

Special Dover Issue

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Presented By ↗

9/26/68

# THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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T. SNOWDEN THOMAS, Editor.  
J. MILLER THOMAS, Associate Editor.

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### Acknowledgements.

Nearly every line in the biographical and historical sketches in this number of the PENINSULA METHODIST has been written by the editor, who has taken special care to secure as accurate data as possible; so that the paper may be of real value and permanent interest. As his work has necessarily been largely one of compilation, it is proper that due acknowledgement be made to the chief sources of his information; and we take pleasure in expressing our indebtedness to Scharf's "History of Delaware," a very valuable repertory of facts, published by L. J. Richards & Co., Philadelphia, in 1888, in two large volumes, to "A History of the rise of Methodism in America," by the late John Lednum of the Philadelphia Conference, a work that is characterized by Dr. Abel Stevens, as furnishing invaluable data for the work of the historian. Of course, the wonderful "Journals of Francis Asbury" are an indispensable aid of priceless value in making up a record of American Methodism from 1771 when he landed on these shores, till his translation to the shores of immortality in 1816.

The editor is also pleased to acknowledge the courteous responses to his appeals for information, by Rev. Dr. W. L. S. Murray, pastor of Wesley M. E. Church in Dover, and by the pastors of the nine other Churches in that city; as also, by Rev. W. L. Gooding of the Conference Academy, and our brother the late C. H. B. Day, Esq. We trust the result will afford satisfaction to all, and justify the time and labor expended.

### Our Conference Number.

The PENINSULA METHODIST salutes with cordial greeting, the members of the ministerial and lay conferences that meet in Dover this week. In recognition of so interesting and important an occasion, the editor and publisher have spared no pains to prepare for their thousands of readers a unique souvenir of this, the twenty-eighth annual session of the Wilmington Conference and the seventh quadrennial meeting of the Lay Electoral. The pictorial embellishments speak

for themselves; and yet we may allude to the beauty of their execution, their number and variety, and the widespread interest they must awaken. If we mistake not, the likeness of every one but two of the preachers appointed to the charge of our church in Dover, beginning with 1833, will be found in this issue, including the present incumbents; besides those of the pastors now in charge of the five other churches. The houses of worship, like the public buildings, do credit to their respective

To every member of the two conferences; to the citizens of Dover, whose guests so many of "the people called Methodists" are favored to be at this time; and to all our patrons, the PENINSULA METHODIST offers hearty congratulations upon the auspicious ending of another conference year; while it breathes a prayer for heaven's choicest blessings, spiritual and temporal, upon the work committed to their care, and the divinely called and anointed workers. May the experiences

as all are so attractively set forth, as to invite a close inspection. Let no one fail to examine them carefully. Whether it be in matters of education, or other lines of business, we are sure these advertisements will repay perusal.

### Clothed with Immortality.

Three of our brethren beloved, fellow-laborers in this part of the Master's vineyard, will fail to respond to the Conference roll-call at this session; for they have heard the final summons to depart and be "forever with the Lord."

"Life's labor done, as sinks the clay,  
Light from its load the spirit flies;  
While heaven and earth combine to say,  
'How blest the righteous when he dies.'"

The fourth day of last April, as he was nearing the seventy-sixth milestone of his earthly pilgrimage, our kind-hearted and devoted brother, James Hubbard, exchanged mortality for life-eternal—the feebleness and sufferings of age for perennial youth. His itinerant ministry was brief, but for more than fifty years he was earnest and faithful in the service of Christ.

The next to hear the call, "come up higher," was the genial, gentlemanly, zealous and diligent James Edmund Bryan, who "fell on sleep" Thursday evening, Oct. 17, at the close of a religious life of more than two-score years, and in the fortieth year of his faithful and successful service in the itinerant ministry.

To him, "to live was Christ; and to die was gain,"—eternal gain.

### The Olden Time.

The sketches of Christ Church, (Protestant Episcopal,) of the Presbyterian Church, both dating back to the early part of the last century; and of our own "Wesley," will be found to contain many items of historic interest, with which our present public are not familiar. Especially interesting to Methodist Episcopalians will be the facts rehearsed in reference to church organization, more than a hundred years ago; while to all our readers, these memorabilia of the ecclesiastical past, that touches so many persons, places and events, in and beyond our Peninsula, can hardly fail to afford both instruction and pleasure.



HENRY W. WARREN, D. D. LL. D., Bishop of the M. E. Church.

congregations, and at the same time reflect honor upon the town which they adorn. Few will fail to look with tender interest upon the simple monument erected by his brethren, in memory of Bishop Whatcoat.

The order of arrangement both of sketches and illustrations is chronological, so far as has been found to be practicable.

Our biographic notes have been necessarily confined to brief items of the resident clergy.

of the past both prove stimulative and suggestive for larger exploits in the future, "in His name!"

### Our Advertisers.

Our readers will find interesting matter in the business cards furnished in this issue; every one of which we believe to be worthy of favorable consideration.

It would be invidious to specify; and there is the less reason to do so,

### Our Conference President.

HENRY WHITE WARREN, D.D., LL.D.

Doctor Warren, one of the eighteen bishops of the Methodist Episcopal Church, who has been assigned to the presidency of the Wilmington Conference, the second time in nine years, was born in Williamsburg, Hampshire county, Massachusetts, Jan. 4, 1831; and is consequently, in the sixty-sixth year of his age. He is apparently in vigorous health, and good for effective service for at least a decade, if not indeed for a score of years to come. He is a gentleman of fine physique, of dignified and urbane address, and of commanding presence.

Of course, his recent official visit to the Crisfield conference of 1887, obviates the necessity of further description as to his personal appearance; at least so far as the attendants upon that session are concerned. We are not aware, however, that Bishop Warren has ever visited the PENINSULA before or since that time, a fact, that may be accounted for, in part, by his remote episcopal residence in Denver, Colorado.

Like all our bishops, who illustrate how "practice makes perfect," he is an expert presiding officer; and judging from his bland and brotherly, as well as careful and skillful administration of the Philadelphia Conference of 1894, our brethren of the Wilmington will find it both pleasant and satisfactory to have him occupy the chair. Despite some exceedingly painful incidents that occurred at the Crisfield session, especially those that were largely, if not entirely, due to what was understood to be "outside interference" with conference affairs, we are confident a cordial welcome will be extended to this distinguished member of our "Board of Bishops."

During his academic course in Wilbraham Academy, the future bishop was happily converted at the age of seventeen.

In the spring of 1853, he was graduated from Wesleyan University, Middletown, Conn., after which he devoted several years to teaching; first as professor of Natural Science in Amenia (N. Y.) Seminary, and afterward, as professor of Ancient Languages in Wilbraham (Mass.) Academy, in which he had prepared for college.

#### IN THE PASTORATE.

In 1855, he entered the itinerant ministry as a probationer in the New England Conference; and served important pastorates in five large towns of his native state, besides two terms in the city of Boston, until his transfer to the Philadelphia Conference in 1871. During this period he served

one term, 1861-2, as a member of the House of Representatives of the state; and in 1864, was selected by the Senate to preach the annual sermon before the both Houses of the Legislature.

From 1871 to 1874, and again, after an interval of three years in New York, from 1877 to 1880, he was pastor of Arch St. church, one of the most prominent in our denomination in the city of Philadelphia. His signal success in this pastorate, his genial and affable bearing, and his hearty identification with conference interests, were influential factors in securing for him the confidence and esteem of his brethren, which were practically manifested, not only in his election to the presidency of the Philadelphia Preachers' Meeting; but also

work." Over 40,000 copies of the last named were sold within a short time after publication.

#### IN THE EPISCOPATE.

Sixteen years ago, in the General Conference of 1880, Dr. Warren was elected bishop, with Drs. Cyrus D. Foss, John F. Hurst and the late E. O. Haven. Since his elevation to the episcopate, Bishop Warren has magnified his office; doing his full share of work at home and abroad. In 1881 he was one of the representatives of the M. E. Church in the first Ecumenical Conference, which met in London, England, in September of that year. Six years later, he visited our Asiatic missions in Japan, Korea and China. In 1890, he made a visitation of the



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in placing him at the head of the General Conference delegation in 1880; and in promoting his election to the episcopacy, at that session.

From March until May 1880, Dr. Warren was pastor of Spring Garden street church, Philadelphia.

During his first term at Arch St. he received the honorary degree of Doctor of Divinity from Dickinson College, at the commencement of 1872.

After a European tour, he published in 1874 a sprightly and suggestive volume, entitled, "Sights and Insights, or Knowledge by Travel." In 1876, he edited "The Study for Ministers;" subsequently preparing and publishing "Studies of the Stars," "Recreations in Astronomy, with directions for practical experiments and telescopic

churches in our ten European conferences; and also attended the British and Irish Wesleyan conferences, as fraternal representative of the Methodist Episcopal Church.

In 1893, he published two volumes—"The Bible in the World's Education," and "Exegetical Studies in the Pentateuch and Isaiah;" and in '93-4-5, he edited "Studies in the English Bible;" and all his life he has worked zealously for our educational institutions.

Dr. Warren had been a widower with six children, a number of years before his election as bishop; but after his return from the Ecumenical Conference in London, he was united in marriage with Mrs. Iliff, widow of a very successful ranchman in Colorado.

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This lady is highly spoken of for her admirable qualities of mind and heart; and is reported to be possessed of very large wealth, in the use of which she is able to give potential assistance in making effective her husband's plans for the advancement of church interests. The Denver University is to a considerable extent, we understand, a monument to her generous patronage.

This institution was founded in 1879; present value of grounds and buildings, \$320,000; endowment, \$865,000; number of students, 445; of these 113 are women, who are admitted on exactly the same terms as men. Number of graduates about 200.

The episcopal residence in University Park, near Denver, is said to be

### Our Conference Seat.

A. D. 1683—A. D. 1896.

Near the middle of Delaware State, on the Delaware Division of the Pennsylvania Rail Road, forty-eight miles south from Wilmington, and some seven miles west from the Delaware Bay, is the beautiful town of Dover, capital of the state and of the county of Kent.

Here the Wilmington Conference of the Methodist Episcopal Church opens its twenty-eighth annual session, in Wesley church, Dr. W. L. S. Murray, pastor, March 18, 1896, with Bishop H. W. Warren as its president.

This is the third time, the citizens of Dover have extended generous and

native of this Peninsula, presiding; and Samuel L. Gracey, late U. S. consul to Foo Chow, China, serving as conference secretary. The pastor, who did the honors as conference host, was James H. Lightbourn, now pastor of our church in Sayville, Long Island. Dr. Isaac Jump made an address of cordial welcome in behalf of the official board and other members, to which Alfred Cookman responded, as representative of the conference.

An item of permanent and widespread interest at this session was the appointment of a special committee of ministers and laymen, to locate the "Peninsula Academy"

Appropriate memorial services were held for Dr. T. J. Quigley, who had died in Laurel, Del., Oct. 19, 1870, in the 66th year of his age, and the thirty-sixth of his itinerant ministry; for Rev. Daniel Titlow, who died in Philadelphia, Pa., Feb. 7, 1871, in the 48th year of his age, and the 21st of his ministry; and for Mrs. Sarah F. Daily, widow of Rev. Dr. David Daily, who had died in Snow Hill, Md., in January 1871, aged 75 years.

The work was arranged in 94 charges with 21,217 members, 3,482 probationers, and 116 preachers, of whom two were supernumeraries. Dover was credited with 300 members and 24 probationers. Of the eight young men admitted on trial at this session, T. H. Harding, W. J. DuHadway, L. W. Layfield, W. L. S. Murray and E. H. Hynson are still in the effective ranks in this Conference; E. J. Ayres being also "effective," but a member of the New England, Southern Conference. Alfred Cookman was transferred to the Newark Conference; S. L. Gracey, to the Providence (now New England-Southern); and A. Rittenhouse, to the Philadelphia. James B. Merritt was appointed to succeed Mr. Lightbourn in Dover, and Dr. T. J. Thompson, continued as presiding elder of that district.

### THE SECOND TIME.

Nine years later, March, 1880, the good people of Dover again welcomed the Wilmington Conference itinerants, to their hearts and homes; this time, the members of the Lay Electoral, also. Bishop Edward G. Andrews presided, and Thomas E. Martindale was elected secretary, the ninth time in succession. The resident pastor was Wm. Penn Davis, then closing his second year in the charge, but now successfully prosecuting his high calling in the New Jersey Conference. R. W. Todd was presiding elder of Dover District; having been appointed by the late Bishop Matthew Simpson soon



W. L. S. MURRAY, D. D., Pastor Wesley M. E. Church, Dover, Del.

palatial, costing some \$75,000; and it doubtless stands pre-eminent among all habitats occupied by ecclesiastical functionaries in this country.

Rev. Dr. W. F. Warren, the accomplished president of Boston University, is a younger brother of the Bishop.

Bishop Warren has been cordially invited by Dr. Murray to be the guest of himself and family, at their parsonage home, next door to the church, during the session.

In a recent note to us, Bishop Warren says: "I pray the Conference may be a grand success." To this we are sure our readers will unite with the editor, in responding with a hearty "amen."

cordial hospitality to this body of itinerant ministers; a hospitality that is enhanced, by the fact that this is the second time the members of the quadrennial Lay Electoral Conference have been entertained here, with the ministerial body.

This circumstance gives Dover the distinction of being the only town on the Peninsula, outside the city of Wilmington, that has entertained both conferences; except Laurel, whose citizens extended similar hospitality to the conferences of 1872, the first year a Lay Electoral Conference was held.

### THE FIRST TIME.

March 8, 1871, the Wilmington Conference met in Dover for its third annual session; Bishop Levi Scott, a

after the adjournment of the preceding conference, to fill the vacancy caused by the sudden death of Rev. John Hough, which occurred near Trenton, N. J., March 27, 1879, in his fifty-eighth year; thirty-two of which he had given to earnest and faithful labors in the itinerant ministry.

At this session there was also entered on the mortuary roll the name of T. J. Williams, who was the son of an honored member of the Philadelphia Conference, the late Enos R. Williams, and who had died in New Castle, Del., March 29, 1879, in the fifty-third year of his age, after twenty-five years in the itinerant field. At the memorial service the record of the great reaper's harvest during the year included the names of four "elect ladies," the wives respectively of Bishop Levi Scott, and Revs. J. L. Houston, Adam Stengle and Isaac Jewell; the first, Mrs. Sarah A. Scott, having fallen asleep in Jesus at her home near Odessa, Del., Nov. 25, 1879, in the seventy-fourth year of her age; the second, Mrs. Adeline P. Houston, in Wilmington, Del., Nov. 13, 1879, aged fifty-nine years; the third, Mrs. Elizabeth P. Stengle, in Crisfield, Md., Feb. 18, 1880, in the thirty-second year of her age; and the fourth, Mrs. Annie M. Jewell, in Federalsburg, Md., Feb. 23, 1880, aged thirty-four years.

Rev. D. C. Ridgway was transferred to Cincinnati Conference; C. M. Pegg, to New York East; J. B. Mann, to Central Penna.; D. W. C. McIntyre, to New Jersey; W. J. Stevenson, to Troy; T. B. Killiam, to Wyoming; and H. S. Thompson, to New Hampshire. John Warthman was received from New Jersey; G. W. Miller, from Central Penna.; M. A. Richards, from Cincinnati and D. F. Waddell, from Wyoming.

General Conference delegates were elected as follows: Dr. L. C. Matlack, presiding elder of Wilmington District, on first ballot; A. W. Milby, pastor of Harrington, on the second; and Charles Hill, presiding elder of Easton District, on the third. Dr. J. H. Caldwell, pastor of St. Paul's Wilmington, and R. W. Todd, pastor of Milton, Del., were elected reserves. The lay delegates chosen were I. T. Matthews of Snow Hill and T. B. Coursey of Frederica; with J. F. Dawson of Greensboro, and ex-Governor P. F. Causey of Milford, as alternates.

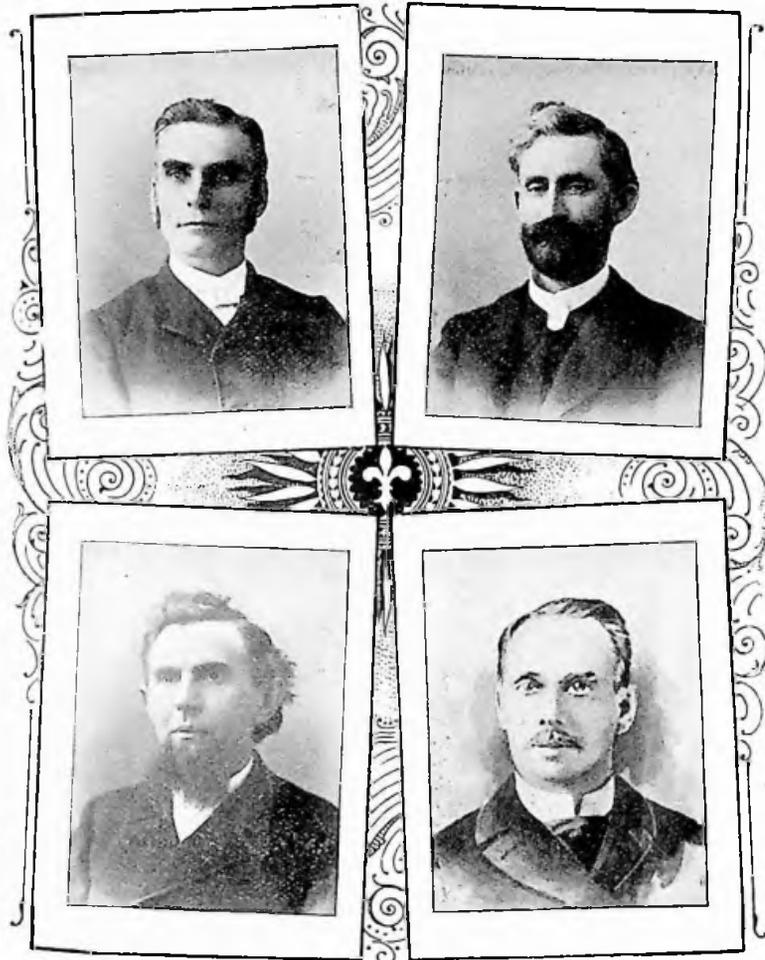
A committee of six ministers and six laymen was appointed to arrange for a "Peninsula Convention," in the interest of education; also one of five ministers and five laymen, to secure local option in Delaware.

Resolutions were adopted by both the ministerial and lay conferences,

highly appreciative of "The Conference Worker" (THE PENINSULA METHODIST, since June 1884) "published by Brother C. H. Sentman;" tendering it "our warmest sympathies," and pledging to assist in extending "its circulation, and to recommend it to our people."

One hundred and thirty names were on the conference roll; twelve of them supernumeraries and four superannuates. There were 110 separate pastoral charges, 26,734 members, and 3,885 probationers.

arrival in this country; only fifty-two years later than the first attempt by Europeans to colonize the western shore of Delaware Bay, when a company of about thirty Hollanders, under Peter Heyes, landed near the present site of Lewes, in April 1631, and made a settlement which they called Swanvale; and only forty-five years later than the first settlement of the Swedes, under Peter Minuit, was made at "The Rocks," within the present limits of Wilmington and near the "Old Swede's Church."



BISHOP'S CABINET.

LOUIS E. BARRETT, D. D.,  
P. E. Wilmington District.

ALFRED SMITH, D. D.,  
P. E. Easton District.

REV. RICHARD H. ADAMS,  
P. E. Dover District.

WILBUR F. CORKRAN, D. D.,  
P. E. Salisbury District.

James M. Williams was re-appointed president and A. T. Scott professor, in Wesleyan Female College, Wilmington.

And now, after an interval of sixteen years, our Conference has gathered for the third time, in the capital of "The Delaware State."

HISTORIC.

It will doubtless be a surprise to some of our readers, to learn that the town of Dover has a history of more than two hundred years; dating back to the next year after William Penn's

June 11, 1683, a warrant, directed to "William Clarke, surveyor of ye counties of Kent and Sussex," was issued by "William Penn, Proprietary and Governor of ye Province of Pennsylvania and ye Territories thereunto belonging, to lay out the town lots and streets in the town of Dover, Kent County."

The three counties now forming the state of Delaware had been conveyed to Penn by James, Duke of York, afterwards King James II, by a deed dated Aug. 24, 1682; but were allowed



THE old man who looks out at the world with clear and healthy eyes cannot help feeling great gratification at the thought that his children and his children's children have inherited from him no weakness nor tendency to disease. The healthy old man is the man who has throughout his life kept his digestion good and his blood pure. Once in a while you find such a man who has never taken any medicine. That man has lived a perfectly natural life. Not one in a thousand does so. Sometimes very slight indiscretions or carelessness pave the way for serious sickness. The germ theory of disease is well authenticated, and germs are everywhere. This need make no difference to the perfectly

healthy man. Germs go through the healthy body without effect. They are hurried along rapidly and thrown off before they have time to develop or increase. Let them once find lodgment or let them find a weak spot, they will develop by the million and the blood will be full of them. Instead of rich, life-giving properties, the blood will be a sluggish, putrid tide of impurity. Instead of giving strength to the tissues, it will force upon them unwholesome and innutritious matter, and the man will lose flesh. The more flesh he loses and the weaker he becomes, the more susceptible he is to disease. His trouble will become complicated and serious consequences will follow. Dr. Pierce's Golden Medical Discovery is the only medicine that absolutely and infallibly cures all blood diseases, and almost all diseases are blood diseases. It isn't a medicine for some one particular so-called disease. It is a medicine for the whole body. It forces out all the germs of disease, replaces impurities with rich, red blood, feeds the tissues and makes strong, healthy flesh.

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to hold a separate assembly under the Governor of Pennsylvania, from 1704 to 1776, when they were organized into an independent state, by the adoption of a constitution in which it was declared, that hereafter, the government of these counties shall, in all public and other writings, be called "The Delaware State."

While Dover has the distinction of being authorized by the illustrious founder of Pennsylvania in 1683, it was not laid out till 1717, when an act of Assembly was passed, appointing three commissioners, Benjamin Shurmur, William Brinklee and Richard Richardson, to complete the town plot, "at or before the tenth day of March next;" and stipulating that the name should be Dover, instead of Canterbury as the petitioners had requested.

Previous to 1683, Kent County was called St. Jones; and three years earlier a new court district was established, and justices of the peace commissioned for the county of St. Jones on Delaware Bay and Dependencies.

Probably the oldest building in the town is one long known as the Ridgely House, situate east of the Capitol Hotel; a brick in its wall bearing date 1728, and there being a record of Thomas Parke living there in 1726. Another building, that stands south of the State House, was erected about the same time, and has long been known as the Clayton House, from the fact that it was the residence of Delaware's distinguished son, Hon. John M. Clayton, from 1824 until his death in 1856. The house on King street, in which the widow of Rev. Thomas B. Bradford resides, was built in 1742, by Vincent Lockerman, the maternal great-grandfather of her husband, and has been occupied by his descendants, successively since that early date.

Dover was incorporated, Feb. 16, 1829; and at an election, the first Monday in the following March, Henry M. Ridgely, William K. Lockwood, Thomas Stevenson, Abel Harris and Caleb H. Sipple were elected commissioners, who appointed Joseph Smithers, secretary, and Henry Todd, surveyor.

#### GREAT MEN.

Of Dover's illustrious citizens, whose personal virtues and public services have enwreathed their names with laurels of imperishable renown, and given lustre to the history of their state, the nation and their place of birth or residence, we name a few of the most conspicuous.

Caesar Rodney, of very distinguished ancestry, was a delegate from Kent to the provincial convention in New York in 1765 to consider the offensive

Stamp act, a leading member of the Continental Congress in 1774 and '75, a signer of the Declaration of Independence, brigadier-general under Washington, and four years president of the Delaware State. In all these positions of honor and trust, he rendered most faithful and efficient service. He was born in Dover in 1730, and died there in 1784. His mother was a daughter of Rev. Thomas Crawford, first missionary to Dover, sent out by the Bishop of London in 1705. Mr. Rodney's ashes lie in

Annapolis, Md., in which measures were inaugurated for the convention that adopted a constitution for a Federal Union; and through his active leadership, Delaware won the honor of being the first of the states to give adhesion to the new government, by adopting the constitution with a unanimous vote, Dec. 7, 1787.

He was one of the two first United States Senators from Delaware; serving from '89 to '93; and was the first member to vote for locating the national capital on the Potomac. He



#### CONFERENCE OFFICERS.

REV. A. S. MOWBRAY,  
Secretary.

REV. W. R. MOWBRAY,  
Statistical Secretary.

REV. J. D. RIGG,  
Journal Secretary.

REV. C. A. GRISE,  
Treasurer.

Christ Church yard, and the place is marked with a monument.

Another name that brightly emblazons Dover's escutcheon is that of Richard Bassett, a name that is of special interest to all Methodists, as that of an eminent statesman and lawyer who was prominently identified with the Methodist Episcopal Church. He was a man of affluence, and entertained generously at his fine residences in Dover, Wilmington and on Bohemia Manor. In 1785 he was a delegate from Delaware to a convention in

was presidential elector in '97; governor of the state from '98 to 1801; chief-justice of the U. S. District court in 1801 and 2; and died in September 1815. Governor Bassett's only daughter became the wife of Hon. James A. Bayard, and was thus the grand-mother of Hon. Thomas F. Bayard, now United States Ambassador to the Court of St. James.

John Dickinson, founder and liberal benefactor of the college in Carlisle, Pa., that bears his name, must not be omitted; for though he was born in

ESTABLISHED 1847.

WM. BERT, Pres. H. G. MARSTON, Vice-Pres.  
WALTER M. FRANCIS, Treas.

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Talbot county, Md., and was a leading citizen of Pennsylvania, he was also for many years a resident of Dickinson Manor, near Dover. He was one of the most prolific and influential of writers on political topics in Revolutionary times; and it was while residing in the old mansion house on the Manor, that he wrote the famous "Farmer's Letters," that did so much to kindle the fires of patriotism. He was congressman from Delaware, '79-'81; president of Delaware and Pennsylvania, successively, the next four years; a member of the Delaware constitutional convention of 1792; and died in Wilmington, Feb. 14, 1808.

Hon. John M. Clayton was another eminent statesman, who resided in Dover, part of his distinguished career. A United States senator in his twenty-third year, he was repeatedly re-elected; was appointed chief-justice in 1835; and in 1849 became a member of President Taylor's cabinet, as secretary of state. He died Nov. 24, 1856, the sixtieth anniversary of his birth.

The town of Dover is laid out in rectangular streets, lined with beautiful shade trees, that form umbrageous avenues; on either side of which are neat and attractive residences, the homes of elegance and comfort. By the census of 1890, its population was 3,061, thus making it the third largest town in the state; New Castle exceeding it by only fifty. Its public buildings, as will be seen in our illustrations, are creditable; the oldest being the State House, which was built in 1791, and was used in common by the state and county until 1874, when the latter sold out to the former, and the present court-house was erected; the old building being thoroughly remodeled and adapted to the requirements of a state capitol.

#### The Churches in Dover.

There are ten churches, in Dover; five Methodist, two Baptist, and one each of the Protestant Episcopal, Presbyterian and Roman Catholic order; Christ Church (Protestant Episcopal) having been built about 1746; and the Presbyterian church in 1790.

#### CHURCH OF ENGLAND.

Prior to the achievement of our national independence of Great Britain, the Established Church of England exercised jurisdiction in English colonies in America; in some cases establishing and supporting churches by law, and in all cases ordaining and appointing their ministers.

As early as 1703, a memorial signed by twenty-two inhabitants of Dover, was presented to the Bishop of London; "representing the increase of sin and crime, and the consequent great

want of a minister of the gospel, and their willingness to contribute, as far as they were able, to his maintenance."

The next year, the Bishop was informed that £55, 17s. had been subscribed for that purpose. A glebe also, of one hundred and ten acres on the east side of St. Jones creek, about one mile and a half below Dover, had been donated by Col. Robert French, a Scotchman, and one of the founders of Emmanuel Church in New Castle. The first church building was most probably built on this glebe, and finished about 1708.

For many years, this parish was under the care of the "Society for Propagation of the Gospel in Foreign Parts."

In 1705, Rev. Thomas Crawford

returned to England; and the church was without a minister, the ensuing twenty-one years.

Meantime the Presbyterians were prosperously active in the county; and when Mr. Crawford left in 1711, it was claimed, that "the greater number of the people here are Presbyterians."

Six years later, the Church of England clergy in the Province of Pennsylvania and "the three lower counties" made complaint, that the episcopal churches in Kent and Sussex were in danger of "dispersion, by reason of assiduous Dissenters," or Presbyterians.

All this time these "Dissenters" had to depend upon occasional supplies for the ministry of the word; the first



REV. B. F. PRICE. A. D. 1836—A. D. 1896.

was sent over as a missionary; and three years later, he reports "from thirty to perhaps two-hundred hearers, according to the weather;" preaching in two or three other places besides the church; "ordinarily twenty or thirty communicants, but never forty in one day;" have baptized "two hundred and twenty or two hundred and thirty in my own charge; have not had £20 in Pennsylvania money per annum; and this is not paid me in silver, but as people are able, in coin, etc."

"As for the negroes, I have been at pains," sometimes teaching them at church the principles of religion, though many are very dull; and when I am not employed, I catechise the children."

Three years later, 1711, Mr. Crawford

regular pastor for the Presbyterians in Kent county, being Rev. Archibald McCook, who was ordained and installed by the Philadelphia Presbytery, June 7, 1727; his pastorate terminating with his death, two years afterward.

In 1733 Rev. George Frazer reports a subscription of about £100, to build a new brick church at Dover; but it was not finished till after the arrival of Rev. Charles Inglis, in 1759.

In 1750 Rev. Hugh McNeill was rector, and reports the church "in a miserable condition." He estimates the taxables in the county, the next year, at 1320, of which about one-half were adherents of the Church of England; communicants about forty. He adds: "What gives me the greatest

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concern is my poor negro flock. I have baptized within the last half-year thirty-six adults of them. Each can say the Lord's Prayer and the Ten Commandments, with a good part of the catechism; although few can read."

Mr. Inglis says: "The people in general are very loose, and the public meetings nothing but scenes of drunkenness and debauchery. I must, however, mention a becoming zeal they have discovered, in repairing the church at Dover, which lay in a most shocking condition when I came here. It is now finished, and ornamented with a bell, pulpit-cloth, etc.,—donations of particular gentlemen."

To reform the public meetings which he says "were scenes of the greatest debauchery and vice," Mr. Inglis adopted the practice of preaching at the time and place where they were held; and by this means, as also by persuading the candidates to stay away, and by setting forth these gatherings "in the horrid light they demand, the riots dwindled to almost nothing. It has also been the means of increasing my communicants to about double." At this time the population of the county was 7,000; upwards of one-third being members of the Church of England.

Mr. Inglis subsequently became rector of Trinity, New York City, and in 1787 was sent as missionary bishop to Nova Scotia.

Rev. Samuel Magaw succeeded Mr. Inglis in 1767. A Bible, still in use in the church, was presented this year, by Mr. Benjamin Wynkoop, a Philadelphia merchant; his mother Mrs. Esther Wynkoop, donating a chalice and patten the year previous, which were subsequently melted in the burning of the sexton's house, but restored in 1867 at the expense of Mrs. Mary Ridgely. The name,

#### CHRIST CHURCH,

first appears as the title of this church, in the record made of these gifts from Mr. Wynkoop and his mother.

Mr. Magaw was rector during the Revolutionary war, and sided with the American patriots. Dec. 27, 1779, he preached in Christ Church before the National Commandery of the State; dedicating his sermon to his Excellency, Caesar Rodney, Esq., governor, captain-general, and commander-in-chief of the Delaware State, the friend of his country and the lover of all social virtues."

From 1781 to 1804, Mr. Magaw was rector of St. Paul's Philadelphia; being also vice-provost of the University of Pennsylvania, from 1782 to 1791. By invitation of Mr. Magaw, Dr. Thomas Coke, afterwards Bishop of the Methodist Episcopal Church, preached in St. Paul's, the first Sun-

day morning, after his arrival in Philadelphia, in November, 1784.

#### PROTESTANT EPISCOPAL.

The colonial churches, that had been a part of the See of London, until the acknowledgement of the independence of the United States of America by Great Britain in the treaty of Paris, signed Sept. 3, 1783, were thereby removed from the jurisdiction of the Bishop of London; and at once efforts were made to effect an ecclesiastical organization. At the instance of a few clergymen in New York and Connecticut, Mr. Samuel Seabury went to England in 1783 to secure ordination to the episcopate from the English Bishops; but for fear of political complications, they declined to accede to his request. He

people called Methodists," but afterward ordained by Bishop Samuel Seabury of Connecticut, was engaged as rector for Christ Church, in connection with St. Peter's at Smyrna; the former to pay £200 and the latter £100, for one year's services. Mr. Roe died Feb. 8, 1791, and was buried in Christ Church yard.

For seventy years the records are "meagre and occasional." In 1822 about twenty families are reported as attached to Christ Church, and the parish is represented as able to "support an unmarried clergyman; especially if he could support himself by teaching." While Mr. Robert Piggot was rector, 1830-33, there were nine communicants reported; the next year, only four, with the congregation "in a state of apathy." In 1853 the Lord's



BISHOP WHATCOAT'S MONUMENT,  
In old Cemetery, Dover, Del.

then applied to the non-juring Bishops in Scotland, and was successful; being ordained in Nov. 14, 1784.

Subsequently, William White of Pennsylvania, James Madison of Virginia, and Samuel Provoost of New York were ordained bishops by the English bishops; and the organization of the Protestant Episcopal Church was completed, in September 1789, with the adoption by the General Convention, of a constitution and a book of Common Prayer.

In the general convention of 1785, James Sykes, heads the list of Delaware lay members; and in that of June, 1786, the name of Nicholas Ridgely appears. In this year Rev. Samuel Roe, a former adherent of "the

Supper was administered to four communicants, "the first time after many years." On account of "the forlorn and uncomfortable condition of the time-worn church," Bishop Lee preached in the court-house, when he visited the parish.

In 1859, however, the tide turned; and by the combined efforts of Revs. S. C. Brinckle of Christ Church, Christiana, and Julius Grammer of St. Peter's, Smyrna, this church was repaired and restored; Rev. Marshall B. Smith having been called as rector. The appearance of the interior was entirely changed; the high pews in blocks and higher pulpit, the reading desk and clerk's desk, with the sounding board suspended over all by an

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iron rod, being replaced with modern furnishings. The old bell that "ornamented the church" in 1760 had long disappeared; the present one being the gift of Mrs. Elizabeth Worrell, who died in 1876.

The rectors succeeding Mr. Smith are as follows; John C. White, '60-'62; T. G. Littell, '65-'67; L. Sweetland, 1867; E. H. True, '68-'69; J. Huskins, '70-'71; S. McElwee, '71-'73; and L. W. Gibson, '73-'94; the present incumbent, Rev. George M. Bond, M. A., having become rector, Jan. 20, 1895.

Mr. Bond was born in Philadelphia, Nov. 23, 1852; was graduated from the Philadelphia Divinity School, in 1876; and ordained deacon, June 23d, same year; and priest, June 1877.

He was assistant at the Church of the Incarnation, Philadelphia, from '76 to '78; rector of Christ Church, Woodbury, N. J., from '78 to '84; and of St. Thomas' Church, Newark, Del., from '85 to '95; becoming rector of Christ Church, Dover, Jan. 20, 1895.

This parish now has 145 communicants. Henry Ridgely, M. D., is the senior warden and Thomas W. Wilson, junior warden. The vestrymen are D. Henry Ridgely, Thomas W. Wilson, I. Coke Chambers, Dr. John Comegys, William Deane, I. K. Jones, R. R. Kenney, Esq., William Pritchett, and Edward Ridgely, Esq. The Sunday school numbers 60 scholars, and 7 teachers. Mr. H. S. Beers is the superintendent.

#### THE PRESBYTERIAN CHURCH.

It has been already noted, that "the greater number of the people" of Kent in 1711 were Presbyterians, and that their influence and prosperity were regarded as an alarming menace to the work of the Church of England rectors in Dover, at that time and some thirty years after. It also has been noted, that Archibald McCook, ordained and installed June 8, 1727, was the first Presbyterian pastor in Kent.

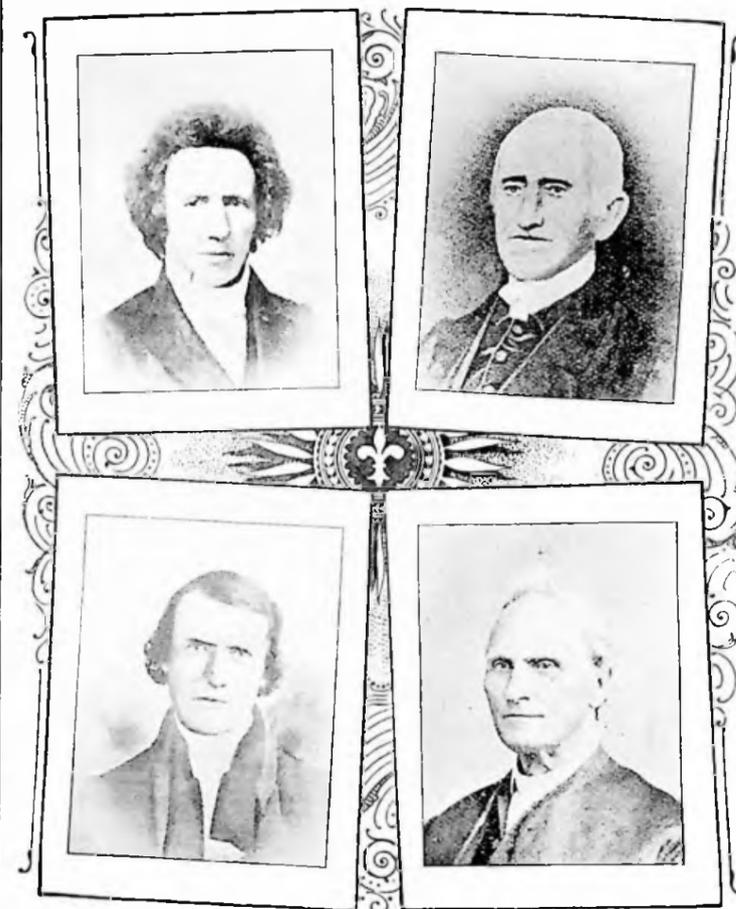
During the ministry of Rev. Robert Jamison, 1734-44, his flock was divided into "Old Side" and "New Side," on questions of doctrine and experience as raised by the preaching of George Whitefield, the marvelously eloquent and enthusiastic evangelist, who crossed the Atlantic seven times on slow-sailing vessels, to proclaim the riches of grace; and whose ministry was waited on by immense congregations in almost every place, from Maine to Georgia and from the Atlantic ocean to the Alleghany mountains.

Mr. Jamison died in 1744; and five years later, Rev. John Miller was called by the churches of Dover and Smyrna, and ordained by the Congregationalist Association of Boston, his

native city, April 25, 1749. To supplement the meagre support given by the "shamefully remiss churches," Mr. William Killen, a staunch Presbyterian and afterwards chancellor of the state, made him a present of a farm, and also a horse, saddled and bridled. On this property he resided till his death, July 22, 1791. He was twice elected moderator of the highest judicatory of his church; an honor which has been conferred, it is said, in but one other instance in the history of the Presbyterian Church. He was an ardent advocate of the patriot cause; and several days before the "Declara-

the renowned Professor Miller of Princeton Seminary, was ordained by the Lewes Presbytery, Oct. 12, 1791, three months after his father's death. He was called to be pastor of the Dover church, and supplied both Dover and Smyrna some six months, when he accepted a call to serve the United Presbyterians in New York.

For over fifty years after Mr. John Miller's death, the church in Dover was "practically pastorless." In the Presbytery records for 1819, it is said that the congregation of Dover had been "for sometime considered extinct." When Mrs. Leah W. Morris



REV. WILLIAM BARNES.  
REV. LEVI STORKS.

REV. ELIPHALET REED.  
REV. JOSHUA HUMPHRIES.

tion of Independence," he preached from the significant text: "What portion have we in David? Neither have we inheritance in the son of Jesse. To your tents, O Israel!"

For forty-one years the church enjoyed the faithful services of this devoted pastor; and in its graveyard his body lies interred.

Aug. 16, 1790, he laid "the corner brick" of a new brick edifice, with which his Dover people had decided to replace the old log church that stood just south of the present building.

Mr. Miller's son, Samuel, afterwards

came to Dover in 1823, "there was no Presbyterian church whose privileges she could enjoy, and no preaching by ministers of her communion, except once or twice a year when some missionary came along." Occasional service had been held in the courthouse for a long time; but in May 1825, the church was again opened, and arrangements made for the stated preaching of the gospel in it; "principally through Mrs. Morris's importunity, personal influence and benefactions." Rev. Alexander Campbell, probably, was the pastor secured.

In the latter part of the year 1831

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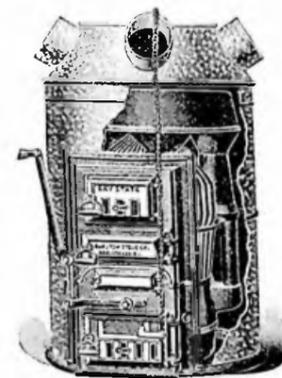


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the state constitutional convention held its sessions in this building; and about that time the Legislature appointed John M. Clayton, Elias Naudain and Dr. W. W. Norris, trustees to care for the property, as there was no congregation to do so.

Under Dr. John Patton, stated supply from Dec. 1, 1834 to Dec. 13, 1835, who found but two members—Dr. Norris and Dr. E. W. Gilbert—the church was re-organized in Oct. '35 with ten members; Elias Naudain and his brother, Dr. Andrew, being elected elders, and the church being enrolled in New-School Presbytery of Wilmington.

The next eight years after Mr. Patton left, the church had but a nominal existence; having thirteen members in '37, but no pastor; and in '40 its name is dropped from the roll. Four years after this, Elder Elias Naudain applied to the Presbytery of New Castle to take the church in Dover under its care: saying, "it has been nearly extinct for a number of years," but was now resuscitated. June 24, 1844, Mr. Thomas G. Murphy was ordained and installed as pastor: subsequently assuming care of the church in Smyrna also, until Oct. 4, '59, and continuing to serve Dover till Oct. 12, 1860. At the beginning of his term of over fifteen years, Mr. Murphy could find but sixteen members; only four of whom were men. Rev. T. B. Bradford was moderator of the session for the next year; and from Nov. 7, '61 to Oct. 7, '62 Mr. J. J. Pomeroy was pastor.

May 11, 1863, Rev. Cyrus Huntington was installed as pastor, and served the church till his death, April 15, 1883. October 4th, following, Rev. John L. Stonecipher was installed, and served as pastor till his resignation April 1st, 1894.

In 1878, during Mr. Huntington's term, the large and beautiful chapel was erected, at his own cost, by Hon. George V. Massey, as a memorial to his deceased daughter.

The present pastor, Joseph Benson Turner, succeeded Mr. Stonecipher, Oct. 11th, 1894. He was born in Cannonsburg, Pa.; his father being Rev. J. Davis Turner, a member of the Pittsburg Conference of the Methodist Episcopal Church. In 1877, he was graduated from Washington and Jefferson College; and from the Western Theological Seminary in 1881. His first pastoral charge was Little Britain, Chester Co., Pa., which he served from the fall of '81 till '86, when he received two calls; one to Beaver city, Pa., and the other to Glenshaw, Pa. Accepting the latter, he served it a term of seven years; after which he was pastor in Altoona two years, '93 and '94.

For seven years, until his removal to Dover made it impossible for him to meet with the brethren, Mr. Turner was a member of the General Assembly Permanent Committee on Temperance.

The membership numbers 148; the Sunday school, 140; and Christian Endeavor, 33. George M. Jones, Esq., is superintendent of the Sunday school.

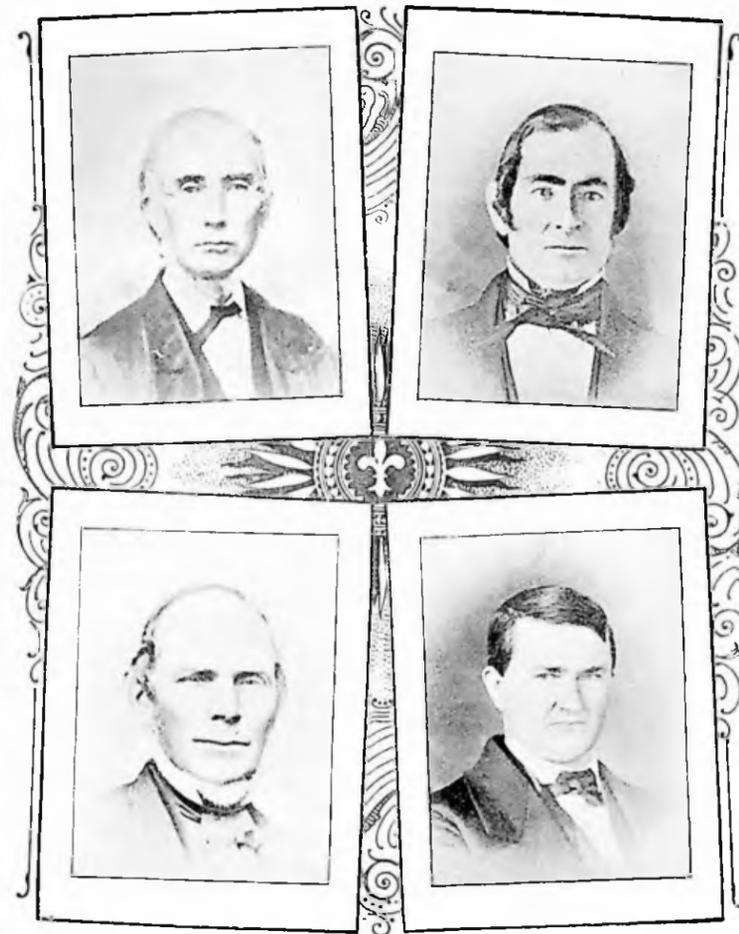
#### METHODIST EPISCOPAL.

[The historic outlines of this Church and the four other Methodist "Churches in Dover" will be found under the title, "Methodism in Dover;"

in equal parts, by the missionary society, the second Baptist Church of Wilmington, and Mr. George Parris.

A lot on the south side of the public square was purchased by Messrs. Stites and Parris, who started a subscription in 1850, to build a house of worship; each of these gentleman contributing the sum of \$500. The cornerstone was laid by Rev. A. D. Gillette, (then of Philadelphia) Sept. 8, the same year; and the basement was completed and dedicated, Jan. 25, 1852.

In response to a call to other churches to meet here and organize a



REV. J. T. COOPER, D. D.  
REV. HENRY SUTTON.

REV. E. R. WILLIAMS.  
REV. JAMES ALLEN.

those of non-Methodist Churches following here in chronological order.— [Ed. P. M.]

#### THE FIRST BAPTIST CHURCH.

In 1830, Jonathan Stites and family were about the only Baptists in or near Dover; George Parris and family from New Jersey recruiting the number, two years later. Sometime after, Rev. John P. Thompson was sent here as a missionary by the American Baptist Home Missionary Society, and labored here till 1847, when Rev. John P. Walter was sent by the same society, to succeed him; the latter's salary of \$300 being paid

church, there were present only the delegates from Wilmington; and by these the organization was effected with eight members—Jonathan and Mary Stites, George and Jane Parris, George P. and Ruth H. Barker, Mrs. Eliza Walker and Mrs. Beulah McGonigal; Rev. J. P. Walter extending the right hand of fellowship. As a result of special meetings in March and April following, eleven persons were baptized and added to the church; and in January 1853, the upper part of the house was dedicated.

Mr. Walter resigned July 1, '52, and was succeeded by D. A. Nichols

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5. To its preparation for teaching. A large number of graduates and non-graduates have engaged in teaching. All grades of teaching, from the common school to the university, are represented by Academy students. Methods of teaching are exemplified and carefully taught. The excellent public schools of Dover are visited and their work scrutinized.

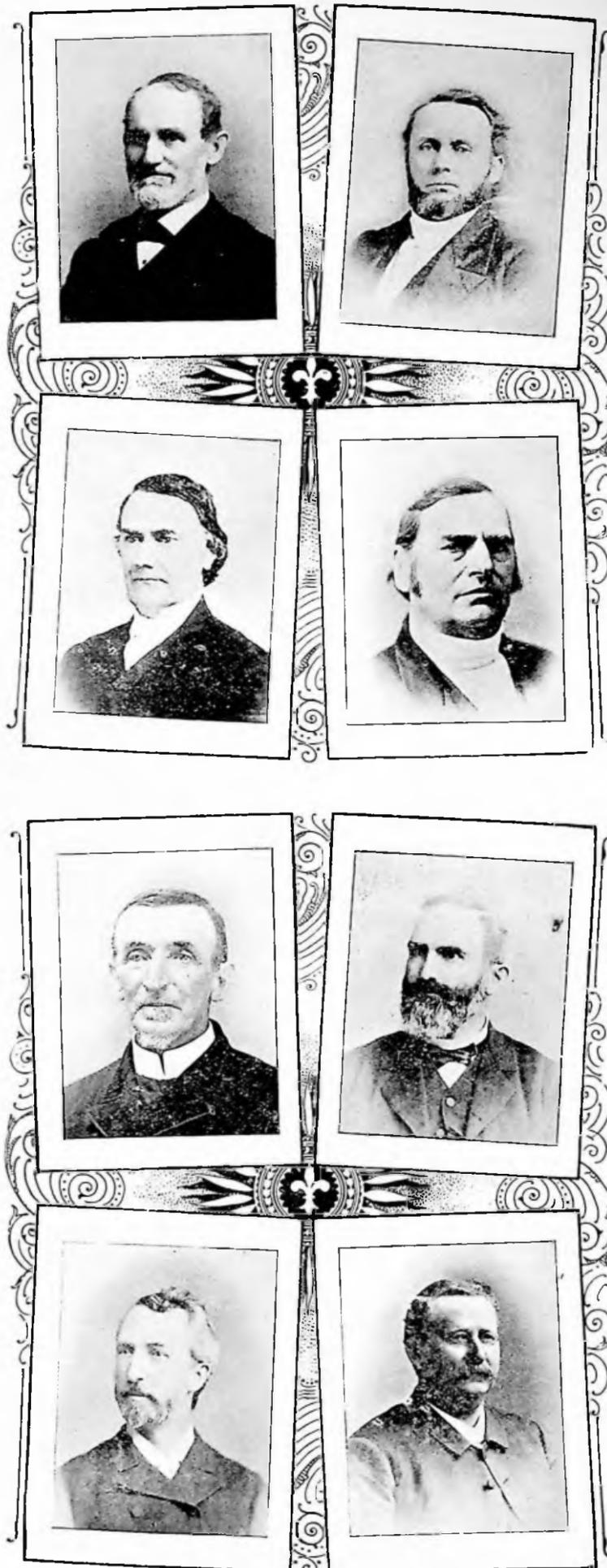
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REV. CHAS. KARSNER, M. D.  
 T. J. THOMPSON, D. D.  
 GEO. D. WATSON, D. D.  
 REV. THOMAS E. TERRY.

the same year; by E. R. Hera, in '54; C. J. Hopkins, three months in '59; and C. J. Putman from '61, to Sept. 20, '63. Three years later, D. B. Parinton was sent by the missionary society. Resigning in 1868, he was succeeded by O. F. Flippo, who served till Sept. 15, 1870, when he became a missionary for the state, and interested himself in the purchase of Wyoming Institute for the Baptists.

The pastors since then have been as follows: C. A. Harris, Feb. 27, '73 to Sept. following; J. J. Reeden, Apr. 25, '75 to Oct. 1, '76; B. G. Parker, Oct. 29, '76 to 1881; Henry Tratt, one year; James Trickett following; J. C. Miller, from Nov. '85 to '87; Elmer E. Williams, from Jan. 13, '87 to Apr. 23, '90; Maurice P. Fikes, from Nov. 1, '90 to Sept. 1, '93; and Arthur D. Carpenter, from Oct. 16, '93 to July 28, '95.

The present pastor, William Wilmer Conner, entered upon his duties Nov. 1, 1895, in response to a unanimous call by the church a month earlier.

He was born in Rosemont, Hunterdon county, New Jersey, Dec. 10, 1859; and in the winter of 1875, while attending school at Wertsville, N. J., when but a little past fifteen, he was converted in a revival meeting in that town, and united with the First Baptist church there the following spring.

A deep conviction of a divine call to preach the gospel was felt immediately after his conversion, but it was resisted for five years; the youth Jonah like, turning aside to other business. Failing of success in these efforts to silence the voice of duty, he finally yielded to his convictions and devoted himself to a course of study preparatory to entering the ministry; entering the Peddie Institute, Hightstown, N. J., in the fall of 1880.

After completing his course, he began to preach; his first pastorate being in East Troy, Wisconsin, where he remained three years. He afterward served churches in New York, at McGrawville, Unionville and Salamanca. He next labored as an independent evangelist, about three years, chiefly in towns and cities of the Eastern States; and as already stated, began his work with the First Church in Dover, Nov. 1, '95.

The present church membership is one hundred and sixty-six. The Sunday school has one hundred and fifty scholars, and twenty-three officers and teachers. Mr. W. S. Bostie is the superintendent. The B. Y. P. U. Society has about fifty active, and quite a large number of associate members. Samuel H. Barker is the president.

The present church edifice, located on the corner of Bradford and Divi-

sion sts., was built in 1892, at a cost of \$15,000. It is of brick, with gray-stone trimmings; has seating capacity of 350; and is furnished with opera chairs, semi-circularly arranged.

The church is prospering, and the outlook very encouraging; quite a number having been added to the church during Mr. Conner's pastorate, the last four months.

#### CALVARY BAPTIST CHURCH.

This Church had its origin in a little mission, organized in 1883 with four members, and worshiped as many years, in the dwelling of Mrs. Mary Turner on North st.

In Feb. '84, a lot on the corner of Queen and Fulton sts. was purchased for \$270; and in '88 a building was erected on it and dedicated. It is a frame structure tastefully and comfortably arranged, costing \$2,200; and is entirely free of debt.



ARMORY M. E. CHURCH, DOVER, DEL.

There is a growing Sabbath school, with 73 scholars enrolled, of which Deacon Lewis Barkeley is superintendent; and there are 55 church members.

Elder John Thomas Plently, the present pastor, assumed charge, June 1st, 1894.

#### CHURCH OF THE HOLY CROSS.

Our Roman Catholic brethren worship in an attractive church edifice, built in gothic style, at a cost of \$40,000; the foundation stone having been laid in Nov. 1870, by Rt. Rev. Thomas Becker, first bishop of the diocese of Wilmington, while Rev. Edward Taylor was pastor.

Mr. Taylor's successors in the parish were Rev. John Lyons in 1879; Rev. George Bedford, in 1880; Rev. Wm. Birmingham, in 1884; and Rev. Joseph Graf in 1887, under Bishop A. A. Curtis, D. D., second bishop of Wilmington.

The present pastor, Rev. John

Connelly whose term began Aug. 1, 1895, attended public schools in the city of Wilmington; pursued a six years collegiate course in St. Charles college, Ellicott City, Md.; and after a philosophical course of two years, in St. Mary's University, Baltimore, was "sent abroad to take a four years' theological course, in the Eternal City of Rome, where students from the banks of the Delaware, and from many other lands, sit on the same benches, and drink in the same doctrine; all meeting under the shadow of the Vatican, under the fostering care of their famed mother, the Church Catholic."

The present number of communicants is 150; number in Sunday school, 40; superintendent of school, Mr. J. A. Hartnett; and trustees, Mr. John Behen and Mr. Alex. Campbell

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land, came over, and was assigned to labor in the same territory.

All those pioneers participated in the introduction of Methodism into Delaware; and as early as 1770 a society was formed in New Castle, the first in the state, according to the careful annalist, John Lednum.

Francis Asbury and Richard Wright, under commission from Mr. Wesley, arrived in Philadelphia in October 1771; and the next spring, we find the former making his first tour down the Peninsula, preaching in Wilmington and New Castle.

Five years later several appointments were made in Kent county; one near Thomas Chapel, and another at Mr. Richard Shaw's, a few miles southwest from Dover. In the same year 1777, Dr. Edward White, opened his house near Whiteleysburg for Methodist preaching; his example being soon after followed by his uncle, Mr. Thomas White, the life-long friend of Francis Asbury.

#### ITS INTRODUCTION.

In the fall of the next year, 1778, Methodism was introduced into Dover, by Mr. Freeborn Garrettson, a young itinerant, then but twenty-six years old; just the age, however, of Francis Asbury, when he came from England as one of Mr. Wesley's missionaries, on what proved to be his life-long errand, to care for the shepherdless sheep in the American wilderness.

He was a native of northeastern Maryland, having been born near Havre de Grace; had been carefully reared by religious parents, who were earnest members of the Church of England; had been joyfully converted in his twenty-third year, under the preaching of Mr. Asbury and Daniel Ruff; and after stout resistance, finally submitting to what he felt certain was a divine call to the itinerant ministry, was received on trial in the traveling connection, in May, 1776.

His zeal, courage and fidelity were crowned with large success in winning souls, through a long ministry, that extended over nearly all the states of the Union; besides a special mission to Nova Scotia. His career was one of the most illustrious in the annals of early Methodism.

The war for national independence was at its height, and the followers of John Wesley in this country were suspected of disloyalty to the patriot cause; not only because their leading ministers were subjects of King George, and Mr. Wesley had issued an address to Americans, counseling submission to the king's authority; but also, because of imprudent words and treasonable acts on the part of some of the English preachers. Mr. Thomas Rankin, Mr. Wesley's representative, had declared from the pulpit in St.

George's, Philadelphia, that he believed God's work would not revive until the people submitted to King George; Martin Rodda, another of the preachers, had circulated the king's proclamation; and Chauncy Clowe, a Methodist of some note, had raised a body of three hundred men in Kent to join the British forces; for which treasonable act he was tried, convicted and hung. Besides, the odium arising from this source, there was the intolerance of many of the ministers and members of the Church of England in this country, who regarded the Methodist itinerants as pestilent intruders into their several parishes. Yet despite all obstacles, the Methodist pioneers, who felt they had a divine commission to go "every where, preaching the word," telling what great things the Lord had done for them, and offering to all the same blessed experience of

carriage to "old father Dudley's," where he preached the same evening to a few persons, as he sat up in bed.

The next morning he rode fifteen miles on horse-back, and filled his appointment; going thence ten miles further, when he preached again. In a few days he returned and preached at the place where he had been beaten.

It is worthy of note, that in 1809, thirty one years after this murderous assault, a near relative of Mr. Brown met Mr. Garrettson, who was re-visiting old friends in the neighborhood; and by way of making some amends for the brutal treatment the young minister of the gospel had received from his irate kinsman, invited Mr. Garrettson to preach in the old Protestant Episcopal Church at Church Hill, of which he was the principal vestryman. The invitation was promptly accepted; and "seldom if ever before," says Led-



PRESBYTERIAN CHURCH, DOVER, DEL.

present and full salvation as the privilege of every one who is willing to accept Christ as a personal Savior, went steadily forward; and marvelous results attended their labors.

Mr. Garrettson began his labors on the Eastern Shore of Maryland, in June 1778, at Werton in Kent; going thence into Delaware, as far as Judge White's. On his return, he was threatened with imprisonment in Queen Anne by a Mr. John Brown who had been a county judge; and was severely clubbed by him and thrown from his horse to the ground, in a state of insensibility. Providentially, a woman doctor coming along just then, had him carried into a house near by, and by bleeding restored him to consciousness. This assault, Lednum says, occurred on the road from Church Hill to Chestertown at Brown's Branch.

His kind physician took him in her

num was there so crowded a congregation of church folk, Methodists, white and black, gathered in that house, as was present to hear this distinguished Methodist preacher. It was a moving time."

During the summer he pressed forward; opening new work in Kent and Sussex, in Kent Island, Talbot and Somerset; until in September, he came to Dover by special invitation of Mr. John Smithers.

It will be of special interest, to have Mr. Garrettson tell his own story of this visit to Dover, as the first Methodist itinerant who preached the gospel in that place.

"Sept. 12, 1778," says the courageous young pioneer, "was the first day of my preaching in the town of Dover, a proverb for wickedness. I had desired for some time to attack this people; but had no opening, till an

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old gentleman came one day and heard me preach at Mr. Shaw's. His heart was touched, and he gave me an invitation to preach in the Academy in Dover. Scarcely had I alighted from my horse, before I was surrounded by hundreds. Some cried one thing, some another; some said 'he is a good man,' others, 'he deceives the people,'—'he is a friend of King George'—'he is one of Clowe's men; hang him, hang him.' I had no chance to speak for myself; and I was in a fair way to be torn to pieces, every moment, had not the Lord undertaken for me.

I was rescued by several gentlemen of the town who ran to my assistance; chief of whom were Mr. John Pryor who had been awakened under George Whitefield's preaching, and Mr. Vincent Lockman, and an officer. "The little squire," says Mr. Garrettson, pressed through the crowd, and taking me by the hand led me through the mob and desired me to preach, saying he would stand by me.

I mounted the stage at the door of the Academy; (its location being in the rear of where the Farmer's Bank now stands) the people flocked around me, within and without the building. After singing and prayer, I gave out my text: "If it bear fruit, well; and if not, then after that thou shalt cut it down." The sermon was most effective; "The mob hung their heads, their leader was ready to ask my pardon, if he thought I would forgive him, and afterward took to reading his Bible. Many were in tears. I could be heard all over town; and about twenty were convicted; one woman, at home a quarter of a mile away."

In the evening Mr. Garrettson lectured in the house of Mr. Smithers, "the old gentleman," he says, "who invited me to Dover; (great-grand-father of the late Nathaniel B. Smithers) many of the chief people of the town were present, and we had a solemn time." The next day, Sept. 13, after preaching a few miles out of town, he returned to Dover in the afternoon, and joined some twenty-five persons in Society; including an "old church woman" and her ten children, with their respective husbands and wives. A regular appointment for preaching was made, at the house of Mr. Hilliard, above Dover.

Soon after this Mr. Francis Asbury, superintendent of the Methodist Societies in America by appointment of Mr. Wesley, visited Dover at Mr. Garrettson's request, and "brought in many," our young pioneer naively says, "I could not preach. The Lord gave us great favor in the sight of Dr. Magaw, a Christian minister of the Church; (rector of Christ Church from 1767 to

1781) and he proved a great blessing to Methodism. Prejudice began to fall astonishingly, and there was a great ingathering to the connection from all quarters, and hundreds rejoiced in the kingdom of heaven." Dr. Magaw and Mr. Asbury became intimate friends; and this close friendship was maintained as long as they both lived. The Bishop often refers to this friend by name, in his journal. In 1779, Dr. Magaw officiated at the dedication of "Forest Chapel," now "Thomas Chapel," which Lednum says was the first meeting house the Methodists had in Delaware.

Methodism had a good start in Dover. As we have seen, "many of

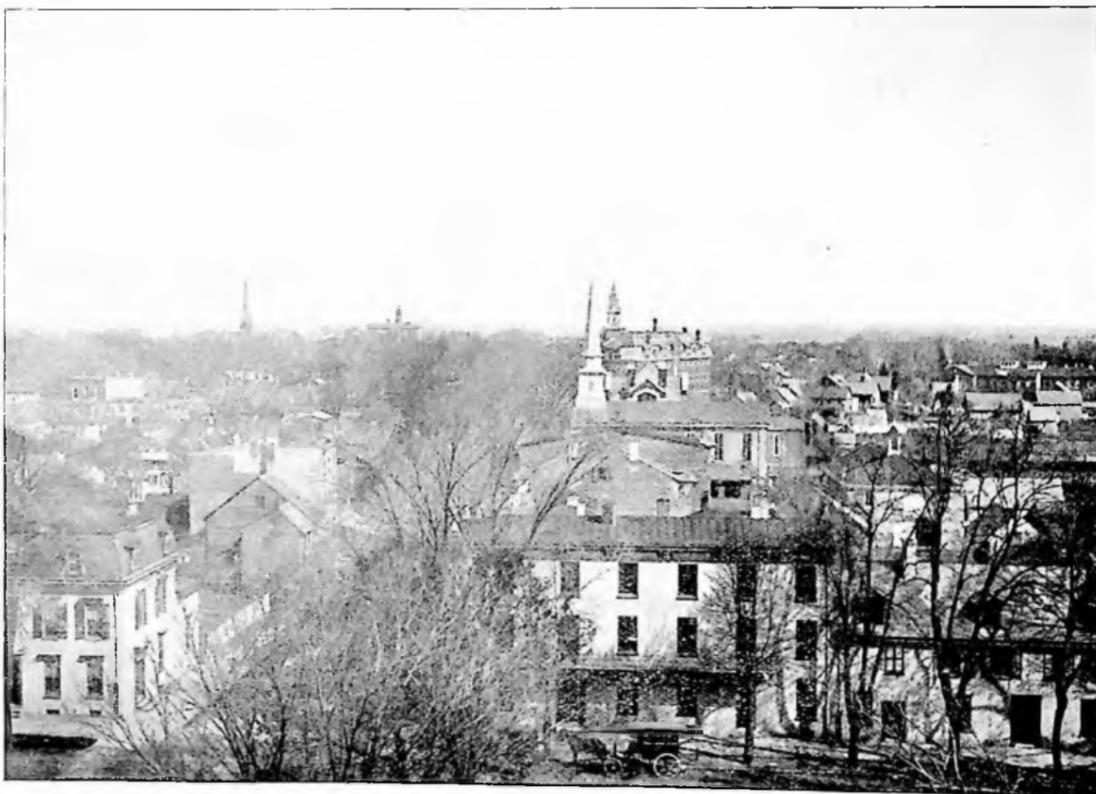
and I am too much knit in affection to many of them, to leave them; for I believe Methodist preachers have a great work to do, under God, in this country."

Soon after Mr. Garrettson's visit Mr. Richard Bassett, an eminent lawyer, afterwards U. S. Senator, and governor, met Mr. Asbury at Judge White's and courteously invited him to call when he visited Dover. In a few weeks Mr. Asbury did call on this gentlemen, and took tea with him; Governor, Rodney and Dr. Magaw and other friends being invited to share the entertainment.

In 1780, both Mr. Bassett and his excellent wife were happily converted,

and also in that of Mr. Robert Shaw, near Thomas Chapel. The Judge himself was arrested early in the next month and tried as an enemy of his county, because he had become a Methodist and harbored Methodist preachers. In August and September '79, Joseph Hartley was shut up in jail in Easton, Md.; and Freeborn Garrettson similarly imprisoned in Cambridge, Sunday night, February 26th, 1780.

Meantime the cause of God and Methodism steadfastly advances. Mr. Asbury reports a quarterly meeting near Dover, April 27th, '79, when "a great concourse of people attended the word; and many serious persons were present at the love-feast." Sunday,



BIRD'S-EYE VIEW OF DOVER, DEL., FROM ROOF OF COURT HOUSE.

the chief men of the town" were interested hearers of Mr. Garrettson when he "lectured" in the home of Mr. Smithers, the evening after his exciting experience with the mob in Dover. The governor of the state, Hon. Caesar Rodney, soon became a warm friend of Mr. Asbury, and very favorable to the Methodists. The discovery of a letter written by Mr. Asbury in 1777 to his fellow laborer Mr. Thomas Rankin, just before the latter's return to England, dissipated all doubt as to the former's loyalty to the patriot cause. In this confidential letter, Mr. Asbury says: "I am of the opinion that the Americans will become a free and independent nation;

and heartily identified themselves with the Methodists; Mr. Bassett and Mr. Asbury being fast friends ever after.

These were troublous times. Our patriot fathers and mothers were sorely tested; and the question of national independence was still undecided. Mr. Asbury, not being able to take the oath of allegiance to the state of Maryland which required military duty, retired early in March '78, to the Delaware state where no such demand was made of ministers, and found a hospitable shelter in the home of his cherished friend Mr. Thomas White, afterwards known as Judge White, who lived near Whiteleysburg;

June 23d, he preaches at Shaw's at 8 a. m.; hears "a most excellent sermon on 'hypocrisy,' by Mr. Magaw in the church at Dover;" and in the evening preaches, himself, on the "gospel supper." He adds: "The great (so-called) attended; but I fear, to little purpose."

Sunday, August 1st, after hearing Mr. Magaw at church in the morning, he preached in the square at Dover. "Many came to hear; and I was very plain and pointed." September 3d, he was "comforted in society meeting at Dover;" and nine days later, the anniversary of Mr. Garrettson's first sermon in Dover, he says: "I preached to the people who came to church, at Mr. Bassett's door, in the afternoon in the

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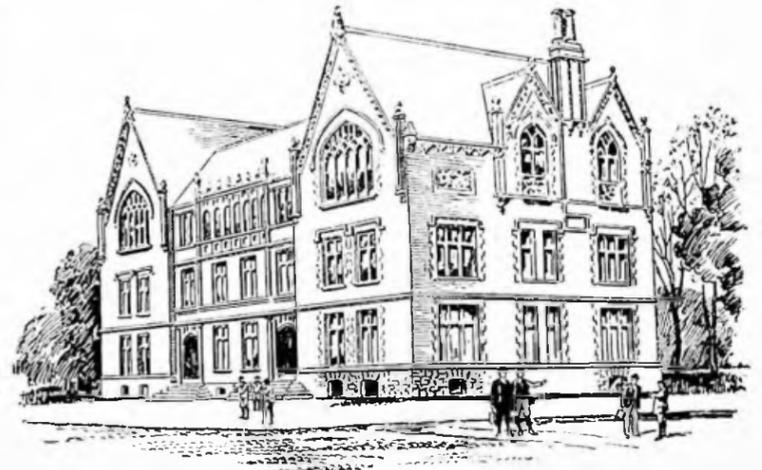
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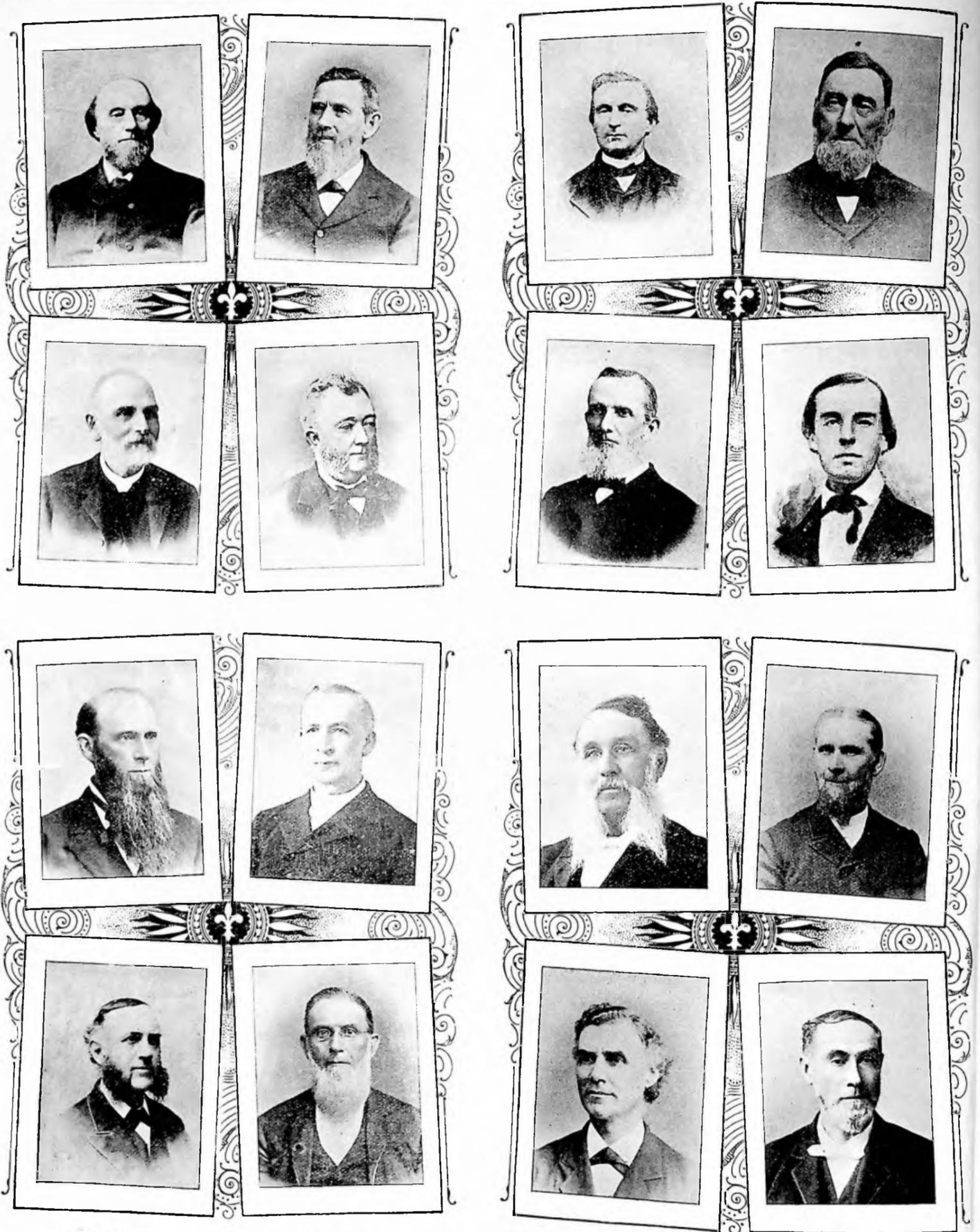
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Real Estate,	763,603.57
Loans and liens on policies of National Life Insurance Co.,	1,387,974.91
Interest due and accrued,	331,086.86
Unreported and deferred premiums (net),	365,903.75
Cash in banks,	237,789.88

\$12,147,753.21

LIABILITIES.

Computed reserve (Actuaries' 4 per cent.),	\$10,255,709.24
Extra reserve on Life Rate Endowment Policies,	359,570.36
Losses, endowments, surrender values and dividends in process of payment,	89,695.11
Surplus (4 per cent. basis),	1,442,778.50

\$12,147,753.21

Paid policy holders since organization,	\$12,109,094.30
32,742 Policies in force, insuring	\$69,721,643.00
7,523 Policies issued and revived in 1895, insuring	15,808,453.00

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Dated at Montpelier, this 7th day of January, 1896.

(Signed)

CHAUNCEY W. BROWNELL, Secretary of State.

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woods (probably Hilliard's) to the most people I ever met here, and had liberty; some living emotions appeared amongst the people. We revive again; I hope we shall yet grow in Dover."

In his evangelistic tour through Kent and Sussex, in the autumn of 1778, Mr. Garretson had so enlarged the work, that in the ensuing conference minutes a new circuit appears under the title, "Delaware," to which five preachers are appointed—Francis Asbury, C. B. Peddicord, Freeborn Garretson, Lewis Alfree and Micajah Debruler; Mr. Asbury being continued "general assistant," or superintendent, by the unanimous suffrage of his brethren.

In 1782, the circuit name is changed to Sussex; and a year later, Dover first appears in the minutes as one of the circuits, with 1017 members, and Wm. Glendenning and George Kimble as the preachers. This is an indication of the progress Methodism had made in Dover, in a little more than four years from the date of its introduction by Mr. Garretson.

The wife of Mr. Richard Bassett had been happily converted in February 1780, and her husband, subsequently governor of the state, attained to the same blessed experience not long after; both of them joining the society in Dover, and to their lives' end witnessing a good confession, and doing grand service for God and Methodism.

Mr. Magaw, the pious rector of Christ Church, to whom Mr. Asbury refers in his journal, "as a kind, sensible and friendly minister," was very favorably disposed to the Methodists, and often preached for them. General Caesar Rodney was another influential friend, to whom Mr. Asbury refers with appreciation; and when the latter was about to resume his work beyond the limits of Delaware in February 1781, he says: "I called on his excellency, Governor Rodney, to sign my certificate, which he did with great readiness and politeness."

Like their brethren of the Episcopal churches, "the people called Methodists" in this country were subject to a foreign rule until the achievement of our national independence; and as Mr. Wesley, was a loyal and approved clergyman of the Church of England, he organized his converts into "Societies," and their houses of worship were called "chapels." As to the loyalty of his American societies to Mr. Wesley views on union with "The Church," the Minutes give interesting testimony. In the first conference, his preachers ever held in this country, that met in Philadelphia, July 14, 1773, it was unanimously resolved to acknowledge the authority of Mr. Wesley and the

English conference. In 1779, the disabilities of our people, by reason of having no ordained ministers of their own to administer the sacraments, were likely to lead to an irregular method of relief, and there was a division threatened between the preachers in the south who suffered most severely in this matter, and those in the north who with Mr. Asbury were resolved to guard against separation from "The Church." The next year it was again resolved, to "stand by one plan;" and also, "to extend the privilege to Church of England clergy of preaching in our chapels, at the request or desire of our people;" while they disowned their southern brethren who had departed from the plan, until they come back; unless they suspend

itself to his judgement to be in harmony with New Testament precedent, and wholly separate from the English Establishment. He accordingly ordained two of his preachers Richard Whatcoat and Thomas Vasey, deacons and elders; and also set apart, by solemn imposition of hands and prayer, Thomas Coke, Doctor of Civil Laws, an ordained priest of the Church of England, to be superintendent, (or bishop) with Francis Asbury, over the Methodists in America. At a conference of preachers in Baltimore, December 25th, '84—January 3d, '85, Mr. Wesley's plan was adopted, and it was resolved to organize us an independent body, under the name of THE METHODIST EPISCOPAL CHURCH. By unanimous vote, Dr. Coke and



FIRST BAPTIST CHURCH, DOVER, DEL.

the administration of the ordinances one year and agree to meet in Baltimore in '81. At this session the breach was healed, and it was agreed still to depend upon the clergy of the English church for the sacraments, until Mr. Wesley could be heard from.

But after the acknowledgement of our independence by Great Britain in 1783, the situation was entirely changed. In the language of Mr. Wesley: "the American provinces are totally disjoined from the British Empire, and are now independent states, over which the English government has no authority, civil or ecclesiastical." In consequence of this, Mr. Wesley felt entirely free to provide for his American societies such a plan of church government as commended

Mr. Asbury were elected superintendents; and after his ordination as deacon and elder, the latter was clothed with episcopal authority by the former, as Mr. Wesley's representative.

As to his rights in the premises, Mr. Wesley wrote in 1780: "I verily believe I have as good a right to ordain, as to administer the ordinances;" and as the Providential overseer or bishop of the people God had raised up through his instrumentality, this modern apostle felt it his right and duty, to provide for their government as he did, in harmony with the "practice and writings of the apostles."

It is interesting to note Mr. Asbury's views. We quote from his journal:

"New York, May 22, 1805. In



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this state the subjects of succession and rebaptizing are much agitated. I will tell the world what I rest my authority upon; 1, Divine authority; 2, Seniority in America; 3, The election of the general conference; 4, My ordination by Thomas Coke, William Philip Otterbine (German Presbyterian minister), Richard Whatcoat and Thomas Vasey; 5, Because the signs of an apostle have been seen in me."

At this conference, the "Christmas Conference," the Methodist Episcopal Church was fully organized, with its book of Discipline, and its duly authorized ministry of deacons, elders and bishops; thus antedating the separate organization of the Protestant Episcopal Church, by nearly five years.

#### FIRST CHURCH BUILDING.

By deed, dated June 1, 1782, Vincent Lockerman donated a lot, on the corner of North and Queen sts., to Messrs. John Pryor Jr., Richard Lockwood, Wm. Kirkley, Major Taylor, and James Hull, trustees as a site for a church building for "the people called Methodists."

In January following, Mr. Garrettson says in his journal: "I am once more among my Dover friends. Surely God is among this people. The last Sabbath I preached here, the Lord in mercy laid his hand upon one of the greatest persecutors in this town. In his distress he called mightily to God, until he converted his soul; and also his wife and his sister-in-law; and now he is resolutely determined on helping to build a brick chapel. This enterprise was completed the next year; Mr. Asbury recording in his journal, that he "preached in our new chapel at Dover, Oct. 2, 1784, on Faith, Hope and Charity," having preached the preceding November, "at Mr. Bassett's."

This new church was a neat one-story brick structure, with galleries on their sides; and was erected on the Lockerman lot, at a cost of \$2,000; Mr. Bassett, who had joined the society, generously contributing fully one-half the amount. The original trustees of the building were Richard Bassett, Benoni Harris, John Wilbank, John Lowber and Joseph Harper.

#### WESLEY M. E. CHURCH.

In 1799, the society was incorporated, under the title, "Wesley Church, near Dover, Kent county, and state of Delaware;" and this house was used as a place of worship for sixty-six years, until taken down in 1850, when its material was incorporated in a new edifice.

Within the walls of this humble temple, many of the great men of Methodism have proclaimed the everlasting gospel to eager listeners, who crowded its courts, and receiving the

Word with gladness, found it to be the power of God unto salvation, in a joyous experience and a holy life. The elite of the county, as well as the common people, including the negro slaves, flocked hither to hear these men of God, and share in the blessed influences that attended their ministrations, as the appointed messengers of the Most High. From the year 1791, Christ Church was without regular service for nearly, if not quite seventy years; and the Presbyterian Church, "practically pastorless" for over fifty years. Hence it was, that the responsibility of providing the gospel for the people of Dover and vicinity devolved almost exclusively upon the Methodist Episcopal Church, during this long interval; and while the successive itiner-

Bishop Asbury says: "I have often thought, had fortune given him the same advantages of education, he would have displayed abilities not inferior to a Jefferson or a Madison. He had undissembled sincerity, great modesty, deep fidelity, great ingenuity and uncommon power of reasoning. In the conferences and elsewhere, as my secretary, he has been of signal service to me." Henry Boehm, who lived to be a centenarian and was the traveling companion of Bishop Asbury for a number of years, was in charge of the circuit in 1806-7; Henry White, the peerless presiding elder, in 1808-9; Levi Scott, afterward Bishop, and father of Rev. Alfred T. Scott, junior with James Bateman, father of James H. Bateman, Esq., of Dover,



METHODIST PROTESTANT CHURCH, DOVER, DEL.

ants zealously and diligently cultivated this field, the people showed a hearty appreciation of their labors.

In the list of preachers that were appointed to Dover circuit from 1783 to 1856, when the church in Dover was constituted a separate charge, a period of seventy-two years, there are one-hundred and ten different names, besides those of John Buckley, father of Rev. Dr. James M. Buckley, the present distinguished editor of *The Christian Advocate*, and James H. McFarland; each of whom had charge of the church in Dover one year successively from 1835 to 1837. Among these worthies were not a few who were eminent in their day. We can give but a few specimens. In 1786-7, Ira Ellis was in charge, of whom

in 1827-8; and Dr. Ignatius T. Cooper, father of Dr. E. W. Cooper now of Camden, in 1842-4.

The oldest survivor of these circuit preachers is Benjamin F. Price, an honored veteran of the Wilmington Conference, who was junior with Levi Storks in 1839-'40; and who completes the sixtieth year of his itinerant ministry, with the present session of conference; the last year witnessing his vigor and devotion in serving a circuit with three churches.

The next oldest on the roll of honor is William L. Gray, a superannuate of the Philadelphia Conference, who was junior with Dr. I. T. Cooper in 1842-3. In 1852-3, James B. Merritt was junior with John T. Hazzard. Besides these three, the only survivors

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of the one-hundred and ten circuit preachers are Henry E. Gilroy, a superannuate of the Philadelphia Conference, and Robert W. Todd, his junior colleague, now agent of the Maryland Bible Society; the former serving the circuit from 1853 to '55, and the latter from '53 to '54.

Among the eminent leaders in our Israel who preached in this church, "with the Holy Ghost sent down from heaven," were Bishops Coke and Asbury, Richard Whatcoat and William McKendree, Enoch George and John Emory; also Jesse Lee, the apostle of Methodism in New England who tied Mr. Whatcoat on the first ballot for a bishop in the General Conference of 1800.

An illustration of the devotion of early Methodists to those "ministers by whom they believed," we gather from Lednum an instance of self-sacrificing generosity on the part of one Leah Hiron, a recent convert under Mr. Peddicord. When Joseph Wyatt was junior preacher on Dover circuit in 1785, this godly woman, whose wages were but one dollar and a half per month, seeing his thread-bare apparel, spun and wove cloth, and had it filled and made up into a suit of clothes for him. It was only by such care and by the generous hospitality of the people, that the necessities of the early itinerants were met, and they were able to eke out an existence on a salary of \$64 per annum.

In the absence of other data we make a few extracts from the journals of Bishop Asbury and Rev. Thomas Smith; the latter having been in charge of Dover circuit in 1802-3. It is evident, Bishop Asbury took a lively interest in what he calls "my favorite Dover."

After noting his preaching there in Oct. '85 and '86; sometimes in the court house when the chapel would not contain the people, he says: "Saturday, Oct. 13, '87, I came to Dover very unwell. Brother Ira Ellis, preached in my stead. Sunday I read prayers, and preached on Tim. 3: 10; and solemnly set apart Jacob Brush and Ira Ellis for the office of deacon. I trust it was a profitable time." Oct. 20, '88, "our meeting at Dover was attended with some power." Saturday, Oct. 10, '89, "we came to Dover quarterly meeting. Here the congregation was large and serious. Sunday, I preached on "The Lord whom ye seek shall suddenly come to his temple;" and ordained two elders. June 17, '95, "I had a solemn season at Dover, and spent the evening with Dr. A. Ridgely in the late dwelling-house of his father." Saturday and Sunday, July 23 and 24, '96, I attended Dover quarterly meeting, where I suppose we had two thousand

people. It was a living, open season. There was great sweetness and love among the brethren." The next morning he preaches a funeral sermon for Rev. William Jessup, "a man so well-known and so beloved; few such holy, steady men have been found among us." June 1 '99, "A very cold day; we rode to Dover. the crowds of people were painful to me. I ordained two deacons; was confined in meeting four hours; and attempted to preach, but could not." Saturday May 31, 1800, Bishops Asbury and Whatcoat rode to Dover. "The following Sunday,

during the sitting of the conference," that continued three weeks. Evidently "the unction" rested upon the assembly in Wesley, Dover. About the same time next year, Bishops Asbury and Whatcoat visit the Peninsula, and under date of May 15, the record is made. "We hope that nearly 3,000 souls have been added since last Conference, on the Peninsula of Delaware, Maryland and Virginia." Ten days later, he says: "Arrived in Dover, Monday, and found the people collected at the meeting house, so numerous that they

Dover; and here, after receiving every attention that generous hospitality and loving friendship, with skillful medical care, could bestow during his long illness of thirteen weeks, he peacefully fell asleep in Jesus, in the seventy-first year of his age. His mortal remains were interred under the altar of the Wesley church; and since the removal of the old edifice, a monumental shaft of white marble has been erected over his grave with appropriate inscriptions.

On the occasion of his visit to Dover, March 25, 1810, Bishop Asbury has this note: "Monday I preached at Dover chapel. Most of my old friends in this quarter have fallen asleep; but their children are generally with me, and the three generations baptized.

"We hold in this Peninsula about one hundred houses of God; twenty-two thousand nine hundred and thirty-five members; and two hundred and thirty-eight preachers, traveling and local."

March 11, 1813, he again preached in Wesley chapel; and two years later, he is in Dover, April 11, for the last time; He says: "My dear friends who had not seen me for one and two years visited me, and led me into conversation the whole afternoon." The last day of the following March, this apostolic servant of the churches found release from his incessant toils; and raising both hands in token of complete victory, and breathing his last with great composure, responded with delight to the Master's call, "enter thou into the joy of thy Lord." Like Bishop Whatcoat, he was in the seventy-first year of his age. He had been in the ministry fifty-five years; all but ten of them having been spent in his adopted county serving the churches in America; and the last thirty-two, with self-sacrificing devotion faithfully and conscientiously discharging the arduous duties of General Superintendent of the Methodist Episcopal Church.

In 1802-3, Thomas Smith was preacher in charge of Dover circuit, which at that time included so many preaching places as to require six weeks to complete the round. He names twelve appointments at which he preached besides Dover; including Smyrna, Camden, Blackistons, Barrett's, Frederica, Banning's, and Thomas Chapel.

In April before his arrival, a "union meeting" had been held, at the suggestion of Gov. Bassett; Ezekiel Cooper preaching on Sunday, on a favorite text,—"The gospel of the kingdom." Mr. Smith says, "There were about twenty preachers present, between three or four thousand people in attendance, and much good was done." The Sunday following this



REV. CHAS. I. STENGLE,  
Pastor Armory M. E. Church, Dover, Del.

REV. JOSEPH B. TURNER,  
Pastor Presbyterian Church, Dover, Del.

REV. T. PLUMMER REVELLE,  
Pastor M. Protestant Church, Dover, Del.

REV. WM. W. CONNER,  
Pastor Baptist Church, Dover, Del.

June 1," says the former, "was a day to be remembered. We began our love-feast at half past eight; and the meeting was continued, with one hour's intermission, until four o'clock. Some people never left the house until nearly midnight; and many souls professed to find the Lord."

The General Conference in Baltimore, in which "Elder Whatcoat" was elected and ordained bishop, had closed two weeks before. "The unction that attended the word," says Bishop Asbury, "was great; and more than one hundred souls professed conversion

could not be well accommodated. We therefore adjourned to the state house, when I spoke to them from Haggai 2: 5-9. Brother Whatcoat preached in the chapel; I gave an exhortation; and so ended the great meeting with us."

July 5, 1806, a pall of sorrow was thrown over the people of Dover, by the death of the saintly Bishop Whatcoat. His last sermon was preached in Milford the preceding April; and on his way thence he was taken seriously ill, but succeeded in reaching the home of his friend, Chief-Justice Bassett, in

meeting he preached in Dover to a large assembly; and after meeting class, I took in forty-four members on probation, chiefly the fruit of this "union meeting."

Of the circuit he says: "Never was I among a people who more cordially received the gospel, and acted out its principles in their lives. The more wealthy and influential part of the community in this state embraced Methodism at its rise on this Peninsula; and this had a happy influence on the common people; they had less opposition from the world, and a more ready access to the means of grace."

Oct. 27, he says: "Had a good time at Dover. Our church is somewhat out of town, but generally well filled. Our beloved Bishop Asbury laid the foundations of Methodism in this place in the time of the revolutionary war." A month later, he is here again, and says: "I had a good time in preaching, and in meeting classes, and in pastoral visits. Many sweet seasons we have had while conversing with families on the subject of religion, and singing the praise of God and praying for one another. I have gone in the strength of these blessings for days." Preaching in Dover, March 3, 1803, he says: "The Lord was with one of the weakest of the weak, and gave me light on my subject, fire in my soul, and power with the people. I met class, and received three into the church on probation."

According to Mr. Smith Dr. Wm. Penn Chandler was one of his two colleagues, instead of Wm. Early as the Minutes have it, the other being Thomas Dolson.

The first Sunday school in Dover was organized as a union school about 1826, by Hon. Willard Hall, afterwards U. S. District Judge; Dr. Martin W. Bates afterwards U. S. Senator; and Mr. A. Strong. It met in the town academy, but was discontinued four years later; Messrs. Hall and Strong removing from town, and Dr. Bates relinquishing the work. But during the year 1830, Mrs. Ann Clark organized a Sunday school in Wesley M. E. Church, and was elected its first superintendent.

Five years later, Dover is made a separate charge, with John Buckley as pastor; the other appointments retaining the name, Dover circuit. At the end of the year, Mr. Buckley reports 87 white and 58 colored members. His successor, James H. McFarland, reports about the same number at the close of his year. Evidently the experiment was not satisfactory in its results; for the third year Dover is again included in Dover circuit, with Eliphalet Reed, preacher in charge.

Brother Reed's successors on the

circuit were as follows: 1839-'40 Levi Storks, and B. F. Price; '40-'42. Joshua Humphries with H. S. Atmore his junior the first year, and M. D. Kurtz, the second; '42-'44, Dr. I. T. Cooper, with W. L. Gray the first year, and John D. Long the second; '44-'46, Enos R. Williams, with J. Rush Anderson as his junior, the second year; '46-'48, Henry Sutton; J. R. Anderson his junior the first year, and S. G. Hare, the second; '48-'49, James Allen, whose widow still survives and is resident in Philadelphia; and E. G. Asay, junior; '49-'51, G. D. Carrow; Wm. Merrill and C. I. Thompson, juniors successively.

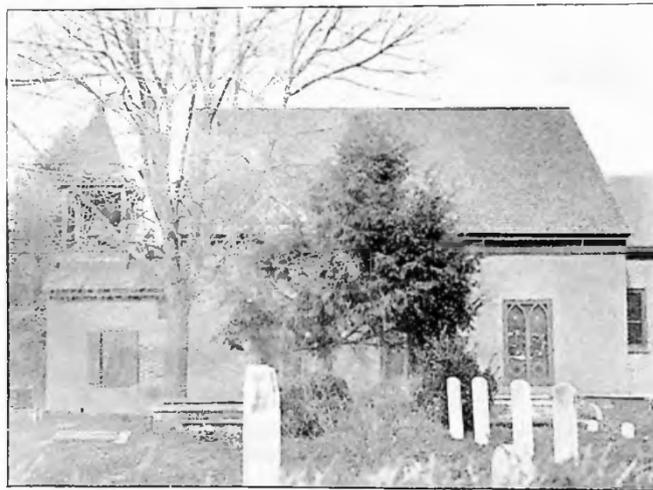
Under Messrs. Carrow and Thompson, in 1850, the old church was taken down, and its materials incorporated in a new structure on the present eligible lot; the building committee

dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Gen. 28: 16, 17.

In May 1852, leave was given by the trustees to the colored people in connection with Wesley, to build a church on a part of the old lot, near the southwest corner, fronting on North st.; to be used exclusively for religious purposes, and to be under the control and direction of trustees of Wesley Church.

At a congregational meeting, Nov. 22, 1855, it was resolved, by a vote of 44 to 2, to ask that Wesley be set off from the circuit as a separate charge; and at the ensuing conference, 1856, the request was granted; and Charles Karsner, the circuit preacher the previous year, was appointed pastor.

During the year, a handsome three story brick parsonage was erected on



CHRIST P. E. CHURCH, DOVER, DEL.

being as follows: Martin W. Bates, Robert O. Pennewill, James A. Dunning, Samuel M. Harrington, Gove Saulsbury, Thomas Stevenson, James Cowgill, Wm. J. Clarke, and the two preachers.

Aug. 21, a contract was made for the material and work on the new church, except the brick and hardware for \$2,390; and the corner-stone was laid Sept. 23. Of those, whose names are on the list of subscribers, only two—Clayton Weatherbee and James L. Smith—survive.

Feb. 9, 1851, the lecture room was dedicated; Charles I. Thompson, junior preacher with John T. Hazzard, preaching on the occasion from the text, "And Jacob awaked out of his sleep, and he said, surely the Lord is in this place; and I knew it not. And he was afraid, and said, How

a lot adjoining the church, that with the lot, cost about \$4,000; and was tastefully and comfortably furnished by the efforts of the ladies of the church and congregation.

This same year, at the suggestion of Mrs. Elizabeth Davis Burton, assistant superintendent of the Sunday school, an infant department was organized with Mrs. Sallie Ann Ridgely as superintendent, who continued to serve the church efficiently in that capacity till her death in the spring of 1887.

Pastor Karsner's successors have been as follows: Wm. C. Robinson, '57-'59; Charles Cooke, '59-'61; John D. Curtis, '61-'63; T. J. Thompson, '63-'65; Henry Colehazer, '65-'68; James H. Lightbourn, '68-'71; James B. Merritt, '71-'73; George D. Watson, '73-'75; J. H. Caldwell, '75-'78; W. Penn Davis, '78-'81; J. H. Caldwell, (second term,) '81-'84; T. E.

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#### REFERENCES:

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During the pastorate of Rev. J. H. Lighthourn, the church was enlarged; and while Dr. Martindale was in charge, a room was added for the infant class, and an organ gallery for the choir.

While Rev. T. E. Terry was pastor, a neat chapel, seating about 200, was erected for the accommodation of residents in the western part of the town, on a lot at the corner of Governor's avenue and Mary st., that was donated by the late Edwin M. Stevenson. Dedicatory services were held in the new building, Oct. 2, 1887; and in 1893, this chapel was sold to the trustees of the Armory M. E. Church, and removed to Division st.

Dr. Murray's pastorate has been a very successful one in advancing the spiritual and religious interests of the charge, and also in promoting, its material prosperity; a bond for \$1500 being paid off, which frees the church and parsonage of all debt. His last year has been signalized by four accessions of special note. Hon. Nathaniel Barratt Smithers, who joined in September, was the great grand-son of Freeborn Garretson's friend, Mr. John Smithers, and also of Phillip Barratt, the founder and benefactor of Barratt's Chapel, the first meeting place of Dr. Thomas Coke and Mr. Asbury. Mr. William Saulsbury, son of the late Governor, Dr. Gove Saulsbury, and nephew of Senators Willard and Eli Saulsbury, followed soon after; and later, William L. Cannon, Esq., an aged and highly respected citizen, and Mr. James Pennewill came out publicly on the Lord's side and joined Wesley M. E. Church on probation. Quite a number of converts have been received each year, and a special interest has been developed among the young people.

The present board of trustees are: Wm. Fisher, S. M. Thomas, Samuel Wharton, James S. Moor, T. J. Stevenson, J. W. Cassons, Stephen Slaughter, and Wilson L. Cannon; trustee C. H. B. Day having died Saturday, the 7th inst.

As an historic relic, there is retained in Wesley the chair in which Bishop Whatecoat used to sit; and in its vestibule is a marble slab that is inscribed to his memory.

#### WHATCOAT.

From 1838 to 1852, the colored people of Dover worshiped in a school house in Hilliard's Woods, and here, Prince Laws and Ezekiel Whittington did the preaching; many of their hearers being bought to Christ.

In 1852 a new house of worship was built on the northwest corner of the old church yard, in which the

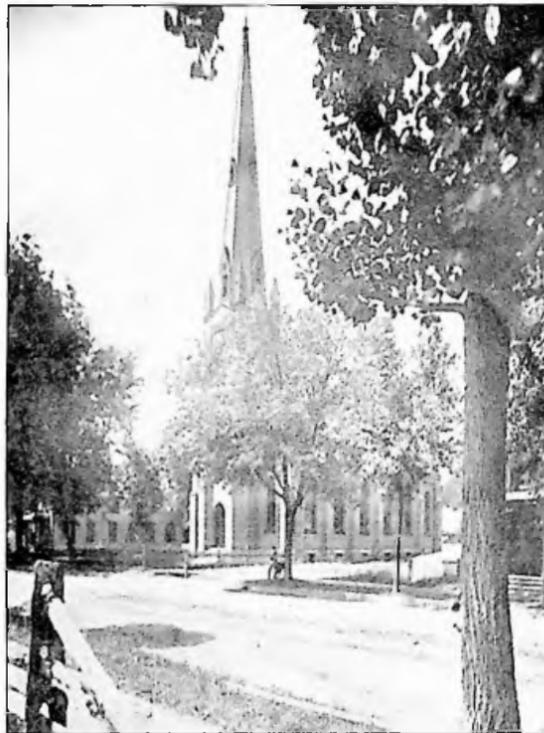
first Methodist Episcopal Church of Dover had stood since 1780. The cost was \$500. Rev. John G. Manluff preached the dedication sermon, Aug. 16, 1852, from the text: "The glory of this latter house shall be greater than the former, saith the Lord of hosts. Hag. 2-9

The trustees were Francis Brown, Moses America, Charles Miller, John Drapper, and Johnathan Black.

This building was in use for twenty years; at the end of which time the growing interest and size of the congregation made it desirable to replace it with a new and larger one on the same lot. This was done at a cost of \$5,000, and dedicated, June 28, 1872, with a sermon by Rev. J. B. Mann, then pastor of the M. E. Church in Bridge-

of the Delaware Conference; the present incumbent being Rev. John H. Blake, who is closing his first year with gratifying success.

He is the eldest son Peter S. and Mary A. Blake, and was born in Wilmington, Del., Dec. 27, 1862. He was converted and joined the Ezion M. E. Church in that city, Feb. 12, 1880. He received exhorter's license, from H. A. Monroe, D. D., Sept. 18, 1884, and local preacher's license, from Ezion quarterly conference, J. H. White, presiding elder, Feb. 26, 1885. He was a student in Lincoln University, Oxford, Pa.; in Morgan College, Baltimore; and pursued a correspondence course in the Boston School of Theology. He also taught in the public schools in Somerset, Caroline,



CHURCH OF THE HOLY CROSS, DOVER, DEL.

ville, Del., now of Duncannon, Pa., from the text: "We will not forsake the house of our God." Neh. 10-39.

The church has received its name, in memory of the saintly Richard Whatecoat, Bishop of the Methodist Episcopal Church, from 1800 until his death in Dover, July 5, 1806.

The old church, was removed in 1872, to give place for the new one, and afterwards fitted up for a parsonage, whose estimated value is \$1,800. In 1887, the church was neatly painted and frescoed

There are now 138 full members on the roll and 70 probationers; and an Epworth League chapter of 100 members.

Twenty pastors have been appointed to this charge, since the organization

and Dorchester counties, in Maryland; and was united in marriage with Miss S. L. Dockens, in Baltimore, Nov. 28, 1888.

In St. Daniel's M. E. church, Chester, Pa., he was ordained deacon, March 31, 1889, by Bishop Thomas Bowman; and elder, in Zion, Wilmington, April 15, 1894, by Bishop C. H. Fowler. Mr. Blake has served as a member of the Delaware Conference of the M. E. Church, one year in Feberalsburg, and one in Preston; two years in Lewes, and three in New Castle.

MR. ZION AFRICAN M. E. CHURCH.

This church was organized in 1873, when a chapel was built on Kirkwood st. The following have served the

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church as pastors: William Davis, Richard Barnes, Leonard Petterson, Thomas Moore, Abram Buckley, Thomas Cuff, Charles H. Ferrier, and the present pastor. We have failed to obtain any other data.

#### THE SECOND M. E. CHURCH.

This church was organized by Dr. John A. B. Wilson while presiding elder of Dover District, May 14, 1891, with seventeen members and four probationers. E. H. Collins and Grant C. Tullar served as supplies until the spring of '92, when G. W. Bounds was appointed pastor. September 12th of this year the society was incorporated under the title,

#### ARMORY M. E. CHURCH.

After a pastorate of one year Mr. Bounds was succeeded by J. H. Geoghegan and T. E. Bell, each serving one year; and in '95 Charles Irwin Stengle was appointed pastor. He will report to conference, 129 members and 89 probationers; 75 of the latter having been received since he came.

The trustees are J. W. Carter, J. W. Hopkins, J. F. Pearson, J. H. Peterson, U. B. Ennis, T. C. Doherty, Z. L. Butler, Frank Pyle and W. N. Kinsley; the stewards, J. W. Hopkins, N. F. Willis, Edward Lewis, T. C. Doherty, Mrs. Carrie P. Golt, Mrs. Maggie Moore, J. A. Graham, John Miller, Green Johnson, Thomas Cummins, N. H. Dennis, C. W. Johnson, and James T. Carrow.

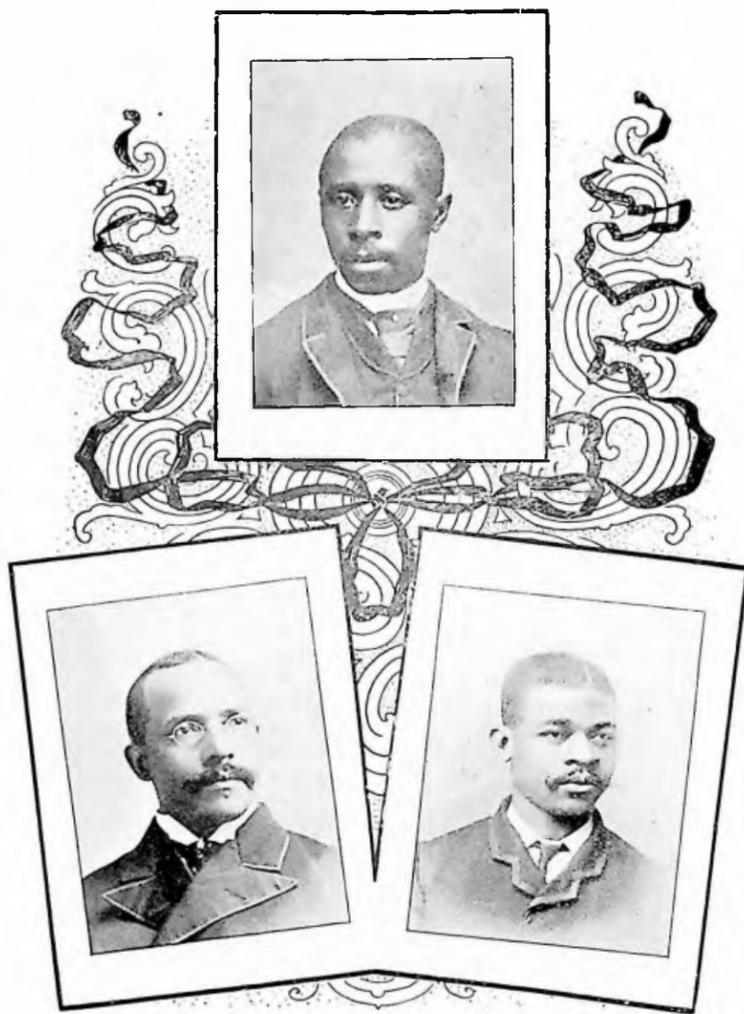
The present pastor, son of Rev. Adam Stengle now pastor of Ebenezer M. E. Church, Smyrna, Del., was born in Savageville, Accomac county, Va., Dec. 5th, 1869. His mother, who was Elizabeth P. Mason, daughter of George W. and Nancy Mason, of the same county, died when Charles was in his eleventh year. He was converted in his youth, and took an active part in church work, especially in connection with the Epworth League, which he served as vice president, District organizer and delegate to the convention of the Sixth General Conference District. While his father was pastor in Wilmington, Charles attended the public schools of that city, and in June 1890, was graduated with honor from Goldey Commercial College. In the fall of this year, he returned to his native county, and for two years edited and published a paper called the *Accomac Weekly Review*.

April 13, 1892, he was married to Miss Willie G. Roberts, a school teacher in Accomac, and a member of the Baptist church; but soon after her marriage she united with the Methodist Episcopal Church. In the fall of this year he received exhorter's license; and later, license to preach from the

same quarterly conference that had licensed his father twenty-five years before.

In April, 1893, he was appointed as supply for Fruitland circuit by Presiding Elder W. F. Corkran. At the end of two years, he reported 250 conversions, and the erection of a new chapel. Last year he was received on trial in the Wilmington Conference, and as stated, was appointed to Armory, Dover, where he has had a prosperous year, and has been invited to return.

nished with the latest style of church pews. The interior is finished in oak with a buff stipple wall, and has a seating capacity of over two hundred and fifty. The cost of the building and lot was \$5,000. The present pastor, T. Plummer Revelle, A. B., was born in Somerset county, Md., and entering Western Maryland College in 1890, was graduated therefrom in June '93. He preached in Frederick county, same state, from July '93 until April '95, when he was appointed to Dover.



REV. J. H. BLAKE,  
Pastor Whitecoat M. E. Church.

REV. J. T. PENTLY,  
Pastor Calvary Baptist Church.

REV. PARIS DECKER,  
Pastor Mt Zion A. M. E. Church.

#### METHODIST PROTESTANT CHURCH.

The society, out of which this church has been formed was organized in the year 1891 by Rev. B. F. Jester then of Wilmington and worshiped at first in a rented hall; afterwards in the old school-house. It was served by supplies from the Maryland Annual Conference until April '93, when their first regularly ordained minister, Rev. L. F. Warner, was appointed to serve the charge; and the following summer the congregation built the present church edifice. It is of brick, with modern stained-glass windows; has a slate roof, and is fur-

The work so well begun by Mr. Jester and his helpers, and so successfully carried on by Mr. Warner, has continued to grow under Mr. Revelle's pastorate. During the past year the congregation has largely increased; the membership has doubled itself; and the Sunday school has multiplied several fold.

The church is in sympathy with all other churches; and because of its principles has the sympathy of its sister churches and of the town. There are now 100 communicants, and 130 in the Sunday school. Mr. D. D. Boggs is superintendent.

#### Schools in Dover.

The public schools are of a high order, and have been under the care of Mr. James E. Carroll, principal, the last fifteen years. The present school board is as follows: George M. Jones, president; J. W. Cassons, treasurer; R. O. P. Wilson, secretary; Wm. Fisher, J. D. Boggs, and S. B. Hancock. Dr. W. L. S. Murray, Rev. J. P. Turner and Dr. P. S. Downs are the committee on education.

The handsome two-story brick building at the corner of New and Queen sts., surmounted by a cupola with a bell in it, was erected in 1882. It will accommodate four hundred pupils, and cost \$16,000.

#### WILMINGTON CONFERENCE ACADEMY.

This flourishing institution had its origin in the action of the Conference at its second session held in Port Deposit, Md., March 16-21, 1870. Two years later Dover was selected as the site, and seventeen ministerial trustees and as many lay trustees were elected, who organized with ex-Governor Dr. Gove Saulsbury as president; C. H. B. Day, secretary; and John W. Cullen, treasurer; Rev. John B. Quigg being appointed financial agent.

Through the efficient activity and financial skill of the agent a joint stock subscription of \$50,000 was secured; and in September, 1873, the school was opened in a rented building near the corner of Division street and Governor's Avenue and forty-four pupils were enrolled during the year. Rev. James M. Williams, an alumnus of Dickinson College, having been elected principal.

September 7, '74, the new building was occupied with about forty boarders and thirty-five day pupils; ten of the latter being young ladies. The next year Prof. R. H. Skinner was elected vice-principal and the year's enrollment was eighty-nine.

March 19, '76, the building was burned, leaving only the walls standing.

The building was restored and the school opened in it in September, '78. At the end of this year Principal Williams resigned and Prof. Skinner was elected in his place. His term of six years was most successful; the first year's enrollment being 113, with an increase in successive years.

In '81 Dr. Saulsbury died and was succeeded by his brother, Eli, United States Senator from Delaware. Two years after Charles M. Wharton, Esq., trustee and agent, left a bequest of \$2,000 to the Academy, conditioned upon a reduction of its debt to \$10,000 within two years. The necessary \$8,500 were raised in time to secure the legacy.

In 1884 Prof. Skinner resigned, and W. L. Gooding, who had been a

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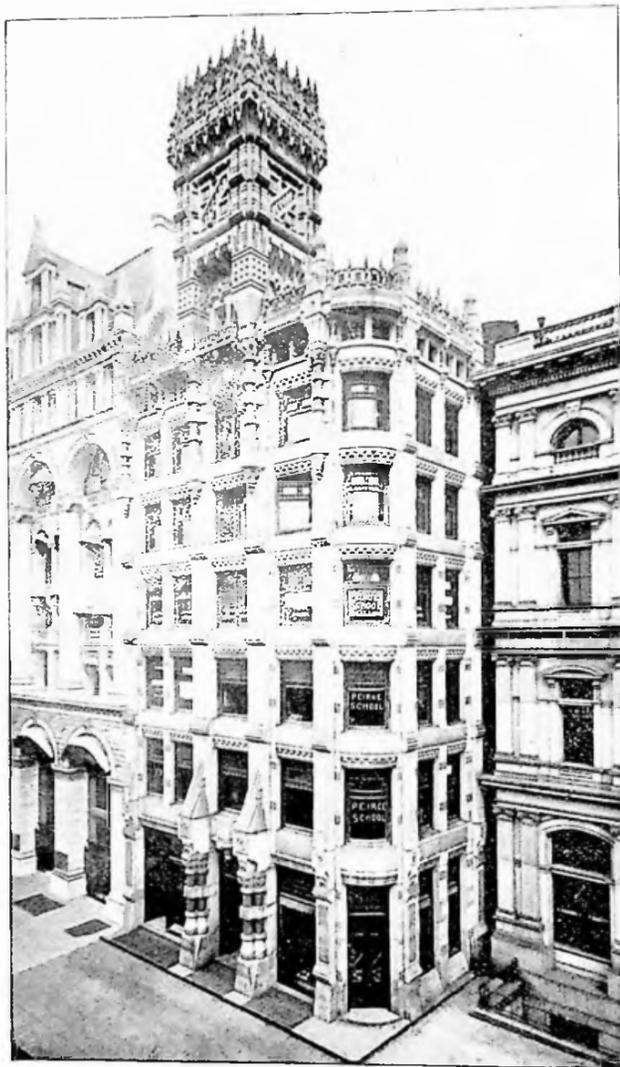
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REV. E. E. WHITE.  
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REV. A. D. DAVIS.  
REV. GEORGE W. BURKE.  
REV. J. G. FOSNOCHT.  
REV. JAMES CONNOR.

REV. J. O. SYMPERD.  
REV. JAMES CARROLL.  
REV. C. W. PRETTYMAN.  
REV. P. H. RAWLINS.

member of the faculty, and vice-principal, was elected as his successor; and Prof. C. S. Conwell, associate principal. The twelve years of Prof. Gooding's administration have been eminently successful.

In '90-'91 a much-needed extension of the main building on the south was completed as a Ladies' Hall, and was occupied at the opening of the fall term.

Of the 192 graduates of the Academy, eight have adopted the medical, and nineteen the legal profession; seventeen are ministers of the gospel; twenty-three are teachers; four are engaged in journalism; two, in agriculture; and one each in civil engineering, mining engineering, postal service and U. S. navy. Forty are in colleges and professional schools, and twenty-five young ladies have entered the married state. Of the remaining nineteen, six have died and most of the thirteen are young ladies at home with their parents. Thirty of the probationers and members of the Conference have received their training, in whole or in part, in this institution; and children of forty members of the Conference have been pupils here.

Principal Gooding calls attention to the rising percentage of graduates who enter college, and to the enrollment for the current year—the largest in ten years. He also names two imperative needs. First, the entire liquidation of the debt; second, a generous endowment.

As the year 1898 will be the twenty-fifth anniversary of the founding of the Academy, the principal suggests the propriety of making that year epochal in the history of the school by paying off the entire indebtedness.

#### The Press.

Journalism had its origin in Dover with the *Federal Ark* which was first published in 1802, but existed only a year or two, and for over a half-century was succeeded at brief intervals by a number of short-lived journals.

The three weekly papers which so ably represent this profession in Dover at present are: *The Delawarean*, *The Index*, and *The State Sentinel*.

May 1, 1859, *The Delawarean* was established by a stock company, with James Kirk as editor; and continued under this management until March 4, 1876, when Hon. Eli Saulsbury became proprietor, with Charles E. Fenn as manager. Jan. 1, 1884, John F. and John P. Saulsbury succeeded to the ownership. The latter retiring three years after, John F. Saulsbury assumed entire control. In 1894 the present editor and proprietor, William Saulsbury, under whose efficient administration the *Delawarean* was enlarg-

ed last fall from a folio to an eight-page paper, first graced its tripod. It is recognized as the State organ of the Democratic party and has always been ably edited.

*The State Sentinel* was established May 15, 1874, by Henry W. Cannon, who was its editor for a term of fifteen or more years and was succeeded in that relation by P. Burnet and E. B. Louderbough, the latter continuing until January of the present year, when George W. Roberts, at that time telegraphic editor of the *Morning News*, this city, became editor. The *Sentinel* is a representative Republican newspaper, neat and attractive in appearance, and fills an important place in the journalism of the State.

*The Index*, a bright and enterpris-

ing Democratic newspaper, was started under the editorship of H. C. Carpenter, with F. M. Dunn as manager, July 21, 1887. Under T. F. Dunn, its present manager, *The Index* has been enlarged to a nine column folio. It is a spicy paper, well edited and printed, and alive to local interests.

#### Wesley's Present Pastor.

At the close of a successful term of five years as presiding elder of Wilmington District, Dr. W. L. S. Murray, was appointed to Wesley, Dover, by Bishop E. G. Andrews, at the close of the memorable session of 1892, as the successor of Rev. Thomas E. Terry, who had just concluded a full term of five years in that charge.

Dr. Murray's career has been an exceptionally brilliant one. After three years in itinerant work ('71-'74), he was granted a location, in order that he might pursue a course of study in the Conference Academy, and was graduated from that institution in 1875, in its first class.

Re-entering the conference in 1876, he was appointed to Cambridge; and after two years to North East. Here he also served two years, when he was removed to Middletown and completed a full term of three years. The next three years he was pastor of Asbury, Wilmington; and after one year at St. Paul's he was appointed presiding elder of Wilmington District by Bishop Warren.

A very flattering invitation from the

Lecates, a devout and earnest and consecrated servant of the Lord, was called from labor to reward, in the midst of large success and a gracious revival of religion in his charge. Though the summons came suddenly, he was ready to respond with gladness. The end came when he was but a little past his forty-first natal anniversary; yet, "That life is long, that answers life's great end."

The likenesses of these dear brethren, presented in this number of our paper, will vividly recall their familiar countenances; and while we can but "sorrow most of all, that we shall see their faces no more," the comforting word comes to us; "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God



LADIES' PARLOR, CONFERENCE ACADEMY, DOVER, DEL.

bring with him; \* \* \* and so shall we ever be with the Lord," and also in blissful companionship and with those who share "like precious faith."

To each of us who survives comes the admonitory lesson: "Work while the day lasts;" and, "be ye ready also; for in such an hour as ye think not, the Son of man cometh."

#### Brotherly Words.

Bishop Isaac W. Joyce presided over the New Jersey Conference, that met in Bridgeton last Wednesday, the 11th inst. In his address to the Conference, he is reported by the *Philadelphia Ledger* to have spoken as follows:

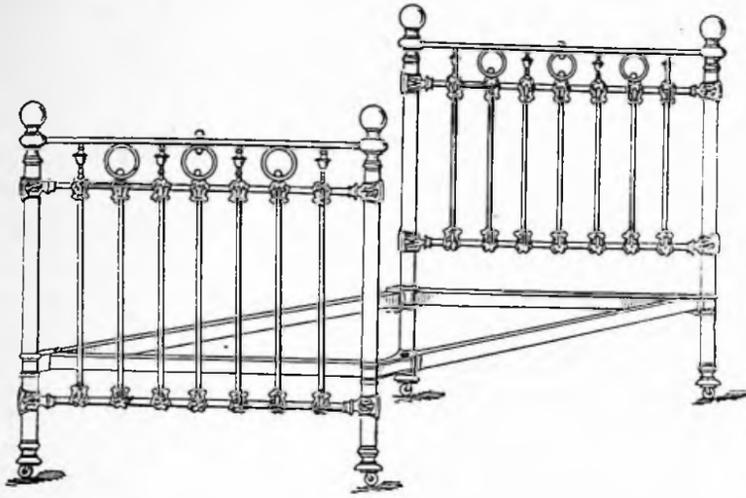
"I want the ministers to come and see me; for I believe the pastors ought

#### Rev. John D. Lecates.

(In making up our forms, this sketch was inadvertently omitted from the first page.)

One month later, Brother John D.

## Furniture, Carpets and Draperies



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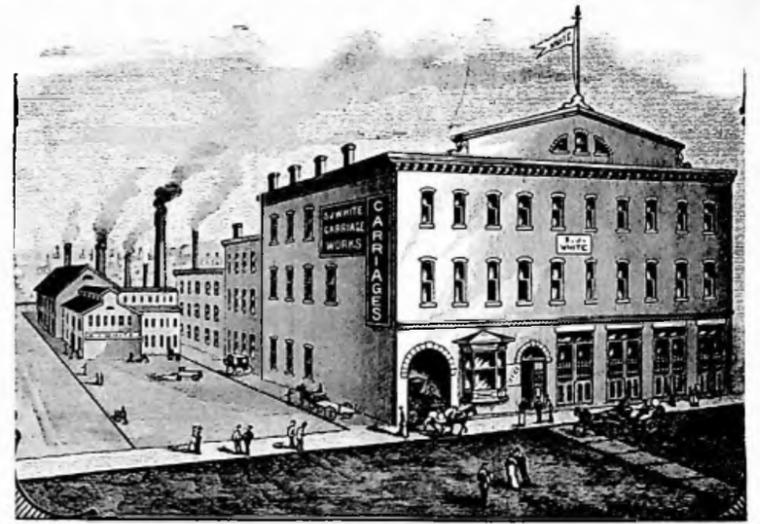
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FALL TERM BEGINS SEPT. 10.

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PRESIDENT

to talk with the bishop with the utmost confidence. You may have the appointments all fixed up. I don't know that, of course, but it sometimes occurs. I believe in the presiding eldership; but I know what they have to contend with, and I believe I would rather be a bishop than a presiding elder. Perhaps you will agree with me.

"It is a very delicate and a very sacred thing, to handle men and their families. Sometimes a presiding elder is blamed for a minister not getting a certain appointment; and it has sometimes been said by some that the elder was prejudiced, and used his influence against a minister receiving a good appointment. Now, this kind of talk I do not believe in; and if I was convinced that it was so, and such a thing occurred where I was a bishop, that presiding elder would not be a presiding-elder any longer. The mission of a bishop is to help his brethren; and I believe it is our mission to help each other. I want the ministers to come to me and say just what they please and I will never tell what they say. Tell me of your burdens, tell me what is troubling your hearts, and you will always find me ready to listen to you. I want the presiding Elders to tell me of the ministers and I want the ministers to tell me about the presiding elders, for I want to know all about you.

"I also want the laymen to come and see me; and I will then try to learn how many of them attend class meetings, have family prayer, and how many times they attend church on Sunday. I want to say right here that I have no respect for a layman who wants to boss everything, and yet has no religion. The layman ought to be as good as his pastor, and attend church and class meeting. I used to hold class meetings with laymen when they came to visit me in the interest of securing some certain minister, and I tell you it was a good thing. On one occasion fifteen laymen visited me to secure the appointment of a certain minister, and before I got through with them I learned that only three out of the fifteen had family prayers, and I told them that they were a pretty set to come to me to get a pastor. After we had prayer they told me to send them any one I wanted to." The Bishop's remarks elicited spirited applause and many hearty "amens."

#### "The Common People,"

As Abraham Lincoln called them, do not care to argue about their ailments. What they want is a medicine that will cure them. The simple, honest statement, "I know that Hood's Sarsaparilla cured me," is the best argument in favor of this medicine, and this is what many thousands voluntarily say.

Hood's Pills are the best after-dinner pills, assist digestion, cure headache. 25c.

## Epworthian.

TOPIC FOR SUNDAY, March 22, 1896.

### THE TEMPTATION TO PRESUMPTION.

Matt. 4: 5-7; 10: 16; Mark 14: 29-31.

A scientist was deputized by the government to examine the scene of a fatal mine explosion. Accompanied by the underviewer of the colliery, they were inspecting the edges of the goaf, when it was noticed that the

being blown into the air." Upon hearing this the most noticeable figure was the instantaneous retreat of this judicious inspector. Sensible! Yes, he was cautious, and it is this caution that is to be recommended to all young Christians. Presumption is folly and peril combined.

#### APPLES OF SODOM.

The suggestion for Christ to cast himself from the pinnacle of the Temple had the appearance of trust, when in reality it was presumption. In his

foolish position for the sake of asking God to work a miraculous deliverance.

Do not take a fanatical excitement for a spiritual awakening.

Let us not mistake the pomp of ritualistic service for the true worship in the Spirit.

Consider carefully all prayer tests, especially when they claim more than is promised in God's Word.—*Zion's Herald*.

#### A HINT TO LEAGUERS.

An exchange says:—For four years the Prayer-meeting Committee of the Delano (Pa.) Christian Endeavor society has kept a record of the participation of each member in the weekly prayer-meeting. It sends out regular reports to the Endeavorers that have been found a great stimulus in stirring them up to a more intelligent part in the society prayer-meeting. Following is a copy of the last circular letter:

DEAR ENDEAVORER:—During the past nine months, ending with September 30, 1895, the Delano Young People's Society of Christian Endeavor has held thirty-two prayer meetings and nine consecration meetings. The following is your record for this time, as kept by the Prayer meeting Committee:

- |  |   |
|--|---|
| 1. Led the meeting . . . . .                           | — |
| 2. Offered prayer . . . . .                            | — |
| 3. Spoke or gave testimony . . . . .                   | — |
| 4. Read verse from Bible . . . . .                     | — |
| 5. Read, not from Bible . . . . .                      | — |
| 6. Communicated when absent . . . . .                  | — |
| 7. Took some other part than mentioned above . . . . . | — |
| Total . . . . .  | — |

Responded at consecration meetings —

Every active member has made a covenant with God, and let us not disregard the fourth promise of that pledge; viz., to take part in every meeting.

#### THREE PERSONAL QUESTIONS.

1. Have I kept the pledge?
2. Am I learning to do the things indicated by figures 1, 2, and 3 in the above?
3. Do I always pray and prepare beforehand for a helpful meeting?

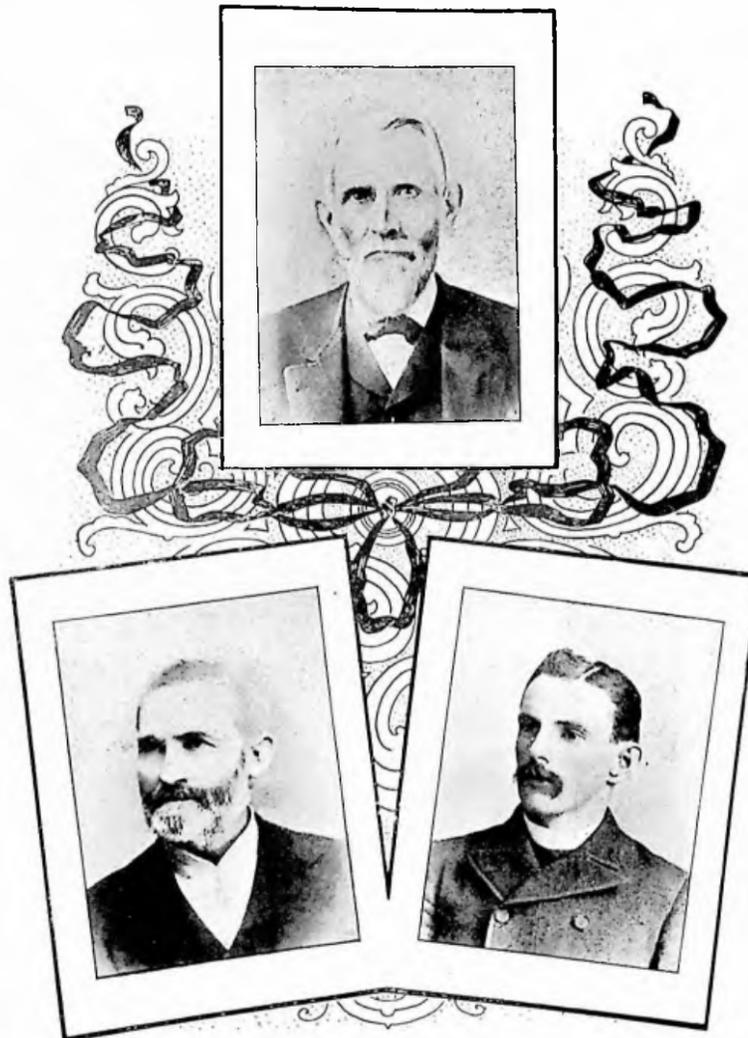
Yours in Christian fellowship,  
THE PRAYER-MEETING COMMITTEE.

#### FOR TIMID MEMBERS.

A League president gives the following excellent suggestion relating to the encouragement of timid members: Last night at League I distributed slips of paper with the message, "Will you lead in prayer to-night? Just a few sentences. Remember, He giveth power to the faint." To make these more personal I addressed each one—of course, only going to the members to whom common sense directed. Voice after voice of timid ones was heard in prayer, and I am sure that God blessed these little messages.

#### WORTHY OF EMULATION.

In the Epworth league devotional meeting at Bennington last Sunday evening, the pastor called the attention of the young people to the fact that the front seat was occupied by five members of the official board, four trustees and the Sunday school superintendent. That is a good way to avoid the much-talked of division between the young and old in the church.—*Michigan Christian Advocate*.



REV. JAMES HUBBARD.  
Died April 4, 1895.

REV. JAMES E. BRYAN.  
Died Oct. 17, 1895.

REV. JOHN D. LECATES.  
Died Nov. 4, 1895.

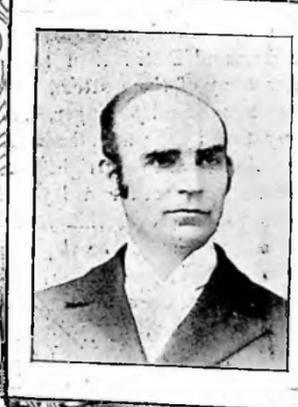
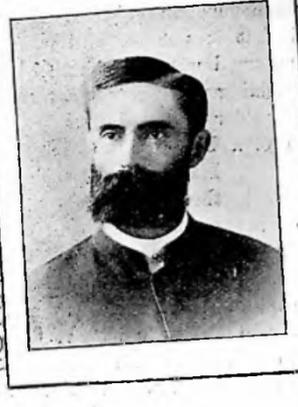
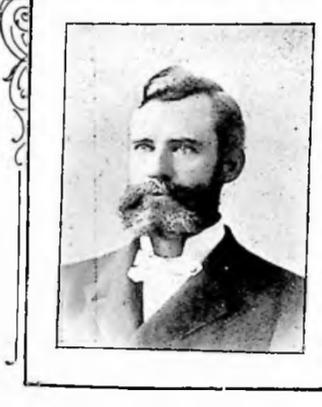
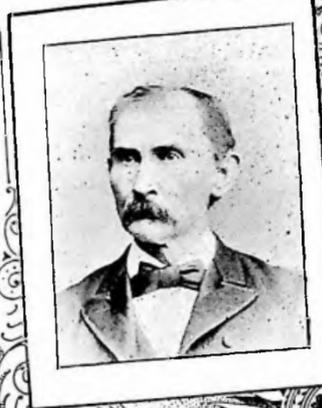
davies were afire. "I suppose," observed the inspector, "that there is a good deal of firedamp hereabouts." "Thousands and thousands of cubic feet all through the goaf," replied the underviewer with great composure. "Why," exclaimed the official, "do you mean to say that there is nothing but that shred of wire gauze between us and eternity?" "Nothing at all," was the cool reply. "There is nothing here where we stand but that gauze wire to keep the whole mine from

temptation Christ was urged to escape from the bodily conditions of his humanity and exercise the divinity which was his. To have yielded would have been fatal to the purpose of his incarnation.

Christ held his miraculous power in trust for the good of others and not for selfish uses.

Satan is a most diligent student of Scripture, and skillful is he to interpret it to his own advantage.

It is unwise to place oneself in a



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VICE PRESIDENT AND ACTUARY.

JOSEPH ASHBROOK,  
MANAGER OF INSURANCE DEPARTMENT.

## Temperance.

Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*  
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

### The Sin of Intemperance.

We should emphasize the sin of intemperance more than we do. Without saying less of the evil, we should say more of the guilt. As an evil it is so overshadowing, is so terrible in all its bearings, is so destructive of all that is good in society, that the philanthropist and the statesman, the Christian and the citizen, may well bend all their energies to overcome and eradicate it. It has so fortified itself in custom and law, has so entrenched itself in the passions of men, that no more difficult problem than its destruction presents itself to us. But as a sin it is even more terrible, and calls for the deepest compassion for those bound by it and for their unhappy victims, and the most earnest effort for their salvation.

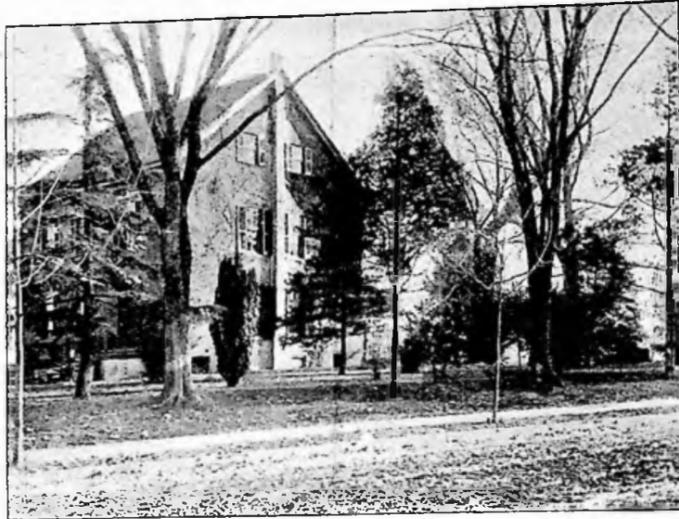
There is much said of heredity in intemperance, and of the diseased condition of the brain and whole system. And much is truly said, but unhappily the effect is often to turn the mind away from the personal guilt. The drunkard himself feels that he is the victim of circumstances; that he lives in conditions which he did not directly bring about, and which he cannot control, and, therefore, while suffering, he fails to see himself as he appears in the sight of God, as one to be cast out forever if he continues in his sinful course. We do inherit conditions and tendencies from our parents. The features of the parents appear in the children; the peculiar cast of mind appears, often greatly exaggerated. The child of a drunken father lives under unfavorable conditions, and this must be taken into account in dealing with him. But this is true of other things as well as of intemperance, and yet we see that in them heredity can be largely overcome. The law of heredity applies to the daughters as well as to the sons, but it is the sons who become the drunkards. And with all the cases which appear to establish this law we have examples on every hand of the children of drunken fathers growing up to temperance and every virtue. The home life, the associations and society of the years following childhood are potent factors.

There is derangement of the nervous system and disease of the whole body, partly inherited, it may be, and partly developed, but withal there is the free act of the person, in which he follows his evil way because he chooses to do

so, and loves to do it. All this may be said of the whole life of sin in men. We are by nature the children of wrath, dead in trespasses and sins, walking according to the course of this world because we love to have it so. But the grace of God is revealed as able to save. That grace attacks all evil as sin, and overcomes it by the

others from being drawn into the same death-going multitude.

God has barred his kingdom against the drunkard. Nor thieves nor drunkards shall inherit the kingdom of God. Drunkenness is one of the fruits of the earthly and sensual nature, and cannot find a place where only the Spirit dwells. There is pardon for the peni-



OLD COWGILL HOUSE. Scene of the "Entailed Hat."

regeneration of the heart. No remedial agency is disregarded, but over all is grace, for at the root of the evil is guilt.

This guilt should be preached until the conscience is awakened; until the conscience of the drunkard is awakened, until the conscience of everyone

tent drunkard; but so long as he continues in his intemperance, the woe of God rests upon him. It is a woe that begins to be poured out in this life and continues unchecked forever. Does God's denunciation of woe seem too terrible? What can be too terrible for a sin that not only transgresses the



RESIDENCE OF HON. GEO. V. MASSEY, DOVER, DEL.

whose feet are taking the first lessons in the way of death is awakened, until all the people are startled into life and activity by the fact that the very gates of hell are open nearby their feet, and that they also are guilty if they do not hasten to save those who are pressing into them, and build guards to save

law of God, as all sin does, but in its nature and in its working is revolting to God and destructive as few other sins are? In the Bible the murderer, the adulterer, and the drunkard are classed together, for they destroy the image of God in man. Intemperance is the fruitful seed of all sins. It so

blinds the mind, so debases all manhood, so inflames passion, so destroys the moral sense, so breaks down the power of the conscience and of the will, that there is not any sin or vice that does not follow as its legitimate product. Its touch is the hand of Satan, its breath is death. Can a woe be too terrible for a sin that is so destructive of all good, that so makes the soul the dwelling place of evil spirits?

Therefore, with all other effort against intemperance, this guilt of the intemperate person should be preached with all the power of deep conviction of divine truth. We should preach it to those who are already ensnared, that they may lay hold on mercy and be saved. We should preach it to those in danger, that they may be kept from the way of death. We should preach it with added woe for themselves, to those who tempt others to drink. And we should preach it to all that they may see their complicity, in social life and in legislation, with the destruction of the vast multitude in which old men and decrepit, strong men, and boys are walking hand in hand.—*United Presbyterian.*

### Marvelous Growth.

In July, 1773, a conference of Methodist preachers was held in Philadelphia, under the presidency of Thomas Rankin, as Mr. Wesley's "assistant," or deputy, the first of the kind ever convened in America. There were ten preachers present, all from England or Ireland within the preceding four years. At this session returns were first made of members in society. They were as follows: New York, 180; Philadelphia, 180; New Jersey, 200; Maryland, 500; Virginia 40; total 1,100. This was the area of Methodism in America, and these the number of members enrolled one hundred and twenty-three years ago.

H. K. Carroll, U. S. Census Agent, reports for the United States and territories, 2,240,354 communicants in the Methodist Episcopal Church alone;—our own Minutes for 1895, 2,454,645 lay members, including our missions, and 17,026 itinerant preachers. Adding to this membership, that of the sixteen other Methodist bodies in the United States and the 2,064 ministers and the 267,740 members of the Methodist Church of Canada, we have a grand total of 34,433 preachers and 5,392,376 lay members, as the present outgrowth of the Methodism planted on these shores in 1766 by a few Irish emigrants; prominent among whom were Barbara Heck, Philip Embury and Robert Strawbridge. How fitting the grateful exclamation: "What hath God wrought!"

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## The Sunday School.

LESSON FOR SUNDAY, March 22, 1896.  
FAITHFUL AND UNFAITHFUL SERVANTS.

Luke 12: 37-48.

[Adapted from Zion's Herald.]

REV. W. O. HOLWAY, U. S. N.

GOLDEN TEXT: *Be not drunk with wine wherein is excess; but be filled with the Spirit.*—Eph. 5: 18.

37. *Blessed are those servants*—they are truly happy, commendable servants *Whom the lord . . . shall find watching*—with girded loins, trimmed lamps, and not merely wakeful, but eagerly expectant. The preceding verse shows that the "lord" was returning from "the wedding." Possibly this is the "parable germ" of the Wise and Foolish Virgins (Matt. 25). *He shall gird himself.*—"When the master returns, he is so impressed with their whole-hearted service that he refuses to treat them as servants and makes them sit down to the foot prepared for himself" (Lindsay). Says Alford: "See Rev. 3: 20, 21, where the same similitude is presented, and the promise carried on further—to the sharing of His throne. The Lord Himself, in that great day of His glory—the marriage supper of the Lamb—will invert the order of human requirements (see chap. 17: 8), and in the fullness of His grace and love will serve His brethren—the Redeemer His redeemed, the Shepherd His flock." *Come forth* (R. V., omits "forth").—The disciples may have remembered these words when their Master washed their feet at the last Supper.

38. *Come in the second watch.* etc.—when the night is far advanced, and signs of his coming fail, and the temptation to slumber grows strong. "The proper Jewish reckoning recognized only three watches. . . the first or beginning of watches from sunset to 10 p. m. (Lam. 2: 19); the middle watch, from 10 p. m. to 2 a. m., (Judg. 7: 19); the morning watch, from 2 a. m. to sunrise (Exod. 74: 24; 1 Sam. 10: 11). After the Roman supremacy the number was increased to four, sometimes called the 'first,' 'second,' 'third' and 'fourth' watch; sometimes by the term 'even,' closing at 9 p. m.; 'midnight,' at 12; 'cock-crowing,' at 3 a. m.; and 'morning,' at 6 a. m." (Maclear).

39. *And this know*—R. V., "but know this." *If the goodman of the house*—R. V., "if the master of the house." *Known what hour the thief would come.*—So our Lord's coming will be "as a thief in the night," unexpected. See Rev. 3: 3; 16: 5. *No have suffered* (R. V., "not have left") *his house to be broken through*—an easy thing to do, the walls being made of clay.

"We are to put on the whole armor of God; and, since we know neither when nor where the adversary may assault us, we are never to put it off. Live and die in harness, using such precautions as some say Cromwell did against the assassin's dagger—his dress concealed a shirt of mail. In the council chamber, at the banquet, in court, as in camp, he wore it always. Let the good man go to his workshop, counting-room, market, the place of business, and scenes of enjoyment, as the peasant of the East to his plow, when fiery Bedouins scour the land, and bullets whistling from the bush may suddenly call him to drop the ox-goad and fly to arms. The sun glances on other iron than the plowshare, a

sword hangs at his thigh, and a gun is slung at his back" (Guthrie).

40. *Be ye therefore ready also* (R. V., "be ye also ready").—"Whole-hearted service is continuous service. The Christian should be always so disentangled from the world that he can always go when God calls him; and yet so engaged with work for the Master that he can be always busy till the time comes" (Lindsay).

41, 42. *Peter said.*—He was anxious to know whether these injunctions to watchfulness and the rewards that would result to the vigilant were applicable to the few or the many, to the disciples only or to the circle of outside people as well. *Who then is?*—An abrupt question, but conveying the idea, "May every one be such?" *That* (R. V., "the") *faithful and wise steward*—This servant, or steward, is careful and

"divide" the word of truth; to distribute to each individual appropriate and timely spiritual nourishment; and, to that end, to be watchful and prudent. See Acts 20: 28; John 21: 15-17.

43. *Blessed is that servant*—"blessed" with the joy which faithfulness always carries with it; "blessed," too, for the recognition and reward which await him. *His lord when he cometh,* etc.—that is, unexpectedly, and finds his servant equally as faithful and prudent in his absence as in his presence.

"Mr. Wesley was once asked by a lady: 'Suppose that you knew you were to die at 12 o'clock tomorrow night, how would you spend the intervening time?' 'How, madam?' he replied: 'Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning. After that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at 10 o'clock, commend myself to my Heavenly Father, lie down to rest and wake up in glory.'"

44. *Will make him ruler* (R. V., "set him") *over all that he hath.*—He shall be promoted and advanced, and only such as he. The reward for usefulness is increased capacity for usefulness; for fidelity, a larger and wider inheritance over which to be faithful.

"Each faithful servant shall be over all his Master's goods. That promotion shall not be like earthly promotion wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which the more each has, the more there is for all" (Alford).

45. *If that servant say in his heart*—shall reflect within himself; shall cherish unbelief as to his lord's coming just as "the fool" cherishes atheism—saying "within his heart, There is no God." *My Lord delayeth his coming.*—There are no signs of his return; I can relax in my fidelity and watchfulness; plenty of opportunity for a brief season of license. So the youth says within his heart, Plenty of time for me; I am young; I must "sow my wild oats" with the rest; my Lord "delayeth his coming;" there will be opportunity further on to repent and reform. Because judgment is not immediate and crushing, "is not executed speedily, therefore the hearts of the sons of men are fully set to do evil." *Shall begin to beat the men servants,* etc.—to lord it over God's heritage (1 Pet. 5: 3); behaving despotically and proudly towards his fellow-servants because they will not become partakers of his evil deeds; abusing rather than nourishing them. *To eat and drink and be drunken*—to be a companion of drunkards (Matthew says "with the drunken") and a drunkard himself.

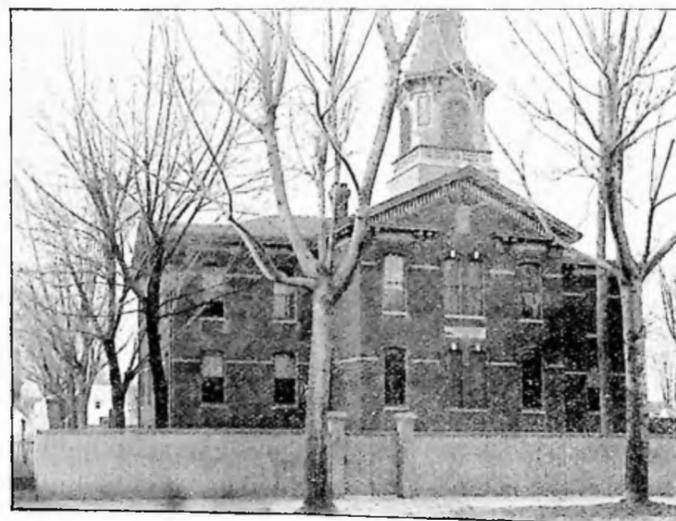
"This warning includes not merely open dissipation and revelry, but whatever leads to it, or in any sense sanctions it. No 'servant' of our Lord will permit himself to encourage by his presence even, if he can possibly avoid it, those entertainments where intoxicants form a part of the proffered hospitality. He will guard against all laxity in this direction, by a most determined stand and the most positive utterances. In the present day, with the facts arrayed and the lines so clearly drawn, there is no room for compromise. Every 'servant' will feel called upon to be a temperance evangelist; will lift his voice in



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watchful for his master's interests and prudent in the administration of his affairs *Whom his lord shall make ruler over* (R. V., "shall set over") *his household.*—In Mark's account (13: 34) a number of servants are left by their master to perform appointed tasks, here only one is mentioned. Ministers are undoubtedly referred to primarily, they being "stewards of the mysteries of



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judgment,' they said, 'and it is not fitting that we should be here.' But Colonel Davenport, one of the members, said: 'I do not know whether this is the day of judgment or not. But if it be the day of judgment it cannot overtake us at a better place than at the post of duty. Let us light the candles and go on with the business of the House.' And then he made his speech on a bill pertaining to fish nets in Long Island Sound" (Hurlbut).

God," and appointed to watch over the household of faith (1 Cor. 4: 1, 2; 12: 28; 1 Thess. 5: 12, 13); but the lesson applies also to every professed believer. All, however humble, are set over some part of the Lord's work, and He notes as carefully him who is faithful over that which is least as him who is faithful over much. *To give them their portion of meat* (R. V., "food"), etc.—Not so much to rule as to feed the flock, are they thus exalted; to rightly

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warning of the danger and death which threaten those who take the first step in this perilous path; and will use his influence, legally and morally, to banish from the community the manufacture and sale of intoxicating drinks (W. O. H.)

46. *Lord . . . come in a day when he looketh not* (R. V., "expecteth not").—Christ is, of course, intended. "Doubt of His coming does not hinder it" (Schaff.) *Shall cut him asunder*.—The figure is borrowed from the Old Testament—a mode of punishment among the Israelites (1 Sam. 15: 33; 2 Sam. 12: 31); "it refers to a sudden and annihilating destruction" (Lange); to "the sundering of soul and body" (Scott); "a fearful separation of the conscience and the conduct, so that the condemning power of the former is a constant scourge against the continued evil of the latter. This will be a terrible element of future retribution" (Schaff.) *Appoint him his portion* (R. V., "unfaithful").—Matthew says, "with the hypocrites;" and adds, "there shall be weeping and gnashing of teeth."

47, 48. *That servant which knew . . . and prepared not himself* (R. V., "made not ready") . . . *many stripes*.—"A solemn warning to all who sin with their eyes open, and perhaps a secret warning to Judas. Jesus always implies that man's knowledge is the measure of his responsibilities, and that tenderness will be shown to the ignorant (10: 12, 13). It is implied that there is no such thing as complete moral ignorance (Rom. 1: 20; 2: 14, 15).

#### The New Pastor.

The following timely hints from the *Watchword* should be read and remembered.

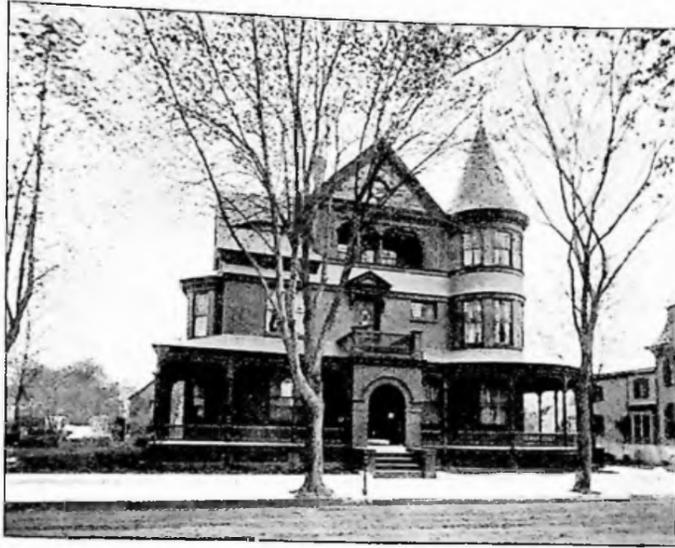
"Your new pastor comes to you to enter upon a relationship the most sacred in Christian work. He is to be your pastor, one who, as your shepherd, is to lead you in green pastures. He is to have the care of your souls, and bring to you the riches of the Gospel of God. In this exalted work he needs your prayers and your eager feeding upon the Word. It will help him if you desire to be fed, and show a willingness to receive the truth. The shepherds expect to have some trouble with the feeble and the wayward ones. Our young people should not belong to those classes. When your shepherd goes forth into the green meadows of the Gospel and by the cool stream of God's grace, calling you as his flock, don't go browsing in the weeds of Sunday laziness and drinking the swill of the Sunday paper. You want to welcome your new pastor. Regular, attentive, obedient attendance at the service of the church will be the best welcome you can give him.

Your pastor is the superintendent of the workshop of the church. You are his workmen. The shop does not belong to the pastor. He is employed by the proprietor just as you are. Your interests are identical. Do not get the anarchistic idea that the superintendent stands in with the rich owner, and that both are allied in a heartless

effort to work you to death and rob you with collections three times on Sunday and a big subscription between times. Some church members act that way. Young Christians do not, or, at least, should not. The pastor is placed over your workshop to superintend its various departments and to direct all in the work, that all may work to-

most desirable place in the conference for him. Tell him you welcome him, and assure him that you will do all you can, and then do it.

The young people's society should collectively and individually welcome the pastor. Be warm hearted and cordial toward him. Be thoughtful too. Perhaps his wife needs help in



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gether for the accomplishment of definite results. Your new pastor should find you at work in your accustomed place and ready for further orders. If you have not been working, go at once to him and offer your services.

Welcome your pastor and his family. He is a stranger, perhaps, and is tired

fixing up the parsonage. Where are the young people who have promised to be helpful? They should make the pastor's home bright with their labor, their sunny faces, and cheery ways. Let the young men be ready for any help they can render. Go to the pastor and offer your services. By your united



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with moving, and maybe he did not want to come to your church at all. Perhaps he is not just the preacher you wanted. Did you ever stop to think that that particular relation may be mutual? But your pastor will hide his feelings and go to work, and so should you, and thus make it the

co-operation, dear young people, you can make the coming year one of the best in the soul-saving history of your church.

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#### HOLD MY HAND.

BY S. ARMSTRONG HOPKINS, M. D.

[Dr. Hopkins is the wife of Rev. George F. Hopkins, late missionary to India, now pastor of Madeley M. E. Church, Wilmington, Del.]

Lead me, O my Saviour, lead me  
Every moment, every day.  
Other business, other purpose,  
None have I, nor other way.

Just to follow Thee, my Master,  
This my only wish on earth.  
All things else I count as nothing;  
All things else of little worth.

Hold my hand—Oh! hold it firmly;  
Let it never slip away.  
Keep my feet through all the journey;  
May they never, never stray.

Hold my hand, O blessed Jesus,  
Let me feel Thee ever near;  
Then, whatever ills befall me,  
In Thy presence naught I'll fear.

Though the way be fraught with danger;  
Though my path a rugged steep:  
I shall fear not, for my Leader  
Doth not slumber, doth not sleep.

Hold my hand, O God, my Father,  
Through this wilderness of woe;  
If Thou journey not before me,  
Then I will not—dare not—go.

Dangers great and fierce await me;  
If Thou go not, then, I pray  
Send me not alone to perish  
In the dark and toilsome way.

Hold my hand, O God Almighty—  
Hold it closer, closer still.  
Manifest Thy presence to me,  
Thus Thy promise sure fulfill.

See! my heart is heavy laden,  
And my head bent low with care;  
Let me bring my burden to Thee,  
Who hast offered it to bear.

Thou hast said Thou carest for me!  
Here, I'll lay it at Thy feet:—  
Heavy load which I have carried  
Through the fierce and scorching heat.

It had grown so very heavy  
That I could not bear it more;  
And I fainted by the wayside  
From the heat, and weight, and sore:

For my feet were bruised and weary,  
From the roughness of the way;  
And the wounds received in conflict  
Festered deeper every day.

Thou wast with me then, my Saviour,  
Gently leading hour by hour;  
But I trusted not Thy promise,  
And I tested not Thy power.

Now, I bring Thee this great burden,  
And I lay it down for aye;  
Take instead Thy peace, and comfort;  
Joy, and rest, and heavenly ray.

Lead me on, O Holy Spirit,  
By Thy waters calm and still;  
Make me lie in Thy green pastures,  
With Thy love my spirit fill.

Oh! restore my soul, Almighty,  
Everlasting, Triune One—  
One in Three, the God Jehovah,  
Father, Holy Ghost, and Son.

Blessed be Thy Name forever!  
Glory, honor, praise to Thee—  
Father, Son, and Holy Spirit,  
Mighty Godhead, One in Three!

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*See 9/1*

### Breaking Ground for the American University.

The breaking of ground for the College of History occurred on March 9, 1896. It was a splendid day of bright sunshine and bracing air. About five hundred people assembled on the hill where the building is to be located. Many of these were from distant parts of the country, though more were from the City of Washington. Rev. Dr. Hamlin read the hymn written for the occasion by President Rankin of Howard University. Rev. Dr. Mackay-Smith led in the responsive reading of Psalm XIX., and Chaplain Milburn offered prayer.

Bishop John F. Hurst, Chancellor, presided and made the introductory address. He gave an account of the selection of the site and a brief history of it, as once owned by a relative of Joseph Addison of the Spectator, and as used by the Union Army during the Civil War. The breastworks of the first fort built north of the Potomac are yet standing. He then stated that the subscriptions, real estate, securities and money belonging to the University, amount to about \$1,000,000. Six denominations are represented in the gifts making up this amount, as also in the Board of Trustees. Contributions have come from all over the world. Distant mission fields have sent their gifts. The last notable gift is a bequest in the will of the late Hon. Hart A. Massey of Toronto, of \$50,000 toward a building to represent Canadian Methodism.

Bishop Hurst then introduced the Hon. W. S. Wilson, Postmaster General, as representing the government. Mr. Wilson delivered an interesting and eloquent address, referring to the probable future of the University, and what it will do for progress, man's elevation, freedom, and christianity. He said, "I have felt it a great honor to be invited by the Chancellor to be one of those who are to take part in this notable service. The American University passes today out of the era of prospectus into the era of active life. What this life is to be none of us can wisely forecast, yet we would not repress the enthusiasms that are kindled by such ceremony as this, or clip the wings of hope and of faith which are assumed in such a presence. As a rule, the great schools of the world have been extremely slow in their growth. Time and time alone can bring to the great institutions that stability of growth, that power of inspiration, and those traditions that come from its history and from the luster of the names by which that history has been illustrated. It is upon this career that the authorities of this school enter today—a great, noble and inspiring career—when we reflect that

it is to build here at the capital of the country an institution that shall be at once worthy of the ambitious name which it has assumed, and of that great and intelligent Church which today plants its standard at the federal capital."

President Whitman of Columbian University spoke of the need of such an institution to unify and complete the system of education in this country.

Bishop Hurst introduced Mr. Gurney of Toronto, a friend of Mr. Massey, who in a delightful way brought greeting and good will from Canada.

After a few words from Vice-Chancellor Beiler, the company proceeded to the spot where this Hall of History is to be erected, and a shovelful of earth was removed by Bishop Hurst, the speaker of the day, representatives of the Board of Trustees, the Epworth League, the Board of Trade, the Smithsonian, the Naval Observatory, quite a number of States, Colleges and Churches, and also by almost every individual present.

The Hall of History is to be 176 feet long, 70 feet wide, two and a half stories high, and will be of marble in Doric style. The work of building will proceed as rapidly as possible during the spring and summer.

SAMUEL L. BEILER.

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### A Cloudless Sunset.

L. E. BARRETT, D. D.

One of the most beautiful sights upon which the eyes can rest is a cloudless sunset. The King of Light and Power, after accomplishing his daily mission of warming the earth, painting the flowers, enameling the grain, and stimulating growth, sinks in silent grandeur behind the western hills. As he departs, he throws a halo of glory upon the mountain peaks, and a parting kiss to the fleecy clouds that in the distance look like aerial messengers, sent to wait upon the King to ascertain his parting wishes. At last his great blazing disk disappears from sight, leaving behind him a pathway radiant with glory.

On Sunday last, I had the pleasure of meeting with two aged saints, who are in the sunset of life,—Father and Mother Dayett. Adam Dayett is nearly 87 years old, and has been a member of the Methodist Episcopal Church about 70 years. His companion is three years younger, and has been a member of the church about 65 years. Father Dayett has recently passed through a severe spell of pneumonia, but is now convalescent, and able to move about the house. Mother Dayett looks about as young as she did when I first met her as her pastor, eighteen years ago. They were then, and are today, members of our church at Glasgow.

It was a privilege to meet with these saints, and to talk over the conflicts

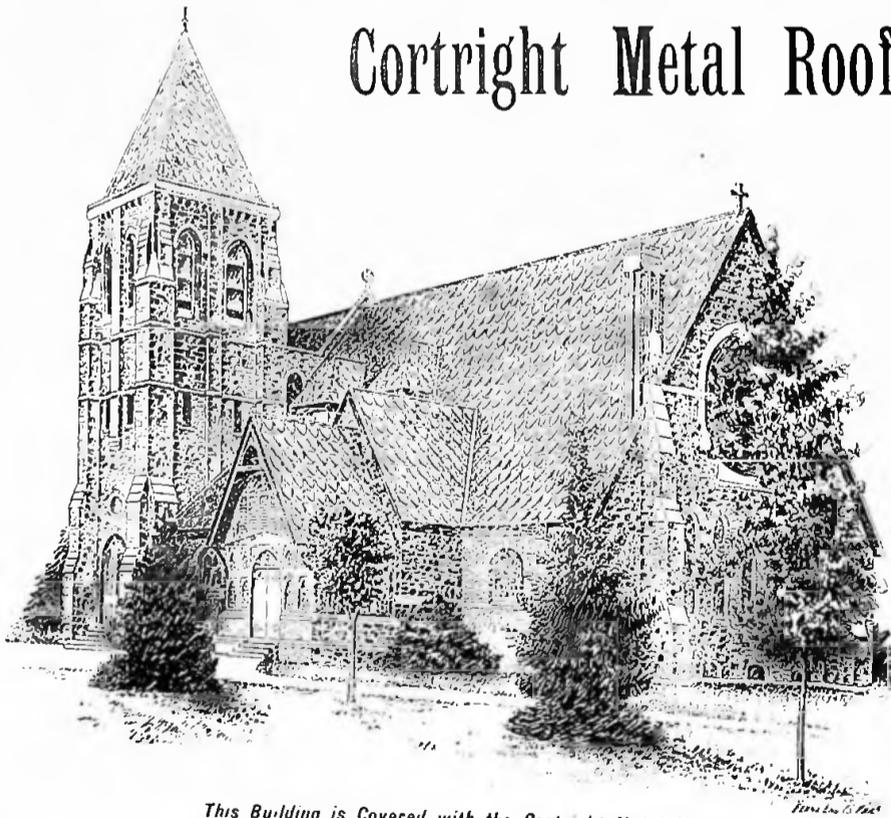
and victories of the past. They are at present with their son, Bro. Nathan Dayett, near Christiana, and thus surrounded with their children, grandchildren, and great-grandchildren, they are enjoying a cloudless sunset. Their faith is strong and hopes bright. They are happy in the prospect that when the "earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens." After a precious season of song and prayer, amid tears of joy and heartfelt "Amens," I bade them good-bye, the words of the poet running through my mind:

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love;  
And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

Wilmington, Del., March 17, 1896.

### Beware of Ointment for Catarrh that Contains Mercury,

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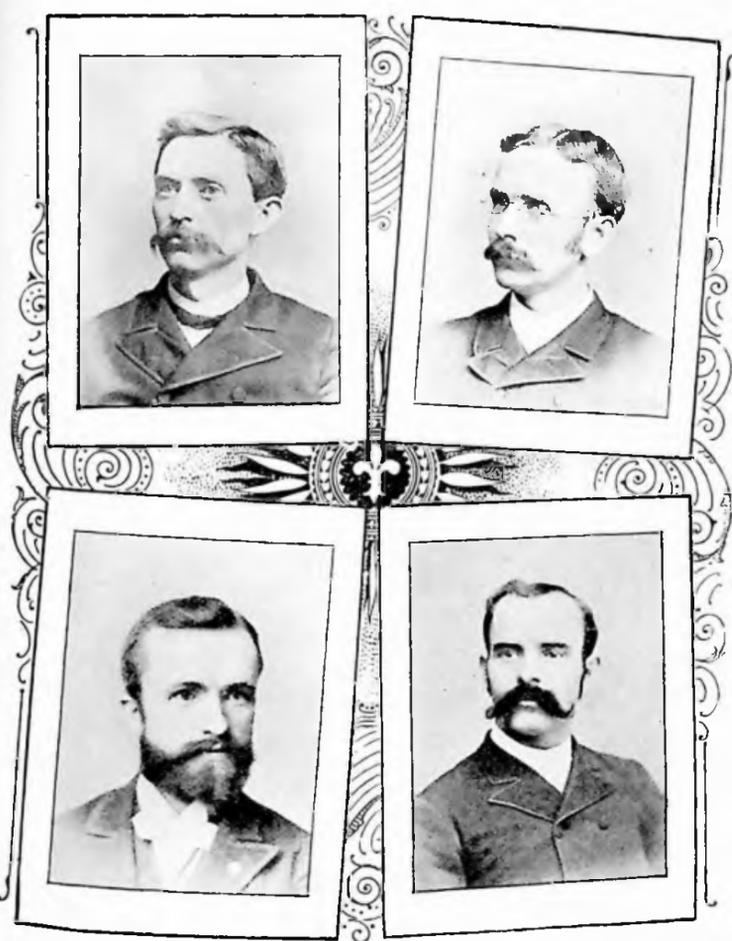
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*Handwritten note:*  
 Taken some 9/1



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➤ of the Day



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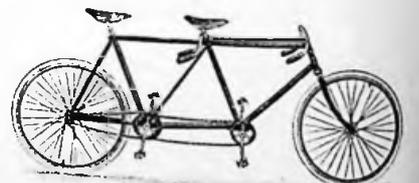
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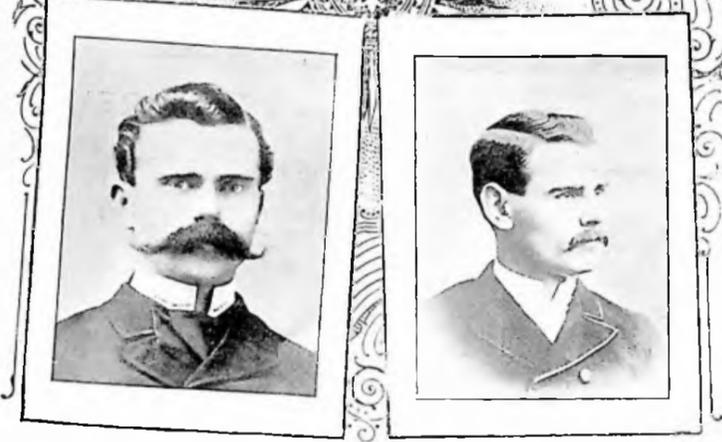
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*Chas. G.*

## Youth's Department.

### FORGIVENESS.

Have you heard  
The sweet word  
Forgive?

Can you spell  
That word well  
Forgive?

When you pray  
Don't you say  
Forgive?

Will you try  
To say, "I  
Forgive?"  
—Bishop J. H. Vincent.

### A TWILIGHT STORY.

"Auntie, will you tell a story?" said my little niece of three.  
As the early winter twilight fell around us silently.  
So I answered to the pleading "Once, when I was very small,  
With my papa and my mamma I went out to make a call;  
And a lady, pleased to see us, gave me quite a large bouquet,  
Which I carried homeward proudly, smiling all along the way.  
Soon I met two other children, clad in rags and sad of face,  
Who grew strangely, wildly joyous as I neared their standing place—  
"Twas so good to see the flowers—Give us one—oh, one!" they cried.  
But I passed them without speaking, left them with their wish denied;  
Yet the mem'ry of their asking haunted me by night and day—  
"Give us one!" I hear them saying, even in my mirthful play.  
Still I mourn, because in childhood I refused to give a flower,  
Did not make those others happy when I had it in my power."  
Suddenly I ceased my story. Tears were in my niece's eyes—  
Tears of tenderness and pity—while she planned a sweet surprise:  
"I will send a flower to-morrow to those little children dear."  
Could I tell her that their childhood had been gone these many years?  
—Mary J. Porter.

### The Boy Who Wouldn't.

BY HELEN C. BACON.

"I hope you quite understand, Michael," said Miss Perry, as the last boy but one filed down the stairway, "that it is *you* who are keeping yourself behind the others tonight. I do not ask a boy to tell me he is sorry when he is not; but I *can't* let him go without answering me at all, for that's not gentlemanly."

She paused for a response; but the hard lines about the eyes before her only deepened, and the square little mouth shut more firmly, as though afraid a word might escape in spite of itself. "Poor little lad!" sighed Miss Perry, as she turned to correct the papers before her; "he wants to give in, but he just simply *can't*."

Ten, fifteen minutes passed. The clock ticked with a sturdy determination to make itself heard, as it had never ticked before. The papers were nearly finished; and Miss Perry glanced at the forlorn little figure before her. "How can I help him?" thought she.

"Michael," she continued sweetly, after a moment's pause, "if you are quite determined on staying, I believe I shall tell you a story." The little mouth opened wide for a moment in astonishment, and then, fearful that this might be but a trap set to catch it, closed again with a resolute snap.

"Once upon a time," continued Miss Perry, amiably, "there lived a wise king, who, as he was getting old, wanted to give up the cares of government to his son. So he called

lesson?" Finally, he decided to obtain from his father the position of commander-in-chief of all the army; for he thought, 'If I am able to command a great army, then, surely, I can govern a kingdom.' But the old generals who had been in many wars, said, 'The country will go to ruin in the hands of this proud, foolish prince.'

"At first all went well, for it was a time of peace; but one day came news of an advancing enemy, and all the country's forces were called out to meet and repel the invasion. After a number of battles in which the prince's troops were defeated, their position became quite desperate. You see it was like this." Here Miss Perry's fingers began to mark out on the desk before her a plan of the situation; and Michael's eyes, from which



KENT COUNTY COURT HOUSE, DOVER, DEL.

the young prince to him and said: "My boy, I have had you carefully taught in the laws of the land, in the languages, sciences and the rules of military and civil government; but there is still one lesson that you must learn before I can trust my kingdom in your care." Then his son, who was a good young prince, replied, "Very well, father; only tell me this new lesson, and I am quite ready to learn it." But the king answered, "Alas! my boy, that I cannot do; for, if you were told it every day for a lifetime, it would still be unlearned, whereas, once you have found it out for yourself, you will know it by heart."

"The young prince went away much puzzled, and said to himself, 'How shall I ever find out this curious

all the hard lines had vanished, followed her movements intently.

"There were the enemy's forces, and *here* in the midst of them was the prince's army. Their only hope lay in passing, at midnight, by a certain path right through the enemy's lines, and in turn surrounding them. Then one of the old generals, who had been in many wars, and who knew all that part of the country perfectly, came to the prince, and begged him to give up the command, that in so difficult an undertaking the army might be guided by one who knew the situation perfectly; for the least little mistake would be fatal. But the prince answered him angrily, and drove him from his presence. This was the very opportunity he had been longing for, and certainly he would not give it up

# THE DELAWAREAN

Dover, Del.

ESTABLISHED MAY 7, 1859.

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to another. Once let him achieve so brilliant an exploit, then the glory of his name would be on every tongue, and his father would at last believe him able to govern a kingdom wisely. Down in the depths of his heart, he knew the old general was right; but, oh, he couldn't, he *couldn't* give up his own way.

"For hours he walked the floor of his tent, fighting a battle with himself; and, at length, just before midnight, he went to the general, and said, 'Lead the army as you will, and I will follow with the rest: for you know better than I.' So the brilliant move was made, the enemy was defeated, and next day all of the country rang with the old general's praises. But now I wonder," said Miss Perry, thoughtfully gazing into space, "who really won that victory."

"I think the prince did," said Michael.

"And so thought his father," continued Miss Perry; "for, when the army returned, the prince sought the old king's presence, and said: 'Father, I have failed. I had hoped by a wise command of the army to show myself worthy to take your place; but there were others who knew better than I, and I gave up my will to theirs.' Then the king cried joyfully, 'My son, that is the very lesson I sent you forth to learn; for no man is fit to command until he has first learned to obey, and, in overcoming self, you have won a greater victory than in conquering a hostile army.'"

Miss Perry paused, and, the tale being ended, applied herself once more to the task of correcting papers. As she lifted the last one, a penitent little figure stood before her. "Miss Perry—"

"Yes, Michael," encouragingly.

"Miss Perry, I'm sorry I was a bad boy to-day; and please will you forgive me?"—*Primary Education.*

#### Elsie's Carelessness.

"Oh, mother, I've done a dreadful thing," said Elsie, coming to her mother with tears in her eyes.

"What have you done, Elsie?"

"I've lost Will's silk umbrella."

"Why, Elsie, how came you to do it?"

"I took it down town with me this morning—it sprinkled a little, you know—and I must have left it somewhere, for when I was coming home I missed it."

"And did you go back?"

"Yes, I went to every store I had been in, but I couldn't find it."

"Did Will say you might take it?"

"No; he never would let me use it. He always said I'd lose it. I wanted to carry it just once, it was so nice. But, O dear, I wish I hadn't."

"I am very sorry," said mother, gravely. "It is the first nice one Will has ever had, and I don't know when he will have another."

"No," said Elsie in great distress, "I'd do anything to give him another if I could. But I can't, and he'll be terribly angry with me."

"I am afraid he will," said mother,

for Elsie, and began watching an opportunity for approaching Will on his best side.

"I don't think it was anything to make a great fuss over," said Will the same evening, flinging down a book he had been reading,

"What do you mean, dear?"

"This story about the boy who lost



WHATCOAT M. E. CHURCH, DOVER, DEL.

really pitying the little girl for her dread of her brother's anger. "But I guess you deserve it, dear, for taking his umbrella without leave, so you must only bear it as well as you can. We will make a few more inquiries before we tell Will."

The inquiries were made, but the

a great prize, because of another boy having burnt up some papers without knowing that they were the notes of his essay. It was a dreadful disappointment to him, of course; but when it was once done, and no help for it, what could he do but get over it the best way he could?"



CALVARY BAPTIST CHURCH, DOVER, DEL.

umbrella had fell into dishonest hands and was nevermore heard of.

"You had better tell Will at once, Elsie," said mother.

"I wish you would tell him, mother."

And mother was quite willing to make the trouble as light as she could

"But if you try to put yourself in his place you will see that it must have required a great deal of Christian forbearance to forgive at once the boy who had done the mischief."

"Ho! a boy who amounted to anything would never think of making a fuss over what couldn't be helped."

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Answer 9/1

"And a really manly, true-hearted boy would take pleasure in trying to prevent his friend from suffering too keenly over the fact of having unintentionally injured him," said mother, more seriously.

"Of course," agreed Will.

"I am glad you think so, for I am going to give you a chance of showing how a boy of that kind, a real boy, not in a story book, can bear a little injury unintentionally done him."

"What do you mean now, mother!"

"Poor little Elsie is feeling very badly because of something which she knows will vex you, and I wish, my dear boy, that you would strive to show a spirit of brotherly kindness in the matter."

"What has she done?" asked Will.

"She has lost your silk umbrella."

A quick color flew to Will's cheek.

"I know it is a very annoying thing," went on his mother. "Elsie thinks you will be very hard on her about it, and she has a great dread of your anger. Don't you think, dear, it would be a grand thing for you to surprise her by speaking kindly about it, by forgiving her fully and freely?"

"What business had she to take it?" said Will, evidently trying to overcome a desire to speak excitedly.

"She did wrong to take it without your knowledge, and she knows it."

Just then Elsie's voice was heard in the hall, and Will arose from the piazza steps on which he had been sitting, walked quickly around the house and out of sight.

He felt as angry as Elsie had said he would. He had a great liking for the small luxuries which were scarce in the family. The umbrella had been given him by an aunt who had visited them, and he had taken great pride in the stylishness of its oxydized silver handle and its slender proportions when encased in its silken cover. It had been a small joke with his sisters that he only took it out when sure it was not going to rain.

It was gone, and he knew it would be a great relief to his vexation to pour out his anger upon Elsie, who had no business to touch his highly-prized property. He could in fancy see exactly how she would shrink before him and the tears would come to her blue eyes—just as she deserved, he declared to himself.

And then came a thought of the boy in the book who had won the victory over a sense of injury very like this which was possessing him. This was putting him in his place, sure enough.

Will walked for an hour under the trees in the old orchard. Better thoughts came to him through the gathering shadows of the twilight. What a short lived satisfaction would

be in the bitter words which would rankle like thorns in this little sister's heart. What a lasting sweetness in lifting her burden of the fear of his severe fault-finding.

"I'll wait till some day I want it and then I'll ask where it is, and when she tries to tell me I'll kiss her and laugh," he said, as at length he turned towards the house.

If that's what you've been wearing such a doleful face about these few days you'd better set your mind at rest."

"O, Will, aren't you mad with me?"

"Not a bit."

"You dear, dear brother! I thought you'd never forgive me."

It was, as he knew it would be, a long time before Will had another



MT. ZION A. M. E. CHURCH, DOVER, DEL.

"But no, I won't. She'll keep on fretting over it till she knows I know."

"Elsie!" he called at the step.

"What is it, Will?"

Mother raised her head in anxious attention.

"Bring me my umbrella, please."

silky umbrella. But it will be far longer before he will forget the satisfaction growing out of the result of the hard-fought battle with himself, a satisfaction to be tasted with every remembrance of his victory.—*New York Observer.*



POST OFFICE, DOVER, DEL.

"O, Will," came in a faltering little voice, as she walked slowly towards him.

He did not wait for her to go on, but threw his arms around her with a laugh.

"Yes, you'd have a hard time bringing it, you naughty little thing."

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## TO WARM THE WORLD

CHRISTIAN SYMPATHY IS THE GLO-  
RIOUS FURNACE.

Rev. Dr. Talmage Finds a Lesson In the Weather—Christ the Great Warmer—A Word to Frosty Christians—Good Deeds Kindle the Fire—Come In Out of the Cold.

WASHINGTON, March 15.—The freezing blasts which have swept over the country at the time we expected spring weather make this sermon especially appropriate. Dr. Talmage's text was Psalm cxlvii, 17, "Who can stand before his cold?"

The almanac says that winter is ended and spring has come, but the winds, and the frosts, and the thermometer, in some places down to zero, deny it. The psalmist lived in a more genial climate than this, and yet he must sometimes have been cut by the sharp weather. In this chapter he speaks of the snow like wool, the frost like ashes, the hailstones like marbles, and describes the congelment of lowest temperature. We have all studied the power of the heat. How few of us have studied the power of the frost! "Who can stand before his cold?" This challenge of the text has many times been accepted.

Oct. 19, 1812, Napoleon's great army began its retreat from Moscow. One hundred and fifty thousand men, 50,000 horses, 600 pieces of cannon, 40,000 stragglers. It was bright weather when they started from Moscow, but soon something wrathier than the Cossacks swooped upon their flanks. An army of arctic blasts, with icicles for bayonets and hailstones for shot, and commanded by voice of tempest, marched after them, the flying artillery of the heavens in pursuit. The troops at nightfall would gather into circles and huddle themselves together for warmth, but when the day broke they rose not, for they were dead, and the ravens came for their morning meal of corpses. The way was strewn with the rich stuffs of the east, brought as booty from the Russian capital. An invisible power seized 100,000 men and hurled them dead into the snowdrifts, and on the hard surfaces of the chill rivers, and into the maws of the dogs that had followed them from Moscow. The freezing horror which has appalled history was proof to all ages that it is a vain thing for any earthly power to accept the challenge of my text, "Who could stand before his cold?"

## Frigid Horrors.

In the middle of December, 1777, at Valley Forge, 11,000 troops were, with frosted ears and frosted hands and frosted feet, without shoes, without blankets, lying on the white pillow of the snow bank. As during our civil war the cry was, "On to Richmond!" when the troops were not ready to march, so in the Revolutionary war there was a demand for wintry campaign until Washington lost his equilibrium and wrote emphatically, "I assure those gentlemen it is easy enough seated by a good fire-side and in comfortable homes to draw out campaigns for the American army, but I tell them it is not so easy to lie on a bleak hillside, without blankets and without shoes." Oh, the frigid horrors that gathered around the American army in the winter of 1777! Valley Forge was one of the tragedies of the century. Benumbed, senseless, dead! "Who can stand before his cold?" "Not we," say the frozen lips of Sir John Franklin and his men, dying in arctic exploration. "Not we," answer Schwatka and his crew, falling back from the fortresses of ice which they had tried in vain to capture. "Not we," say the abandoned and

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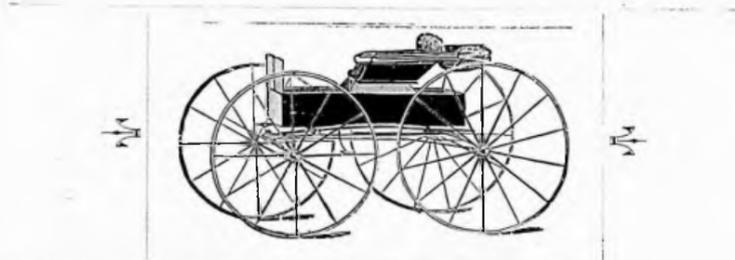
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rushed decks of the intrepid, the resistance and the Joannette. "Not we," say the procession of American martyrs returned home for American sepulture, De Loug and his men. The highest pillars of the earth are pillars of ice—Mont Blanc, Jungfrau, the Matterhorn. The largest galleries of the world are galleries of ice. Some of the mighty rivers much of the year are in captivity of ice. The greatest sculptors of the ages are the glaciers, with arm and hand and chisel and hammer of ice. The cold is imperial and has a crown of glittering crystal and is seated on a throne of ice, with footstool of ice and scepter of ice. Who can tell the sufferings of the winter of 1433, when all the birds of Germany perished? or the winter of 1658 in England, when the stages rolled on the Thames and temporary houses of merchandise were built on the ice? or the winter of 1821 in America, when New York harbor was frozen over and the heaviest teams crossed on the ice to Staten Island? Then come down to our own winters when there have been so many wrapping themselves in furs or gathering themselves around fires or thrashing their arms about them to revive circulation—the millions of the temperate and the arctic zones who are compelled to confess, "None of us can stand before his cold."

## A Lesson In Common Sense.

One-half of the industries of our day are employed in battling inclemency of the weather. The furs of the north, the cotton of the south, the flax of our own fields, the wool of our own flocks, the coal from our own mines, the wood from our own forests, all employed in battling these inclemencies, and still every winter, with blue lips and chattering teeth, answers, "None of us can stand before this cold." Now, this being such a cold world, God sends out influences to warm it. I am glad that the God of the frost is the God of the heat; that the God of the snow is the God of the white blossoms; that the God of January is the God of June. The question as to how shall we warm this world up is a question of immediate and all encompassing practicality. In this zone and weather there are so many fireless hearths, so many broken window panes, so many defective roofs that sift the snow. Coal and wood and flannels and thick coat are better for warming up such a place than tracts and Bibles and creeds. Kindle that fire where it has gone out. Wrap something around those shivering limbs. Shoe those bare feet. Hat that bare head. Coat that bare back.

Sleeve that bare arm. Nearly all the pictures of Martha Washington represent her in courtly dress as bowed to by foreign ambassadors, but Mrs. Kirkland, in her interesting book, gives a more inspiring portrait of Martha Washington. She comes forth from her husband's hut in the encampment, the hut 16 feet long by 14 feet wide—she comes forth from that hut to nurse the sick, to sew the patched garments, to console the soldiers dying of the cold. That is a better picture of Martha Washington. Hundreds of garments, hundreds of tons of coal, hundreds of glaziers at broken window sashes, hundreds of whole souled men and women, are necessary to warm the wintry weather. What are we doing to alleviate the condition of those not so fortunate as we? Know ye not, my friends, there are hundreds of thousands of people who cannot stand before his cold? It is useless to preach to bare feet, and to empty stomachs, and to gaunt visages. Christ gave the world a lesson in common sense when, before preaching the gospel to the multitude in the wilderness, he gave them a good dinner.

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9/16

## Winter of Gladness.

When I was a lad, I remember seeing two rough woodcuts, but they made more impression upon me than any pictures I have ever seen. They were on opposite pages. The one woodcut represented the coming of the snow in winter and a lad looking out at the door of a great mansion, and he was all wrapped in furs, and his cheeks were ruddy, and with glowing countenance he shouted, "It snows, it snows!" On the next page there was a miserable tenement, and the door was open, and a child, wan and sick and ragged and wretched, was looking out, and he said, "Oh, my God, it snows!" The winter of gladness or of grief, according to our circumstances. But, my friends, there is more than one way of warming up this cold world, for it is a cold world in more respects than one, and I am here to consult with you as to the best way of warming up the world. I want to have a great heater introduced into all your churches and all your homes throughout the world. It is a heater of divine patent. It has many pipes with which to conduct heat, and it has a door in which to throw the fuel. Once get this heater introduced and it will turn the arctic zone into the temperate, and the temperate into the tropics. It is the powerful heater, it is the glorious furnace of Christian sympathy. The question ought to be, instead of how much heat can we absorb, how much heat can we throw out? There are men who go through the world floating icebergs. They freeze everything with their forbidding look. The hand with which they shake yours is as cold as the paw of a polar bear. If they float into a religious meeting, the temperature drops from 80 above to 10 degrees below zero. There are icicles hanging from their eyebrows. They float into a religious meeting and they chill everything with their jeremiads. Cold prayers, cold songs, cold greetings, cold sermons. Christianity on ice! The church a great refrigerator. Christians gone into winter quarters. Hibernation! On the other hand, there are people who go through the world like the breath of a spring morning. Warm greetings, warm prayers, warm smiles, warm Christian influence. There are such persons. We bless God for them. We rejoice in their companionship.

## Fellow Feeling.

A general in the English army, the army having halted for the night, having lost his baggage, lay down tired and sick without any blanket. An officer came up and said: "Why, you have no blanket. I'll go and get you a blanket." He departed for a few moments and then came back and covered the general up with a very warm blanket. The general said, "Whose blanket is this?" The officer replied, "I got that from a private soldier in the Scotch regiment, Ralph MacDonald." "Now," said the general, "you take this blanket right back to that soldier. He can no more do without it than I can do without it. Never bring to me the blanket of a private soldier." How many men like that general would it take to warm the world up? The vast majority of us are anxious to get more blankets, whether anybody else is blanketed or not. Look at the fellow feeling displayed in the rocky defile between Jerusalem and Jericho in Scripture times. Here is a man who has been set upon by the bandits, and in the struggle to keep his property he has got wounded and mauled and stabbed, and he lies there half dead. A priest rides along. He sees him and says: "Why, what's the matter with that man? Why, he must be hurt, lying on the flat of his back. Isn't it strange that he should lie there! But I can't stop. I am on my way to temple

services. Go along, you beast. Carry me up to my temple duties." After awhile a Levite comes up. He looks over and says: "Why, that man must be very much hurt. Gashed on the forehead. What a pity. Stabbed under his arm. What a pity. Tut, tut! What a pity! Why, they have taken his clothes nearly away from him. But I haven't time to stop. I lead the choir up in the temple service. Go along, you beast. Carry me up to my temple duties."

After awhile a Samaritan comes along—one who you might suppose through a national grudge might have rejected this poor wounded Israelite. Coming along he sees this man and says: "Why, that man must be terribly hurt. I see by his features he is an Israelite, but he is a man and he is a brother. 'Whoa!' says the Samaritan, and he gets down off the beast and comes up to this wounded man, gets down on one knee, listens to see whether the heart of the unfortunate man is still beating, makes up his mind there is a chance for resuscitation, goes to work at him, takes out of his sack a bottle of oil and a bottle of wine, cleanses the wound with some wine, then pours some of the restorative in the wounded

along, you beast, but go slowly. For those bandits sweeping through the land may have left somebody else wounded and half dead." Sympathy! Christian sympathy! How many such men as that would it take to warm the cold world up? Famine in Zarephath. Everything dried up. There is a widow with a son and no food except a handful of meal. She is gathering sticks to kindle a fire to cook the handful of meal. Then she is going to wrap her arms around her boy and die. Here comes Elijah. His two black servants, the ravens, have got tired waiting on him. He asks that woman for food. Now, that handful of meal is to be divided into three parts. Before, it was to be divided into two parts. Now, she says to Elijah, "Come in and sit down at this solemn table and take a third of the last morsel." How many women like that would it take to warm the cold world up?

## Warming the World.

Recently an engineer in the southwest, on a locomotive, saw a train coming with which he must collide. He resolved to stand at his post and slow up



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man's lips, then takes some oil and with it soothes the wound. After awhile he takes off a part of his garments for a bandage. Now the sick and wounded man sits up, pale and exhausted, but very thankful. Now the good Samaritan says, "You must get on my saddle, and I will walk." The Samaritan helps and tenderly steadies this wounded man until he gets him on toward the tavern, the wounded man holding on with the little strength he has left, ever and anon looking down at the good Samaritan and saying: "You are very kind. I had no right to expect this thing of a Samaritan when I am an Israelite. You are very kind to walk and let me ride."

Now they have come up to the tavern. The Samaritan, with the help of the landlord, assists the sick and wounded man to dismount and puts him to bed. The Bible says the Samaritan staid all night. In the morning, I suppose, the Samaritan went in to look how his patient was and ask him how he passed the night. Then he comes out—the Samaritan comes out and says to the landlord: "Here is money to pay that man's board, and if his convalescence is not as rapid as I hope for, charge the whole thing to me. Good morning, all." He gets on the beast and says, "Go

there were passengers behind. The engineer said to the fireman: "Jump! One man is enough on this engine! Jump!" The fireman jumped and was saved. The crash came. The engineer died at his post. How many men like that engineer would it take to warm this cold world up? A vessel struck on a rocky island. The passengers and the crew were without food, and a sailor had a shellfish under his coat. He was saving it for his last morsel. He heard a little child cry to her mother: "Oh, mother, I am so hungry; give me something to eat. I am so hungry!" The sailor took the shellfish from under his coat and said: "Here! Take that." How many men like that sailor would it take to warm the cold world up? Xerxes, fleeing from his enemy, got on board a boat. A great many Persians leaped into the same boat and the boat was sinking. Some one said, "Are you not willing to make a sacrifice for your king?" and the majority of those who were in the boat leaped overboard and drowned to save their king. How many men like that would it take to warm up this cold world? Elizabeth Fry went into the horrors of Newgate prison, and she turned the imprecation and the obscenity and the filth into prayer and repent-

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ance and a reformed life. The sisters of charity, in 1863, on northern and southern battlefields, came to boys in blue and gray while they were bleeding to death. The black bonnet with the sides pinned back and the white bandage on the brow may not have answered all the demands of elegant taste, but you could not persuade that soldier dying 1,000 miles from home that it was anything but an angel that looked him in the face. Oh, with cheery look, with helpful word, with kind action, try to make the world warm!

Count that day lost whose low descending sun  
Views from thy hand no generous action done.

**Christ's Sympathy.**

It was his strong sympathy that brought Christ from a warm heaven to a cold world. The land where he dwelt had a serene sky, balsamic atmosphere, tropical luxuriance. No storm blasts in heaven. No chill fountains. On a cold December night Christ stepped out of a warm heaven into the world's frigidty. The thermometer in Palestine never drops below zero, but December is a cheerless month, and the pasturage is very poor on the hilltops. Christ stepped out of a warm heaven into the cold world that cold December night. The world's reception was cold. The surf of bestormed Galilee was cold. Joseph's sepulcher was cold. Christ came, the great warmer, to warm the earth, and all Christendom today feels the glow. He will keep on warming the earth until the tropic will drive away the arctic and the antarctic. He gave an intimation of what he was going to do when he broke up the funeral at the gate of Nain and turned it into a reunion festival, and when with his warm lips he melted the Galilean hurricane and stood on the deck and stamped his foot, crying, "Silence!" and the waves crouched and the tempests folded their wings.

Oh, it was this Christ who warmed the chilled disciples when they had no food by giving them plenty to eat, and who in the tomb of Lazarus shattered the shackles until the broken links of the chain of death rattled into the darkest crypt of the mausoleum. In his genial presence the girl who had fallen into the fire and the water is healed of the catalepsy, and the withered arm takes muscular, healthy action, and the ear that could not hear an avalanche catches a leaf's rustle, and the tongue that could not articulate trills a quatrain, and the blind eye was returned, and Christ, instead of staying three days and three nights in the sepulcher, as was supposed, as soon as the worldly curtain of observation was dropped began the exploration of all the underground passages of earth and sea, wherever a Christian's grave may after awhile be, and started a light of Christian hope, resurrection hope, which shall not go out until the last sacrament is taken off and the last mausoleum breaks open.

**Warmth and Hope.**

Ah! I am so glad that the Sun of Righteousness dawned on the polar night of the nations. And if Christ is the great warmer, then the church is the great hot-house, with its plants and trees and fruits of righteousness. Do you know, my friends, that the church is the institution that proposes warmth? I have been for 27 years studying how to make the church warmer. Warmer architecture, warmer hymnology, warmer Christian salutation. All outside Siberian winter, we must have it a prince's hot-house. The only institution on earth today that proposes to make the world warmer. Universities and observatories, they all have their work. They propose to make the world light, but they do not propose to make the world warm.

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Geology informs us, but it is as cold as the rock it hammers. The telescope shows where the other worlds are, but an astronomer is chilled while looking through it. Christianity tells us of strange combinations and how inferior affinity may be overcome by superior affinity; but it cannot tell how all things work together for good. Worldly philosophy has a great splendor, but it is the splendor of moonlight on an iceberg. The church of God proposes warmth and hope—warmth for the expectations, warmth for the sympathies. Oh! I am so glad that these great altar fires have been kindled. Come in out of the cold. Come in, and have your wounds salved. Come, and have your sins pardoned. Come in by the great gospel fireplace.

**A Blessed Conflagration.**

Notwithstanding all the modern inventions for heating, I tell you there is nothing so full of geniality and sociality as the old fashioned country fireplace. The neighbors were to come in for a winter evening of sociality. In the middle of the afternoon, in the best room in the house, some one brought in a great backlog with great strain and put it down on the back of the hearth. Then the lighter wood was put on, armful after armful. Then a shovel of coals was taken from another room and put under the dry pile, and the kindling began, and the crackling, and it rose until it became a roaring flame, which filled all the room with geniality and was reflected from the family pictures on the wall. Then the neighbors came in two by two. They sat down, their faces to the fire, which ever and anon was stirred with tongs and readjusted on the andirons, and there were such times of rustic repartee and story telling and mirth as the black stove and the blind register never dreamed of. Meanwhile the table was being spread, and so fair was the cloth and so clean was the cutlery, they glisten and glisten in our mind today. And then the best luxury of orchard and farmyard was roasted and prepared for the table to meet the appetites sharpened by the cold ride.

Oh, my friends, the church of Jesus Christ is the world's fireplace, and the woods are from the cedars of Lebanon, and the fires are fires of love, and with the silver tongs of the altar we stir the flame, and the light is reflected from all the family pictures on the wall—pictures of those who were here and are gone now. Oh, come up close to the fireplace! Have your worn faces transfused in the light. Put your cold feet, weary of the journey, close up to the blessed conflagration. Chilled through with trouble and disappointment, come close up until you can get warm clear through. Exchange experience, talk over the harvests gathered, tell all the gospel news. Meanwhile the table is being spread. On it, bread of life. On it, grapes of Eschol. On it, new wine from the kingdom. On it, a thousand luxuries celestial. Hark! as a wounded hand raps on the table, and a tender voice comes through saying: "Come, for all things are now ready. Eat, O friends! drink, yea, drink abundantly, O beloved!"

My friends, that is the way the cold world is going to be warmed up, by the great gospel fireplace. All nations will come in and sit down at that banquet. While I was musing, the fire burned. "Come in out of the cold, come in out of the cold!"

Mrs. Bishop Simpson, with her daughters, Miss Sibie and Miss Ida, are in Enterprise, Florida, where they intend to remain until April.

Jan 9/16

Recent Important Works.

BY PROF. M. J. CRAMER, D. D.

One of the most encouraging signs of the times is the careful, if not critical study of the Bible on the part of the members of the Christian churches everywhere. In connection therewith is the frequent appearance of works designed to aid them in their endeavor to gain a comprehensive knowledge insight, and understanding of the sacred volume, as regards both the time when, and the persons by whom, the different books of the Bible were written and the chronology, geology, geography, contemporaneous history, antiquities, poetry, etc., touched upon or contained therein; to say nothing of the critics—philological apparatus, monographs and the numerous commentaries on single books of the Bible as well as on the entire Bible, that are annually laid before the student of the Word of God. There is certainly now no excuse for ignorance of matters necessary for an intelligent understanding of Holy Writ.

A careful study of the English Bible is also a means of gaining a comprehensive, intellectual and spiritual culture of the highest order. There is no department of thought, research, and investigation, the results of which do not, in some way or other, contribute something towards a better understanding of some parts of the Bible, either in their historical and linguistic bearing, or as to the spiritual significance.

The literary side of the English Bible has heretofore not received that attention that it merits. The best work that has lately appeared on this subject is Prof. Dr. R. G. Moulton's "Literary Study of the Bible." An account of the leading forms of Literature presented in the Sacred Writings. (Boston, Heath & Co.)—The student of the Bible in his endeavor to get below the surface of the isolated verses is in danger of overlooking the literary element of the whole book, in the study of which he may be engaged. For example: in poring over a portion of the book of Job he may only want to discover the message it has for him, forgetting all the while the dramatic form of the book which may lead him to believe that God said a thing that is not right. In Prof. Moulton's work he will find a complete literary analysis of the Bible; in the introduction to which he mentions the various kinds of literary interests illustrated in the book of Job. Then, in part I, he gives a literary classification, as applied to the Sacred Scriptures;—in part II he treats of the lyric poetry of the Bible,—in part III, of Biblical history and epic;—in part IV, of the philoso-

phy of the Bible, or Wisdom Literature;—in part V, of the Biblical literature of Prophecy;—in part VI, of the Biblical Literature of Rhetoric; and closes the work with four indices: Literary Index to the Bible; Tables of Literary Forms; On the Structural Printing of Scripture; Use of the "Digression" in "Wisdom."—From this general table

has also been published. It meets the growing wants of Biblical scholars. It treats, 1, of the Authenticity of the New Testament Scriptures;—2, of the History of the New Testament Canon;—3, of the History of the N. T.;—4, it gives 13 Tables and Charts; with a Glossary and an Index. How very few of the ordinary

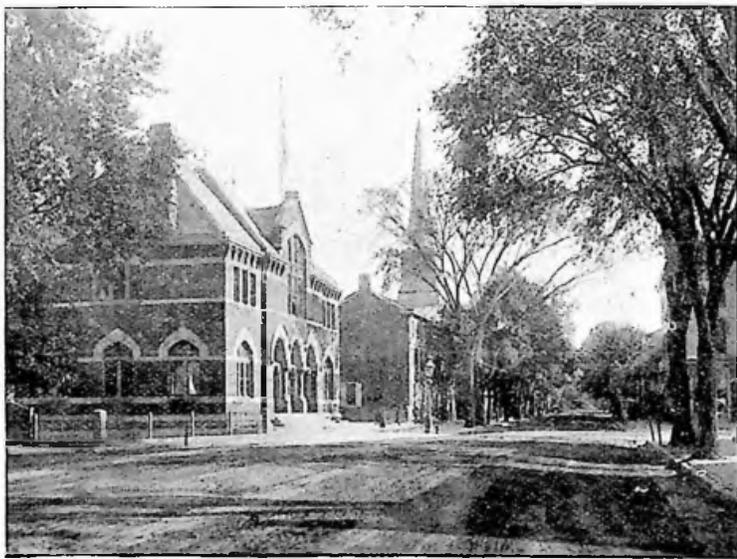


BRADFORD ST. LOOKING NORTH FROM LOCKERMAN ST., DOVER, DEL.

of contents the reader will get an idea of the richness of this volume. We have learned a great deal from it by one reading; we would therefore recommend it to all students of the English Bible.

Another interesting and instructive book is Dr. E. C. Mitchell's "Critical Hand Book of the New Testament"

readers of the New Testament are able to give any evidences as to the authenticity of records, or an historical outline of the formation of the Canon; that is, how the various writings were collected and formed into a whole;—much less are they able to give an outline of the history of the text and of the translations thereof. In this



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(New York, Harper & Brothers). Although the title seems to indicate that the work is only for Greek scholars, it is really designed for English students of the New Testament Scriptures. It is a second, revised, improved, and enlarged edition, and has been highly appreciated both in this country and in England, where it

beautifully printed and bound volume the reader will find such a statement of critical facts and reasonings as are necessary to enable the lay-student to give a reason for the hope that is in him. Its author, a theological professor for many years, is admirably qualified to give a clear and succinct history of the Scriptures of the New

Testament. One of the best features of the book is a classification and a brief description of the uncial and cursive bible manuscripts of the New Testament found in the various public and private libraries in Europe and America. We are so charmed with this work that we have it constantly on our study-table for daily use. It deserves to be studied by every student of the New Testament.

Whoever desires to thoroughly understand the history of the Christian Church during the reign of Constantine the Great and his successors, should carefully read Prof. E. A. Grosvenor's work on "Constantinople" (2 vols.; Boston, Roberts Brothers). Prof. Grosvenor has formerly for many years been Professor of History in Roberts College, Constantinople; and is Professor of the same science in Amherst College. He is thoroughly qualified to write the history of that wonderful city, of its (former) churches, and other public buildings. St. Sophia's Church (now a Mohammedan mosque) is of such a character in architecture, ornaments, decorations, utensils, ground, etc., that it cost \$64,000,000. St. Peter's Church at Rome required 120 years for building; St. Paul's in London, thirty-five years; Notre Dame in Paris seventy-two years; Milan Cathedral over five-hundred years, the Cathedral at Cologne 615 years; St. Sophia not quite six years. The Emperor who dedicated this church, exclaimed: "Glory to God who has deemed me worthy to accomplish such an undertaking! Solomon, I have conquered thee!"—Never did such a city, with such splendor and wealth, exist as Constantinople! It is simply marvellous! Almost incredible!—The works contain an Introduction by General Lew Wallace, and several hundred illustrations. We thought we knew something of the history of Constantinople, but how little in comparison with what this work furnishes! East Orange, March 1896.

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