hazzardous to prognosticate "returning boards" are very uncertain. In plain terms, our second reason for not enlightening the public, is the all-sufficient one, we have no light on the subject.

We are entirely free to say, there is enough and to spare, of first-class delegate timber in the Wilmington Conference, and there ought to be little difficulty in choosing the best quality. If the session of '88 shall display as wise discrimination as its four predecessors, we think the delegation will be satisfactory. There is no doubt, it will be entirely so, to those who shall be elected.

Usually Friday is selected as the day on which to begin balloting, allowing the first two days of the session for interchange of views and consultations. Now that the Conference begins on Wednesday, the lay electors will meet on that day; as the Discipline requires them to convene on the third day of the session, and at "the place of its meeting."

**Preliminary Meetings.**

The members of the several classes in the four years' course of study will meet their respective committees of examination, Monday and Tuesday, March 5th and 6th, at the hours and places announced by the chairmen.

The Conference will convene in Union church, N. W. corner of Fifth and Washington sts., Wilmington, Wednesday, March 7th, at 9 a. m. The Bishop will take the chair, and after devotional exercises, will call upon the secretary of the last Conference, Rev. J. D. Rigg, to call the roll. The organization will then be completed, by the election of a secretary for the present session and his assistants, the appointment of various standing and special committees, and the adoption of rules of order. After this, the regular business of the Conference will begin.

All business sessions, usually from 9 a. m., till noon daily, are open to the public, unless private sessions are ordered. Afternoons and evenings are devoted to anniversaries, at which eminent home and imported talent is expected to provide large congregations with instructive, stimulating, and entertaining addresses.

As Bishop Foss is due in Camden, N. J., at 9 a. m., March 14th, Wilmington will have to get through with him in a week.

No wonder the General Conference is considered by some, little else than an "electoral college, with all that that implies." No wonder that before the elections it is almost impossible to transact business in the General Conference because all the delegates are on the tip-toe of expectation for office. And no wonder that it is equally impossible to transact business after the elections, because the chief excitement is then over, and the members want to go home. The remedy for this growing evil is, to abolish all elections except those of bishops and an editor for the *Methodist Review*. Turn the remainder of the offices and candidates over to local boards. Have done with the unseemly scrambles, the head-aches and heart-burnings, which increase rather than diminish, as the quadrenniums come and go. Let the General Conference be a deliberative body, whose members are interested chiefly in surveying the status and work of the Church, and in inaugurating new measures and means for her efficiency and aggressiveness.—*Michigan Christian Advocate.*

## Conference News.

**POWELLVILLE, MD.**—A brother writes: We are having a grand time at old St. John's; for truly the power of God is revealed among us. More than sixty have been converted; and many others are seeking. The people crowd the house.

Our pastor L. T. McLain is feeling much gratified over the present state of his charge. He has got the most of his collections, and has a good prospect of receiving all his salary. He has done good work on this charge this year; and we are hoping and praying for his return. May the Lord grant our prayer.

### Lay Delegates.

#### DOVER DISTRICT.

Greenwood—Samuel W. Kinder; alternate, Samuel H. Melson.  
Farmington—James E. Thomas; alternate, John H. Todd.

#### SALISBURY DISTRICT.

Quantico—Geo. A. Bounds; alternate, Thos. B. Moore.  
Mt. Vernon—S. D. Bounds.  
Holland's Island—J. J. Parks.  
Bethel—T. L. Spicer.  
Berlin—Peter Furbush.  
Powellville—Z. W. Richardson.  
Sharptown—T. W. English.  
Shortley—J. C. Short.

### Historical.

Dear brethren, ministers, and laymen,—Do you know that there is a Conference Historical Society? Do you know that we have a depository, where all articles are carefully kept? If you do know this, is there not something you can bring or send to the Conference, to add to our treasures? The reports of other Historical Societies are sent to me, and the numerous gifts they receive, make me blush for our scanty stores. Come brethren, bring us any old books, pictures, or other articles that are of historical interest to our Peninsula Methodism.

We desire to secure old hymn books, disciplines, minutes, biographies, bibles, portraits, etc. Good care will be taken of them.

ALBERT COWGILL.

Dover, Del.

**CECILTON, MD.** E. C. Atkins, pastor.—Still the Lord abides with His people at Cecilton and St. Paul's, and the tide of spiritual influence is rising. The revival, commencing with the New Year, has been a great blessing to us. Not only have a number of those who were "living in nature's darkness been brought into the marvelous light of the gospel," but the church itself led by her faithful pastor, has taken higher ground, and entered into a richer experience. This is manifest in all the meetings of the church; especially in the prayer meetings, which are increasing in interest and power. At our last cottage prayer meeting, held at the home of a dear brother, saved in the revival this winter, the Lord was graciously present. After the meeting closed, a few remained, singing the sweet songs of Zion together, until the baptism of the Holy Ghost fell upon their hearts; tears flowed from their eyes; their tongues were loosened and they shouted aloud the praises of God. We are "drawing water out of the wells of salvation," waters that refresh our souls. To God be all the glory.

Bro. and sister Atkins live in the affections of their people. Never perhaps have stronger bonds of love bound pastor and people together; and surely we have seen none, more worthy of our love and esteem, than he and his devoted wife. They are closing their second year with us very pleasantly; and we hope they will return for the third year. May God grant that it may prove to be the most blessed and successful year of all. The Sunday-school held its missionary anniversary Feb. 19th. They had an excellent programme, and it was truly an occasion of pleasure and profit to the large congregation, thronging the house. At the close of the exercises, the pastor reported every dollar of the benevolent collections paid. This was done by the personal private appeals of the pastor, instead of collections in public. The stewards also report pastor's and presiding elder's salary all paid.

Sudlersville charge, Rev. J. D. Rigg, pastor, is closing up the year, and the three year's term in prosperity. All collections up to apportionments, and reach Young's requirements in order to have a place on the "Roll of Honor." The average to the seven General Conference benevolences, is two dollars and seven cents per member and probationer. This is the second time in the history of the charge, that the apportionments have been reached, and the first time that the Roll requirements have been reached.

A pleasant charge awaits the man, whose name will be announced about the 13th of March.

**APPOQUINIMINK, G. S. Conaway, pastor.** The members and friends of "Old Union," assembled in large numbers in the parsonage at Blackbird, Del., Friday of last week, to spend an evening socially with the pastor and his family. Refreshments were served; instrumental and vocal music, and cheerful converse made the time pass most delightfully. Among the generous additions to the parsonage stores made by their visiting friends, the wants of the itinerant's faithful nag, Lizzie, were not forgotten. Indeed her ladyship's larder has been kept supplied by frequent donations almost continuously for the last two years, and now there is a stock on hand for some time to come. Out of a grateful heart, the pastor invokes God's special blessing upon "old Union," and all the rest of Appoquinimink circuit.

Rev. T. B. Hunter writes, from Charlestown, Md.:—We are having an interesting meeting here. The church is wonderfully quickened, having times of refreshing from on high. Up to date, fifty-two have professed conversion; all young men and young ladies, except three or four children in their teens. Many of those converted are heads of families. There have been 101 conversions on the circuit, this Conference year. We buried our old friend and brother, Wm. McMullen, Sunday, the 25th ult. He died of paralysis. Asbury church was draped in mourning for him Sunday.

The Rev. T. H. Haynes left Frederica, Feb. 22d, for Williamsburg, Va., with the remains of his mother-in-law, Mrs. E. B. Bowman, where the interment took place. He was accompanied by his son Edgar. Mrs. Haynes was too much indisposed, to undertake the journey. Mrs. Bowman lived 91 years, and retained her faculties almost to the last. She was remarkably intelligent, and kept herself posted in the general news, until her last illness. Her love and devotion to her kindred was unbounded. She lived in the Christian faith, and ever prayed God's blessing on every one who bestowed on her the least attention.—*Exchange.*

### Letter from Tyaskin, Md.

In the early part of this year, the parsonage property was inclosed with a substantial fence, and a wood-house and a poultry house built, at a cost of nearly \$200. We have been running four Sunday-schools; two of them organized this year, at points where there had been no schools. Three of the schools have been kept going all winter, for the first time in the history of the M. E. church in this section of country. A subscription of between \$600 and \$700 has been taken at White Haven, a small village on the Wicomico river; and there is talk of building a church in the early spring.

There is pressing need of a church at Nanticoke, where the parsonage is situated. The nearest church is two miles distant, too far for the convenience of the pastor's family. It is to be hoped the people will arise and build, in the near future.

Our family have suffered from malaria all the year. Our youngest child, a little girl of seventeen months, died the first day of last January. In our bereavement, the people were very kind and sympathetic. It was sad to have our baby die, and our sadness was the greater for having to bury her among strangers. But her angel will keep watch, even though we may not.

There are many most excellent people here, and we have received many tokens of kindly consideration.

A. T. MELVIN.

### Tampering With The Minutes.

MR. EDITOR,—I ask for an inch of your valuable and crowded space, as Conference is so close at hand, to call attention to some infelicities in our last Conference minutes. On page 85, paragraph 2nd, there are these words: "We offer the record, and appeal to its testimony. See page 87." Whoever sees page 87, will certainly see something, new to the Conference. I have no recollection, of voting to put that page into the minutes; and I don't believe it was ever a part of any report read before the Conference; or in any sense, a part of our conference proceedings. As I believe it misrepresents at least one "Quadrimum," I think it would have been voted down, had it come before the brethren.

Since another tabulation of this same period was in Crisfield, and if I mistake not, was placed in the hands of the Bishop, very different from the purport of the one, on page 87; and since there are two foot-notes on page 87, explaining the tables, and one on page 25, explaining the verdict in a certain trial, all of which are additions without Conference authority, why did not the same editor add a third foot-note to page 87, and place the antidote upon the poison, and thus avoid injuring his innocent brethren? I think the following questions demand an answer;

1. Whose are the hidden hands, in these manipulations of the Conference record? 2. If the minutes are to be edited, would we not all be better satisfied, to have a committee appointed, by the Conference to do it? 3. Would it not be well for every brother to give special heed to the daily reading of the minutes, and thus guard against such serious blunders? 4. Is there no way to have this tampering counteracted, and make a minute of the same for the Conference of 1888. These are matters of profound interest to every member of the body.

Respectfully,

E. L. HUBBARD.

### Letter from Holland's Island, Md.

MR. EDITOR:—Our last report announced the payment of all claims on our parsonage; we can now add that the furniture, (about 100), the fence enclosing the parsonage, and some additions to the church fixtures, have all been paid for. Our assessment for District parsonage has been met; and we had the pleasure of reporting to our presiding elder, Rev. T. O. Ayres, Tuesday of last week, "all demands met," including his and the pastor's salaries.

Our successor will find no debts here, but money in hand to pay for Sunday-school supplies, including cluster-leaf, reward cards and tickets, up to Jan. 1889.

To the extreme kindness of this people, and to their readiness to give liberally of that which God gives them, to his cause; though in gaining their livelihood, they have to brave severe hardships, and dangers, oftentimes the freezing cold and piercing winds, we take pleasure in bearing testimony. They are truly a stirring people, especially during the season of oystering; and the writer found out some time ago, that they expect their pastor also to be a stirring man.

Several new dwellings are to be built during summer; and should the oyster business continue good, we predict a more imposing church edifice will, in a few years, replace their present, neat, but modest little church.

As this will be our last letter to the PENINSULA METHODIST from Holland's Island, during our term as the pastor of this dear people, (at least for a while), we close by saying, that their many and frequent acts of kindness to the pastor and his wife, we shall never forget, and most earnestly do we pray, that showers of blessing, temporal and spiritual, may descend upon this warm-hearted people.

DULANEY.

EDITOR PENINSULA METHODIST:—As Conference approaches, we look forward to parting with our pastor, Rev. J. D. Reese, with reluctance. During his two years, he has done much for the financial and spiritual growth of the charge. His term marks an era in the progress of temperance sentiment here. With a quiet bravery that quails not before adverse opinions, he unsheathed the sword of righteousness and went forth to battle with the whiskey demon, that has sought to do its foul and lawless work in our local option community, dragging the bright manhood of some of our young men, into the mire of drunkenness. The conflict has been sharp, but the enemy is pressed to the wall. Of course such work as brother Reese has done, has met with opposition, yet we know "it is too often the noble man who is ignobly spoken of." Unto such the Master will say, "Well done! good and faithful servant."

BAY SIDE AND TILGHMAN'S.

### Letter from Laurel.

MR. EDITOR,—The Rev. J. Owen Sypherd, now nearing the end of his first year at Laurel, has been abundant in labors in the pulpit, and in visiting from house to house. Although he has not failed to declare the whole counsel of God, he runs some risk of that woe, pronounced upon those of whom all men speak well.

The Sunday-school department superintended by D. J. Fooks, has shared in his efficient labors, and was never stronger financially, numerically, and spiritually. The Sunday-school missionary anniversary was held last Sunday afternoon and evening, in the presence of large congregations, which were pleased with the well planned exercises and the secretary's report showing receipts to the amount of \$151. A leading feature of the entertainment, was the Spiritual Light House, directing the Christian world sailing upon the ocean of life, toward the everlasting city of our God. The light house was of tin, with a wooden base. It was twelve feet high, with a lighted lamp in the top, and was surmounted by a cross of flowers, and decorated with the stars and stripes. In front near the top, was the inscription, "Jesus, the light of the world," in illuminated letters. A beautiful poem was recited by Miss Mattie Short, with reference to the inscription; with singing, "Look to the Light

House" and "The Christian's Hope Beyond," interposed between the parts. Another exercise connected with the illuminated inscription, was "Faith, Hope, and Charity," rendered by twelve little girls. The singing by school and choir was excellent.

The revival meetings were suspended last week. Up to the present time, eighty-three persons have united with this church. To God be all the glory.

J. HUBBARD.

### Statistical Session.

It will greatly assist the various committees, that handle the reports from the charges, if the suggestion of Bro. Gerry be adopted. That suggestion is to hold a statistical session at eleven o'clock, on the first morning of the Conference. Those who have worked in the statistical room, or on the Finance committee, could give many reasons for such a change. Indeed, it was tried once, in '85 I think, and greatly assisted in the despatch of the work of these committees. When the statistical session is held at 2.30 p. m., not more than two-thirds of the members attend, and after it has adjourned, the other third must be hunted up, at great loss of time, by these committees. If reports are passed in at eleven, nearly every brother is then present, and few have to be looked up, and by one o'clock, or one thirty, the finance and statistical committees can be at work in their rooms.

By all means, let the reports be called for at eleven o'clock, of the first morning.

JNO. D. C. HANNA.

### Additional Trains to Florida.

In order to accommodate the large number of people desiring to visit Florida this month and next, the Passenger Department of the Pennsylvania Railroad Company, announces that during the two weeks next following the 26th inst., the Florida Special of Pullman Vestibule, Sleeping, Dining, and Smoking Cars will run between New York, Philadelphia, and Jacksonville every day except Sundays and Thursdays.

### Conference Anniversaries.

Tuesday, March 6; 7.30 P. M., Temperance Society; Rev. T. E. Terry will preside; addresses by Revs. G. L. Hardesty and B. C. Warren.

Wednesday the 7th; 2.30 P. M. Historical Society, Rev. B. F. Price, president. 7.30 P. M. Church Extension, Rev. J. B. Quigg presiding; address by Rev. Dr. Spencer, assistant corresponding secretary.

Thursday, the 8th, 8.30 A. M. Missionary Sermon before the Conference; Rev. W. S. Robinson appointed to preach; Rev. J. D. C. Hanna alternate. 2.30 P. M. Woman's Foreign Missionary Society; address by Mrs. Wm. B. Osborne, for several years, with her husband doing missionary work in India. 7.30 P. M. Board of Conference Stewards; Capt. Alexander Kelley will preside; addresses by Revs. J. Todd, D. D., and T. E. Martindale.

Friday, the 9th; 2.30 P. M. Education, Rev. R. H. Adams presiding; addresses by Revs. Alfred Smith, and J. M. Williams, Ph. D. 7.30 P. M. Sunday school Union, and Tract Society, Rev. H. S. Thompson presiding; address by Rev. S. J. Morris, Ph. D. At the same hour, in Grace Memorial, the Woman's Home Missionary Society; Rev. J. P. Otis will preside; address by Rev. J. M. King, D. D., of New York.

Saturday, the 10th; 7.30 P. M., Freedman's Aid Society, Rev. R. W. Todd presiding; address by Rev. Dr. Frysinger of Baltimore.

Monday, the 12th; 7.30, Conference Missionary Society, Rev. C. F. Sheppard, presiding; report of treasurer, A. G. Cox, Esq.; address by Rev. C. C. McCabe, D. D., the singing chaplain, and Missionary Secretary.

At 10 A. M. Friday, the 9th inst., the Lay Electoral Conference will convene in the Lecture room of Union church, for the purpose of choosing two laymen, as delegates to the General Conference of the Church which meets in New York City, May 1st 1888.

Most of the pulpits of churches in the city and vicinity will be supplied, Sunday, the 11th inst., by visiting members of the Conference, or ministers from a distance.

The services in Union church, the seat of the Conference, will begin at 9 A. M. with a Conference Love-feast, conducted by Rev. T. E. Martindale. At 10.30 A. M. Bishop Foss will preach; the ordination of deacons following the sermon. At 2 P. M. Sunday school exercises in the several churches.

At 7.30 P. M. preaching followed by the ordination of elders.

At 3 P. M. the W. C. T. U., will hold an Anniversary in the Opera House; address by Mrs. Emily L. McLaughlin.

## Conference Notices.

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

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

Your brother,

C. A. GRICE.

The class of the second year, will meet, March 5th, 1888, at the Union M. E. church, at 7½ o'clock p. m.

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

I. N. FOREMAN, chairman of com.

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

JNO. D. KEMP, chairman.

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

ADAM STENGLE.

The agents along the line of the New York, Philadelphia and Norfolk R. R. Co., have received instructions to sell tickets to ministers and lay delegates at the rate of 2½ cents per mile actual distance traveled. These tickets will only be sold to Delmar.

The class of the fourth year will meet in class room No. 2, Grace M. E. Church, on Monday evening, March 5th, at 7½ o'clock.

E. H. HYNSON, chairman.

The class of the third year will please meet the committee of examination in the basement of Union M. E. church, March 6th, at 2½ o'clock, p. m.

W. F. COCKRAN, chair. com.

The class of the first year will meet in Union M. E. church, March 5th, at 7.30 p. m.

W. E. AVERY, chairman.

### Conference Railroad Notice.

The pastors and lay delegates of Salisbury District, can buy tickets at the several stations below Delmar, for two and a half cents per mile.

T. O. AYRES.

### Stockholders' Meeting.

A meeting of the stockholders of the Wilmington Conference Academy, will be held at the Union M. E. church, Wilmington, Del., Friday, March 9th, 1888, at 2½ o'clock p. m., for the purpose of electing five lay trustees to serve for the term of eight years.

C. H. B. DAY, sec'y.

Feb. 23d, 1888.

## Marriages.

HUTCHINS—ENGLISH.—Feb. 22d, 1888 by Rev. W. W. Chairs, George E. Hutchins and Mary H. English.

ADAMS—JONES.—Feb. 22d, 1888, at the residence of the bride's parents, by Rev. W. Jaggard, George W. Adams, of Bridgeville, Sus. Co. Del., and Nancy E. Jones, of Dor. Co., Md.

## EASTER MUSIC.

Portals of Glory, by Emma Pitt,  
Beautiful Morning, by Emma Pitt,  
Chimes of the Resurrection, by Emma Pitt,  
The Early Dawn, by Emma Pitt,  
He is Risen, by J. R. Murray,  
The Easter Angels, by H. Butterworth and Geo. F. Root,  
The Story of the Resurrection, by W. F. Sherwin,  
Emblems of Easter, by Mrs. T. E. Burroughs,  
Christ Triumphant, by Rev. Robert Lowry.

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 —FOR—  
**1888.**  
**Missionary News.**

We take the following from the *Baptist Missionary Magazine*:  
**GENERAL.**—Some men boast of their liberality to the Church, and seem to be trusting their final salvation on their large donations; but the Rev. A. A. Fulton, of the Presbyterian Mission, writes from Kwai Peng, Kwong Sai, China: "More money is spent in this single province in one year in building and repairing temples, in idol worship, and in fostering error than the Presbyterian Church gives in the same time to carry the Gospel to the ends of the earth." Foreigners resident in India give more than \$300,000 annually to Missions, which shows what they think of them.

**FRANCE.**—Never were the popular mission halls better attended than now, and there are symptoms of a reaction against the extreme atheistic tendencies which have prevailed.

**INDIA.**—A missionary recently asked a well-known Brahmin of Calcutta if he had read the Bible. He replied that he had read the New Testament eighty-three times and the Old Testament twenty-seven.

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**AFRICA.**—One hundred and ninety-two millions of our fellow-creatures are living upon the Dark Continent, of whom it may safely be said that none but the odd 2,000,000 have ever heard the news of salvation, pardon, and life eternal. Of the rest, thousands have passed from life every day into a Christless grave. Nine hundred miles of the Congo River are now thoroughly open to Mission work, and the remaining five hundred to Stanley Falls soon will be.

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