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WILMINGTON, DELAWARE, SATURDAY, OCTOBER 23, 1886. ONE DOLLAR A YEAR. SINGLE NOS. 3 Centa.

God doth not bid thee wait,

God doth not bid thee wait, To disappoint at last; A golden promise, fair and great, In precept-mould is cast. Soon shall the morning gild The dark horizon rim; Thy heart's desire shall be fulfilled; "Wait patiently for Him."

The weary waiting times The weary waiting times Are but the muffled peals, Low preluding celestial chimes That hail His chariot-wheels. Trust Him to tune thy voice

To blend with seraphim: His "*wait*" shall issue in "*rejoice*?" "Wait patiently for Him."

He doth not bid thee wait, Like driftwood on the wave, For fickle chance or fixed fate, To ruin or to save. Thine eyes shall surely see, No distant hope or dim, The Lord thy God arise for thee: "Wait patiently for Him."

- Frances Ridley Havergal.

Here and There on Snow Hill District. REV A. WALLACE, D. D.

No. 62.

Of the prominent ministers named in my last letter, who were present on the occasion described, no less than four have long since finished their course, and it remains a grateful task for me in these reminiscences, to linger a little over the memories which some of them awaken in my heart.

Dr. Herman M. Johnson, for a number of years at the head of Dickinson College, was a lovable character. He spent a large portion of his spare time traveling and laboring within the bounds of our Conference (Philadelphia), as it became one of the principal feeders of that institution of learning, in sending its young men and boys to its time honored classic halls for a completed education.

I was drawn to the Doctor, by his simplicity of manner, joined to profound scholarship, especially in the departments of mental and moral philosophy. His sermons were beaten gold in beauty of language, suggestive thought, and forcible application, and I used to esteem it a rare privilege to listen to one of them.

He took kindly to such a crude specimen as I presented, if for no other reason probably, than because so many Penin-

Dr. T. J. Thompson, was in another respect, and equally intimate, associated with the formation of my religious character and career in this country. As the typical presiding elder, I first met him and listened to one of those elaborate sermons of his, at Stony Ridge camp meeting near Cambridge, to which reference has been made in these memoranda. I was not then in connection, nor expecting to be, but the dignity of the office he sustained, and the summary of theological truth unfolded in his comprehensive Sunday morning sermon, made a lasting impression on my mind. He was one of the men who as the agent of the church in this matter, called me out of a place of business, to take up the cross, and go preach the gospel on a remote circuit, within the bounds of his late charge-the Snow Hill District. He became afterwards the respected pastor of our family in Union church, Philadelphia, and in still later years, I actually had the distinction of sitting with him as a member of the Bishop's Council, and consulting him in a variety of matters bearing on the work, in which my inexperience appealed to his kindly generous nature and cool deliberate judgment. I will not say here, at this period, what I felt at the time, that he died too soon; for of this, short-sighted humanity cannot wisely judge, but

his end appeared to me to be an exact fulfilment of the poet's picture, where calmness and hope blend their beauties in the closing scene.

"As one who wraps the drapery of his couch around him, And lies down to pleasant

Another name I incidentally mentioned, was that of Rev. Henry Colclazer. When assigned to work within our bounds, he labored under the serious disadvantage of being unknown

and misunderstood; but he won his way, caring to say little of himself, or the noble record he had made from boyhood, in extreme frontier work lying in the then untrod wilderness of Ohio and Michigan. His pastorate at Cambridge prepared him in some measure for the appointment, made entirely by Episcopal prerogative, of presiding elder. His administration was marked by gentle sula students went up to Carlisle, bearing measures, superior sermons, and in the the cheerful endorsement of my name; gathering storm clouds of '59 and '60, with concilliation toward restless spirits, and firm loyalty to the church, imperiled as it was by factional issues on the question which soon culminated on the attempted rupture of the the American Union. Than Henry Colclazer, I never knew a more even, amiable, and accomplished man and minister of Christ. I was brought into more than ordinary intimacy with him during his last years on the District. The District Ministerial Association, which we formed, he as president, and I as secretary, became a prominent institution, only second to the meeting of an annual Conference in the towns where we held our sessions. Those were palmy days in my remembrance, and it is in my thought, to give some account of the sensation which used to be created, when about thirty preachers invaded a quiet town, attracted overflowing crowds, by sharp and spicy debate to its rural church, for three days and evenings of a certain week, feasting on Eastern Shore bounty, and grappling with the heaviest subjects

I confess I never fully knew the admirable poise and real worth of this beloved man, until he delivered before the Wilmington Conference, with which at the division, his welcome lot had been cast, his semi-centennial sermon. I think it covers fifty years of history and activity never excelled in one unpretentious life. If anything could have exceeded the estimation in which I held him, it was the scene at which I was present in old Asbury Church, Wilmington, when, after 55 years of faithful service he modestly asked at the hands of his younger brethren, the relation of a supernumerary. On that occasion, the venerable Bishop Harris was in the chair, and calling up Bro. Colclazer to a seat beside him, stated that the latter had been an effective itinerant several years before he, the bishop, had entered the work in the same Western Conference, and that Bro. C. was, in an important sense, the founder and father of Methodism, now so flourishing in the enterprising and elegant city of Detroit. It was a graceful tribute to the worth of a modest and model Christian gentleman He did not live long after being set aside, as who with similar fibre in his nature and sensibilities could; or would care to, even if he could?

I hardly know where to draw the line, on the topic which has here naturally forced itself upon my attention; but one more sketch remains for this letter. It will not be of a minister, but a country boy I knew on Princess Anne Circuit.

Harrison Phœbus was the son and prop of that excellent sister, Mrs. Sally Pheebus a widow residing near what we used to call Phœbus' church. Her humble dwelling always had the latchstring out for the hospitable entertainment of the preachers. Harrison was a genial, clever young fellow whose company I loved. He economized his time between work on the little farm, and study by the fireside. He was full of questionings, when the preacher happened to be about, on subjects far beyond the ordinary range of rural life. He took up and studied Ben Pitman's system of phonography, read everything he could get his hands upon, and growing to man's estate struck out into the activities of the commercial world. He became connected with the Adams Express Company, as a trusted and efficient agent. Dropped down to Fortress Monroe in war times, stood by his country's flag, and in due course of time found a fitting employment of his well trained facultics, as manager and proprietor of the mammoth Hygia Hotel at Old Point Comfort. He became so well known all over the country, that at his death a short time ago, Harpers' Weekly published his portrait, as it does those of the noted men of the time, and gave an eulogistic sketch of his unique and excellent character and eventful history, Dr. Buckley in the Christian Advocate, and perhaps a score of other leading papers noticed his lamented death. Had Harrison Phœbus lived a little longer, he might have been a representative or Senator of Virginia, or filled any other position requiring the most consummate executive ability. Up to the last, I enjoyed the intimacy begun when I used to pray at his mother's family altar, and lead him, in calling his uncle Capt. James Phrebus' class, of which he was in early life a faithful member.

An Interesting Letter from Rev. (Gen'l) C. A. Evans of Augusta, Ga.

Joanna Heights is amidst a populous rural region, accessible from several adjacent little citics, and only a few hours away from Philadelphia. This is one of the sections where Methodism obtained its earliest foothold, and continued to abide in strength. As in our Augusta, so here, there is some pride taken in reminiscences of Asbury, Garrettson, and Lee. Nowhere have I found myself more at home at once. With a cordiality that charmed me the preachers and people gave me a greeting, an audience and access which made me feel that my visit was indeed of God. In truth the lines of Northern and Southern Methodism faded wholly away as these, our brethren, spoke so lovingly of our united doctrine, mission and destiny. The camp-meeting was in full progress when I arrived. The whole business was religious, and the utmost earnestness prevailed in every service. The sermons were characterized by directness, correctness and spiritual power, evidently showing close and careful study. I had the benefit of listening to Gill, Gray, Wood, Fox, from India and McDonald, each discussing some interesting question directly bearing on Scriptural Holiness in experience and practice, and while my own preaching was heard with demonstrations far beyond its merit, I felt a personal loss in occupying the hours which these men of learning and spiritual power could so much better fill.

The altar service, as it is termed, is quite indescribable. At the close of the sermon the space about the pulpit being cleared, those who come and kneel are at once surrounded with instructors who urge them into exercise of full faith in Christ. Usually the service lasts longer than the sermon, and in several instances I witnessed the good confession of every person at the altar made openly to the whole audience. This altar-service is an extremely sensible method of laboring for the salvation of souls. Do we not, in our revivals, hurry up this work too much? Would it not be good for us to shorten the sermon and lengthen the time of this personal labor with the souls that are seeking salvation at our altar? Joanna Heights meeting closed Sunday night in a scene new to me, but impressive beyond description. The entire day had gone triumphant for us, so that we were well prepared for the Coronation, which now took place about ten o'clock. The great multitude, under the direction of Dr. McDonald, dropped into line by twos, commencing a march out of the altar and around the main circle, singing an inspiring grand march. The head of the column reached the altar again just as the last man was filing out, and there, in a line abreast, the ministers stood to shake the hands of the marching multitudes on their return. The ceremony was simple, deeply impressive, exhilarating, and considering its meaning, it was grand indeed. You may imagine that there was much of deep personal interest to myselt in this visit. Not far from the spot I have described I marched twenty-two years

ago, even to the Susquehanna river in the

heart of this noble State. The thunders

of Gettysburg, now silenced in blessed

peace, broke in awful mournfulness

among these grand Pennsylvania moun-

the assailants striving to carry the heights so as to drive Meade away and capture both Baltimore and Washington City. There I was wounded, and again not far thence, at Frederick City, received a minnie ball in my body, the effects of which I bore for eleven years. A strange Providence brought me to this spot again to preach the Gospel of peace to a people who gave their hearts, without stint, to a "rebel general," listening to him in tearful eyes, with hearty amens, and shouts of glory. Well, thank God for that holy religion which makes enmity among Christ's disciples impossible! Here I met men in love who had met me face to face in battle. Col. Smith, of the 128th Pennsylvania Regiment, came to see me because we had fought each other at Chancellorsvile. A scout of Grant's who had sometimes penetrated our lines, recognized me on the stand and came to tell me of it. Many who had lost their near relatives in battle gave me cordial greetings, and told in tears of their bereavements. The military title to which I am accustomed at home was as freely accorded here by every one, and with the most unaffected displays I was made to feel that a Methodist brother from Georgia was a beloved member of the great Methodist family. So, then, the North has indeed a great big heart and I have found it .- Wesleyan Christian Advocate.

Extravagance and Crime.

The spendthrift and the criminal are often first cousins; or, rather, are one and the same man, in his youth and then in his manhood. The records of our courts and the columns of the public press tell how close is the connection between extravagance and crime. It has much to do with breaches of public and private trust, and with the bankruptcies and corruptions of politics, and with the discontents of the wage-class, all of which are forming into perplexing problems. Let ministers and Christian people strike at one of the roots of social evil, by speaking against that careless extravagance which seems more or less of a national trait, and by setting a good example over against it. When we begin as a people to habitually live under ur means, spend less for luxuries and articles of display and for amusements, and try to make our means reach as far as possible, our wonderful natural resouces will become much more of a blessing to us. But until we make economy more of a study, the tide of crime will remain very hard to check, for even those who are extravagant without being otherwise blameworthy, in so far set a very bad example to others-to some, perhaps, for whom to be extravagant almost of necessity implies descent into crime.-Moravian.

for as I have heretofore intimated, I never missed an opportunity, where it became possible to persuade one of our young men, to urge him to attend College.

The kindly president used to say, without seeming to flatter, that if each traveling preacher took as much interest in this matter, his classes would be always full, and prosperity corespondingly great. We had, growing out of this relationship, a good deal of correspondence, much to my personal improvement, for I found in close contact with him, a model educator and real Christian gentleman. He was one of the able corps of contributors I afterwards secured, when starting the Methodist Home Journal in Philadelphia, to give literary tone to its pages. He wrote but a few articles, however, before such a keen and polished intellectual blade as his, cut through the physical scabbard, and the mourners went about the streets of many a town and city over his early void in the catalogue of my friends of modern thought and ecclesiastical and which has never since been filled.

Regard for the Aged.

Let us revere the aged and treat them with great consideration. They are sometimes sensitive, and tempted to think they are neglected. We can't be too considerate of their wants, and speak too kindly to them and of them. They should be dealt with tenderly and affectionately caressed. As they pass down the dark valley let us throw a ray of light across their path .- The Holston tains. There for three days I was among Methodist.

PENINSULA METHODIST, OCTOBER 23, 1886.

Temperance.

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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 the devil.—Shakespearc.

The Greatest Enemy.

If the greatest enemy that menaces the Republic were fairly inquired into, the eyes of the people would be opened to the necessity of prohibition. The only hope of emancipation from the oppression of the liquor traffic which scourges us at every turn, lies in the union of all temperance men and women to control elections. The brewers and distillers and saloon-keepers laugh at all kinds of opposition except prohibition votes. High license, police supervision public prosecutors, and all the machinery for "strict" regulation of the liquor traffic, the traffickers mock at. There is only one law which they fear, and that is prohibition .- N. Y. Mail and Express.

Augusta, Ga., has followed the example of Atlanta, and voted prohibition. It is cheering to see how the work of reform goes on. It is merely a matter of time when the whiskey devil will be stripped of his power to do evil in our land .- Western Recorder.

In Charleston, W. Va., the first Saturday evening after the closing of the saloons, the merchants of the place took in more than four thousand dollars more than their average receipts on that evening.

Outdoor Life for Women.

The redemption of women's health, I am more and more convinced, depends on their taking to outdoor life and activities. Reading high-class memoirs, which are in every one's hands now-adays, of the Carlyles, the Sterlings, and F. D. Maurice, one is distressed to hear the continual story of ill health and women who, brought face to face with the realities of life, immediately droop, languish and are a long time dying. If they have a house to keep and a share of the actual work, like Mrs. Carlyle at Craigenputtock and Chelsea, they sicken mysteriously, and their life is a time of wrestling with household affairs, alternating with refuge on the sofa or months in the doctor's hands, in that wretched, unimprovable state which justifies the sigh of a much tried husband, who "wished his wife would get better or something."

Have I not, through the ignorance of my day and generation, wasted life enough in attacks of that familiar household demon, nervous prostration, which only vanishes on turning the patient out

youth's Department.

BY CLARA MARSHALL.

Sophie Swearingen.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

Sophie rattled off' the commandment glibly. She was the show pupil in Mrs. Reed's Sunday-school class, and it was seldom that she hesitated in answering a Bible question.

Then the class were questioned in regard to their understanding of what was meant by taking the Lord's name in vain, and then Mrs. Reed preached quite a little sermon on the subject, the substance of which Sophie repeated to her mother when she went home.

"I know the girl Mrs. Reed had in her mind all the time," said she. "It was that coarse, horrid Hattie Auld, who thinks it is so awfully witty to call me 'Sophie Swearagain.' Swear indeed ! Why I shouldn't think of using the expressions that Hattie uses every day. She is always saying, 'My goodness!' and 'Thank goodness !" and 'Goodness gracious!' and 'O Lor!' and -- I couldn't tell you what else besides; Mrs. Reed says such exclamations are not only dreadfully vulgar but it is actually breaking the third commandment to use them. Now, I think Hattie is just as bad as her brother, who, Jessie

Hart says, swears like a trooper. Jessie has heard him with her own ears." "Well, fortunately, you wont have to

answer for Hattie Auld's sins," returned Mrs. Swearingen. "And now suppose you take baby and amuse him till Susan comes home. He has been dreadfully wide-awake all the afternoon, and I have had the entire care of him, for Susan and Jane took Lillie off with them, and Mrs. Best has been lying down with a headache."

"Mrs. Best sick! Then I suppose I'll have to get the tea," sighed Sophie.

"No; she is better now, and has gone down to the kitchen. If you will take baby off my hands, I'll go up stairs and rest a little while."

"O, mamma, he musses up my dress so!" (and Sophie looked with some disfavor at the great rosy baby, so overflowing with vitality and animal spirits that the task of nursing him was no sinecure) "but I suppose if I must, I must. There!" exclaimed she, as the youngster began to whimper and stretch out his arms to go back to his mother, "I knew he wouldn't stay with me. He will do nothing but bellow and bawl if I try to hold him."

Mrs. Swearingen sighed.

"If you wont you wont!" said she. "Come baby; come up stairs with your about two minutes, and then rising, said, mamma.' After her mother had left the room Sophie, feeling somewhat lonely, went to the melodeon in the back parlor, and began to sing hymns. She sang remarkably well for a girl of her age, and in consequence was inclined to give her family rather more music than they cared for, but her voice was much admired at Sunday-school and young peoples' prayer-meetings. * She had just begun one of her favorite hymns, "Stand up, stand up for Jesus," when there was a clattering at the door, and she was obliged to leave the melodeon to go and open it, letting in Mrs. Best with the tea-tray. haven't yer got the gas lit?" demanded the intruder. "I can't see my way to the table." "I will light the gas, Mrs. Best," replied Sophie, with some dignity. "But I must tell you I think it is very wrong for you to break the third commandment as you do. You know, or may be you don't know, that 'Good laws a massy' blasphemy, and falsehood, upon false- is a corruption of 'Good Lord have

as an ordinary exclamation." "Hoity, toity!" exclaimed Mrs. Best, who was only too fluent when once aroused. "Sich preaching comes well from you now, don't it? I s'pose you don't think you are taking the Lord's name in vain when you sit here squalling, 'Stand up, stand up for Jesus,' leaving that baby to plague it's mother's life out of her up stairs! If I was your mother I'd have no patience with you."

Sopeie had never been spoken to quite so plainly before. Mrs. Best, though only a working housekeeper, was a privileged character, and treated more as one of the family than as a servant. She always spoke her mind freely, and on this occasion as on most others she had the last word. Sophie stood for a moment dumfounded, and then forgetting to light the gas, slipped out of the room and went up stairs.

"Give me the baby, mamma," said she, "and go down and get your tea. Mrs. Best has it ready in the back parlor."

The baby was disposed to resent his mother's leaving him, but in two minutes he was quite reconciled to his change of nurse, and was mussing Sophie's silk dress and nicely arranged hair in a way that, half an hour before, would have driven her wild. Mrs. Best's reproof, sacrilegious as her words were, had struck deeper than Mrs. Reed's afternoon preaching.

But the full meaning of the third commandment was not yet quite clear to Sophie. The next Saturday afternoon she accompanied Mrs. Reed to a missionary meeting, where she listened to a soulstirring address from a returned missionагу

"O, you should have heard Mr. Pthis afternoon !" said Mrs. Reed to an acquaintance whom she encountered on the street soon after leaving the church. "We all felt that the Lord was with us while he was speaking.'

"Mamma," said Sophie, when the Swearingen family were assembled at tea that evening, "you should have gone to hear Mr. P---- this afternoon. We all felt that the Lord was with us while-O, Lillie, you provoking child! You have just ruined my new dress! If you did not stuff yourself like a little pig you wouldn't be dropping bread and butter over every thing as do."

"Lillie, who was an unusually nervous and sensitive child, hereupon left the table in tears. Mrs. Swearingen looked worried, and Mr. Swearingen remarked to Sophie :

"You did not bring the Lord home with you from the meeting, that's evident! And to my mind you would be a better Christian if you talked less about the Lord, and tried harder to be like him."

Sophie looked highly indignant for

be a mother to my baby, especially at night. Susan is such a sound sleeper that if baby were to have croup he might bark himself to death without ever waking her."

Sophie promised, and for the first day and night no mother could have been more devoted than she was to the two younger children. But the second day the tempter came in the shape of Lucy Reed.

"I have brought you a message from mamma," said she. "There are to be ever so many ministers at the prayermeeting to-night; they have come from all parts of the country to attend Conference, and papa wishes them to hear some sweet solo singing. Miss Gates is away, but mamma says you sing quite as well as Miss Gates, and you must be sure to come this evening, and be prepared to make music. You know so many hymns that there wont be any trouble in making a selection."

The temptation was strong, and Sophie vielded.

"The baby wont dream of having croup!" she said to herself. "He slept like a log last night, and so he will tonight; but to make sure of it I'll give him soothing syrup. He loves Susan ever so much better than he does me, and he wont miss in the least."

Having thus given her conscience a dose of soothing syrup, she dressed herself in her best-all eyes would be upo her when she began to sing-and we early to Mr. Reed's and from there the meeting. She thought the Bib reading and prayers rather tedious, b they were over with at last, and then sh arose to sing, being accompained on th melodeon by Mrs. Reed.

"I knew not what awaits me," th singer began, and the words seemed pr phetic, for before the hymn was concluded ded Jane appeared at the door, wild gesticulating, and Sophie's quick ea caught the word "croup."

"I must go!" whispered she to Mu Reed; and a few moments later she w fairly flying along the street with Jan by her side. She stopped once, and that was in front of Dr. Smith's residence. "Did Susan send you for the doctor"

she asked of Jane.

"No," was the reply. "Susan ai done nothing but walk up and down th room and ery."

The doctor was quickly summoned and accompanied Sophie home.

"I wish I had been sent for an hou ago," said he gravely, after examinin the case. "This is something serious.

It was something serious-membra nous croup of the worst description ! Th doctor remained all night, and neithe that night nor the next did Sophie clos her eyes. When Mrs. Swearingen re turned home two days later she four the baby sound asleep and almost

a servant, but a girl is no less a servan a servant, but he owns the shop where she stands all day behind the counter, than she is where she waits upon the table, or cooks the dinner, in a pleasant house; and to my mind, there would be be a minute's question between the try ways of going out to service. The ways of gener, the freedom and libery are double in one that they are in the other. If, instead of the sham service that is given by the ignorant and really over. paid servants of to-day, sensible girl, who are anxious to be taken care of themselves and earning good wages would fit themselves at the cooking schools, or any way they found available they would not wait long for employment and would be valued immensely by their employers. When one realizes how hard it is to find good women for every kind of work in our houses, and what prices many rich people are more than willing to pay if they can be well suited. it is a wonder more girls are not ready to seize the chances. It is because such work has almost always been so carelessly and badly done, that it has fallen into dis repute, and the doers of it have taken such low rank. Nobody takes the trouble to fit herself properly; but women trust to being taught, and finding out the duties, after they assume such position. not before.-Selected.

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looked pityingly on me as good as gone, but taken out of doors ten hours a day, as good for nothing else, sun and wind wrought their spell of healing, and health came again. Henceforth no more indoor life for me than must be, and I would urge other women to fashion their lives so as to spend them more in the open air .--- Vick's Magazine.

Pope Leo orders the Roman "Clergy of the Archdiocese of Baltimore" to repeat this year "the devotions in honor of of the Blessed Mother of God, celebrated in the month of October for some years past." To declare that Mary, the mother of Jesus, is "ever a virgin," is to utter a deliberate historical falsehood, contradicted in the gospel records; yes! in the very Vulgate, which the church of Rome authorizes. Then to add to this stupendous lie, that Mary was the "MOTHER OF GOD," and is to be worshipped as such, and that she is our Intercessor with God, and a patron of the Roman priesthood, is to pile up idolatry, hood .- Baltimore Methodist.

"Mamma, if you will give me some cakes, Lillie and I will have a doll's party in the nursery."

It was not every day that Sophie, aged thirteen condescended to play dolls with Lillie. aged ten; and the latter soon forgot her tears, and was in high glee, eat more cake, perhaps than was good for her; but this her mother was inclined to overlook in consideration of the pleasant turn that affairs had taken. It was evident that Sophie was growing dimly conscious that, in spite of her horror of profanity and vulgar exclamations, she too, might sometimes be guilty of breaking the third commandment.

But there was a more complete awak-"Good laws a massy, child! Why ening in store for her. During Mr. Swearingen's absence on a business trip. his wife was suddenly summoned to the bedside of a dying friend, a day's journey from home. Mrs. Best was absent on a visit to her sister; Jane and Susan were both faithful servants, but they lacked wisdom and judgment, and the care of the household would therefore be laid on Sophie's young shoulders.

"You will not go to school, of course,"

well as ever, but Sophie, who held him in her lap, looked like death itself, sh was so wretchedly pale and haggard Her mother put her to bed, and nurse her through an attack of nervous protration: when she rose from which sh found her singing voice entirely gone The doctor said that it was nothing un common at her age, and her voice migh be restored in time, but Sophie shool her head.

"I believe the loss of my voice was in tended as a punishment," said she. " was to show off my voice that I lef baby, and sang the words of the hymn without thinking of what I was saying Mamma, I think I know now bette thau I used to what is meant by taking the name of the Lord thy God in vain. -Our Youth.

What Young Girls Might Do.

I wish it were in my power, write Sarah O. Jewett, to persuade young girl who wonder what they shall do to ear their living, that it is really better choose some business that is in the lin of woman's natural work. There mercy;' and it is very improper to use it said Mrs. Swearingen; "and you must great repugnance at the thought of bein

PENINSULA METHODIST, OCTOBER 23, 1886. The Sunday School.

Jesus Crucified.

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LESSON FOR SUNDAY, OCTOBER 24th, 1886. John 19: 17-30.

[Adapted from Zion's Herald.] BY REV. W. O. HOLWAY, U. S. N.

GOLDEN TEXT: "It is finished" (John 19: 30).

17. And he bearing his cross went forth into a place .-- R. V., "And he went out, bearing the cross for himself, unto the place;" "went out" beyond the city limits, suffering, as our true Sin-offering, outside the gates. It was customary for the condemned to carry the cross-presumably bearing the weightier part of it on the shoulder, and dragging the other end behind on the ground Tradition states that Jesus, exhausted by the agony in Gethsemane and the cruel usage of the early morning, sunk down in weariness by the way. It is sure that a certain Cyrenian-one Simon by name-was impressed into service and compelled to bear the cross, of which neither he nor his sons, Alexander and Rufus, were in after days ashamed. Luke tells us (chap. 23) of the weeping "daughters of Jerusalem" and our Lord's reply to them. Place of a skull-hence called Golgotha, in the Syro-Chaldaic, or Calvary (Calcaria, its Latin equivalent). Its sight is uncertain. There is no evidence that it was a mountain; the Evangelists all speak of it as "a place," "as if," says Geikie, "it had its name only from its bare smooothness and slight con-

vexity, as we speak of the 'brow of a hill' from its rounded slope;" not named from skulls lying round there as a place of execution, for none would have been permitted to remain there unburied The traditional sight is north of the Damascus Gate, close to the main north road, and near the gardens and tombs of the old city. 18. They crucified him.-The operation was

a brief one: The cross was laid on the ground, the Victim stripped naked, and then laid npon the cross, to which He was bound with thongs. Nails were then driven through either hand, and through the feet, either separately or placed one over the other. The cross was then raised, with its burden of anguish, and dropped into a hole dug in the ground for the purpose. Midway in the cross, a wooden projection or pin helped to sustain the body, which otherwise might be torn from the nails by its own weight. May the Holy Spirit help every reader of these notes to realize why and for whom this unspeakable suffering was voluntarily endured! Two others with him-accomplices of Barabbas probably. Their names, according to tradition, were Titus and Dumachus; according to the "Acts of Pilate," they were Gestas and Dymas. The cross of Jesus was central, between the two, thus fulfilling Isaiah's prophecy, that He should be "numbered among its transgressors." Says 'Trench: "Thus, in the French Revolution, when some noble royalist was sent to the guillotine, it was constantly managed to mix up his execution with that of forgers, highwaymen, murderers and the like, that their shame and disgrace might, if possible, redound upon him, and this last drop of bitterness might not be wanting in his cup of pain."

19. Pilate wrote a title--the usual titulus usually carried before the accused to the place of execution, and announcing the offence for which he was to suffer; afterwards places above the cross. Pilate may have written it himself. or, as seems more likely, dictated the words to be used. And the writing was-R. V., "And there was written." Jesus of Nazareth, the King of the Jews.-The inscription was written in three languages, as we learn from the next versethe official Latin, the current Greek, and the vernacular Hebrew or Aramaic. This title is rendered in a different form in each of the Gospels. Says Dr. Gray (Biblical Museum): "By some it is thought that Matthew followed the Hebrew, John the Greek, and Mark the Latin. Probably they all translated the Greek save John, who adds, 'of Nazareth.' Matthew, Mark and Luke agree, but Matthew adds 'Jesus' to 20. This title then-R. V., "This title therethe title." fore." Read many of the Jews-"whereby," says Lange, "they were forced to reflect upon that treason to the Messianic idea of which the high priests were guilty." The place ... was nigh to the city-a growing suburb, as the city was extending beyond the walls, and, very likely, being so accessible, a place 21, 22. Then said the chief priests of the of resort. Jews to Pilate-R. V., "The chief priests of the Jews therefore said to Pilate," "Therefore" is emphatic. Because the inscription asserted that the Sufferer was the King of the Jews, thereby giving an utterly false and mischievous impression to the multitudes

who read it, as the chief priests thought, they begged Pilate to change the wording. But that he said I am king, etc.-They would have Him proclaimed a treasonable claimant of royal dignity. What I have written I have written-words succinet, firm, enigmatical, contemptuous. He had yielded as far as he

23. Then the soldiers-R. V., "the soldiers therefore," Took his garments-apparently His only earthly inheritance, all He had to leave. The soldiers were allowed to divide these clothes as a perquisite. Four parts, to every soldier a part .- Each of the quarternion got a share. The head covering, sandals, girdle and mantle (outer-garment) would furnish a part for each. Now the coat was without seam, woven-the celoneth, or undergarment, worn next to the body, sleeveless, reaching from the neck to the knees. Quite likely, some of the women who followed Jesus had woven it. Ordinarily it was made of two pieces, fastened at the shoulder by clasps; in this case it was seamless, a style of manufacture which the priests also adopted, especially the high priest.

24. They said therefore among themselves (R. V., "one to another").-Strange, at first sight, that John, absorbed as he was in the awful drama of the crucifixion, should have noted so unimportant a matter; but, as we shall see, there was a reason for noting it. Let us not rend it, but cast lots for it .-- "This has given occasion for the remark that Christians have, in their party divisions, paid less respect to their Master than the heathen soldiers did" (Smith). That the Scripture might be fulfilled-Psa. 22: 8, a Psalm which contains the "cloi lama sabachthani" subsequently uttered, and allusions to the moch ery of the rulers, and which has been deemed "a direct and exclusive prophecy of Christ's passion." My raiment-R. V., "my vesture." For my vesture-R. V. "upon my vesture." Cast lots .- "It is impossible to tell in what manner this was done" (Edersheim). These things the soldiers did-unconsciously performing their part in the divine purpose. They also took their share in the lerision of their Victim, "pledging in mock hilarity the dying Man, cruelly holding up to His lips their cups of sour wine, and echoing the Jewish taunt against the weakness of a king whose throne was a cross. whose crown was thorns (Farrar).

25. Now there stood-R. V., "But there were standing." By the cross-probably just as the supernatural darkness was settling over the land. Edersheim suggests that John twice quitted the presence of Jesus-first, after the sentence had been rendered by Pilate; his purpose being to find the mother of Jesus and bring her to her Son for a final farewell. Mary on this occasion, was accompanied by three of her friends, and arrived on the scene when the derision of the priests and the episode of the penitent thief had occurred. After the Virgin was committed to his care, he conducted her back to the city; but her three friends remained, retiring, however, from the cross a short distance. This reconciles the narrative with Mark's, and explains the omission of important details from John's narrative. His mother's sister-Salome, the mother of John. Mary, the wife of Cleophas (R. V., "Clopas")--Clopas is supposed (Eusebius) to have been the brother of Joseph, the husband to Mary. Edersheim regards Clopas and Alphœus as the same name and person (Matt. 10: 3), and thence deduces that there were five cousins of our Lord among the apostles-the two sons of Zebedee and Salome, and the three sons of Alphaeus (Clopas) and Mary. Mary Magdalene-"out of whom He cast seven

are now finished." Stripture might be fulfilled magnificent gas lights, which at times -R. V., "Scripture might be accomplished." The hour had come at last-as the hour for surrendering the life which no man could take from Him, which He had power to lay down and to take again. The Scripture had been fulfilled. All things needful had been borne and accomplished. The poor body was fevered with anguish. For the final act He will seek refreshment for His parched lips. Hence the cry, "I thirst," John appears to have caught the word as he returned

from conducting Mary to his home. 29. Now there was set-R. V., "There was set there." A vessel full of vinegar-the posea, or sour wine, provided for the soldiers, perhaps also for the crucified, to alleviate the distressing thirst which accompanied this horrible punishment. They filled a sponge with rinegar, etc.-R. V., "They put a sponge full of the vinegar upon hyssop." The "hyssop" is supposed to have been the caper plant, which has stalks two or three feet long. Put it to his mouth-R. A., "brought it to his mouth." Not being suspended more than a foot or two above the ground, the act would be easy.

30. It is finished-all that it had been given Him to do and to bear, in the accomplishment of human redemption. The "cup" has been drunk to the dregs, Bowed his head. John omits the final word, "Father, into thy hands I commend My spirit," and the "cry," or shrick, with which they were uttered; also the rending of the Temple vailthe earthquake, and the apparitions from the rent graves which appeared to many, and the testimony of the awe-struck centurion that Jesus was the Son of God. Gave up the Ghost. - R. V., "gave up his spirit;" a self-surrender of His spirit into the Father's hands. Jesus did not die from exhaustion apparently, as is usual in such cases. The physical cause of His death has been ascribed, with a good deal of plausibility, to a rupture of the heart. This supposition accounts for the discharge of the blood and water, when the soldier pierced His side with the spear. The separation of the solid and liquid constituents of the blood, takes place very quickly after the effusion of blood into the pericardium.

A Burning Petroleum Well.

Traversing a portion of the oil regions of Pennsylvania recently in mid-winter, after surmounting a steep hill by means of a rocky and zigzag road, the writer found a well-wooded valley on the opposite slope in which a small clearing was visible. A deep snow covered the earth, and the branches of pine and hemlock were bent with its weight. Rising out of the centre of the fields with a back ground of the densest forest, was a tall flame singularly out of keeping with the bleak surroundings. The air was very still, and the flame scarcely bent from the perpendicular, although swaying slightly at times and varying in height. At its highest it was level with a young pine near by whose slender top was probably twenty feet above the ground. Stopping to examine it, a low, sullen, surf-like roar proceeding from the flame was heard, and observation showed that the snow within a circular space fully one hundred feet in diameter had been melted by the heat. It was a strange scene to encounter in the woods. The tall flame, rising apparently from the earth; the dark pines in the background, laden with new-fallen white field; and the utter absence of human habitations, formed a scene at once desolate, beautiful, and impressive. The gathering shades of night added a wild and fantastic element, and it required no great stretch of fancy to see Pennsylvanian such scenes are not unfarer had lighted the gas escaping from it. various portions of eastern Ohio, such flames have become a familiar sight. Certain portions of the city of Pittsburg plished-R. V., "knowing that all things, are illuminated every night by these that of "Methodism of the Peninsula,"

snow; the glare of the light upon the wood-nymphs and sprites dancing in the spectral light. In the Dark Ages such a flame would have been invested with supernatural attributes. To a common. It was simply a deserted petreleum well, and doubtless some way-Such beacons are plentiful, although seldom met with in so wild a locality. Along Allegheny River and its tributaries, on the banks of the Upper Ohio, at Murrysville, in Washington County, and in

when viewed in the light of their respecturn night into day.

One who has not seen a burning well cannot realize the impressions the sight produces. It gives one an idea of tremendous force and power. Wells like those at Murrysville, or the famous 'McGuigan," in Washington County, with a pressure of not less than four hundred pounds to the square inch, produce a flame that has not a little of the element of the terrible in it. The roar is deafening, and the light is visible for many miles. When swayed and twisted by the wind, the flame resumes the most fantastics shapes. Heard from a distance, the roar reminds one of the thunder of Ningara .- H. D. Mason in Brooklyn Magazine.

A Word or So. The author of "Methodism on the

Pepinsula," is a writer of no mean abilities, and of great versatility. He writes poetry, and prose, theology, philosophy, ethics and romance. He sometimes writes in a grave and pensive strain, but that in which he excels, is the humoristic! Nor do I think any one who has read his productions, will dispute any of the foregoing points. And in criticising his critics, he has fully established his reputation for mastery in quaint composition, and shown that this "ruling pas sion" is invincible. He must surely feel convinced of this, for he gives proof that he is under the impression that he has a strong case, when he attempts so playfully in earnest to put his numerous critics to a disadvantage, by maintaining against them, that his book is free from the foibles charged upon it. I advise all the readers of this article to buy the book and read it, and make up their minds about these things, and which ever party is right in this friendly philippic, the reader will be rewarded both for his money and his pains. And moreover there seems to be no accounting in certain cases for men's convictions and predilections, for it often happens with certain types of mind, that the greater the evidence is against them and the more numerous their disputants, the more entrenched they become in their position; and testimony, and logic, and law, are all held at bay, if not discarded for the sake of a vagary or a whim. In some things I know this is praiseworthy and risen to sublimity, but it is when the matter in hand is of an order to demand martyrdom. Such was Galileo and Columbus, but these were great providence, men of the ages; and had secret commissions from the divine arbiter of destiny. There is a factor in that fraternal controversy that gives it superior prominent and this is the Methodism of the case, which elevates it above the arena where scientists and sages and discoverers exercise their genius. But this is the very point where the animus of our jealousy becomes vocal and asks to be heard. But the genious of our noble brother critic can't admit it. Now surely, if a man's vision is so mundane that it never rises above the circle of the horizon, his eye however clear, will never sweep the empyrean and roam amid celestial orbs. Although the range he takes may be hard vast, it is always in the wrong direction. Our author critic fancies he has discovered the fact that at least one of his critics lives in a "glass house," and has directed his arrows at the crystal mark. Here too, he is mistaken. The title of a work written some years ago by my own pen, called 'Visions of the Vale, or Divine Government among men," has been cited as a misnomer. But a little explanation will show how erroneous is the above conclusion. "Visions of the Vale," quoted by our author, happens to be only a part of the title of the work refered to; the other part makes the whole clear to the understanding of any thoughtful reader. And what, I ask, is there in that part of the title called "Visions of the Vale," to make it unseemly, as parallelled with

tive contents? The title itself is becoming, dignified and poetic, as a motto. Wasn't the decalogue a vision of Horeb? Wasn't the apocalypse a vision of Patmos? Isn't the carth a "vale of tears?" and isn't it the "vale of death?" and are not the topics of my book scentilations from the mount of God, seen by the traveler below? Admit that part of the title, as I do, is poetic, this in no wise mars the contents of the work; nor is there any incongruity between them, for as you trace their contents you will find unity in their consecutive order, and they will be found to be an exponent of the government of God in human affairs, without twitter in the tone or twaddle in the diction, by which its lofty themes are expressed. The title of our critic's work transcends the dignity of its contents. And here is the point overlooked, it would seem, by its gifted author. Of course he is not responsible for the humor and quaintness of the incidents he recites, for he did not originate them, but he is responsible for creating a work out of such materials, and endorsing it with a title so majestic and sacred in the eyes of all Methodist people. Here is the point, brother critic. Your intellectual orb is surely too strong and clear to be dazed by the wand of some grotesque charmer! The allusion to the title of my book does not help the cause of my good brother; for did not the Seers of the Old Testament see visions of God, and is it not written, to be fulfilled under the dispensation of the Spirit. "Your young men shall see visions?" And although living in my semi-centennary period, shall I be denied this intellectual and spiritual rapture? Nay my brother, visions of the vale still entrance the believer's soul. What, if with Nathaniel, I should "see Heaven open and the angels of God ascending and descending upon the Son of Man?" Are not these things unfolded to the New Testament student, and resplendant to the eye of his faith, making this "vale of tears" all radiant as snowy Hermon, in the presence of him who is "mighty to save?" And bear with me, when I say, my work was favorably mentioned by Drs. Whedon, Curry, and Abel Stevens. Dr. C. did say the title might have been improved, had the book been called "the thoughts of a thinking man." This I accepted as a compliment at once to the author and his work. B. F. PRICE,

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The Right Kind.

Said a mother to me one day, "When my children were young I thought the very best thing I could do for them was to give them myself. So I spared no pains to talk with them, read to them, to teach them, to pray with them, to be a loving companion and friend to my children. I had to neglect my house often. I had no time to indulge myself in many things which I should have liked to do. I was so busy adorning their minds and cultivating their hearts' best affections, that I could not adorn their bodies with fine clothes, though I kept them neat and comfortable at all times. I have my reward now. My sons are ministers of the gospel; my grown-up daughter a Christian woman. I have plenty of time now to sit down and rest, plenty of time to keep my house in order, plenty of time to indulge myself in many ways, besides going about my Master's business wherever he has need of me. I have a thousand beautiful memories of their childhood to comfort me. Now that they have gone out into the world I have the sweet consciousness of having done all I could to make them ready for whatever work God calls them to do. I gave them the best f could-myself." The most powerful sentiment in the world is that of a mother's self-devotion. What a shame to them it is that so many mothers devote themselves to their children as sacrifices upon the various altars of a godless world !---Lebanon Church Monthly.

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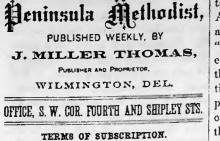
devils."

26. Woman, behold thy son-a filial committal of His mother, now widowed probably and unprotected, to the care of the beloved disciple, thus honoring the Fifth Commandment, though Himselt in unspeakable suffering. He does not call her "mother," as indeed He did not on the occasion of the first miracle. The term "woman," however, is respectful, expresses the helplessness and need of comfort which now characterized the Virgin, and is befitting in an ideal sense; "she was the second Eve, the woman, whose Seed was now bruising the serpent's head" (Schaff).

27. Behold thy mother!-a double appointment, grateful to both doubtless, and most faithfully accepted by both. Says Schaff: "John's relation to Mary as established beneath the Cross, was that of a secred friend ship and spiritual communion (Matt. 12; 47-50), and interfered neither with John's relation and duty to his natural mother Salome, nor with Mary's relation with the 'brethren of Jesus,' whatever view we may take of them." Unto his own home-protection, "home" not being in the original. He probably at once took her to the place where he was stopping with his mother at Jerusa-

28. Knowing that all things were now accomlem.

PENINSULA METHODIST, OCTOBER 23, 1886.



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lished at any price.

Fractional areas and laymon on the Peninsula are requested to furnish licens of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Withington, Del Diore designed Del. Those designed for any particular number bein hand, the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address hould give both the old as well as the new.

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

SPECIAL OFFER

The Peninsula Methodist to new subscribers from now until Jan. 1, 1887, only twenty-five (25) cents. One and two cent stamps taken.

We are under obligations to Rev. R. W. Todd for the report of the proceedings of the Baltimore Branch of the Woman's Foreign Missionary Society, held in Easton, Md., last week.

We received a pleasant call this week. from Rev. Dr. Wallace, editor of the Ocean Grove Record, on his return from a trip down the Peninsula. His interesting papers appear again this week.

We are grieved to have to record a most destructive conflagration by which the greater part of the town of Salisbury. Md., was reduced to ashes, involving a financial loss, estimated at more than a million dollars. The fire began Sunday evening last, and spread rapidly, as a high wind was blowing. Almost all the business houses were burned, and all the churches except that of the M. E. Church, South, and a small building used by the colored people. Happily the land, and all with comparatively no lives were lost, and doubtless through | few exceptions, in safety to life and limb. the energy of her enterprising citizens, and the aid of generous and sympathizing friends, Salisbury will soon arise from her ashes, greatly improved.

Our own church, it is said, will lose about \$5000, for which we are sorry to learn there is no insurance. This town you?" As far as a tatal accident is consuffered from a similarly disastrous fire just twenty-six years ago.

Off for Tangier, Va. Thursday of last week, we left North East, Md., via the P. W. & B. Railroad.

the progress of the tireless itinorant. and time-saving was made, when the "Maryland" was adapted to carrying an entire train of cars upon its deck. Still there remained the inevitable obstructions incident to stormy weather, especially in the winter, when floating ice on the rapid current would often -bear the steamer out of her course, or the frozen river itself become impassable, until this splendid bridge was constructed, at a cost, it is said, of more than a million dollars. At Perryville, a branch rond diverges to Port Deposit, connecting with another that runs up the east side of the Susquehanna, to Columbia, Pa. As we crossed, the new bridge of the Baltimore and Ohio Railroad, some two miles to the west, was in full view, impressing us with a sense of peril by the lofty height of its track above the flowing stream. Yet here, as in so many cases, the peril is more imaginary than real. In proportion to the real difficulties and dangers is the provision for special safe-guards. So that we may indulge the complacent reflection, that we incur only about the average risk, whether we ride a blundering Buckboard. are jolted sore in an unweildly stagecoach or on a one horse railway, or whether we fly through space at forty miles an hour, over lofty trussels, through dark tunnels and around sharp curves, through cities full, or deserts waste, over flood or field. Some dread an Ocean voyage as involving the maximum of hazzard; and when we think of the might of Old Neptune when fairly roused by Eolus; of the tons of fuel stored in the steam hold; of the raging furnaces fed by this fuel, of the fearful power of the imprisoned strain thus generated; of the risks of collision with other vessels in the dark, or in the fog, or with ice-bergs; and consider that our safety depends upon the steady exact movement of a thousand pieces of machinery and the fidelity of each one of a hundred men; the thought that only a plank, if so much is between us and a watery grave, is by no means, so quieting to sensitive nerves, as might be desirable. But after all, accidents are exceptional thousands cross and re-cross the sea al most every month, and more travel over We incline to question Sambo's philosophy, when he attempts to show how

much less risk one incurs on land than on water, for, while in respect to an accident on the latter, the question may be very pertinently asked, "Whar is cerned, it matters little "whar" it takes place, whether on land or sea.

It is said of Rev. Dr. Abel Stevens, the eminent historian of Methodism. that it was his habit, on taking his seat in a car, to draw down his hat over his eyes, and in a brief silent prayer, commend himself to the care of his Almighty Friend, and then pursue his journey with as little thought of danger, as though there were none whatever. From Havre de Grace to Baltimore, where we accomplished our first stage of 46 miles in less than three half hours, nothing of special interest occurred, except an incursion of a party of Bohemians at one of the way stations. They were a motley set indeed, men, women they had been employed. They were in their working and not very cleanly attire, and while they jabbered in loud tones, devoured their lunch with the most exquisite indifference to their surinviting accessories, we could but feel an interest in them, as representatives of the land of the immortal John Huss, who, when but thirty-four years old, was burnt at the stake, by the order of the pope of Rome, for the unpardoned crime of preaching the truth as it is in a threatening storm effectually hindered | came a bachelor of divinity, and soon

after was chosen pastor of the church in A great gain in convenience, comfort, Praque, and dean and rector of the University. The light of the Reformation thrown upon the people by John Wickliffe, a hundred years before Luther was born, shone into the heart of this young Bohemian, and at the age of twenty-seven, he began to preach openly these doctrines of joy and gladness. To the duke of Bavaria's last appeal to him to abjure his faith, the heroic Huss, chained to the stake, with the faggots piled up to his neck, replied with unhesitating firmness, "No! I never preached any doctrine of an evil tendency; and what I taught with my lips I now seal with my blood."

When we remember the church of Rome claims to-day, the same absolute authority over the individual conscience, and the same right to imprison and burn those who teach what she denounces as heresy, as she did five hundred years ago, her increasing influence in this country, especially as a powerful factor in the politics of the state and nation, is by no means pleasant to contemplate, from the stand-point of the personal right of liberty of opinion, and of its expression. When the chief magistrate of the nation pays official court to the representatives of the Roman See, as President Cleveland did, at the recent investiture of Archbishop Gibbons of Baltimore, with the Cardinalete, as a chief officer of a foreign potentate, claiming jurisdiction in this country, it is time for the thoughtful patriot to awake to the aggressive purposes of the old gentleman, who claims to sit in St. Peter's chair, and yet so pathetically appeals for sympathetic contributions, as a prisoner in the Vatican. Under Providence, our only security is in the Christian education of the land. If proof were needed, we have it in the intense and unrelenting antagonism of the church of Rome, to our public schools, under the spacious plea that they are godless.

While in the monumental city, we had the pleasure of calling on our esteemed con frere, Rev. J. W. Cornelius, of the Baltimore Methodist, whose editorial labors are making that paper so effective and indispensible an ally in pastoral work within its territory. It may smack of presumptuous vanity, yet we hesitate not to avow our clear conviction, that if our families were thoroughly canvassed, and a copy of one of our local church papers placed in every one of them, their weekly visits, would prove of large advantage to all church interests, and exert a benificent moral and intellectual influence upon our people. Our brethren, the pastors, will find it to pay the best kind of interest to see

that this work is done, either by themselves, or their agents, even though in some cases, the paper will only be received gratuitously. Young and old will read; the more wholesome reading we can induce the people to read, the less time and taste will they have for the frivolous and pernicious. Wednesday evening, at the instance of our quondam College class-mate and friend, Dr. H. M. Wilson, one of the most active and esteemed members of the Mt. Vernon Place M. E. church, we enjoyed the interesting exercises of a Missionary prayer meeting in the large and ottractive chapel of that church. After appropriate devotional exercises, an interesting address, on the origin of our own missionary work, and the history of our African missions, was made by Bro. Phipps, one of the lay members, Rev. Dr. Longacre. pastor, followed in a brief resume of Bishop Taylor's wonderful work in that field, accomplished in less than two years. The memory of William Taylor's great success as an evangelist in Charles Street church, the earlier name of Mt. Vernon many years ago, is fragrant here in many families, and their interest in his work as Bishop of Africa is correspondingly profound. MORE ANON.

Crisfield, W. W. W. Wilson, Pastor.

The editor had the pleasure of a brief visit with this excellent brother last Thursday on his return from Tangier, and was glad to learn he is approaching the end of his term of three years in this charge, under such prosperous circum. stances. As a result of his special revival services, ninety additions have been made to his probationers' list, all but ten of whom, are from the Sabbath School, children and youth from seven years upward. While we rejoice in the conversion of a sinner of any age, we feel special interest in the case of children and youth; who are not only thus saved from the scars and evil results of a previous life of sin, but are thus consecrated to an entire life of service in the cause of Christ.

Bro. Wilson's week night prayermeeting has been very attractive by a series of short lectures on the Bentitudes, as many as one hundred assembling at each service. An indebtedness of \$693, on the parsonage, has been lately paid off, so that the entire church property now stands clear of all incumbrance. We trust, after the disastrous experience of our Salisbury brethren, the brethren of Crisfield will not fail to see that their valuable property is fully insured.

As the Annual Conference is to be the guest of Crisfield, next spring, considerable fixing up will be in order. The church is to be painted, and new windows of stained glass to be put in. We were glad to learn business prospects are brightening.

Brother Wilson has had the rare privilege of a large ingathering of souls, during each year of his pastorate here, -some 285 thus far, with a good hope for more before the end of term.

Woman's Foreign Missionary Society.

The two Branch Meetings having special interest to Wilmington Confer. ence are over, and as we face the future of another year, it is in the conviction that He who hitherto hath helped us, bids us, "Be strong and of good couruge-the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not, neither be dismayed."

At the meeting in Pittsburg, it was decided to publish an annual report of the work done in and carried by the Philadelphia Branch, and so as they will be sold at very low price, so as to be available to all who desire such information, it is not necessary to spread much of it here.

At the last General Executive meet-

presiding elder of the Foochow Distries Not long since, in a prayer meeting held in the chapel of the University, she wrote upon a slip of paper, "Come u Jesus, and come now," and passed it to one of the students. It resulted in her conversion. She was the daughter of a Methodist minister. Is this fact an answer to the question, "Do foreign min sions pray?" My brother, my sister what would be your answer had it been your child?"

The former board of officers were reelected, and Mrs. Keen, Philadelphia Mrs. Chahoon, Philadelphia, and Mrs. Clarkson, Cassville, Pa., were chosen delegates to Executive Meeting, to open in Providence, R. I., Oct. 21st.

The Baltimore Branch meeting is to be reported by a more able pen than mine. I will only say, it was good for all that were there. Usually, I like to make people happy, but in this instance, I would like to make every woman that could have been there, and was not E. B. S. sorry.

The Journal and Messenger furnish. es the following illustrations of a style of "systematic giving" which is in spirit none too rare:

A colored brother was explaining his system of giving to the Lord. "Yas, sir," he said to the visitor, easing himself back on his spade, "I gibs de truck offo' one acre ebbery year to the Lawd."

"Which acre is it?" inquired his friend.

"Wal, that is a different question, Truf is, de acre changes most ebbery season.'

"How's that?"

"Why, in wet seasons I gibes de Lawd de low land, and in dry seasons I gibs him the top acre of de whole plantation."

"In that case the Lord's acre is the worst in the whole farm; for in wet seasons it would be flooded, and in dry times parched."

"Jest so," rejoined the systematic giver; "you don't allow I'se goin' to rob my family of de best acre I's got, did ye?'

And so the colored brother went on with his digging, with a self-complacent smile which was a sure indication that in heart and mind he was in perfect harmony with some persons of higher color, who serve themselves first and their Lord afterward ; and who take good care that whatever misfortunes they meet with, or disadvantages they labor under, the Lord's cause must bear the loss, while they themselves pocket whatever gains there are.

It is rarely that we read anything more touchingly beautiful than the way ing, the branch accepted work to the in which Catharine Tait, wife of the amount of \$20.762, having \$5,221 in Archbishop of Canterbury, tried to comits treasury. Its receipts during the fort her own heart, and the heart of her husband, after they were suddenly de prived, by death, of "five blessed little daughters." Other parents, who mourn because of empty cradles and desolute places at the fireside, may be strength ened by their example. Mrs. Tait writes; "Now, constantly, with our daily prayers for them, we say the thanksgiving and commemoration: "Lord, thou hast let thy little oues depart in peace. "Lord Jesus, thou hast received their spirits, and hast opened unto them the gate of everlasting glory. "Thy loving Spirit leads them forth into the land of righteousness, into thy holy hill, into thy heavenly kingdom. "Thou didst send thy angels to meet them, and to carry them into Abraham's bosom. "Thou hast placed them in the habi-tation of light and peace-of joy and gladness. "Thou hast received them into the arms of thy mercy, and given them and inheritance with thy saints in light. "There they reign with thy elect angels and thy blessed saints departed, thy holy prophets and clarical substances." daughter of the first native member of our church in China, and her father is tionatist.

for Baltimore, enroute for this insular, part of our Peninsula territory. It was one of the most beautiful days of this most beautiful October; and as we were rapidly borne along in our train, the ever-varying landscapes in all the charms of autumnal coloring, presented a succession of most pleasing views. In a few minutes we reached the broad Susquehanna, the dividing line between Cecil and Harford counties, at this point a very deep stream, and at a prudently reduced rate of speed, we and children, returning to the city from crossed the grand structure of stone and a canning factory in the country, where iron that spans the river between Perryville on the north and Havae de Grace on the south. How great the advance in facilities for travel in the last thirty years. We could but contrast, with the present rapid transit, the delays and | roundings. Notwithstanding these unannoyances of debarking from the train, boarding the "Maryland," waiting for the transfer and the re-transfer of baggage, the slow passage of the steamer across the river, and the subsequent rush for seats. But this was far in advance of Asbury's time, when the ferry was dependent upon wind and tide, and Jesus. At the age of eighteen he be-

year have been \$18.036, (\$1.617 from Delaware) and its expenditures \$17.940. So we commence the year with a balance of \$5.318; \$97 more than our balat beginning of last year.

The observant will note that the expenditures full below the appropriations. "Why?" Because the women needed to carry the good news, are 'hiding behind the stuff.' One, however, Miss Dr. Mc-Dowell, sailed for India from New York. Oct. 9th. More than one-fourth of the auxilaries within the Branch were represented in the meeting, and attendance upon the same by citizens and visitors, was very gratifying. At the noon lunch (provided each of the three days), four hundred, daily, were fed, and it is estimated that fully one thousand were present at the anniversary exercises. The presence of Miss Sparks, superintendent of Bareilly Orphanage, Miss Easton, superintendent of Girls' High School, Cawnpore, and Hu King Eng, Chinese student, Ohio Wesleyan University, added materially to the interest of the meeting, and their words will not soon be forgotten. King Eug is a grand-

Conference Rews.

A protracted meeting was begun in the M. E, church South, Chesterville, last week. Some interest is manifested. A similar meeting is now in progress at Locust Grove.

The Methodist church at Clayton, has been presented with a site of land for a new parsonage by Hon. Thomas F. Bayard.-Dela-

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A large and most successful revival is in progress on in the M. E. church at Capeville.

The revival at Beckwith's still continues; the conversions number some 73 or more; accessions to the church 53, with more who will yet join. Though Sister Sharp left us on Thursday, Oct. 7th, the interest has been well maintained, conversions occurring almost every night.

An Appeal.

OF THE CAUSE OF CHRIST.

Dear Brethren :-- Last year we built a neat little chapel at Golt's Station, on the Kent and Q. A. Railroad, at a cost of twelve hundred dollars, on which there is a debt of \$600. We are very much in need of help, in fact, we must have help, or suffer loss. If I can secure \$300 by the 1st of Dec., I can then provide for the balance. I have up to this time, secured \$200, lack \$100 yet. Will the friends please help us just a little? Any contribution can be sent to my address, and will be thankfully received and receipted.

Very truly yours, C. K. MORRIS. Sassafras, Kent Co., Md.

Dedication of new M. E. Church at Iron shire, three miles below Berlin, will take place on Nov. 7th., instead of Oct. 31st., as announced before. Rev. W. L. S. Murray will preach in the morning, and Rev. R. W. Todd at night. S. S. Meeting in the afternoon, addressed by Bros. Todd, Murray and Gregg. All are invited.

E. H. DERRICKSON. Oct. 20, 1888.

The revival in Stevensville Methodist Episcopal Church, Kent Island, closed last Sunday night with 25 accessions to the church and others to join.

A protracted meeting is in progress at St. John's M. E. Church, at Lewisville, Rev. Chas. F. Sheppard, pastor. Two persons have professed conversion already.

The extra services are still going on at Mt. Salem. Last Sunday evening the church was again packed. Thus far there have been between 40 and 50 conversions There were 12 persons taken into the church last Sunday on probation.

The revival services at the M. E. Church, Pocomoke City, continue, and a great deal of interest seems to be manifested by all.

The members and friends of the Pocomoke City M. E. church, gave their pastor, Rev. I. G. Fosnocht, a donation last week.

Letter From Woodlandtown. DEAR BRO. THOMAS:-I have no doubt from this laid the corner-stone of our new Cokesbury you will welcome "good tidings" south western extreme of Dover District. I have just entered the last quarter of my second year on Woodlandtown Circuit. Our lamented Milby is dead; but the church has found a man to grasp the reins where he dropped them. Bro. T. O. Ayres, our new Elder, is giving inspiration to his brethren on the District by his example of personal sacrifice and incessant labors. He has greatly endeared himself to the writer and family and to several other families whom he visited on his late round, for the interest he has shown in our welfare. His visit was not only official but pastoral. He arrived here on the 7th inst., and remained until the 12th. The object of his visit was threefold. First, to dedicate our new church, Zion. Secondly, to look after some vacant chapels held by our denomination in the adjoining territory, and thirdly, to attend to the business of the Quarterly Conference, The Quarterly Conference was held on Elliott's Island, one of the appointments of the charge. After consulting the Island brethren, and obtaining their consent, the Elder has determined to make the Island a charge by itself, and send them a young man in the Spring. Wesley Chapel will be annexed to this charge. The chapel is on the mainland, about five miles from the parsonage. It has had no preaching nor Sunday School for about seven years. The people

PENINSULA METHODIST, OCTOBER 23, 1886. are tired doing without the gospel, and have recently rebuilt the Chapel at a cost of some two hundred dollars. The Elder preached a very excellent and touching sermon there on the 8th inst. The writer is to give them such attention as may be possible until Conference, when they are to have regular ser-

There are two chapels held by our church on Hooper's Island, and two others not far off', besides an excellent new chapel not yet finished, and not deeded to any donomination. Bro. Ayres, with Bro. R. P. Cannon and myself, sailed over to the Island and Va. Many have presented themselves at to make Hooper's Island a charge, and send them a preacher in the Spring. Here will be two new charges awaiting the aspiring young men of our Conference. May they be happy in their Island homes.

The dedication of Zion Church was an occasion of great interest to our people. The day was balmy and bright. Many more than could be scated were present. Bro. T. O. Ayres preached a clear and impressive sermon which pleased and profited the people. Then, in behalf of the pastor and brethren TO THE MINISTERS, LAYMEN AND FRIENDS building. In a short time considerable over this sum was raised in cash and good subscriptions, to be paid before the end of the year. The church is a frame building 30x40 ft. The material is good, and the work is well done. Our esteemed brother Murrill was the builder. It is well painted within and without, and has a beautiful white wall, and the seats are all cushioned. The cost was about \$1800. This has been raised without going abroad, and the house was dedicated free of debt. The most delightful harmony has prevail-

ed from the beginning. The building Committee have been very energetic and deserve to be held in grateful remembrance by the people. The pastor preached on Sunday night, and revival services began. Crowds attend; souls are being saved, and the people are happy. The church has one hundred members, seventy-five of whom have been brought in during the past year. I have other items which I will reserve for another letter.

Revival services lasting five weeks have been held at St. Thomas' and Elliott's Island, resulting in the quickening of the societies and the reception of twenty-seven on probation. Two young men who were converted at a meeting conducted by Rev. R. E. Barrett of the M. E. Church South, join-

ed on probation at Ebenezer, making twenty nine reported at our third Quarterly Meeting. The church on this charge called St Thom-

as', has been improved at a cost of \$165. The improvements consist in a new floor, new flues, painting, and a fence around the church lot. This church is blessed with large congregations.

The Committee on Temperance has decided to enter at once upon an active campaign, to be continued until the day of election. when the question of "license or no license" will be decided by the vote of the people. Our Elder, Rev. T. O. Ayres is a champion in the war against the liquor traffic. He preached at Ebenezer, a rousing sermon on the subject, of which I hear considerable talk. We have orders from on high to "go forward," and go we will, until we triumph over this "strong man armed."

Letter from Galestown.

BRO. THOMAS:-On the 28th of Sept., we

Letter From Laurel.

MR. EDITOR:-There are some points of interest in and around Laurel, which no doubt will interest those immediately connected with them, if not the church within the bounds of the Conference. The Rev. F. C. McSorley has announced that with the week of prayer he will, Providence permitting, commence a protracted meeting. From this time on he expects after preaching on Sunday evening, to hold a short prayer service, hoping in this way to prepare the way for an extensive revival of religion.

The Rev. C. S. Eaker who was appointed to Delmar Circuit last Spring, is very popular with his people, and is now in the midst of a revival of religion at St. Georges, four miles south of the town. There have been up to this date 25 or 30 converted, mostly heads of families. Burton Dunn, an old gentleman over 70 years of age, was converted, and being a prominent farmer in the neighborhood, it has created quite a sensation, and no doubt he will yet, if faithful, do much good among his neighbors. The crowds attending this meeting are so great that Bro. Baker, after preaching, is under the necessity of getting out of the window in order to drive to his home in Delmar at a seasonable hour. We once heard of a preacher passing through a certain neighborhood and being asked to preach, "got into the bushes so badly," that to avoid speaking to any one he jumped out at the window, and was so mortified at what he supposed to be a failure, that he did not venture to pass that way in ten years; but when he supposed that every body had forgotten his blundering effort, he ventured to come to the same neighborhood again, and to his surprise and mortification. almost the first man that he met asked him if he had forgotten the sermon that he preached them about ten years ago; he said indeed he had not. Well, said the gentleman, one of the greatest revivals we have ever had commenced as the result of that sermon, and among others, a young man was converted at that meeting who is now a successful minister of the gospel. While Bro. Baker did not escape through the window to run away from his imagined blunders, we hope that some young man may be converted through his efforts, who will in the near future become a flaming herald of the cross. J. HUBBARD.

Laurel, Oct. 18, 1886.

Tangier, Va.

This charge has been recently supplied by the appointment by Presiding Elder John A. B. Wilson, of Rev. Wm. K. Galloway, a loca preacher, whose labors in evangelistic work have been so uniformly crowned with large success. The few weeks he has been upon this Island, there have been indications of revival interest every Sabbath. Last Sunday, the editor of the PENINSULA METHopist was with him, and in all the meetings, most gracious tokens of the Divine presence were manifested; nearly twenty penitents kneeled in prayer at the evening service, and at the close eleven of them rejoicingly testified their joy in finding Jesus, while through the large congregation there ran a thrill of sympathetic rapture. Among other assistance rendered by Brother Thomas, was the administration of the sacred rite of Baptism to ten infants and one adult Four persons have been already received on probation, with the prospect of a large number in the near future. Brother Thomas addressed the people five times during the four days of his child, and reviewing the Sabbath School An interesting incident was the

tor, to which Mrs. Dr. Morgan made most fitting response. Misses Crawford and Alford of Balt,, then sang an inspiring duct; and frequently during the sessions, enlivened the proceedings with their welcome vocal offerings, as did also Mrs. Mullikin, Mrs. Holt and others. The roll of Auxiliaries was called, and delegates invited front. At this point, a highly esteemed officer solicited the writer to report the proceedings for the PE-NINSULA METHODIST, but as there was neither table nor materials offered, and as many of the proceedings were only partly audible at the point he occupied, the work was done until the very last session, through "great tribulation." If some inaccuracies appear, won't the dear "furin" women exonerate the reporter from intentional wrong.

Mrs. Tudor read the report of the Baltimore District. It had been their best year. Never so much interest in the Auxiliarics. Not one had died. Oue had been born, and there was one in embryo-contributing largely but not yet fully organized. Tender words were spoken for members who had during the year finished their course. They had set their mark at \$2500, and had exceeded that amount by about \$151. To this result the young ladies and children had largely contributed.

Miss Dittis read the report from the West Baltimore District. They had promised \$1200, had reached \$1400, and were ready to pledge \$1500 next year. The mite boxes, and the loving sacrifices of little children had greatly helped them.

Mrs. Baker presented the report from the Cast Baltimore District, showing a small advance. They had raised \$1270. The report from the Cumberland District, read by Miss Hart, showed that about \$217 had been gathered during the year. After a duet, "While the Days are Going By," R. W. Todd led in prayer and propounced the benediction

Wednesday Afternoon Session .- Mrs. W. E. Tomkinson conducted devotional exercises, commenting appropriately on Mary's annointing of the Saviour. Mrs. McKendre Riley read the report from the Washington District. They had raised over \$1500. Mrs. Stevens said, at the last annual meeting she had promised Wilmington District would try to raise \$1000. Her report, she was sorry to say, came short of that amount by about \$55. Small amounts were also reported from the Delaware and Washington Conferences; the several sums reported aggregating over \$8000. Interesting remarks as to methods of work &c., were made by Mrs. W. E. Tomkinson, Mrs. Hutchin, Mrs. Barrett, Mrs. Mallalieu and Misses Morey and Stevens. The paper by Mrs. T. L. Tomkinson on 'Individual Responsibility the Root of Missionary Work; Individual Consecration the Condition of it,' was received with very great favor and made a deep impression. A copy was requested for publication; the reporter will not therefore attempt any resume. Adjourned with benediction by Rev. H. S. Thompson.

The Anniversary Meeting was held Wednesday evening; opening services by Mrs. Stevens. Miss Hart, the Corresponding Secretary, presented her annual report. She pictured the ascending Christ, having assumed his throne, "from thenceforth expecting until his foes should become his footstool," she rolled before the audience the bright panorama of the apostolic era, succeeded by the sombre scenes of the "dark ages." Then she spoke at length of the revival in the Reformation, and represented the stirring activities of the present, and fivisit, besides speaking at the funeral of a nally, taking the wings of the creating, she of Pope on vice mixed with those of Scott ascended to Heaven, dwelt in the uttermost parts of the seat roamed leisurely through India, China, Japan, Bulgaria, Mexico and South America; and finally came the subject proper of her report-the home field and work, within the Baltimore Branch. She said only a few auxiliaries had been formed: there were only 4200 members, where there ought to be many thousands, and she was pained to say but 750 subscribers to the "Heathen Women's Friend," and, saddest of all, none of our young women had offered themselves to the foreign work. Mrs. E. J. M. Clemens late missionary to South A serica, was then introduced. She was glad of two things: first, that she was permitted to use her tongue and voice in a meeting that would help Christ conquer the world; and secondly, that her dear friend. the Corresponding Secretary, had saved her the necessity of making three fourths of her speech. She announced as her text: "If you are going to do anything for woman, you must do it through the Woman's Foreign Missionary Society." In every country where the general missionary workers can reach woman they do so; but there are some countries in which they can't. She showed that the objectors to the women's work are not the people who support the general cause. Speaking of the work within the Branch, she wanted they should, like the farmer who thus added to his one farm another, get a

bigger plow, with a longer and sharper point, and plow deeper, thus turning up farm No.

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2. The territory wasn't half worked. She then took the audience on an excursion through South America; but (as she herself said) her "tongue being hung in the middle and talking at both ends, it was at the rate of about 500 miles a minute; and the reporter's head got so dizzy, he had, like Horace Greely on his famous stage ride down the California Mountain, to just shut his oyes and cling for dear life to the sides of the flying vehicle. Mrs. Clemens was understood to say that as a missionary she had but one hour of daylight to herself in all the week; and hands, tongue, head and heart, constantly under the strain of incessant work. No wonder the dear, devoted woman broke down. The anniversary closed with music and benediction.

TO BE CONTINUED.

An Autumnal Sunset.

How beautiful is this evening in the river woods, waiting for the setting of the sun! Reaching a little opening where the grass grows thick and soft, I lean against the friend of years, a strong-heart elm, and drink in the beauty all about me.

And thus I stand and wait, looking down a wide wooded avenue that leads out to the sunset land. The sky is clearest sapphire save that the blue is merged in filmy gray where heaven touches earth. Straight before me the sun hangs very low. Now the darkening horizon clefts it in twain, and the half sphere that remains looms large and strange in its phase of rich vermilion, while all the west is bathed in opalescent light. Golden-rod and purple aster, ivy leaf and ripening grape, take on a more brilliant beauty than they have ever known before, and all the greenery of the place is blotched with bronze and gold. The sun has become but a vermil cresent, and now a curving line, then wholly disappears, and the light on leaf, and fruit, and flower, this wonderful after-glow, is indeed heavenly in its splendor. It is a magic-woven tissue of purest, softest cadmium, some unknown texture, splendid beyond comparison, yet tender in its tintings as a woman's love; an indescribable grandeur veiled, yet revealed, in quiet beauty.

The upper sky as I see it through the treetops is blent with rose and topaz, a fitting dome for one of "God's first temples." and so I wait and worship. And still the world of heaven and the world of earth grow intoone in that ineftable splendor. Only a long time after, do I know that the shadows have grown very dark about me, that the evening star looks forth through the faint film of color that remains, that the silence and the sadness have grown wondrously deep, and that the day

"has perished silently. Of its own glory." -Florence L. Snow, in Brooklyn Magazine.

In one of his last public addresses, Keshub Chunder Sen said : "Christ will surely reign over India. Already his benign rule has brought about many and grand blessings, and soon, in the full light of his complete revelation darkness will pass away and the full and everlasting shine never to set again : for India is already won for Christ."

A young man was to speak : n response to the toast, "The Ladies." He got the lines on woman, and delivered himself as follows: I rise to say that I have no doubt but I voice the sentiment of every gentleman here when I say in the familiar lines: "' 'O, woman, in our hours of ease, Uncertain, coy, and hard to please; But when too off familiar with thy face, We first endure, then pity, then embrace."

W. W. REDMAN.

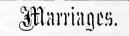
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church, with appropiate and interesting ceremonies. Presiding Elder Ayres was with us, and made an address. We raised quite a sum of money for the church. In the evening, after the corner-stone laying, Bro. Ayres preached for me at my wood's meeting near Galestown; congregation large and attentive. This is the second wood's meeting I have held within seven weeks. Both meetings have been removed to the two churches, Woodland and Galestown, and are still in progress. I have taken into the church on probation, 61 persons. There have been over 80 conversions; some have not given me their names yet, and some lived in distant parts, and a few have united with the M. P. church. We had Col. J. M. Mc-Carter to deliver an address in the grove near Cokesbury, Oct. 7th, and the friends had refreshments for sale, and realized about \$65 for the new church. The Col's, address was entitled "The human race at school," and was very interesting. It has been very sickly here; we have had 3 funerals within the past week. For the last 7 weeks I have only missed a night or two, out every night until late, doing all I can for God, and good. Pray for me. I have had some help has been my right hand man. W. M. GREEN.

happy conversion, Sunday night, of the parents of the child, whose funeral address had been spoken in the afternoon. As some token of their appreciation of the editor's visit the good people of Tangier added seventeen names to the subscription list of the PENINSULA METHODIST.

Woman's Foreign Missionary Society-Baltimore Branch. The above society held its annual meeting n Easton, Md., Wednesday and Thursday Oct. 13th and 14th. The delegates and visitors arrived on Tuesday afternoon, and were received and welcomed after the usual style of Easton hospitality. In the evening they were summoned to the newly heautified Church, where they were introduced to each other and to the ladies of the Easton Auxaliary, spending about three hours in delightful social enjoyment interspersed with music.

Wednesday morning .- Opening religious services by Miss Isabella Hart. In the absence of Mrs. Frances A. Crook, President, Mrs. T. L. Tomkinson was chosen to preside, thanks to the good Lord, my health is very and gracefully accepted the compliment in a few well chosen remarks. Appropriate adgood. This meetings. Bro. John A. Williams dressess of welcome were made by Mrs. E. B. Stevens, Mrs. L. Dodson, Pres't. Easton Auxiliary, and Rev. H. S. Thompson, Pas-



WARD-TUCKER.-On Wednesdayeven-ing, Oct. 13th, 1886, at the home of the bride, by the Rev. Wm. E. Tomkinson, Wm. R. Ward of Perryville, Md., to Ida E. Tuck-er, of Charlestown, Md.

DOBSON-DOBBS .- At the home of the bride's parents, on Oct. 13th, 1886, by Rev. L. P. Corkran, Wm. A. Dobson and Cor-delia N. Dobbs, of Oxford, Md.

FOR SALE. Two large Chande-lie other with 12 lamps; also double Brackets for pulpit, and two dozen Wall Brackets, all in complete order. Will be sold very cheap for want of uso. Apply to the undersigned. J. OWEN SYPHERD, Pastor M. E. Church, St. Michaels, Talbot Co, Md, 8i:49

FRESCOING CHURCHES.

Send for designs and estimates, without extra charge, to Nicholas F. Goldberg, 4th & Shipley Sts , Wilmington, Del.

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PENINSULA METHODIST, OCTOBER 23, 1886.

ITEMS.

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Mary W. Johnson, of Philadelphia, a member of the Society of Friends, has bequeathed \$157,000 in various sums to about forty religious and charitable institutions .- Richmond Christian Advocate.

There was a new baby in the family. It was a small one. Its little five-year-old sister watched it carefully for a few minutes and then turned to the maternal head of the family, and said: "Mamma, couldn't papa have paid another dollar und got a larger one."

Efficiency in the ministry depends upon three things - piety, knowledge and physical and mental energy. Take away either physical energy or piety, and the minister is like an eagle with one wing disabled; take away both, and he is like an eagle with both pinions broken; take away knowledge, and he is like an eagle with both eyes put out. Without either piety, knowledge or intellectual and physical energy, the minister is an object of contempt to sinners and a source of grief to saints.-Christian Advocate.

There are some great troubles that only time can heal, and perhaps some that can never be healed at all; but all can be helped by the great panacea-work. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.-Ex.

Among the many methods adopted to bring the churchless to the sanctuary, there is some more likely to yield more blessed fruit than personal effort. The frequent visits to the family, the kind, sympathetic words, the little deeds of kindness, and, when allowed, the brief but earnest prayer, are sure to tell in the end upon those who appeared the first the most careless. There is something that is irresistible in genuine Christian personal persistency when put forth for the salvation of a soul. God honors it with success.-The Kansas Methodist.

A venerable man who had tried Hindu rites thoroughly gave his simple experience in a class meeting as follows: "Brahma, Vishnu and Shiva did nothing for me; Satan was still in my heart till I saw Jesus."

The Wesleyans of Great Britian spend \$100,000 yearly in building chapels in London, and the attendance upon Methodist worship, has increased about fifty-six per cent. in twenty years. They now propose to found a great West End Mission in a district of the city four miles long and two miles broad, where there is no Methodist Church.



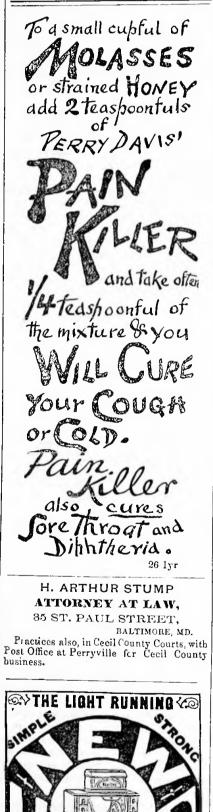
"Blessed are the dead who die in the Lord.'

Joseph Conway was born Oct. 6th, 1819, and died, at the old homestead, near Harri-son, Md., Sept. 19th, 1836. In his early years, he consecrated himself to God, and joined the Methodist Episcopal Chuach. His life was a beautiful illustration of the sav-ing power of the Gospel. He was quiet and unobtrusive in manner; yet clear and satis-factory in religious experience. Diligence in the daily study of God's word, gave him comprehensive views of Christian duty and privilege; while the conscious indwelling of the Holy Spirit enabled him to perform the one, and enjoy the other. Possessing a re-markably sound judgment in all things, de-cided in his convictions, and unwavering in his purposes, he lived a life of singular uni-formity and excellence. Had he been permitted to share in the important duties of church management, and to go out into the activities of business life, he would have ex-erted a most beneficial influence, in any of their manifold arrangements. But God willed otherwise. In his eighteenth year, an accident occurred, which resulted in a spinal affection that confined him to a very narrow sphere of action, for more than forty-eight sphere of action, for more than forty-eight years —not merely years of confinement, but years of suffering, at times most intense. He suffered as a Christian, without mur-muring, or complaining. He looked "not at the things which are seen by man as man," but at the things which are not seen, and he cours in these "flight afflictions which are but saw in these "light allictions which are but for a moment," the Divine assurance of a far more exceeding and eternal weight of glory. Though he indulged the thought, that God would relieve him of his physical that God would reneve nin of nis physical disability before he died, he had so fully learned the lesson of patient submission, that he could say "thy will be done;" and when the final conflict came, being well aware of its true nature, he met it, in the same spirit of calm confidence in Christ, that had characterized his life; and we doubt not, he is where the inhabitants never say, "I am sick." Another worthy member of a grand family sleeps in Jesus; and as the sur-vivors shall one by one follow, may they go up to renew the loving fellowship which death has so often, and so rudely interrupted. W. B. WALTON. not, he is where the inhabitants never say, "I am sick." Another worthy member of a Rev. James Miller departed this life, a his residence near Pocomoke City, Md., Sun-day, August 8th, 1886, in the Slst year of his age. Embracing religion when nineteen years of age, he joined the M. E. church, though his parents were connected with

another denomination of Christians. Ho has served the church, as exhorter and local preacher, for more than half a century, and has been instrumental in the hands of Gcd has been instrumental in the hands of Gcd in turning many to rightcousness, and ac-cording to the word, he shall shine as the stars forever and ever. He was truly a model Christian, always ready for every good word and work,—such as visiting the sick, and preaching funeral sermons. He was an affectionate husband, a loving father, and a good neighbor. He leaves to mourn his de-parture, a widow and seven children, a brother and two sisters. He stood by the church faithfully through all her trials, and highly praised her doctrines. He was a staunch temperance man. This cause lay very near his heart; he often prayed for its advancement, and voted as he prayed.

advancement, and voted as he prayed. The grace of God sustained him amid the a lustre around his closing hours, and threw a lustre around his closing hours, and has added another veteran to the noble army of heroes in the kingdom of glory. How the community and church will miss him!

community and enorm will miss him: The writer had the privilege of visiting him in his sickness, and offering prayer by his bedside. He seemed very happy during prayer, and afterwards broke out in words of thanksgiving, praise the Lord for the privilege of prayer, praise the Lord for a hope of heaven. He was like a ripe shock of corn, ready to be gathered into the Master's gar-ner, and died, as he had lived, a Christian. Rev. I. G. Fosnocht officiated at his funeral at Cokesbury M. E. church, after which his body was taken to the old homestead bnry-ing ground, in Somerset Co. Md., to rest until the morning of the resurrection. R. J. EVANS.



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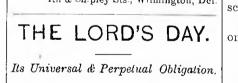
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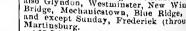
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