

# Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

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ONE DOLLAR A YEAR,  
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## PAUL'S DIFFICULTY.

Phil. 1: 21.

BY C. H. B.

"To live," "to die," which shall it be,  
What answer shall I give?  
At once depart the Lord to see,  
Or for him still to live?

"To stay," "to go," it still is Christ,  
In either case a gain:  
Though gain to me the greater is  
To scape all fear and pain.

My body's mine, and yet 'tis His;  
For Him I live, for Him I'd die;  
To lay it down takes me to bliss,  
And Him would glorify.

Or if I live, and die to-day—  
To-morrow die, and still—  
Still die, and die through all my stay,  
'Tis sweet if 'tis His will.

For since that Christ in me has shone  
My greatest need is met,  
Nor have I since e'er been my own—  
To serve him I've been set.

Sweeter and sweeter still becomes  
The Son in me revealed,  
Brighter and brighter shines my sun  
The more my self's concealed.

Thus precious is my portion now,  
How happy then my place  
If called before His throne to bow,  
And see Him face to face!

Oh, blessed hope! Oh, blessed fate!  
From me they cannot steal,  
For Christ I have in either state,  
So life or death is weal.

—Evangelical Messenger.

## Choice in Marriage.

It is peculiarly infelicitous that young people rarely hear this topic talked of except in the way of pleasure. Serious discussion of it might prevent mistakes, and especially that levity in which the decision is often made. To decide because it seemed strange to remain single, to take up the nearest available person in proud resentment of rejection by another, to marry because the thing seemed romantic and picturesque, is so obviously foolish that one does not need to prove the case. A wise person will consider comparative identity of position; habits and ideas of life as to comforts, necessities and the like. The total absence of this adaptation is commonly reason enough for putting aside any thought of choice. Comparative harmony of ideas as to the objects of life is no less necessary. For a plodding, honest, hard working young man—to whom a thousand a year seems a good income, and who is now prudently saving two out of the seven hundred he is earning—to marry a woman in whose idea of life three nights a week at expensive entertainments is a necessity, would be to mar the happiness probably of both. To rush into a union without adequate acquaintance and mutual knowledge is imprudent in a high degree. "I did not marry your whole family," a man or woman may be compelled in certain circumstances to say; but the necessity is painful, and the situation should be understood beforehand. And, finally, harmony of view on moral and religious matters is essential to happiness. We say moral—for the girl who thinks a flirtation by a married woman proper enough, or the man who ignores the obvious obligation "forsaking all others," brings into the union an element of destruction. When the dynamite will explode, and how extensive the damage will be, is only a question of time and circumstan-

ces. The man or woman who is "loose about money matters," can ruin a home on another line. "My wife—my husband—is constantly running into debt, and never thinks of paying"—such is sometimes the concise history of a domestic shipwreck.

Next comes, in most cases, the choice of a home and all that is therein involved. It is good for the newly married as a rule to begin by themselves, together, without the officious direction of others, however well-meaning; and it is good, if possible, to be in a home, not a boarding-house nor a hotel. It may be "love in a cottage," and the cottage may be humble; but it is commonly better adapted to the growth of a true, pure, simple life, than "rooms" in one of those non-military barracks which the needs of our great cities are supposed to demand. A "mess table" is doubtless proper for the officers of a regiment or a group of monks. The passengers of a train or an ocean steamer, of course, can properly dine together; but for young married people it is best that they should live together, their door closing out the world; that they should be all in all, under God, to each other; that the young wife should not be pursued by calculations as to how she looks to a hundred spectators; that he and she should plan together, wisely adapt their modes and habits of life to means and prospects, always remembering that it is comparatively easy to go up, but exceedingly difficult to descend gracefully. We do not overrate the poetry of the "lowly cottage;" we are distinctly sensible of the difficulty of reading the "register" or the "stove" into the versification of "the fireside," or of the heroic watchword *pro aris et focis*, for altars and hearths; we have read, of course of "Home-made pop that will not foam,  
And home-made dishes that drive from home,"

but we adhere to the conviction that a modest self-contained dwelling is morally more healthy, more conducive to permanent happiness, more likely to have its "grace before meat," its family altar and its practical prudence in management than the "nicest apartments" in the most attractive hotel.—REV. JOHN HALL.

## Bishop William Taylor's Field.

Inland from the lakes in the east to the Coanza river in the west, from the Congo river in the north, to the Zambezi in the south, is a central region, containing 2,000,000 square miles, and perhaps 75,000,000 people, without a single missionary, unless Brother Arnot has pushed a little north of the Zambezi. These teeming millions are in gross darkness. Until recently we knew comparatively little about them; but a short time ago the German-African Association expedition, under Dr. Pogge and Lieutenant Wissmann, started from St. Paul de Loanda and penetrated through nations hitherto unknown, of the most remarkable character, until they reached the Arab settlement of Nyangwe on the Jualaba, where, it will be remembered, Dr. Livingstone witnessed the

terrible massacre of 400 natives by the Arab slaves. Many attempts to penetrate this region had been made by different explorers, but without success, owing to the hostility of the natives; but these travelers by a fortunate circumstance, were forced to take a new route, thus leading to the discovery of these new peoples, some of them having very interesting characteristics. When they crossed the Kasai (Ikelemba) River, latitude 6 deg. 20 sec. south, they entered the Tushilange country, which is governed by two kings. One of these, Kingenge, who was out with two hundred men hunting elephants, met the explorers, and readily consented to conduct them to Nyangwe, seven or eight hundred miles distant. On the way, the travelers learned that the other king, Mukenge, was the more powerful, and in order to conciliate him, the travelers separated, to meet again at a given place. The reception the travelers met among the Tushilange was exceedingly good. "As men come out of the water," they were looked upon as spirits of departed chiefs come back to revisit the "glimpses of the moon," and all sorts of people were introduced to them as claiming kindred. The natives gaudily painted and well armed, stood about the travelers in thousands, sometimes inconveniently crowding them—when, however, a shot or a firework was sufficient to disperse them like a flash. The Tushilange are called by the Ambaquistas, "Lubuks," or friends, and they well deserve the name. Their country extends from the Kasai to the Lubu, is undulating, and in parts hilly, with many deep-channeled rivulets, fringed by forest belts especially in the western districts. The villages are numerous, and are formed of well-built huts; the natives are friendly and peaceable. The country is wonderfully fertile, producing manioc, maize, millet, and beans, four palms, all yielding wine, and some oil; and from the fibres of one of these palms the Tushilange weave a beautiful fabric, closely resembling silk. Excellent pasture for cattle abounds, but only pigs, goats, and a few sheep are kept; among wild animals the wart-hog a small buffalo, and the hippo. The natives do much trade in india-rubber. The climate is warm, but everywhere salubrious and decidedly healthy.

The expedition at length left these people, and proceeded under the guidance of Mukenge, who aided the expedition by taking fifty of his wives as carriers. They discovered a lake 3,200 feet above the level of the sea, and about fifteen miles in circumference, then entered Basonge country. They had been struck by the great numbers of the Tushilange; but the Basonge were even more numerous. They were friendly, laborious and highly skilled in all kinds of industrial art. The people live in large, fine houses, that form nice, clean villages, which are surrounded and shaded by palms and bananas. Lieut. Wissmann brought away with him splendid specimens of their weapons, baskets, carved ivory, iron and copper utensils, and beautiful inlaid wares. The Basonge are undergoing

a truly wonderful development. Leaving these interesting tribes and the fertile plains they inhabit, and which Lieut. Wissmann compares to the best watered countries in Europe, the travelers entered the vast virgin region that extends as far as the Lubilash. In this region the absence of fruit trees, and consequently of game and birds, is noticed. Reaching the Lubilash, the travelers encountered fresh difficulties in the ill-will of Kachichi, the King of Koto, who would not provide boats for the party to cross the stream. They remained here two weeks, but finally succeeded in intimidating the king by a show of fire-works. He then produced the boats and the party crossed the Lubilash and came into the country of the Batus, a degenerate, miserable, dwarfish race, no doubt allied to the Akka of the North and the Bushmen of the South. Leaving these, the travelers entered the kingdom of the Beneki tribes, of whom Lieut. Wissmann speaks very highly. He says that their villages are models, well-built and clean, their houses surrounded by gardens and palm trees. They are an agricultural people, very numerous, and many of them well-to-do. Some of the villages took four and five hours to march through, and had one, two and three rows of houses, or streets. One village took them the whole day to march through, and probably had a population of a hundred thousand. The population everywhere was simply dense. From here they passed through the vast prairie lands inhabited by the Kalebue and Milebue tribes, also densely populated, and extending as far as the Lomami, another tributary of the Congo beyond which they crossed Cameron's track, and proceeded through a salt swamp to Nyangwe. At Nyangwe they were on traveled ground. Mukenge, the Tushilange king, when offered a payment for his service would take nothing but the promise of a musical-box when the travelers would go again to his town.—New York Witness.

## A Letter from Norwalk, Conn.

MR. EDITOR: A very remarkable winter for New England, we are having. We have had a few days of severe weather, but the ground is bare and soft with moisture, and heavy fogs have been prevalent. Morning after morning we have heard the danger signal of the shore, warning the sailors off the rocks and perils along the way. We read of London fogs, but we know something of those which prevail along our coast and over the Sound. For this same presence, with a large company of passengers from New York, I was kept aboard the steamer Pegasus nearly all night, when we ought to have been at our landing by 6 o'clock p. m.

A few weeks ago, some of the hat manufacturers made quite a reduction in the wages of their employees. As a consequence, more than a thousand persons quit the shops, very much to the inconvenience and annoyance of their old employers. The hatters' union is such a powerful organization, and material assistance has been so liberally furnished the

strikers, there is no telling when the difficulty will be adjusted.

The open winter and consequent favorable weather, some of them seem to consider an indication of the good will of Providence toward their cause.

The business interests in this town and vicinity have suffered great depression for some time, but it is to be hoped with the wise and virtuous management of the incoming National Administration, the general welfare of the country politically, morally, religiously and materially will be assured.

Christmas was a very quiet season with us. There were so many men out of employment, that what rejoicing of a public nature there was, seemed to be greatly subdued. The Christmas entertainment at the Methodist Episcopal Church was a pleasant affair, and largely attended. Besides presents to members of the different classes, some \$325 worth of beautiful books were given for the Sunday-school Library. One of the most delightful features in the affair to witness, was the pleasure of the little ones, whom neither hard times nor any other cause appeared greatly to affect. One of the smallest members of the infant class, in her irrepressible gladness, when the gifts to her class were being announced by Santa Claus, stood on the seat and clapped her little hands exclaiming, "good enough." Then expressing a doubt if Santa Claus knew her name, she was please enough, when he called it out and handed a present to her.

If we did but believe in God as we should, we too would see much in the orderings of Providence toward us, "good enough." Their's is a blessed experience, who have come to know that the good Lord is well acquainted with us, and ever has all our interests under his watchful eye.

Watch night service at our church was one of the most interesting occasions across which I have come since leaving Delaware. We have hope for the cause of God when strong men weep, and are compelled in broken speech to declare what the Lord has done for them.

The Salvationists have established themselves not distantly from us. They appear to be doing some good. But here we find it is somewhat as it used to be in Wilmington; there are those who are fleet-footed for any new or sensational development in the religious world; ecclesiastical tramps who are prompt to abandon their own field of labor to see what is being done elsewhere. However, if drums, tambourines, clappers, ignorance and coarseness can be overruled to save men from going to hell, then let them so be saved; and to God be all the glory.

C. M. PEGG  
South Norwalk, Jan. 1st, 1885.

Julius D. Petsch died in Charlestown, S. C., Jan. 5th, aged seventy-eight years. He was the first railroad engineer in the United States, and in 1830 drove the "Best Friend," the first locomotive built in the country, on a South Carolina railway, then the longest railroad in the world.

## 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 Drunkard's Wife.

BY J. M. M.

On a scanty couch one evening,  
In a garret cold and bare,  
Lay a woman wan and haggard,  
Once so fresh and bright and fair.—  
Close about her stood her children,  
One a boy, and one a girl,  
Listening to her labored breathing,  
While in each eye like a pearl  
Hung a tiny glittering teardrop;  
For they knew the flame of life,  
Lower, feebler burned each moment  
In that hapless, drunkard's wife.

Well she knew it too,—this woman,  
Well she knew her race was run.  
So she called her children to her,  
E'er her time on earth was done.  
She would warn them of a danger,  
Greatest one that mortals know;  
Of the cruel, treacherous winecup,  
That had filled her heart with woe.  
For this woman had been happy  
Till the ramshop marred her life,  
But her days had been all shadows  
Since she'd been a drunkard's wife.

"Robert, Carrie, kneel here by me,"  
Low and faint the words she said;  
"I have something yet to tell you,  
Ere I'm numbered with the dead.  
In the life that is before you  
Evils will beset you come,  
But there's one that need not harm you,  
You can keep away from rum.  
(Oh my children heed my warning—  
You have seen my blasted life,  
You have seen a father's downfall;  
You have seen a drunkard's wife.)"

"Robert, loved one, come yet closer,  
Let me feel your hand in mine;  
Let me ask you here to promise  
Ne'er to taste the glowing wine.  
Though a maiden fair should press it,  
Think of me and answer no  
Tell her what your mother bade you  
When her life was sinking low;  
Tell her of your father's error;  
Tell her of the sad, sad life  
That was mine (though once so happy)  
When I was a drunkard's wife."

"Carrie, darling, listen to me  
In the days in store for you—  
If the man who comes to woo you  
(Be he ne'er so kind and true,)  
Ever lingers o'er the winecup,  
Cast, O! cast his love away;  
Shun him as you would a serpent,  
Tell him of this bitter day.  
Tell him of a mother's counsel;  
Tell him of the wretched life  
That was hers, and ever will be  
Hers, who is a drunkard's wife."

"And my husband, O! my Edward,  
Will he come before I die?  
Heavenly Father hear my prayer!  
Blessed Jesus heed my cry!  
Save him! O! my Master save him!  
Give him strength to break the chain  
That is fastened thick about him,  
Blunting powers of heart and brain.—  
Oh! if I could be quite certain  
When I'm gone he'd change his life,  
Then I think I could die happy,  
Though I am a drunkard's wife."

At the door the man was standing,  
Heard the agonizing prayer,  
And it took him rudely backward  
To the day, when young and fair,  
He had stood beside that woman,  
With an aim and purpose high,  
And had sworn then to protect her  
Until he or she should die;  
And he saw he had been faithless,  
That he had but wrecked her life;—  
And that she now was dying,  
Dying—and a drunkard's wife.

Like a two edged sword it cut him  
When he thought of how his home,  
That was once as bright as any  
Had of late been cursed by rum.  
Then he softly, gently entered  
Where his sick companion lay,  
And through tears and sobs he promised  
That no more from that sad day,  
Should the stain of liquor-drinking  
Rest upon his future life.  
But too late came his repentance  
For this dying drunkard's wife.

Not too late, ah! no, thank heaven,  
Not too late, for even now,  
While the chilly death-dew gathers  
Thick upon the pallid brow,  
Comes a bright smile like a halo  
Over all the poor white face,  
As her troubled spirit enters  
Into everlasting peace.—  
And methinks the happiest moment  
In the record of her life,  
Was that which gave assurance  
She would die, no drunkard's wife.

The *Christian Secretary* says: "It doesn't pay to give one man, for \$15 a quarter, a license to sell liquor, and then spend \$5,000 on a trial of another man for buying that liquor and committing murder under its influence."

### On Prohibition.

High license as a question of taxation is one thing, and as a measure of reform is quite another. In the latter relation it offers no promise whatever. It will not materially reduce sales. It limits the number who sell, but gives these few the strongest possible motive to push these sales to the utmost extent. It may check a little of the more harmless drinking. One indifferent to intoxicating drinks may decline to go round the corner in search of them when he would have accepted them if found at the next door. This very imperceptible gain will be offset by the greater brilliancy of the saloon when it is reached. This bright light will attract the more moths, and if any suppose that there will not be found means to consume wing and leg, those who have once been scorched, they know very little of human nature. One fatal fact will make strongly for this traffic, under high license. It has purchased a right to be, and the community has accepted the price. The blood-money has been paid, and the blood must, therefore, of right and interest be spilt. The community has taken the price and must in honor allow the sacrifice to proceed. We have sold our fellowmen; we have set apart our twenty pieces of silver for the potter's field, for State prisons, asylums and almshouses, and now the fearful work must go on.—*Pres. Bascom, Wisconsin University.*

### How the Wife Felt.

A man at whose house I was guest told me that he had been a hard drinker and a cruel husband; had beaten his poor wife till she had become used to it. "But," he said, "the very moment I signed the pledge I thought of my wife—What will my wife say to this? Strange that I should think of my wife the first thing I did, and as I was going home, I said to myself, 'Now, if I go home and tell her all on a sudden that I've signed the pledge, she'll faint away, or she'll up and do something; and I must break it to her by degrees.' Only think of it! Why the night before I'd knocked her down, just as like as not, if she hadn't looked to please me; and now I am planning to break good news to her for fear it will upset her."

As near as I could gather from what he told me, he found his wife sitting over the embers, waiting for him. As he came into the house, he said:

"Nancy, I think that—"

"Well, Ned, what is it?"

"Well, I think I shall—that is—I mean to—to—Nancy, I mean—"

"What is the matter, Ned? Anything the matter?"

"Yes," said he, "the matter is just this—I have signed the temperance pledge, and so help me God I'll keep it."

"She started to her feet and she did faint away. I was just in time to catch her; and as she lay in my arms, her eyes shut, and her face so pale, thinks I, 'She's dead, and I have done it now.' But she wasn't dead; she opened her eyes, and then she put her arms around my neck; and I didn't know she was so strong as she pulled till she got me down, where I hadn't been for thirty years—on my knees. Then she said: 'O, God, help my poor Ned, and strengthen him to keep his pledge!' and I hollered 'Amen!' just as loud as I could holler. That was the first time we ever knelt together, but it was not the last."—*Et.*

The Queen of England worships God in Scotland with the Presbyterians, and in England with the Episcopalians.

## Children's Department.

Every school boy is familiar with the story of the Hessians who were hired by their Elector, Frederick 11, to King George 111. of England, to help in crushing the rebellion in the colonies and whom Washington captured at Trenton. Bishop Hurst writes an interesting letter from Cassel, the capital of their country, to the *Independent*, in which he notices an invasion of quite another kind by which America returns its compliments to Hussia:

"There still linger in the peasantry, I am told, legends of the great sorrow of parents and relatives and friends on the departure of the Hessian soldiers for America. Not one was ever expected to return. Few indeed, ever did get back; and all that was left to tell the story of their existence was Washington's capture of them at the battle of Trenton, and their subsequent building of the Carlisle barracks. Wonderful, indeed, are the revolutions which these new times bring. To-morrow, in this same Cassel, we dedicate a church, bought by American money. This new church was once a part of the soldiers' barracks, and had been for a century and a half the particular building where the Hessian troops were served their rations. The walls are four feet thick. The masonry is as solid to-day as that of the Pantheon. The interior has been torn out, the walls raised a few feet higher, and henceforth it is a beautiful church. Little thought the Hessian soldiers in the last century, who here ate their plain fare, and from here went off to America as hirelings, that from the same distant land, in the long years to come, there would come back messengers of the Gospel of peace to their own beloved Cassel."

### Things that do not Matter and Things that do.

FOR THE GIRLS.

It matters very little whether or not you have a new dress or bonnet this Winter, provided you are modestly and respectably clad. The handsomest gown will be somewhat worse for wear a year from now, and not a friend worth having will care the more for you because of the feathers and flowers which adorn your clothing.

It does matter whether your associates this Winter are among those who can help you onward and upward, whether you read good books, whether you have a home in a church which is working for the master with its whole heart, and whether you shall take hold, with courage and fidelity, of your own special work.

There are very many pleasant things which are not essential to our progress. There are some things less pleasant to our ease-loving nature, yet nevertheless essential to symmetrical growth.

Prove all things. Hold fast to that which is good.

Now that our long Winter evenings are here, some of our girls will be glad to receive advice as to what they should read.

First, read *History*. This lays in the mind a solid foundation of thinking, judging and comparing. A young child given historic reading will always love it, and will be sure to develop a literary taste. Those whose taste has been vitiated so that they dislike history, can restore the natural taste for the true by a faithful course of twelve months' historic reading.

Next read *Biography*. You have read of great events and mighty

world-changes: read now of their actors. Happy the child to whom some wise parent has given "Plutarch's Lives." Read the lives of heroes, literati, philosophers, and philanthropists, those masters of the world, who have made history by the outliving of their individualities.

Then come *Travels*. Follow Kane to the Arctic Seas; go with Irving into the far west, plunge with Livingstone into the heart of Africa. You can sit by your own warm fireside and, without change of costume or fear of sea-sickness, visit "the cradle of our forefathers," sunny France and genial Italy. Should your roving disposition wish to go farther, what a blessed thought that you can penetrate the innermost recesses of remote Asia without experiencing any of the accompanying necessary inconveniences of modern travel. Pompeii and Nineveh, Babylon and Heliopolis can all be explored without asking the conductor for a stop-over check.

By this time you will be ready to enjoy Tennyson and Longfellow, Bryant and Whittier, and Mrs. Browning, with a host of other poets. After these, you can rise to Shakespeare and the older poets.

Now the mind will be prepared for scientific research, wherein lies a world of useful knowledge.

### Do You Love Your Bible.

Reader, love to the word of God is one great mark of a true Christian. Give me leave to ask whether you know anything of this love. Is the Bible sweet and refreshing to your soul? *Do you love your bible?*

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, so does a soul born again desire the sincere milk of the word. This is a common mark of all the children of God—they "delight in the law of the Lord." *How is it with you?*

Show me the person who despises bible reading, or thinks little of bible preaching, and I hold it to be a certain fact that he is not yet born again. He may be zealous about forms and ceremonies. He may be diligent in attending sacraments and daily services. But if these things are more precious to him than the bible, I cannot think he is a converted man.

Tell me what the bible is to a man and I will generally tell you what he is. This is the pulse to try, this is the barometer to look at if we would know the state of the heart. I have no notion of the spirit dwelling in a man and not giving a clear evidence of his presence, when the word is really precious to a man's soul. When there is no appetite for the truth of scripture, the soul cannot be in a state of health. There is some serious spiritual disease.

Reader what is the bible to you? Is it your guide, your counselor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be. It was given for this purpose. If it is not, *do you really love your bible?*—*The Christian Life.*

### The Duty of Christian Citizens Prior to Election.

Not one can gainsay the fact that citizenship imposes solemn obligations. On no one should they rest less easily than upon the Christian suffragist. We know that to such generally, the environments are most obnoxious. It is often the aim of politicians to have the preliminaries put into the hands of saloon-keepers

and saloon-frequenters in order that they may repel the better class of citizens and have things their own way.

But this difficulty is not unsurmountable, if Christian men will discharge their duties as becometh citizens who are loyal to their country.

One method was adopted by a vestryman of the Reformed Episcopal Church of Emmanuel, Newark, N. J., which operated most effectively.

He, in connection with a few gentlemen, protested that the primary was to be held in an improper place—a liquor saloon—thus repelling the better class of voters in the ward. This resulted in the transfer of the meeting to a reputable hall. These gentlemen then visited every respectable citizen in the election district and urged him to attend the primary. The sequence of this hand-to-hand work, performed by business men, sensitive to their obligations as citizens, was such an overwhelming attendance that the substrata of society were overawed, and a highly eligible nomination was made which had not been accomplished from time immemorial.

In Chicago, a short time previous to the last election, the Baptist clergymen in view of the iniquitous distribution of polling places thrust upon the voters of that city, entered a most emphatic protest.

This state of things has become so aggravated through the entire country, that it behooves every loyal and virtuous citizen to express his positive dissent and labor accordingly, thus removing one of the worst vestitures of the ballot-box and a trammel to the ready performance of an important duty devolving on every true patriot.—*Episcopal Recorder.*

### Sweet-Minded Women.

So great is the influence of a sweet-minded woman on those around her that it is almost boundless. It is to her that friends come in seasons of sickness and sorrow for help and comfort. One soothing touch of her kindly hand works wonders in the feverish child; a few words let fall from her lips in the ear of a sorrowful sister do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business and feeling irritable with the world in general; but when he enters the cozy sitting room and sees the blazing of the great fire, and meets his wife's smiling face, he succumbs in a moment to the soothing influences, which act as the balm of Gilead to his wounded spirit. We all are worried with combating with the stern realities of life. The rough school-boy flies in a rage from the taunts of his companions to find solace in a mother's smile; the little one, full of grief with its own large trouble, finds a heaven of rest on its mother's breast; and so on one might go on with instances of the influence that a sweet-minded woman has in the social life with which she is connected. Beauty is an insignificant power when compared with hers.—*Sel.*

### "Look at Me Now."

A poor ragged Irish boy came to the ragged school at Connemara. He was a miserable looking Arab of the streets, with scarcely a trace of the child in his face. One day, however, he appeared radiant in a new suit of clothes.

"How is this, Mike?" asked the teacher.  
"Oh, sir!" he said, "sure daddy's a teetotaler. I never stopped till I signed him to the meetings, and he now, sir."—*Band of Hope Review.*

athers.  
compar  
Ignatiu  
plants;

The Sunday School.

Paul's Farewell.

LESSON FOR JAN. 18, 1885.—Acts 20: 28-38.

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Feed the church of God, which he hath purchased with his own blood" (Acts 20: 28).

I. WARNINGS AND ADMONITIONS. (28-31).

[R. V. stands for Revised Version.]

28. *Take heed, therefore, unto yourselves*—R. V., omits "therefore." The emphasis is on "yourselves." Paul says, in effect: I can do no more; on you henceforth the responsibility rests. Be watchful, therefore, first of all, over yourselves, that your private life be blameless, that your piety and good works be such as to manifest to all the sincerity of your profession. To all the flock—the frequent and beautiful pastoral metaphor, by which the church is conceived of as a flock or sheepfold, nourished and cared for by ministerial shepherds. "All the flock" were to be fed and watched—not merely the docile ones, but the wayward and those inclined to stray in the wilderness. *Over which*—R. V., "in the which." *The Holy Ghost hath made you overseers* (R. V., "bishops").—Says Meyer: "This was designed to make them sensible of the whole sacredness and responsibility of their office. The Holy Spirit, ruling in the church, has Himself appointed the persons of the presbyters."—To feed the church of God—to be not merely bishops, but also shepherds of the flock. The Revisers, after careful deliberation, retain the reading "church of God" (though many able critics still prefer "church of the Lord"), thereby adding the weight of their decision towards the settlement of this long-disputed passage, which is held by many to be one of the strongest proof-texts for the divinity of our Lord. *Which he hath purchased, etc.*—R. V., omits "hath." *With his own blood.*—So Ignatius and Clement speak in express terms of "the blood of God." We learn from this how precious the church is to "God our Saviour," and the atoning value of His blood.

"Purchased." In this place the word means that Christ had acquired, gained, or procured, the church for Himself by paying His own life as the price. The church is often represented as having thus been 'bought with a price' (2 Peter 2: 1) (Barnes).  
29. *I know this*—from his experience and observation, if not from inspiration. R. V., omits "this." *After my departing*—to Jerusalem. The "wolves" dared not molest the flock while so watchful a shepherd as Paul guarded it. *Grievous wolves shall enter in*—false, heretical teachers, especially the Judaists, who were now operating in Colosse and its neighborhood, and against whose pernicious influence St. Paul was constantly warning his converts in his Epistles. *Not sparing the flock*—attempting to engraft Mosaism upon Christianity, thereby introducing divisions, and drawing the young church away from "the simplicity" of the Gospel.

"The sad words of Paul in the last Epistle of his life, some six years after these words were spoken, show how mournfully this prediction was verified: 'This thou knowest, that all that are in Asia turned away from me' (2 Tim. 1: 15). Sowers of error and teachers of heresy were denominated by very strong figurative terms by the Apostles and early Christian fathers. Paul on another occasion compares them to 'dogs' (Phil. 3: 4); Ignatius likened them to poisonous plants; Theophilus to barren rocks

on which ships are wrecked; Origen to false lights on dangerous cliffs, alluring mariners to destruction (Howson and Spence)."

30. *Also of your own selves*—Not only would foes enter from without, there would arise foes from within. *Speaking perverse things*—crooked, twisted, distracting things, opposed to the spirit of the Gospel, and leading to dissensions. *To draw away disciples*—R. V., "the disciples."

"Dr. Gloag says: 'Mention is made of no fewer than six heresiarchs belonging to Ephesus—Hymeneus and Alexander (1 Tim. 1: 20), Phygellus and Hermogenes (2 Tim. 1: 15), Philetus (2 Tim. 2: 17), and Diotrophes (3 John 9).' Here were the Nicolaitans (Rev. 2: 6), and here Cerinthus rose against the apostle at Ephesus, singularly enough, became notorious in after days as a seat of the great Gnostic heresy (Howson and Spence)."

31. *Therefore watch and remember*—R. V., "Wherefore watch ye, remembering." *By the space of three years*—We have the record of three months of teaching in the synagogue, and of two years in the school of Tyrannus (chap. 19: 8-10); where he taught during the remaining nine months, we are not told. Possibly the "three years" are to be taken approximately, or, as we say, "in round numbers." *Ceased not to warn*—R. V., "admonish." *Every one*—not passing over any rank, condition or sex. *Night and day*—continually. *With tears*—expressive of his deep solicitude.

"It is well when a minister can refer to his own example as an illustration of what he meant by his precepts (Barnes)."

II. THE PERORATION (32-35).

32. *And now, brethren*—R. V., omits "brethren." *I commend you to God*—commit you to His protection and blessing. *And to the word of his grace*—to His gracious word as contained in the Gospel, the promises of which are adequate for your guidance and comfort. *Able to build you up*—a frequent metaphor in the Epistles (Eph. 2: 20, 21, etc). The Gospel has power to establish, promote and complete a Christian character, templelike in its beauty and sacredness. *Give you an* (R. V., "the") *inheritance . . . sanctified*—make you joint-heirs with all the saints in the blessings reserved for the children of God.

"It is implied here that the Gospel is not a dead letter; that it has power to accomplish a great work; and that it is adapted to the end in view—the conversion and sanctification of the soul (Barnes)."

33, 34. *I have coveted*—R. V., omits "have." *No man's silver, gold, apparel*.—He had been an example, not only in faithfulness, but in disinterestedness. "I seek not yours, but you." He had not tried to enrich himself at their expense. "Apparel," in the East, by reason of its changes and intrinsic value, is reckoned with "silver" and "gold" among one's possessions. *These hands have ministered unto my necessities, etc.*—While claiming to the full the right of those ministering the Gospel to live by the Gospel, i. e., to be supported in their ministry, Paul's habit had been to waive this right in his own case, and to earn his livelihood by the practice of his trade as a tentmaker. He calls the attention of the elders to this fact, lifting up, at the same moment probably, the hands with which he had nobly toiled for his own bread and that of his fellow-workers.

"Cicero in very glowing terms describes the virtue of his brother, who was governor of an Asiatic province: 'Wonderful it is that when you possessed absolute power for three years in Asia, no statuary, no picture, no vase, no garment, no slave, no

beauty of any one, no inducement of money, could sway you from your integrity and purity' (Whedon)."

35. *I have showed you all things*.—R. V., "In all things I gave you an example." His life had interpreted and enforced his teaching. *Ye ought to help the weak*.—Meyer understands the weak in faith, who would be strengthened by the spectacle of such disinterestedness; but most commentators explain the word as referring to the poor and needy. These elders are exhorted to labor diligently and deny themselves, that the feebler and more helpless might enjoy their liberality. *Remember the words of the Lord Jesus*. They were familiar with the saying, though it is the only "unwritten saying" of our Lord in the New Testament which is not recorded in the Gospels. *It is more blessed—a higher privilege, a deeper joy. To give than to receive*—a saying, the truth of which is verified by experience, but the full value of which "will never be grasped by any but the redeemed, and not by them till they enter the city of the Lamb."

"Sayings similar to this of our Lord were current among the ancients, but, as Whedon well remarks, 'It will be found that passages of the Christian Scriptures, which are paralleled by some heathen quotation, are rooted in deeper and purer ground and infused with a higher life.'"

III. THE PARTING SCENE (36-38).

36, 37. *Kneeling down and prayed*—assuming the posture most natural for humble supplication. Prof. Plumtre suggests that the natural reverence of the historian would shrink from reporting this prayer. An example of Paul's prayers may be found in Eph. 3: 14-21. *All wept sore*—their tears testifying to their affection for Paul and their grief at parting. *Fell on Paul's neck*—with the affectionate embraces customary among Orientals. *Kissed him*.—"The word denotes frequent and fervent kissing" (Meyer).

"In the early church the kiss was a mark of Christian brotherhood, and the 'holy kiss' is frequently referred to by Paul (Rom. 16: 16; 1 Cor. 16: 20), and the 'kiss of love' by Peter (1 Pet. 5: 14). Some sects, as the Tunkers, still retain it (Howson and Spence)."

38. *For the words which he spake*—R. V., "for the word which he had spoken." See (R. V., "behold") *his face no more*.—It was the finality of the parting, the conviction expressed by the apostle that they should see his face no more, that was the chief bitterness in their grief. *Accompanied him unto the ship*—R. V., "brought him on his way unto the ship;" remaining with him until the last moment.

"It is good for friends to part with prayer; the rather because, when we part, we are not sure that we shall ever meet together again (Henry)."

Kindness to Children.

It is always to the credit of a man to show kindness to a child. If you see a man on the street, or in a railway car, taking pains to help or gratify a child, it gives you at once a better estimate of him. A man with a somewhat coarse expression of face, and of unprepossessing appearance generally, was walking along a street in the suburbs of Philadelphia. He was noticed by two persons approaching him, and his unattractive manner and bearing were commented on as he drew near. But just before he reached these passers, the man stopped and turned aside to help a poor street boy struggling under a heavy load of refuse fire-wood. The man lifted the load from the boy's head, balanced it anew, steadied it until

the boy was fairly started with it, and then spoke a cheery word to the little fellow. In that simple kindly act the man himself was transfigured. There was now a winsome look about him. He had shown himself another person from his outer appearance. Nor was this an overestimate of the meaning of such an action as viewed by these chance passers. Four thousand years ago, at least, in the funeral ritual of the ancient Egyptians, one of the tests of the soul before the final judge was the treatment of little children. The soul that would pass unscathed must be able to say it had never refused help to a helpless child. And our Lord and Master Himself, as He set a little child before His disciples as their example and their charge said emphatically: "Whoso shall receive one such little child in my name receiveth Me. But whoso shall offend one of these little ones which believeth in Me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea." It makes a good deal of difference whether a church or an individual is faithful or not in loving ministry to children. It makes some difference to the children, but not so much as to those who care for or who neglect them.—S. S. Times.

When history has given you truth as a basis of judgment, when biography has instructed you in human nature, and travel has taught you in scenery, and poetry has moulded you in sentiment, then, and not until then, are you ready to enter the charmed circle of romance. Read only a few novels, and let these be by the best authors.

One other book we would recommend for daily perusal. It is a whole library in itself. She who has not read and re-read the English Bible knows nothing of English literature. In it we find history, biography, travels, poetry, philosophy, science and romance. As a purely intellectual work it has never been surpassed, and when considered as the fountain from which flow all the life currents of the soul, how faithfully should we read and ponder.—Christian at Work.

From an Address of Bishop Fowler

At the Presiding Elder's Convention in New York, Dec. 2-4, 1884.

"Methodism is a system of superintendencies, a system of overseers. Some say it is costly. Well, if it were costly and useless it would be shelved. Only true things abide. In the way in which we look at things only a part of the truth is seen at any one time, and what is seen becomes relative. God has no part with shams. While this system is costly, it abides; and its abiding is an evidence of its truth. The Greeks would rather have an army of stags with a lion for a leader than an army of lions with a stag for a leader. There is not a line in all history where the success of organized power does not depend upon the leader. A presiding elder should be a man, a manly man, broad-gauged and deep-souled, so that it would be impossible for him to do a small mean or selfish thing. So that every preacher and every layman will feel at sight that every interest of the Church is safe in that man's honor.

"A presiding elder should be a worker. If he is not, he cannot meet his responsibilities. Much of his work is routine, but if there is a man back of the routine he will touch the springs of action all through the Church. He is to be a Father, a Friend, an Inspiration, a Judgment Throne—a whole moral government incarnate, and brought to bear upon the charge. The Presiding Elder's time is paid

for by the Church, and he ought to use his time so as to give an account. The Presiding Elder should go to all the churches of his district, the influential and prominent as well as the obscure and weak.

"He ought to be a preacher. He has a chance, a call, and a subject. He should be so devoted to his work that it will be supreme. His life, it is true, is not a comfortable one, but it is such a chance to do some great things for God. He ought to be a revivalist. The Church has no use for evangelists of the tramp order, but it has great and constant use for pastors and presiding elders who are revivalists. Methodism does not pay anybody to do anything, but she does hire somebody to see THAT SOMEBODY ELSE DOES SOMETHING."—Conference News.

Conditions of Successful Prayer.

(Dr. Wm. M. Taylor.)

The desire that simply flits across the soul as the shadow of the cloud glides over the summer grass, is no true prayer. It must take hold of the spirit, and gather into itself all the energy and earnestness of the suppliant. The true suppliant is importunate. Like Jacob, he wrestles with the angel, if need be, until the dawning of the day; or, like the Syro-Phenician woman, he renews his entreaties in the face of seeming rebuff; from an apparent refusal draws a plea which in the end prevails. No mere sluggish formalism, therefore, will suffice. That is not prayer. That is but the husk of appearance. The true suppliant will "continue instant in prayer;" and, when he is over, the exhaustion of his spirit will convince him that he has been laboring indeed. "Believe me," said Coleridge to his nephew two years before his death, "to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing that pleaseth him at last, this is the last, the greatest achievement of the Christian's warfare on earth. "Teach us to pray, Lord."

Not a woman's voice was heard in the Methodist Centenary Conference. And we heard no complaints. The good sisters in Baltimore were bent on hospitality, and in good mood for listening.

A missionary once asked a little negro in school, "Who are the meek?" the child answered, "Those who give soft answers to rough questions."

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### A Magnificent Testimonial of Respect and Admiration to the Great Soldier.

Mr. Wm. H. Vanderbilt, to whom  
General Grant and his wife had as-  
signed all their joint-properties, to  
cover what they considered a debt of  
honor—Mr. Vanderbilt's loan to  
General Grant of \$150,000, the day  
before the failure of "Grant & Ward,"  
—last Saturday wrote a polite note to  
Mrs. Grant, asking her to accept as  
her separate estate, the entire prop-  
erty, real and personal that had thus  
been conveyed to him, with the single  
stipulation, "that the swords,  
commissions, medals, gifts from the  
United States, States, cities, and from  
foreign Governments, and all articles  
of historical value and interest, shall  
at the General's death, or if you de-  
sire sooner, be presented to the Gov-  
ernment at Washington, where they  
will remain as perpetual memorials  
of his fame and of the history of his  
time."

In behalf of his wife Gen'l Grant  
writes Mr. Vanderbilt of their high  
appreciation of his great generosity,  
but declining to accept anything but  
the trust referred to in his stipula-  
tion,—a disposition, which the Gen-  
eral himself had intended to make.  
Mr. Vanderbilt so earnestly presses  
his offer upon their acceptance, that  
General Grant writes him they will  
no longer persist in their refusal,  
when, lo! Mrs. Grant sends the fol-  
lowing:

NEW YORK, Sunday, Jan. 11th,  
1885.—My Dear Mr. Vanderbilt:  
Upon reading your letter this after-  
noon, General Grant and myself felt  
that it would be ungracious to refuse  
your princely and generous offer.  
Hence his note to you. But upon  
reflection I find that I cannot, I will  
not, accept your munificence in any  
form.

I beg that you will pardon this ap-  
parent vacillation, and consider this  
answer definite and final.

With great regard and a sense of  
obligation that will always remain,  
I am yours very gratefully,

JULIA D. GRANT.

To Mr. Wm. H. Vanderbilt.

Mr. Vanderbilt certainly does himself  
credit in dealing so generously with  
his distinguished creditor. Of course,  
the sum is a trifle to a man of such  
immense wealth, but it is a hand-  
some thing for him to do, neverthe-  
less. The delicacy and high sense of  
honor actuating the first soldier of  
his times and his lady an admirable.  
Now the right thing to do, is for Con-  
gress by unanimous consent to re-  
store General Grant to his rank, and  
place him upon the retired list with  
full pay as long as he lives.

### A Venerable Edifice.

The building formerly known as  
the Congregational Church, on Brad-  
ford street, at present occupied as  
Town Hall, was erected during the  
summer 1784, and dedicated to pub-  
lic worship on the 5th day of Janu-  
ary, 1785, one hundred years next  
Monday, and the Rev. Henry Wight  
was installed as sixth pastor of the  
Church on the same day. The pres-  
ent steeple of the building was erect-  
ed two years later. It was used as a  
church until the present fine stone  
structure was built.

The above clipping from the *Bris-  
tol Phoenix*, Bristol, Rhode Island,  
awakens deeply interesting memories  
in the mind of the editor of this  
paper. The "week of prayer" in  
1866 was observed in that beautiful  
town by nightly religious services,  
in which all the pastors of the sever-  
al churches cordially united;—the  
beloved Dr. Thomas Shepherd, pas-  
tor emeritus, and his young and  
promising associate, Rev. C. P. Os-  
bourne, of the Congregational Church;  
Rev. G. L. Locke, of the Protestant  
Episcopal Church; Rev. Wm. Peck,  
of the Baptist Church, and Rev. Mr.  
Jones of the Christian Church, with  
the pastor of the Methodist Episco-  
pal Church co-operating in the meet-  
ings held successively in their re-  
spective churches. No wonder so  
gracious a baptism of the spirit fell  
upon that community that memora-  
ble season, and so many believed;  
When God's people were so mani-  
festly of "one accord."

The "Town Hall" was then used  
as the chapel of our Congregational  
brethren; and in it one of the most  
interesting meetings of the series,  
was held. The whole town was  
moved in this great revival, and some  
five hundred were added to the sev-  
eral churches.

We are glad to hear the Baltimore  
Female College is an assured suc-  
cess, \$40,000 having been recently  
contributed to it.

### Prayer and Healing.

PROF. L. T. TOWNSEND, D. D.

[Condensed from *Zion's Herald*.]

What is further offered on this sub-  
ject may be thus classified.

1. "What are some of the facts as  
regards the different diseases man is  
heir to?"

2. When we or our friends are sick,  
what shall be the method of treat-  
ment adopted?"

Under the first discussion of his  
question, the Professor says:

"In summing up this division of  
our subject we bring an indictment  
against all schools of medical prac-  
tice: It is that they claim too much;  
that each is unjust in its estimates of  
the others, and that in the announce-  
ments of recoveries each school with-  
holds from the public important facts  
that should be freely published. We  
think the regular school, the allo-  
pathic, is freer from criticism in this  
respect than any other, while the  
heaviest indictment lies against the  
faith worker. He of all others, ought  
not to suppress facts simply because  
they are unfavorable. Of him espe-  
cially we expect the utmost frank-  
ness. The public ought to have no  
just ground for the existing convic-  
tion that while advocates of faith  
work are especially zealous in publish-  
ing the names of every person cured,  
they are not ready to publish the  
names of those who have applied for  
relief, and have failed of being cured.  
It is only a get-off to say that when  
failure has resulted, the conditions  
have not been complied with. This  
plea is as good for the medicine-man  
or the Christian scientist, or for any  
other practitioner, as for the faith  
worker. The faith worker will in  
the end lose nothing by frankly ad-  
mitting that the majority of those  
who apply to him are not cured, nor  
perceptibly benefited. In a rational  
settlement of these problems we  
must have not the truth merely, but  
the whole truth; and the whole truth  
is that people sicken, remain sick,  
and some of them die, whatever the  
form of medical treatment; and it  
looks as though whatever the method  
of treatment may be, that men will  
continue to sicken and die until the  
world ends. No more sickness and  
death is not said of this world, but  
of that which is to come.

The second question proposed for  
our consideration is this: When we  
or our friends are sick, what shall be  
done? We have seen that the various  
schools of medicine have each in  
some cases been remarkably success-  
ful, but in other instances have ut-  
terly failed. Shall we, therefore, in  
case of sickness, do something or  
nothing?

If we decide to do something, three  
courses are opened to us: 1. We  
may resort entirely to visible agen-  
cies. 2. We may resort entirely to  
invisible agencies. 3. We may re-  
sort to both visible and invisible  
agencies. This third method is, of  
course, exposed to a cross fire coming  
on the one hand from those who are  
wedded to the use of drugs, and on  
the other hand from those who, alto-  
gether discarding drugs, advocate in-  
visible agencies. In reference to this  
cross fire, we will first defend the use  
of visible agencies.

At the outset, the confession must  
be made that the methods of treat-  
ing disease by visible agencies have,  
in past years, changed much.

We clip the following from *The  
Christian Advocate* of Jan. 8th:

"We inform all whom it may con-  
cern that the Rev. A. W. Light-  
bourne, a member of the Wilming-  
ton Conference, was tried some  
months ago, and suspended for ne-  
glect of duty and refusing to attend  
to the work assigned him. In con-

tempt of that suspension he is at  
present, preaching to a few persons  
in the Congregational church in New  
York, of which Dr. J. P. Newman  
has claimed, and, so far as the ad-  
vertisements are concerned, is still  
claiming, to be pastor."

And this, from the *Baltimore Sun*

of last Saturday:

The Rev. A. W. Lightbourne, pas-  
tor several years ago of the Mount  
Lebanon Independent Methodist  
Church, Baltimore, (now a Methodist  
Protestant church,) and lately pastor  
of the Methodist Episcopal Church  
at Easton, has been filling the pulpit  
of the Madison Avenue Congrega-  
tional Church, in New York city, for  
the past three months. The *Chris-  
tian Advocate*, of that city, in its last  
issue, spoke of him as having been  
"tried some months ago and suspend-  
ed for neglect of duty and refusing  
to attend to the work assigned him."  
Mr. Lightbourne, when spoken to  
about the publication in the *Christian  
Advocate*, said: "I left the church at  
Easton on account of my health, by  
the advice of my physician. The  
presiding elder to whom I sent my  
resignation claimed I had no right  
to give up the appointment without  
consent of the Wilmington Confer-  
ence. This Conference does not meet  
till March, but I am free to say that  
if it had been in session I should  
have left my appointment, with or  
without its consent, on account of  
my health. I look upon my view as  
a little more liberal than suits most  
of the Methodists. I will go to the  
Conference to test the legality of my  
suspension. As the original author-  
ity to preach the gospel comes from  
God, He alone can withdraw that au-  
thority."

We sincerely hope the *Sun* report-  
er failed to get Mr. Lightbourne's  
real views, in the premises. He cer-  
tainly knows that while every true  
preacher of the gospel receives from  
God his "original authority," to the  
church belongs the right and respon-  
sibility of recognizing his credentials.  
Neither in an "Independent Methodist  
church" nor in "Dr. Newman's church,"  
nor in any other, would Mr. Light-  
bourne be allowed to officiate, had not  
some acknowledged church authority  
previously placed its imprimatur upon  
his "original authority." It is an  
unworthy evasion, to attempt to justi-  
fy his contempt of the church author-  
ity which he solemnly promised to  
respect, when admitted into the Con-  
ference, by pleading an "original au-  
thority" to preach the gospel. The  
secret, we fear, of our brother's sad  
lapse, is disclosed in the sentiment  
attributed to him by the *Sun* reporter,  
—"I look upon my view as a little  
more liberal than suits most of the  
Methodists." "Pride" (in a modern  
sense, vanity) goeth before destruc-  
tion and an haughty spirit be-  
fore a fall." It is certainly gratify-  
ing that the young man's health so  
rapidly improved after reaching New  
York.

We regret to learn that Rev. R. W.  
Todd is suffering from a sore throat,  
and under medical advice, must  
desist from preaching for at least two  
or three weeks. He purposes to seek  
recuperation in a visit, with Mrs.  
Todd, to their friends in Dover, Del.,  
where he will doubtless greatly enjoy,  
next Sabbath, that rare privilege of  
an effective preacher—the pleasure of  
listening to others proclaim the ever-  
lasting gospel. The able and eloquent  
divines from New York and Bos-  
ton will doubtless, acquit themsel-  
ves nobly; may their preaching be  
"in demonstration of the Spirit and  
of power."

We are glad to learn that our  
friends in Dover, under the efficient  
leadership of their popular pastor,  
Rev. T. E. Martindale, have repaired,  
beautified and made more capacious  
their church building. To-morrow,  
their church building. To-morrow,  
Sabbath, the 18th inst., there will be  
appropriate exercises, as announced  
in the news items of Dover District.  
We trust the occasion will be a grand  
success, socially, financially and re-  
ligiously.

WHEN Dr. J. O. Peck sent in such  
an amazing list of subscribers, from  
Hanson Place a brother said: "Put  
me there and I will have a big list  
too." That may be, but it is not the  
place only. The report from Trinity,  
New Haven, where Dr. Peck is now,  
up to date is—every old subscriber  
retained and the number doubled.  
Personal work is what does it.—  
*Christian Advocate*.

Yes, "personal work is what does  
it." Brethren, wont you do some  
"personal work" for the "PENINSULA  
METHODIST?" We are gratified with  
the names that are sent in. Last  
week our publisher reported over  
twenty—why not twenty from each  
charge? Are there not that number  
of families in each charge who do  
not take a religious weekly. With  
our price so low,—only a dollar for  
fifty-two papers—that nobody need  
be without it on account of its cost,  
we can't offer any pecuniary induc-  
ments, but must rely upon your con-  
fidence that in the wide circulation  
of our paper you are pastoring your  
own sacred work.

### A Parable.

A certain man fell into a pit. And  
it came to pass that one whose name  
was Science looked over the edge of  
the pit, and said, "what doest thou  
down there?" He answered, in a  
mournful voice, "O star eyed Science,  
I stumbled and fell into this pit!"  
Then Science said unto him, "If thou  
hadst done what I told thee, thou  
wouldst not have fallen into the pit,"  
and Science went her way.

Then there came a bright and  
beautiful being whose name was Art,  
and seeing this poor man in the pit,  
said unto him, "How camest thou  
into such a sorry plight?" He  
made answer, "O beautiful Art, I  
fell into the pit!" Then said Art, "If  
thou wilt come up and stand with  
me, I can help thee, for Poetry will  
please thee, and Painting will appeal  
to thy love of beauty, and Music, soft  
and sensuous, will soothe thy soul,  
and the Drama will stir thee with  
scenes of passion and power. Come  
up hither and I will help thee!"  
And the poor man sadly said, "That  
is just what I can't do." And so Art  
betook herself away, and, as a beau-  
tiful vision, was gone.

At last there came a heavenly be-  
ing whose name was Pitying Love;  
and she saw this wretched man down  
in the horrible pit, half buried in  
mire and clay. "Why art thou here?"  
said she, and he replied, "O Love Di-  
vine, I stumbled over my sins, and  
fell into this pit of despair, and here  
I lie all mangled by the fall." "Well,  
said Love, "dost thou want to come  
out?" and he cried out, "Yes, dear  
Love I do!" Then Pitying Love  
reached down, and said, "Take hold  
of my hand," and she lifted him out  
of the pit, placed his feet upon a rock,  
and put a song of joy in his mouth.

Now it came to pass that this saved  
man went forth and helped other  
men out of their pits: and every-  
where he went the blessing of him  
that was ready to perish came upon  
him; while from the Rock of safety  
souls went soaring up to heaven, sing-  
ing the praises of redeeming love.  
Media, Pa.,  
T. M. GRIFFITH.

**Wilmington Conference NEWS.**

**WILMINGTON DISTRICT**—Rev. Charles Hill, P. E., Wilmington, Del.

Newport, Del. E. H. Nelson pastor. The extra meetings that have been going on in the church closed on New Year's eve with the watch night services. During its progress a number of persons were converted, and have already connected themselves with the church on probation, and the church has been greatly built up and wonderfully quickened, and the members showing more of the spirit of the Master than on any former occasion.

Revival services are in progress at Bethel M. E. Church near Chesapeake City with indications of most excellent results. E. C. Atkins, the pastor, is a most excellent preacher, his efforts at Glasgow, the other station of the same charge, having been followed with very large additions to the church.

The Watch Meeting in the Elkton M. E. Church was an interesting service. After an appropriate sermon by the pastor, Mr. Sheppard, the Sacrament of the Lord's Supper was celebrated. An experience meeting and prayer meeting closed the exercises.

**THE WEST WILMINGTON MISSION.** Notwithstanding the inclemency of the weather, quite a number of children met and were organized in a Sunday school at the corner of Linden street and Maryland avenue last Sunday afternoon at 2 o'clock.

In the evening Rev. S. T. Gardner preached to a good sized and very attentive audience. At the close of the sermon one penitent came forward for prayers. Twenty-one names were handed in of persons desiring to form themselves into a Methodist class.

The school will be under the charge of Rev. Jabez Hodson of St. Paul's church. Presiding elder Hill intends to organize a society there.—*Republican*.

Charlestown charge, E. E. White, pastor made a fine showing at its fourth Quarterly Conference held the 10th inst. Although the estimate for the pastor's salary had been increased \$100, the entire amount has been raised and paid over except about \$60. Well done for the people of Charlestown circuit. Better still, and as might be expected a gracious spirit of revival has been poured out, and precious souls have been converted at Perryville and Principio; at the latter place men past sixty years of age have been saved by the Divine power through the Gospel. God always honors them who honor him. "If any man serve me, him will my father honor."

The extra meetings were resumed at Kingswood M. E. Chapel Sabbath evening Jan. 11th, and continued every night this week except Saturday. The Sunday School, superintended by George W. Todd, had 203 scholars last Sabbath, the largest number in the history of the school. The rooms are now so crowded that it is impossible to accommodate any more, and it is proposed to extend the building during the next conference year. The pastor, W. A. Wise, has been the recipient of handsome gifts from the classes in the Sunday School and from the congregation on two successive afternoons.

A correspondent from Principio Furnace, Charlestown charge, writes: There has been thirteen conversions to date, seven of whom have joined the church. There are six penitents at the altar, and the good work is still going forward.

Epworth charge, Wilmington, W. B. Gregg pastor. Revival services have been held every evening during the week.

Union charge, Wilmington, C. W. Prettyman, pastor. Revival services are being held at this charge. Rev. E. L. Hubbard of Brandywine charge preached last Wednesday evening in this church.

North East, Md., R. W. Todd, pastor.—The Fourth Quarterly Meeting for this charge, last Sabbath, was a very interesting occasion. In the morning Rev. E. E. White, of Charlestown charge, preached an impressive sermon from the words "All Souls are mine." The love-feast preceding had some of the old time Methodist's spirit. Presiding Elder Hill gave, as usual, an edifying and interesting discourse in the evening. Monday morning at the Conference, there was large attendance of the officials. In the appointment of stewards for next year, the pastor and brethren took a new departure, as provided for in the New Discipline, gracing that important board with the selection of some four of our sisters.

The pastor was feeling very comfortable over a large and generous donation the preceding Friday evening.

**EASTON DISTRICT**—Rev. J. H. Caldwell, P. E., Smyrna, Del.

Kent Island charge, J. A. Arters, pastor. At the close of the session of the Sunday-school last Sunday, Mr. J. B. Bright presented the pastor in the name of the Stevensville Sunday-school, a beautiful silver pitcher, as a token of their regard for him.

The Fourth Quarterly Meeting of the Sudlersville charge, was held last Sunday, and Presiding Elder Dr. Caldwell preached an able sermon in the evening, from the words, "The answer to a father's prayer."

A delightful entertainment for the Sabbath-school of Blackiston's M. E. Church, Millington charge, was held on the afternoon of Jan. 7th. The exercises consisted of speaking, dialogues and readings. The children were presented with bags of candy, oranges, and an abundant supply of cake was passed to all present, both young and old.

A beautiful tree with many objects of beauty upon it, was kindly sent by the members of Salem Sabbath-school, for which a vote of thanks was tendered them. The pastor was kindly remembered as also his wife by a number of valuable presents.

**DOVER DISTRICT**—Rev. A. W. Milby, P. E., Harrington, Del.

The Rev. P. H. Rawlins it is said has married thirty-one couples since March. A pretty fair record for Leap Year.

The protracted meeting is continued at the M. E. Church, Lewes, Del. J. D. Kemp pastor. The services are well attended, and it is expected there will be a large number of converts before the extra meetings close.

Rev. A. D. Davis, of Denton, was well pounded by a large number of his flock, on a recent evening. The parson smilingly endured his punishment, and seems to enjoy the full programme of the evening's exercises.—*Democrat*.

The repairs to the M. E. Church of this town are finished, and the reopening services will be held on Sunday, the 18th inst. Rev. Dr. A. S. Hunt, Secretary of the American Bible Society, and Rev. D. W. Couch, pastor of Beekman Hill Church, Boston, will preach on the occasion, and all former pastors of the church have been invited to participate. The audience room of church the

is beautifully frescoed, and in combination with the stained glass windows makes probably the handsomest room of any church in the State below Wilmington. The organ is moved into the recess back of the pulpit, and the latter brought forward so that the choir will stand just underneath the arch. Three handsome chairs replace the old sofa on the pulpit platform. The pew cushions are being covered with red rep, and the backs of the benches painted Tuscan red. About fifty more sittings have been gained in the gallery by seating the space formerly occupied by the organ. The lecture-room has been enlarged by throwing into it two of the class-rooms, while the remaining class rooms are also connected with the main room by folding doors. The infant-school room, built in the rear, is seated with pretty new benches just suited to the little folks, and folding doors connect this also with the lecture room. North of the infant-school room is the library, from which a stair-way leads to the organ-room and audience room. A neat chancel-rail has been placed around the pulpit in the lecture-room.—*State Sentinel*

**SALISBURY DISTRICT**—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

"DONATION,"—Onancock Va. It came last Wednesday night. In crowds, with merry laughter; and sunny faces they came—in bundles, packages, baskets, bags, it came. When everything was in readiness the dining-room door was unlocked, and Mr. and Mrs. Preacher were invited to enter, and behold! there was a real "Donation," pleasing to the eye, and to the palate. Among the many articles given, were a bran new bonnet for "Mrs. Preacher," beneath whose shelter she may make her debut at Conference; A well filled purse, for Mr. Preacher. After some delightful social intercourse prayer was offered by the pastor, and about ten o'clock our kind friends retired to their homes. No Brother "Bereft," we hope other donations like Virginia surprise are only sleeping, not dead, not buried, and ere the clarion notes that call to Conference ring out over this Peninsula, they will awake and find their way to every parsonage. "Who comes next?" "In sympathy with the"

RESTORED.

Bethel, Del. A. T. Melvin pastor. The M. E. Church is about completed and will be dedicated, D. V., on the 25th inst.

Prominent ministers are expected to be in attendance and all are cordially invited to attend. Those who cannot come may send in their mite as it will be thankfully received.

Laurel charge, F. C. McSorley, pastor. A correspondent writes: Although no Watch-meeting services was held in the M. E. Church, there were many earnest resolutions and fervent reconsecrations made by the members present at the Wednesday evening prayer meeting held on New Year's eve. Two young men were received from probation into full membership on the first Sabbath of the year. The treasurer of the trustees read his report, which showed that there was in the treasury after the current expenses of the year had been paid \$41.59. The week of prayer was observed by meeting held in the church every evening. The unconverted present were quite serious, and on the last night there were penitents at the altar for prayer. On last Sunday morning the pastor preached on able sermon on the claims of our missions, preparatory to taking the missionary collection which will be done by private subscription. Meetings were held every evening

during this week, and we are looking for the conversion of sinners, and the building up of the church.

Rev. E. H. Hinson has had a grand revival at Roxanna, received 65 probationers as a result of it. It is the greatest revival the village has ever had in its history.

On account of sickness, presiding elder Wilson was unable to fill his appointments at Delmar, Barren Creek and Sharptown last Sunday, and sent Rev. J. D. C. Hanna, of Deals Island in his place.

Will the Presiding Elders please forward names of candidates for admission at coming session of Conference; also, will those brethren of the laity—members of committees, boards, etc.—who expect to be present, notify the undersigned at once; also, if the ministerial brethren have any requests to be preferred, any peculiarities to be accommodated, or any weaknesses to be recognized in the selection of homes, let them now speak, or else hereafter forever hold their peace.

J. H. WILEY.

Snow Hill, Jan. 1, 1885.

**Firmness of Senator Wilson of Mass.**

The late Senator Henry Wilson was a self-controlled as well as self-made man. He left his New Hampshire home early in life, and changed his name, in order to get out from under the baleful shadow of intemperance. He began on the lowest round of the social ladder and climbed up rung by rung, until he became a political power in the nation.

The first step he took in the ascent placed him on the pledge never to drink intoxicating liquors. The second step he took made him an industrious laborer, the third a diligent reader.

He was sent to Washington to carry a petition against the admission of Texas into the Union. John Quincy Adams asked him to a dinner-party, where he met some of the great men of the nation. He was asked to drink wine. The temptation to lay aside his temperance principles for a moment, in order not to seem singular, was a strong one. But he resisted it, and declined the glass of wine. Mr. Adams commended him for his adherence to his convictions.

After Mr. Wilson was elected to the United States Senate, he gave his friends a dinner at a noted Boston hotel. The table was set with not a glass on it.

"Where are the wine-glasses?" asked several, loud enough to remind their host that some of his guests did not like sitting down to a wineless dinner.

"Gentlemen," said Mr. Wilson, rising, and speaking with a great deal of feeling, "you know my friendship for you and my obligations to you. Great as they are, they are not great enough to make me forget 'the rock from whence I was hewn and the pit from whence I was dug.' Some of you know how the curse of intemperance overshadowed my youth. That I might escape, I fled from my early surroundings and changed my name. For what I am, I am indebted, under God, to my temperance vow, and to my adherence to it. Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming, but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped."

Three rousing cheers showed the brave Senator that men admired the man who has the courage of his own convictions.—*Conference News*.

H. W. Oliver, one of the heavy iron manufacturers of Pittsburg believes the industrial depression has reached its lowest point and that an improvement is near at hand. He says: "Within a short time all of our works will be running full, as will nearly all the other manufacturing establishments here."

**MARRIAGES.**

RUTTER-DAVIS.—On Jan. 7, 1885, in Dudley's M. E. Church, by Rev. J. Owen Sypher, Mr. Daniel E. Rutter and Miss Mary E. Davis, both of Queen Anne Co. Md.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FOURTH QUARTER.

Zion	Jan	17	18
Cherry Hill	"	16	18
Hockessin	"	24	25
Newark	"	25	26
Union	" 29	Feb.	1
Newport	" 31	"	1
Christiana	Feb.	1	2
Asbury	"	7	8
St. Paul's	"	8	9
Scott	"	12	12
Port Deposit	"	13	15
Rising Sun	"	14	15
Red Lion	"	21	22
New Castle	"	22	23
St. Georges	" 18	Mar.	1
Del. City	"	1	2

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.

Marydel	Jan.	15	18
Ingleaside	"	16	18
Greensborough	"	17	18
Hillsboro	"	18	19
Centreville	"	23	25
Queenstown	"	24	25
Kent Island	"	24	25
Pomona	31	Feb.	1
Rock Hall	Feb.	1	2
Oxford	"	6	7
Stratton	"	7	8
St. Michaels	"	13	15
Talbot	"	14	15
Royal Oak	"	15	16
Easton	"	20	22
Kings Creek	"	21	22
Middletown	" 28	Mar.	1
Odessa	March	1	2

J. H. CALDWELL, P. E.

DOVER DISTRICT—FOURTH QUARTER.

Dover	Jan.	8	11
Lispic	"	12	14
Wilmington	"	16	18
Camden	"	17	18
Magnolia	"	24	25
Farmington	"	26	25
Seaford	" 30	Feb.	1
Galestown	" 31	"	1
Millsboro	Feb.	7	8
Georgetown	"	9	8
Ellendale	"	14	15
Lincoln	"	16	15
Milton	"	19	22
Lewes	"	20	22
Nassau	"	21	22
Houston	" and Mar.	25	1
Milford	Mar.	2	1
Federica	"	6	8
Harrington	"	7	8

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Salisbury	Jan.	17	18
Fruitland	"	17	18
Quantico	"	18	19
Pocomoke City	"	23	25
Pocomoke Circuit	"	24	25
Onancock	" 31	Feb.	1
Holland's Island	"	3	3
Asbury	"	7	8
Annamessex	"	7	8
Crisfield	"	6	8
Smith's Island	"	14	15
Tangier Island	"	15	16
Fairmount	"	21	22
Westover	"	22	23
Deal's Island	Mar.	1	2
Princess Anne	"	2	9

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On and after Wednesday, June 25th, 1884, trains will move as follows, Sundays excepted:

Between Harrington and Lewes.

GOING SOUTH. Mail. Mixed. Arr. P. M. P. M.

Leave Leave Rehoboth 2:00 7:23

7:40 2:40 Lewes 1:50 7:40

8:00 3:00 Nassau 1:40 7:04

8:20 3:20 Coolspring 1:27 6:52

8:40 3:40 Harbeson 1:15 6:40

8:55 3:55 Bonnum 1:10 6:38

9:10 4:10 Mosick 1:05 6:32

9:25 4:25 Georgetown 12:52 6:28

9:40 4:40 Redden 12:45 6:23

9:55 4:55 Robbin's 12:40 6:18

10:10 5:10 Ellendale 12:37 6:16

10:25 5:25 Lincoln 12:30 6:10

10:40 5:40 Milford 12:22 6:04

10:55 5:55 P. A. 18 12:09 5:54

11:10 6:10 Harrington 12:00 5:44

11:25 6:25 Arrive 9:55 5:50

11:40 6:40 Wilmington 9:40 5:40

11:55 6:55 Baltimore 9:30 5:30

12:10 7:10 Philadelphia 9:20 5:20

12:25 7:25 At Georgetown trains connect with trains to and from Franklin City.

Bet. Franklin City & Georgetown.

GOING NORTH. Mixed. Mail. Arr. P. M. P. M.

5:30 6:00 Franklin City 4:20 6:00

5:42 6:16 Stockton 3:57 4:30

5:50 6:30 Scarborough\* 3:48 4:15

6:10 7:30 Snow Hill 3:39 4:00

6:20 7:48 Wesley 3:15 3:15

6:34 8:08 Quopoco 3:02 3:00

6:45 8:25 Poplar\* 2:50 2:40

6:57 8:39 Berlin 2:42 2:30

7:04 8:42 Friendship\* 2:36 2:18

7:11 9:05 Showell 2:21 2:55

7:30 9:25 Selbyville 2:05 1:38

7:42 9:55 Frankford 1:42 1:32

7:50 10:10 Dagsborough 1:57 1:30

8:05 10:25 Millsborough 1:42 1:32

8:16 10:37 Stockton 1:39 1:32

8:30 11:20 Georgetown 1:15 1:15

P. Trains Pass. Flag Stations.

A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 10 p. m.

Steamer leaving New York from Pier No. 26, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m.

Train leaving Franklin City at 6 a. m., Harrington 12:00 a. m., connect on Tuesdays and Fridays with Steamer at Lewes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning.

Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Horatona, Drummondtown, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 5 p. m. Steamer leaving Chincoteague at 4 a. m. connects with train leaving Franklin City at 6 a. m. Steamer Widgeon leaving Franklin City at 7 a. m., Mondays and Thursdays goes to Atlantic.

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Philadelphia, (express), 7.45, 8.30, 7.50, 8.15, 9.00, 9.10 9.55 10.05 11.55 a. m. 12.41, 12.45, 1.54, 3.22, 3.55 6.30, 6.48 and 7.40 p. m.

New York, 2.00 2.45, 6.30, 6.40, 7. 9.55, 10.05 11.55 a. m. \*12.41, 1.54, 2.30 4.00 5.55, 6.36 6.46 7.40 p. m.

For West Chester, via Lamokin, 6.40 and 8.15 a. m. and 2.30 and 4 p. m.

Baltimore and Intermediate stations, 10.06 a. m. 6.00, 11.50 p. m.

Baltimore and Bay Life, 7.00 p. m.

Baltimore and Washington, 1.21, 1.41, 4.43, 8.06, 10.06 10.56 a. m. 1.00, \*1.11, 4.53, 7.00, p. m.

Trains for Delaware Division leave for: New Castle, 6.15, 8.35 a. m.; 12.35, 3.00, 3.30, 6.25 p. m. Harrington, Delmar and Intermediate stations, 8.35 a. m. 12.3 p. m.

Harrington and way stations, 6.25 p. m.

Express for Senford 4.50 p. m.

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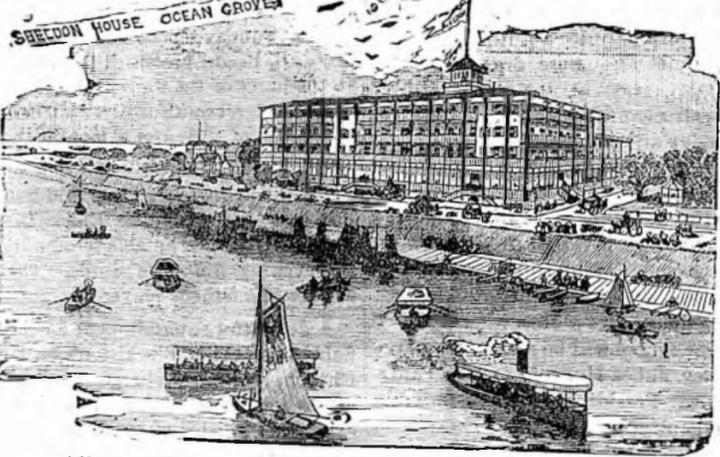
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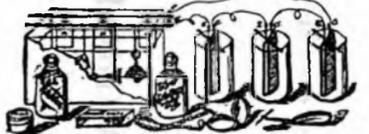
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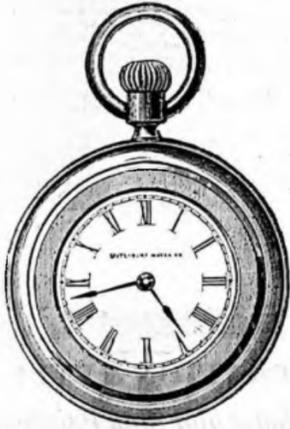
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