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YE DID IT UNTO ME.—Matt. 25-40.

BY PRISCILLA J. OWENS.

Dos't Thou need bread and raiment? What shall I give to Thee? My life, were little payment For all Thy gifts to me. Lord, all my need supplying. Thy followers let me seek And in Thy name be trying To help the poor and weak

Wert Thou in prison pining. Would I not visit Thee? Or sick, in pain declining, Would'st Thou not look for me? Lord, all my sorrow healing, And breaking guilt's dark chain Could'st Thou for aid appealing, E'er call to me in vain?

Wert Thou a lonely stranger, My door should open wide To me in grief or danger, Thy help was ne'er denied For when I roamed benighted, Thou didst Thine hand extend, And lead me home, love-lighted, And call me "child" and "friend

So when Thou coin'st in glory Upon Thy Judgment throne, And nations range before Thee, Thy just award to own: Then, let me hear Thee saying, "My lowly followers see, When thou didst cheer and help them Thou did'st it unto Me.

Zacchæus - A Study.

BY REV. A. WEBSTER, D. D.

And Jesus entered and passed (was passing) through Jeriebo. And, behold, there was a man named Zacchreus, which was the chief among the publicans (and he was a chief publican), and he was rich. And he sought to see Jesus who he was; and could not for the press (crowd), because he was little of stature." Luke xix. 1-3,

Our Lord had reached Jericho, and was passing through, surrounded by a crowd. Zacchæus wishing to see "who it was," sought to gratify his curiosity; but was unable to do so, because of his littleness of stature bindering his seeing over the heads of the crowd. He had no more chance than had he been a boy There is no intimation that he knew it was Jesus, but the narrative defines that he sought to see Jesus, "who he was." If he knew who it was that was passing along the street, why did he seek to see who he was? The narrative seems to describe the curiosity, of one seeking to see a person who in passing through the a crowd. Such curiosity was natural. Not a word is mentioned of any penitence, or any desire for instruction or blessing. The record is brief, "he sought to see Jesus who he was." That is all.

"And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way. Ekeines being feminine would agree with hodon understood, as the A. V. and R. N. T. take it; but should it not be referred to sykomoraian, and signify that our Lord was to pass by that tree? So far the evangelist describes the impulse of the chief publican's curiosity. It was keen; he was ingenious to prevent a disappointment: the tree would more than compensate his little stature; it would give him a decided advantage over the crowd.

"And when Jesus came to the place, he looked up, (and saw him, omitted by R. N. T.) and said unto him, Zachæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully."

No intimation yet of any spiritual experience: any penitence; any contrition:

tive of a providential incident, of bringing together a sinner, and the Saviour of sinners. The sinner, his curiosity inciting him to see who it was that had attracted such a crowd around him, sought to gratify his curiosity; and finding his littleness of stature prevented him, because of the growd, he ran ahead, climbed a tree, was called down, being told that the notable traveller designed to test his hospitality, which pleased Zacchaus greatly, and he descended hastily and gladly, to lead the way to his house. At this stage of the proceeding, the crowd expressed its indignation; at the fact that the assumed Messiah, should associate with a sinner; the king of the Jews countenancing a vile publican; a Jew of such baseness, as to consent to gather tribute for the Roman government, from the sacred nation of the Jews! "And when they saw it, they all murmured, (they murmured emphatically) saying, "That he was gone to be guest with a man that is a sinner."

Such murmuring reached the ear of

the sinner, and he "stood," to vindicate himself. It is the most natural interpretation, that as they were going toward the home of Zacchreus, in the midst of these indignant muraurings of the crowd of scandalized Jews, the publican halted, and to vindicate his reputation from the contempt of the Jewish throng, declares, that he gives half of his goods to the poor; and if he took anything from any man by false accusation, he restored fourfold. Such was his habit at that time. So had he been living. Not, that such was to be his rule of life for the future; it had been his rule. Not that he had lived otherwise, and now, as the result of his conversion, his faith in Jesus, as the Christ, he would give half his goods to the poor, and make fourfold restitution to the wronged. It is not the Christian rule to make restitution to those we wrong; but, to wrong no one. The Christian characteristic is love; 1 John iv. 7-10; and love worketh no ill to his neighbor; Rom. xiii. 10. Nor can we fairly render the publican's words as meaning, that he would at that time give half of his goods to the poor, and to all that he had wronged by fraudulent action in his office, he would make a foursignify this. The Jews were murmuring at the honor done him, and he says that his life is not so scandalous as the Jews would make it out to be. He declares himself to be a man of charity, and justice: he stands, ceasing to lead on toward his door, and repels the charge of unworthiness to be the host of the passing stranger. He had no conviction of sin, no experience of regeneration. He was not confessing his sin, but affirming his kindness to the poor, and his justice in making restitution; the law requiring him to make the restitution; but not to give half his goods to the poor. As they were moving toward his house, they make their murmuring charge, and he stops the progress to refute it. His life, by his shewing, would compare favorably with theirs. Such seems to be the obvious sense of the passage.

"Jesus said unto him, This day is salvation come to this house." Why? because his charity and justice demonstrate his conversion? No; but "forasmuch as he also is a son of Abraham." Zacchæus was a son of Abraham, and, though, he was not in good standing with the crowd

any regeneration; only a graphic nar- of Jews around him they could not deny but migratory men go North or South, the character of the blood that flowed in as interest or pleasure, or caprice may his veins. Ishmæl was in bad odor, and serve an occasion. The first Thursday Last week it was current a large number with his mother was expelled from his of the New Year, I left home for Philafather's house; but God assured Abraham that he would watch over and presper him, for Abraham's sake; because that he is thy seed." Gen. xxi. 18. This seems to be our Lord's allusion. Ishmal, though expelled from his father's house and lost in the wilderness, was not neglected by the Father in heaven; but was sought, found and saved; and why should not the Son, in his likeness to the Father, seek and save this lost son of Abraham? This interpretation of the phrase, "forasmuch as he also is as on of

similitade. "Salvation is come to this house;" the opportunity of salvation had come; but how it was used is not mentioned. Whether Zaccheus received the Christ into his heart, as he received him into his house, is not stated. There is no testimony on this point. Of the Jewish nation it is recorded, "He came unto his own, and his own received him not," John i. ii; and, as to a spiritual reception, Zacebæus might have been in the same category; he might have received ! him gladly into his house, and refused him admittance into his heart. Wheth-

ration is for lost sinners. To suppose that because Zacchiens "sought to see Jesus who he was," is evidence of any spiritual interest in the chief publican, is unreasonable; so, also, as to his climbing the tree; and his receiving him into his house. Luke, at ch. vii., 35-50, narrates the case of Simon, a Pharisce, who desired, asked, requested, desired, begged, besought, him that he would eat with him; and yet, there is no evidence that the Pharisee was troubled about his sins, or that he was auxious to be instructed and relieved by the Saviour. Zacchieus only sought to see who had attracted such a erowd about him; but Simon asked him to dinner; Zacchieus had only accepted the proposal of Jesus, while Simon proharlot, the case of Zacchieus gave occasion to the Saviour, to explain that he had come to offer salvation to a sinful publican. The point was not to shew. that Zacchæus' seeking to see Jesus, who he was, his receiving him joyfully, and his defence of himself against the slurs of the Jewish crowd, were evidence of his contrition and true conversion; but, the real point was to unmask the erroneous conception of the Messianic functions, that had originated in the traditions of the elders, and had permeated the Jewish mind. They needed no Saviour for the rightcous; the idea was preposterous, then; and is preposterous, now; the helpless need a helper; the lost need a guide; the miserable need a comforter; and these were the characteristics of the Pharisees, Sadducees, harlots and publicans, alike; all were helpless, lost, miserable sinners; and to save such was the mission of the Messiah.

Northward in Winter.

Migratory birds move toward the Sunny South when autumnal breezes are succeeded by the chilly blasts of winter

delphia, making the journey of fifty-two | north shere, the southern boundary of miles in a little over an hour and a half Cape Cod Bay, and that a great over the admirably equipped and well many lives had been lost along the

young ladies bound to East Greenwich, R. I., I resumed my northward journey at Broad St. Station. Passing swiftly and pleasantly through a part of eastern Pennsylvania, we crossed the Delaware opposite Trenton, the capital of New Jersey, and were soon carried across the state to Jersey City, where taking the Abraham," has, at least, the merit of veri- ferry boat we were landed in the city of New York, making the ninety miles in about two and a half hours.

Taking passage on the steamer Nar-

ragansett of the Stonington line, we au-

ticipated a quiet night on the Sound, without the slightest apprehension of the terrific storm that subsequently overtook us. Retiring early, with the knowledge that our steamer was due in the port of Stonington, Conn., at 3 a. m. the next day, and that we might rest quietly, until near 7 o'clock, when our train would leave for East Greenwich, we were happily spared the anxiety of many of our fellow passengers, who were awake and er he did the one or the other, the great | up all night, in painful dread of serious lesson of the Master was the same. Sal- disaster. The rolling of the steamer, as the high winds and waves and driving snow dashed furiously against her; the blowing of the fog-horn all night long to warn off any other craft that might otherwise run into us through the blinding storm, the ringing of the bell every few minutes to have the engineer make some change; with the suggestive creaking and straining of the vessel, all these incidents of the night were more or less vividly apprehended, but it was only when we joined our fellow travellers in the cabin toward daylight, that we learned the extreme peril of our situation; that in the blinding snow storm toward midnight the pilot had lost his reckoning, and we were steaming over the raging sea, not knowing what moment we might strike on the rocks to the posod an invitation, which was accepted | right of us, or on similar reefs to the left by our Lord. If the case of Simon gave of us; and that after some vain attempts occasion for the Saviour to explain that to throw the lead, they succeeded, and city, had excited and drawn around him fold restitution. His language does not he came to offer salvation to a sinful finding a depth of twelve fathoms east two anchors, and, like Paul, "wished for the day." Aboutsix o'clock, the anchors were weighed, and we felt our way till near seven we sighted Carnhill Lightship, and of course passed the peril of sailing in ignorance of our bearings. Our boat was heavily laden, but was staunch. Had our cables parted or our anchors failed to hold, no doubt we had gone to pieces and every person on board would have found a watery grave. But the everlasting Arms were around us, and we escaped the great peril. I could but think of the chilly waters, as some huge wave would strike our vessel and for the instant the noble engine seemed to stop, but there came a blessed consciousness of my Heavenly Father's care, and the restful thought that the gates of Glory were as near shipwrecked believers as those who "fall on sleep" at home.

"The God that rules on high, That all the earth surveys, That rides upon the stormy sky, And calms the roaring seas; This awful God is ours, Our Father and our Love;

He will send down his heavenly powers, To carry us above." The violence of this exceptionally

vere storm is shown in the large destruc tion of life and property, on our coast of bodies had been gathered on the managed Phila, Wil. & Balt, Rail Road, coast. Into how many homes have The next day, in company with two these disasters brought sorrow, for which there is no healing but Gilead's balm! With thankful hearts for Divine protec-

> Through the storm and danger's thrall,1 we landed at Stonington about 10 a. ro. Saturday morning, some seven hours behind time. A rail-road ride of forty-two miles along the west side of the beautiful Narragansett Bay, brought us to East Greenwich, the site of an Academy for young ladies and young men, founded eighty-four years ago, and for many years known as the Providence Conference Academy. The Principal, Rev. O. W. Scott, son of the late Orange Scott, one of the ablest and most prominent ministers of New England Methodism was until recently successfully ingaged in pastoral work. The school is in a flourishing condition with some 175 students and a corps of efficient teachers, who with the Principal seem not less interested in the religious culture of their pupils than in their intellectual growth.

> Being so near Bristol--less than ten miles across the Bay, and less than thirty by rail, via Providence-I felt unwilling to resist the desire to re-visit the pastoral charge, to which I had been led twenty years before, at the close of the Civil War, so manifestly by the hand of Providence. The present efficient pastor, Rev. E. D. Hall and his people extended very cordial greetings; and I spent a week most delightfully, visiting cherished friends in their homes, and participating in their revival services.

Nineteen years ago, a most wonderful revival influence came down upon this community, blessing all the churches, and reaching well-nigh all the people. Our records showed that in our meetings alone, some four hundred persons arose for prayers, very nearly all of whom gave testimony that "Jesus had power on earth to forgive sins," Of this multitude, some were reclaimed backsliders, some visitors from other charges, and some adherents of other churches; but our own membership was nearly doubled by an accession of about one hundred and fifty probationers. During these years not a few of these new converts have left the lower for the upper sanctuary, some have removed, some have changed their church relations, and some we fear have unhappily fallen by the way, yet we were rejoiced to hear from the pastor that about fifty of them remain in this charge to do battle for Christ and his cause. T. S. T.

A friend crossing Beston Commor picked up a tract, and noticed that similar ones were scattered freely in every direction. On reading it, he discovered it to be a bold dogmatic attack upon re vealed religion, and especially upon the Holy Scriptures, upon the character of Christ and the doctrine of the resurrec tion. These tracts are issued by an infidel association in London. If the children of the devil are so active it scattering the seeds of unbelief, it certain ly becomes the duty of Christian men to

sow widely and constantly, and by personal endeavor, the good seed of the

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PENINSULA METHODIST, JANUARY

Bouth's Neyartment.

Hints to Church-Goers.

BY HESTER WOLCOTT.

"Well, Hugh, what was the sermon about?" inquired his father, who had been kept from church by a severe headache.

"Really, father, I don't know," replied the young man. "It was so very stupid, I gave up listening, and thought of something else."

Mr. Ryegate looked disappointed.

"Did I never tell you, my son," said he, "what a great impression was once move. made on me by something a distinguishyou go to hear a sermon or a lecture, and allow your thoughts to wander, you lose just so much of mental discipline and of the power of concentrating your mind. Why my boy, you are studying for the law, and do you not know that that gift—the ability to keep your mind on a subject—is one of the greatest helps a remark on the same subject which I clipped from a paper not long ago: 'The dear' concentration of the mind on but one thing at a time is the great end of education. If this habit is persisted in, it is surprising what progress can be made."

"And Hugh," here interposed the sweet voice of his invalid aunt Eunice, "that is only the lowest, most selfish | blc. reason for listening to a sermon. I, too, have a quotation for you here in my ecrap-book. 'Consider the sermon, no matter who may be the preacher, as a message, to you from God, not as an effort of man."

"Papa," said Hugh's sister Dorothy, after a moment's pause, "don't you think it is just as important to concentrate your mind on the singing as on the sermon?'

"Certainly," replied Mr. Ryegate, and on the prayers as well. No part of God's public worship can be slighted."

"Because," continued Dorothy, I never can forget a lesson I received last summer. A girl stood next to me at evening service when the hymn,

'Father, whate'er of earthly bliss,' was being sung. As I could not sing on account of a cold, and she was looking over my book, I could not avoid hearing her. She was looking around the church most of the time, hardly resting her eyes on the words at all, and this, as nearly as I can remember it, is the way she sung the first verse.

> 'Father, whate'er of earthly bliss Thy a a will supplies Accepted at thy a a a Let this position rise."

Of course, she was not thinking of a word she sang. It shocked me so much that whenever I find my thoughts or eyes wandering during the singing, I am always brought to myself by the recollection of

"A wholesome lesson," said Mr. Ryegate, as the bell rang for tea; "mny we all remember it."-Sunday School Times.

A Little Gentleman.

saw the little gentleman I am going to tell you about.

To us who were being borne cityward in the swift-flying express train, it seemed as if there was not a breath of air stirring. All the windows were wide opeн, yet no cool and refreshing breeze came in to make our journey more endurable.

The car seemed to condense the heat on its shining surface, and radiate it through its interior, and we felt as I imagine a turkey must, if he were alive, them patiently. By-and-by there were when he is put in one of the old-fashioned shed-like ovens our grandmothers still love to use once in a while, just for the sake of the good old days.

We went often from our uncomfortable seats to the water-tank, but all the water we drank could not keep out the heat that seemed to make the air vibrate about us, as you can see it on hot days over a stubble-field.

The train-boy brought in fans to sell by the armful, and we all patronized him. For a little while we stirred the stagnant air vigorously with them. Then the exertion of using them became too great, and they were dropped idly in the seats and we sat and sweltered.

The train stopped at a little country station, and a woman with a child came into the car. The woman was a pale, tired-looking creature, and the child, a boy, was one of those tireless, uneasy urchins, who want to be always on the

The lady sat down wearily, and lifted ed lawyer said to me? It was this, and I the boy to a seat beside her with a look want you to remember it: Every time that said she hoped he might go to sleep soon. But nothing was further from his thoughts just then than a nap. He climbed up beside his mother, and insisted on standing at the window with his head ont of it, thus obliging her to hold on to him?

"Please, Freddy, sit down by mamma," she said. "You're such a big fellow, in your or any other profession? Here is that it's hard work to hold on to you, and mamma is very tired. Won't you

> "I want to look out and see things," answered Freddy, too young and full of spirits to understand how any one could

> His mother gave a long sigh, as if she saw that she must submit to the inevita-

> "Won't you come here and look out of my window?" I asked, thinking I was better able to keep the boy out of mischief than his mother was.

Freddy looked at me for a moment critically, then shook his head,

"I'll stay with mamma," he said.

"I'm much obliged to you for propos ing to take him off my hands," she said. "I have a very bad headache, and have tried to get him to sleep, but he persists in keeping wide awake."

I had not noticed the little gentleman who sat opposite before. I think he had come into the train at the same station at which the woman did.

"Perhaps the little boy'll let me take care of him." he said, pleasantly. "Won't you, Freddy?"

Freddy looked him over for a moment, and got down from the window and walked across the nisle to him.

"Yes, I'll stay with you," he said, and allowed himself to be lifted into the little gentleman's seat.

"You look as if you were almost tired out," the boy said to Freddy's mother. "If you could sleep, it would rest you, I'm sure. I'll see to this little fellow for

"Thank you! you are very kind," the weary woman answered, with a sigh, "but he's too big a fellow for a little boy medicine. What a fine, manly little to care for.

"Oh no, ma'am, I can get along with him. him well enough," answered the little can, and don't worry about Freddy and his face. He had done a kindly deed the other end of the car, where his talk- as it always pleases all of us to know ing won't be so likely to disturb you."

"I'm not afraid to trust you with him," our kindnesses. It was on a hot, dusty day that I first she answered, for the manly look on the lad's face gave full assurance of his more acts of kindness, that long after to you"-

"I'll risk that," answered the little gentleman. "Come, Freddy," and taking hold of the boy's hand, he led him to the other end of the car, and the tired ed mother lay back in the seat and closed her eyes.

his self-constituted guardian attended to car, he helped her to gather her wraps signs of a full in the demand on his attention, and with ready fact he proposed to tell stories if the other would listen. and Freddy allowed himself to be coaxed into a reclining attitude. Then the she said, as she gave him her hand at story-telling began, and before the first story ended, Freddy was asleep.

"I was sure I could get him to sleep,"

said the little gentleman to me, with a stooped down and kissed him. twinkle in his bright eyes. "I know just the sleepy kind of stories it needs, you see." Then he made a pillow for Freddy's head, and laid him down as carefully as the boy's mother could. When that was done, he came to her and asked if he should not get her some water. The tank had been filled at the

"It will be cool, maybe," he said.

last station.

"I don't like to be so much trouble to you," she answered. "You are very kind; I can't tell how much I thank

"It isn't worth speaking of, ma'am," he said, cheerily. "If my mother was in your place, I would like to have some one help her, I am sure," and away he went to the tank, and came back with a brimming cup of water.

She took it with a smile of gratitude, poured some upon her handkerchief, and bathed her head. "That makes it feel better," she said. "I'm sure your mother would be glad to know how kind you are to me.

"She always told me to help other folks, if I could," he answered. "I like Some time I may want some one to help me, you know.'

Then he went back to Freddy, and sat by him while he slept. The sleep was not a long one, and when the boy awoke he was as full of spirits as healthy boys of three or four years usually are But the little gentleman's fund of amusement seemed equal to the demand, and Freddy was in no hurry to go to his mother.

By and by the train stopped, and the conductor called out, "Fifteen minutes for refreshments."

"Will you sit here while I'm gone, if I'll bring you an apple?" asked the little gentleman of Freddy

"Yes, I will," answered Freddy.

Then the little gentleman went out and presently he came back with something wrapped in a paper, and a cup of steaming, fragrant tea.

"If you'd drink this, ma'am, I think it would make your head feel better,' he said. "Mother says a cup of tea does her more good, when she has a headache, than anything else.'

"You are the kindest, most thoughtful little gentleman I have ever met!" she said, as she took the tea. I smiled. She had hit upon the same title for him that I had been giving him.

"And here are some sandwiches," he said, opening the paper. "I've got one, and an apple for Freddy.

When she had drank the tea, he carried the cup back.

"It does make me feel better," she said to me. "The boy's kindness gave it a flavor that makes it an agreeable fellow he is! I hope my boy will be like

The little gentleman heard that, and fellow, bravely. "You go to sleep, if you I could see what a glad look came into me. If you'll let me, I'll take him into and her words of appreciation pleased him, that those whom we help are grateful for

I saw my little gentleman perform character and trustworthiness. "If you noon, than I have time to tell you about are sure he won't be too much trouble now. Everything he did was done in a quiet, unobtrusive way that showed it was done from instincts of true gentlemanliness, and not from a desire to impress a sense of his helpfulness upon those he was attentive to.

It was after dark when the woman and her child reached their stopping-Freddy had wants by the dozen, and place. When she prepared to leave the and bundles together, and shouldered the sleepy Freddy to carry him for her to the platform. I followed them to the car-door.

"You have been very kind to me," parting. "I might tell you that I thank

"Here," she added, putting something in his hand, "I want you to get you a book with this, and write in it, From Freddy and his mother, with kindly thoughts for their little friend, and when you see the book you will think of how your kindness helped us, and the remembrance of it will help you. Goodby, my little gentleman!" and she bent and kissed him again, and then they parted.

It pays to be a gentleman. If a boy is not a gentleman by instinct, he should aim to make himself one by habit, and when he succeeds in winning the title of a little gentleman from those he comes in contact with, he should be proud of it. He has a right to be .- Youth's Companion.

The Charity Ball Again.

Josiah W. Leeds, of the society of Friends, writes again concerning this most important matter :- It is once more for the fifth successive season, announced that there will be a Charity Ball, and the proposed beneficence will be four (named) benevolent institutions, which are under the care of the Protestant Episcopal and Roman Catholic denominations. The Presbyterians, as evidenced by the experience of last winter, not having been sufficiently appreciative, are not to be approached at this time. It may not be needful for the writer again to rehearse the arguments used last year in opposition to accepting the proceeds of an entertainment altogether of the world, and not in any wise of Christ and His redcemed Church. "The Church," said Chrysostom, "receives no offerings from the injurious." And although the Episcopal Bishop of this locality last year expressed himself as not opposed to receiving the proceeds of so injurious an entertailment as a great public dance, it is nevertheless cheering to read those truthful and ringing sentences lately uttered by Bishop Baldwin of the diocese of Huron, in which, after expressing the abhorrence he felt at the leniency, and even approval, of the professing Church, toward the world's unsatisfying amusements, he concludes with; "Whatever others may only think I wish positively to say, and therefore, at the very outset of my Episcopate, I an nounce that, God sparing me I will use my believe they grievously insult Him who is the Head, even Christ, and more seriously injure the Body which is the Church."

Philadelphia, First Month 3, 1885.

the late Professor CLIFFORD. Like

"Let the empiries and the utilitarians say what they will," writes PAPILLON shortly before his death, "there are certaintics outside the experimental method and paths of progress that outlie its most brilliant and beneficent applications. The human mind can employ its enerthe commonest acts of life. In short, the commonest acts of the short, there is a temple of light the doors of everybody. What blesses the world which are not opened to the soul either must be true.—Independent. into which nevertheless, the soul which has not lost the consciousness of its ancient prerogatives, may safely and rightly look."—Pittsburgh Christian Ad.

THERE are millions of people in this country who intellectually acknowledge parting. "I mig." parting the truth and divine authority of the you, but you wouldn't know from the Bible, and who mean at some time. prompted Lambath.

always before leaving this world to atways belong the which God offers to them in that Book and commands them to receive. They know that they are sin. to receive. and they need salvation; and it nerwant of their plan to quit this world is no part without obtaining it by compliance with without obtain. The difficulty with all such its conditions. ns contrictions the one which Felix had persons is just easoned with him about righteousness, temperance, and a judg. ment to come. He trembled, but was not ready absolutely to yield to the force of Paul's argument; and he hence disposed of the question then pressed upon him by saying: "Go thy way for this time; when I have a convenient senson, I will call for thee." Agrippa did the same thing substantially when he said to Paul: Almost thou persuadest me to be a Christian." Multitudes cheat themselves out of Heaven by never finding just the right time in which to do what they must do, or lose their souls, - Independent.

Unseen Forces: the Holy Spirit.

We, too, follow Christ, and, as the early churches declare in their creed, we believe in the Holy Ghost. We hold that there is a power always at work, amid the world's evils, man's darkness and depravity, his ignorance and heathenism, competent and destined to overcome them all. How or when we may not say. We know what the end shall be. We also know the present duty. In the words of Mr. Browning-

God hath conceded two sights to a man One, of man's whole work, Time's completes plan; The other, of the minute's work, man's first

Step to the plan's completion. The forces that are to move and win the world are among us now. Let us not distrust them. Their perfect adaptation to human nature we know-their efficacy in overcoming sin, in conquering this world's evil, in harmonizing men's wills with the mind of God. It seems a distrust of Almighty power to anticipate that these spiritual powers will fail in the long conflict with man's depravity; that the sin of the world will prove, in this dispensation, at least, mightier than the love of God; and that the end will be by a catastrophe in which the visible manifestation of heavenly power will crush what evangelie forces could not subdue. I know the expectation is enwhole influence to prevent such painful | tertained by many of the excellent of the earth; and such sudden, overwhelming reversal of the present state of things is what they understand by "the blessed hope and the glorious appearing of the Lord and Saviour Jesus Christ." But we have not so learned him. In that day when the Comforter came, he reap-Papillon was a brilliant French peared in power in his church; and he scientist who in many respects resembled has never left it since. The descent of CLIFFORD, PAPILLON was a genius and the Son of God. And he came to reign. the Spirit was the spiritual advent of a man of splendid attainments. Both It is ours to make known to the sons of passed through a similar mental transi- men his mighty acts, and the glory of tion, although Papillon reversed the the majesty of his kingdom.—S. G.

On the whole, the arguments for the perfect trustworthiness of the Bible, on moral and religious subjects, are stronger than the objections against it. On the whole, the influence of these argugies, work in accord with reason, and is better than the influence of the objecdiscover real truth in a sphere as much tions. Here we have sound policy added to reason to sustain our faith. The

> Dr. Lambuth, son of the Rev. Dr. Lambuth of Onest buth, of the Shanghai Mission of the Methodist Dec. dist Episcopal church, South, has removed to North China, and the members of our mission there desire to employ him. Permission has been given to do so, and provision for his salary made by an appropriation from the Contingent Fund, on condition that he join our church and become our missionary. Sanitary considerations have prompted this change on the part of Dr.

The Sunday School.

Daniel in Babylon

SUNDAY, JANUARY DI. 1886, Daniel 1: 8-21

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

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Wherewith shall a young man cleanse his way? By taking heed thereto secording to thy word" (Pso. 119: 9).

1. A RIGHTEOUS DECISION (8-13).

8. But Daniel purposed in his heart .- So did Ezekiel (4: 9, 12-14); so did not Jehoiachin (2 Kings 25: 27-30) and many others (Hosea 9: 3). Heart purposes control the life (Prov. 4: 23). Would not defile kimself, etc.-The king's "meat" and wine were defiling in his eyes because they had been previously offered at a heathen shrine. Therefore, tempting as they were to a young man with keen appe tites, he firmly refused them. The charac ter of Daniel was shadowed in this initial resolve. It would have been easy to conform easy to consider the matter of trifling importance; easy to reconcile the conscience to On the other hand, to follow conscience involved great risks and great sacrifices. It compelled him to be singular and to be separate; it exposed him to many inconveniences, and to annoying criticisms; it was fraught with great danger to himself, and to those who had him in charge, in case the facts should reach the ears of the king. We cannot put ourselves fully in Daniel's place, but enough is apparent to show how true and genuine was his character, and how noble and self-sacrificing was his decision. Requested of the prince of the cunuchs .-Ashpenaz (see verse 3); he had charge of the harem, and was an officer of high influence, "corresponding to the Kislar-Aga of the Turkish court to-day."

9, 10. Now God had brought Daniel into favour, etc .- in R. V., "Now God made Daniel to find favour and compassion in the sight of the prince of the cunuchs." The qualities which made him lovable were God's en dowment. Further, God may have softened the heart of this influential officer towards the young captive (see Psa. 106: 46). I fear my Lord the king .- This hesitation was perfeetly natural. He was servant to a king who could execute children before the eves of their father, and in a moment of passion threaten with death the "wise men of his country." Who hath appointed your meat and drink .- This consisted, according to Rawlinson, of meats of various kinds, fish, game, fruits, barley or wheaten bread, and imported wine. Why should he see your faces corse liking? - sad, dejected, unhappy. Ashpenaz thought that high feeding was indispensable for securing ruddy health. Than the children which are of your sort-R. V., "than the youths which are of your own age." Then shall ye make me (R. V., "so should ye'') endanger my head-by strangulation or decapitation. It was as much as his life was worth to disobey the king.

11-13. Then said Daniel to Melzar-R. V. "Then said Daniel to the steward"-the official appointed by Ashpenaz to execute the king's order relative to the diet of these youths. Prove thy servants-try an experiment with us. Calvin insists that "Daniel made not this request rashly, or as if it originated with himself, but because he was moved so to do by the Holy Spirit." I besecch thee .- Notice the courtesy of the request. Give us pulse to cat-literally "herbs;" according to Smith, uncooked grains of any sort, whether of barley, wheat, millet, etc.; according to others, beans, peas, rice, etc. Water to drink-a temperance pledge made and kept under great difficulties, and with remarkably successful physical results. Amid the reverly of wine-drinking and banqueting Babylon finally went down. Ten days .-The number "ten" was a mystic number both with the Persians and Babylonians. "In the case of the latter people, it was the number of the third god--the Atmosphere-in the second triad of their deities" (Speaker's Commentary). As thou seest, deal with they servants.-No fairer test could have been proposed.

H. THE DECISION TESTED AND APPROVED (14-21).

14-16. So he consented to them .- R. V., "hearkened unto them." Whether the steward informed Ashpenaz of his consent or not, we are not told; but he allowed himself to be persuaded to accept a responsibility which the lord chamberlain declined; and it is significant of Daniel's influence over men that he succeeded in carrying his point with the steward. Their countenances appeared fairer and fatter. - R. V., "Their countenances appeared fairer, and they were fatter." Their abstemiousness, under God's blessing, proved more salutary than fullness of meat and drink. Than all the children, etc.-in R. V., "than all the youths which did eat of the king s meat." Thus Melzar. story and " Took groun-that

is, ceased to give. He took the responsibility of feeding them upon what they best throve upon.

17. God gave them knowledge and skill, etc. - blessed their minds as well as their bodies; enabled them to rapidly acquire the Chaldean language, with the literary and scientific learning that was stored up in it. "From Herodotus and Strabo it is evident that there existed in Babylon, as later on in Persia, an hereditary order of priests named Chaldeans, masters of all the science and literature, as well as of the religious ceremonies current among the people, and devoted from very early times to that habit of astronomical observation which their brilliant sky so much favored" (Fuller). Daniel had understanding . . . in visions and dreams .- While all four of these captive youths were intellectually blessed, a special endowment, and one peculiarly desirable for him in the eircumstances in which he was to be placed, was conferred upon Daniel -- the power to inter pret dreams and visions. Says Zochler: "This was clearly a miraculous gift, which was intimately connected with his prophetic charisma, but must not be confounded with it, for the skill to interpret the dreams and visions of others is certainly different from the gift of seeing prophetical dreams and visions in person; still the possession of the latter faculty by our prophet presumed the existence of the former."

18, 19. Now at the end of the days-R. V. changes as follows: "And at the end of the days which the king had appointed for bringing them in, the prince of the cunuchs," etc. At the end of the three years the steward turned over to Ashpenaz all the Hebrew youths which had been committed to his charge, including Daniel and his three friends and they were all presented by the chamberlain to the king for him to select those who should hold the high posts of honor in his service. The king communed with them-not a formal examination apparently, but a sort of conversation which tested in some degree their acquirements, and permitted the king to observe their persons and demeanor. Among them all was found none like, etc .- The four conspicuously outshone the rest, in physical grace and development as well as in the quality of their speech and learning. Stood they before the king-they were appoint ed to posts of honor in his service.

20. In all matters . . that the king inquired-R. V., "in every matter . . concerning which the king inquired," etc. They had impressed him favorably when he "communed" with them, but he did not learn how wise they were until he submitted to them searching questions. Ten times better-that is, far surpassing or superior to. Compare Gen. 31 7, 41; Lev. 26: 26; Zech. 8: 23; Ecc. 7: 19 All the magicians-strictly, "those who used the stylus;" the priestly class of the scribes, the highest among the literary class in Babylon. And astrologers-R. V., "and enchant-The word means "breathers," or 'whisperers;" hence, according to Zochler, 'those who murmured their magic formulas in an aspirated whisper." From subsequent notices we discover that there were three additional classes among the "wise men," but subordinate to these two.

21. Daniel continued . . . first year of king Curus-not that he died in the first year of king Cyrus, but simply that he lived through the whole period of the exile, and retained his high position until the dynasty which uplifted him was shattered and had passed

Letter from Kent Island, Md.

The Sunday-school Christmas entertainment at Kingsley Chapel, Wednesday evening, Dec. 50th, was very pleasant and profitable. Two graceful trees reaching to the ceiling, and meeting in the centre, were tastefully trimmed, and the walls and chandelier righly festooned with evergreens and flowers, by the deft hands of the ladies. After an opening hymn and prayer, there were addresses by Wm. Goodman, assistant superintendent, and by the pastor, and speeches and dialogues by the scholars, interspersed with appropriate music, led by Miss Lulu Jones, after which presents were distributed to the entire school, numbering a hundred scholars; a special gift being awarded to the scholar in each class, who had the best record of attendance for the year. Then followed presents for the little ones, too small to attend school, and the general distribution of gifts. The pastor and his little boy for which they desire to express their thanks, to assure the dear people how highly they appreciate these efforts to make merry Christmas in the parsonage home, this circuit Bro. Price suffered very sore

eredit is due Bro. Fred Robinson, superintendent, and his faithful co-workers. He is one of the most efficient superintendents I have ever known. The school has stendily increased in numbers under his care, and is attended by many adults, who take great interest in the exercises.

Watch night and New Year's services were held in the old brick; the pastor being assisted by Rev. D. M. Gollie of Wye Mills. A few minutes after we had announced the death of the Old Year, the Protestant Episcopal bell sounded its knell, thus adding to the solemnity of

The Protestant Episcopal Sundayschool at Stevensville, held their Christmas anniversary in Bietzels hall, Christmas night; scholars from both the Methodist Sunday-schools in the place having parts on the programme. The exercises have been very highly spoken

The public school of the town, Misses Thompson and Lecompte teachers, gave an interesting entertainment, on the evening of Dec. 31st. Through the courtesy of those in charge, I had a complimentary ticket to both entertainments, but owing to the sickness of my little boy, I could not attend either.

A new church is in process of erection in Crab Alley Neck, to take the place of the present Kingslev Chapel, which has been outgrown by the rapidly increasing population. The old Chapel is in good condition, but only about one half the size demanded, and is not in shape to be remodeled. It was built during the pastorate of Bro. W. J. O'Neill. The people often speak in complimentary terms of him in connection with the building of this church, reporting him as using the paint brush all day, and then going into his protracted meeting at night without change of toilet. The house was practically dedicated to religious worship before its completion. The new building is of the best material, gothic in style, and will be a credit to the community when completed. Captain E. G. Kirwan of the Police Yacht, Frolic, though not a member of the the sexton and I talked about the prechurch, has taken great interest in the enterprise, and has made his good business qualities and his indomitable energy an important force in pushing forward

There is great need of a better church edifice at Stevensville. The old brick situated on the outskirts of the town, with several majestic white oaks affording ample shade, and adding dignity to the site, is not a credit to the class of people composing the Methodist Episcopal church membership and congregation. While the adorning of the spirit is the chief glory of the church, there is an attraction in architectural beauty, and modern comforts to draw the people, and with other denominations around uspossessing these improvements we need not be surprised if we find it difficult to hold the young people. If the men to whom God has committed the means will only make united and determined effort. Methodism will have a temple here which will adorn it for years to come, and stand as a monument to the loyalty and liberality of the present generation, when their children have of entering upon the work of remodeling, or of erecting a new building, in the Spring. With this work completed, Kent Island charge will have a good outfit as to church building. Trinity, down the island, about seven miles from Stevensville, is a little gem. A nice carpet covering the entire floor adds greatly to its attractiveness. Through the liberality of T. D. Larimore of Easton, who made large discount in price of carpet, the total expense was only seventy-five dollars. The lumber for enclos-Stanley, were very kindly remembered; ing church lot has been hauled. This chapel was creeted during the pastoral term of the youthful semi-centenarian of the Conference, Rev. B. F. Price. On

as seeing Him who is invisible," he came out of the furnace like gold from the fire. In the work of recent improvements at Trinity, much credit is due Henry Palmer, a veteran in the service, and one whose zeal for God's cause takes strong grip on his pocket-book.

In November we had the pleasure of a visit, and an excellent sermon from Rev. J. E. Smith, D.D., now of Buffalo, N. Y., who has a sister on the Island, Mrs. Jas. D. Carville. He came to unite in matrimonial bonds, Miss Allie Welby, (a young lady raised and educated by Mrs. Carville), and Mr. Elliott of Philadelphia. Miss Welby was organist in the Methodist Episcopal Church at highly accomplished musician. Her place will be filled by Miss Edith Cochthat music which swells in the soul, when the chords are swept by the invisible fingers of Jesus.

Many well filled baskets have been brought to the parsonage during the year. And at Christmas our larder was not forgotten. The people will please accept our thanks for these substantial evidences of their good will, and for their many expressions of sympathy in our affliction. Donations here are frequent but without ostentation.

The mites have looked after the comfort of the parsonage; they have spent about \$25, in trying to get us good drinking water, a very scarce luxury in this locality; have furnished blinds for the parlor windows; and the sitting-room is made comfortable by an excellent new stove. The furniture of the parsonage is good, and the house itself very comfortable, and well located.

All the public roads except the off island road have been filled with snow drifts, and rendered impassible. In town, and for a short distance out the sleighing is good, and the air is filled with the merry music of the bells.

Last Sunday morning my congregation was no larger than the Saviour's at the well. I read a portion of Scripture, cious truths revealed, and then we prayed together; nor did we forget to pray for those who were snowed in at home. Great credit is due Bro. Weston for a warm church on such a morning. This sion." earnest Christian gentleman is a brother to our sainted J. W. Weston, one of the purest spirits ever connected with our conference. How many have gone into the ministerial ranks from Kent Island! S. E. Bryan, J. W. Weston, S. Gardner, Jno. D. Kemp, Skinner and Quinn. Bros. Skinner and Weston are in glory, and only Bryan and Kemp in the active work at this time.

It is now 3 o'clock a. m. I am writing by the bedside of my child who is quite ill to-night. The fever which has been raging all night is now abating. To God be praise! No tongue can tell the strength of the tie that binds me to the dear boy who is all of my sweet family that is left me on this side the river. ask the prayers of the church for his recovery, and permanent health.

I would be delighted to have you visit our island-home, and spend a Sunday with us, and I believe you would enjoy taken their places. There is strong talk it. Wishing you a very bright and prosperous New Year, I am

> Your Yoke fellow, N. McQuay.

Jan. 13th, 1886.

The Pastor.

The education and training power of the intelligent pastor cannot be overrated. He does more for the intellectual elevation of the community than the schoolmaster, not merely in the pulpit, although this is the throne of his power, but in his social services, in the arranging of Christian instruction and labor, in throwing his influence into all the wholesome movements of the hour for the improvement and intellectual develwishing for them a rich reward. Great affliction in his family, but, "enduring comment of the community and in his

private intercourse with the families that he visits, inspiring the young people in their studies, impressing upon parents the importance of bestowing the most liberal training upon their lads and girls, and quietly, but constantly and kindly, winning all to a hearty and onqualified allegiance to the great Master and obedience to His required service.

It is a source of unspeakable grief to any faithful pastor to see the multitudes around his church, worldly, careless and wicked, moving through their probation unsaved. It will be his study to reach them in companies, or individually, by any providential method that can be devised. He will seek to organize his Stevensville for a long time, and is a church members, young and old, so that they will become efficient missionaries in this important home field. He will eney. We wish Mrs. Elliott a life full of deaver to secure the special co-operation of the spiritual members of his flock in carnest prayers for divine direction and for the presence and powerful agency of the Holy Spirit. But the carnest and godly paster need not despair if the largest fulfillment of his expectations is not at once realized. The seed he is sowing is watched by Heavenly Eyes. These constant, although limited, accessions are permanent, and are becoming the effective centres of other and wider movements. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. - Zion's Herald.

> In a recent talk to theological students Mr. Moody said:

"Work with your people individually, man by man; dig them out of sin if you have to use a pick-axe. The way to help them, when once obtained, is to set them at work. The most successful men are those who know how to make other men work. We need a school in this country to teach men how to lead."

"I have found Sunday night the best time to preach Gospel sermons, because people seemingly do not expect to be converted by a Sunday morning sermon.

"We must also wipe out this patronizing air of building so-called missions. People imagine that they are looked on as paupers if they go to a mission church. Call it a cathedral, anything but mis-

"It is a good thing to have separate meetings for the sexes at times. If a young man comes to church with his sweetheart he doesn't want her to know that he is a sinner, and vice versa,"

"A minister, to be successful, must get rid of all personal ambition; it is a long road to travel for a man to get to the end of himself; but a minister has to de

The following is an extract from a sermon by the Right Rev. Rishop Whipple of the Protestant Episcopal Church, delivered at their recent Missionary Convention in this city:-"We need not so much numbers and wealth, but a baptism of the Holy Ghost. We need and must have the constraining power of the love of Christ. The Church exists only to train souls for heaven. Its orders may be unquestioned, its agreement in doctrine with the primitive Church may be perfect, but unless it train men in personal holiness, its orthodoxy will be as useless as was that of the Scribes and Pharisces." Such utterances, from such a source, are deeply significant and encouraging .- Ex.

Don't imagine a boarding-house preferable to one's own fireside. Live within your means; if in sufficient, don't be too proud to do any honorable work. Have no secrets from each other; jealousy, anger and retaliation are all unwise. Opinion is sacred proper ty; in all differences "silence is golden." When love languishes, renew the courting days, and don't forget "thanks," "please," "forgive me" it is the trifles that make up life's pleasures and joys. High art ir marriage is attained only through unselfish ness; sacrifico is pleasure, and barmony attainable, to the willing only, who, through His strength alone, find all things possible -The Pacific.

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**Be-Ministers and laymen on the Pennsula are requested to furnish Rens of interest connected with the work of the Church for Invertion.

All communications intended for publication to be addressed to the PENNSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office addressional give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as

"Thou Shalt Find it After Many

When the inte Rev. W. M. D. Ryan, as Agent for the Metropolitan M. E. Church, Washington, D. C., visited Pottsville, Pa., during the pastorate of the writer, in 1855, he secured a large contribution to that enterprise. Subsequently visiting, the National Capitol, we sought the site of the projected representative-edifice of American Methodism, and our dismay, if not construction may be imagined, when we found nothing but foundations walls, about even with the surface of the ground, and these in a somewhat dilapidated condition. But the beautiful structure has been built, and after herculean efforts by some of our most eminent men including some of our Bishops to collect the money needed to pay the cost of its erection. the last dollar of principle and interest has been secured and paid over, through the persistent efforts of Chaplain McCabe, The Advocate reports a dispatch from the Chaplain, who has just visited the church in the interest of Missions. He says, "Metropolitan Church, Washington, on Million Dollar Line, with a collection of \$e,050. It would do the 3000 subscribers, who helped save this church, good, to see its present prosperous condition in every way, under the pastorate of Dr. Huntley.'

Caught Again.

The readers of the Advocate need not to be told how strenuously its brilliant editor has protested again and again, against the use of abreviations, initials, &c., illustrating so strikingly the odd result of such short-hand devices. In last week's Advocate, Rev. Dr. Bingham, reasts his sprightly friend on the spit of his facile pen, before the fire of his geniial humor; showing how inconsistent the editor was in a certain "supplement," issued a few weeks ago, in which he evidently took great pride. We give a few ature of the day. excerpts from Dr. Bingham's racy pen.

"Two or three of the articles constituting the "Supplement" were written evidently by "Jennie M. Bingham," for they are so signed. Several others of them were signed "J. M. B." (name unknown.) Said "Supplement" finding its way to Dallas, Texas, fell into the hand of certain young men interested in journalism, who very naturally, appropriated a certain paper in it, which gave some excellent advice to "young men." "Seeing no name thereto, and having a healthy horror of lone initials and abreviations, for they had read faithfully The Christian Avoccate, it may be assured, they found on that whole sheet but one name that could give them any clue as to whom the said initials belonged, and that was 'Jennie M. Bingham.' They therefore, in great innocence—not | relatives in heaven." ignorance for knowledge in the case was impossible-proceeded to restore the initials to their natural bigness, and pub-

may be, of producing a very excellent sadness. paper for young men! Secondly, crediting Jennie M. Binghan, with excellent advice to 'young men' which she declares she has not yet attempted to give, on account of which, she finds herself obliged to modestly but firmly repudiate the numerous congratulations which she is receiving for her success, and to insist that the congratulations and the credit belong to J. M. B., whoever may be meant by such initials." To which the guilty editor aforesaid thusby respondeth;

what a confirmation of our theory! teachings. Probably the real explanaconcluded that every thing good in the well as theory, will compel consistency."

One Less on Earth, One More in Heaven.

many years, Rev. George A. Phœbus, D. D., writes us tenderly of the great sorrow that has so suddenly and so unexpectedly come to his home, in the death of his beloved wife, early Saturday mornher usual health and in the vigor of life, the Tuesday preceding, she was suddenly stricken with apoplexy which paralyzed her right side and rendered her entirely unconscious. Though she lingered four days, she spoke not a word. She was not for God took her.

Virginia Caroline Phosbus, was the daughter of the late Rev. James A. Massey, long an honored member of the Philadelphia Conference, when it included the Peninsula, and one of the most faithful and zealous ministers of his day. She was born July 3, 1837, and in early childhood gave her heart to God, and her hand to the Methodist Episcopal Church. In her eightceuth year she was graduated from the Baltimore Female College, and in her nineteenth, almost thirty years ago, became the wife of our dear brother, who now in impairred health, and unable to pursue his loved employ, mourns her departure.

Her superior endowments of head and heart, developed and cultivated by study, and sanctified by grace fitted her admirably for her high and holy mission, as wife and mother in the home of a Christian minister. Her wisdom and fidelity in the training of the children, with which their union was blessed, will ever keep her memory green, in the beloved flock she has left behind. Despite her engrossing family cares, she found time to prosecute her studies, and frequently made valuable contributions to the liter-

Dr. Buckley says of her, "she was a voluminous writer for Sunday School papers, a lady of great ability and energy, and a devout Christian."

Appropriate funeral services were held Sunday, the 17th inst., at 5 p. m. by Rev. W. W. Bowdish, D. D., pastor of the First Place M. E. Church, Brooklyn. the church where Bro. Phobus and family attend. The interment was in Greenwood Cemetery, the following morning.

From the letter of our brother, with whom we are only too well prepared to sympathize, by a kindred experience of sore bereavement, we select a few lines:

"Dear old Friend and Brother.

This brings to you items of information from a home of sorrow. My beloved wife was taken from us last Saturday and has gone to the home of our sainted

水 水 谷 冰 Pray for us. My sister, Mrs. M. E-Hudson whom you visited in East Green-

Truly your brother in Christ, Gro. A. Phoebus."

Dr. Buckley has this good word last week in reference to efficient canvassing.

"Many a rural pastor who raises the list from two to twenty is entitled to as much credit as the brother to whom we referred last week. Take a case in Denton, Md. Our books show that the Rev. T. O. Ayres has during his pastorate run the list up from three to twenty-six. The same work all round would give us "What a coincidence of initials, and one hundred thousand instead of fifty or sixty subscribers." We say ditto. We Surely, when deltors violate the laws of feel very thankful to our brethren for health, and suffer the consequences in what they have done to extend the circutheir own persons, they confirm their lation of the PENINSULA METHODIST, and hope that they will see that every tion is that these (young) editors were family who can afford it shall have both so pleased with what appeared under the the Great Official and the Conference name of 'Jennie M. Bingham,' that they paper, and that those who cannot be persuaded to take both, or the Advocate, Supplement was from the same source | shall have the Peninsula Methodist. unless a wholly different name was at- It may be there are persons in each tached. Hereafter, self-protection, as charge who would like to spend a few dollars for the Lord in the way of sending the Peninsula Methodist to families, where it would be read, but where either they are not able, or not willing Our esteemed friend and brother of to pay for it. One of the most effective agencies of the Adversary to disseminate error and encourage vice is the printed page, and the religious newspaper is one of the readiest and most effective means to counteract these works of darkness. ing, the 16th inst. While apparently in | The people will read, and pastors may do much to determine whether they read what will benefit or injure.

> In four weeks from next Thursday, our Conference will convene in its eighteenth annual session, in Elkton, Md. We earnestly desire that all arrears on our subscription list will be paid over to the pastors in good season, so that we God.' may have all accounts settled at Conference, and start out upon the new ecclesiastical year without the burden of a large number of unpaid subscriptions. Hand in your names dear brethren, and with them the cash, and you will enjoy our weekly visits all the more, and we shall be relieved of a very vexatious embarrassment. We trust every subscriber will renew, and many others will be add- anticipate.

In reference to the Bristor case as stated in our paper last week, we have only to add, the "trial alluded to in the dispatch was of course only the preliminary investigation before the Presiding Elders' committee, as provided for in the Discipline. The seven ministers upon whom this painful duty devolved, spent three days in taking testimony, and a large part of one day in hearing both sides. "The committee voted first "that the charges were sustained; and then unanimously adopted the following:

"Resolved, That Rev. George R. Bristor, D. D. be, and he is hereby suspended from the ministry and membership of the Methodist Episcopal Church.

Here and There on Snow Hill District.

REV A. WALLACE, D. D.

No. 46. I never knew a preacher who had been on either Accomac or Northampton circuit that did not carry away a very high regard for the Virginia people, on account of their devoted attachment, and unbounded hospitality. And yet, if I might venture to judge the feelings of others by my own, our strongest affinities were upward. The change, after a year or two of isolation, so far from the social centres of our Conference work, was most agreeable, and especially so in the freedom it secured against misunderstanding and embarrassment arising from local prejudice, and the "vexed controversy" on slavery.

Glad as I was, when my term ended, and I found myself once more among

First, robbing 'J. M. B.,' whoever she were with us during the days of funeral so memorable for hospitality on my late cluding one Subbath there. On the occasion of my first visit, an extra meeting under charge of Rev. J. W. Hantmersley, my successor, was in progress at Garrison's. Preaching there on a Salbath morning I felt at liberty to speak of my former inefficiency-how poorly I represented the character of a faithful ambassador of heaven, dealing with the immortal souls of men, and how few among the "clever sinners," who regularly sat under my ministry were awakened and converted. "Here you are yet," I continued, the tears coming to my eyes as I tried to "persuade men" unconverted, and on the broad road to hell. It seems you are "past feeling." It may be, God has said of most of you "let him alone he is joined to his idols." After all, O ye people of Virginia, you will most likely be lost forever.

How the spirit of tenderness came down upon that large congregation melting many to sobs and cries. To the Church members and officials, I said "Brethren, we are in a large measure responsi ble for this. Who of your neighbors have you tried to save from everlasting burnings, or even talked to about their souls salvation? You needn't expect to reach or enter heaven unless you bring some of these sinners by the way of the cross with you to the pearly gates. Won't you wake up to duty, and begin anew today?

I think some of them did, for I received a letter some weeks afterwards, saying "God spoke through your tears and pleadings that Sunday, and broke up the great depth of such, and such a person's heart, and they are now rejoicing in the conscious favor of a pardoning

The next year my visit was in company with Rev. A. Manship, whose one idea at that period was to disseminate religious literature. He preached a rousing sermon; but the prejudice against his tracts which some indifferent sort of people supposed might be of "abolition" tendencies, defeated very largely the success we had some reason to

These journeys were full of interest, not merely in meeting beloved friends on the circuit, but in revisiting the regular stopping places on this long and lonely route. A Methodist preacher was always welcome at the house of Wm. Massey in Drummondtown, a genial blacksmith, loyal to the core, and his wife and little daughter Emma, who subsequently became the wife of Rev. John Shilling of the Wilmington Conference, and is now the widow of that estimable preacher, were as kind and attentive, as if every minister passing up or down, belonged to their own household. Then, a rest at the old homestead of the venerable Frederick Conner near Downings Chapel, day or night, was as grateful to the weary traveler as Elim of old to the people of Israel. The next stage upward was Newtown, now called Pocomoke City, where it was a peculiar joy to meet Rev. Wm. Quinn, or Rev. J. F. Chaplain and wife, and rest at their cheerful fireside, Taking the forest road toward Salisbury, we found another latch-string always out at the house of "Jim" Miller a rough and ready "voice erying in the wilderness," who loved the Church, and filled the position of a local preacher. Reaching Forktown and Tonytank, the homes of the Gunleys, Noah Rider, L. Dashiell, and other excellent people, were accessible and never lacked shelter and the best entertainment for man and beast." Once at Salisbury a preacher who had ever traveled from Philadelphia to his work on the old Snow Hill District need have little concern in those days, as to the best line of stopping places between Smyrna and Dover, and the home of the Presiding tials to their natural bigness, and put wich, R. I., and my wife's brother, Will lished the said paper under the name of lished the said lished the sa

bury to Snow Hill, or in the intricate country roads of the Cypress Swamp.

A good many incidents of my own itinerancy, in these neighborhoods are yet to be noted when, in point of chron. ology I come to the proper dates.

The interesting facts given by a correspondent in last week's Methodist relating to Onancock, and Rev. T. L. Tomkinson's pastorate, were not designedly ignored. They will all come up in order, when this narrative shall have reached the year's to which they appropriately belong. Our last round of social visits had to be made. I can never forget the ardent love of those families where we called to say "farewell." There were the Westcotts, brothers of Mrs. Rev. C. Hill and Mrs. Rev. J, W. Hammersley, Bro. Rogers of Trinity, the few families who lived down at old Salem. The Arnes; Floyds's, Garcison's and Bell's. At ons place there was an album quilt ail ready for the preachers wife, at another some thing else, and where suitable gifts of this kind could not be prepared, a gold piece, or something treasured up as a speciality was brought out and pressed upon the departing paster.

I have already intimated that onreaching the seat of Conference which met Wednesday March 26th, 1856, in Trinity Church Philadelphia. I had, all in gold, as the savings of my two years in Virginia the sum of \$300, more than I ever had the chance to accumulate on any circuit before or afterwards. Indeed it took the last dollar to get moved and fit up a sort of temporary parsonage on my next charge, which I am glad to remember, I left intact for my successor.

Bishop Scott presided at the Session,

and it had been so many years since a Conference had been held in the city. the occasion roused unwonted enthusiasm, by its varied excreises. The missionary anniversary crowded Trinity above and below. My first speech, on any such occasion, (and it may have been my last) was in the lecture room that night. The place was thronged with disappointed people, who could not gain entrance to the audience room. I rose and begged a hearing. There was such quietness in a moment that I be came seared, and torgot what I wanted to say. At length, when urged "to go on" I proposed somebody to take the chair, and one or two others to address the overflow meeting. Securing a president by acclamation and failing to induce any one to speak, I suggested that by way of retaliation for missing the eloquence overhead, we turn to and lift a liberal collection; At this I was applauded, and the noise reaching Dr. Durbin's ear on the platform above, he slipped down the back way to see what was going on, and came in upon us as we were enthusiastic ally going ahead.

The Doctor was delighted. He said such a movement was more significant than all the prearranged, and perfunctory meetings he had ever known. We collected several bundred dollars and when he teturned and announced the result, we heard thunders of applause, and responded with singind in the lecture room. The next morning's papers gave our meeting the credit of being the heartiest of the two.

Where my next field of labor might happen to be, I had no information. except that the P. Elder said it was not improbable that I should have a pretty long move. It turned out so. My appointment was announced for Georgetown Del. 'This involved the same, or almost the same journey we had from Lewes to Locustville; but it brought us nearer home, and that was a pleasure beyond all computation of cost, carriago, or delay. It was the turning over of another interesting leaf in character and history, and the beginning of two of the hardest and happiest years of labor I ever spent anywhere. It will not however, take me very long to put their salient points of interest in shape for

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Wilmington District .- REV. CHAS. HILL, P. E., WILMINGTON, DEL.

The protracted meeting in the Elkton M. R. church, still continues with increased in-

Revival services are still in progress at the St. Georges M. E. church. The interest is increasing and great good is being done.

Shortly after 7 o'clock on Thursday evening, Jan. 21st, St Paul's M. E. church. Wilmington, was discovered to be on fire in the ceiling above the lecture room. The fire was caused by the overheating of the joists and floor around the register. Two joists were burned almost through, and the lecture room carpet entirely ruined before the flames were extinguished. The church was in great danger of destruction, and it was only by prompt extion that the building was saved.

Easton District-Rev. John France P. E., SMYRNA DEL.

St. Michaels charge, J. O. Sypherd, pastor, writes: Our extra meeting is attended with fine interest. Three have professed faith in Christ, and the church has been wonderfully quickened and revived. Coming up to the work grandly. We are looking for a gracions out pouring of the spirit. This week we are holding two services daily.

The protracted meeting at Millington M. E. church, has developed in a meeting of remarkable interest. More than twenty have professed saving faith in Christ, and the altar is nightly filled, with earnest seekers. There is a deep religious feeling in the com-

Rev. J. B. Quigg will preach at Blackiston's M. E. church, on Sabbath next at 2.30

The revival meeting now in progress at the Methodist Episcopal Church in Centreville, is meeting with success. On Priday night of last week, lifteen were at the altar, and several experienced a change in heart.

Rock Hail charge, G. S. Conaway, pastor, writes: Our revival still continues during last week, there were converted and received on probation forty-seven, and many others seeking. As is usually the case, some of these are renewals from the past, but they are none the less promising now. Our converts run from the ages of sixty, fifty, forty, and on down to Sabbath-school scholare, including quite a number of our most promising young men, both single and married. We are aiming at full salvation. As Wesley preached, that they should, "as soon as they are converted, they go right on to

Chesteriown charge, J. D. Kemp, pastor, writes: We are in the midst of our revival meetings. Weather very rough, but good attendance. Among the membership we have had a very precious time. Up to this date five have professed faith, saving faith, in the dear Saviour. We hope and think many more will give their hearts to the Lord. Pray for us. The congregations are very attentive, and a marked solemnity prevades them.

Dover District-Rev. A. W. MILEY, P. E., HABRINGTON, DEL.

An interesting revival is in progress at

The 4th quarterly conference for Lincoln circuit, will be held at Lincoln. Feb. 11th, 1886, at 10 o'clock a. m. All the members are requested to be present.

The protracted meeting at the Milton M. E, church, continues with great power and success. Already, 21 persons have professed conversion, and very many are "almost persnaded." The church is greatly revived, and working with unwearied devotion, and precious souls are being saved nightly. The crowds that attend the services seem reluctant to leave, for "it is good to be there. The pastor, Dr. Underwood, is greatly encouraged. Last Sunday he baptized 2 converts, and received 13 on probation.

Salisbury District-Rev. J. A. B. WILSON, P. E., PRINCESS ANNE, MD.

Newark, Md., W. T. Valiant, pastor, writes: Our charge has gone beyond the million dollar line, having raised one half more than she is assessed for missions. All the collections were in before Christmas, thus avoiding the risk of failure from the inclement weather of mid-winter; and while no one of them is below the sum assessed, several are above their respective assessments.

Powellville charge, W. Johnson, pastor, writes: Our second year will soon close on Powellville charge. Since we have been among this people they have surprised us several times by coming in with their pounds, for which we feel very grateful. We are glad to say, that our Conference collections

for this year notwithstanding the ery about hard times, are all up to the assessments, and were all taken before winter countenced. Notwithstanding the hard times, our people have done nobly towards paying their pastor and the benevolent collections. If Weshould be removed at the coming session of Conference, this people will have a warm place in our hearts.

St. Peters charge, G. W. Wilcox, pastor, writes: Through the blessing of a kind Providence, the sympathy benevolenes and zealous iess of our people and building committee, we are now occupying a new parsonage, into which we moved Oct. 14th, 1895. It is conveniently situated, commodious, beautiful style, an honor to the community, a pleasant and desirable home for the itinerant. On Jan. 20th a large number of the members and friends of St. Peters, visited our new home, bringing with them baskets well filled, bundles, boxes, etc. etc., containing those things palitable to the taste. strengthening and comforting to the body. After a season of social enjoyment, Rev. Isaac Wilson led in carnest prayer, imploring Heaven's blessing upon pastor and family, also upon the whole charge. We heartily appreciate the kindness of all the donors, and sincerely hope that both people and pastor may so labor together, that much good may be accomplished for the Master.

Letter from Galena, Md.

DEAR EDITOR: Surely the pastor and his family of Galena, for the past three years have had occasion to say "The lines have fallen to us in pleasant places; yea, we have a goodly heritage." We have had our sojourn among a people exceptionally kind and considerate. Our labors, weak and inefficient as they have been, have been appreciated, unduly so, it has sometimes seemed to us. How much of his happy lot does the minister of the gospel owe to the cause he serves. That, at once, opens to him the door of many a home, and gives to all he says and does in his calling an influence, and to himself a reception, which the one otherwise would not have, and which he hardly deserves and could not otherwise expect. During the three years, now almost expired, we have been the recipients, not only of kind words, which are above price, but, also, of many substantial tokens of the people's good will, Our library and our wardrobe have been made much nicer, now and then, by the contributions of this kind people, while our larder and our barn have been frequently replenished. Of much that we have thus received no public mention has been made. but I trust that the record of it has been indelibly made upon our grateful memories. Among some of the more prominent gifts thus received, has been a set of "The People's Cyclopedia."

On Saturday evening last, the parsonage was invaded by a host of friends from the village and immediate neighborhood, bearing with them, besides an abundance of provisions of various kinds, many articles of apparel, a number of which were the fruits of their own handiwork, and will thus be ever suggestive of the hours that were spent in their manufacture. A detailed enumeration of the valuable articles thus received would make this communication too lengthly, and besides would hardly be in place. I must mention, however, the presentation to the pastor, on the part of the teachers and friends watch guard. We shall thus carry away with us, to our future home, these visible evidences of their love and affection, while I am sure, we shall ever carry in our hearts the happy memory of the pleasant years spent among them. I am only sorry that some other preacher will have a better claim upon Galena next year than myself. Were it not that, at the close of the present Conference year, I shall have reached the limit beyond which no Methodist itinerant can go, except in some emergency, I should contest with my brethren every inch of the ground of my return. Surely my successor need not turn the feet of his itinerant steed in the direction of Galena with fear and trembling. He will have a comfortable parsonage, a kind and appreciative people and plenty of work.

> Yours Fraternally, GEO. W. TOWNSEND.

---Letter from Galestown.

The PENINSULA METHODIST is very welcome on my table. It becomes more and more solid and yet interesting. I do not see how many improvements could be made on the paper. In my humble opinion, it would be as well, aye, an advantage to leave out the district and the Presiding Elder's name, only as there might be occasion to speak of them as of any other preacher. The Conference is one, and can there be any ability in parading the Presiding Elder's name, time after time, at the head of the districts? This

appear to others as to me,

We are holding meeting at Galestown with much success; we closed up the third week to night. A few have been converted, three at the altar to-night, and power from above was upon the people. Great congregations and great interest manifested. We are expecting yet, a greater descent of the Holy Chost. The meeting will continue next week, and the indications are for a pentacostal endowment.

We had our 4th quarterly meeting last Saturday and Sunday, of course, the presence of our scholarly P. E., Bro. Milby, was an inspiration. The Conference on Saturday was pleasant, and a full attendance with signs of improvement all along the line of work. This circuit has been regarded as undesirable, but is now looking up and improving.

We had a good love-feast on Sunday morning, before Bro. Milby gave us a plain, practical and inspiring talk, on the benevolent work of our church.

Yours truly, W. M. GREEN.

Dedication of Pocomoke City M. E. Church

Last Sabbath dawned dreary and cold. Rain, sleet and snow seemed the order of the weather king. The church was well-filled, mostly with our own people. Bishop Harris and Bro. Quigg were in their places, and marshalled the hosts. The Bishop preached a most excellent sermon from Psalm 118; v; 18. Bro. Quigg then took charge of the collection. \$1600 was needed to free the church from encumberance. Bro. Quigg employed the blackboard, upon which had been drawn in chalk lines 160 blocks or squares, each one representing \$10.75 of these blocks were cancelled in the morning, 5 by the Sundayschool in the afternoon, and the remaining 80 at night. Such noble giving has never been excelled. Bro. Quigg did not preach at night; because he had made up his mind not to preach, until the whole \$1600 had been raised, by which time it was after 8 o'clock. The church was then formally dedicated by the Bishop. Bros. Quigg and Woolverton of the Presbyterian church of our city, and the pastor assisting. Our people now have a beautiful church, the improvements of which cost \$3500.00. The windows are stained glass with various and beautiful designs; the chancel rail, communion table, pulpiand chairs all solid walnut, new carpet cov ers the floor, while the pews are a combination of poplar, cherry and ash, of beautiful design and style; and are oiled to represent hard wood. The pulpit recess represents a triple arch, handsomely frescoed on the interior, while the facing is made to represent marble columns. There are three aisles, the middle one scant four feet, and two side aisles two and a half. The building is heated by a furnace and lighted by electricity. There are ten lights in the audience room The building is 64 feet in length, including recess of pulpit, and 30 feet wide, the tower is placed on the corner, and is 12x12 and 97 feet to top of finial. Our way is clear now for a glorious revival. We propose to begin revival meeting next Sunday, and may the Lord send us "prosperity." The Lord hath done great things for us! Glory, hallelujah! "It is good to be here." We are all happy. Our church enters upon an epoch in her history. The Lord hath gotten us the victory. Bro. Quigg is skilled in managing of the Sabbath-school, of a handsome gold | the people and collections, and always suc-

L. C. Posnochi

Special Notice.

Inasmuch as we must have the list of nomes completed for the printer, by Feb. 18th, we argently request all the lay brethren, members of the Conference Boards, who expect to attend Conference, that they will notify the undersigned at once. Also any who know of candidates. Also any of the preachers who do not expect to come. Will the preachers who have in their charges any of these lay delegates, please ask them as to their coming.

J. P. Orrs.

The PENISSULA METHODIST will be sent to new subscribers from now until April 1st 1886, for fifteen cents. Postage stamps taken.

PERSONAL.

Bishop Fowler, his wife and son Carl, arrived safely at Southampton, England, Dec. 30th, after an exceptionally quiet voyageno storms, no roughness, no sea-sickness." In two weeks, Jan. 13th, they were to set sail from Liverpool, for Montevideo, South America, whence the Bishop will proceed to visit the missions of our church.

Bishop Foss with his wife and three children, will sail (D. V.) for Europe, Wednesmay only be a notion of mine. It may not day morning, the 3d proximo. He is

Germany and Switzerland Conferences, and with the printed name of the school as suto meet the Denmark Mission. As finter- | per scription, beneath, which is a blank space nal Delegate, the Bishop will visit the Brits for the letter which is to be written. On the ish and Irish Conferences of the Wesleyan opposite page are printed a series of rates Connection. It is anticipated that he will return next August.

The Rev. Edward Wooten of North Carolina, has been called to the rectorship of the Protestant Episcopal church, Laurel, Del., and preached the 20th ult.

The Rev. Chauncey C. Williams of Augusta, Ga., bishop-elect of the diocese of Easton, in a letter to the Rev. Theodore P. Barber of Cambridge, which reached there on Monday, expresses great surprise at his election and makes inquiry into the duties which he would be called upon to perform in case of his acceptance of the bishopric. It is not expected that he will decide as to his acceptance for a week or more. -Bullimore Sun.

**** TTEMS.

Rev. J. F. Lyons, Baptist of Harrisburg, Pa., has taken work in the Savannah Conference of the Methodist Episcopal church. He was formerly of Kingston, West Indies.

The number of devoted women laboring in the foreign mission field in association with the Woman's Foreign Missionary Society, is to receive some excellent accessions in the persons of Miss Minnie J. Elliot, of Williamsfield, Ohio, who is nominated for work in Japan, and Miss Lizzie Hewitt, of Branch county, Michigan, who is nominated for labor in Mexico. In the additional light cast upon the vexed question of the world's evangelization by Dr. Butler in his most admirable book, "From Boston to Barcilly and back," we cannot but congratulate the world and the church on the augmentation of the number of holy women workers in the heathen and semi-heathen portions of the mission

Joseph Cook will deliver eight Monday noon lectures in Tremont Temple, Boston beginning Feb. 1.

BEARING ONE ANOTHER'S BURDENS,-Bishop Warren of the Methodist Church, recently preached a sermon on the text, "Bear ye one another's burdens," that had a pleasant practical effect. A well-known steel barbed-wire fence manufacturer said to him after the sermon, "I like that text. You have beloed me so much that I will help you bear your burdens by giving you \$50,000 for the Denver University.

It is reported that Ireland, with a population of 5,000,000 spent \$50,000,000 for strong drink last year. Is it strange that great poverty prevails in that country?

Rev. C. H. Yatman, in the Christian Advocale, says: "Put the fifteenth verse of every chapter in the Hospel according to St. John together, and you have a very full life of

A PAPER FOR THE ZENANAS .-- The Methodist Woman's Missionary Society in India, having collected near \$35,000 for the purpose, have started a newspaper designed especially for the zenana ladies. It is issued fortnightly from their press at Lucknow in the Urdi and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali

Dakota, born with a prohibition clause in its constitution, stands asking admission to the Union, which if granted will create one of the noblest states of our country. The motro on its seal is: "Under God the people rule." One of the atheistic opponents of this motto exclaimed: "They have God in the preamble, and God in the bill of rights, and now we must have God in the motto!" "Yes," was the happy reply, "you will find that you meet God everywhere, and you had better get ready for Him." -- Pittsburg Christian Advocate.

That Christian who will do nothing because he cannot do something splendid, has wrong views of the problem of saving the world. It is one of the sad and discouraging facts of these times that so many of our ministers deliberately wait until the revival season comes round before making any effort to lead sinners to Christ. Every individual soul should invite effort, and every day should be a harvest day. If you cannot turn a multitude to the Lord all at once, gather them in one by one .- Western Advocate.

Up in the mountain town of Grass Valley, Nevada County, California, there is a Methodist Episcopal Sunday-school of nearly seven hundred members. The Superiutendent, Mr. C. F. McNeill, in his communi,

to hold, the Italy, Sweden, Nurway, and entions to his teachers, not a letter form and suggestions becoult haven: "It is very necessary to the onecessofour school, that the following suggestions or rules be carefully observed. We urgently ask your cooperation. (1) Regularity and punctuality in attendence. (2) The teacher is held responsible for order in the class, and should sit with the class during opening and closing services, and lead the class in the general exercises. Be an example of reverence and order. (3) Always give the superintendent timely notice in case you are to be absent. (4) Keen a careful record of your class-always notify the librarian of any changes. Take no new scholars, nor permit any to leave your class for another without consulting the superintendent. (5) Come to teacher's meetings. (6.) Be patient. '7., Demember we are teachers on Monday, Tuesday, etc., as well as Sunday afternoons." This method has the advantage of keeping teachers posted as to the standard of the school; for whenever the superintendent writes, and whatever he writes about, there are the rules and the suggestions, in legible print, on the opposite page. - S. S. Times.

MARRIAGES.

NOBLE—CORKRAN—On Jan. 20th, 1886, by Rev. J. Warthman, John H. Noble and Miss Levina W. Corkran, both of Dorchester Co., Md.

GIBSON—RESCHING.—At the M. E. carsonage in St. Michaels, on Jan. 12th, 1836, by Rev. J. Owen Sypherd, Chas. W. Gibson, Chab. Co. May and Michaels and Carlotte Co. Michaels and Carl Talbot Co. Md., and Miss Theressa Resch ing of Baltimore, Md.

DOCKERTY-DAYETT -On Jan. 20th 886, in the M. E. church at Glasgow, Del. by Rev. E. C. Atkins, Wm. H. Dockerty and Clara J. Dayett, both of New Castle Co.,

Quarterly Conterence Appointments.

WILMINGTON DIST	RICT-FOURTH	QUARTE	T.
Newport	Jan.	30	31
Asbury	"	30	31
St. Georges	Feb.	6	7
Delaware City	1.6	7	3
Port Deposit	**	12	13
Rowlandville	4.6	13	1.
Zion	16	20	21
Rising Sun	4.6	21	25
Red Lion	46	27	136
New Castle	Feb. 28,	March	1
	(115 4-2 345	11 11 14	

CHAS. HILL, P. E.

EASTON DIE	TRICE—FO	UBTH QU	ARTER	•
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J. FRANCE, P. E.

POVER DISTRICT-FOURTH QUARTER. Magnolia, Millsboro. eorgetown, 11 12 Lewes. Nassuu, Miliord, 18 22 Frederica.

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A. W. MILBY, P. E. SALISBURY DISTRICT-FOURTH QUARTER. Date. Sab. Ser. Q. C. 30 31 10 S 2 Charge. Fairmount 10 S 31 3 S 11 3 S 1 30/31 Feb 6 Deal's Island S 8 M 9 M 7 10 3 Onancock 13 14 Accomiac 14 15 Cape Charles 20 21 Pocomoke City 20 21 Pocomoke Circuit 8 10 27 28 27 28 10 Princess Anne S 10 Mt. Vernon Tyaskin

Preaching in Quarterly Conference where practicable. JOHN A. B. WILSON.

H. ARTHUR STUMP ATTORNEY AT LAW,

35 ST. PAUL STREET.

BALTIMORE, MD. Practices also, in Ceeil County Courts, with Post Office at Perryville for Ceeil County

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Fall Term opens Sepf. 10. Three Courses: the Classical, the Latin Scientific, and the Modern Language. Facilities of every kind improved—new Buildings, enlarged Faculty, and increased resources. Tuition by scholarship, \$6.25 a years to see the scholarship.

arship, \$6.25 a year; to sons of ministers, free, Expenses of living exceptionally low. free. Expenses of living exceptionally low.
The Preparatory School, by giving exclusive attention to the requirements for admission, saves time and cost in preparing for College. For Catalogue, or desired in-formation, address

J. A. McCAULEY, D. D. President

The story is told among the mountaincers of North Carolina that the famous ruby discovered in that region, about ten years ago, was used for months by the family who found it, as a weight to hold back the door of their hut. It was supposed to be a bit of glass imbedded in clay, and was kicked about as worthless until some traveller, with keen eyes, bought it for a trifle.

The stupidity of the mountaineer appears, pitiable enough. But have you hoys and girls, no jewel which you use as worthless clay?

Two young girls, for instance, intimates and both debutantes this winter, met at a ball lately.

"What have you been doing with yourself all day?" one asked.

"Oh, I don't know! I was not up till twelve, and it was nearly two before I had breakfast and was dressed. Then I went to the matinee. Awful bore! Then to dinner, and then here. Awfully stupid? Haven't seen a new thing all day! Everybody has on their old clothes. 1 have done one thing to day, though!" her face kindling. "I've decided to wear pale green to the fancy ball!"

Here were twelve hours of sunshine given to this young woman; here were books, art, music, to which she might have given some of them, and so made her soul higher and happier; here were her own mother, sisters, servants, to whom she could have brought cordial cheer, pleasant thoughts and comfort in these twelve hours. Yet the use she made of them was to decide on a color of a gown!

Time is more precious than rubies, yet we all of us treat it as if it were worth-

One of the most frivolous women of society died a year or two ago of a disease which attacked her suddenly. The physician told her that she had but half an hour to live. She covered her face and was silent.

"You will suffer no pain," he said.

"It is not that I am thinking of," she said. "It is of the years I have wasted." Some day for each of us there will be left but a single half-hour of life. How,

then, shall we look back upon these years which are passing now?-Youth's Companion.

Farragut's Conversion.

When a boy once learns that there is nothing manly in imitating the vices of men, he has made a long stride in wisdom. Moreover, he may count himself among the fortunate, if he learns it so early in life that the pursuit of foolish and wicked pleasures does not practically injure his future career.

Admiral Farrgaut tells this story of his own boyhood:

"When I was ten years old," he says, "I was with my father on board a manof-war. I had some qualities that, I swear like an old salt, could drink as Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner, one day, my further turned everybody out of the cabin, locked the door, and said to me,-

"'David, what do you mean to be?' "I mean to follow the sea."

"Follow the sea! Yes, to be a poor, mast: he kicked and cuffed about the world, and die in some fever hospital in a foreign land.

"No, David; no boy ever trod the quarter-deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man.

"My father left me and went on deck. I was stunned by the rebuke, and overwhelmed by mortification.

about the world, and die in some fever | real, great self-denial to giv.

hospital! That is to be my fate,' thought I. 'I'll change my life and change it at once. I will never utter another onth; \$5,000,000. I will never drink another drop of intoxicating liquor; I will never gamble. I have kept these three vows ever since. Shortly after I had made them, I became a Christian. That act was the turningpoint in my destiny." - Youth's Compan

Unbelief is no excuse for refusing to face the moral responsibilities of life. A group of students was returning from a college lecture, when one of them said, half skeptically, "If the doctrine of everlasting punishment is true, life is a pretty serious thing." There was a moment's silence, and then another voice spoke out slowly, and gravely: "I would only add to that, that if the doctrine of future punishment is not true, life is a serious matter." These last words involve a whole philosophy of life. Believe or deny as we will, life and life's responsibilities are serious things. Right is right and wrong is wrong; and unbelief can never make it right to do wrong, nor can it diminish our responsibility for the wrong done. As long as good is better than evil, and truth better than falsehood, and as long as man can choose between the better and the worse, so long will life be a serious thing, on my theory of belief-or of unbelief .- S. S. Times.

It is sometimes urged in excuse of preachers and churches who have little success in winning souls to Christ, that the work of edification of believers is quite as important. This is most true, but it fails to take into account two important truths; first, that a preacher and church who are not ablaze with desire to see souls saved can hardly be said to be growing in grace, and second, that a church and pastor who are growing in grace can hardly fail to see souls saved. In other words, a dearth of evangelistic power in either preacher or people tion, renewed consecration and impassioned petition for the enduement of power from on high. When Zion really travails, she shall bring forth sons and daughters .- Baltimore Methodist.

THE "SELF-SUPPORT" QUESTION.—
In the report of the Committee on Self-support of Native Churches, presented to the American Board of Commissioners

Mrs. Catharine H. Whitby, widow of the late Jas. M. Whitby, whose oblituary appeared in the PENINSULA METHODIST, Jan. 9th, 1886. Her maiden name was Manthia of the Roy. Andrew Manthia of the Roy. Andrew Manthia of the Roy. for Foreign Missions, occur the following paragraphs: If it seems stern and severe to require of people, in some instances on the verge of penury, that they at least assist in sustaining their own institutions of religion and education, we must release from pain and suffering here to the rest of heaven. She was a decoted wife a to require of people, in some instances remember how much more valuable, even to such, is manhood than money. Our converts are relieved from the ex thought, made a man of me. I could orbitant burdens of a corrupt and idolatrous worship. Godliness proves profitstiff a glass of grog as if I had doubled able to them in the life that now is, fostering temperance, industry, and thrift, saving to them the time and strength and money which they formerly squandered in frequent religious fetes. That which costs nothing is likely to be regarded as worth nothing, while that is likely to be prized which has come through self-sacrifice. When we exact no self-help we are in danger of placing a premium we are in danger of placing a premium on hypocrisy and filling our native churches with the unworthy. ** But while we thus insist that even the deep were held in Ridgely Methodist Episcopal church on Monday. Jan. 11th. after which miserable, drunken sailor before the on hypocrisy and filling our native abound to riches of their liberality, we do not condemn ourselves for benevolences which are comparatively but as the crumbs which fall from the rich man's table. If common consistency does not require us to make sacrifices approximately commensurate with theirs surely it will compel us to give for the "A poor, miserable, drunken sailor be- spread of the Gospel, largely munificent fore the mast! Be kicked and cuffed ly, and to keep giving till it costs us some

Ifalf the estate of W. L. Newberry goes to Chicago for a free public library. The amount is estimated at from \$2,500,000 to

Our Book Table.

GODEY'S LADY'S BOOK for February appears in a bright and attractive mid-winter costume. The steel-engraved frontispiece of "My Lady Bountiful" is a charming snow scene wherein the frosty beauties of Nature are offset by the graceful figure of a young girl scattering rumbs for the birds who are devouring their breakfast with great relish. This is one of the prettiest plates which GODEY's has ever furnished its subscribers, and has a striking appropriateness A new serial to the date of this issue. entitled "In her own Right" begins in this issue. It is a clever sketch of humble life with a number of good charneters. Helen Mather's story "Love Lies A-Bleeding" draws near to a close, and we are promised a bright new novel about April. Those who have not subscribed for it already should do so at once. It is not too late to begin your subscription with the January number. See that you have the Book for 1886 and secure the premium steel engraving "Sympathy." It is a good work of art and alone worth the price of subscription.

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OBITUARY.

The Hon. Joshua Davis, an eviludge of Venango District, Pennsylvania, died on Thursday, January 7th, at the home of his son, Rev. A. D. Davis, of the Wilmington Conference. Judge Davis was born in Mont-ville, Maine, April 12th, 1795, and was over 90 years of age. He had lived under every administration of this government; had served in the war of 18 2, and was a pen-sioner, because of that service. He well re-membered the death of Washington. Had voted at every presidential election from Monroe to the present. Being an extensive reader and close student, and in possession of a very retentive memory, he had stored away a fund of knowledge, and could entertain you from personal reminiscences by the hour. He had descended from a race of people of great longevity. His grandfather, who was a chap-lain in the Revolutionary war, and his father, who was also a minister, each lived to be nearly one hundred. Being a man of strong physique and temperate habits, he had en joyed vigorous health up to Sunday morn-ing, November 29th, 1885, when, as he rose from the breakfast table, he was stricken with peralysis. For many years he had been a consistant member of the Presbyterian a consistant member of the Presbyterian should always be a reason for grave distruct on the part of both as to the full-ness of their devotion to God and His work, and should call for deep humiliation, renewed consecration and impact formed sources ago resided at Wyoming, Del., are his only surviving children. Appropriate formed sources were conducted in the Presbyterian accounter of the Presbyterian accountering the Constitution of the Presbyterian church, and was ready and auxiliary the Market and Market Presbyterian church, and was ready and anxiously awaiting the Constitution of the Presbyterian church, and was ready and anxiously awaiting the call of the Master. Fev. A. D. Davis of Frankford, and Miss. Ramsdell of Philadelphia, widow of Hon. C. P. Ramsdell, who some years ago resided at Wyoming, Del., are his only surviving children. Appropriate formed for the Master. Fev. A. D. Davis of Frankford, and Miss. Ramsdell of Philadelphia, widow of Hon. C. P. Ramsdell, who some years ago resided at Wyoming, Del., are his only surviving children. priate funeral services were conducted in the Frankford M. E. church, by Rev. W. H. Duhadway and the remains were taken to Georgetown, Del., and interred in the Odd Fellows' Cemetery. Judge Davis had always been known as a man of sterling integrity, and was always honored and respected as a high-minded, intelligent, Christian gentle-

Jan. 10th, 1850. Her manden name was Marship, a relative of the Rev. Androw Manship. She was born April 5th, 1819, married in 1836, converted in 1831, and united with the Methodist Episcopal church, in rest of heaven. She was a devoted wife, a loving and affectionate mother, a kind-hearted neighbor, and a faithful and consistent Christian. She was one of those sweet spirited women whose life reflected the beauty of Christianity, having a kind word and a r every one she met.

In all her years of suffering she was never heard to murmar, but always rejoicing in Jesus as an all-sufficient Savionr. When the end came it found her ready to go. Always a friend of the minister of the Gospel, she often encouraged him by her rich experience and words of comfort. Two evenings be-fore she died, in bidding her pastor farewell, she said, "Stand up for Jesus, hold up the cross; preach, preach the word; Oh! preach

Her life, death, and eternal future may be summoned up in the following brief words; She lived a faitful and devoted Christian were held in Ridgely Methodist Episcopal church, on Monday Jan. 11th, after which her remains were laid beside those of her husband, in Greenshoro Cemetery.

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30 P. M.—Southern Express for points on Secundoah Valley, Norfolk an Western, East Tennosseo, Virginia an Georgia Raifroads and connections also Giyanday. Westminster, New Unidsor, Union Bridge, Mechanicstowa, Iduc Ridge, Hagerstown, and except Sunday, Frederick (through car) and Martinsburg.

DALLY EXC. PT SUNDAY.

8.05 AM—Accommodation for Hanover, Frederick Emmittsburg, Waynesboro, Chambersburg Shippensburg, Hagerstown, Williamsport and intermediate 10,00. A. M.—Accommodation for Union Bertes.

burg, Hugerstown, Wiliamsport and intermediate stations, 10.00 A M-Accommodation for Union Bridge Hariover, Getrysburg, and points on H. J., H. & O. R. R. (through cars).

2.25 P. M.—Accom for Glyndon, (Reisterstown).

4.05 P. M.—Express for Arlington, Mt. Hope, Pikewille, Owings' Mills. St. George's, Glyndon, Gleen Falls, Finksburg, Patapsco, Westminster, Medford, New Wildsor, Linwood, Union Bridge and principal tetions west also Hanover, Gettysburg and stations wayne boro. Chamb reburg and Shippensburg.

4.20 P. M.—Accommonation for Glyndon.

5.20 P. M.—Accommonation for Glyndon.

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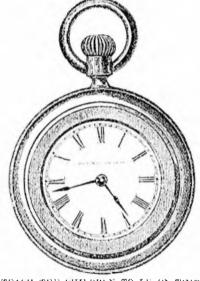
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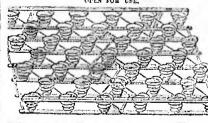
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