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YE DID IT UNTO ME.—Matt. 25-40.

BY PRISCILLA J. OWENS.

Does' 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 com'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 Jericho. And, behold, there was a man named Zacchæus, 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 hindering 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 city, had excited and drawn around him 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 *sykomorizan*, 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, Zacchæus, 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;

any regeneration; only a graphic narrative 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 crowd, he ran ahead, climbed a tree, was called down, being told that the notable traveller designed to test his hospitality, which pleased Zacchæus 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 sinner of the 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 Zacchæus, in the midst of those indignant murmurings 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 fourfold restitution. His language does not signify 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

of Jews around him they could not deny the character of the blood that flowed in his veins. Ishmael was in bad odor, and with his mother was expelled from his father's house; but God assured Abraham that he would watch over and prosper him, for Abraham's sake; because that he is thy seed." Gen. xxi. 15. This seems to be our Lord's allusion. Ishmael, 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 a son of Abraham," has, at least, the merit of verisimilitude.

"Salvation is come to this house;" the opportunity of salvation had come; but how it was used is not mentioned. Whether Zacchæus 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, Zacchæus might have been in the same category; he might have received him gladly into his house, and refused him admittance into his heart. Whether he did the one or the other, the greater of the Master was the same. *Salvation is for lost sinners.*

To suppose that because Zacchæus "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 Pharisee, 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 anxious to be instructed and relieved by the Saviour. Zacchæus only sought to see who had attracted such a crowd about him; but Simon asked him to dinner; Zacchæus had only accepted the proposal of Jesus, while Simon proposed an invitation, which was accepted by our Lord. If the case of Simon gave occasion for the Saviour to explain that he came to offer salvation to a sinful harlot, the case of Zacchæus 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 righteous; 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.

but migratory men go North or South, as interest or pleasure, or caprice may serve an occasion. The first Thursday of the New Year, I left home for Philadelphia, making the journey of fifty-two miles in a little over an hour and a half over the admirably equipped and well managed Phila. Wil. & Balt. Rail Road.

The next day, in company with two 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 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 Narragansett of the Stonington line, we anticipated 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 up all night, in painful dread of serious 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 right of us, or on similar reefs to the left of us; and that after some vain attempts to throw the lead, they succeeded, and finding a depth of twelve fathoms east two anchors, and, like Paul, "wished for the day." About six 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 severe storm is shown in the large destruction of life and property, on our coast. Last week it was current a large number of bodies had been gathered on the north shore, the southern boundary of Cape Cod Bay, and that a great many lives had been lost along the coast. Into how many homes have these disasters brought sorrow, for which there is no healing but Gilead's balm! With thankful hearts for Divine protection.

"Through the storm and danger's thrall," we landed at Stonington about 10 a. m. 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 engaged 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.

P. S. T.

A friend crossing Boston Common 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 revealed religion, and especially upon the Holy Scriptures, upon the character of Christ and the doctrine of the resurrection. These tracts are issued by an infidel association in London. If the children of the devil are so active in scattering the seeds of unbelief, it certainly becomes the duty of Christian men to sow widely and constantly, and by personal endeavor, the good seed of the kingdom.

Youth's Department.

Hints to Church-Coers.

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 made on me by something a distinguished lawyer said to me? It was this, and I want you to remember it: Every time you 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 in your or any other profession? Here is a remark on the same subject which I clipped from a paper not long ago: 'The 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 reason for listening to a sermon. I, too, have a quotation for you here in my scrap-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— 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 that girl."

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

A Little Gentleman.

It was on a hot, dusty day that I first 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 open, 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, 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 move.

The lady sat down wearily, and lifted the boy to a seat beside her with a look 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 out of it, thus obliging her to hold on to him?

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

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

His mother gave a long sigh, as if she saw that she must submit to the inevitable.

"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 proposing 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 aisle 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 you."

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

"Oh no, ma'am, I can get along with him well enough," answered the little fellow, bravely. "You go to sleep, if you can, and don't worry about Freddy and me. If you'll let me, I'll take him into the other end of the car, where his talking won't be so likely to disturb you."

"I'm not afraid to trust you with him," she answered, for the manly look on the lad's face gave full assurance of his character and trustworthiness. "If you are sure he won't be too much trouble 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 mother lay back in the seat and closed her eyes.

Freddy had wants by the dozen, and his self-constituted guardian attended to them patiently. By-and-by there were signs of a lull in the demand on his attention, and with ready tact he proposed to tell stories if the other would listen, and Freddy allowed himself to be coaxed into a reclining attitude. Then the 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 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 last station.

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

"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 you."

"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 to. 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 drunk 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 medicine. What a fine, manly little fellow he is! I hope my boy will be like him."

The little gentleman heard that, and I could see what a glad look came into his face. He had done a kindly deed, and her words of appreciation pleased him, as it always pleases all of us to know that those whom we help are grateful for our kindnesses.

I saw my little gentleman perform more acts of kindness, that long afternoon, than I have time to tell you about now. Everything he did was done in a quiet, unobtrusive way that showed it was done from instincts of true gentleness, 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-place. When she prepared to leave the car, he helped her to gather her wraps 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," she said, as she gave him her hand at parting. "I might tell you that I thank you, but you wouldn't know from the words how grateful I feel." Then she

stooped down and kissed him.

"Here," she added, putting something in his hand, "I want you to get 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. Good-night, 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 benefice 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 redeemed 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 entertainment 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 Hudson, 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 announce that, God sparing me I will use my whole influence to prevent such painful exhibitions of worldliness, inasmuch as I 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.

PAPILLON was a brilliant French scientist who in many respects resembled the late Professor CLIFFORD. Like CLIFFORD, PAPILLON was a genius and a man of splendid attainments. Both passed through a similar mental transition, although PAPILLON reversed the journey of CLIFFORD.

"Let the empirics and the utilitarians say what they will," writes PAPILLON shortly before his death, "there are certain paths of progress that outlie its most brilliant and beneficent applications. The human mind can employ its energies, work in accord with reason, and discover real truth in a sphere as much higher than that of laboratories and workshops as this is higher than the region of the commonest acts of life. In short, which are not opened to the soul either into which nevertheless, the soul which has not lost the consciousness of its ancient prerogatives, may safely and vocate.

THERE are millions of people in this country who intellectually acknowledge the truth and divine authority of the Bible, and who mean at some time—

always before leaving this world—to accept the salvation which God offers to them in that Book and commands them to receive. They know that they are sinners and that they need salvation; and it is no part of their plan to quit this world without obtaining it by compliance with its conditions. The difficulty with all such persons is just the one which Felix had when Paul reasoned with him about righteousness, temperance, and a judgment 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 season, 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 completed 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 evangelic forces could not subdue. I know the expectation is entertained 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 reappeared in power in his church; and he has never left it since. The descent of the Spirit was the spiritual advent of the Son of God. And he came to reign. It is ours to make known to the sons of men his mighty acts, and the glory of the majesty of his kingdom.—*S. G. Green, D. D.*

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 arguments on the Church and on the State is better than the influence of the objections. Here we have sound policy added to reason to sustain our faith. The moral influence of the Bible appeals to everybody. What blesses the world must be true.—*Independent.*

Dr. Lambuth, son of the Rev. Dr. Lambuth, of the Shanghai Mission of the Methodist Episcopal Church, South, has removed to North China, and the members of our mission there desire to employ him. 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. Lambuth.

The Sunday School.

Daniel in Babylon

LESSON FOR SUNDAY, JANUARY 31, 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 according to thy word" (Psa. 119: 9).

I. A RIGHTEOUS DECISION (8-13).

8. *But Daniel purposed in his heart.*—So did Ezekiel (1: 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 himself, 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 appetites, he firmly refused them. The character 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 circumstances. 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 eunuchs.*—Ashpenaz (see verse 3); he had charge of the harem, and was an officer of high influence, "corresponding to the Kistlar-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 eunuchs." The qualities which made him lovable were God's endowment. 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 perfectly natural. He was servant to a king who could execute children before the eyes 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 wheateu bread, and imported wine. *Why should he see your faces worse liking?*—sad, dejected, unhappy. Ashpenaz thought that high feeding was indispensable for securing ruddy health. *Then 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 beseech thee.*—Notice the courtesy of the request. *Give us pulse to eat.*—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 revelry 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 thy servants.*—No fairer test could have been proposed.

II. 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.*—

is, ceased to give. He took the responsibility of feeding them upon what they best threw 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 circumstances in which he was to be placed, was conferred upon Daniel—the power to interpret 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 prophetic 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 eunuchs," 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 appointed 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 "communied" 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 enchanters." 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 Cyrus.*—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 away.

Letter from Kent Island, Md.

The Sunday-school Christmas entertainment at Kingsley Chapel, Wednesday evening, Dec. 30th, 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 richly 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 Stanley, were very kindly remembered; 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, wishing for them a rich reward. Great

credit 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 steadily 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. Gollic 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 occasion.

The Protestant Episcopal Sunday-school 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 of.

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 Kingsley 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 church, has taken great interest in the enterprise, and has made his good business qualities and his indomitable energy an important force in pushing forward the work.

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 us possessing 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 taken their places. There is strong talk 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 enclosing church lot has been hauled. This chapel was erected during the pastoral term of the youthful semi-centenarian of the Conference, Rev. B. F. Price. On this circuit Bro. Price suffered very sore affliction in his family, but "enduring

na 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 Stevensville for a long time, and is a highly accomplished musician. Her place will be filled by Miss Edith Cochey. We wish Mrs. Elliott a life full of that 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, the sexton and I talked about the precious 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 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. I 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 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 development of the community and in his

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

It is a source of unspoken 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 church members, young and old, so that they will become efficient missionaries in this important home field. He will endeavor to secure the special co-operation of the spiritual members of his flock in earnest prayers for divine direction and for the presence and powerful agency of the Holy Spirit. But the earnest and godly pastor 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 mission."

"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 do it."

The following is an extract from a sermon by the Right Rev. Bishop 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 Pharisees." 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 property; in all differences "silence is golden." When love languishes, renew the courtship days, and don't forget "thanks," "please," "forgive me" it is the trifles that make up life's pleasures and joys. High art in marriage is attained only through unselfishness; sacrifice is pleasure, and harmony attainable, to the willing only, who, through His strength alone, find all things possible.—*The Pacific.*

Conference News.

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

The protracted meeting in the Elkton M. E. church, still continues with increased interest.

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 action 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 gracious outpouring 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 community.

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

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

Rock Hill charge, G. S. Conway, 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 scholars, 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 perfection."

Chestertown 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. MILBY, P. E., HARRINGTON, DEL.

An interesting revival is in progress at Lewes, Del.

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 persuaded." 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 cry about hard times, are all up to the assessments, and were all taken before winter commenced. Notwithstanding the hard times, our people have done nobly towards paying their pastor and the benevolent collections. If we should 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 benevolence and zealousness of our people and building committee, we are now occupying a new parsonage, into which we moved Oct. 14th, 1885. 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 palatable to the taste, strengthening and comforting to the body. After a season of social enjoyment, Rev. Isaac Wilson led in earnest 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 Cyclopaedia."

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 lengthy, and besides would hardly be in place. I must mention, however, the presentation to the pastor, on the part of the teachers and friends of the Sabbath-school, of a handsome gold 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 may only be a notion of mine. It may not

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 Ghost. The meeting will continue next week, and the indications are for a pentecostal 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 encumbrance. 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, by the Sunday-school in the afternoon, and the remaining 80 at night. Such noble giving has never been exceeded. 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, pulpit and chairs all solid walnut, new carpet covers the floor, while the pews are a combination of poplar, cherry and ash, of beautiful design and style; and are viled 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 spire. 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 the people and collections, and always succeeds.

J. G. FOSNOCHT

Special Notice.

Inasmuch as we must have the list of homes completed for the printer, by Feb. 18th, we urgently 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. OTIS.

The PENINSULA 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 voyage—no 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, Wednesday morning, the 3d proximo. He is

to hold, the Italy, Sweden, Norway, and Germany and Switzerland Conference, and to meet the Denmark Mission. An Inter-continental Delegate, the Bishop will visit the British and Irish Conferences of the Wesleyan 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 Eastern, 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.—Baltimore Sun.

ITEMS.

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 Bareilly 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 field.

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 helped 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 Advocate, says: "Put the fifteenth verse of every chapter in the Gospel according to St. John together, and you have a very full life of Christ."

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 Urdu and Hindi languages, and it is proposed to start a similar paper in Calcutta in the Bengali language.

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 motto 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 Superintendent, Mr. C. F. McNeill, in his communi-

ations to his teachers, uses a better form, with the printed name of the school as a superscription, beneath which is a blank space for the letter which is to be written. On the opposite page are printed a series of rules and suggestions hereafter given: "It is very necessary to the success of our school, that the following suggestions or rules be carefully observed. (1) Regularity and punctuality in attendance. (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) Keep 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) Remember 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. Warltman, John H. Noble and Miss Levia W. Corkran, both of Dorchester Co., Md.

GIBSON—RESCHING.—At the M. E. parsonage in St. Michaels, on Jan. 19th, 1886, by Rev. J. Owen Sypherd, Chas. W. Gibson, of Talbot Co. Md., and Miss Theresa Resching of Baltimore, Md.

DOCKERTY—DAYETT.—On Jan. 20th, 1886, 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., Del.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER			
Newport	Jan.	30	31
Asbury	"	30	31
St. Georges	Feb.	6	7
Delaware City	"	7	8
Port Deposit	"	12	13
Rowlandville	"	13	14
Zion	"	20	21
Rising Sun	"	21	22
Red Lion	"	27	28
New Castle	Feb. 28,	March 1	

EASTON DISTRICT—FOURTH QUARTER			
Hillsboro	Jan.	30	31
Kings Creek	"	30	31
Greensboro	Feb. 1	"	"
Easton	Feb.	5	7
Trappe	"	6	7
Oxford	"	6	7
St. Michael's	"	12	14
Talbot	"	13	14
Royal Oak	"	14	15
Middletown	"	20	21
Glenn	"	21	22

DOVER DISTRICT—FOURTH QUARTER			
Magnolia	Jan.	30	31
Felton	Feb. 1	"	"
Millsboro	Feb.	6	7
Georgetown	"	7	8
Milton	"	11	14
Lewes	"	12	14
Nassau	"	13	14
Milford	"	18	21
Frederica	"	22	24
Houston	"	27	28
Harrington	"	29	28

SALISBURY DISTRICT—FOURTH QUARTER			
Charge	DATE	SAB.	SER.
Fairmount	Jan	30	31
Westover	"	30	31
Deal's Island	Feb	6	7
Somerset	"	6	7
Onancock	"	13	14
Accoacac	"	14	15
Cape Charles	"	15	17
Annamessex	"	20	21
Pocomoke City	"	20	21
Pocomoke Circuit	"	20	21
Princess Anne	"	27	28
Mt. Vernon	"	27	28
Tyaskin	"	28	7

Preaching in Quarterly Conference where practicable.

JOHN A. B. WILSON.

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A Wasted Jewel.

The story is told among the mountaineers 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 boys 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. I 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 worthless as clay.

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 Farragut tells this story of his own boyhood:

"When I was ten years old," he says, "I was with my father on board a man-of-war. I had some qualities that, I thought, made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled 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 father 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, miserable, drunken sailor before the 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."

"A poor, miserable, drunken sailor before the mast! Be kicked and cuffed about the world, and die in some fever

hospital! That is to be my fate," thought I. "I'll change my life and change it at once. I will never utter another oath; 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 turning-point in my destiny."—Youth's Companion.

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 should always be a reason for grave distrust on the part of both as to the fullness of their devotion to God and His work, and should call for deep humiliation, renewed consecration and impassioned petition for the endowment 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 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 remember how much more valuable, even to such, is manhood than money. Our converts are relieved from the exorbitant burdens of a corrupt and idolatrous worship. Godliness proves profitable 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 on hypocrisy and filling our native churches with the unworthy. *** But while we thus insist that even the deep poverty of our native churches shall 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 spread of the Gospel, largely munificently, and to keep giving till it costs us some real, great self-denial to give.

Half the estate of W. L. Newberry goes to Chicago for a free public library. The amount is estimated at from \$2,500,000 to \$5,000,000.

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 crumbs 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 to the date of this issue. A new serial entitled "In her own Right" begins in this issue. It is a clever sketch of humble life with a number of good characters. 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. GODEY'S and PENINSULA METHODIST taken together only \$2.50.

OBITUARY.

The Hon. Joshua Davis, an ex-judge 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 Montville, 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 1812, and was a pensioner, because of that service. He well remembered 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 chaplain 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 enjoyed vigorous health up to Sunday morning, November 29th, 1885, when, as he rose from the breakfast table, he was stricken with paralysis. For many years he had been a constant member of the Presbyterian church, and was ready and anxiously awaiting the call of the Master. Rev. A. D. Davis of Frankford, and Mrs. Ramsdell of Philadelphia, widow of Hon. C. P. Ramsdell, who some years ago resided at Wyoming, Del., are his only surviving children. Appropriate 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 gentleman.

Mrs. Catharine H. Whitby, widow of the late Jas. M. Whitby, whose obituary appeared in the PENINSULA METHODIST, Jan. 9th, died at Ridgely, Caroline Co. Md., Jan. 9th, 1886. Her maiden name was Manship, a relative of the Rev. Andrew Manship. She was born April 5th, 1819, married in 1836, converted in 1831, and united with the Methodist Episcopal church, in which she spent 55 years of her life. Sister Whitby was for nearly eight years a great sufferer, being rendered entirely helpless by rheumatism. Her death was only a happy release from pain and suffering here to the 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 blessing for every one she met.

In all her years of suffering she was never heard to murmur, but always rejoicing in Jesus as an all-sufficient Saviour. 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 before she died, in bidding her pastor farewell, she said, "Stand up for Jesus, hold up the cross; preach, preach the word; Oh! preach the word."

Her life, death, and eternal future may be summed up in the following brief words: She lived a faithful and devoted Christian life, died in the triumph of the Christian faith, and has gone to reap the Christian's reward. It may be truly said of her, "Well done, thou good and faithful servant," thou wert held in Ridgely Methodist Episcopal church, on Monday Jan. 11th, after which her remains were laid beside those of her husband, in Greensboro Cemetery.

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Table listing train schedules and fares for Wilmington & Northern R.R. routes, including stations like Reading, P. & R., and various local stops.

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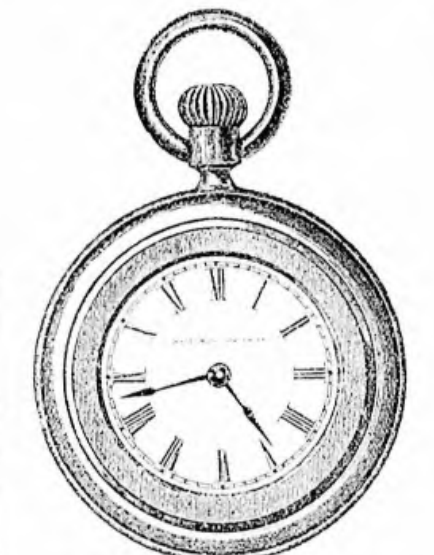
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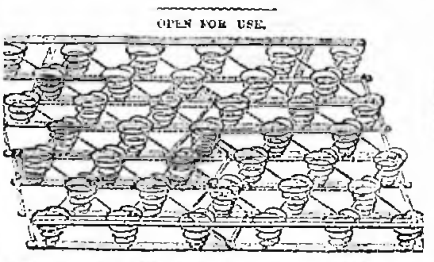
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