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Editor.

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"ONLY WAITING."

[A very aged Christian, who was so poor as to be in an almshouse was asked what he was doing now. He replied: "Only waiting."

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown.
Till the night of earth is faded
From the heart once full of day;
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home;
For the Summer time has faded,
And the Autumn winds have come.
Quickly, reapers! gather quickly
The last ripe hours of my heart;
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor, and desolate.
Even now I hear their voices
And their footsteps, far away;
If they call me, I am waiting—
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day's last beam is flown.
Then from out the gathered darkness
Holy, deathless stars shall rise
By whose light my soul shall gladly
Tread its pathway to the skies
—Sel.

Card-Playing.

The primary and most obvious objection to card-playing is the fact that it is chance-playing; that it gives prominence to chance, or "luck," as a large element in success or failure. One of the most important practical truths to impress on the mind of every child is, that he has to depend—under God—on his own honest exertions for getting on, and getting up, in the world. One of the most injurious ideas—always injurious, if not absolutely fatal—in the mind of any child is, that it is "luck" which is to carry him along in life; and that he is individually lucky, or unlucky, in comparison with his fellows. A difference at this point is a vital difference in every crisis-time of one's existence; and all life is but a long series of crisis-times. It shows itself in a young person's setting-out in the world; in his choice of occupation, or in his decision concerning different offers of employment; it shows itself in a man's conduct of business, or in his labors in the line of his profession; it affects him in all his ideas of investments and money-making. There can, indeed, hardly be named a single dividing line of equal moment, in its practical bearings on all the affairs of one's personal life, with that which separates the two questions: Am I to succeed in life by the blessing of God on my own endeavors? or am I to succeed in life by my luck? In view of the magnitude of this principle of division, it behooves every Christian parent to train his children on the right side of the division; and to this end all games and conversations, as well as all study and work should tend. There are minor games of chance which help along in the wrong way in the household; but none of these are to be compared, in prominence and popularity, in the home circle, with cards. For centuries, playing-cards has been a chief agency in training the young to give a large place to

"luck" in all their calculations of life; and the playing of cards has been more effective in the direction of promoting a dependence on "luck," than all the wise words of parents and teachers who approved of card-playing could have in the opposite direction. The love of stock-gambling, and of grain-corners, and of margin buying, and of speculations generally, is a natural outgrowth of the principle of card-playing. Whatever part knowledge, or experience, or skill, may have in determining the issue, in either the one sphere or the other, it is "luck," or chance, which really settles the case, and which really gives zest to the pursuit. It is only lately, for example, that an extended test was made of the chance element in the simple game of whist. A series of matches was played, with skilled players against unskilled players, again with skilled players against skilled players, and yet again with unskilled players against unskilled players; and the result showed that the element of skill was, in the long run, almost imperceptible in the practical issue, as compared with the element of chance. And so, it would be found, by almost every other fair test. It is chance that gives to cards their attraction, their power, and their pernicious influence. As to the use of cards by Christian people, there are differences in different communities; but the right or wrong of the custom is not to be settled in that way. There are hundreds of thousands of Christian people who do not play cards, and who would not consent to play cards. As over against the testimony of that man who went West, and changed his practice in this line, without seeing that he was harmed by it, the writer of this note would say that he was accustomed to play cards in his early life; but that from his observation of its injurious effects on the players—among "the best people"—he abandoned it, while he was not a professed Christian, or even a nominal church-member; and that all his observation in varied spheres of life, since that time, have confirmed his conviction that the influence and tendency of card-playing is injurious in any and in every home, under the most favorable conditions whatsoever. He could point to instances of persons ruined in life, from among "the best people," by a course that clearly grew out of the influence of early card-playing on the mind and character. He has never seen a home where card-playing was sanctioned, which he did not believe either to be itself harmed, or to be a means of harm to other homes, by this sanction. His counsel is unqualified and emphatically, to all parents, to keep card-playing out of their homes, to keep their children from card-playing; and to all pastors to do their best to keep card-playing out of the households in which they are interested, or which they can influence for good.—*Sunday School Times.*

A missionary society of married Chinese women in San Francisco meet monthly, and support a Bible woman in their own land.

Letter from Bishop Taylor.

Our seminary building in Monrovia is on the best site in the town, and had to be repaired immediately before another rainy season, which would otherwise destroy it. The Roman Catholics have bought a good property on the same street, have commenced ringing their everlasting bell, and are drawing on our Methodist families for patronage, while we have not a school in Liberia, except the small inland school of Brother J. H. Deputy and Miss Sharp's among the Kroos. We can't blame the Roman Catholics, but we ought to attend to our own business, at least. The Conference resolved to repair the seminary and reopen our school work in Monrovia—to raise all they can in the different charges, and get the Missionary Society to assist. The repairs—a thorough renewal from the ground up, except the walls—will cost \$3,000. I told them I thought that the Missionary Society, of the \$1,500 contingent appropriation of the Committee, would give them ten or twelve hundred dollars toward the repairs. We shall want a thoroughly competent and practical man and wife as teachers. If Brother W. H. Nelson and wife are found to be the right persons, all right; but if doubt arise let the right ones be found, and sent out when the building is ready. We don't want anybody who has any dignity to support but the dignity that belongs to supreme loyalty to God, love for man, and hard work in all working hours. The dignity of gentlemanly leisure and costly, superfluous display is a thing we can't afford to keep up in Liberia. I visited our property at White Plains, where Ann Wilkins taught for a time up the St. Paul River. We have a good farm of, I believe, one hundred and fifty acres, all waste. The brick house, about 20 feet by 27, is in ruins, the roof and gables having fallen in. We ought to have a good industrious school there. Our school-house at Cape Palmas has a splendid site, and the walls are in good condition, but the roof is full of holes, and the whole will be in ruins in another year or two if not repaired. I preached three or four days at Cape Palmas, had many seekers, and nine persons professed conversion to God. I spent a Sabbath at Grand Bassa, and preached three times. I preached between fifty-five and sixty sermons in the month I was in Liberia—from Muhlenburg, the Rev. Mr. Day's mission, twenty-nine miles up St. Paul's River, to Cape Palmas. Liberia is the garden spot of West Africa; splendid soil, well-watered, good spring-water for use, salubrious climate, and more exempt from flies and mosquitoes than any tropical country in which I have labored. I am very sorry that the Liberian Government has by bad management, got into debt. I hope our Government will feel maternal interest enough in it to help it out of its embarrassment. If our Government won't help the Liberians our colored people should give them one dollar each—about a million of them—for the sake of their race. There is a grand future yet for Liberia if they will learn by what

they have seen and suffered in the past fifty years. This field is immeasurable, and open doors in every direction invite us to come in. Glory to God!

Congo, March 13th.

The following is from Sister Withey:

The mighty, rushing, dirty brown waters of the Congo flow rapidly by us. We are all well; our health has steadily improved since we started from Liverpool. When we came on deck this morning we were close to the American ship "Kearsarge" with the stars and stripes floating at the masthead. I was so glad to see it that I could not keep the tears back. Bishop Taylor said that any one might go back that wished to; everybody laughed at the idea. We stopped on March 1st. at Old Calabar, where there is a Scotch Presbyterian Mission of 30 years standing—went ashore on Sunday and attended the native services, and the Bishop preached in English to quite a large audience. They have a very nice airy chapel and three beautiful airy houses for the missionaries. We all had tea at one of the houses. They said it seemed like an oasis in a desert to see so many white brethren and sisters on their way to the mission. The native women came out and were delighted over the white children. They laughed, shouted and pointed and even took hold of them. We went ashore again at Gaboon, where there is an American Presbyterian Mission. Mr. Campbell, from Minnesota, came out to our ship in his boat "Minnesota," with an American flag at the stern and took us on shore to a comfortable, cool house. Missionaries came to greet us. We partook of lunch and lime ade,—limes being used here instead of lemons. Here the Bishop baptized a little baby boy 7 weeks old, Cal Graham Campbell. It was a very interesting occasion. The care and love of God have been manifested to us through all our journey. We are all glad we came to Africa and believe we have years of labor before us in His service!

Clarence Davenport writes from Congo:—'My heart goes out more and more to these dear black people. We found the Bishop at Cape Palmas. He will leave the families within 600 miles of the coast. The young and single persons will go the 1,000 miles into the interior and take possession in the name of Christ. The scenery becomes more beautiful as we get further down the coast. I am deeply in love with the country, and long to get to my destination and to work. We have no plans, but are ready to do the Lord's will. We know that as our day, our strength shall be.' The promise is, 'My grace shall be sufficient,' so we are going in on the line of obedience, love, and trust, and intend to keep our eyes on Jesus and follow where He leads, even though it be in the face of death. My soul is rejoicing mightily in God. Bishop received a letter this morning from Dr. Summers, who with Bro. Chatelaine is already in Loanda preparing the way for us. He says the prospects are bright; gives nothing but encouragement; tells of places where there are thousands of people with hungry souls, and no one to feed them. There is a small place up this river where the Bishop thinks of establishing a mission in order to hold the territory; it is in the centre of the international territory, about eighty miles from the coast.—*Banner of Holiness.*

The Bible Revised.

The Revision movement was started by the adoption, on Feb. 10th, 1870, by the Convocation of Canterbury, of a resolution offered by the late Bishop Wilberforce, and seconded by Bishop Ellicott, for the appointment of a committee to consider the question of the desirableness of a revision. In May it was voted that a revision of the Authorized Version be undertaken, and the work was given into the hands of a commission consisting of eight bishops and eight presbyters, with power to add to their number. They held their first meeting May 25th, and organized two companies—one for the revision of the Old Testament, and one for that of the New. Certain eminent scholars were invited to join the two companies. They were selected not only from the Church of England but also from other denominations. It was decided that changes in the version should be made only on a two-thirds vote. The British Committee, thus enlarged and organized, began its work, after an act of divine worship in Westminster Abbey, on the 22d of June, 1870.

The Rev. Dr. Angus, one of the English Revisers, visited America in 1870. He held consultations with Dr. Schaff, and other American scholars, and plans were made for the formation of an American Committee, to co-operate with that in Great Britain. Such a committee was formally organized, December 7th, 1871, and it entered upon active work October 4th, 1872. The British Revisers sent, confidentially, their Revision, in its various stages, to the American Revisers, agreeing to take into special consideration all suggestions of the American Committee, and when such suggestions were not accepted, the American Revisers were to be allowed to present them in an Appendix to the Revised Version.

On the 17th of May, 1881, Bishop Ellicott laid the first copy of the Revised New Testament before the two houses of the Convocation of Canterbury assembled in Westminster. Two Chicago papers, the *Tribune* and the *Times*, had the book telegraphed them from New York entire. The publication of the New Testament having shown what a revised version is like, the issue of the second installment of the Revision will hardly create the excitement of four years ago. Nevertheless, the coming 21st of May will be a day to be mentioned hereafter in religious history. Of the ten American Revisers, Drs. Green, Aiken, and Van Dyck are Presbyterian; Day, Mead, and Stowe, Congregational; Chambers, DeWitt, and Lewis, Reformed Dutch; Conant and Osgood, Baptist; Hare and Packard, Episcopalian; Krauth, Lutheran; and Strong, Methodist.

Whatever may be the final verdict upon the work of the Revisers, they must be held in lasting respect, not only for their wide scholarship, but also for the Christian devotion which they have shown in their high and holy task.—*Independent.*

An anonymous friend has given the American School at Athens \$3,000.

Temperance,

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

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

Thrilling Words.

J. J. Talbot, dying from the effects of a drunken debauch in Elkhart, Indiana, recently, said:

"But now the struggle is over, I can survey the field and measure the losses. I had a position, high and holy. The demon tore from around me the robes of my sacred office and sent me out churchless and Godless, a very hissing and by-word among men. Afterwards I had business, large and lucrative, and my voice was heard in large courts pleading for justice, mercy and right. But the dust gathered on my books, and no footfall crossed the threshold of the drunkard's office. I had money ample for all necessities, but it took wings and went to feed the coffers of the devils which possessed me. I had a home adorned with all that wealth and the most exquisite taste could do. The devil crossed its threshold and the light faded from its chambers. The fire went out from the holiest of altars, and leading me from its portals, despair walked forth with me and sorrow and anguish lingered within. I had children, beautiful—to me, at least—as a dream of the morning, and they had so entwined themselves around their father's heart, that no matter where it might wander, ever it came back to them on the wings of a father's undying love. The destroyer took their hands in his and led them away.

I had a wife, whose charms of mind and person were such that to see her was to remember her, and to know her was to love her. For thirteen years we walked the rugged path of life together, rejoicing in its sunshine and sorrowing in its shade. The eternal monster would not spare me even this. I had a mother, who for long years had not left her chair, a victim of suffering and disease, and her choicest delight was in reflecting that the lesson taught at her knee had taken root in the heart of her youngest born, and that he was useful to his fellows, and an honor to her who bore him. But the thunderbolt even reached there, and there it did its most cruel work. Other days may cure all but this. Ah, me! never a word of reproach from her lips; only a tender caress, only a shadow of a great unspoken grief gathering over the dear old face; only a trembling hand laid more lovingly upon my head, only a closer clinging to the cross, only a piteous appeal to Heaven if her cup was at last not full. And while her boy raged in his wild delirium two thousand miles away, the pitying angels pushed the golden gates ajar, and the mother of the drunkard entered into rest. And thus I stand, a clergyman without a church, a barrister without brief or business, a father without a wife, a son without a parent, a man without a friend, a soul without hope, all swallowed up in the maelstrom of drink.

A Costly Thing.

DR. RICHARD NEWTON.

A gentleman was walking in Regent's Park in London, and he met a man whose only home was in the poor house.

"Well, my friend," said the gentleman, "it's a pity that a man like you should be situated where you are. Now, may I ask how old you are?"

The man said he was eighty years of age.

"Had you any trade before you became penniless?"

"Yes, I was a carpenter."

"Did you use intoxicating drink?"

"No; oh, no. I only took my beer; never anything stronger; nothing but beer."

"How much did your beer cost a day?"

"Oh, a sixpence a day, I suppose."

"For how long a time?"

"Well, I suppose for sixty years."

The gentleman had taken out his note book, and he continued figuring with his pencil while he went on talking with the man.

"Now let me tell you," said he, as he finished his calculations, "how much that beer cost you, my man. You can go over the figures yourself."

And the gentleman demonstrated that the money, a sixpence a day for sixty years, expended in beer, would, if it had been saved and placed at interest, have yielded him nearly eight hundred dollars a year, or an income of fifteen dollars a week, for self support.

"Let me tell you how much a gallon of whiskey cost," said a judge, after trying a case. "One gallon of whiskey made two men murderers, it made two wives widows and made eight children orphans. Oh, it's a costly thing."—*Sel.*

In the year 1884, there were 1,445 criminal prosecutions in Maine. 818 of them—more than 56 per cent were prosecution for violating the laws prohibiting the manufacture and sale of liquor in the State; "offences," says the *Lewistown (Me.) Journal*, "which in most of the States are not called offences at all." "Of the other offences, the same authority remarks, there has been but one prosecution to a thousand of the population." A large proportion of the prosecutions therefore were "of law-breaking liquor-sellers, whom Maine sends to the Penitentiary, but who in other States very likely would have a good chance to be elected aldermen or congressmen."

Children's Department.

Shoeblack Jim.

In a small, crowded room in one of the rear tenement houses of our great city, where the sun's rays were never known to shine, or the fresh air allowed to penetrate, our little Jim lay dying.

Months before, I, one morning, saw him standing on a street corner, with his shoe-box strapped to his back, calling out in tremulous tones, "Shine, sir?" But the hurrying business men paid little or no attention to the pleading voice and the frail form which was swayed to and fro by the bitter, biting, December wind. As I handed him a picture paper, I asked, "Are you hungry, my boy?" I noticed the pale, pinched cheeks and the large brown eyes fast filling with tears as he replied, "Yes, miss, I've had nothing to eat since yesterday morning; but granny is worse than me; fur she's had nothing but a cold tater since day afore yesterday."

"And who is granny?"

"She lives in the rear alley on Mott; me own mother died over on the island, so granny says, and I guess I never had any father."

"Did you ever go to a Sunday-school or Band of Hope meeting?"

"Laws, no, miss! I've no time.

I has to stan' around all day, and then sometimes gits only a couple of shines; them Italian fellers, with the chairs, takes all the profit off us chaps. Granny says, 'tis a hard world."

I handed the child a dime, and told him to get a warm cup of coffee and a roll; then got from him a promise to attend the Band of Hope meeting that afternoon at four o'clock. I hardly expected to see him again, but was happily surprised to see him walk in,—shoe-box on his back—while we were singing "Fold me to thy bosom." I shall never forget the expression that was on his face as he stood spellbound in the middle of the floor, and stared at me and the organ. I motioned him to a seat, but he did not move till the music had ceased and the other children were all seated.

My lesson that day was about the great Shepherd that goes out upon the hills and mountains of sin and gathers in the little lambs that wander away from the sheepfold. I did not know, that day, that the dear Saviour's hand was already stretched out to receive this one little lamb that had many times, young as he was, been found tipsy, and also smoking cigarettes that he had stolen from somebody's street-stand.

He was a regular attendant at Sunday-school and Band of Hope, and no one joined more heartily in the singing than "Jim." One day, in our children's prayer-meeting, he gave his heart to Jesus. No one could doubt the conversion of that little heart when they looked into the bright eyes and beaming face that continually shone with heavenly light.

One day a messenger came to me in haste, and said, "Jim is dying. Hurry, please, miss; he wants to see you again afore he dies." I hurried; and, as I groped my way along the dark alley and up the rickety stairs, I caught the sound of the sweet voice singing, "Fold me, fold me, precious Saviour." I entered quietly, so as not to disturb the singer, but his bright eyes saw me, and he said, "Sing it with me once more, teacher." We sang it through together, then he said, "The next time I sing will be when Jesus folds me in his arms; I'll never forget the hymn, but will remember it till you come up there too; then we'll sing it aga—in."

The little lamp of life went out. The Great Shepherd had called his little lamb home. There was.

"Another gem in the Saviour's crown,
Another soul in heaven."
—*S. S. Times.*

A sheriff's jury has just declared that the venerable Dr. Tyng, the pastor emeritus of St. George's Church New York city, is of unsound mind. He was once one of the most brilliant of the Protestant Episcopal clergymen of the city, and some twenty years ago was made pastor emeritus of St. George's Church on a salary of five thousand dollars a year.—*Ex.*

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 13.

Laurel circuit, as I have mentioned, included 13 appointments—Laurel, Asbury, St. Thomas, Sharptown, Moores, St. Georges, Wesley, Wallace's, Hebrons, Bethesda, Line

Chapel, Jones and Bethel. Four of these were served on week days, with an occasional Sabbath sermon, from the circuit preachers, and the frequent visits of one of four valuable local preachers, Rev. James L. Wallace, who was acceptable everywhere on account of his gentleness of manner, and devotion to the work. We had a large force of good exhorters too, from the ranks of which graduated such preachers as Elijah Hitch, John Robinson, Joseph Lewis, the converted coon hunter, referred to in last week, and Jerry Jones.

Our preacher in charge, Bro. Merrill, had a knack for organization, and managed to find work for us all, doing his own share, with untiring regularity. We soon took up a few neglected outposts besides the places named, one of these was "Washington" on the Seaford road and others I have forgotten. This work is at present, distributed in six different charges supplied by the Wilmington Conference.

My second Sabbath took me to the other extreme of the circuit, beginning at Sharptown, an original sort of a place in those days. Moores Chapel, a historic old sanctuary, and Laurel at night. The Laurel church was an old building standing somewhere between the present stately edifice and the Railroad depot. David Walfe was chorister, and unconsciously used to whistle the tune he expected to start, while the hymn was being read. A new church was in process of building, and the first thing Bro. Merrill accomplished was its removal bodily from an old field out of town to the site now occupied by its successor. Of its completion and dedication, I shall have a word farther on.

Together, the two preachers visited the town from house to house. There were several Methodist Protestant families, a few Presbyterians, Protestant Episcopalians and Baptists, but no organization, which for numerical strength or enterprise, could compete with the M. E. Church.

My third Sabbath was at Laurel morning, a church called Asbury on the Georgetown road, afternoon, and St. Thomas' or back to Laurel at night. The fourth Sabbath took in Hebrons and Bethesda, with an evening appointment, wherever we could make it available. The Wesley and Wallace's societies in Broad Creek were visited during the week the preacher lived in Laurel, and my first trip to the latter, was during the height of shad fishing, when our friend, Jas. L. Wallace was busy hauling seine on the Nanticoke river. I shall never forget the night I spent at the Wallace fishery, seeing the heaps of flouncing shad and herring hauled up on the shore, and glistening like silver under the light of a huge pine knot blaze kept burning while the men plied their profitable toil. It was there I met the worthy lady whom so many know best as "Aunt Phamey." She was then and is still, a steadfast friend to the preachers, and teaches her Sunday-school class with a zeal, which increasing years has rather intensified than chilled. She is, moreover, one of the most attentive readers of the PENINSULA METHODIST.

The removal of the books, &c. from Snow Hill circuit, was an excuse to visit my late field of labor, and post up my successor there on a few particulars which, being a stranger, he duly appreciated. With but little spare time, however, I could not prolong my stay. Returning to Laurel with my heavy trunk and diffident as to where I could take the liberty to install it (for Rev. James Hubbard did not live there at that time) I found a place under the work table of Bro. Wilson

Knowles' tailor shop. The illness of Mrs. M. Elliott, had suggested the propriety of finding head quarters some where else.

Only a short time elapsed before I fell in with one of the notable characters of the community—Captain Kendall M. Lewis, and at his invitation, I transferred my baggage to "Spring Gardens, the name of his hospitable residence a short distance from the village.

Settled down somewhat in the regularity of my studies, and taking a survey of my surroundings, I could say "The lines have fallen uncouthly in pleasant places; yea, I have to me in pleasant places; yea, I have a goodly heritage." The year that followed was a ceaseless round of activity in labor, pleasant in the social relations, and satisfactory in results. (The editor will smile significantly at this point; but I may assure him I had no thought of matrimony for over four years after that date.) As this is the only autobiography I may ever write, a few of Capt. Lewis's cross questions, for he was a highly inquisitive old gentleman, will place on record certain anecdotes which to this day, but few of my friends know much about:

Seated with the Captain on his front porch, or by his cheerful hearth, the following colloquy was to take place:

"You were born in Philadelphia, were you not?"

"No sir, I was born in the land they call the 'gem of the ocean.'"

"What—not an Irishman?"

"Yes, I had the fortune to be born in Ireland."

"Whereabouts, and how long ago, pray?"

At Manorhamilton, County Leitrim 22 years ago."

"What were you brought up to?"

"Well, I was compelled to go to school from the age of five to thirteen, and that under the severities of an Irish schoolmaster, or several of them, who believed in a birch rod, and did not spare it."

"Good! And at thirteen you quit school; what then?"

"I became, what you term a clerk, and continued my education behind the counter."

"Did you join church when you were young?"

"I suppose so; for I was baptized and confirmed in the great English Establishment. I was also connected with the Methodist society, and some of my associates used to predict that I should become a preacher."

"What induced you to come to America?"

"An adventurous spirit, awakened by reading and hearing people talk about it."

"When did you come over?"

"Left my home, which was then Ennis Killen, County Fermanagh, Feb. 1843, and arrived in New York, April 19th, following, without a single shilling to my name. A shipmate borrowed all I had, and never returned a cent of it."

"So. And where are your people?"

"My father, mother, and three brothers now live in Philadelphia."

"When did you commence to preach?"

I informed the captain on the latter point, and in return for the sketch given, he entertained me, every time I could visit his genial home, with the stores of incident, anecdote, and remarkable experience of which he had an inexhaustible supply relating to land and sea, politics, the church and his own opinion about everybody he knew more than three score years and ten of an eventful past. No man I have ever known enjoys a man from the preachers more than the venerable and outspoken Captain K. M. Lewis.

The Sunday School.

Paul's Charge to Timothy.

LESSON FOR MAY 31, 1885.—2 Timothy 3:14-17; 4:1-8.

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

[Adapted from Zion's Herald.]
GOLDEN TEXT: "The Holy Scriptures, which are able to make thee wise unto salvation" (2 Tim. 3:15).

I. THE HOLY SCRIPTURES (14-17).

14, 15. *But continue thou*—R. V., "but abide thou." "Thou" is emphatic. In the preceding verse the apostle has spoken of "evil men and seducers" who would "wax worse and worse;" he bids Timothy "abide"—hold firmly to the Scriptures. *In the things which thou hast learned*—from his childhood up; the truths of the Old Testament; the doctrines of the New, especially the theology of Paul as unfolded in his Epistles and teachings. *Hast been assured of*—by personal experience, by an irresistible conviction of their truthfulness, by observation of their effect upon the lives of others, etc. *Knowing of whom thou hast learned them*—He had had many teachers whose lives confirmed the lessons which they taught, especially Paul whose heavenly "conversation" was a living commentary upon his words. Timothy had not derived his doctrine "from an unknown and suspicious quarter, but from a quarter deserving the highest confidence." *From a child*—R. V., "from a babe." *Thou hast known the holy scriptures* (R. V., "the sacred writings")—the Old Testament, taught to him in tender years by his mother Lois and grandmother Eunice (2 Tim. 1:5). *Which are able to make thee wise unto salvation*—Other sorts of wisdom are incidentally taught, but salvation-wisdom—man's need of it, the motives for seeking it, the way to attain it, the bright illustrations of those who grasped and enjoyed it—is the chief end of the Old Testament teaching. True, it was not complete; its prophecies awaited fulfillment; and yet the Law was a schoolmaster, its rites and ceremonies were educative. "unto salvation." *Through faith which is in Christ Jesus*.—says Goulburn; "Faith in Christ is the key which will unlock and give access to the treasures of saving wisdom which are laid up in the Old Testament."

16. *All scripture is given, etc*—In R. V. the verse begins: "Every scripture, inspired of God, is also profitable," etc. Paul is speaking here of the Old Testament Scriptures, "the canon of which was then determined," according to Ellicott; but it is difficult to see why the words should not apply equally as well to the New Testament so far as written. *Inspired of God*, as the Revised Version reads, is explained by Wordsworth: "being inspired of God," or "because inspired of God." *Profitable for doctrine* (R. V., "for teaching").—The student of Scripture derives personal teaching from it. It appears from the context that this verse is to be interpreted subjectively as well as objectively, that its first application at least is to Timothy himself as a learner rather than to Timothy as a teacher. *For reproof*—for confuting error in one's life or opinions. *For correction*.—The Greek word is used only here in the New Testament; it refers to amendment of life, reformation of morals. *For instruction in righteousness*—R. V., "for instruction which is in righteousness," "for righteous discipline" (Howson), "the teaching and exercising the believer in all the parts and duties of the Christian life. Thus, as Bishop Ellicott well enumerates the uses of Holy Scripture, it teaches the ignorant, convicts the evil and prejudiced,

corrects the fallen and erring, and trains in righteousness all men" (Cook).
17. *That the man of God*—which Timothy professed to be, and which every Christian should aim to be. It is not here an official designation. *May be perfect* (R. V., "complete").—The Bible provides for every human deficiency, and whoever adopts into his life every precept, omitting none, slighting none, will be absolutely "complete" or "perfect." *Thoroughly furnished unto all good works*—R. V., "furnished completely unto every good work;" lacking nothing by way of equipment for the performance of any good work.

"Holy Scripture is the treasury and armory of the Christian Church. It meets every need of the children of God. Each irresolute, struggling Christian, powerless in doubt, must lay the blame upon himself if he does not employ this source of strength and of life (Heubner)"

II. THE FAITHFUL TEACHER (1-5)

1. *I charge thee therefore before God*.—R. V., "I charge thee in the sight of God." The solemnity of this appeal will be more clearly appreciated, if we remember that it was a dying adjuration, penned in the prospect of a speedy and bloody death. *And of the Lord Jesus Christ*—R. V., "and of Christ Jesus." *Who shall judge the quick and the dead*—those who are alive at His coming, and who shall be "changed" in the twinkling of an eye; and the "dead" who shall be summoned back to life. *At his appearing, and his kingdom*—R. V., "by his appearing and his kingdom;" by His second coming in judgment, and by His enthronement when the kingdoms of this earth shall "become the kingdoms of our Lord and of his Christ." More tremendous motives for faithfulness could scarcely be urged than the eye of God the Father, and of Christ Jesus, the Judge of all men, and of that consummation when Christ shall appear in glory, attended by angels, and shall be crowned King of kings and Lord of lords.

"The Greek word rendered "I charge (thee)" is more accurately translated by "I solemnly charge (thee) before those divine witnesses (Ellicott)."

2. *Preach the word*—proclaim it aloud and publicly; be the fearless herald of the truth as it is in Jesus. *Be instant in season, out of season*.—Do not wait for convenient seasons for pressing the truth of God. "Take opportunity, or make it, "whether they will hear, or forbear!" (Cook). *Reprove*—those in error, by convincing them of the truth. *Rebuke*—fearlessly those who are in sin. *Exhort*.—"Show the truth as opposed to their sin" (Riddle). *With all long suffering and doctrine* (R. V., "teaching")—with a patience that is not easily disheartened, and a style of instruction adapted to varying circumstances and individuals.

3. *The time will come*.—Paul's presentiment was well founded. The age succeeding that of the apostle was an age of "multitudinous heresies." *When they*—though professing to be Christians. *Will not endure* (R. V., "the") *sound doctrine*—will not tolerate *healthful teaching*—teaching conducive to the true health of the soul. *After their own lusts*—making their individual passions the touchstone of the doctrine which they will consent to hear. *Heap to themselves teachers*—multiply them, gather about themselves a vast number of false teachers. *Having itching ears*—not open ears, eager for truth, but ears that love to be tickled with pleasant words, words that contain no rebuke for indulged vices.

4. *They shall* (R. V., "will") *turn away their ears from the truth*—which permits no compromise with sin, and is therefore disagreeable. *And*

shall be turned unto fables.—R. V., "and turn aside unto fables;" the fantastic doctrines or speculations of these false teachers.

"Those who have forsaken the truth because it is not pleasing are the most eager for superstition. Men who reject the supernaturalism of the Bible will believe the nonsense of spiritualism; people who do not believe in God will believe in astrology and fortune-telling and signs and omens. Those who shut their eyes to the sun will follow the will-o'-the-wisp in the darkness (Vincent)"

5. *Watch thou in all things*.—R. V., "be thou sober in all things;" be not intoxicated, or carried away, by the airy, fanciful, captivating speculations that are springing up all around you; keep your head, and neglect no opportunity to enforce the truth. *Endure afflictions*.—R. V., "suffer hardships;" the inevitable lot of those who are faithful. *Do the work of an evangelist*—be a faithful gospel teacher, not excusing yourself because of opposition, or because of a fancied official elevation above the grade of those engaged in evangelistic work. *Make full proof of thy ministry*.—R. V., "fulfil thy ministry;" "leave nothing undone in it" (Alford).

III. THE CROWN OF RIGHTEOUSNESS (6-8).

6. *For*—telling why he urged Timothy to faithfulness: *My career is run; my earthly work is over; you are to stand in my stead; therefore live in my high range of motive; be what I would be. I am now ready to be offered*.—R. V., "I am already being offered;" "my life is being poured out as a libation" (Schaff). The hardships to which he was now subjected were so premonitory of his faith that his martyrdom seemed already begun. He could see, by anticipation, his own blood poured forth under the headsman's sword. *The time of my departure is at hand* (R. V., "is come").—He had already had his first trial, or examination, and had been "delivered out of the mouth of the lion;" he was awaiting in prison the second stage of his trial, and the decision of his case, which might come at any moment, and which he knew would be fatal. The metaphor in the Greek word rendered "departure" is a nautical one—that of a ship setting sail.

7, 8. *I have fought a good fight*—fought it out, fought it to the end, unflinchingly—this warfare with the world, the flesh and the devil which he had entered upon at his conversion. *Finished my course*—a figure drawn from the Grecian games. He had run the race set before him, pressing "toward the mark for the prize of his high calling," and now it was just within his grasp. *I have kept the faith*.—He had not cast away his confidence. Through evil and through good report, in the face of opposition, and hardships, and bodily weakness, and suffering, at the expense of personal plans and comfort; he had never once been disloyal, never swerved from his plighted faith. *Henceforth*.—"Nothing remained but to die, and that he accounted nothing" (Guthrie). *Laid up for me*—held in reserve, but assuredly his. *A crown of righteousness*—the prize of his righteous strife, the incorruptible crown awarded to the victor in the long and patient struggle. *The Lord*—the Lord Jesus. *The righteous judge*—whose right it is to give the awards to the faithful at His appearing. *At that day*—the day of judgment. *But unto all them also that love his appearing*.—R. V., "But also to all them that have loved his appearing." In His hand are many crowns. Not to Paul only, but to all who endure unto the end, there cometh a coronation day. That day which to the sinner is "a day of wrath, a dreadful day," will be

to Christ's saints a day long-expected, a day of glorious vindication and triumph.

"He looks for his "crown," not as bestowed in the intermediate and disembodied state, but at the judgment. In the happiness of that intermediate state he fully believes (Phil. 1:23), but his thought glances to the advent as the time of his coronation (Whedon)."

Church Gambling.

Judge Fisher, of Baltimore, in a recent charge to the Grand Inquest of that city used some very plain and practical language in regard to the vice of gambling as carried on under many covers and pretenses, and not only alluded to gambling dens and policy shops, but the habit of gambling by taking chances at church and society fairs with as much severity as gambling by means of the sweat cloth, the dice box or the deck of cards. Nothing looks more inconsistent with the profession of christianity than to see church elders and deacons sitting in jury boxes to try gamblers for pursuing their profession, when they have themselves sanctioned a species of gambling just as morally disreputable as that which they are about to condemn.

Judge Fisher considered it just as illegal to practice this species of gambling to recruit the treasury of a church, as the grosser forms to the advantage of the pockets of an individual. It is gratifying to know that the people of Judge Fisher's way of thinking are growing numerous, and there are indications that the fortune wheel and chance box and book will be viewed with no greater favor than the card deck and dice box.—Etc.

Constitutional.

The anti-prohibitionists, who plead personal rights, and all that kind of high sounding argument, have several times carried their grievances to the Supreme Court of the United States, and have always suffered defeat. If there is one principle well established in the higher courts, it is that prohibition of the sale of intoxicating liquors is constitutional. The latest decision of this kind is in the case of the District Attorney of Saline county, Kan. He was removed from office for refusing to prosecute persons selling liquor in violation of the prohibitory law of that State. The Attorney-General of Kansas carried the case to the United States Supreme Court, and Chief-Justice Waite, who delivered the opinion of the Court, says plainly for the entire discomfiture of the dram-shop interest, "The question is now no longer open in this Court."—*Central Christian Advocate*.

The Evening Post, a strong friend of Mr. Cleveland, says;

"The selection of three such Internal Revenue Collectors all in one week, as Pillsbury, Chase, and Troup, and the appointment of Secretary Manning's brother-in-law to be Superintendent of Repairs, are likely to be very unfortunate in their effects on the public mind. Worse selections than Pillsbury and Chase could hardly be made without going among the technically criminal class. They are hardened and worthless politicians of the very type over which, in the Republican Party, Mr. Cleveland's election was supposed to be a great victory. Troup is one of the most prominent of those precious humbugs of our day, 'the labor reformer,' and is unfit for a place of trust, with regular duties."

The President has resolved to appoint no civilians to the Army so long as vacancies can be properly filled by promotions in the service. This is a good rule, and it ought never to have been waived—especially to bestow rewards for party service.—*Independent*.

SPEAK kindly in the morning; it lightens the cares of the day, and makes the household and all other affairs move along more smoothly. Speak kindly at night, for it may be that before the dawn some loved one may finish his or her space of life, and it will be too late to ask forgiveness. Speak kindly at all times, it encourages the downcast, cheers the sorrowing and very likely awakens the erring to earnest resolves to do better, with strength to keep them. Kind words are a balm to the soul. They oil up the entire machinery of life, and keep it in good running order. Always leave the house with loving words, for they may be the last.—*Domestic Journal*.

ONE MORE SCORE FOR WOMEN.—Chief Justice Greene, of Washington Territory, in his last charge to the grand jury says: "Twelve terms of court I have now held, in which women have served as grand and petit jurors, and it is certainly a fact beyond dispute that no other twelve terms so salutary for restraint of crime have ever been known in this territory."

According to the latest statistics the kingdom of Prussia has now 17,659,114 adherents of the Evangelical Church, 9,220,326 Roman Catholics, and 357,554 Jews.

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We are gratified to find brethren
responding to our appeal for thor-
ough canvassing. Bro. G. W. Wil-
cox from St. Peters sends us a list of
ten new subscribers; who will follow
suit?

We are in receipt of the one hun-
dred and second annual catalogue of
Dickinson College, for the year 1884
—1885; from which we learn there
are 23 Seniors, 60 Juniors, 19 Sopho-
mores, 31 Freshmen, and 35 in the
Preparatory Department. Besides the
regular college course, there are three
other courses of study—the Bible
elective, the Latin Scientific, and En-
glish Scientific, with a partial course
and extra elective studies, so that al-
most any choice may be gratified. The
Jacob Tome Scientific Building, the
Gymnasium and the James W. Bosler
Library Hall, are additional equip-
ments provided by the liberality of
generous friends of the college and
equal to the best possessed by
any college in the land. We
rejoice in the prosperity of
our Alma mater, and confidently
anticipate for her second cen-
tury, a success in furnishing first
class Christian instruction for the
youth of our century, equal, if not

greater than that of her first century.
In her necrological record for the
current year, we find the names of
members of classes as far back as
1823, 1825, 1828 and some more re-
cent; among these devoted sons of
old Dickinson, we name Prof. Henry,
Haverstick of Philadelphia, Rev.
Dr. Isaac Grice, Dr. A. B. Buchanan,
of Indiana, Dr. W. P. Bird, of Anne
Arunde Co., Md., and Hon. Judge R.
B. Carmichael, of Queen Anne Co.,
Md. The summary for the College
expenses ranges from \$153 to \$229.

Again we have the painful duty of
recording the withdrawal under
charges of a member of our Confer-
ence. Rev. John E. Mowbray, pas-
tor of our church in Frederica, Del.,
whose case at the last Conference was
the occasion of so much interest, up-
on being notified last week that seri-
ous charges were preferred against
him, presented his written with-
drawal from the ministry and mem-
bership of the Methodist Episcopal
Church, at the same time surrender-
ing his certificate of ordination. In
common with his many friends we
sincerely deplore this sad ending of a
promising ministry, but assure our
brother in his trouble, his sorrow-
ing brethren will not fail to pray for
him, that he may receive the divine
mercy and help in this hour of his
great need.

We are pleased to learn that Easton
District, under its laborious and effi-
cient Presiding Elder, Dr. Caldwell
is enjoying peace and prosperity.
Pastors and people appear mutually
pleased with each other; as speci-
mens we may mention Centreville,
Bro. Arters, Kings Creek, Bro. W. E.
Tomkinson, Chestertown, Bro. Kemp,
and Queenstown, Bro. Poole. In sev-
eral cases pastors estimates have been
increased.

At Cordova, Kings Creek charge, a
new church was dedicated last Sun-
day, Rev. W. M. Frysinger of Cente-
nary Biblical Institute, Baltimore, of-
ficiating. Nearly all the money
needed was secured in cash and sub-
scriptions, with the old church build-
ing still on hand. In all the Quar-
terly Conferences, the sentiments fav-
ors the securing a District Parsonage,
and it is hoped that the enterprise
will be determined upon at the stew-
ards meeting to be held in Smyrna,
June 2d. The large and flourishing
Band of Hope in Smyrna, gave an en-
tertainment last Friday to the de-
light of a full house. The Band is
auxiliary to the Woman's Christian
Temperance Union.

Dr. Wallace's letters are of great in-
terest, as he graphically depicts in-
cident and character of the olden
times. These personal characteris-
tics of the men and women who did so
much for Methodism in their day are
historic and ought not to be allowed
to fall into oblivion. Next week the
Dr. will give us a good hint on shout-
ing, as well as a suggestive allusion
to some habits of these saints of the
good old days, that most of us mod-
erns will think "more honored in the
breach than in the observance."

Our Pauline Bishop.

While in some quarters there has
been unfavorable criticism of Bishop
Taylor and his methods, in others
we are glad to find hearty commen-
dation of his sublime heroism and
self-sacrificing devotion. If there is
a man living who for more than
thirty years has shown his faith by
his work, that man is William Tay-
lor; in the time of California's cha-
otic civilization, the successful street
preacher in San Francisco, subsequent-
ly the tireless evangelist whose field

was almost world wide, including
Great Britain, South Africa, and In-
dia, and now, by the choice of the
last General Conference assigned to
the Episcopal oversight of the
Continent of Africa. For a large
part of this time, William Taylor,
like his chosen prototype, instead of
drawing on the treasuries of the
church, paid his own expenses, not
indeed by tent-making but by book-
making. If he declares such a man
as he has the commission from head
quarters, and gives such proof of his
authority, let men at home and at
ease be slow to condemn and de-
nounce.

We give very interesting extracts
from the Bishop's letters as found in
the *Advocate* and the *Standard*. It is
refreshing and stimulating reading.
Let every lover of souls and of Him,
to whom are promised "the heathen
for his inheritance, and the utter-
most parts of the earth for his pos-
session, earnestly and persistently
pray for the success of this pioneer
band, and liberally consecrate self and
substance to the glorious work of win-
ning the world to Christ whether by
usual or unusual methods.

The editor this week visits the
Preachers Association of both East-
on and Dover Districts. That
of Easton met in Chestertown,
Monday evening, when a most excel-
lent and impressive sermon was de-
livered by Bro. Henry S. Thompson,
of Easton, Md., on the text, "Let this
mind be in you which was also in
Christ Jesus our Lord."

Tuesday morning interesting devo-
tional exercises were held in which
earnest prayers were offered that we
might all have "the mind that was
in Christ Jesus our Lord." After a
brief address of welcome by the pas-
tor, Bro. Kemp and a response by Dr.
Caldwell, a carefully prepared paper
on the topic "Easter," When and
why?" was read by Bro. Alphus Mow-
bray, and the rule for finding the day
illustrated on the blackboard.

The question of Funerals on the
Sabbath was discussed with anima-
tion, the current of opinion being de-
cidedly opposed to such interference
with a pastor's regular duties except
in case of extreme necessity. The
propriety of reading our burial ser-
vice at the grave of a suicide or no-
torious sinner, was questioned by
some, while others claimed that as
its office was not to characterize the
dead, but to instruct the living, it
was the right thing to do, to use it
irrespective of the kind of life pre-
viously led by the deceased.

On the question, Can pastors gen-
erally carry out the Disciplinary in-
structions respecting baptized chil-
dren? 52. Some suggested that in
a few cases it was practicable, but in
most it was not. Others asserted
that it could be done in all cases, if
the pastor was willing to make the
requisite sacrifice and do the neces-
sary amount of hard work. The in-
comparable importance of childhood
training was emphasized by all.

In the afternoon, a very earnest
talk was had on the practicability of
raising our Conference Quota of the
Million Dollars, Chaplain McCabe ap-
peals for, for Missions this year.
While some thought it would in-
volve an undue strain and conse-
quent hurtful subsequent re-action,
all thought there was ability in our
people to contribute the amount
needed and some that it could be
raised without undue pressure by a
resolute effort to secure contributions
from every member or friend of the
church instead of depending upon
the few who are always willing and
ready to do what they can.

Bro. Quigg gave an exhaustive re-
sume of the Conference Academy af-

fairs, showing to the great gratifica-
tion of all that this enterprise so in-
dispensable to the effective work of
the Church on this territory was a
grand success. 179 pupils are now
on its register, and with the success
of the present financial effort, only
\$10,000 debt will remain on a prop-
erty costing about \$45,000. The as-
sociation by unanimous vote recom-
mend that donors to the Educational
collection on Children's Day direct
three fourths of their contributions
be applied to the Academy.

How to Train New Converts.

During our late visit to Coatesville,
Pa., we had the pleasure of attend-
ing the Chester Valley Association
of Methodist Preachers, at "The
Grove," an historic locality in early
Methodism; it stands in the country
on an elevation some two miles south
from the Penn. Railroad at Downing-
town. The church and graveyard are
monumental of the liberality of a
German immigrant, a large land-
owner who, as a devout Methodist,
gave the ground and bore the chief
burden in the erection of the church.
On a modest headstone is the in-
scription, "In memory of George Hoff-
man, who departed this life Dec 30th,
1829, aged 96—one of the founders
of this meeting house." On his left
is the grave of his wife, Mary Eve
Hoffman, who died Nov. 10th, 1821,
aged 83. Near the S. E. corner of
the building are the graves of the
wife and infant daughter of Rev.
Phineas Price, who travelled old
Chester ancient in 1819. Among
other important topics "the best
method of training young converts,
was most earnestly discussed, and
some very valuable thoughts present-
ed. An interesting feature was the
presence and participation in debate
of Rev. Mr. Collier, pastor of the
Presbyterian church in Downingtown,
and Rev. Mr. Rentz of the Lutheran
church at Lionville. The necessity
of the most assiduous and careful
training was emphasized; all converts
of whatever age or experience are
babes; and as such need nurture and
admonition, they must be taught.
Hence the need of careful pastoral
supervision, to direct them in the
study of the Bible, the Hymn Book,
Catechism and Church Discipline,—
to counsel and guide them in church
work encouraging them to take part
in prayer meeting services, and to
make liberal and regular contribu-
tions to the support of the gospel,
giving of their money as an act of
worship, in aid of the cause of Christ.
No romanist goes to worship without
his offering,—no heathen, no Jew,
and shall any Christian be content
to go before the Lord empty hand-
ed?

The first thing the young convert
is to learn, said Mr. Rentz, is to out-
grow the exceptional experiences of
revival seasons, and to depend upon
the quiet study of God's word, secret
prayer and ordinary meetings, equal-
ly important is it for the young con-
vert to learn to rise again, after fall-
ing, and not to give way to the temp-
tation that such mis steps are ir-
rivable, but to learn by such ex-
perience to be more watchful and
more diligent, so as not to be over-
taken again. Young converts should
be encouraged to pray in public in
the several meetings, if they utter
but a few words, or feel obliged to re-
peat some form of prayer. Very
high praise was given to Dr. Bush-
nell's Christian nurture, as an in-
valuable help in this grand work.

Single copies of the PENINSULA
METHODIST will be for sale at the
store of E. S. R. Butler, 420 Market
St., every Thursday evening here-
after. Price 3 cents.

We clip from the *Philadelphia Meth-
odist* the following pleasant notice of
one of the former pastors of Grace M.

E. Church, Wilmington.
On Sabbath morning, May 3, after
a most interesting and profitable
communion service, in which the
pastor was ably assisted by our val-
ued friend, Rev. Joseph Mason, there
was developed what is very unusual
in the history of a pastor. Dr. Stev-
enson had the pleasure of greeting
one or more representatives of each
circuit and charge that he has filled
during his entire pastorate, as well as
a number of persons who had been,
or now are, members of Trinity
Church, Philadelphia, the church
home of his parents, and where he first
attended Sabbath-school and church.
Among this number of his former
parishioners was the son of one of the
former secretaries of the Philadelphia
Conference, Hon. Robert E. Pattison,
Governor of Pennsylvania.

A Presbyterian paper, the *New
York Evangelist*, in a late issue admits
the failure of that church to supply
enough ministers from its own ranks
to meet its demand, and adds that
the number of young men coming
into the ministry from their own
seminaries has steadily declined dur-
ing the past three years. But curiously
enough, the number received from
other denominations has increased a
little more rapidly than their own re-
cruits have declined. The supply
from these two sources has just about
kept pace with the demands of the
denomination. The *Evangelist* ex-
presses itself thus: "Our Presbyteri-
an Church ought to be able to train
its own ministers without drawing
upon the supplies of other denomina-
tions. If we gain from other denom-
inations, we ought to return an equal
number."

From these facts it is evident that
some other Churches are raising up
more ministers than they need, or
that they are giving what they cannot
justly spare. But suppose all these
denominations should meet this
same difficulty, then what is to be
done? The Churches must suffer for
want of pastors. We do not, how-
ever, anticipate any further danger
in this direction. This year of gen-
eral quickening throughout the coun-
try will tell on the ministerial sup-
ply advantageously. Revivals bring
members into the Church and minis-
ters into the pulpit.

The Philadelphia Correspondent of
the *Pittsburg Christian Advocate*, writes
of the recent election for officers of
Preachers meeting:

The Vice-President is a member of
the Delaware Conference, at present
pastor of the Bainbridge Street
Church, Philadelphia. He stated that
he had been nominated for promi-
nent positions in Baltimore and in
Newark, when laboring in those cities,
but to prevent embarrassment he had
declined them. But when brethren
of the old Philadelphia Conference
called him to such an honorable po-
sition among them he could not re-
fuse. The members of that old Con-
ference, in the days when its territo-
ry embraced the Peninsula, had
shown great kindness to the race to
which he belonged, instructing them
and helping them, often in the face
of strong opposition. He remem-
bered their care and kindness, and he
felt inclined, now that he was ad-
vancing in years, to accept the hon-
or they conferred upon him, and to
serve them to the best of his ability.

The Preachers' Meeting unani-
mously agreed, under the lead of
Chaplain Sayers, that hereafter the
Vice-President should occupy a seat
upon the platform.

Wilmington Conference NEWS.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del. They are to have a cornet in the Elkton M. E. Sabbath school. A collection for the purchase of an instrument was taken up last Sunday.—*Appeal.*

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del. The corner stone of the new M. E. Church, at Golt's Station, Queen Anne and Kent R. R., will be laid on June 4th, at 2 p. m. (D. V.). The presiding elder, Rev. J. H. Caldwell, D. D., will conduct the services. Other ministers are expected to be present. The public are cordially invited to come over into Macedonia and help us.

C. K. MORRIS, Pastor.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del. The rear wall of the M. E. Church, Denton, Md., has been removed, and the workmen are now engaged in replacing a new one. The recess pulpit when completed will be a very great improvement. A T. Warren is superintending the work.—*American Union.*

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md. The good people at St. Peter's, Md., are enthusiastic for a new parsonage for their minister. They have a live building committee in cooperation with the board of Trustees, and have secured in cash between four and five hundred dollars. The trustees have purchased a lot in the most desirable part of the village and very near the church. The congregations are large both morning and night. The church here has a flourishing Sunday school numbering over 100 scholars. The work on the parsonage will commence very soon.

Bishop Merrill has prepared a work on Methodist law, which will be very helpful in the administration of the Discipline of the Methodist Episcopal Church. It is now nearly ready for the press.

Bishop Harris has changed his family residence from 25 to 33 East 81st Street, New York city. Friends who desire to address him at his home will please notice this change.

Two of the best known young ladies in New Orleans society are at this moment conducting quite a large pickle business, and selling their delicious pickles everywhere from French Market to Carrollton. These girls started into the pickle-making business in a frolic, but succeeded so well that they have just ordered several hundred dozen bottles with their "firm name," "B. & T." blown in the glass. "B. & T." are the initials of their first names, which, if it was only permissible to tell, would doubtless subject the pretty pickle-makers to an avalanche of proposals from forchanded young men.—*New Orleans Picayune.*

PREMIUM.—Wood's Penograph and a year's subscription to the PENINSULA METHODIST for two dollars and fifty cents. The penograph will be sent free to any sending the names of ten new subscribers and ten dollars.

The annual Episcopal Convention of the Diocese of Easton, will be held in Smyrna, Del., commencing Wednesday Aug. 4th. It will be attended by fifty or more ministers, Bishop Lee presiding.

Children's Day and Conference Academy.

The brethren of the Conference have already been notified that the Trustees of the Conference Academy desire them to take their regular Educational collection before the first of July, and forward the same at once to me. This is to help in securing the Wharton Legacy.

In order to reply to inquiries coming to me as to whether this collection may be taken on Children's Day, and to help the brethren, I quote paragraph 262, sec. 7 of the New Discipline. "In case it be deemed advisable to take the Public Educational Collection on Children's Day, all contributions of the day, unless otherwise designated by the donors shall be equally divided between the two objects"—that is between Conference Academy, and the Parent Board at New York. By this method more can be secured for our cause at many places than by a collection on any other day. Let every one do his best. T. E. MARTINDALE, Agent.

Wooden Wedding.

The Rev. E. L. Hubbard, pastor of Brandywine M. E. Church, and his wife, celebrated their wooden wedding on Monday evening, 18th inst., at their home, No. 129 Elliott avenue. The house was crowded with members of his congregation and friends from all the Methodist churches in the city. Presiding Elder Hill, and Revs. C. W. Prettyman, W. L. S. Murry, N. M. Browne, B. F. Price, H. H. Sanderson, William B. Gregg, R. C. Jones and Alfred T. Scott were present. Miss Ella Riley gave a recitation, and Rev. B. F. Price read a poem which he wrote for the occasion. Music and social amenities were enjoyed until a late hour. Mr. and Mrs. Hubbard were recipients of numerous tokens of friendship and love, the happy groom receiving a fine, large willow chair, a gift from the ministers present. The guests were very pleasantly entertained and feasted.—*Every Evening.*

THE NATIONAL LEAGUE was organized in Boston, Jan. 1, 1885. It is a non-partizan and non-sectarian movement, for the suppression of the Liquor Traffic. It has a broad, strong platform. Its aim is to consolidate and concentrate the temperance sentiment in all the parties, against the common foe. It has been fortunate in enlisting representative and life-long Prohibitionists in its ranks; all the parties, and all the churches are represented in its organization and membership. The Rev. Daniel Dorchester, D. D., of Boston, one of the most distinguished temperance reformers of the present time, is President of the League, and is the author of the very able documents that have been issued setting forth the objects and methods of the movement. We are so thoroughly committed in our deepest convictions to the cause of Prohibition, that we hail with profound gratitude, agitation and action from all sources, and consequently we do not hesitate to bid a man God speed, even if he does not pronounce our "Shibboleth;" yet we believe that the victory will eventually be won in the line of the "National League." The work of organizing "Local Branches," throughout the land is being pushed vigorously.—*Buffalo Christian Advocate.*

The PENINSULA METHODIST to new subscribers only from now until Jan'y 1st 1886, for sixty five cents. One and two cent stamps taken.

Pioneer Work.

BY CARL.

Wednesday, May 20th, your correspondent in company with Presiding Elder, John A. B. Wilson, started out on a prospecting expedition.

The objective point was Cape Charles, Va., the terminus of the N. Y., Phila., and Norfolk R. R., which we reached about 3.20 p. m. Our first impression on arriving there was that the railroad company had gone there to stay, as evidenced by the colossal freight and passenger depots which are about completed. Inquiry was made for Mr. C. H. Walbridge, business manager at Cape Charles. In his absence we found his subordinates polite and attentive.

A map of the embryo city was placed in our hands, and we at once proceeded to inspect the grounds and select a suitable church site. An available lot was found at the south east corner of the Park, for which a deed will be given as soon as we are ready to occupy it. Already about 15 or 20 dwellings have been erected, more than 100 lots have been sold, and extensive building is to be done this season.

Bro. Wilson met an old acquaintance whom he had known while pastor in Wilmington, who suggested that he should preach for them that evening. Assent was given, and a suitable place was found, whose owner readily consented for us to occupy it, and proceeded to arrange things for us. You may imagine our chagrin when we learned that the *pro tem* church was owned by a saloon man, who actually was running a bar in another part of the building. However as the proprietor had taken much pains to get ready for us we concluded to preach the gospel there. We had an attentive audience of at least fifty persons besides many on the outside. Bro Wilson preached a good practical sermon, after which 15 persons declared themselves as Christians and two gentlemen signified their desire to become such. Thus was held our first religious service at the promising city of Cape Charles.

We need a church edifice there at once and a wide-awake man to occupy the field which is open. We are invited and needed. The question is, How shall we meet the expense? The answer is, If it cannot be done through the great financial Bureaus of the Church, it ought to be done through extra effort, and greater sacrifice on our part. We sincerely hope this emergency will be met in some way.

Recent Translations of the Bible.

In the year 1855 the Bible existed in about 164 languages and dialects, either as a whole or in part; The entire Bible could then be read in the 31 languages and dialects.

Ever since, Bible societies, especially the British and Foreign Bible Society and the American Bible Society, have been busily engaged in publishing the "good news" for those benighted peoples, who have never before been blessed with the gospel in their own vernacular. In order to get a full view of the progress made in the work of translation, it must be known that more than 80 new versions have been added to those already existing. Of the new versions thus made between 1855 and 1884, 22 extended over the entire Bible.

If any one is desirous to see how the Bible looks beside his English, Hebrew, Greek, Latin, or German Bible, let him apply to the American Bible Society for "Specimen Verses from Versions in Different Languages and Dialects," published for the New Orleans Exhibition.

ITEMS.

Mrs. Henrietta Morgan, of Lexington, Ky., inherits \$1,000,000 by the death of the Baroness de Tannenberg at Cannes, France, April 12. The Baroness was born here, and is the daughter of Col. James Strother, Mrs. Morgan, who is her nearest relative, is the mother of the Confederate General, John H. Morgan.—*Baltimore American.*

From the report of the Dean of Harvard for 1883-1884, it appears that, in the three higher classes, the number of students taking courses in Latin, was 203; Greek, 229; From this showing it is argued that optional courses do not involve the abandonment of the study of the classics.

The University of Strasburg, founded in 1567, was reorganized in 1871. Since the reorganization, over three and a half million of dollars has been expended for new buildings, etc., and there is an annual appropriation of nearly a quarter of a million dollars for its support. Its new edifices are a series of magnificent palaces, and its library contains 560,000 volumes. No other institution in Europe has so rich a provision for higher education. It now has 73 ordinary and 19 extraordinary professors. Last year there were 858 students.

The *Methodist Review* in bi-monthly form and under its new editor, comes out in a somewhat diminished volume, and we lack something of the wonderful fire and force with which Dr. Whedon was accustomed to attack the events and doings of the quarter.—*Independent.*

Presiding Elder Crouch must be having a good time. A brother became so happy in one of the Quarterly Conferences that he struck up a song, all joined in, and "it was good to be there." A little more of that kind of "business" in our quarterly conferences, would not hinder but greatly help all other kinds of "business."—*Christian Standard.*

The State Temperance Alliance have made arrangements to hold a mass meeting at Camden Camp-meeting grounds, July 4th. An effort will be made to have John B. Gough present to deliver an address.—*Smyrna Times.*

The Empress Augusta presents every woman-servant in Prussia and Elsass-Lothringen who completes her fortieth year of unbroken service in one family a gold cross and a diploma bearing the imperial autograph signature. During the past eight years she has thus honored 1,156 servants.

Bishop Hurst arrived safe and well in Italy. The Conference has been postponed from the 9th to the 23d inst., and is to meet at Bologna. The new church at this place will be dedicated during the session of Conference.

Rev. J. P. Conradi has closed an eighteen years' pastorate over the German Lutheran Church, Cumberland, Md. In that time he did not miss a single service by sickness. He married 263 couples, buried 459 persons, received by confirmation 524 members, and baptized 1,190 children.

The first theological seminary in this country to commemorate its one hundredth year is that of the Dutch Reformed Church, at New Brunswick; whose centennial was celebrated in the First Reformed Church, at New Brunswick, Oct. 28th, 1884.

PREMIUM.—Webster's Practical Dictionary free to any one sending four new names and four dollars. The PENINSULA METHODIST one year, and Webster's Practical Dictionary for \$1.50, cash.

Rev. Jno. F. Goucher has presented to the Methodist Historical Society of this city, 73 volumes of the Evangelical Magazine and a set of Benson's Commentary, which John Emory, D. D., afterwards bishop, purchased in London when a delegate to the British Conference, and presented to the revered and venerable Joshua Wells of the Baltimore Conference.—*Baltimore Methodist.*

Though, a few years since, glowing prophecies were made by Roman Catholics of the return of England to their church, the proportion of Romanists to the total population declined from 5.09 per cent, in 1853 to 4.5 in 1882. Although, in London, their numbers may be 150,000, in a population of four millions, their increase is mainly owing to the Irish immigration.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

Red Lion	June 1
New Castle	" 31
Delaware City	" 31
St. George's	June 6
	7
	8

CHAS. HILL, P. E.

EASTON DISTRICT—FIRST QUARTER.

Trappe	June 7
Oxford	" 6
Si. Michaels	" 12
Talbot	Broad Creek " 13
Odessa	" 20
Middletown	" 21

J. H. CALDWELL, P. E.

DOVER DISTRICT—FIRST QUARTER.

Federalburg	June 1
Millsboro	" 6
Georgetown	" 8
Milton	" 11
Lewes	" 12
Nassau	" 13

A. W. MILBY, P. E.

SALISBURY DISTRICT—FIRST QUARTER.

St. Peter's	St. P.	June 6
Somerset	Dames' Quarter	" 7
Deal's Island	"	" 8
Holland's Island	"	" 9
Smith's Island	"	" 13
Tangier	"	" 14
Fairmount	"	" 15
Westover	Kingston	" 21
Crisfield	"	" 21
Annamessex	Quind.	" 26
Asbury	"	" 28

Preaching in all the Quarterly Conferences where it is announced or desired.
JOHN A. B. WILSON, P. E.

WANTED.—A lady of several years experience desires to make arrangements for the coming year, with school or family, to teach the English Branches, French, and Music. Address TEACHER, care of Peninsula Methodist, Wilmington, Del.

The Floral World.



A Superb, Illustrated \$1.00 Monthly, WILL BE SENT ON TRIAL FREE ONE YEAR! To all who will enclose this ad. to us NOW, with 12 2c. stamps to prepay postage. The Indiana Farmer says: "Contains interesting, and to flower lovers well worth the price, \$1.00 per year." Mrs. R. A. Houk, Bingen, Ind., says: "It is the best floral paper I ever saw." Mrs. J. W. Fay, Big Beaver, Mich.: "It is magnificent!" Mrs. E. G. Stambach, Perth Amboy, N. J.: "Have never seen anything half so good." Mrs. J. L. Shanklin, Seneca City, S. C.: "It is just splendid. Address, at once, THE FLORAL WORLD, Highland Park, Ill.

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21-3m

A Polite Boy.

An old man entered a railway carriage and was looking around for a seat, when a boy ten or twelve years of age rose up and said, "Take my seat, sir." The offer was accepted and the old man sat down. "Why did you give me your seat?" "Because you are old, sir, and I am a boy," was the reply. He had read in his Bible, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God. I am the Lord." —Domestic Journal.

The Arabian name for alcohol is *Elghoul*, and means the great evil spirit. It is called king alcohol because it sway the sceptre of death over millions of our race.—Baltimore Methodist.

In the city of St. Petersburg there are 14 Protestant congregations. During the year 1884 there were 2,131 children baptized by the pastors, 1,084 were confirmed, and 34,719 communed.

Death of an Eminent Physician.

Dr. W. M. A. Maxwell of Kent Co., Md., died at six o'clock, Tuesday evening, the 19th inst., after a lingering illness. He was born in Lancaster county, Pa., and educated at Newark College, Del., and at Rutgers College, N. J. At eighteen years of age he began the study of medicine in the office of Dr. John L. Atlee, of Lancaster, Pa., one of the leading surgeons of the country. After eighteen months in this office, he went to Philadelphia and became a student with Dr. Robt. McClellan, father of Gen'l George B. McClellan. He at the same time attending lectures at the Medical College, graduating in 1842. He first settled at North East, Cecil county, but came to Kent in 1847, locating at Still Pond, where he has since remained. He married Miss Price, of this county, who survives him, with one son. Dr. W. S. Maxwell. About twenty-five years ago, Dr. Maxwell connected himself with the Presbyterian Church, and was a consistent member and a leader in church matters up to the time of his death.

The funeral services were held at the Still Pond M. E. Church and were conducted by the Presbyterian minister, the Rev. Mr. Reese. Presiding Elder Caldwell and Rev. Mr. Menichol of the M. E. Church, assisting. The burial was at Still Pond cemetery. During the funeral, every place of business in Still Pond was closed, the flag on the town hall was placed at half mast, and the attendance was unusually large.—Chester-town Transcript.

Have You Seen the New Manual

for the use of Ministers on funeral occasions, arranged by Rev. S. L. Gracy, of Cambridge, Mass? It is called The Funeral Service, and is on a new plan, the result of years of experience, and will be found to supply a need long felt in the work of an active ministry.

It contains entire chapters of scriptures appropriate for funeral services, collated passages to be used at the funerals of children, youths, aged persons, Christians, and general occasions; has blank spaces under selected verses for outlines of addresses—a large number of very choice selections from the poets—a committal service, and pages conveniently ruled for the record of funerals attended.

It is printed on calendered paper, is elegantly bound in smooth, black morocco, just such a book as you will delight to handle. It is pressed as thin as possible, and will not be found bulky for the pocket. You can order it of Rev. S. L. Gracy, 100 Cambridge St., Cambridge, Mass., and it will sent post-paid on receipt of \$1.00.

ONE very warm afternoon in July, I visited a school in Boston. There were about sixty children from four to eight years old. The school room was small, and the children looked much oppressed by the heat, especially the younger ones. I stood up before them and asked, "Children, can you tell me what Peace-children will do?"

One said, "Love your enemies," another, "Forgive your enemies," another, "When others strike one cheek, turn the other," another, "Overcome evil with good."

At length a little girl whom I had observed on the middle of a seat directly before me, so crowded that she could not move her elbows, looked up, and in a plaintive tone, said—

"Peace-children, don't hunch when others crowd."

"Never hunch when others crowd." And she drew it directly from her own personal experience.

OBITUARY.

Thursday, May 7th 1885, we followed to their last resting place, the remains of our loved Sunday-school scholar, Anna Talley, whose redeemed spirit left its tenement of clay the previous, Monday afternoon. As her strength gradually failed, her sweet spirit grew brighter until it was bathed in the effulgence of the Father's throne. Of a sweet, modest and retiring nature, she seldom spoke in public meetings; but whenever possible, was in her place in the choir,—one of its most faithful members. Her clear, sweet though delicate voice, was specially adapted to solo singing. As Children's Day draws near, we are reminded of Anna, who last Children's Day sang a touching solo with us on earth, but this year will be singing with the redeemed in heaven.

One has left our number. From the loved ones borne, Purest and the fairest, In life's early morn Sleeping, only sleeping, Free from care and pain; Let us cease our weeping, We shall meet again. Gone to meet Laura.

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Rev. A. N. DAVENPORT, West Camp, Union Co., N. Y., writes: "I have used the Pillow-Inhaler for severe trouble in my throat and bronchial organs with the best results, and I say to others I believe all bronchial affections and Catarrh can be cured by the Pillow-Inhaler where there is the least hope of cure."

Rev. M. I. CRAWFORD, Richmond Centre, Bucks Co., Pa., says: "I had Catarrh for years, and was going into Consumption. The Pillow-Inhaler has wrought me a cure for me that I feel I cannot do too much to spread the knowledge of it to others."

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P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and Intermediate stations, 5.40 7.00 10.30 a. m.; 2.30, 4, 7.40 9.55 p. m. Philadelphia, (express), 2.45, 8.30, 7.00, 8.15, 9.00, 9.10 9.55 10.05 11.55 a. m. 12.41, 12.45, 1.54, 5.22, 5.55 6.36, 6.46 and 7.40 p. m. New York, 2.00 2.45, 6.30, 6.40, 7, 9.55, 10.05 11.55 a. m. *12.41, 1.54, 2.30 4.00 5.55, 6.36 6.46 7.40 p. m. For West Chester, via Lamokin, 6.40 and 8.15 a. m. and 2.30 and 4 p. m. Baltimore and Intermediate stations, 10.06 a. m. 5.00, 11.50 p. m. Baltimore and Bay Line, 7.00 p. m. Baltimore and Washington, 1.2 1.41, 4.13, 8.05, 10.05 10.56 a. m. 1.00, *1.11, 4.53, 7.00, p. m. Trains for Delaware Division leave for: New Castle, 6.15, 8.5 a. m.; 12.35, 3.50, 8.50, 6.25 p. m. Harrington, Delmar and Intermediate stations, 8.55 a. m. 12.3 p. m. Harrington and way stations, 6.25 p. m. Express for Seaford 3.50 p. m. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. FRANK THOMSON, General Manager. J. E. WOOD, General Passenger Agent.

Delaware, Maryland & Virginia Railroad.

IN CONNECTION WITH O. D. S. Co. and P. R. R. CHANGE OF TIME.

On and after Monday, February 9, 1885, trains will move as follows. Sundays excepted:

Table with columns: GOING NORTH, GOING SOUTH, Stations (Mall, Mixed, A. M., P. M.), and Times.

Bet. Franklin City & Georgetown.

Table with columns: GOING NORTH, GOING SOUTH, Stations (Mixed, Mail, A. M., P. M.), and Times.

Wilmington & Northern R. R.

Time Table, in effect April 25, 1885.

Table with columns: Stations, GOING NORTH, GOING SOUTH, and Times.

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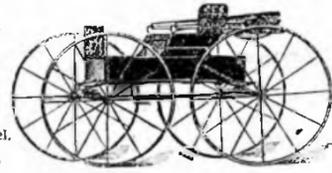
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