

# Peninsula Methodist.

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

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J. MILLER THOMAS,  
Associate Editor.

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## LINES ADDRESSED TO A SINNER.

J. A. WILSON.

Sinner, Jesus bowed in anguish,  
To redeem thy soul from hell;  
Left his glory with the Father,  
For awhile on earth to dwell;  
He to heal thy soul's diseases,  
Suffered great reproach and pain;  
Died that thou mightst be forgiven,  
And with saints immortal reign.

But remember thou wilt perish,  
Though so near the pearly gate,  
If thou dost not come to Jesus,  
Death eternal thee awaits.  
Much depends on thy decision,  
What thy future lot will be;  
Whether thou shalt dwell in heaven,  
Or be doomed to misery.

Notwithstanding Jesus suffered,  
Much remains for thee to do;  
If his blood for thee availeth  
To thyself thou must be true.  
Thou must seek by true repentance,  
To be set from bondage free;  
To be washed from thy transgressions,  
If thou wouldst his kingdom see.

Time is fleeting swiftly by thee,  
Much of life has passed away;  
Years ago the Spirit drew thee,  
Still to seek him you delay.  
Yet to-day he still invites thee,  
Waits to lead thee into light.  
Lose no time, for time is precious;  
Death may call for thee this night.

Wait not till some distant future!  
Come to Christ at once and live!  
Be in haste while he is calling!  
He will peace and pardon give;  
Bless thee in the path of duty,  
Fill thy soul with hope and love;  
Till thy work below is ended—  
Crown thee then with saints above.  
—Free Methodist.

## Joseph Cook in His Study.

BY SARAH K. BOLTON.

Nine o'clock in the morning finds the lecturer in his study on Beacon Hill, Boston. There he writes daily till two o'clock, after which he walks, sees his friends, or writes letters. Few know where his workshop is, and fewer still have access to it. Like Philip Gilbert Hamerton, he has learned the secret of successful work—never to permit interruptions. Mr. Hamerton says: "Two hours a day, regularly, make more than seven hundred in a year, and in seven hundred hours wisely and uninterruptedly occupied, much may be done in anything. Permit me to insist upon that word *uninterruptedly*. Few people realize the full evil of interruption."

When Richard Wagner composed music, he would refuse to see letters or even telegrams, and would sometimes have his meals passed to him through a trap in the door. James Watt, when thinking intently on his inventions, would have his food left on a little shelf outside his door, and, when hunger compelled, would bring it in and warm it over his open fire. Bancroft also works from nine till two, and nobody is allowed to disturb him.

Like the libraries of John Hay and Mark Twain, Mr. Cook's three rooms are as near the sky as possible. Are they sumptuous? One sees nothing but a mine of books and pictures. Here is a chair for Mrs. Cook, who is welcome at any hour of the day, so thoroughly is she in sympathy with his subjects, and so close a student is she as well. Mr. Cook's chair is a cane-seat rocker, with broad, flat arms, and a board resting upon them, so that a low lamp may be used if he works at night. The first room which you enter is cheery and full of sunshine, the three windows looking to-

ward the Charles River and the blue hills of Milton. On the walls hang pictures of the Himalaya Mountains, which he loves, the great temples of India, the classic structures of Greece, a picture of his manly-looking father, and one of his wife on porcelain. Here is his upright desk with a case of books on either side, "flying butresses" he calls them,—one devoted to science, the other to theology. Beyond is another large case, in which I see six volumes of Dornier and several of Keshub Chunder Sen,—the latter not often found in this country.

Mr. Cook with all his orthodoxy, is a broad reader, and has great admiration for such expanding minds as the great Brahma Somaj leaders, Chunder Son and Mosoomdar, who see light upon the hill-tops, but through a different glass from ourselves.

Before another case of books I see an antique bust of Scipio, as old as the Caesars, and beside it pictures of Carlyle, Gladstone, and Professor Park of Andover. These three Mr. Cook always carries with him when he goes on his lecture tours; and in a strange city, on his table, these men are an inspiration. Human nature, however strong, is always groping for ideals, and, when it finds them, is as much of a hero-worshipper as the bluff maker of Sartor Resartus.

Everywhere are proofs of the lecturer's travel and study. Here are several paper-weights,—one of marble from the Parthenon; one, a cross, carved of white lime-stone, from the Mount of Olives; a third from the battle-field of Marathon; others from places which Burns and Scott have made immortal. These mean much to any scholar who, in mind, lives over again that greatest of Athenian victories, under Miltiades, or reflects upon that one mount greater than the Acropolis or Capitoline, whose hallowed top reaches even to heaven itself. Here are desks full of note-books, for Mr. Cook has been no idle traveler; little blue blank books tied in packages,—one devoted to St. Peter's, and written on the spot; and another to the works of art at the capitol. Memory is treacherous, and cannot be trusted; therefore pictures of travel are of little use unless done at the moment. His notes on Germany are written in German, as he speaks both this and French fluently. A Bible which he uses daily has six parallel columns in as many languages. Equally interesting are Mrs. Cook's twenty-two note-books, bound in leather, and illustrated by photographs bought at the time. They read like a romance, so fascinating, yet sad, is that dark Asian life. She has already been asked to give lectures from this full storehouse, and has done so at Wellesley College, Boston University, and elsewhere.

Here are shepherd's crooks from Inverness and from Parnassus, where Mr. Cook spent the night; a brass cup from India, from which none but a Brahmin may drink. If one lower in caste needs water, the aristocrat pours it into his open hands, so that profane lips may not touch the cup. We profess in this country to be far removed from caste; but I

fear that the Wendell Phillipses who believe in the equality of all, women with men, black with white, poor with rich, are not found in every American home. We talk well about the dignity of labor, and bring up our daughters in idleness, fearing the speech of so-called good society!

Let us look at the old books in Italian, French, and Latin; full sets of Goethe and Carlyle; exquisitely illustrated books from China and Japan, and his youthful library at Harvard College,—most loved, perhaps, among them, Hamilton's Logic and Mental Science.

In an adjoining room a shelf, set near the top, like a frieze, is piled with newspapers. No one can afford to ignore the wealth of knowledge in the newspapers of the present day. While they are not yet what they will be, eventually, teachers of the common people in the place of books and magazines, bringing biography, history, and science to the doors of the poor for a cent or two daily, yet they are vast reservoirs of information. When Mr. Cook is at his summer home at Ticonderoga, on Lake Champlain, he takes twenty-seven weekly papers. He does not sit down to read three or four in an evening, but thirty, perhaps, marking with red what he desires to preserve, his wife usually cutting it out. He has many scrap-books and drawers where clippings are placed, according to subjects. Such was the habit of President Garfield, and it helped to make him one of the most intelligent men of the nation. Madame de Staël did the same.

Mr. Cook's life has not been an easy one, but rather one of incessant labor. He has made his own place.

When, less than decade since, he spoke each noonday in Boston, before the Young Men's Christian Association meeting, few knew the power that was in him. Now his books are eagerly read everywhere. As I looked at a large bookcase in this now famous study, and saw thirteen different editions of the Monday lectures, published by various firms, some expensive, some as cheap as one shilling and sixpence a volume in England, all sent as gifts by the publishers, I thought how grandly it had paid to study night and day, and be "dead in earnest" to help humanity onward and upward.

He has no time for frivolous or idle conversation. He is forever learning, forever giving out his knowledge. He talks not to a Boston audience alone, but to the West as well as the East, to India as well as to California, to Australia as well as to Florida. In his Ultimate America he draws a picture of what is to be when our great country comes to its best development. Before that time, we shall need all our strong voices in the perils of success; we shall need all the fearless and incorruptible to stem the tide of avarice and ignorance.

After the study on Beacon Hill is vacant, the author's books will live and do their work. Is there any grander thing than lifting the human mind out of the trivial and the commonplace into high thought and right living.—*Sunday-school Times.*

## Recollections of Snow Hill. no. 10.

It is now about time to bring these reminiscences to a close. The series of letters relating to Snow Hill, to prevent the monotony into which I fear they have already run, might be varied by giving them the range of the District. The successive circuits I had the good fortune to serve, present a round of adventures, and may furnish phases of life, and characteristics of preachers and people as curious as any I have previously attempted to describe.

If the patient editor, therefore permit, my busy pencil may be tempted to prolong this acquaintance-ship with his readers, and fill a corner of the *Peninsula Methodist* every week during the present calendar year.

It was an unvarying custom in those days to have a round of farewell sermons, before a brother started to Conference, especially when he was sure not to be returned. I am under the impression that modern usage, and common sense have somewhat modified the former practice. At all events, I hope no junior preacher now-a-days on a four weeks circuit, if there are any left, has to encounter the formidable task I found, in picking out suitable texts, from which to say my farewell words. The older sisters used to enjoy these moving and melting occasions. They shed tears, as they heard about the home beyond the river; and it did their hearts as much good nearly, as a funeral sermon, such as used to be preached over every neighbor or friend who departed this life.

I picked up information enough to pass through the expected ordeal, without either fulsome eulogy, or the rasping criticism, which was frequently employed at such affecting seasons. My last service was in the dear old Snow Hill Church, where from my inmost heart I felt indebted to the people, and where I had seen some fruit of my labors, which, as previously intimated, has been an encouragement to me ever since.

The idea of going to Conference, and that with an application to be admitted to the noble fraternity of the Itinerant Ministry was one full of novelty and fraught with some trepidation. But I started with a light heart. The annual session that year, 1848, was held in Easton, Md. The Conference bounds then extended from the Pocono Mountains in northern Pennsylvania to Cape Charles, the extreme southern end of eastern Virginia. The preachers from Wilmington, Philadelphia, and all points north and west of that city, reached Easton by way of Baltimore. I drove in my own conveyance from Snow Hill to Salisbury, resting a while with good bro. and sister Vance, thence, by unknown country roads from the Wicomico to the Nanticoke, stopping over night at another well established preacher's home, Capt. James K. Lewis', where in after years I spent many a pleasant hour. From Vienna the route was plainer and more pleasant, until I came in sight of the finest town I had yet visited on the Eastern Shore,—Cambridge.

I entered that aristocratic place dusty, tired, and driving a small horse to a well worn "sulky," with my "traps" tied on behind. The people along the public street seemed to know at half a glance that I was "another of them," and bound for Conference. One advised me to whip up or I should be left; another assured me I couldn't make the steamboat, and still others urged me to hurry on. I intended leaving the rig somewhere in Cambridge, but with so many interested in my getting aboard, I became excited. The steamboat men saw me afar off, and held on, yelling meanwhile, to accelerate my movements, which brought up a hundred preachers on deck to note my chances of being left.

I never ran such a gauntlet before or since. How they laughed, "Why" said one of the Philadelphia men, "that's Wallace!" "Hello, Adam, where in the world did you come from?"

I leaped out of my vehicle, tipping my hat overboard, in my excitement, and soon the deck hands had my horse and carriage over the gang plank. The breth ren, at the instance of the genial Dr. Kennaday, seeing my rusty hat floating away on the Choptank, made me up a purse, and on reaching Easton, I remember purchasing a new hat at the establishment of a Mr. Beaton. That hat I wore long after the fashions changed, and I think it hangs still on a certain peg, in a certain house, in the region we used to call Potatoe Neck, where I left it three years afterwards.

That Easton Conference was an epoch in my history. The session was tedious. The great Matthew Sorin made a defense of himself, lasting nine solid hours. There were sixteen of us, admitted on trial; among whom were Cookman, Brisbane, Thompson, Hoogh, C. F. Turner, Pastorfield, G. Maddux, Mezzick, Dickerson, Major, Gillingham, Hurn, Davis Price, and W. B. Walton; the latter we all considered, in the after years of our examination, one of the best posted men, in the class of 48.

Having been admitted a new question became absorbing—"Where will they send you?" Until that day I never experienced the peculiar anxiety of an itinerant who knew nothing whatever of his future destination. Where they *did* send me and how I fared, will make another letter.

ADAM WALLACE.

"Men cannot live by bread alone." When he attempts to do so, he makes a covenant with death and a sure bond with hell; he feeds the animal at the expense of the spiritual; he spends a lifetime in digging his own grave, and all his days are but a swift journey to the pit.—*Joseph Parker.*

The statistics of Congregationalism in England and Wales show a total of churches, branch churches and mission stations of 4,347, with 1,568,357 sittings. During the last 33 years there has been an average increase of over 33 buildings with 17,147 sittings, per annum.

## 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.

### Modern Gadarenes.

Drunkards are the demoniacs of to-day! They are more wretched, degraded and dangerous than those whom the Saviour pitied and healed while on earth. And he has breathed the spirit which animated him at Gadara upon his people. He has put it into the hearts of godly men and saintly women to pray and labor for the deliverance of those who are possessed by the demon called "Rum." The Gospel temperance movement is the coming of Christ to save. It is a coming as real as when he crossed the Sea of Galilee to drive that infernal "legion" out of a man into a herd of swine. But this coming of Christ, the hope and Saviour of the world, affects the business of those who make and sell concentrated solutions of poverty, crime and death. Hence every Gadarene from the nabob distiller to the bleary-eyed bar-tender denounces the temperance movement, and would if he could expel the Gospel which inspires it. The prayer of all the agents in the demonology of to-day is: "Depart, O Christ, and leave us undisturbed with our demoniacs and our swine." But the Saviour will not hear that prayer, but will answer that of those who love Him and love the souls of their fellowmen. The Gospel has come into this fair land of ours, not only to stay, but to triumph. It may seem to the whiskey ring like a little stone, but on whomsoever that stone shall fall it will grind him to powder.—Ex.

THE Nashville American gives the figures on the liquor business in that city, showing that Sam Jones hit the nail on the head. The journal says:

"In spite of the adverse criticisms on Rev. Sam Jones and his methods, we have it on good authority that the church attendance has been largely increased this week, the prayer meetings in all the city churches were larger than for many months, and the people must be doing a great deal of thinking, and inquiries are being made as to whether these things are so or not. All the critics have touched the Church whiskey item, and are amazed at the statement that the church furnishes the whiskey for the people. The matter has been investigated, and of 81 persons in the business as owners, in 36 licensed wholesale houses, 68 of them are church members, divided about as follows: 19 Catholics, 15 Methodists, 12 Presbyterians, 7 Episcopalians, 6 Christians, 6 Baptists, and 3 Cumberland Presbyterians. That looks very much like the Church sows the whiskey business. It is evident that the Church influence and parronage withdrawn from the liquor traffic would seriously cripple it."

The W. C. T. U. of Trenton, N. J., has just opened a large and splendid new library building. It was erected by subscriptions from public-spirited men of the city, and with the grounds cost \$32,000. There are now 5,000 volumes on the shelves.

The passage by a large vote, in the Pennsylvania Legislature, of the bill authorizing the teaching in our public schools of Physiology and Hygiene, is recognized as a hopeful sign of the times on the temperance question, for all feel that the only hope of the future, as to the suppression of

the rum traffic, is in the proper training of the rising generation.—Ex.

The University of Pennsylvania has not only introduced a system of physical training of its students, but has gone about the matter in the most deliberate and scientific way. Each student is examined by a medical director, and his exercise marked out for him as needed. He is under the same obligation to take this regularly as to do his class work, and is not allowed to take any other.—Presbyterian.

If there be one reason more than another why the tyrants of Europe keep down the masses, it is that the masses are trained to habits of extravagance and undue recreation. People who want to be in a beer-garden or in a flower-garden, one-half or one-third of every day are not fit to be free.—John McClintock, D. D.

John B. Gough said: "You talk to me of moral suasion. Make it your own case. A young man once said to me, 'I believe in moral suasion. I believe we have no right to attack liquor men and take away their license.' I told him a little fact that occurred, and asked him: 'Suppose that was your mother that was kicked out of a rum mill when she came to plead with the saloon keeper not to give her boy drink, and when out of spite he made him drunk and sent him home; what would you do?' He said: 'I would shoot him as I would a woodchuck.' I said: 'I would not.' I believe in the simple way—the annihilation of the traffic in intoxicating liquors; and the sooner we get rid of it the better."

Cardinal Manning, in speaking of the liquor traffic, declared: "It is mere mockery to ask us to put down drunkenness by moral and religious means, when the legislature facilitates the multiplication of the incitements to intemperance on every side. You might as well call upon me, as the captain of a sinking ship, and say, 'Why don't you pump the water out?' when you are scuttling the ship in every direction"

## Children's Department.

### "I Know a Thing or Two."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go, and when to stop."

The lad left his father's house, twirling his cane in his fingers and laughing at the "old man's notions."

A few years later, and that lad, grown to manhood, stood at the bar of a court before a jury which had just brought in a verdict of "guilty" against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said, among other things: "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice, but as soon as I turned my back upon home, temptations came upon me

like a drove of hyenas, and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than your parents. Mark it, and learn that disobedience is the first step on the road to ruin. Do not take it.—Christian Statesman.

### Nellie's Dolls.

Nellie Warren is a poor little girl, and lives with her grandmother in a little log cabin over the hill. She likes pretty dolls and playthings as well as any of you do, but it takes all the money Grandma Warren can get to buy them their scanty food.

So what do you suppose she has instead?

I saw them a few days ago; and she had an old salt box with rockers on it for a cradle, and in it were a lot of doll babies which she had made herself. And they were only odd shaped potatoes with cedar arms and legs.

She made them clothes from bits of calico, and on some of their funny little heads she had fastened dried corn silk for hair.

She was very happy with her potatoe babies; for when one broke its neck, she could get another in the garden behind the house. And I thought that many a little girl might take a lesson in contentment from little Nellie Warren.—Youth's Companion.

### An Item For Boys.

It is not necessary that a boy who learns a trade should follow it all his life. Gov. Palmer of Illinois was once a country blacksmith, and began his political career in Macoupin county. A circuit judge in the central part of Illinois was a tailor. Thomas Hoynes, a rich and eminent lawyer of Illinois, was once a book-binder. Erastus Corning of New York, too lame to do hard labor, commenced as a shop boy in Albany. When he applied for employment first, he was asked, "Why, my little boy, what can you do?" "Can do what I am bid," was the answer, which secured him a place. Senator Wilson of Massachusetts, was a shoemaker; Thurlow Weed served his time as an apprentice at the printing business; ex-Gov. Stone of Iowa, was a cabinet maker, as was also the late Hon. Stephen A. Douglass in his youth. Large numbers of men of prominence now living have risen from humble life by dint of industry.—Ex.

### One Half of Your Collection in Tracts.

There are three reasons why the tract collection should be taken early in the conference year.

First, it gives a better opportunity to secure the apportionment and removes the tract collection out of the way of the larger and more important ones.

Second it gives the pastor an opportunity to preach on the subject with greater profit to himself and great good to his congregation. There are perhaps but few who properly appreciate the work that the tract cause is doing. There ought to be more general information in the church on this important subject. There are three sources of information, two in the form of reports, namely the Manual and Year Book, the third tracts themselves.

From these sources the pastor may

glean much information and many fresh illustrations. These sources also show how tracts may be used as an auxiliary in pastoral work; every pastor in his visits will have many opportunities to distribute tracts in an appropriate and effective manner. The packet series may be carried without any inconvenience whatever, and the subjects are so varied and numerous that selections in a few moments may be made to suit almost any case that presents itself for help, instruction, encouragement, or comfort.

In the extensive correspondence which every pastor has, tracts may be used to great advantage by posting in his letters these leaves of healing. In a certain church a society was organized for the distribution of tracts by mail, in which one tract alone, "Prepare to meet thy God" was made the happy instrument of leading two skeptics to Christ.

The reports of the society show how the weakest and smallest of God's children may continue to do good. Dr. Vincent tells of an old man who had grown old in the church and became so feeble he could not go out as in other days. So he began to think what he could do for the Lord. When the morning paper would come the old man would look at the obituary notices and make a list of the surviving friends and their addresses and select tracts appropriate, and mail them to the sorrowing. Any one can readily see how an appropriate tract in such a time of sorrow might do incalculable good.

The third reason for taking the tract collection early in the conference year is, that the pastor may report the same to the Tract Department and ask a return of one half the amount collected in assorted tracts. Thus he will furnish himself and be able without expense to supply his tract committee and those he may select to help him in this blessed work. False teachers to advance their doctrines and the world to advertise its business have seen the great power there is in tracts let the church which achieve such success through them in the days of Luther and Wesley not fail to see her privilege nor be slow to embrace her opportunities in this the nineteenth century.

W. L. S. MURRAY.

### Why German-Baptists grows so Fast.

The German Baptists have had quite a remarkable development in the United States. The first church in this country was organized in Newark, N. J., in 1842. The present number is one hundred and thirty-nine, with a membership of 12000. The Christian-at-Work attributes the rapid growth largely to the fact, that 6000 of the members take their church newspaper called Der Sendbote. By far, a smaller number of Reformed Episcopalians subscribe for their church organ in proportion. If every communicant should introduce our church paper into the family and after reading it thoroughly, pass it over to others, the denomination would receive a far greater impulse from this line of procedure than a fresh distribution of mitres.—Episcopal Record.

THE danger to Christianity in the present age does not come from unbelief so much as from the prevalence and growth of the secular spirit. The belief of the world does not grow away from Christ, but to Him; not from the Scriptures, but to them. We have passed through the period

of daring unbelief, and a new test of our faith is coming. The age now upon us is a busy, hurried age. Weeks are crowded into days, a generation into a few years. Life is an unceasing struggle, and absorbs the whole being. The strain and fret of business spoil the hours of spiritual culture, and the standards and methods of the counting-house get mixed of somehow with our church life. It is a sort of materialism born of the spirit of the age. It fills the church treasury, it is rich in beneficence, it is wide in its charity, but its tendency seems to be to dwarf the inner life.—Independent.

Mrs. Spurgeon has, for some years, energetically and successfully conducted a Book Fund for the distribution of literature to ministers of restricted means. The Ninth Annual Report says that, during the past year, there have been sent out 9,149 volumes, besides 21,221 single sermons, the contributions during the year being £1,461.

### Home at Last.

Sister Sallie Hitch (aunt Sallie) the oldest resident of this town finished her earthly pilgrimage on Saturday morning April 18th, at the extreme age of ninety one years, four months and six days. On Sunday afternoon April 19th, she was laid to rest by the side of her husband and children in the old church yard. She had long ago outlived all her near kinsmen and for years had stood like a lone shock which the reapers in their gleaming had overlooked. But at last the reapers have come and gathered the weather beaten shock into the garner of the Lord. But while sister Hitch was left without brothers or sisters, husband or children, yet she was blessed in that she had with her, those who ministered to her as faithfully and tenderly as her own children could have done. Indeed the whole community felt it to be an honor to do her a service. She was the property of us all and we all feel the loss. She retained her mental faculties to the last and it was a rare pleasure to sit at her feet and listen to her graphic account of events that occurred three quarters of a century ago. She had lived in the town of Greensboro nearly all her life and everything of interest in the history of the town she was authority for. Her home was always the home of Methodist preachers and to the day of her death she kept up her generous hospitality to them. Those ministers who have had the distinguished honor to be her pastors, will always remember her "come in, take a chair, mighty glad to see you I love all the preachers." Father Hersey was often a guest of her's for weeks at a time: and her account of his eccentricities was always intensely interesting. There were two characteristics of her life that stood out very prominently. They were her royal hospitality and her irrepressible buoyancy of spirits. She was always bright and happy.

She had been a member of the M. E. Church for many many years and frequently said "I'm a Methodist and could be nothing else." As a Christian she was bright and hopeful. She used to say "I am all packed up and ready to go at any time." On the day before her death when she felt that the summons had come, she said, "I'm ready," "Precious in the sight of the Lord is the death of his saints." Dear old sister, her gray hairs were a crown of glory because found in the way of righteousness. A long pilgrimage, a tired pilgrim.—Heaven and home, at last.

HER PASTOR.  
Greensboro, Md., April 20, 1885.

The Sunday School.

Obedience.

LESSON FOR MAY 3, 1885.—Ephesians 6: 1-13.

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

(Adapted from Zion's Herald.)

GOLDEN TEXT: "Children, obey your parents in the Lord: for this is right" (Eph. 6: 1).

I. THE CHRISTIAN HOME (1-9).

1. Children.—Wives and husbands have been already admonished (see preceding chapter, verses 22-33). In the domestic circle children stand next. Evidently the apostle recognizes them as belonging to the church. Obey your parents—not one, but both. Obedience is the first duty of the filial relation, and as this relation underlies that of the State and even that of God, this duty should be early and constantly inculcated. In the Lord—a religious obedience, not one of natural affection merely. For this is right—not simply because God has commanded it, but in the very nature of things. Children derive their lives from their parents, and depend upon them for guidance and support in tender years. It is eminently "right," therefore, that the parental will should be their law; and especially when the parents are followers of the Lord Jesus, and are trying to train their children in ways of righteousness.

"As far as their commandments agree with those of God, and no farther. No parent can have a right to command a child to steal, or lie, or cheat, or assist him in committing murder, or in doing any other wrong thing. No parent has a right to forbid a child to pray, to read the Bible, to worship God, or to make a profession of religion" (Barnes).

2, 3. Honor thy father and mother—cultivate that deferential spirit towards parents which is studious to please, and without which there can be no genuine obedience. The fifth commandment is here quoted, not literally, but with no change of its essential meaning. The first commandment with promise—not merely "the first," but the only one to which a promise is annexed. That it may be well with thee—How true it is in human experience as a rule, that a docile childhood ripens into a prosperous and happy manhood! The discipline of obedience in youth is the best preparation for success in the after and wider relationships of life. Mayest live long on the earth.—In the Commandment it reads, "upon the land which the Lord thy God giveth thee" (Ex. 20; 12). Dr. Brown remarks: "Paul adapts the commandment to Gospel times by taking away the local and limited reference peculiar to the Jews in Canaan." Obedient children are restrained from vicious courses which shorten life.

"The promise was a national promise. It was a declaration that the prosperity, the stability, and the permanence of the nation depended upon the reverence of children for their parents. Bad children would make bad citizens. If there was a want of reverence for parental authority, there would be a want of reverence for public authority" (Dale).

4. Provoke not your children.—Do not vex or irritate them by ill-temper, or undue severity, or unjust accusation, or unreasonable demands. Says Eadie: "Children teased and irritated lose heart, renounce every endeavor to please, or render at best but a soulless obedience." Bring them up in the nurture—R. V., "Nurture them in the chastening;" that is, train them up in salutary discipline; mould them into right habits, physical, mental and spiritual. The sin of Eli was that his sons "made

themselves vile" and he "restrained them not." Evidently he neglected their training while young, when he was able to enforce his precepts. Admonition of the Lord—instruction (including, also, both warnings and encouragements) based upon His authority, and in accord with His teaching and spirit. Parents cannot perform this duty by proxy—cannot relegate it to the Sunday-school. The great weakness in our Sunday-school training is the wide neglect of consistent parental instruction at home.

5. Servants.—The "servants" in those times were not as a rule "hired servants," but slaves or bondmen. The precepts of this section, however, apply to servants of all sorts—all who belong to the ranks of employees. According to the flesh—human, or earthly, masters, having only a temporary control. With fear and trembling—"with conscientious desire to do just right" (Hodge). In singleness of your heart—sincerity, not having a double mind, not deceitful. As unto Christ.—This elevates the meanest service, and "makes drudgery divine." It makes a servant in his daily work a servant of Christ, performing every duty under His eye.

"So employees of all kinds, whether domestics, clerks, or workmen, should serve their employers with conscientious feeling that in serving them truly they are serving Christ" (Whedon).

6, 7. Not with (R. V., "not in the way of") eye-service—not cheating their masters with a sham fidelity; not faithful simply when the master's eye is watching, and faithless at other times. Men-pleasers.—On no such low, limited motive should Christian servants act. Servants of Christ—having the same right as Paul to say, "whose I am and whom I serve." The will of God from the heart—not mechanically; not servilely. With good will doing service—a free, glad, ungrudging devotion. As to the Lord—Every act of service, to whomsoever rendered, is to be conscientious work for Christ. The lowliest service is thus ennobled beyond all words. All work becomes worship.

8. Whatsoever good thing—whatsoever is done with this high motive of pleasing Christ. Any man—R. V., "each;" whether "bond or free." Same shall he receive of (R. V., "from") the Lord.—These bondmen had no property, no earthly inheritance, but an heirship of glory awaited them in that future where master and slave stood on the same footing.

"Christ does not regard earthly distinctions in His present dealings of grace, or in His future judgment. The slave that has acted faithfully for the Lord's sake to his master, though the latter may not repay his faithfulness, shall have the Lord for his paymaster. So the freeman who has done good for the Lord's sake, though man may not repay him, has the Lord for his debtor. Prov. 19: 17 (Brown).

9. And ye masters.—All relations imply reciprocal duties. Obligations rest upon masters as well as servants. Do the same things unto them.—Treat them with the same conscientious regards for their interests which they are required to show for yours; serve them as they serve you. Says Calvin: "God concedes nothing to the master beyond what the law of love allows." Forbearing threatening—R. V., "and forbear threatening"—the commonest fault into which masters fall, and "including naturally every similar form of harshness" (Ellicott). Knowing that your Master also is in heaven.—R. V., "knowing that both their Master and yours is in heaven." Were this remembered always, how

quickly would cease the complaints of offensive, overbearing treatment on the part of employers! Neither is there—R. V., "There is no." Respect of persons with him.—"He will not, in judging, acquit thee because thou art a master, or condemn him because he is a servant" (Brown).

"The great revelation which has come to us through Christ abolished slavery; it ought to lift up our whole social and industrial life into the very light of God, and to fill the works, the ware houses, and the shops, with the very spirit which gives beauty and sanctity to the palaces of heaven" (Dale).

II. THE CHRISTIAN ARMOR (10-13).

10. Be strong in the Lord.—Repeated failures teach us the folly of trying to be strong in self—in our own wills, or purposes; we are only strong when by faith we bring into operation "the power that worketh in us." All true effectiveness comes from the unseen Spirit who dwelleth in us if we are truly Christ's. In the power (R. V., "strength") of his might—in His mighty strength. "Ye shall receive power after that the Holy Ghost is come upon you."

11. Put on the whole armor—the panoply complete, both offensive and defensive. No spot is to be left unguarded in dealing with the subtle enemy of souls. Of God—supplied by Him, and therefore of heavenly temper and strength. To stand against—to meet successfully; not to be overthrown or fall. The wiles of the devil—the stratagems of Satan, his devices and disguises. Says Butler: "That that tremendous antagonist of human happiness stands concealed behind the entire machinery of evil, no one can doubt. . . It is a living spirit with whom we have to contend, as it is 'a living God' whom we have to aid us."

12. We wrestle (R. V., "our wrestling is").—It is no merely physical combat, but is none the less real—"a hand-to-hand, foot-to-foot tug of war, in which the combatants close and wrestle for the mastery" (Alford). Principalities, powers.—The apostle lifts the veil, and exhibits the hosts of the unseen army—not "subalterns, but foes of mighty rank, the nobility and chieftains of the spirit world; no vulgar herd of fiends, but fallen spirits who once occupied positions of rank and prerogative in heaven, but now among the apostate angels are 'darkly eminent' in place and dignity" (Eadie). Rulers of the darkness of this world—"world-rulers of this darkness." Satan is called (John 16: 11) "the prince of this world;" and we learn (in 1 John 5) that "the world lieth in darkness," that is, in ignorance, misery and sin. Says Eadie: "It is plain that fallen spirits have a vast and mysterious agency in this world, and that in many ways inscrutable to men they lord it over ungodliness, shaping, deepening and prolonging the means and method of spiritual subjugation." Spiritual wickedness in high places.—R. V., "Spiritual hosts of wickedness in the heavenly places;" that is, "over us, and too strong for us, without the panoply of God" (Alford); "the spiritual world, in distinction from the material" (Olshausen).

"In maintaining the warfare, the struggle will be with such portions of that kingdom as we come in contact with, and will actually relate (1) to our own sinful propensities—which are a part of the kingdom of darkness; (2) with the evil passions of others—their pride, ambition, and spirit of revenge—which are also a part of that kingdom; (3) with the evil customs, laws, opinions, employments, pleasures of the world, which are also a part of that dark kingdom; (4) with error, superstition, false doc-

trine, which are also a part of that kingdom; and (5) with the wickedness of the heathen world—the sins of benighted nations—also a part of that kingdom. Wherever we come in contact with evil, whether in our own hearts or elsewhere—there we are to make war" (Barnes).

13. Wherefore—because of the number and character of the array. The whole armor.—The different parts are enumerated farther on in the chapter. In the evil day—the day of peculiar and overwhelming temptation. Having done all—both in the sense of equipment and conflict. To stand—"firmly and perpendicularly, in contrast with falling, running, or being captured" (Whedon).

"The war is perpetual; the fight rages less on one day, more on another. It is "the evil day"—on the approach of death, or during life, longer or shorter—when the evil one attacks us, and his malignant hosts infest us."

The New African Mission.

BY REV. FREDERICK MERRICK.

There is something unseemly in the discussion which is going on in reference to the movement of Bishop Taylor, Better all betake ourselves to prayer. Let prayer be made without ceasing that God would have the Bishop and his devoted band under His special care, and that He would open to them great doors and effectual for the preaching of His Word. Let all pray that no strange fire be found to mingle in the warmth of the controversy, and that no unjust prejudices be formed that shall in any way tend to hinder the work of God. Let prayer be made that the church may not abuse this unusual movement by finding in it an excuse for its parsimonious giving; but that, instead, its heart may be stirred to far greater liberality. And let not this band be forgotten in the distribution to the saints.

God manifestly has some great and gracious purpose toward Africa. How wonderful the discoveries in that continent within the last few decades! The discovery of America was hardly more wonderful. The movements of Bishop Taylor seems, in its moral grandeur, wondrously in harmony with the general movement. Who doubts there was a divine guidance in the movements of Livingstone, Stanley, and others in opening the continent to the Christian world? And why should it be thought a thing incredible that God should have had a hand in the strange selection of this somewhat anomalous agency for occupying a portion, and a very important portion, of the territory for Christ? Certainly it can hardly be said to have been of man's devising. It seems to have taken some by surprise who might have been expected to have been the chief agents in directing the movement. What if such find some difficulty in adjusting themselves to so unsuspected an order of things? It is hardly safe to discard, as some seem inclined to do, the idea of Divine interposition from an apparent lack of wisdom in the movement. God sometimes finds it necessary to teach His people how insufficient they are of themselves to carry forward His work. They are prone to forget that it is not by might, nor by

power, but by His spirit the work of saving souls is accomplished. He must choose His own instruments and methods. "The foolishness of God is wiser than men." "So then neither is he that planteth anything, nor he that watereth but God that giveth the increase." It may be well for all to act cautiously, lest peradventure some, unwittingly, be found fighting against God. "Lord, increase our faith!"

Let those opposed to self-supporting missions redouble their donations to the regular mission work, for there is great need of it, and most, undoubtedly, might and ought to do it; and let those who are disposed to commend this African mission for its trust to providential support, inquire prayerfully if they have not providentially been given the means needed to meet the exigencies of this work, and so made in a measure responsible for its success. True faith works—works by love. With a burning zeal for the glory of God and the redemption of the greatly abused continent, with the utmost sincerity and earnestness, let each inquire, "Lord, what wilt Thou have me to do?" Holy Father, richly baptize Thy people with the spirit of the wisdom and power of a divine love! Theirs shall be the benefit, Thine the glory. Amen! —Zion's Herald.

Probably the finest church or cathedral on the continent, is that at Garden City, New Jersey, erected by the money of the late A. T. Stewart, the merchant prince of New York. It was designed for a house of worship for the Protestant Episcopalians, and was lately tendered to Bishop Littlejohn, of New Jersey, by Judge Hilton; but the gift was declined, on the ground that it would be so expensive to keep it up that they could not afford to receive it. A society was then formed, called the Society of the Incarnation, and the building was given to it. The cost of the cathedral was \$2,500,000.

What a misdirected and foolish appropriation this was in the name of religion! The magnificent sum of \$2,500,000 buried in a temple which no body of people can afford to own and occupy! "Why this waste?" Judiciously invested, this sum would have secured the erection of three or four thousand churches, good and comfortable, and where they would have done incalculable good. They would have been centres of influence for miles, and would have continued for generations. Unfortunately this is not the only case of such folly in the country, although it may be the greatest. We believe in good churches, neat, comfortable, and even elegant. Poor, mean ones are an abomination. But churches which are so expensive as to burden and crush those who must carry them are a great evil.—Pittsburg Advocate.

Dorchester county has eighty-one public schools for white children and twenty-seven for colored, employing ninety-one and thirty-one teachers respectively. 3,537 white children and 1,470 colored attended the schools last year.

DR. HALL'S ENGLISH LONDON MALARIA PILLS NO MEDICINE EQUAL TO IT. THEY TONE UP THE WHOLE SYSTEM. HAVE BEEN IN USE FOR YEARS. TRY THEM. S. G. PORTER & CO. PITTSBURGH, PA. AGENTS FOR U.S. & CANADA. SOLD BY ALL DRUGGISTS.

Peninsula Methodist

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Entered at the post office at Wilmington, Del. as second class matter.

This paper and a Waterbury Watch for \$3.75.

The paper free for six months to any one sending five dollars and the names of five new subscribers.

CORRESPONDENTS will please remember that all news items intended for publication in the issue of the Saturday following, must be at this office by Wednesday. Longer articles by the Saturday previous.

Parties desiring copies of the Minutes can secure them at this office. Price 15 cents.

Copies of Discipline for sale at this office. Price including postage 30 cents.

PREMIUM.—Smith's Bible Dictionary bound in cloth free to any one sending the name of ten new subscribers and ten dollars. We will also send it on receipt of price. Cloth, \$2.00, Sheep, \$3.00, Half morocco gilt top, \$3.50.

Bro. Murray makes some capital suggestions with reference to the Tract collection, and his remarks are, if possible, still more applicable to the other collections. Happy the pastor who not only gets a good collection, but gets it in such a way as to make the giving a blessing to him who gives as well as to him who takes.

Benevolent Collections and How to Take Them.

If we mistake not, these collections are designed to secure the co-operation of every member and every friend of the church in the grand work of evangelizing the world. As so many mountain rills and so many meadow brooks in their confluence form the mighty river, on whose waters floats the commerce of the world, so individual contributions to the various benevolent enterprises of the church, flowing together form the grand river of beneficence, whose healing waters bear far richer freights. In this way every one may do something to help the Divine Master to recover a lost world to his benignant sway.

Besides the good there is done in honor of our Lord for the benefit of our brethren, there is the good we inevitably do ourselves by such work

for Christ. Hence, our collections may, and ought to be, means of grace. If the occasion be improved by an interesting array of illustrative facts, and on these facts an appeal be made to the conscience of the hearer, to give as unto the Lord, he will not only be instructed in the things of the kingdom, but out of his love for Christ will crave the privilege of helping Him in His work, with his money, as well as with his prayers. Seven collections by authority of the General Conference, offer so many favorable opportunities for special instruction in this important part of church work, and as many calls for glad and liberal offerings to Him who gave Himself for us. No pastor should fail to arrange his work so to allow at least, one Sabbath to each of these grand enterprises of the church. Never should we subject our glorious Lord to the indignity of appearing in the attitude of a beggar, soliciting alms, but always present Him in his cause, as graciously willing to receive what his people's loving hearts prompt them gladly to give.

We would urge every one of our readers, young and old alike, to give special attention to the Sunday-school lesson in this week's issue; no more timely or important topic could be considered. One of the vices of the times is the neglect of parental discipline. The family is the embryo state. Wise authority, and cheerful, loving obedience here have much to do with the prosperity of the state. "The willing and obedient," or as we may understand it, the willingly obedient, "shall eat the good of the land,"—this is the Divine order. Such obedience to parents is enjoined, as what is right, and as a condition of long life and prosperity. The relative duties of parents and children, husbands and wives, masters and servants are here set forth in the light of our common relation as children of God, and in their intelligent and faithful performance will be found an affectual remedy for most, if not all, the disorders of society. What a benediction upon the world were the lessons of this portion of Divine truth to be indelibly impressed upon the mind of every pupil!

Our readers will be pleased to learn from Dr. Wallace's letter in this issue, that his graphic and interesting correspondence will continue in the columns of the Peninsula Methodist. We notice quite a number of our exchanges show their appreciation of these letters by drawing upon them for the enrichment of their pages. We do not wonder the youthful itinerant found the hours so pleasant in Capt. Lewis' home. If we mistake not, it was here that our esteemed correspondent had the happy experience to which Solomon adverts in Proverbs 18-22.

This week we publish a characteristic letter from the Bishop of Africa. The article from the pen of the venerable the scholarly, and saintly Dr. Merrick, so full of the Christly spirit, will repay thoughtful perusal. Let all concerned pray for the self-sacrificing leader and his devoted band, in the spirit of unquestioning faith, that He, who inspired the Son of Jochebed to lead Israel's hosts from Egyptian bondage to civil and religious liberty, is able and willing to vindicate the heroism of his consecrated servants, who in his name go to bear the message of salvation to the heathen, providing "neither gold nor silver nor brass in their purses." Our brethren are moving to the front, surely they should not be subjected

to a fire in the rear. We hope for tidings of victory, and that Bishop Taylor will be able to report the conversion of many other Africans of whose acceptance of salvation he may say, as he quaintly does in this letter of some already, "they took it in the old way." It will be seen that the Bishop's son, Ross, (perhaps the same boy that fell overboard years ago when his father was on his voyage to California,) with his young family has joined his father in this daring enterprise.

The Independent pours hot shot into the ranks of the adversaries of temperance. While we may not abate in the slightest degree, our just denunciation of the iniquity of the drink traffic, we only make ourselves accessories in his nefarious business, when we lavish our sickly sentimentalism on the drinker. This is not the gospel way of dealing with wrong-doing, "cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions." It is not by apologies, but by honest conviction that the sinner is made to hate his sins. Let the drinker know that he sins against himself, his family, his fellowmen and his God, by taking the intoxicating draught, and that he is, himself, responsible for the consequences. To drink the intoxicating beverage is a sin, and should be so inculcated universally. Hence all business that requires this sinful indulgence as a condition of success, is necessarily "evil, only evil and that continually." Let us then, as Dr. Cuyler so forcibly argues, do what we can for Prohibition of the drinking as well as of the selling of intoxicants; and by inculcating the principles of total abstinence among our children and among the people generally, we will create and maintain a true Christian sentiment in the public mind, which will secure the enforcement Prohibitory laws. The question of methods is comparatively unimportant. Whatever ones we can use with most effective execution let us use. But in no case let the friends of temperance fall to fighting among themselves.

Dr. Pierce of Zion's Herald thus gracefully tenders his congratulations to the venerable editor in chief of the New York Observer, upon the forty-fifth anniversary of his connection with that paper. We cordially endorse what he says so well said and so richly deserved. The Observer is one of our most valuable exchanges.

It is a remarkable instance of a protracted editorial term; and to the latest issue there has been no falling away of vigor or interest on the part of the venerable and esteemed chief. All Christian men in the land owe a tribute of gratitude to Dr. Prime for his unflinching, brave and faithful stand for the "truth as it is in Jesus," taken by him, all these years, both in the columns of his paper, and as an influential citizen of the metropolis of the country. We have long read with pleasure and profit the columns of the Observer, and no portion of the paper with more gratification than the articles of Dr. Prime. "Late may he return to heaven," and long may his "bow abide in strength!" The paper was never doing better work, or exercising a more powerful or wholesome influence on society, than at present. We include the whole able editorial corps in our congratulations, some of whom we reckon among our personal friends.

An interesting incident of the Conference Love Feast in Hartford, Conn., was the pathetic recital of a dream by Rev. Dr. Daniel Curry in

which his departed friends, Dr. Floy and John S. Inskip were concerned. While waiting in his dream, outside the gate, he heard his friend Inskip exclaim from within, "Floy, Curry has come!" I'm glad of it! He has been over-due for some time!

The Philadelphia Conference Minutes are out at last. They form a stout, book-like pamphlet, and besides much valuable and interesting matter contain edifying memorial sketches of three members of the Conference, and of five ministers wives who have fallen asleep in Jesus since the previous session. They will be sent by mail from this office on receipt of 25cts.

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.

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 Bishop of Africa at Work.

[From The Christian Standard.]

BONNEY, EAST GUINEA, AFRICA, FEB. 26th, 1885.

DEAR BRO. GRANT:—I think I wrote you that after the session of the Liberia Conference I spent a Sabbath at Virginia, 17 miles up the St. Paul's River, from Monrovia, and preached Monday night at Muhlenburg, the Lutheran Mission, Rev. Mr. Day. On Tuesday night I preached again in Monrovia and baptized 16 of our new converts—over 50 were converted to God during our series at Monrovia. On Saturday, the 14th inst., I took passage South on the S. S. Nubia. That was the ship on which our people were to sail from Liverpool, Feb. 14th, but instead, the Nubia sailed from Liverpool on the 25th of January, and the Steamship Biafra sailed with our people Feb. 4th. I learned of this change, which was in our favor in ship accommodation, when I went aboard the Nubia.

Sunday morning early we anchored off Grand Bassa, 80 miles south of Monrovia, and remained there till Monday p. m. On that Sabbath I preached 3 times, had an ordination of Deacon a. m., and an Elder p. m., and administered the sacrament of the Lord's supper.

On Tuesday a. m., we anchored off Since, 160 miles south of Monrovia. During the 4 hours the ship lay at anchor, though it took nearly an hour to pull to the shore and the same time for returning, I preached in our church ashore, administered baptism, and ordained a Deacon.

On Wednesday p. m., I left the Nubia at Cape Palmas, 240 miles from Monrovia. I preached in our church there Wednesday night.

On Thursday, at 10 1/2 a. m., I preached again and ordained two Deacons. All these had been elected to orders at previous sessions of Conference, but could not attend the recent session. I preached again Thursday night. On Friday noon I preached at Tubmantown, 4 miles inland, to a full house. I preached again at our church in Cape Palmas on Friday night, and 12 seekers came forward for prayers. On Saturday I visited two native towns in the neighborhood, and preached at night in our church; 16 seekers forward and 9 saved. These all took it in

the old way—awful screaming and crying for pardon, and when saved, shouting all over the house, and all through the streets as they went home. Next day Sabbath, 22d, the Biafra was due at Cape Palmas, but we hoped that she would not come till Monday, and we hoped to get a large number more saved. I went to a love feast at 6 1/2 a. m., but in half an hour a messenger came and announced the arrival of our ship—sharp on time. I hastened to my quarters at the house of Rev. C. H. Harmon, our Presiding Elder for Cape Palmas District, and he had his boat and Kroomen ready, and we pulled off—Bro. Harmon, Capt. Yeates (of Yeates, Porterfield & Co., Wall St., N. Y.) and many of our brethren accompanied me to the ship. I had not heard anything concerning my dear missionaries since I sailed from New York on the 13th of December, except the note from you, saying that Ross and family had telegraphed that they would be on hand—which I had given up as a hopeless case, as Ada, his wife, would not be confined till late in December; so I still doubted if she could travel so soon, and hence knew not whether I should see my dear Ross and family or not. So as we pulled out the first mate of the Biafra hailed me and I said, "Is my son aboard?" "Yes, he and his family." "Are all my missionaries alive and well?" "Yes," I bowed my head and wept, and thanked God. So I soon went up the ship's ladder and had a joyful meeting with my fellow laborers. Archdeacon Hamilton, Church Missionary Society, by regular order, took the morning service. I preached to the Kroomen on the deck at 3 p. m., and preached to my people and the other passengers at 8 p. m.

We are all getting on nicely except Miss Reese, the Quakeress from Indiana. She was remarkably well on the "City of Montreal," but the tropics has revived an old complaint of hers, which she hoped had been fully cured, and now she is very ill—not African fever at all, but an old complaint revived by a change of climate or from some other cause. She is a grand young lady, and will do well in Africa, if the Lord will, or better, in heaven.

Bro. Clarence L. Davenport, and Miss Mary R. Meyers, M. D., were married aboard the Biafra, yesterday, 3 p. m. I performed the ceremony, assisted by Archdeacon Hamilton. The captain, officers and all hands made a great occasion—cannon fired every ten minutes for an hour, presents given, etc.

No room or time to speak of accounts, which Bro. Withey will explain to you. We were introduced from representations in England, to buy more than we had designed. The Lord has given the funds what you have and what I have to square all—but I will need all I have; so the Lord will help you to pay Fowler Bros. No time to read this over—mail going. I am perfectly well.

WILLIAM TAYLOR.

The following reminds us of the olden days. Why not similar Pentecosts whenever the disciples convene with one accord in one place? Conference business would be helped rather than hindered by such soul saving work, our surprise is less as we see the devout Foss was the President of the Conference.

Our correspondent from the New Hampshire Conference, telegraphs to Zion's Herald Monday morning, April 20th.—

"Conference Sunday glorious. Forty-four seeking Christ last night. Rejoice with us."

Wilmington Conference NEWS.

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

Rev. R. W. Beers, pastor of the Elkton Presbyterian church, has been presented with a handsome copy of People's Encyclopedia by the members of his congregation.

The agent, Rev. A. J. Meyers, does very good work in circulating this invaluable Book, and very commendably offers material reduction in price.

Rising Sun charge, J. Robinson, pastor, writes: Rising Sun and Hope-well have paid up the deficiency of my salary on my return from Conference.

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

Royal Oak charge, I. L. Wood, pastor, writes: On our arrival on Friday April 24th, at the M. E. parsonage at Royal Oak, we were greeted by a goodly number of kind friends.

Our Sabbath school has been reopened under promising circumstances. We are praying that under God this year may be prosperous in the Sunday school, and rich in results for the church.

The Cecilton Sunday School Teachers' Meeting was broken up at the Parsonage on last Friday evening by a pounding party.

But the missiles hurt no body. Good eating, good music and good cheer were enjoyed by all, and the parsonage larder was replenished.

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

Rev. T. O. Ayres filled his pulpit at the M. E. Church in this place on Sabbath morning and evening, the 19th ult. He is becoming quite a favorite with his congregation.

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

Rev. W. T. Valliant, son of Rev. T. D. Valliant of Bel Air, who entered the M. P. Conference of Maryland, in 1877, recently resigned his

membership in that body, and has joined the Wilmington, M. E. Church.

Mr. Valliant, junior, has been appointed to the charge of Newark, Md., under the direction of Presiding Elder, John A. B. Wilson.

Rev. A. D. Davis, the new pastor on Frankford circuit, is conducting a successful revival at Houston, a country appointment. He is proving to the brethren that they can have a revival as well during corn planting.

Snow Hill, R. W. Todd, pastor. A correspondent writes: Our pastor has delivered in person a copy of the Conference Minutes to each family entertaining ministers during the late session, in accordance with the appreciative resolutions adopted.

Programme

OF THE SALISBURY DISTRICT PREACHERS ASSOCIATION—THIRTIETH ANNUAL MEETING.

MONDAY, MAY 11th.

3 p. m.—Organization. 2.15 p. m.—Address of Welcome—R. Watt, Response—R. W. Todd 3.45 p. m.—Prayer Service—Subject: A Deepening of Personal Piety.

TUESDAY, MAY 12th.

8.30 a. m.—Prayer and Praise Service—Theme: Success in Soul Saving. 9 a. m.—How to Win Two Thousand Souls for Christ this Year—A. D. Davis, F. C. McSorley, G. W. Wilcox, T. H. Harding, John Tyler, W. B. Walton. 10 a. m.—Our Opportunity for Territorial Extension and How to Improve it—J. G. Fosnocht, J. D. Reese, C. S. Baker, C. A. Grace. 11 a. m.—Our Educational Beneficaries and how best to Aid Them—W. W. Wilson. 2 p. m.—How can we reach one dollar per member and probationer for our seven Connectional interests—W. F. Corkran, W. R. McFarlane. 3 p. m.—Our other collections not ordered by the General Conference and how best to advance them—W. L. P. Bowen, E. H. Miller, S. N. Pilchard. 4 p. m.—Poem—The Quarterly Conference—R. W. Todd. 7.30 p. m.—Temperance meeting—Addressed by W. F. Waddell, J. H. Howard, J. D. Hanna.

WEDNESDAY, MAY 13th.

8.30 a. m.—Prayer and song service. 9 a. m.—The model sermon—J. W. Easley. 10 a. m.—The pastor among his people—E. S. Mace, E. H. Derrickson, E. P. Roberts, W. W. Johnson. 11 a. m.—The substitutional theory of the atonement—J. G. Muchmore. 2 p. m.—Religion as a principle—J. D. Howard. 3 p. m.—Future probation—Robert Watt. 4 p. m.—Woman's place—J. D. C. Hanna. 7.30 p. m.—Methodism in Somerset—Its history, needs and how to meet them—W. B. Guthrie, W. E. Avery. 8.30 p. m.—Centenary poem—R. W. Todd.

THURSDAY, MAY 14th.

8.30 a. m.—Prayer meeting. 9 a. m.—The Conference Academy—W. H. Hutchin. 9.30 a. m.—Our district Methodism and how to make the most of it—J. A. B. Wilson. 10 a. m.—Church building—A. T. Melvin. 11 a. m.—History of Delmar circuit—A. Chandler. 2 p. m.—Romanism in its Relation to childhood—D. F. McPaul. Methodism in its relation to childhood—B. C. Warrep, J. W. Gray. Children's service—Conducted by W. T. Valliant. 7.30 p. m.—Sermon—F. C. McSorley. Sacrament of the Lord's Supper. Adjournment.

"J. Wathman" vs. Hurlock. Who is this brother? We don't recognize him. "The servant of God must not strive, but be gentle unto all." Gentle to Bro. W. Surely he didn't refuse to publish our report, because we didn't hand it to him personally,—this must be jocularizing. Away with sympathy. Give us justice. Hurlock did hand in her report according to directions.

G. F. HOPKINS.

PERSONAL.

At the recent session of the New York Conference, Rev. J. P. Newman, D. D., made application for readmission and was received very cordially by the brethren.

John B. Gough boasts that within forty-two years he has travelled 500,000 miles and delivered 8,500 lectures.

Mr. Gladstone, the sturdy English Premier, was 75 years of age on the 29th of December. His salaries amount to \$37,500 a year—yet he chops his own wood.

The Post Office address of Rev. G. W. Wilcox is St. Peters, near Princess Anne, Md., instead of Monie as given in the Minutes.

General Grant Tuesday evening furnished the following for publication: "To the various Army Posts, Societies, Cities, Public Schools, States, Corporations and Individuals, North and South, who have been so kind as to send me congratulations on my 63d birthday: I wish to offer my grateful acknowledgments. The despatches have been so numerous and so touching in tone, that it would have been impossible to answer them if I had been in perfect health."

U. S. GRANT.

ITEMS

Girard College has 1132 pupils.

The late Morgan L. Smith, of the South Baptist Church, Newark, N. J., during his life helped to educate fifty-five young men for the ministry, and to carry on this work in the future, he left \$20,000 for the founding of scholarships.

On the late Hospital Sunday in London, nearly two hundred thousand dollars was received from 1,522 congregations. This year, the twelfth, there was an increase of 108 in the number of contributing congregations, and of nearly forty-five hundred dollars in the amount given by them. The largest contribution as yet obtained from one congregation is a little over five thousand dollars.

The South-Western Methodist says that "Infidels often refer to the enormous amount of money spent in the support of churches and ministers of the gospel, in evidence of the oppressiveness of the church, and yet we do not find them opposing the liquor traffic, although seven times as much money is spent for whiskey as for gospel in this happy Christian land of ours."

The success of modern missions is greater than that of the Apostolic Age. During the last fifty years, Christianity has gained more converts from heathenism than were made by the Church of the first two Christian centuries. Of the five or six thousand clergymen of the Presbyterian Church, the two received the largest number of new members into their churches during the past year are missionary pastors in northern China.

The Central Pennsylvania Conference adopted the following:

WHEREAS, We have witnessed with sorrow a growing mania for amusement, without due regard to healthful recreation, as in the

Roller Skating Rink; and WHEREAS, Much harm to the Home, the Church and the Community has been done through its agency; therefore,

Resolved That we emphatically condemn roller skating rinks and earnestly advise our people neither to patronize nor to encourage them.

Dr. Buckley says: "Often the best time to promote a genuine revival of religion may be when the people do not expect that the attempt is to be made. If their has been no awakening in the winter, test the spring. No harm can result in trying."

Fifty years ago Parliamentary returns showed that the attendance of children at Sunday-school in England and Wales was about a million and a half. Thirty years ago the number had reached two million. Today there are five million children in Sunday-schools, while four million three hundred thousand are enrolled in day-schools. This shows that in spite of the wickedness and the wretchedness of many people in England, even the worst of them desire religious training for their children, more than they do the education of the day-school.—S. S. World.

Since last May the Presbyterian Board has sent out thirty-one new missionaries, eleven of whom were ministers, one a teacher, and nineteen married and single ladies, two of whom were M. D.'s. They went to eleven different countries. Five missionaries have returned to their fields.

About one-half of the Church members never take a Church paper. If they grow at all, they grow like mistletoe or long moss, by clinging to some one else who has gathered strength from the rich resources of religious intelligence found in Christian literature.—Wesleyan Advocate.

SPEAKING of his lecture delivered in Richmond a short time ago, the Richmond Dispatch says: "Either the teachings of our pastors here are all wrong or Mr. Beecher did harm last night" Yes, we have no doubt he did harm, and that he will continue doing harm wherever he goes. That class of persons, who are in search of some plausible reason for discrediting the Scriptures, will be attracted to Mr. Beecher, and those who seek to be confirmed in their infidelity will not object paying Mr. Beecher for fifty cents' worth of his evolution stimulus in that direction.

It is a sad and pitiful sight to see an old gray-headed minister, now near the end of his earthly pilgrimage, parting company with his old scriptural beliefs, turning his back on Adam as his ancestor, and going back to mud, jelly-bags, and frog spawn, to find the origin of man! Yes, Mr. Beecher would take us down through a continent of mud to an ocean of spawn to find the starting-point of the human race, rather than adopt the garden of Eden as man's first home. He—repudiates the fall of man and the Scripture account of his special creation, and throws overboard the atonement and plan of salvation as held by the Christian Church. We are aware that he is not an authority either in science or theology, but he is a man of magnetic influence as an orator, and his rare gift as such makes him but the more dangerous.—E. M. Peterson in Richmond Advocate.

Reduced Rates to the Army Reunion at Baltimore via Pennsylvania Railroad. The sixteenth annual reunion of the Army of the Potomac will be held in the city of Baltimore May 6th and 7th. Present indications forecast one of the most brilliant and successful gatherings ever enjoyed by this association. Great interest is being manifested by the old soldiers all over the Union, and coming as it does on the heels of the visitation to Gettysburg, there is no doubt of a large and enthusiastic attendance. The citizens of Baltimore,

with their usual alacrity in such matters, are bestirring themselves to provide both entertainment and amusement for their guests, both of which they will accomplish in the most thorough manner.

The programme for the first day embraces a public meeting with a poem and oration; the second day will be devoted to a grand parade of the civic and military bodies, with receptions, banquets, excursions, etc., to fill in the intervening time. The parade will be a fine spectacle, and a magnificent display of fireworks, in which many novel effects will be introduced, form an interesting feature for one night.

Besides the soldierly of the Union, many of whom will come from the field of Gettysburg, a large number of distinguished persons in civil life are expected to be present. The President of the United States, members of the Cabinet, and other men of high station, will participate in the ceremonies.

For the accommodation of the large number of visitors who will be attracted thither, Pennsylvania Railroad Company will sell excursion tickets to Baltimore on the following terms: From Washington to Baltimore and return on the 6th and 7th, good for the day only, at \$1.50; and from all points on the Baltimore and Potomac Railroad at two cents per mile; from all points on the Philadelphia, Wilmington and Baltimore and Baltimore Division of Northern Central Railway, on the 6th and 7th, good for return on the 8th, at a rate of about two cents per mile; and from all other points on their system, excursion tickets will be sold to members of the Grand Army on the presentation of card orders, to be procured by application to J. Frank Supple, chairman, etc., Baltimore, Md., from May 2d to 7th inclusive, good to return until the 10th, at the rate of two cents per mile.

MARRIAGES.

BRANNOCK-RICHARDSON—April 26, at Church Creek, Md., by Rev. C. H. Williams, Willis D. Brannock to Sallie E. Richardson, all of Dorchester, Md.

ASTLE-CHANDLER—On April 28th, 1885, in Zion M. E. Parsonage by Rev. C. F. Sheppard, Mr. John W. Astle to Miss Annie Chandler, both of Zion, Cecil Co., Md.

RUTH-MINNER.—At the M. E. parsonage, Chestertown, Md., April 22d, 1885, by Rev. J. D. Kemp, Mr. Sewell H. Ruth and Miss Emma Minner, both of Kent Co., Md.

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.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

Table with columns for location and date. Locations include Charlestown, North East, Port Deposit, Rising Sun and Hopewell, Rowlandville and Mt. Pleasant, Scott, Union, Newport, Hecksessin, Asbury, St. Pauls, Chr. stians, Red Lion, New Castle, Delaware City, St. George's.

EASTON DISTRICT—FIRST QUARTER.

Table with columns for location and date. Locations include Sudlersville, Ingleside, Pomona, Rock Hall, Centreville, Queenstown, Wye, Kent Island, Greensborough, Marydel, Easton, King's Creek, Hillsborough, Royal Oak, Trappe, Oxford, Si. Michaels, Talbot, Odessa, Middletown.

DOVER DISTRICT—FIRST QUARTER.

Table with columns for location and date. Locations include Church Creek, Woodlandtown, Hurlock's, East New Market, Vienna, Farmington, Lincoln, Ellendale, Seaford, Galestown, Bridgeville, Denton, Burrsville, Federalsburg, Millsboro, Georgetown, Milton, Lewes, Nassau.

SALISBURY DISTRICT.—FIRST QUARTER.

Table with columns for location and date. Locations include Frankford, Roxana, Bishopville, Berlin, Newark, Girdletree, Snow Hill, Chickontague, Stockton, Pocomoke Ct., Pocomoke City, Onancock, Accomac, St. Peter's, Somerset, Deal's Island, Holland's Island, Smith's Island, Tangier, Fairmount, Westover, Crisfield, Annamessux, Quind, Asbury.

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

DR. JOHN E. EDWARDS, ONE OF the very best of the preachers in the Methodist Episcopal Conference of Virginia, in writing on the popular criticism of the pulpit, has this to say.

"This criticism should not irritate or offend the old 'Sober-sides,' on the one hand, nor should it have the effect to discourage the average young preacher on the other hand. 'Old Sober sides' should spur up a little, or to change the figure, he should 'launch out,' get away from the shore. Old rusty, moth-eaten worn-out manuscripts, repeated without alteration or improvement, till they have become stale and unsavory, are not the things for the pulpit in these days. It is idle to complain of the times. We have in many things to keep pace with the times, or the thundering car of improvement that is rolling down the ages at the rate of sixty miles an hour will leave us behind. Let us keep aboard, and not ride backwards, never seeing anything till we have passed it by.

"There is a diversity of gifts. God has use for all in his ministry—Paul Apollos, Cephas. But God requires us to stir up the gifts bestowed upon us, and to make the most of them. None of us will be condemned at the last for not having the gifts and endowments of a Spurgeon or a Moody; but if condemned it will be for not putting out our talents at usury." It is not often that wiser words are written. They come, too, from one who has spent nearly a lifetime in the ministry, and deserve to be carefully considered by ministers everywhere.—Baltimore Baptist.

About Policy.

The popular criticism of politicians is founded upon fundamental error, and is fraught with infinite evil to a republican government. The original and true definition of "politician" is: "One who is versed in the science of government and the art of governing." Then his is an honorable position and absolutely needful. Political and religious duties do not conflict. The Christian and politician need not be two persons. The sublimest type of patriotism is the beautiful blending of reverent devotion to God with chivalrous love of country and active public service. And yet the injured innocents are fond of declaring, "We cannot contaminate ourselves with politics." Now, suppose this theory should become general practice—suppose Christian men withdraw from any activity in public affairs—social and national ruin would be the inevitable result. More prayer for public men, and less denunciation, would improve our politics and the moral tone of society.—New Orleans Advocate

London Methodism has been organized into what will be known as the London Wesleyan Mission. The object of this new society is to reach and save "outcast London." It is a move backed by tremendous moral and intellectual force.

Steps have been taken to organize, at Springfield, Mass., a School of Christian Workers to educate secretaries of Young Men's Christian Associations, pastors' lay-helpers, etc. Mr. Moody and other leading men are warmly in favor of the undertaking, while others have doubts as to the need and value of the proposed institution.

Our Book Table.

THE HOMILITIC REVIEW for May is prompt in its appearance, and its pages are redolent with the breath of spring. The three Symposium articles are worthy of the important subjects which they discuss, and of the reputation of their several writers. In the first, Bishop Cox devotes himself to the question, "Is the Pulpit Declining in Power?" In the second, Dr. Crooks, of Drew Seminary, in a lucid and able manner, presents what may be called the Methodist Church View of the Epistle to the Romans; and in the third, Pres. Robinson, of Brown University, gives a discriminating paper on "Ministerial Education." The Prayer-Meeting Service will interest and instruct the godly-minded, while Dr. Pierson's Missionary article, and Dr. Ludlow's illustration

of Themes" ought not to be passed over. The Editorial Department and the resume of Current Literature in Continental Europe, and in Great Britain and the United States, by Drs. Stuckenberg and Sherwood and up to the usual high standard. Published by FUNK & WAGNALLS 10 and 12 Dey Street, New York. \$3.00 per year; 30 cents per single number.

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Mrs. Lydia Hoyt Farmer contributes another article on "Tapestries" and the remainder of the pages are filled with notes on decorations and novelties of all kinds and variety. No work-table should be without a copy of the Dorcas. Send ten cents for sample copy.

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

Wilmington & Northern R. R. Time Table, in effect December 4, 1884

Table with columns for Stations, a.m., p.m., and various stations like Wilmington, Dupont, etc.

Additional Trains.—On Saturday an additional train will leave Dupont station at 1.00 p. m., Greenville 1.03, Newbridge 1.11, Silverbrook 1.19, and arrive in Wilmington 1.35 p. m.

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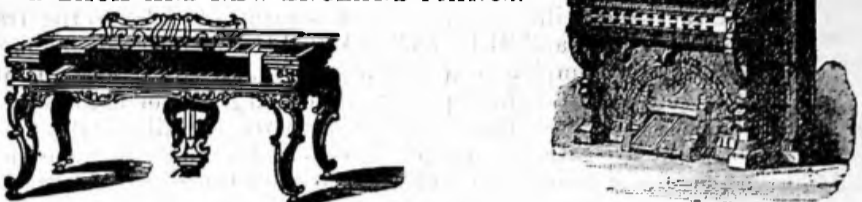
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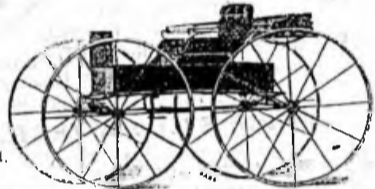
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