



# Peninsula Methodist.



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

VOLUME XI,  
NUMBER 48.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Associate Editor.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 28, 1885.

ONE DOLLAR A YEAR—  
SINGLE NOS. 3 CENTS.

ELIZABETH FRY.

BY MRS JULIA WARD HOWE.

A poem read at the unveiling of the bust of Elizabeth Fry, at the Friend's School, Providence, R. I.

"Remove the veil!" the mandate said,  
"That covers this illustrious head;"  
And I, a glad and grateful guest,  
Haste to fulfill the wish expressed.

An aged woman, in this room,  
Looks upon maidens in full bloom,  
Looks upon youths whose vigor bright  
Has every gracious hope in sight:

And youths and maidens here behold  
Imaged a life of worth untold,  
Writ in the mystic script of faith,  
Illumined with the Master's breath.

Our hearts leap upward as we read  
Of every noble thought and deed;  
With such a courage Orleans' maid  
To free her captive land essayed.

And as she met the opposing host  
Bearing her banner and her toast,  
So did this later heroine  
Assault the deadly ranks of sin;

Armed with the lily's virgin crest,  
The shield of candor on her breast,  
And bearing, of all weapons chief,  
The sundering sword of true belief.

Within the prison's dismal cell  
She brought the light she loved so well;  
And God's compassionate divine  
Did in her woman features shine.

Those human gems of priceless cost,  
In miry filth besmirched and lost,  
She brought again, redeemed and clean,  
To catch the light of heaven serene.

And joy was in the heavenly land,  
That rapturous greets the rescued band,  
And joy with mortals, that no more  
Those hands their deadly mischief bore.

Oh, wondrous music of the soul,  
Which God does temper and control,  
The discord fierce, the curse, the cry,  
Attuned to happy harmony!

Art carves for you this marble flower,  
Whose living breath was love and power,  
Such faith resolved, such holy zeal,  
The sickness of the world can heal.

## Letter from Bishop Taylor.

LOANDO, SO. CECIL, AFRICA, Aug. 26. 1885. *Dear Brother and Sister Grant:* I have lost my "spees," and cannot replace them in this country; hence cannot read; but can write after a poor fashion. I have just received letters, one from you containing draft for \$8,000, a munificent gift. "Loando" being the capital and great bung-hole of this country, it will be a grand thing for the glory of God in the advancement of our work to have a school there. And the "house" is said to be the best one in the city, and the site is second to none. The walls from top to bottom, a hundred years old, are solid masonry, two feet thick. A verandah at the upper part of the house has an outer frame of wood and lattice. The walls will stand for centuries. All inside the walls is new, and the whole house in splendid condition. When our people left it, all but Brothers Chatelaine and Radcliffe, who are starting the school, the "agent" took the whole upper part of the house for his own family use, and rented all the lower part to my men for 14 milreis (about 15 dollars) per month. I will give thorough attention to the subject, and may go to Lisbon, Portugal, and deal directly with the owner, who lives there, on my way to visit the Liberia Conference. I expect (D. V.) to get all this company settled in their fields of missionary labor within less than a month. Then I want to repair to the wilderness of some African jungle and have a thanksgiving with our gracious God and Father. I will give you an outline of the wonderful way in which the Lord hath led us, and of the appoint-

ments, at an early day. We brought forty-four, total of men, women and children, from the United States to Loando; one stopped at Liverpool. Of these, three ladies and one man returned on account of illness—one of the ladies, worn down with the care of four babies and a touch of the African fever, the other two ladies from and under the effects of old chronic disease they had at home. Two men returned with their sick wives and five little children under six years, so the three men, three women, and five children make a total of eleven who have retired from our work. Add to this Charlie Miller, the only one of our party who has died. [Mr. Willis was well when he left the work, and was taken sick, after being three weeks at sea on his way home,] and Dr. I. G. Johnson, who has returned to get recruits to help him found a Quaker mission at Mosammades, four hundred miles south of Loando, a grand total of thirteen to be deducted from our original forty-four, leaving at present thirty-one to the front; all in good health and great good cheer, except Brother Chatelaine, who is convalescing. These thirty-one consist of nine single men, and five married men, and five ladies, and the wives of the men referred to; fourteen men and five ladies, 19; also twelve children, ranging from sixteen years old to two. All except the two younger will be helpers in missionary work from the start, real helpers in Christian life and influence and in learning and teaching language. Our twelve children are a grand missionary investment. Of the thirty-one all except Mrs. Minnie Mead, who has six children to care for, have had a siege of the African fever. I have not had it, but I am not included in the thirty-one; count me one and we have thirty-two at the front; we have also a fine missionary apprentice from Liberia, Henry Kelly. But the thirty-two are from the United States. *I have had no touch of African fever that I am aware of, but I have suffered here from want of fruit, as I do every spring in the United States between the time of exhausting the old crop and the bringing in of the new.* Fruit ought to be plentiful here at all times, but it is not cultivated to any great extent, and scarcely at all inland, where I have been for months. So, from indigestion and constipation, (not at all peculiar to my African experience), and the wear and tear of mind and muscle to which I have been subjected for so many months, *I have become a mere skeleton of what you saw me, having lost fifty-one pounds of my former self.* Still I can fulfill the proverb: "a lean dog for a long chase." I expect to start next week on a tramp of one hundred and thirty miles, and soon to retrace my thirty miles, and soon to retrace my thirty miles. I steps one hundred and thirty miles. I believe it is conceded that I am the best walker in our crowd; I generally lead, but have a lot of good men who follow and keep up. In this country everybody who makes any pretension to respectability is carried by two men, with alterability of four more, in what is known here as a "toporya." We cannot afford that; I set the example, and all my men follow it of walking. Our ladies are carried, not being quite equal to the task of heavy marching. God has sifted us thoroughly, and for our good, and has separated from us such as He saw not exactly adapted to our work—though good people—and our work—though good people—and now His chosen ones are all in their

fields or en route. Knowing

What troubles we have seen,  
What conflicts we have passed,

I cannot refrain from weeping on every review of the wonderful wisdom and love of God the Father to us, as manifested in the minute details of His special Providence over us. Our present line of missions will extend inland from Loando three hundred and seventy miles; thence, as the Lord shall lead us and supply fresh workers from home year by year, we shall go on planting for God through the interior of the continent. This, as I expected while in America it would be, is coming to pass, giving us a line of communications with the coast which will help us more rapidly to found missions in the interior. God will make a success of this work wrthy of Himself and His methods.—*Christian Advocate.*

## How to Preach.

BY REV. LUKE H. WISEMAN, ENGLAND.

What a lamentable waste of power in preaching arises from unskilful composition and delivery! To avoid this waste, take three directions, which, though plain, are not, perhaps, altogether easy.

First, speak so that the people can hear. John Wesley cautioned his preachers against speaking too loud: but times and men are changed, and I caution you against speaking too low. Stand erect; expand the chest; open the mouth; speak from the palate rather than from the throat; keep the lungs well inflated; articulate the consonants; avoid looking into vacancy and look straight at your hearers; avoid undue rapidity; be master of your pauses; and without injury to yourself you will be audible to a large congregation.

Secondly, speak so that the people can understand. Do not oblige them to bring a dictionary with them to chapel.

Thirdly, speak so that the people can feel. Leave them no room for supposing that you are a mere functionary, content to perform an allotted part. Let this truth be burnt into your very soul, that the most valuable elements in a sermon are the exhortation and the sympathy. Exposition is essential; argument is valuable; illustration is desirable; controversy may become necessary; but the power of sympathy and the power of exhortation are the most valuable of all. Some of you may never become very learned, or unusually eloquent; but sympathy with souls, and a consequent power to speak from the fulness of the heart, to speak so that your hearers shall be moved and touched and drawn toward holiness and heaven—this, blessed be God, you already possess, and larger measures of it are attainable. This gift is to be found on your knees at the foot of the Cross, and in sympathy with your Saviour; wherefore, "Ask and ye shall receive, seek and ye shall find." Some one else has said:

"Use short prefaces and introductions, and no apologies. Say your best things first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit, and take Christ in. Defend the Gospel, and let the Lord defend you and your character. If you are slandered: thank Satan for putting you on your guard, and take care that the story never shall come true. Do not get excited. Do not run away from your hear-

ers. Engine driving-wheels fly fast with no load; but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not brawl and scream. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Power isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thunder; but do not thunder out of an empty cloud.

"Do not scold the people. Do not abuse the faithful souls who come on rainy days because of the others who do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well, and she got all Samaria out to hear Him next time. Ventilate your meeting-room. Sleeping in church is due to bad air oftener than to bad manners. Do not repeat 'as I said before.' If you said it before say something else after. Leave out words you cannot define. Stop your declamation and talk to the people. Come down from stilted and sacred tones, and become as a little child. Change the subject if it goes hard. Do not preach till the middle of your sermon buries the beginning and is buried at the end. Look people in the face, and live so that you are not afraid of them. Take long breaths; fill your lungs and keep them full. Stop to breathe before the air is exhausted. Inflation your lungs. It is easier to drive a mill with a full pond than an empty one. Be moderate at first. Raise the flood-gate a little way; when you are half through, raise it a little more; when nearly done, put on a full head of water. Pack your sermon. Make your words like bullets. Aim at the mark. Hit it. Stop and see where the shot struck, and then fire another broadside."—*Ex.*

## Bishop E. O. Haven's Tomb.

BY MRS. O. J. SQUIRES.

Leaving Portland, Oregon, early one morning in July last, we crossed the Willamette River and, taking the train running south, passed through Oregon City, on through forests, and over rich farming sections, until midday brought us to Salem, the State capital.

This is a pleasant little town of some seven thousand inhabitants. Here is located the first Methodist Episcopal Church that was built west of the Rocky Mountains. This is the pioneer section of the great West. Here the first missionaries traveling westward lived, labored, died, and were buried in the Lee Mission Cemetery.

Here, also, sleeps the honored dust of Bishop E. O. Haven. His tomb is in a rural cemetery situated on quite an eminence in the beautiful valley of the Willamette. A more enchanting view can hardly be seen anywhere, than greets the eye from that quiet, secluded burial-place. We did not need a guide to point out his tomb. A humble granite shaft, some ten feet, or less, in height, at once attracted us to the spot, it being more prominent than any of the others. What need of splendor around a tomb, when nature has adorned the surroundings infinitely beyond the power of art?

As we stood upon that sacred eminence, and looked out over that valley, unsurpassed for beauty and loveliness, we said Bishop Haven's dust can afford to rest for a time, far away from life-long associations and loved ones, amid

such quiet and restful scenes as these. It seemed almost a type of heaven itself.

Returning to Salem, we looked upon the place where he exchanged the armor for the crown. Then thought traveled across the sea to Beyroot and China, and the question came, what mean these three sleeping sentinels at these mission outposts?—Bishops Kingsley, Haven, and Wiley, who, Moses-like, went up on duty's mount, but came not down again, to say so much as parting words to loved ones. The summons came. The Master said, "It is enough;" "Well done." They bowed submissively and went away from earth's toil to wear a victor's crown. And now their marble shafts, from the far distant lands of Syria, China, and Oregon, are pointing heavenward.—*Zion's Herald.*

## Temper at Home.

I have peeped into quiet "parlors," where the carpet is clean and yet old, and the furniture polished and bright; into "rooms" where the chairs are neat and the floor carpetless; into "kitchens," where the family live and the meals are cooked and eaten, and the boys and girls are as blithe as the sparrows in the thatch overhead; and I see that it is not so much wealth and learning, nor clothing, nor servants, nor toil, nor leisure, nor town, nor country, nor station, as tone and temper that render homes happy or wretched. And I see, too, that in town or country, good sense and God's grace make life, what no teachers or accomplishments, or means, or society can make it—the opening stave of an everlasting psalm; the fair beginning of an endless existence; the goodly, modest, well-proportioned vestibule to a temple of God's building, that shall never decay, wax old, nor vanish away.—*Dr. John Hall.*

## Heroism at Home.

How useless our lives seem to us sometimes! How we long for an opportunity to do some great action! We become tired of the routine of home life, and imagine we would be far happier in other scenes. We think of life's great battle-field and wish to be heroes. We think of the good we might do if our lot had been cast in other scenes. We forget that the world bestows no such titles as noble as father, mother, sister, or brother. In the sacred precincts of home we have many chances of heroism. The daily acts of self-denial for the good of a loved one, the gentle word of soothing for a mother's trouble, care for the sick, may all seem as nothing; yet who can tell the good they may accomplish? Our slightest word may have an influence over a mother for good or evil. We are daily sowing the seed which will bring forth some sort of harvest. Well will it be for us if the harvest will be one, we will be proud to garner. If some one in that dear home can look back in after years and, as he tenderly utters our name, say, "Her words and her example prepared me for a life of usefulness; to her I owe my present happiness." We may well say, "I have not lived in vain."—*National Presbyterian.*

It has been said that true religion will make a man a more thorough gentleman than all the courts in Europe. And it is true. You may see simple laboring men as thorough gentlemen as any duke, simply because they have learned to fear God; and fearing him, to restrain themselves, and to think of other people more than themselves, which is the very root and essence of all good breeding.—*Canon Kingsley.*











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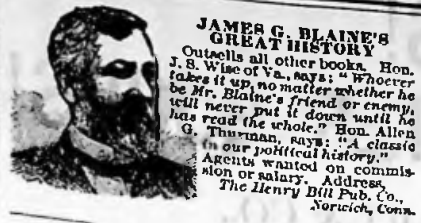
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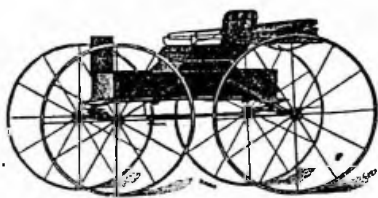
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