

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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VOLUME XII,
NUMBER 44.

WILMINGTON, DELAWARE, SATURDAY, OCTOBER 30, 1886.

ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE MOTIVE.

I read a legend of a monk who painted,
In an old convent cell in days by-gone,
Pictures of martyrs and of virgins sainted,
And the sweet Christ-face with the crown
of thorn.

Poor daubs! not fit to be a chapel's treasure!
Full many a taunting word upon them fell;
But the good abbot let him, for his pleasure,
Adorn with them his solitary cell.

One night the poor monk mused: "Could I
but render
Honor to Christ as other painters do;
Were but my skill as great as is the tender
Love that inspires me when his cross I
view!"

"But no—'tis vain, I toil and strive in sorrow;
What man so scorns still less can He admire;
My life's work is all valueless—to-morrow
I'll cast my ill-wrought pictures on the
fire."

He raised his eyes. Within his cell—O wonder!
There stood a visitor—thorn-crowned was
He,
And a sweet voice the silence rent asunder—
"I scorn no work that's done for love of Me."

And round the walls the paintings shone re-
splendent,
With lights and colors to this world un-
known,
A perfect beauty and a hue transcendent,
That never yet on mortal canvas shone.

There is a meaning in the strange old story—
Let none dare judge his brother's worth
or need;
The pure intent gives to the act its glory,
The noblest purpose makes the grandest
deed.

—Home Journal.

A Homily to Mothers on "Proverbs."

BY REV. J. E. FULLERTON.

The book of Proverbs, as a home book for the training of the young, fits in just where the mothers feel the most helpless in their desire to prepare their children for the world. How many mothers have thought with a sigh, "Oh, that I knew how to impart to my young people, with all their schooling and music, a little more common sense." And it is to the lack of this homely quality more than any other, that many of the disastrous failures, in character and life among their parents and grand-parents occur. Another point at which the mother feels helpless, is in endeavoring to impart a knowledge of the world; a power to read men. And still another, if she loves them with a Christian's love, is in her effort to make their piety practical; to graft their practical life on to their best aspirations, so that they shall be in deed, as well as truth, Christ's own. The book of Proverbs is the mothers' providential and most fitting help for this most important work.

It is obviously intended as an educational book. The phrase of teaching "my son" is constantly occurring. There is a repetition of the more important principles in the same or in different forms for drilling. In the original there are catchwords and rhymes which cannot be translated, but are evidently intended to assist the memory. The description of a notable housewife is an acrostic. Though we use a great many more words to express a thought than the Hebrews did, yet in the English we feel something of the keenness and conciseness which made the words "pierce and hold."

Dr. Guthrie speaks as follows: "The day was in Scotland when all her children were initiated into the art of reading through the book of Proverbs. I have no doubt that the high character which Scotsmen earned in bygone years, was mainly due to their early acquaintance with the practical sagacity and wisdom

of Solomon." The book itself states its object; "To give subtility to the simple, to the young man knowledge and discretion" (1:4).

The first and last part are more like Scott's poems; long sweeping and beautifully descriptive. The middle portions are more like Pope's; crystals and sparkling. But they are all essential parts of one whole, a drill book to develop common sense, to impart a knowledge of the world, and to show us how to work out our best aspirations and impulses. Good sense is for those who believe in it and desire it. The most prominent influence of the book upon one who had absorbed it into his blood and bone, would be from the clear distinction it draws between good sense and folly, its continual hammering upon the importance of wisdom and the poetic, rosy, attractive hue in which wisdom is painted. The first great work is to inspire the young to choose to have good sense, and give their good sense to the throne.

In the first chapter wisdom is pictured as a powerful, austere queen calling men with threats if they do not come to her. In the second we are encouraged to seek for wisdom as for hid treasure, for in wisdom only is safety. In the third the more attractive side is given. "Length of days is in her right hand." "In her left hand are riches and honor." In the fourth the beautiful idea is repeated. "She shall give to thine head a chaplet of grace. A crown of beauty shall she deliver unto thee." In the eighth and ninth again wisdom is personified. In these chapters also a constant contrast is pictured in the allurements, worthlessness and treachery of folly. It is the imagination which rules us all. Happy is the young man or young woman in the chambers of whose deeper convictions are hung pictures of wisdom as the most real, most beautiful and most helpful of qualities. They will be the ones to weigh all things in their judgment and stamp with their value. They will be persons of sense. But what shall be their standard of weight.

"The fear of the Lord is the beginning of wisdom." He who means to go through life taking things at their true worth must commence by appreciation of Him who is the all-holy, all-wise, all-powerful, and the cause of worth in everything else. Only as we bow before Him have we the absolute standard of judgment. So the Book puts him constantly forward as the source and standard and essence of all worth. Joined with this thought of the first step in wisdom is the sentiment that there is an ethical side to good sense. God gave us sense and we ought to use it. The foolish man is bad. The bad man is a fool. We would all be better and wiser if we saw this more clearly.

Now the mother knows the ingredients she puts in to make the sweet, light, wholesome loaf the children love so well. We shall appreciate our wonderful drill-book better if we understand the great thoughts it emphasizes above all. It is fitted for its work by other qualities of but little less importance. It is adapted to lead the young by the attractive, healthy view it takes of life. If we look at life through eyes made clear by gazing on God in worship, we see all the world beautiful and good. Long life is a blessing. Riches are a mark of his favor. A good wife is from the Lord. Children are a reward. Honor is a joy.

Friends are comforts. Yes, even misfortune and chastening are good. But the favor of the Lord is of great value; his approval the great reward. The young heart, won by the Book's candid appreciation of the visible good, is more ready to accept its estimate of the invisible.

Then there is the application of the principles to common every-day life. The rule is imbedded in the memory by a thousand examples. It is the best compendium of business principles; a statesman's manual; a recipe book for domestic joy and social comfort. It is the Christian's drill book. It inculcates sobriety, purity, industry, thrift, peaceableness, generosity, honesty and all the qualities which good sense dictates. Why do not mothers use it more? Half of virtue is the power to answer back. What an answer there is to the temptations of the lower nature in the darts. "He goeth after her straightway as an ox goeth to the slaughter," or "A fool's wrath is presently known." When evil counsellors urge what is wrong, there are many pungent, witty words to put the enemy to flight. The half humorous, half-severe tone, the fanciful allusions to nature, the straight thrust, the homely comparison, the plain calling of right names, the absolute good sense, are just what interest the young mind and never let go. What the times need is a generation salted way through with the book of Proverbs.—Golden Rule.

The Dread Messenger, A Parable.

There was once an island, in a river deep and wide; and on this island lived the children of humanity of many characters and kinds. On the one side of the river a fertile and beautiful country, and on the other was a land most desolate and dismal; and one King ruled over all.

Now it was so, that a messenger oftentimes came to that colony of people, carrying a summons to some one, and behold, there was no appeal. He was compelled to go, prepared or unprepared. Some were not ready, but it made no difference. Some appealed most piteously for delay, but the messenger was inexorable; for his name was Death, and his heart was hard as the nether mill-stone; neither did his eye pity or spare. Others there were, who feared not the messenger, for their hearts were peaceful, and they lived in readiness for any fate; moreover they were in league and love with the King, who knew them and loved them well.

Whenever one was summoned, his friends and neighbors went with him to the shore, to bid him farewell, to speak words of comfort, and to soothe his mind for the mysterious passage. They saw him step into the boat, and caught one glimpse of the dark-browed boatman as he rowed away—sometimes over un-ruffled waters, sometimes over turbulent billows—then, straining their vision to peer into the darkness, and to gain one more look of the departing voyager, they turned away, saying, "Who will go next? when will our time come?" Many would tremble and shudder at the thought; while every ripple on the waters, or sound of the wind as it moaned over the waves, awakened their wonder and their dread. "Hark! Hark!" said they, "is it not the coming of the messenger?"

But, behold, a being whose name was "Heavenly Grace," came and dwelt among the inhabitants of that island, and wrought so mightily, that, in course of time, it came to pass that the whole island was made new; a glow and glory rested on the scene that were not of earth; so that it was said, "The millennium is ushered in." And, lo, the messenger came no more; for the mighty King had issued a decree, saying, "There shall be no more death."

T. M. GRIFFITH.

The Married Scold.

"Fy! fy! unkitt that threatening, unkind brow;
It blots thy beauty, as frosts do bite the meads,
Confounds thy fame, as whirlwinds shake their heads,
And in no sense is meet or amiable."
—Shakespeare.

This old-time philosophy, which the famous poet used in his "Taming of the Shrew," is as apt for our day as for the century in which it was written. Indeed, many a sorrowing husband recognizes the picture while despairing of finding a cure, as did Petruchio.

No home can supply the true meaning of the word; no husband can fulfill the promise of his manhood, who owns a scold for a wife.

A man who is always watching the skies for the signs of a tempest is in no condition to do effective service of any sort. Such a man has his manners spoiled (for he can never seem at his ease), his business capacity weakened, and his peace of mind destroyed.

There are few women who could be so heartless, as to deliberately ruin a husband in this way. And it is generally accomplished through blindness to facts. The husband gives up his strength of resistance to wrongs gradually, until, before an observing community, he is rendered a slave.

You can see the signs of this slavery in his furtive glances, in the hopeless expression he wears, in his very steps.

As there are signs that reveal the victim of a scold, so there are marks upon the face of a scold that betray her nature. Sometimes in viewing such a face you find yourself tracing cause from effect, wondering if the regular features were not once beautiful; wondering also what was the initiative step toward being a scold.

There was such a step, and this is why this article is written—to lift a warning voice to those who may be about to take it—to save, if possibly, some young wife, who, using her woman's power and privilege aright, may become a queen in her realm.

A thoughtless habit may hold the seeds of gigantic mischief in the direction of becoming a scold. A little indulgence in peevishness, a small selfish exaction of another's time or attention, may hold the germ which shall at last despoil the home.

Gradually the attractive face will change, the beautiful mouth will become distorted; the expression of trust will give way to one of suspicion, and the husband, who was won by gentleness and sweetness, is bewildered at the truth that is forced upon his senses. He perhaps, doubts those senses at first, but years of suffering convince him that he has cast his lot with a scold.

We need among our women the adaptability to the changing circumstances of life, for such changes are liable to

come to all. The old fashioned words of more than one mother to her daughter, "make the best of everything," are like "apples of gold in pictures of silver" in their worth and wisdom, and following their spirit, many a wife has proved a treasure, and many a home a little heaven.

We have all heard the story which one of our modern poets has emphasized and adorned by his verse, of a man who laid a wager with regard to his wife's equable temper, and the other man, whose experience, it would be judged, had been of a different sort from that of his friend, told him that if she were tried with crooked wood, her even temper would give way to fault finding.

The wager being laid, the owner of the pleasant wife purchased a load of gnarled branches, and awaited, not without his misgivings, the result.

Days and weeks passed, and still the home fires burned undimmed, and the home table was loaded with the good things from housewifely arts. At last the wood was nearly gone, and when the husband spoke of getting more, the wife urged: "Do get some more crooked sticks; they lie so nicely around the pot."

It is the power of making the best of things which this illustrates that will insure a woman against becoming a scold, and make her a help and a blessing to the world.—Christian at Work.

Miserable Givers.

There is, an explanation of the unhappiness of many givers. The calls for benevolence are unprovided for, they come unexpectedly, and interfere with other claims. For debts, so much; for clothing, so much; for food, so much; for benevolence, 0000—is not this the ordinary programme? How can a man help being miserable who has every week, perhaps oftener, to meet an unexpected demand? There is only one way of preventing this collision of benevolence with other claims, and that is, to give benevolence a fair place of its own, in one's estimates and plans. St. Paul prescribed a good rule for this; he said, "Upon the first day of the week, let everyone of you lay by him in store as God hath prospered him." In short, every Christian man ought to have a benevolence fund, as regularly as he has one for table expenses.—Chicago Advance.

Prayer.

God lades the wings of private prayer with the sweetest, choicest and chiefest blessings. Ah? how often hath God kissed the poor Christian at the beginning of private prayer, spoken peace to him in the midst of prayer, and filled him with light, joy, and assurance upon its close! As is the fresh air to a close, infected room, so is the keen, invigorating breeze from the throne of God, which peers into the narrow chamber of the heart, stuffed with the prejudices and passions and fancies of our own little circle, of our own little thoughts, whose doors have never been opened to new ideas or bright feelings; whose windows have been closed against all wider and higher views.—Dean Stanley.

Prince Bismark's salary is, beside his official residence, only 72,000 marks—about \$17,000.

Temperance.

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

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

Roman Catholics and the Temperance Movement.

The editor of the *Catholic Mirror* furnishes for *The Independent* a very interesting article on the relation of the Catholic church in this country to the temperance cause; exhibiting in a fair and clear light the strength and the weakness of that Church, touching this great reform. He refers to the Plenary Council of Baltimore branding the occupation of liquor selling as disreputable, and urging their people to seek a more "honorable" way of making a living. The Council gave its most solemn approbation to total abstinence and temperance societies, and all their members were urged to join them. The writer declares the saloon to be the greatest enemy of the Catholic church in America; and believes that public sentiment in the church is rising like a giant against the saloon. He refers also to the fact that "the leading-men of the Catholic American episcopate to-day—the men of thought and energy are radical on the temperance question, "Bishops Ireland, Spaulding, and Keane are the men who lead the total abstinence movement, and whose views and sentiments most influence Catholics."

He arraigns the saloon as "a veritable gateway of Hell. It debauches innocence. It corrupts youth. It makes beasts of men. It breeds poverty. It ruins homes. It arms the hand of the wife-beater and murderer; and finally the grinning fiend of death laughs at its victim from the scaffold into the eternal flames." But the weak point in the attitude of the Catholic church toward the rum traffic is that a person can be a good and faithful member, and yet both drink and sell the infernal stuff. For, as the editor of the *Mirror* says: "The Plenary Council did not brand the selling or the drinking of intoxicants in moderation as a crime, and never will." The writer further adds that "a fearful proportion of Irish Catholics are engaged in the wasteful traffic and drunkenness prevails to a frightful extent among our people. I once heard Bishop Keane say in a lecture: 'When I enter a town and see how many Irish Catholic names hang over our tavern doors, I hang my head in shame.' What else can we do?" Notwithstanding all this the writer claims that "no formal condemnation of the traffic can be made."

If one-tenth of what the editor of the *Catholic Mirror* says in regard to dram drinking and dram selling is true, then there is but one safe, consistent course for the Christian church and State to take, and that is positive condemnation by the one, and absolute legal prohibition by the other.—*Buffalo Christian Advocate*.

"Close up the Pit!"

Mr. Francis Murphy's idea of starving the liquor traffic to death, by inducing everybody that drinks to stop drinking, looks well at a distance, and the longer the distance the better it looks. But here is an illustration of its insufficiency when it comes close to hand. H. L. Smith, of Watkins, N. Y., writes us: "I helped get 14,000 names in our small county (Schuyler) of 19,000, to the Murphy pledge, and 2,200 of those were in our village. We had every drinking man, not a seller, sign the pledge, and except a half-dozen or less that have become Christian men, they have all gone back except one, and that man is a poor negro, a bill-poster. He is the last one left of those who took the pledge. No, friend VOICE, the pledge will not save men with 30 open rum-holes to tempt them."

This experience has been duplicated time and time again. It doesn't prove that the pledge system is wrong, but it proves that it is not sufficient. It is a good thing to pull men out of a pit, but it is a better thing then to close up the pit.—*The Voice*.

A German from Kansas, says: "Like most Germans, I was very much opposed to prohibition before it was adopted in our State. Indeed, my aversion was so great that I earnestly contemplated selling my farm and turning back on Kansas. At that time, I held it to be a great shame to live in a State where drinking was not free. Fortunately for me, I could not sell. I say fortunately, because I have since found that I was greatly mistaken. The State, instead of going down, as was prophesied by the liquor party, has experienced the height of prosperity. It was said that immigration increases every day, and the price of land has raised in value considerably. Farmers are in better circumstances than ever before. Any man who opens his eyes can be convinced of this fact. Before prohibition was introduced, drinking and loafing was going on at every corner. Money was scarce, and credit was the watchword of all business. But now almost everything is sold for cash at public auctions, and paid for on the spot, which is certainly good proof that prohibition does no harm."—*New York Weekly Witness*.

Where the Sale does Most Harm.

One day a young man entered the bar-room of a village tavern and called for a drink. "No," said the landlord; "you have had the delirium tremens once." He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other stood by, silent and sullen, and when they had finished, he walked up to the landlord and addressed him as follows: "Six years ago, at their age, I stood where those young men are now. I was a man of fair prospects. Now, at the age of twenty-eight, I am a wreck in body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now sell me a few more glasses, and your work will be done. I shall soon be out of the way; there is no hope for me. But they can be saved. Do not sell it to them. Sell it to me, and let me die, and let the world be rid of me; but for heaven's sake, sell no more to them!"

Of the revenue from the sale of liquors Mr. Wesley said: "It is claimed that what is paid (the duty) bring in a large revenue to the king: Is this an equivalent for the lives of his subjects? Would his majesty sell 100,000 of his subjects yearly to Algiers for £400,000? Surely no! Will he then sell them for that sum to be butchered by their own countrymen? But otherwise the swine for the navy cannot be fed.' Not unless they are fed with human flesh? Not unless they are fattened with human blood? Oh! tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen." We commend this view of the subject to the thoughtful consideration of the advocates of "high license"—*Temperance Advocate*.

Dr. Dawson Burns, of England, estimates that the food wasted by the manufacture of the intoxicating liquors consumed in 1885, was equal to seventy-four million bushels of grain, and reckoning that each bushel yields 40 lbs of flour, he contends that there might have been made from these bushels of grain, 1,117,500,000 loaves of nutritious bread. Some one has calculated that such a number of loaves would cover a road 10 yards wide and 1,900 miles long, or about two-thirds of the distance from Liverpool to New York.

Youth's Department.

THE RESTLESS BOY IN CHURCH.

How he tures and twists,
And how he persists
In rattling his heels;
How uneasy he feels,
Our wide-awake boy in church!

Then earnest and still,
He attends with a will,
While the story is told
Of some old hero bold,
Our dear thoughtful boy in church!

But our glad surprise
At his thoughtful eyes
Is turned to despair,
As he twitches the hair
Of his little sister in church.

Still, each naughty trick flies
At a look from the eyes
Of his mother so dear,
Who thinks best to sit near
Her mischievous boy in church.

Another trick comes?
Yes. His finger he drums,
Or his kerchief is spread
All over his head,
And still we take him to church!

He's troublesome? Yes,
That I'm bound to confess;
But God made the boys,
With their fun and their noise,
And He surely wants them in church!

Such children, you know,
Long, long years ago
Did not trouble the Lord,
Though disciples were bored;
So we'll still keep them near Him in church.

I Would not Choose.

BY ESTHER CONVERSE.

The light burned dim in the sick room, and cast long, shapeless shadows upon the wall. The nurse from her low seat by the fire glanced uneasily towards the bed where restless movements indicated the wakeful condition of her charge. She arose and went to the bedside to smooth again the pillows, and again offer the cooling drink.

"I cannot sleep," said the sufferer, whose bright eyes gleamed with more than natural brilliancy. "How long the night is!"

The nurse soothed her with gentle words, and turned away with an anxious face. Entering an adjoining room, where the mother lay in heavy sleep, she softly awoke her.

"Alice has not slept," she said. "I fear the most serious consequences if she does not rest to-night. Can it be that something weighs upon her mind? 'It seems like that.'"

"I will go to her," said her mother; and in a few moments she had taken her usual place by the bedside.

"Alice," she said, taking her hand, "can you not sleep?"

"No, mother, I seem to grow more wakeful and restless. Tell me, mother, am I going to die?"

"I hope not, dear; we think you will be better soon, if you rest well to-night."

"What does the doctor say? Does he think there is hope?"

"He thinks there is hope, but there is danger also. I tell you the truth, my child, for I know you do not fear death."

"I do, mother," and the flushed face wore an expression of acute distress.

"I cannot die yet; I am not ready. I think I love my Saviour; I have given myself to Him, but I want to live in this beautiful world. Heaven is so indistinct; we know so little of it. I want to live so very much, mother."

The appealing look that accompanied these last words gave the mother strength.

"I hope you may, dear, but you know our times are in His hand. I love to think of death as a sleep from which we shall awake in heaven."

"But I do not want to go to heaven now," said the agitated girl, "I want to live longer."

"Listen to me, Alice," replied the mother, holding firmly the restless hands. "Would you like to live until old age takes from you sight, hearing, strength and intellect?"

"Oh, no! not so long as that."

"You would rather stay here to see more suffering, sorrow and care; to lose father, mother, brother, sisters, one by one, until you are the last of the family?"

"Oh, no, mother, no!"

"Would you wait until you enter the new home that will be made desolate by your prayer, leaving, perhaps, children who need a mother's care? Would it be better to live until new pursuits, new friendships, new ties bind you more firmly, and lead you, perhaps, to wander from your Saviour?"

The restless hands grew more quiet, the excited expression of the eyes more mild, as she answered,

"I could not choose the time, mother."

"It will come to us all soon or late. Would you choose to die in a foreign land, by accident, by loathsome disease, dear, or here quietly with loved ones by your side?"

"I would go when He wills, and as He wills, mother. Please tell Him so for me, and let me say 'Thy will be done.'"

When the mother arose from her knees, she saw a look of peace upon the troubled face, and a sweet smile accompanied the scarcely audible, "Thy will be done." The bright eyes closed, the restless movements ceased, and Alice slept. Once she awoke, and with a smile repeated,

"Lord, I would clasp Thy hand in mine
Nor ever murmur nor repine;
Content whatever lot I see,
Since 'tis God's hand that leadeth me."

In the morning, when her mother entered the room, she greeted her with a glad smile, saying, "I am better, mother: can it be that I am to get well?"

When assured of the strong hopes entertained, she asked,—

"Why should I live? It seems better to go now."

Gently the mother repeated,—

"Lord, it belongs not to my care
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give."

"Then if my life is given me, it will be that I may serve Him, that I may do good in the world; I will not forget that."

The patient, docile spirit contributed largely to her recovery, and health soon returned to Alice. She is still living, she has passed through seasons of sorrow, suffering and trial. She has been called to part with children and friends near and dear, but her life seems ever to repeat,—

"Content whatever lot I see,
Since 'tis God's hand that leadeth me."
—*Zion's Herald*.

A lad was approached by one of those dispensers of that which deprives men of their property and destroys both body and soul, who solicited him to come into his place of destruction and take a glass of lemonade. The boy hesitated, but on being assured that he would get nothing but a glass of nice, sweet lemonade, he was induced to go in. Sure enough, he was offered and partook of what had been promised him and nothing more. This was repeated several times, till at length, the trap having been set, it was now time to spring it. Accordingly, the rumseller began his work by dropping in the glass of lemonade one drop of strong liquor, increasing it so as thus imperceptibly to form in the lad a taste for it. As the boy never paid for his drinks one of the old customers of the place asked the landlord why he so favored the boy. He replied by pointing and saying: "Do you see that fine mansion upon the hill yonder? That belongs to the boy's father, and will probably soon belong to him, and then in turn it may belong to me."

Fiendish! Horrible! A long-headed, deep laid scheme to ruin a family and rob them of their property; for certainly such a scheme, if successful, could be looked upon as nothing less than downright robbery, and as such a peniten-

tiary offence as any other kind of robbery. And if there is any one place of greater punishment in the devil's kingdom than another, is not such an one entitled to share it?

But are not all rumsellers alike in this respect? They do not care who is hurt, who comes to grief, who suffers the pangs of hunger and cold, who goes to a home of sorrow and wretchedness, whose children cry for bread, or whose wife is abused, or beaten, or murdered, so they can fill their own coffers and live on the fat of the land through their ill gotten gains. For the most of them take care not to jeopardize their own property by indulging in excess in the nasty and destructive stuffs that they deal out to others.—*Ex*.

Only Two Words.

"Oh, if I were lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "Why, then, I'd pull down the old house and build a palace, have lots of prime fellows round me, keep the best wines and finest horses and dogs in the country." And then? "Then I'd hunt and ride and smoke and drink and dance and keep open house and enjoy life gloriously." "And then?" "Why then, I suppose, like other people, I should grow old and not care so much for these things." "And then?" "Why, then, I suppose in the course of nature I should leave all these pleasant things—and—well, yes—die!" "And then?" "O, bother your 'thens!' I must be off." Many years after the friend was accosted with "God bless you! I owe my happiness to you!" "How?" "By two words spoken in season long ago—'And then?'"

Rev. Wm. Brock, son of the late Dr. Brock, of Bloomsbury, London, celebrated his silver wedding as minister of the Baptist Church, at Hampstead, London, N. W., and it was commemorated by a gift on the part of the people of a check amounting to \$2,240.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.

Scott,	Nov	2 7
Union,	"	3 7
Epworth,	"	4 7
Madely,	"	7 8
Port Deposit,	"	12 14
Charlestown,	"	13 14
Asbury,	"	20 21
St. Paul's,	"	21 22
St. Georges,	"	27 28
Delaware City,	"	28 29
Red Lion,	"	28 29
New Castle,	"	28 29

CHAS. HILL, P. E.

EASTON DISTRICT—THIRD QUARTER.

Oxford,	Nov	6 7
Royal Oak,	"	6 7
Trappe,	"	7 8
Easton,	"	12 14
Kings Creek,	"	13 14
St. Michaels,	"	19 21
Talbot,	"	20 21
Bay Side,	"	20 21
Odessa,	"	27 28
Middletown,	"	28 29
Townsend,	"	27 28

JOHN FRANCE, P. E.

DOVER DISTRICT—THIRD QUARTER.

Ellendale,	Nov	7 6
Georgetown,	"	7 6
Milton,	"	8 8
Millsboro,	"	14 12
Nassau,	"	14 13
Lewis,	"	14 15
Harrington,	"	14 16
Houston,	"	14 15
Farmington,	"	21 23
Greenwood,	"	21 22
Bridgeville,	"	21 20
Cannons Crossing,	"	21 20
Galestown,	"	21 19
Seaford,	"	21 22

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

T. O. AYRES, P. E.

SALISBURY DISTRICT—THIRD QUARTER.

Charge	Date	Hour for Sabbath Service	Hour for Quarterly Conf.
Accomac,	Oct 31	28 10	T 3
Onancock,	" 30	31 10	S 9
Cape Charles City	30 31	10 7	S 7

J. A. B. WILSON, P. E.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON,

Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR.

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.
Six Months, " 60
One Year, " 1.00
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

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

SPECIAL OFFER

The Peninsula Methodist to new subscribers from now until Jan. 1, 1887, only ten (10) cents. One and two cent stamps taken.

To many of our readers, Dr. Wallace's letter in our last week's issue, afforded rare pleasure in the personal reminiscences given of Herman M. Johnson, Thomas Jefferson Thompson, and Henry Colclazer, ministers of the Gospel, beloved in the Lord for their works' sake, whose names the church will not willingly let die, and whose record is on high. We venture to suggest that our brother will find this topic a very fruitful one; and that his pen-pictures, of the worthy clerical and lay characters in Peninsula Methodism, who have wrought so well in this field of Christian toil, and with whom he has enjoyed an acquaintance more or less intimate, will prove of widespread interest; and wonderfully inspiring to Methodists, as well as other Christians of the present day.

"Ask, and It Shall be Given."

We trust Rev. C. K. Morris' brief, but earnest appeal for financial help, in our issue of the 23 inst., will not fail to secure a liberal and prompt response. The contribution of three hundred dollars by Dec. 1st., will enable our brother to provide for an embarrassing debt of twelve hundred dollars, on our new chapel at Golt's Station. Read over his appeal, each one, and send him at least one dollar.

Revival tidings come in from our Conference territory, as refreshing showers to the thirsty grass. Over three hundred conversions are reported in last week's PENINSULA METHODIST, from only nine charges. What an inspiration for hopeful toil! Send on your reports brethren, and your successes will encourage your brethren and give them occasion to join in your rejoicing for victories achieved in the name of our common Master.

No one who reads Chaplain Holway's exposition of the weekly Sunday School lesson, as adapted to our columns from *Zion's Herald*, will fail to appreciate it as an invaluable help in getting a clear understanding of the sacred word. Let every one be sure to read it carefully each week, even though in some cases, it may not come to hand 'till after the Sabbath is past.

"Methodism of the Peninsula."

As was to be expected, the battle of the critics over this unique *malange* waxed warm. Our author-critic wheeled his forces into line, in successive articles; and last week another author-critic pours in a regular broadside, not so much, however, it seems to us, to sink his antagonist, as to float his own craft. We

presume the issue of the conflict, most satisfactory to both disputants will be for all our readers not only to follow Bro. Price's advice and buy Bro. Todd's book, but also to buy the "Visions of the Vale," so highly commended by Rev. Drs. Whedon and Stevens, and by our literary Nestor, Dr. Curry, as "the thoughts of a thinking man." In the careful perusal of these two books the reader will be able to pass pleasantly,

"From grave to gray
From lively to severe;"

while some, who dread a joke, may incline to say,

"My bane and antidote are both before me."

At any rate, there is little doubt that in respect to both books, we may say as Bro. Price says of Bro. Todd's book, "the reader will be rewarded, both for his money and his pains." Both books on sale at the Methodist Book Store, Wilmington Del.

Woman's Foreign Missionary Society.

We were very glad to have Mrs. E. B. Stevens and Rev. R. W. Todd give our readers last week, so excellent reports of the Annual Meetings of the Philadelphia and Baltimore Branches of this most effective missionary organization. Our sisters have our fullest sympathy in their grand work; and interesting items illustrating its progress, and enhancing public interest in their plans and purposes, will be heartily welcomed to the columns of the PENINSULA METHODIST. Truly that was a thrilling fact stated by Mrs. Stevens, the conversion of a Methodist preacher's daughter, through the sisterly intervention of a Chinese convert, whose heart, aglow with the love of Jesus, flowed out in solicitude for her fellow student, in the written appeal, "Come to Jesus, and come now."

Bro. Todd's report was written under difficulties, he tells us; otherwise no one would suspect such a state of affairs. He certainly caught the spirit of the meeting; and if his "continuation" is as enjoyable, as part number one, the ladies will have no wish to go elsewhere for an adequate reporter. It is painful to learn, that while our young ladies and children show such commendable interest and zeal in securing financial aid for the Society, there are so few of our young women offering, for personal service in the foreign field. Let every friend of Christ heed his injunction, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." In view of the plentiful harvest, how sad that the laborers are so few.

Our Tangier Trip.

Thursday evening, the 14th inst., we boarded the steamer "Maggie," of the Eastern Shore Line, at South St. wharf, Baltimore, and for five dollars secured a round trip ticket, to Tangier, Va. and return. One dollar for a state room and fifty cents for supper and breakfast were additional charges; but such as were so disposed, could find very comfortable accommodations in the cabin bunks, free of cost. Cloudy skies and high winds excited some apprehensions of a storm; yet, beyond shipping one sea and some decidedly rough sailing, we suffered no harm.

Crisfield, Md., some one hundred and fifteen miles distant to the southeast, was reached about 5 o'clock the next morning. Here we tied to, more than an hour, discharging and taking on freight. Fifteen miles further took us diagonally across Tangier Sound, and completed our journey by steamer. From the wharf, which is a short distance from the Island, we sailed over shoal water in a canoe, or puny, whose skipper was a good brother, one of the great nephews of the renowned Joshua Thomas, the Parson of the Islands, whose biography, so admirably written by our valued correspondent, Rev. Dr. Adam Wallace, is so wondrously unique, and as wonderfully interesting a chapter in the history

of earnest toil for Christ and his cause. In the absence of pastor Galloway, Bro. J. A. Chambers, who represents the United States Post Office department on the Island, received us cordially, and in his neat and comfortable home with his interesting family gave us hospitable entertainment during our stay. This Island is a very interesting locality in many respects. Its topography is singular. The greater part of its surface, being but slightly above the level of the bay, is overflowed by the tides; while across it run lengthwise, three narrow plateaus, or ridges, only two and a half or three feet higher; upon which a population of some nine hundred find space for their cottage homes, with gardens attached. While portions of these marshes are traversable on foot during low tide, the plateaus are connected by trestle bridges. There are no roads on the Island, except footways, from four to five feet wide. A most admirable substitute for roads is found in the water ways, that open from the bay into these marshes, forming channels by which all needed supplies may be brought in boats. Water for culinary purposes is found by digging a few feet below the surface. So mild is the climate, that even in winter the cattle, we were told, are seldom housed, but find subsistence the year round, almost entirely on the marsh grasses.

We noticed apple trees in blossom, and were shown some well-formed young fruit, the second crop of the season. The adult males, with scarce an exception, are engaged in fishing and oystering, in their respective seasons. Some gather oysters in small boats with tongs, while others dredge for them, in large vessels.

Three schools under efficient teachers are maintained by the state for seven months of the year, the intervals being largely occupied with schools supported by the contributions of the islanders themselves. Tangier's religious interests are cared for by "the people called Methodists." As an indication of their fidelity and success. We are glad to state the fact, that when the question of license or prohibition of the drink-traffic was submitted to them recently, but one voter on the Island cast his ballot for license. What untold blessings would come to our nation, were every other community up to the high moral standard of these voters, on this great question of material and spiritual (we are not punning) prosperity. We were told, that an attempt to open a doggerly on the Island resulted in the emptying of the fiery fluid into the waters of the Chesapeake, and the enforced departure of the law-defying vender. A large meeting-house, accommodating some five hundred people, is usually well filled at every service, sometimes crowded. It was to us a novel and exceedingly interesting sight, to look upon a large congregation so plain and simple in their attire, and so eager to receive the word of life. Almost every female wore a neat sun-bonnet; scarce a half dozen hats were to be seen. Mothers came with their infants, as in the days, when the Master himself made them welcome, and rejoiced in the privileges of the sanctuary. More sympathetic and devoutly attentive hearers, the minister of Christ seldom, if ever, is favored to address. Besides meetings, Friday, Saturday, and Monday evenings, we preached to them twice on the Sabbath, and in every service most gracious tokens of the Divine presence were given. We felt it a privilege to minister in holy things to these people who heard the word so gladly.

Among those with whom we met, were Dr. J. A. Newman, a young physician from Baltimore, who has married and settled on the Island; Bro. Baker, one of the school teachers, whose brother, Rev. C. S. Baker is in charge of Delmar Ct.; bro. and sister Nock who teach the other schools, and several relatives of the Parson of the Islands. His grandson's dwelling is on the spot made sacred as

the old gentleman's early home. He kindly promised to furnish us with a piece of the timber used in the old house.

The camp ground, so famous in Peninsula Methodist history, where Joshua Thomas and the preachers of his day, won some of their grandest spiritual victories, has almost entirely disappeared beneath the waters of the Bay, a narrow strip of sandy beach, crescent shape, closing a harbor, being all that remains.

We enjoyed our visit very much with these good people, and rejoiced with them in the gracious influences of the Holy Spirit, by which so many sinners were brought to the saving knowledge of the truth. Bro. Galloway writes us there have been five more conversions since we left.

Through the generous kindness of another great nephew of the Parsons of the Islands, who has had charge for several years of the mail-boat between Crisfield and Tangier, we had the pleasure of a most delightful sail of some fifteen miles, to the former town, over smooth waters, with gentle breezes. After a few pleasant hours here, with the pastor, Rev. W. W. Wilson, and his family, we resumed our homeward journey, by boarding the steamer "Eastern Shore," and by six a. m., Wednesday, the 20th inst., safely made the port of Baltimore; and thence by rail returned home, after a few days spent in the Monumental city.

While in Baltimore, we had the pleasure of attending the Preachers' meeting, and hearing many of the brethren report most encouragingly of revival interest in their churches. Through the courtesy of Rev. Bro. Cooper, President of the meeting, the editor of the PENINSULA METHODIST was introduced, and by invitation made a few remarks, in the line of his personal experiences, the last two Sabbaths. Rev. C. L. Mann, President of Andrews' College, Porterville, Alabama, made a brief and very interesting address in reference to our educational work in that part of the South, and the great demand there is for our Church there, for the whites as well as for the blacks. As an instance of the earnest devotion and self-denying labors of the preachers there, he told of a gentleman, who when converted, and convinced of his duty to give himself to the ministry, relinquished his law practice that yielded him an income of \$5000 a year, and entered the Conference to preach, knowing he would receive but the scantiest subsistence. Last year his circuit extended into four counties and had fourteen appointments. He came to Conference reporting two hundred conversions, but only \$10, as his cash receipts for the year.

By request of the Official members of the M. E. Church, North East, Md., Rev. T. S. Williams will continue his pastoral relation to the charge till the next session of Conference, the pulpit to be filled by supplies, as may be found practicable. At the same meeting it was unanimously resolved to ask the authorities, to appoint Rev. F. C. McSorley to this charge, at the expiration of the present Conference year.

Prohibition, or License, Which?

Tuesday next, Nov. 2, the people of Cecil Co., Md., and perhaps in some other parts of our Peninsula, are to decide by vote, for, or against licensing the ruinous liquor traffic. Can any sensible voter, who regards his own welfare, and the welfare of those he loves, who has any desire for the moral, material, and religious prosperity of the community in which he lives, or who has any pity for the miserable victims of uncontrollable appetite; can any such voter cast his ballot for license? If prohibition does not stop all rum-selling any more than it stops all murder, will license stop it? One thing is certain, he who votes prohibition, washes his hands from the guilt of being a partner in the accursed busi-

ness, while he who votes for license becomes a party to all the wickedness and misery that invariably result from it; this experience everywhere, confirms the judgment of all liquor men that prohibition is the enemy of their business; and while some temperance men may be deceived into voting for license, as a temperance measure, not one friend of the rum traffic can be found blind enough to cast his ballot for prohibition as a measure for the good of the liquor business.

Five years ago, the good people of Cecil from all parties, came forward and polled a majority of 1674 against license. If every voter will do his duty next Tuesday, this grand majority will be doubled. By the sadness, suffering and disgrace of a drunkard's home, the ruin of the drunkard, the misery and want of his wife and children; by the poverty, crime and insanity, that are so fearfully increased as this traffic prospers; by the fearful obstacles drink selling throws in the way of all intellectual, moral and religious progress; and by the *woe* denounced in God's word, against him that putteth the bottle to his neighbor's lips, we adjure every voter to assert his independence, and cast his ballot against this "common enemy," this prime minister of the "enemy of all righteousness."

George R. Scott, in *Weekly Witness* says Gen. Fisk's wife is "a wonderful business woman, a Corliss engine in a silk dress."

Our Book Table.

The November CENTURY marks a new era in the history of that magazine, in beginning the publication of "The Life of Lincoln," by his private secretaries, John G. Nicolay and Colonel John Hay. Its authors were, in a sense, the chosen biographers of Lincoln, by whose aid they were re-enforced in the collection of material during the war. From an historical point of view the value of the work—largely resting on documentary evidence not attainable by other writers—must be ranked high. In fact, the inner history of the war waits upon this work. The first part is concerned with the Lincoln family as pioneers, including their relations with Boone in Kentucky, and their subsequent life in Indiana and Illinois down to the Black Hawk War, and a picture of the society and surroundings of young Lincoln, involving a concise history of the Western States of that day. On the pictorial side there is a frontispiece portrait of Lincoln in 1860, from a remarkably fine and unbacked photograph, a portrait of Boone from Sully's painting from life, and the traditions of the Lincoln homes and localities are carefully gathered up pictorially to supplement the text.

An illustrated paper on another far-reaching question to which THE CENTURY has lately given much attention, is "The Need of Trade Schools," by Colonel R. T. Achnuty, founder of the New York Trade Schools, who discusses his subject with reference to what is being done in this line of progress in different parts of the world.

The climax of the war is reached in the military series at the battle of Gettysburg, which is to be described by Generals Hunt, Longstreet, Doubleday, Law, and Alexander. The part of General Hunt's contribution which deals with the first day's battle, appears in the present number, prefaced by a paper on "Hooker's Appointment and Removal," by "An Officer at the Headquarters of the Army of the Potomac," revealing the political aspects of those events. The illustrations include numerous maps showing the progress of the campaign as well as the field itself, prepared by General Doubleday after the official ones by Bateholder; also portraits of Generals Meade, Reynolds, and Hunt, and of "John Burns of Gettysburg;" drawings from war-time photographs, etc. The "Memoranda" relate to "A Young Hero of Gettysburg," "The Finding of Lee's Lost Order," and "McClellan's Kindness."

ST. NICOLAS FOR NOVEMBER.—This first number of the new volume is an early realization of the good things promised in the attractive prospectus.

Louisa M. Alcott, for instance, contributes a charming and characteristic story, called "The Blind Lark."

There is also the opening chapter of "Juan and Juanita," the new serial by Frances Courtenay Baylor, which treats an unusual phase of boy and girl life in an unusually vivid and attractive style. Pictures of Celia Thaxter's study and Edmund Clarence Steadman's summer homes are among Harry Penn's beautiful illustration of Alice Wellington Rollin's "A City of Old Homesteads."

E. S. Brooks tells of another "Historic Girl," and her brave boy champion,—the heroine becoming that "Good Queen Maud" of England who was in a way, the great-grandmother of the Declaration of Independence.

Helen Gray Cone has a beautiful "Dolly's Lullaby," set to music by Karl Klauser, and to pictures by Laura C. Hills. Harlan H. Ballard describes the "Second General Convention of the A. A." There are poems by Eudora M. S. Bumstead, Ida Whipple Beulah, and Edith M. Thomas; a frontispiece by Mary Hallock Foote, and other pictures by Sterner, Shure, J. C. Beard, Rogers, Sandham, Drake, and others.

The new church (St. James') on Powellville charge, will be dedicated (D. V.) Oct. 31st. The Rev. C. W. Prettyman will preach at 10 o'clock a. m., and Rev. W. J. Duhadway at 2 1/2 p. m., children's meeting at 1 p. m. Presiding Elder Wilson is expected to preach at 7 1/2 p. m., thus affording an all day meeting. We extend invitation to all adjoining, and former pastors to be with us, and help us on the occasion. To the public, we also extend a pressing invitation to come and stay with us during the entire day.

W. W. CHAIRS.

The trustees of the Middletown M. E. church, are having the lecture room of the church frescoed in a neat and attractive style.

Rev. W. E. Tomkinson, pastor of Charlestown circuit, preached in the North East M. E. church last Sunday evening.

Scott M. E. Sunday-school last Sunday, collected \$40 to help Chaplain McCabe raise his million dollars for missionary purposes.

Ezion M. E. church realized \$250 from the three stereopticon exhibitions given recently by Rev. H. A. Monroe.

Bethel A. M. E. church recently collected \$600 toward liquidating its church debt.

WITTMAN, MD.—Our meeting closed on Tilghman's Island, Sept. 26th, with about sixty conversions. Fifty persons have united with the church on probation others will join soon. We commenced our meeting at Bayside, Oct. 10th. Twenty-six conversions to date, and the altar crowded with anxious seekers, every night. Sunday morning the 24th inst., eighteen young men and ladies presented themselves at the altar, and were received on probation. Will report again at close of meeting.

J. D. REESE, Pastor.

FEDERALSBURG, MD.—Good Tiding's Day was for the first time, observed this year in this charge, and proved a season of absorbing interest. Autumn flowers and leaves made the place enchanting in appearance, while the music, and a few speeches by our juveniles, added to the beauty of the programme which Dr. Vincent had provided for the occasion. The collection amounts to \$13.50, which will share equally between the Sunday-school Union and the Tract Cause.

In our work we have had no special stir, and yet our enrolled probationers to date count thirty-five. The Lord is with us in the work, and our hearts uplift in gratitude and praise.

G. W. BURKE.

At St. Martin's church on Bishopville circuit, the Lord has wonderfully poured out his spirit. There have been 24 conversions, and the church has been built up spiritually.

Letter From Bethel, Del.

DEAR BRO. THOMAS:—I send you by request of our P. E., the Rev. J. A. B. Wilson, the report of the Third Quarterly Conference of the charge, held at Mt. Zion, Oct. 15th, 1886, that it may be known there is one local preacher on Salisbury District, who is doing something worthy of mention. I am doing something worthy of mention. Faithfulness, and efficiency of Bro. Connelly. It would be well if there were on every charge at least one such local preacher. Wherever my lot may be cast next year, I would be pleased to have him as a helper in the work of the Lord. Without him I could not have occupied the new locations I have this year. I am also indebted to the Rev. James A. Hubbard, of Laurel, for preaching for me several times, and to the Rev. F. C. McSorley, for preaching for me once.

A. T. MELVIN.

Oct. 25, 1886.
During this quarter I have preached 16 times, including 5 funeral services, 4 of which I preached in 5 days; I have visited several sick persons; I cannot meet all the several calls I have from ministers of other Circuits to preach for them, without leaving the home-work which my pastor has for me, on his enlarged field of labor. I feel it to be my duty first to help my pastor, and then when he can conveniently get along without my assistance to go over and help my neighbor-ministers in their work. I am striving to be a faithful servant of God.

Humbly submitted,
JOHN H. CONNELLY, L. P.

If you begin the day with prayer you will be very likely to end it with thanksgiving; and a day thus begun and ended is a happy day.—Church News.

Letter from Holland's Island.

DEAR BROTHER:—Our parsonage being completed, we pushed off to Baltimore in search of furniture, and being successful in that effort, returned and arranged the same; and now have a delightful home for the itinerants, who in the wisdom of the authorities shall serve this hospitable people. Six rooms, all furnished, two halls, a very large garret; also a nice porch on the south. Well fixed will be the man who shall be read out for Holland's Island. Each room is covered with carpet or matting; the latter without seam,—old gold pattern, at 50 cts. per yard. The ladies deserve special mention for their contribution toward a nice large bookcase. Their contribution ran out toward a student's chair, which adds to furniture of our north-east room. Your unworthy servant was made happy a few days ago, by the gift of Gay's Popular Encyclopedia, from his friends, Capt. Jno. W. Walter and wife; and in this connection he will say the generosity of our people has been marked and exceptional, in their remembrance of the present occupant of the parsonage; not a flood of visitors at any one time, leaving their tokens of remembrance; but day after day, have these tokens come, and person after person during the day.

Our church and parsonage property has been surveyed, application signed and forwarded to the Cecil Mutual Fire Insurance Co., for membership as per their instruction. Our people are plying their vocation; but strange to say, the report is scarcely any oysters up the Bay; in consequence, they have come down the Bay.

We observed "Good Tiding's Day," using the service edited by Rev. S. P. Hammond, afternoon and evening. People were enlightened, interested, and I believe the result will be productive of good in time to come. Wreaths, bouquets, and a cross of autumn flowers added to the interest of the occasion. We expect to be classed among the respectable, in our collections for Sunday-school Union and Tract Society.

Two very old persons have died lately—Sister Leah Parks, born in 1799, according to our reading of the birth record, in an old English Prayer Book, published 1768, and her brother, Risband Parks, born in 1800, as we make it in the same book; the writing is good and the book in excellent preservation, but figures were not so distinct as might be. Both were members of Holland's Island M. E. church. There have been received into full membership, thirteen, received by certificate two, and three on probation. The church is alive spiritually; class well attended. We have been favored with a visit from Rev. J. M. Lindale and family; Bro. Lindale preaching to the delight of our people. L. E. Hayman, Esq., and wife of Fruitland M. E. church, are again with us. Trusting that all things will work satisfactorily for our appointment's good, we remain,

Yours truly,
H. S. DOLAN.

Oct. 18th, 1886.

Another "Word or So."

"A tea-pot into tempest tossed,
To wail a feather or to drown a fly."

A column and a half of enjoyable rhetoric has been excited by my fraternal suggestion, that Bro. Price lend me, for my next edition, his beautiful title, "Visions of the Vale." Bro. Price is mistaken in supposing I regard his title "as a misnomer," whereas my intention was to compliment him for the invention of a title which, like the patent bed-springs a gentleman has lately been selling in Snow Hill, adapted equally well to all sorts and sizes of sleeping roosts,—can be applied to almost any literary baby that was ever born. "Wasn't the Decalogue a vision of Horeb? Wasn't the Apocalypse a vision of Patmos? Isn't the earth a vale?" True. And wasn't Uncle Hauey's "experience" a vision of salvation? Were not the old-time camp meeting scenes visions of Pentecost? And isn't the Peninsula a part of the earthly vale?

But it's my "mundane" vision my critic don't like. May it not be safest to combine the mundane and the astronomical? I remember the story of the old philosopher, whose vision rose so high "above the circle of the horizon," and who was so accustomed to "sweep the empyrean and roam amid celestial orbs," that he one night tumbled into a deep and muddy ditch. His very sensible old housekeeper advised him, when thereafter his head should be thus sweeping and roaming the empyrean, not to forget that his feet were on the earth!

Substituting only my title for his, I report, in the very good words in which Bro. Price makes his defence: "The title of a work written * * * by my own pen, called 'Methodism of the Peninsula, or Sketches of Character and Events in the History of Methodism in the Maryland and

Delaware Peninsula,' has been cited as a misnomer. But a little explanation will show how erroneous is the above conclusion. 'Methodism on the Peninsula,' quoted by our author, happens to be only a part of the title of the work referred to; the other part makes the whole clear to the understanding of any thoughtful reader.

Bro. Price also quotes, in his defence, the prophecy, "Your young men shall see visions." If I have a chance, twenty-five years hence, I will hurl back at him, "Your old men shall dream dreams."

Quoting again from my brother: "I advise all the readers of this article to buy the book (Bro. Price's) and read it, and make up their minds about these things; and whichever party is right in this friendly philippic, the reader will be rewarded both for his money and his pains."

In the matter of a title, on the advice of one of Methodism's wisest and greatest men, I gave up "Peninsula Methodist Sketches," and accepted "Methodism of the Peninsula," as being, if not more "poetic," at least more "diguified." Had my good natured critic acted on the wise suggestion of Dr. Curry, and changed his "poetic" title to "Thoughts of a Thinking Man," what a lot of trouble and *prose* it would have saved him!

R. W. TODD.

Woman's Foreign Missionary Society—Baltimore Branch.

(CONTINUED.)

The Thursday morning session was opened with the usual religious exercises, Mrs. Stevens having charge. Mrs. Baker read a paper on "How can the interest and profit of auxiliary meetings be promoted, and a general attendance secured?" Much, she said, depended on the officers; they must be devoted to the work. Members must be personally solicited to come, and induced to do so, by having the meetings interesting. Meetings should be held in a cheerful place, and should not be hurried. They should be made seasons of spiritual power. Our young people should be enlisted, by giving them to understand the condition of the heathen world. There should be more reading and thinking and praying about the work. Quarterly, there should be meetings for social intercourse and enjoyment held. The gentlemen should be invited, and the basket passed.

Mrs. Hutchin said, Quarterly tea-drinkings had been suggested. She had found them troublesome, and her auxiliary had hit upon the expedient of meeting at different places, the lady of the house preparing a very plain tea. This had proved a success. She also suggested that after reading the *Friend*, the paper should be circulated among those unable to take it.

Mrs. Stevens said, the difference was not so much in the different methods, as in the women themselves. A wounded soldier had said to the surgeon who was probing his breast for the bullet: "Probe a little deeper, surgeon, and you will find the name of the Emperor." We all should have the name of Jesus enshrined in our hearts.

Mrs. Tomkinson thought it true that on a few was generally the burden for keeping up the meetings. The monthly meetings should not be for social intercourse, but for reading, thinking and prayer.

Mrs. Ackerman said, distribute the work as far as possible, to all the members; and advocated sending questions out by a committee, to all the members, to be answered in the meetings.

Mrs. Tudor thought many intelligent people needed information about our work, and that members should talk more about it among their friends in their general intercourse.

Mrs. Jump thought the improvement in attendance and interest in the Easton auxiliary, was largely owing to the energy and effort of the President, Mrs. Dodson, who spent much of her time going from house to house, stirring up the zeal of the members and soliciting their attendance at the meetings.

Miss Dittis said the junior auxiliary, with which she was connected, held very interesting meetings, occasioned largely by using their missionary information in their social meetings. The members prepared and read papers on such subjects as "The Temples of India," "Marriage in the East Indies," &c.

Mrs. McGraw said the trouble with her auxiliary had been, that they had not had sufficient time. Their meetings had been pressed into twenty minutes or a half hour, after the church prayer meetings.

Mrs. Wilson, visitor from Dover, Del., said the interest of the Dover auxiliary had been much increased by their question drawer, which was corroborated by Mrs. Cowgill.

Miss Hart said she hoped no woman would go home from this meeting, and refuse to ask God's blessing in her monthly meeting; and

also that all would more fully inform themselves concerning the condition of woman in heathen lands. Without this information, she thought it impossible to have individual interest, and without this, they could contribute nothing to the interest of the meetings. At this point, on invitation, Miss Lizzie Carter of Greensborough led the convention in an earnest prayer.

Mrs. Tudor then read an essay on "Our Literature; Its Use and Value, and how to Promote its General Circulation." She said many persons who are interested in the general work of the church, have little or no interest in missionary effort. She thought this deplorable condition of soul must be for want of information. They have a kind of general knowledge of the condition of the heathen world; but then the heathen are so far away they are soon forgotten. She said, the Bible is a Missionary Book; and intimate acquaintance therewith is necessary to inspire devotion to the work. She thought Christian ladies should read church history, especially the history of the early church. They should also read books of travel, and acquaint themselves with the manners and customs of the outside world, so as to understand the oppressions and the needs of our gentle sisters. They should especially read and circulate *The Heathen Woman's Friend*. It was impossible to love a work of which they knew little or nothing. She thought when they knew through our literature, all they ought to know about their work, like the Prophet, they would all be crying, "Here am I, send me."

Mrs. Stevens represented and recommended several recent publications, among which were Dr. Butler's "From Boston to Barreilly and Back," and Mrs. Clemens' work on South America.

Miss Hart advocated a missionary department in the libraries and lessons of the Sunday Schools.

Mrs. Clemens said there was more ignorance about South America than about almost any other land, and represented her book on that country. She exhibited a diagram of a street and house in Rosario, adding also an account of her school work in that city, that was full of interest.

On motion of Mrs. Stevens, a committee on resolutions and appropriations was ordered, and the District Secretaries were constituted the committee. Adjourned.

Thursday Afternoon Session.—Mrs. Dr. Riley conducted the devotions, Mrs. Thos. Myers leading in the opening prayer. Mrs. Riley spoke of the delightful season enjoyed in this annual gathering, rendered the more enjoyable by the hearty reception given them in the hospitable and beautiful town of Easton. Having now come to the last afternoon session, she exhorted the members to plead the promises of Christ, with the assurance that God would "supply all their need, according to his riches in glory by Christ Jesus," for the demands of the work before them. She said she had met three converted Hindoos in Washington, a high cast lawyer, a low cast, and a Mohammedan. She had asked them about their conversion. The lawyer said, "I was a Hindoo; I prayed to my gods to relieve my burdened conscience, once in two weeks staying up all night to pray. I got no relief. I gave up my old religion and tried Mohammedanism; but still the unrest was in my heart. I then tried to serve God in nature, but still found no peace. Then I became an infidel. I suffered more than tongue can tell. Then a Christian invited me to his meeting. I went and heard about Jesus. I believed in Him, and oh, the joy and peace, I then found and still enjoy!"

The Mohammedan said the Hindoo priests had invited the Salvation Army into one of their temples; he had gone, heard about Jesus, had accepted him and was happy. He told her, he wondered that the ladies in America resorted to such entertainments as they sometimes held, to raise money to send the Gospel to the heathen, when he had supposed that it was to be done for the love of Jesus and humanity. He was also greatly surprised that there should be any young ladies in America, who didn't love the Saviour who had done so much for woman.

Mrs. Gillingham presented the report of the committee on nominations; and, on the recommendation of the said committee, Mrs. Frances A. Crook was elected President, Mrs. Bishop Andrews, Mrs. Stevens, Mrs. T. L. Tomkinson, and others, Vice Presidents, Miss Isabella Hart, Corresponding Secretary, Mrs. Dr. Morgan, Recording Secretary, and Miss M. Hamilton, Treasurer; with a lengthy list of managers.

Miss Hart, Mrs. Riley, and Mrs. Baker, were elected delegates to the Executive Committee, with Mrs. Stevens and Mrs. Battee alternates.

A resolution complimentary to the services of Mrs. LaFetra, late Secretary of the Washington District, was adopted.

The committee on appropriations advanced

\$900 beyond the amount of last year, and authorized the executive committee to rely on this Branch for \$3,600, to be distributed as follows:

Baltimore District \$2,800; West Baltimore District \$1,400; East Baltimore \$1,400; Cumberland \$250; Washington \$1,700; Wilmington District \$1,000; leaving a small margin of \$50, to be filled by the Delaware and Washington Conferences. The committee were sorry to report, that the Branch had raised this year, less than one hundred dollars more than last.

It was ordered that hereafter the nominating committee be constituted of one member from each District, and that said committee be appointed at the annual, instead of the quarterly meeting. A committee consisting of Miss Hart and the other District secretaries, was appointed to draft by-laws; the Branch having been run thus far, without any rules and regulations whatever. It was also ordered that hereafter, the minutes of each session of the annual meeting should be read and approved at the beginning of the following daily session, instead of being carried over to the beginning of the following annual session. *The Heathen Woman's Friend* was, by resolution, strongly endorsed, and all members urged to become subscribers. Another resolution recommended the formation of District missionary libraries, and also called attention of Sunday School Superintendents to needed provision for missionary literature in the Sunday School libraries.

Cumberland was unanimously chosen as the place for the next meeting, pending which, Miss Dittis created some merriment by moving and seconding that the next meeting should come back to Easton.

Resolutions of thanks to the citizens of Easton, the Rail Road companies, to H. C. Dodson, Pres't of Steamboat Co., to the Pastor, Trustees, Sexton, the choir, to Mr. W. H. Thompson, and to the President and Secretaries, were adopted by a rising vote. Only the reporter was omitted, and he is comforted by the consciousness that he tried to merit thanks. Never were *thankatory* resolutions more gracefully worded and read, than were these presented by Mrs. Stevens.

(To be continued.)

ITEMS.

Anything which makes religion its second object makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place. He who offers God a second place, offers Him no place.—*Ruskin*.

Do not wait till you be holy, ere you cast your confidence on the Saviour; but cast your confidence on him now, and you shall be made holy.—*Dr. Chalmers*.

Do not keep alabaster boxes of your love and tenderness sealed up until, your friends are dead. Bring them out now in their weary hours, and open them, that they may be refreshed and cheered by the perfumes of sympathy and affection. Fill their lives with sweetness. The things that you would say when they are gone, say now before they are gone.—*Margaret E. Sangster*.

The colored population of various cities have been made the subject of a writer, who finds that Baltimore has fewer colored people than New Orleans, and 5000 more than Washington. Baltimore and Washington together have 102,000 colored people, and Philadelphia has 32,000; Richmond, Virginia, 23,000; the little city of Petersburg, 12,900; Charleston, 27,000; Louisville, 21,000; New York City, not 20,000.

The impulse to pray, like the impulse to do an act of mercy, if disregarded, gives the soul a backward movement.—*Church News*.

Joseph Cilley, of Nottingham, N. H., who is still living, at the age of ninety-six, enjoys the distinction of having been the first anti-slavery man sent to the United States Senate.

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Influence of Husband and Wife.

For the sake of each other, husband and wife should try to acquire the inestimable art of making duty seem pleasant, and even disappointment not so blank and crushing. They should be to each other like a bracing, crisp, frosty atmosphere, without a suspicion of the element that chills and pinches.

In the correspondence of Edward Irving, who was almost the greatest genius of the Scottish Church, there is a touching and elevating letter to his wife which young married people might read together with profit by the quiet fireside of their dear first home:—

"O Isabella, I have a strong persuasion of the power of a holy will and conversation, in which, if we continue, we shall save not only our own souls, but the souls of them that hear us. My dearest, we must soon go to our rest, and our sweet infant also; and perhaps the Lord may not see us worthy to leave any seed on the earth. His will be done. Now rest in peace, my other part, and thou, sweet link of being betwixt us Every twelfth day of the month, my loving and beloved wife, let it be your first thought and your last thought that your babe is mortal, and that the father of your babe is mortal, and that you yourself are mortal. Do this that you may swallow up our mortality in the glorious faith of our immortality in the heavens."

If a generous-hearted husband has to speak to his wife about her faults, he does it tenderly, humbly, unwillingly, sadly, yet with sufficient plainness not to have to do it twice over. In paining her he wounds his own flesh. The pain is necessary, but the hand of love so inflicts it that it quickly heals.

And here we may drop the hint that a Christian husband or wife influences not so much by direct exhortation as by consistent example. When Lord Peterborough had lodged some time with Fenelon, referring to his example, he said at parting, "I shall become a Christian in spite of myself." In the same way, when one of a married pair is a sincere Christian, the other may not be able to escape becoming the same.—*The Quiver.*

Among the most interesting of missionary premises anywhere, is the Moffat Institute at Keomann in South Africa. The mission station rises like an oasis amid a desert of mirage-producing sands. There are its fruit trees, its pools of water, its growing corn, its village and its mission premises. The resident missionary is a son-in-law of the famous Robert Moffat. Moffat drained and cultivated this spot. His hands planted the healthy and varied fruit trees that flourished there. Quinces, grapes, apples, pears, peaches of unsurpassed quality now abound. Thus Moffat turned his gardener's experience of early days to account. The mission buildings are of stone, and occupy the four sides of a square. The institute, in which ten youths are being educated for evangelistic work, is on the west side. North and south are the houses of the missionaries. On the east side is the home for the pupils. The chapel, ninety feet by twenty-five is across the valley. There is a printing department at present issuing in the Batlaping dialect the Revised Version of the New Testament. The work is done by natives who, as skilled artisans, can take their place beside the printers of any other community. The whole premises cost about sixty thousand dollars. Four medical missionaries are now laboring in Antananarivo, Madagascar, two of them in connection with the Norwegian Missionary Society, and two with the Friends' Foreign Association and the London Missionary Society conjointly. They have established a Medical Missionary Academy, successful candidates at which will be styled "Members of the Medical Missionary Academy." A hospital has been established, and a curriculum with annual examinations arranged for.—*Independent.*

Theodore Parker said his father always made him give an account, in boyhood, of a book he had read before he was allowed to read another. In this way habits of attention and memory were formed, which gave him such a wonderful knowledge of books. Sir Thomas Buxton, another great man, gives some good views: My maxims are never to begin a book without finishing it, never consider it finished without knowing it, and to study with a whole mind. If you seriously resolve to be energetic and industrious depend upon it you will for your whole life have reason to rejoice that you were wise enough to form and act upon that determination. I hold a doctrine to which I owe not much, indeed, but all the little I ever had, viz., that with ordinary talent, and extraordinary perseverance all things are attainable.—*Selected.*

The captain of a river steamer on the Lower Niger states that in every trip during the last two years the natives, among whom a missionary is unknown, have boarded his ship with the invariable question: "Is God palaver man aboard?" or, "When is He coming? If he come to teach us so that we know white man's book, then we build him a house and school and give him chop— plenty." The Roman Catholics are said to be ready to occupy this field.

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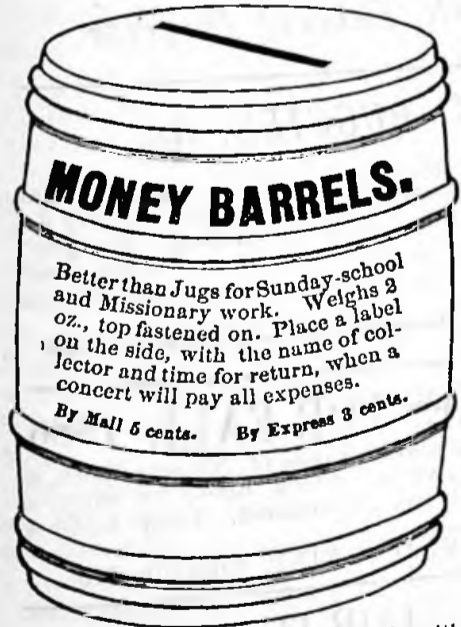
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 Trains will leave Wilmington as follows:
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 6:40, 7:00, 7:45, 8:15, 9:10, 10:30, 11:35 a. m.; 12:40, 2:30,
 4:40, 7:40, 9:20, 10:30 p. m.
 Philadelphia, (express), 7:25, 8:00, 8:30, 7:40, 9:00,
 9:47, 10:05, 11:35, 11:51 a. m.; 12:27, 1:52, 6:22, 6:28, 7:06,
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:05, 11:35,
 11:51 a. m.; 12:22, 1:52, 2:30, 4:00, 5:22, 5:28, 7:06,
 7:40 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:55, 6:21 p. m.
 Baltimore and intermediate stations, 10:10 a. m., 5:57,
 12:09 p. m.
 Baltimore and Washington, 12:28, 4:46, 8:04, 10:10,
 11:00 a. m., 12:28, 1:17, 4:55, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 8:43 a. m.; 12:55, 2:50, 5:50, 6:25, 11:55
 p. m.
 Harrington, Delmar and intermediate stations, 8:43
 a. m., 12:55 p. m.
 Express for Harrington 3:10 p. m.
 Harrington and way stations, 8:43 a. m., 12:55, 6:25
 p. m.
 For Seaford 6:25 p. m.
 For Norfolk 5:15 a. m., 11:55, p. m.

D. M. & V. Branch.
 Leave Harrington for Georgetown and Lewes, 11:15,
 a. m., 5:45, 8:45 p. m.
 Leave Harrington for Georgetown and Franklin
 City, 11:15 a. m.
 Leave Georgetown for Franklin City, 12:15, p. m.
 Leave Lewes for Georgetown and Harrington, 6:25
 8:45 a. m., 2:50 p. m.
 Leave Franklin City for Georgetown and Harrington,
 6:55, a. m.
 Leave Georgetown for Harrington, 7:03, 9:14 a. m.
 3:16 p. m.
 Connects at Franklin City with steamer for Chbi-
 coteague Island.
 For further information, passengers are referred to
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 Time Table, in effect Sept. 21, 1886.

GOING NORTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington	7:00	2:45	8:00	6:15
French St				11:15
Dupont	7:20	3:03	5:29	6:47
Chad's Ford Jc	7:42	3:23	6:02	
Lenape	7:53	3:33	6:13	
West Chester Stage	6:50	2:45	5:00	
Coatesville	6:40	8:26	4:10	6:45
Waynesburg Jc	7:16	9:16	4:47	7:28
Springfield	6:53	8:24	4:04	7:40
Birdsboro	6:53	10:05	2:45	5:30
Reading P & R	8:40	10:40	2:40	6:00

French Creek Branch Trains.
 Leave St Peter's 7:00 a. m. in 3:30 5:40 p. m.
 Arrive Springfield 7:30 8:55 a. m. 4:00 6:05 p. m.

GOING SOUTH.
 Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Reading P & R	5:15	8:00	9:30	3:00
St. Station				5:00
Birdsboro	5:54	8:32	10:05	3:32
Springfield	6:14	8:56	10:25	3:51
Waynesburg Jc	6:30	9:16	10:42	3:59
Coatesville	7:05	9:50	11:01	4:07
West Chester	6:50	9:40		5:00
Lenape	7:50	10:24		5:46
Chad's Ford Jc	8:02	10:25		6:02
Dupont	6:00	8:27	10:53	6:23
Wilmington	6:35	8:46	11:15	6:45

Saturdays only.
 French Creek Branch Trains.
 Leave Springfield 7:40 9:40 a. m. 5:05 6:20 p. m.
 Arrive at St Peter's 8:10 10:05 a. m. 5:30 6:45 p. m.
 Saturdays only.

For connections at Wilmington, Chad's
 Ford Junction, Lenape, Coatesville, Waynes-
 burg Junction, Birdsboro, and Reading, see
 time-tables at all stations.
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 Baltimore.**

Commencing June 15, 1886, leave Union Station as
 follows:
DAILY.
 4:45 A. M. Fast Mail for Shenandoah Valley and
 Southern and Southwestern points. Also Glyndon,
 Westminster, New Windsor, Union Bridge, Mechan-
 icstown, Blue Ridge, Hagerstown, and except Sunday,
 Chambersburg, Waynesboro, and points on B & O
 V. R.
DAILY EXCEPT SUNDAY.
 8:05 A. M.—Accommodation for Hanover, Frederick,
 Emmitsburg, Waynesboro, Chambersburg, Shippens-
 burg, Hagerstown, Williamsport and intermediate
 stations.
 9:10 A. M.—Pen Mar Express.
 10:00 A. M.—Accommodation for Union Bridge,
 Hanover, Gettysburg, and points on H. J., H. & G.
 R. R. (through cars)
 2:25 P. M.—Accom. for Glyndon, (Reisterstown.)
 3:30 P. M.—Southern Express for points on Shen-
 andoah Valley, Norfolk and Western, East Tennes-
 see, Virginia and Georgia Railroads and connections;
 also Glyndon, Westminster, New Windsor, Union
 Bridge, Mechanicstown, Blue Ridge, Hagerstown,
 and except Sunday, Frederick (through car) and
 Martinsburg.
 4:05 P. M.—Express for Arlington, Mt. Hope, Pik-
 eville, Owings' Mills, St. George's, Glyndon, Glenn
 Falls, Pinksburg, Patasco, Westminster, Medford,
 New Windsor, Linwood, Union Bridge and principal
 stations west; also Hanover, Gettysburg and stations
 on H. J., H. & G. R. R. (through cars.) Emmitsburg,
 Waynesboro, Chambersburg and Shippensburg.
 5:20 P. M.—Accommodation for Glyndon.
 6:40 P. M.—Accommodation for Union Bridge.
 11:40 P. M.—Accommodation for Glyndon.
TRAINS ARRIVE AT UNION STATION.
 Daily—Fast Mail 3:40 P. M.
 Daily except Sunday—Glyndon Accom. 1:25 A. M.
 Union Bridge Accom. 4:45 A. M. Blue Mt. Express
 9:45 A. M. Express from B & O V. R. E. R. R. H. J.
 main line points 11:40 A. M. Union Bridge Accom.
 3:15 P. M. H. J. H. & G. R. R. Glyndon Accom. 5:55 P.
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