

# Peninsula Methodist.

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ONE DOLLAR A YEAR—  
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## SILENCE.

When smitten, thou didst feel the rod;  
Be still and leave thy cause with God,  
And silence to thy soul shall teach  
Far more than came with outward speech.

When secret arts and open foe  
Conspire thy peace to overthrow,  
In silence learn the hidden power  
Which saves thee in that bitter hour.

Doth not thy Father take thy part—  
Doth he not know thy bleeding heart;  
And when it seems as thou wilt fall,  
Doth he not feel it—bear it all?

Make no reply, but let thy mind  
In silent faith the triumph find,  
Which comes from injuries forgiven,  
And trust in God and strength in heaven.  
—Prof. Upham.

## The Quality of Christian Joy.

BY MRS. E. C. BROOKS.

There are two kinds of joy—the joy of indulgence and the joy of denial. Indulgence is full of sensuous sweetness. It feeds on its own wishes. It eats the ripe fruit of desire, and lies down to sleep on a perfumed pillow under a silken coverlet, and whispers to the soul, "Come and dream with me." But the soul, whose strength is from God, faints in the arms of indulgence like Samson in the lap of Delilah. Wherefore God did set before the seeking soul another sort of joy, which should go ever before it as a beautiful pointing angel, leading it by paths of toil and pain, through lonely defiles, past mountain torrents, sometimes through the solemn stillness of awful forests, where the shadows seem like spectres; and again up the sides of steep precipices, where the path is so narrow that one must walk alone; yet, leading that lonely one ever upward, with lifted eyes and falling tears, following after the joy going before it—a joy that comes at last to be so strangely dear, "that labor is rest and pain is sweet," if the soul may but win one whisper or catch one smile from that beautiful beckoning angel, sent by God as His messenger to show the way to Himself. This joy may be justly named the joy of service. It found its highest rapture in the heart of Jesus, "who, for the joy that was set before Him, endured" even the thrilling anguish of "the cross," that He might say to His disciples: "Fulfill ye my joy, that your joy may be full." O, strange, sweet joy; O cruel, precious cross! are we able to bear thy rapturous anguish, thy joyful agony? "Are ye able to be baptized with the baptism that I am baptized with?" And they said, "We are able."

Alas for our poor humanity, it is only Jesus Himself who is able to draw us within His wounds; and even then how the sword pierces the quivering human heart; how the soul itself seems "poured out unto death." But it is a death unto life. How does the tender vine seem to suffer, whose sap is sent with double force into the fruit-bearing branches by the very pruning knife which cuts away its superfluous shoots and tendrils. Yet, afterward, how does the vine rejoice in the purple clusters that hold the imprisoned strength of its heart in their veins, even the very wine of the vine! It is the results of suffering that are dear to God. Suffering itself is never an end in His economy of grace. It is one of the necessary means to an end. It lies along the path of service, and therefore shows its glory. Paul only gloried in tribulation, knowing that the marvelous outcome of tribulation is hope, a hope that "maketh not ashamed; because the love of God is shed abroad"

in the heart through Jesus Christ our Lord. I saw a beautiful illustration of this in Nice, in the south of France, at the manufactory of the famous violet extract, which is exported to "shed abroad" its perfume all over the world. There daily thousands of these odorous and exquisite little creatures of mother-earth are brought by the peasants from the warm lap where they have been drawing the nourishment of life from her kindly breast. One morning I saw the lovely things, yet moist with dew, every leaf seeming alive and breathing. I saw them placed with cruel constraint under the relentless pressure of crushing machinery, until the bruised pulp palpitated with their purple life-juices. And then, when all their tissues had been broken, and every cell had opened its secret door, then I saw the life-extracting, life-preserving *eau-de-vie* poured upon the throbbing mass, while quick to the liquid fire-water leaped the soul of the violets, to become henceforth "a spiritual body!" They had died that they might live; they had suffered that they might make others glad; and days afterward, in another room, in crystal beauty and liquid light, I found the violets again!

All that could perish of them had passed away, and the soul of the flower was preserved to become a spiritual essence, a diffused joy, a breath of sweetness to thousands. And thus may pain itself extract from that soul which holds the quality of sweetness within itself, the essence of an immortal joy. But in order to this the soul must have its roots deep hidden in the will of God, for then only does sorrow become Love's efflorescence, the perfect passion-flower, whose purple fringes unfold only to reveal the cross hidden at its heart. All merely human joy is like the evanescent gourd of the night; it will wither in the burning heat of the day, and leave the soul no shade from the stroke of the torrid sun.

The joy of the senses should not, however, be underrated so long as they are the servants of the soul, and not its masters. They may bring the cup of wine to the king, but it is not permitted them to use the king's wine with which to revel and be drunken; for if they thus prove traitors to their trust, the effect is but a fevered pulse, an unquenchable thirst, and an aching heart. The song of the senses is:

"I have sought round the verdant earth  
For unfading joy;  
I have tried every scene of mirth,  
But all, all would cloy."

But the joy of the Lord is pure, perennial, exhaustless. It is sweeter than sleep, and deeper than death. It never ceases, and it never satiates, because it grows out of a peace which is not the peace of circumstances, but the very peace of God—a peace like the central calm of the deep sea soundings; a calm which "subsists at the heart of infinite motion," of endless ebb and flow, and which sends upward from its heart great crests of joy, as the mighty billows clap their glad hands and push the swift ships on their shoulders to the busy havens of commerce; for even the forces of nature are the servants of God and the conservators of His outworking will. It is true that the whole creation also suffers, but not needlessly. It "groaneth and travaileth together in pain until now." But wherefore? "Waiting for the adoption, to wit, the redemption of [the] body

And while creation thus travaileth, she also bringeth forth. Nature is full of the joyful pangs of birth; and nothing stands still or is idle. The vital gases unite in due proportion to form the air; the air is breathed by every child of man. The air, the water, the earth are busy. All the works of God do serve Him in all places of His dominion. Fire and hail; snow and vapors; stormy wind fulfilling His word; mountains and all hills; fruitful trees and all cedars; beasts of the field and all cattle; yea, even the circling earth itself serves Him, keeping rhythmic step in the majestic and obedient movement of the universe. And shalt thou not serve Him, O my soul! For He hath "delivered my soul from death, mine eyes from tears, and my feet from falling"—shall I not serve Him joyfully in the land of the living? This is the secret of the joy of service—a secret hidden in the heart of Love. We love Him because He first loved us, and because we love Him we delight to serve Him. Love runneth, lieth, rejoiceth: yea, love even suffereth and rejoiceth. Upon the old Roman coins the ox was standing between the plow and the altar with the inscription: "Ready for either." But in this day of Christian activity the plow is the altar! Work is worship; work is the sacrifice acceptable to God. "I beseech you, \* \* \* by the mercies of God, that ye present your bodies a living sacrifice, \* \* \* which is your reasonable service." The powers of the body, the powers of motion, of action and of speech, these are the living sacrifice, the joyful sacrifice of service, which we may offer to God continually. And then, at last, after we have tasted the full joy of service and of sacrifice, then there remains to the soul the culminating joy—"Enter into the joy of thy Lord!" Eye hath not seen, ear hath not heard, heart hath not conceived that joy; yet on a lonely, wave-washed, wind swept island, it was granted to that disciple who had leaned on Jesus' breast to write as the climax of his wonderful foreshadowing and fore-glances of heaven: "And His servants shall serve Him; and they shall see his face!"

Even there, then, shall be perpetuated the joy of service—but in His presence—in His presence, where there is *fullness* of joy; in the light of his face, for the brightness of which "there shall be no night," and they need no candle, neither light of the sun; for the Lord God doth lighten them; and they shall reign for ever and ever!" If we serve Him, we shall surely suffer with Him; but if we suffer with Him, we shall also reign with Him. Into this marvelous three-fold joy, of service, of suffering, and of reward, may each one of us be found worthy to enter!—*Christian Advocate*.

## What Brings Peace?

A doctor who was once visiting a Christian patient, had himself long been anxious to feel that he was at peace with God; the Spirit had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one he said: "I want you just to tell me what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing that brings peace." His patient replied, "Doctor, I have felt that I could do

nothing, and I have put my case in your hands; I am trusting to you. This is exactly what every poor sinner must do in the Lord Jesus." This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all?" he exclaimed; "simply trusting in the Lord Jesus? I see it as I never did before. He has done the work." "Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in him shall not perish, but have everlasting life!'" From that sick-bed, the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.

## Summerfield's Power.

A friend of Mr. Summerfield, who was often with him in his room just prior to his entering the pulpit, said to the writer: "For an hour Mr. Summerfield would walk the room, reading in an undertone, some of Charles Wesley's most rapturous hymns; then, on his knees, craved the unction from on high. In that frame of mind, he would enter the pulpit, and in a few minutes the crowded assembly would be in tears. The unction was overpowering that attended his ministry. What he said was much like other ministers of his day, but an unusual power and unction attended it. It was that which made him so popular with the people."

## Backbone.

One thing which Christians, as well as others, need at the present day is backbone. Not a backbone like a ramrod, that cannot yield or bend, but a well-articulated spinal column, which is strong enough to hold a man upright, and keep him from being crushed beneath the burdens that press upon him. These are days of easy-going piety; and men are too often ruled by compromise, rather than by conscience.

Says Mr. Spurgeon: "Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man cannot speak a plain word without being accused of bitterness, and if he denounces error, he is narrow-minded; for all must join the universal-admiration society, or be placed under ban and be howled down."

Now, in such a condition of things as this, there is special call, not for stubbornness and crustiness, but for a gentle, patient, unyielding consciousness and firmness, which anchors the soul to the everlasting Rock, and causes the heart to rest on Him who is the Way, the Truth and the Life, and who will never leave nor forsake us.—*Christian*.

## Religion on Stilts.

That is a poor kind of religion; none of it for me, if you please, and if I had my way, there would be none of it for you. The idea of putting the promises and the power, and the preciousness of Christ, and the comforts of the Comforter, up so high above the walks of everyday life, that there is no sweetness nor utility in them for this world.

No, no. Christ walks with the humble over dusty roads. He will as soon help a washer-woman at the tub, as a preacher in the study. The Holy Ghost will lead ploughmen as well as philosophers. A Monday religion is much

better than a Sunday profession. The coal digger and the capitalist stand on a par when it comes to the benefits of the gospel. There is oftentimes more piety in the kitchen than in the parlor. For power in prayer, do not look always to the middle seat in the centre aisle. Let the preacher take a glance in the amen corner, or gallery, or back by the door, and he will find religion on its knees.

Some people have lots of religion and no Christ, and these folks always own stilts. I am getting into that mood when I want less and less to do with a mere formal religion any way. Give me Christ. That is better than all else, for He is precious and walks on the same level with poor tempted me.—*Rev. C. H. Yatman, in New York Observer*.

THE unchangeableness of God in the midst of all the changes of our life, is a deep source of comfort. Those ancient saints dwelt upon it more than we seem to do, and they were made very strong by it. It consoled them in the absence of the clear view of their own immortality; it was the soil in which the seed of it lay, and to which we should still seek to carry down the roots of our faith. Beneath this shifting face of things, where we look on endless change, there is a great Life that is not only the source but the sustenance of ours, a Life that is not blind and purposeless, but conscious and wise. It is not merely a Life, but an ever-living One, and it is in His bosom that we are born, and live and die. We have many deaths before we come to the last—some of them which seem sorer than even the last can be—deaths of desires, deaths of hope, deaths of friends. And yet, if we have carried them to God, there has come, from these deaths, a life, some new and higher hope, some deeper and richer possession of the soul. Amid these changes we have felt that we were taking in something unchanging which could be taken in. And this may give us the hope that the last change will have a like result, the last death a corresponding life to us. We may have the confidence of this, if we realize the thought of an ever-living God, who not only gave being to our souls, but holds them in His hand, and puts into them desires after Himself. All the changes, whether of life or death, cannot affect our relation to Him, except in bringing us nearer. Without an eternal God, what refuge would there be for troubled souls? When the sea is tempest-tossed, we flee to land; when the land quakes, we look to heaven; when all things are dissolved, then to Him who says, "I am the Lord, I change not." We may lie quietly down in our little earthly homes, when we have the overarching sky of God's hand above us, the shadow of the Almighty; and we may lie down hopefully in our graves, when we commit ourselves to an unchanging God. "The eternal God is thy refuge, and underneath are the everlasting arms."—*Rev. John Ker, D. D.*

It is estimated that not fewer than 3000 alcohol-made lunatics, are turned loose from the saloons upon the homes of the people, once in every twenty-four hours.

## 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.*

### Points on Temperance.

The following points are easily understood and remembered:

1. The Scriptures condemn Intemperance in the strongest language, placing it with adultery and murder. This is in keeping with the nature of things. The drunkard unfits his body for fulfilling the functions for which God made and intended it, and he willingly destroys the power of his mind—his soul, even to understand what God says to him. This leaves him open to every sort of temptation, and makes him ready to be the instrument of the devil. Hence the most awful crimes are frequently connected with intemperance.

2. Against all that leads up to sin, we have to be on our guard. Loose language leading to profanity, impure language to immorality, love of delicacies leading to gluttony, have to be guarded against, and the more heinous the sin the greater need of circumspection. Even necessary things may be abused, but where the thing is unnecessary there are more obvious reasons for abstinence.

3. Wine, as wine, is not denounced in Scripture; nor where wine, as wine, is made, pure and simple, from the fruit of the vine, and an article of food among the people, is the sin of intemperance so common as where other compounds are mingled with it, and drinks of various kinds are put in the place it filled, say in the land of Palestine. To mix up the wine of the marriage in Cana, or of the Lord's Supper, with the rum, whiskey or brandy of modern trade, is not according to reason and the nature of things.

4. But from things lawful in themselves, abstinence may become a Christian duty. The abuses or perversions may become so grave that it is Christian wisdom to forego the use. The standing example of this is in the food offered to idols in the apostles' time. It was not changed in its nature, but if Christians partook of it they would have been counted as thereby honoring the idols, and so doing harm to young and inexperienced believers. So the apostle says, he would not do it, though it would not hurt him in itself, for he knew the idol to be nothing.

5. The grounds, therefore, for abstinence are the danger of abuse by ourselves, and the danger to our fellow-men from our example. The latter is one of the forms in which love works. We deny ourselves and give money for teaching the heathen. So Christians, in love to their fellow-men, forego what might not, possibly, injure themselves. And, as with all other human efforts, the value of abstinence and temperance efforts before God, depends on the motive animating us.

6. Temperance, even in its highest form, is not to be put in the place of spiritual religion. A man may be vigorous on this line of effort, and yet be without the new heart and the right spirit. Hence the Church of Christ is to hold forth the grace of God that brings salvation, and that teaches men to deny all forms of evil and lust.

7. All Christian people are to do good as God gives them opportunity. Citizenship is opportunity. Hence they are bound to use their votes honorably and according to their best judgment, against the intemperance of the time. It is for the Christian people, while doing all they can to secure the best laws, to teach the community that the grace of Christ is the best protector against every form of temptation; for it works on the soul, and is not dependent on police or outside human vigilance.—*Dr. John Hall.*

## A Monster Evil.

Before God and man, before the Church and the world, I impeach intemperance. I charge it with the murder of innumerable souls in this country, blessed with freedom and plenty, the word of God, and the liberties of true religion. I charge it as the cause—whatever be their source elsewhere—of almost all the poverty, and almost all the crime, and almost all the misery, and almost all the ignorance, and almost all the irreligion, that disgrace and afflict the land. "I am not mad, most noble Festus. I speak the words of truth and soberness." I do in my conscience believe that these intoxicating stimulants have sunk into perdition more men and women, than found a grave in the deluge which swept over the highest hills engulfing a world of which but eight were saved.—*Dr. Thomas Guthrie.*

This wonderful record is made by Mr. Philip Moses, the John B. Gough of Australia. Since the 8th of January he has held an average of eight crusade and single meetings a week. He has visited the Western districts. Gippsland and several gold fields; successfully carried on nine weeks' work in Melbourne, taken 6,000 new pledges, organized the Victorian W. C. T. U., which now numbers over 700 women in its membership, and has in many ways assisted the work of other organizations having a similar aim.

The famous Russian litterateur, Count Leo Tolstoi, has organized and placed himself at the head of a temperance society at Mockar, called the "Society of the Temperate." The members are pledged not to drink intoxicating liquor of any sort, nor to sell them or give them to anybody, but to labor to convince others, and especially children, the dangers of intemperance.

Dr. Sutherland, Missionary Secretary of the Methodist Church of Canada, declares that if it had not been for the whisky of the white man, the Canadian government would never have had an Indian trouble—nor needed to shed a drop of red man's blood.

The new Massachusetts law defines intoxicating liquor to be "ale, porter, strong beer, lager beer, cider, all wine, and any beverage containing more than one per cent of alcohol, by volume, a sixty degrees Fahrenheit, as well as distilled spirits."

The Omaha Bee says: After consultation with the widow of the temperance martyr, and with many friends of prohibition, it has been decided to erect a fine building on the campus of Mallow University, Bartley, Neb., as a memorial of the Rev. George C. Haddock. This building will be 130 by 78 feet, with three stories, besides basement and attic. The plan of architecture is very fine, having been prepared by F. M. Ellis of Omaha, and the internal arrangement and adaptation to the purpose of its erection are equal to its external appearance. It stands in the centre of a fifty-two acre campus, reserved as a permanent park, and bounded on all sides by avenues 130 feet wide.

The Prohibitionists claim that they will cast 75,000 votes in New York state next fall. They cannot do so without drawing upon the Republican party, and insuring not only the re-election of Governor Hill, the champion of the liquor interest, but the election of a Legislature that will be positively averse to any restriction of the liquor traffic. We cannot believe there are third party Prohibitionists enough in New York to permit such a calamity.

## Youth's Department.

### The First Load.

It was a warm, sunny Sunday morning, and consequently Robbie Ellsworth was allowed to go to church. This was quite a luxury to him, because he had but recently recovered from the measles and his mother was rather afraid to have him go.

The notices were all given out, at least so the people thought, when the minister announced that there would be a meeting of the congregation the next day, to raise money for a new church. That building, they said, was altogether too small, and he did hope they would get a new one started very soon, as a lot had been donated in a fine location.

Then came the sermon. It was about little things. Robbie listened attentively, as the minister told how many great things had been started and helped by little boys and girls and by people with little money or talent.

At the dinner table Robbie's father remarked, "How anxious Dr. Sullivan is for a new church! But he won't get it—not very soon, anyway. The people don't care enough about it, though I'm sure they need one badly."

"Dear me!" thought Robbie to himself, "I do wish Dr. Sullivan could get the new church. I'm sure he ought to have it if he wants it."

"He wants a brick one," Mr. Ellsworth continued, "but in my opinion a frame building would do this time. Bricks cost too much."

"I wish he could have a brick church" thought Robbie. "It would be so much nicer."

Then he went to thinking about what Dr. Sullivan said in his sermon, and pretty soon he began to wonder if he couldn't help with the new church. All the afternoon he thought about it, and finally a plan came into his little mind, which he thought of so much that he could hardly sleep that night. But he didn't want anybody to know anything about it, so he went to sleep as fast as he could.

Fortunately for his plans, Monday was as pleasant as Sunday, and about 10 o'clock Robbie went to Mrs. Ellsworth "Mamma, I want to take a walk," he said.

"Why, Robbie dear, you would get lost."

"But I only want to go around to Uncle Will's," pleaded the little fellow.

Now Uncle Will was a doctor, a great favorite with his little nephew, and he lived only around the corner, in the new house which he had just built.

"I think you may go, then," said Mrs. Ellsworth, "as you don't have to cross the street to get there. I am going down to papa's office, and will tell him to stop for you when he comes home."

"No, mamma," said Robbie, "I'd rather not. I have a very much reason for wanting to come home alone."

This was his way of saying he had a very good, and, in his eyes, important reason, which he didn't want to give. So his mother agreed, kissed him good-bye, and he started out, first getting his little green wheelbarrow from the hall closet.

He trudged along down one street, up another, till he stopped on the stone steps of Uncle Will's house, and gave the bell such a pull as only a boy of about Robbie's size knows how.

Aunt Flora greeted her small visitor very warmly, laughing at his wheelbarrow, but he pushed right by her, and trudged into Uncle Will's office, pushing his wheelbarrow before him. Uncle Will was engaged in discussing the cholera germ with a brother physician, but he turned and welcomed his nephew cheerily:

"Well, my man! What can I do for you to-day? Will you cart a wheelbarrow of books around to the library for me?"

"Mamma wouldn't let me," said Robbie. "I came to see if you would let me have one wheelbarrow full of the bricks that were left over—out in the back yard."

"Certainly," said Uncle Will. "You can go right out and get them."

So Robbie turned again, too eager to even thank his uncle, pushed his wheelbarrow through the dining room and was soon taking down bricks from the pile by the back stoop.

His barrow didn't hold but about a half dozen, and soon Irish Mary was lifting it up the steps, and he arrived again before his uncle's door.

"Are they all my own, Uncle Will?" he asked, as that gentleman turned to look at his load, "to use just as I want to?"

"Your very own," said the doctor, "to do what you please with. If you wish, you may throw them in the cistern. But what are they for?"

"I would rather not tell, Uncle Will."

"Very well, sir. Success to your project whatever it is."

Down the steps bumped the wheelbarrow, with its owner behind, and down the street they went again, though this time on the other side of the block. There were not many pedestrians on the street, but the few Robbie met smiled at him and his load of bricks. He looked at all the houses attentively, and finally mounted the steps of one with difficulty, all the time afraid his bricks would fall out, and rang the bell a little more gently than he had at his uncle's.

The Rev. Dr. Sullivan came to the door. He knew Robbie. "Good morning, young man!" he said. "What can I do for you?"

"Nothing," said Robbie. "I've brought you the first load of bricks for the new church."

The new church?" said the doctor.

"Yes sir. You said yesterday you wanted one, and papa said you wanted a brick one. So I've brought the first load. They're my very own, sir, to use just as I want to."

"Well, well!" said Dr. Sullivan, "I am very much obliged to you," and Robbie thought his voice sounded almost as his did when he had the croup. Moreover, he took out his handkerchief and rubbed his eyes. Then he took the wheelbarrow in his arms, and having deposited its contents in his backyard, returned it to the owner. "The bricks shall be used, young man," he said, "every one of them, for the new church. Thank you very much for your help."

Then Robbie returned home, jubilant at having been able to help his minister.

As for the minister, he took a paper and went out. The first person he met was Mr. Lawrence, the wealthiest person in his church.

"Mr. Lawrence," he said, "we have started, and the first load of bricks for the new church has arrived."

"Indeed!" said Mr. Lawrence, and after a little more talk he put down his name for quite a sum of money. Dr. Sullivan went on telling every one that the first load of bricks had arrived, and it was astonishing how encouraging those bricks were! When the congregation met that afternoon their pastor announced that some hundred dollars had been raised for the new church, and that the first load of bricks had come.

Of course it was a good while before the church was really built, for there were architects and masons and carpenters to be consulted; but it was really built; and it was not till then that the minister told who had furnished "the first load of bricks," and how he really started the whole thing.

And the six bricks that Robbie had brought in his little wheelbarrow were built into the wall of the church and everybody thanked him for his part of the work.

Now the best thing about this story is that it is all true. The minister's name may not have been Dr. Sullivan, and the boy's name may not have been

Robbie Ellsworth, and his wheelbarrow may not have been green, but it brought the bricks that are in the "Brick Church" as it is called, of one of the largest cities in the Eastern States.—*The Pansy.*

### Can't Afford It.

BY BELLE V. CHISHOLM.

"Here, Dan, is something that may interest you," said farmer Brown, as he handed the boy a bulky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any poorer either," answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming tea-kettle.

"And you can have the two cents you thus save for marbles," suggested Mr. Brown, thoughtlessly.

"That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know that was a mistake," urged the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a very small thing, and the government will not miss it, no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered.

Dan trembled, for it seemed that some one had spoken the words right in his ear. Flinging the stamp he had loosened into the fire, he exclaimed, "No! I cannot afford to sell myself so cheap."

"What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble?"

"Worse than that," replied the boy, sheepishly.

"What, burned your fingers with the steam?" questioned his employer.

"No," said Dan, determinedly; "I sold my honor, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your own self-respect; besides"—

"Besides what?" queried the man.

"God knows about it, and he looks upon the heart," answered Dan.

"It's a mighty small thing to worry over, I am sure," replied Mr. Brown. "The Post-office Department would not have been much the poorer, I assure you."

"It would have been I who would have been poorer. Had I sold my honor for two cents, I should have made the worst bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.—*Sunday-school Times.*

New Concord, Ohio.

A boy living on his father's farm near Troy, Maine, was sick and lame; and it was considered that he could be of no use on the farm. One day he saw a sheep-buyer pay his father three dollars for lambs. The boy made up his mind that he could buy lambs for two dollars and fifty cents. He borrowed one hundred dollars of his father and started off on foot, buying lambs throughout the entire region. In five months he cleared five hundred dollars; and to day I. C. Libby is known as "The Maine Cattle King."

SANDWICH ISLANDS.—The present Prime Minister is a decided Christian. When he visited Berlin in connection with a commercial treaty it was his practice to attend Bible readings on Sunday nights, and so he found it easy to decline diplomatic invitations on the Lord's Day.

# The Sunday School.

LESSON FOR SUNDAY, JULY 15th, 1888;  
EXODUS 33:12-23.

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

## GOD'S PRESENCE PROMISED.

**GOLDEN TEXT:** "Lo, I am with you always, even unto the end of the world" (Matt. 28: 20.)

12. Moses said unto the Lord—in the temporary "tent of meeting" (possibly Moses' own tent), which, after the people's sin in the matter of the golden calf, had been pitched outside, and at some distance from the camp. Whenever Moses had occasion to consult with Jehovah, he left the camp and resorted to this tent, all the people standing reverently at their tent doors as he took his departure. When he reached the temporary tabernacle, the cloudy pillar descended and shut him in, while he talked with God "face to face;" the people meantime prostrating themselves at the doors of their tents.

*Thou sayest, Bring up this people.*—This was not a new command, but Moses felt the weight of responsibility as never before, now that Jehovah had refused to go up with them personally, and had promised instead an angel. *Let me know whom thou wilt send with me.*—Who is this angel? What are his powers? Is it "the angel" of chapter 23: 20-23, or no? If not, who is it? *Thou hast said, I know thee by name.*—Thou hast singled me out as the object of personal, especial favor, calling me, out of the burning bush, by name, and speaking with me as a friend. *Hast also found grace in my sight*—as shown by the divine yielding to Moses' intercession in the preceding chapter.

13. *Show me now thy ways.*—Thy purposes towards this people. Reveal to me as their leader by Thy appointment what plans Thou hast for them. "He made known His ways unto Moses, His acts unto the children of Israel." *That I may* (R. V., "to the end that I may") *find grace*—more grace. I have already found grace—my prayers have been answered—but show me still further favor. *Consider that this nation is thy people*—not my people, as Thou didst say on the mount. Thou canst not repudiate the descendants of Abraham, perverse though they be. "If I am Thine, let the people be Thine also—this is the sacerdotal, mediatorial thought" (Lange.)

14. *My presence shall go with thee.*—The words "with thee," not being in the original, the promise is still ambiguous, though some commentators think that these words refer to the cloudy pillar—that it should precede them as heretofore, and select their camping places. Ewald's translation of these words expresses as much pathos as the most affecting pleadings of Moses: *Must, then, My presence go with thee: will nothing less suffice that I may give thee rest?*

15, 16. *If thy presence go not . . . carry us not up hence.*—The vague promise is turned into a prayer. Moses pleads—and pleads eloquently—for an assurance that shall have not the slightest ring of uncertainty in it. "Rest" is valueless without Jehovah's actual presence. That is the one thing indispensable. Better stay in the wilderness and forfeit Canaan, than to enter the land of rest separated from God. *Wherein . . . known found grace in thy sight?* "By what other token shall other nations and after ages know?" (Pool.) So . . . we be separated . . . from all the people—The distinguishing mark of the Israelites was the presence of Jehovah. This "separated" them—made them "a peculiar people." To be deprived of Him, was to lose their crown, their hope; they fell at once to the level of other nations without Him. Moses pleads this argument with exquisite tenderness of expression.

17. *I will do this thing also.*—The answer came at length—an answer which satisfied even Moses' critical, exacting ear. "Moses is rewarded for his importunity. God's people have found grace in His sight. He will 'go up' with them, and so 'separate them,' or distinguish them, from 'all the people that are on the face of the earth.' Now at last Moses is satisfied" (Rawlinson.)

18. *I beseech thee, shew me thy glory.*—A bolder petition was never offered, but answered prayer sharpens desire. Doubtless very often in his conferences with Jehovah in the misty cloud, he had longed for the full revelation—that every intervening veil might be swept away, and the ineffable glory be disclosed; and now that he has secured the full restoration of the divine favor to the repenting people, the desire becomes inexpressibly keen for one clear gaze at the Being, with whom his relations had been at once so awful and so tender. It was not merely curiosity—rather a desire to understand Him better. And the prayer was granted, just as far as it could be.

19. *I will make all my goodness pass before*

*thee*—a seeming evasion, and yet really the truest answer to his request, for, as Dr. Murphy says, "The goodness of God, His moral character, is the perfection of His glory." Of God's holiness and severity, Moses and the people had had abundant experience; likewise, too, of His forbearance; but Moses was now to have such a vision of God's "goodness"—His "loving kindness and tender mercy"—as should encourage him in the difficulties of his leadership. *Proclaim the name of the Lord.*—The "name" stands for the nature, the essence—what God really is. The "name" is given in chapter 34: 6, 7. *Will be gracious to whom I will be gracious*—not to be understood as teaching any arbitrary election, but simply the showing of mercy and favor to those individuals, who put themselves in right conditions. For it is contrary to Scripture to infer that God will be gracious to a persistent rebel against His will; to the "froward." He shows Himself "froward;" while "His eyes run to and fro throughout the whole earth to show himself strong in the behalf of them, whose heart is perfect towards Him" (2 Chron. 16: 9.)

20. *Thou canst not see my face*—what corresponds to the human face, the essential glory, the unveiled radiance, the light unapproachable. *There shall no man see me and live* (R. V., "man shall not see me and live.")—The vision would be insupportable. Its splendor would overwhelm. Says Keil: "As our bodily eye is dazzled, and its power of vision destroyed, by looking directly at the brightness of the sun, so would our whole nature be destroyed by an unveiled sight of the brilliancy of the glory of God. So long as we are clothed with this body, which was destined indeed, from the very first to be transformed into the glorified state of the immortality of the spirit, but has become through the fall a prey to the corruption of death, we can only walk in faith, and only see God with the eye of faith, so far as He has revealed His glory to us, in His works and His word. When we have become like God, and have been transformed into the divine nature (2 Pet. 1: 4,) then, and not till then, shall we see Him as He is; then we shall see His glory without a veil, and live before Him forever."

21, 22. *Thou shalt stand upon a rock* (R. V., "the rock").—The vision was granted on the next day, and the "rock" is supposed to have been a spur of Sinai. *While my glory passeth by . . . put thee in a cleft* (R. V., "cleft") *of the rock.*—Evidently the vision, mysterious though it was, was to be a real one. The "cleft" would be needed as a partial protection from the transcendent spectacle. *Will cover thee with my hand*—language of accommodation, of course, since it is impossible to speak of pure Spirit without resorting to terms descriptive of the human form. The "hand" stands for protection, in this case.

23. *Shall see my back parts* (R. V. omits "parts").—*My back is my averted, mediate, extrinsic self, visible to man in My works, My word, and My personal manifestations to My people* (Murphy). *My face shall not be seen.*—Says Rawlinson: "Human language is, by its very nature, unfit for the expression of sublime spiritual truths, and necessarily clothes them in a materialistic garment which is alien to their ethereal nature. All that we can legitimately gather from these verses is that Moses was directed to a certain retired position where God miraculously both protected him and shrouded him, while a manifestation of His glory passed by of a transcendent character; and that Moses was allowed to see, not the full manifestation, but the sort of after-glow which it left behind, which was as much as human nature could endure." Truly thankful ought we to be that God's glory afterwards became incarnate, and that we are permitted by faith to see "the light of the knowledge of the glory of God in the face of Jesus Christ." "In Him dwelleth all the fullness of the Godhead bodily."

EDITOR OF THE PENINSULA METHODIST.—The Rev. S. L. Baldwin, D. D., the newly elected Recording Secretary of the Missionary Society may need no introduction to the readers of your paper; yet a personal acquaintance, dating back to September 1856, when I met him for the first time a student at the Biblical Institute, Concord, N. H., which since that time, has followed his wonderfully successful work, both in this country and in China, prompts me to ask the publication of the following taken from the *Zion's Herald* of last week.

N. M. BROWNE.

Newark, Del.

The election of Rev. S. L. Baldwin, D. D., to the office of recording secretary of the Missionary Society of the

Methodist Episcopal Church, is one that is eminently fitting, and will be so recognized at once by those who have known and loved him for his many sterling qualities. It will send a thrill of rejoicing to the many missionaries in the field, laboring for the evangelization of the heathen world, that one who is so in touch with them in their every aspiration and effort, is to represent their interests in this great council of the Church. It is hardly necessary to say to those who know the sweetness, gentleness and manliness of this faithful representative of Christian chivalry, that the office sought the man—that the call to come up higher, found him immersed in the humble work of a Christian pastor. He will bring to the office a rare equipment for his work, an experience in the active missionary field of a score of years, a knowledge of the needs and the limitations of such work, and a practical sympathy with missionary workers in every land. These qualifications he supplements by an experience in pulpit and pastoral work of many years, and a ministry, which for force, success, and general acceptability, is not often surpassed. Dr. Baldwin's platform efforts are characterized by a breadth of treatment, a wealth of information, and a felicity of thought and language, which will find ample room for expression in his new field. His people have always parted with him with regret, and he will carry with him the prayers, the affection, and the hearty good wishes of those who have been privileged to associate with him in the past. The missionary cause will receive a large accession of strength from his personal experience, mature thought, and practical good sense.

## "He That Walketh Uprightly, Walketh Surely."

"Jack," said one young man to another, as they seated themselves in the car, on their way to the city early one Monday morning, "Jack, did you know Will Grey had joined the church?"

"Joined the church, has he? Well, I am glad of it; I am sure of my money now, which I loaned him more than a year ago."

"You lent him money, too? Why, my good fellow, he has been drawing on me the last six months for innumerable 'quarters,' not to say anything of the \$5 I lent him to buy his last new beaver, but our chance is good now; let us watch him."

And sitting down they watched him there.

These were moral young men, who prided themselves on their correctness of deportment, and above all, on their honesty. They always scrupulously returned to each other, the small change they sometimes of necessity had to borrow, and they had no long accounts at their tailors waiting for settlement at the end of the quarter.

When they met the young man of whom they had spoken, they treated him with their usual cordiality. They knew well, because their mothers and their Bibles had taught them, that there was one thing lacking in the structure of their characters, but, like many others they had made up their minds that they "could be good," as they said, without religion. And thus they watched the young Christian; twenty others watched him, too.

In the prayer-meeting his words were earnest, betokening sincerity and devotion; his appeals to his young friends to follow Christ fervid and touching. The minister and his elders rejoiced over this new helper in the meetings, and the membership of the church greeted him cordially.

Yes, they watched him; and when many months passed, and there was no effort on his part to pay the indebtedness to his friends, not even an apology for the neglect, their faith in him staggered. They kept their own counsel, and were

patiently waiting. Young men are not often gossips, and they are jealous sometimes to a fault of the reputation of any member of the circle in which they move. There were others who talked; the livery-stable keeper whispered of a long-standing account, saying, "Now he has joined the church, I hope he will pay up."

Some of these watchers went to prayer-meeting, and there they watched him, too; and the dear Lord, as he glanced around upon the little company gathered in his name, was sorrowful and heavy-hearted, that so promising a young disciple was unconsciously wounding him in the house of his friends. We do not say this young man was insincere or hypocritical; we believe he was in earnest, and yet how defective was his religion without a keen moral sense of his obligation, to make great efforts to free himself from debts, which in his thoughtless days he had contracted, and how short-sighted to suppose that such foibles would be overlooked by his neighbors, or even by his best friends.

Here, too, how much is faithful Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and entreaty, in this beginning of his Christian course, that he may not prove the stumbling-block in the way of many a bright, promising young man who is looking wistfully toward the church.

Character, character, a good character is the basis of usefulness in the church as in the world; and uprightness in the dealings of man with his fellow-man, builds up the Christian church in strength and stability, when it goes hand in hand with faith in Christ, and is an outgrowth of the living principle of all true morality. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Mothers, teach your children honesty; teach them promptness in returning every borrowed article—the little girl the needle, and the little boy the borrowed slate pencil, and to each other the borrowed pennies—all when they promised. Said an honored bank president to his daughters, "In your relations with others at school or in society, return every borrowed thing punctually, even to a postage-stamp, and always keep your engagements; regard your word passed as a sacred promise even in minor matters."

In my writing book at school, I had this sentence: "There may be morality without religion, but no religion without morality."—T. S., in *Christian Intelligencer*.

## The Skeptical Shoemaker.

"I have read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions which I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so, we shall save much time, and arrived more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is: Suppose all men were Christians, according to the account given to us in the gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say: "Well, if all men were really Christians in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader,

"that I would abide by your answer; will you do the same?"

"O yes," he readily replied; "no man can deny the goodness of the system in practice. But now for the other question; perhaps I shall get on better with that. You have got a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels, what then would be the state of London and the world?"

He seemed still more perplexed, and remained a long time silent. At length he said: "You certainly have beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up the infidel pulls down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and follow the Lord Jesus Christ. But the change did not stop there. When first the reader called, he had sat on an old dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within, all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.—H. I. Hastings.

The work of evangelization among the South Sea Islands has been largely carried on by the native converts. It is wonderful to see their devotion to the work. Hundreds have sacrificed their lives to carry the Gospel to the heathen. Sixty from one church in the Hervey group have been killed while acting as missionaries.—*Baptist Missionary*.

"Out of 40,000 Sioux Indians, there are 35,000 still in heathenism. There are 66 tribes on the Western prairies for whom nothing is yet done. There are 40,000 Indians of school age; but when every school is packed to its utmost only 12,000 can be accommodated. This includes Government schools, Roman Catholic schools, and all.

## Baking Powders.

Interesting Tests Made By The Government Chemists.

Dr. Edward G. Love, the Analytical Chemist for the Government, has made some interesting experiments, as to the comparative value of baking powders. Dr. Love's tests were made to determine what brands are the most economical to use, and as their capacity lies in their leavening power, tests were directed solely to ascertain the available gas of each powder. Dr. Love's report gives the following:

Name of the Baking Powder.	Strength per cubic inch of Gas.
"Royal" (absolutely pure)	127.4
"Patapsco" (alum powder)	125.2
"Rumford's" (phosphate) fresh	122.5
"Rumford's" (phosphate) old	92.7
"Hanford's None Such," fresh	121.6
"Hanford's None Such," old	84.35
"Redhead's"	117.0
"Charm" (alum powder)	116.9
"Amazon" (alum powder)	111.9*
"Cleveland's" (contains lime)	110.8
"Sea Foam"	107.9
"Czar"	106.8
"Dr. Price's" (contains lime)	102.6
"Snow Flake" (Groff's, St. Paul)	101.88
"Lewis's" Condensed	98.2
"Congress" yeast	97.5
"C. F. Andrews & Co." (contains alum 78.17*	92.5
"Hecker's"	84.2
"Gilletts"	80.5
"Bulk"	80.5

\*In his report, the Government Chemist says: "I regard all alum powders as very unwholesome. Phosphate and Tartaric Acid powders liberate their gas too freely in process of baking, or under varying climatic changes suffer deterioration."

Dr. H. A. Mott, the former Government Chemist, after a careful and elaborate examination of the various Baking Powders of commerce, reported to the Government in favor of the Royal brand.

Prof. McMurtrie, late chief chemist for the U. S. Government at Washington, says: "The chemical tests to which I have submitted the Royal Baking Powder, prove it perfectly healthful, and free from every deleterious substance."

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

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**Extraordinary Offer.**

ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for \$2, to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

Rev. Brother Wilcox shows his high appreciation of Dr. McCauley's admirable address on the "Obligation of the Church respecting Christian Education" one of the most important topics of the times, by transferring it entire from the *Peninsula Methodist* to the columns of the *Conference News*. It is worthy of wide reading and careful thought.

We regret to learn that our brother, Rev. E. H. Derrickson, of Sharptown, Md., has been called to mourn the loss of his wife. Last Saturday morning, the 7th inst., she peacefully fell asleep in Jesus, at her home near Snow Hill, Md. Sister Derrickson's health had been feeble for some time past. We tender our sympathies to our bereaved brother, and pray that the consolations of the Gospel may be fully realized by him in this great sorrow.

Capt. Alexander Kelly of this city, so long and so favorably known, throughout our territory for his generous hospitality, his faithful service as Conference Steward, and his liberal contributions to our church enterprises, has been quite seriously ill since Friday of last week. We are glad, however, to be able to report some improvement in his condition, encouraging the hope that his valuable life may be spared.

**Self-Supporting Missions.**

We endorse the following from the *Conference News* and would urge that there be liberal and prompt responses. "The General Conference did not disturb the work of Bishop Taylor personally, nor of his Transit and Building Fund Society. It is earnestly desired that all friends of the cause will not withhold their subscriptions but forward at once. There is great need of funds at once." The resolution adopted by the General Conference is in these words, "Resolved, that the Missionary Bishop for Africa be and he is hereby authorized to continue his efforts to extend the Methodist Episcopal Church in Africa, on the plan of self-supporting missions." Here is unequivocal endorsement of Bishop Taylor's work, and contributions in aid of his Building and Transit Fund are as legitimate as those that are made to the General Missionary Treasury. We shall be glad to publish in the *Peninsula Methodist* and forward to Bishop Taylor's treasurer, Richard Grant, Esq., any contributions that our friends may make toward sustaining our heroic missionary Bishop in his stupendous enterprise.

**Our Class Re-Union, 1848-1888.**

It was an occasion of rare pleasure and interest, for members of the class of '48 to meet again, and spend an evening together in friendly converse; recalling pleasing memories of the past, and exchanging congratulations upon what had been achieved in life's great conflict during the ten quadrenniums that had passed since our *alma mater* sent us forth with her benediction and testimonials of approval. Of the twenty-eight who received their diplomas from old Dickinson at the Commencement of 1848, seventeen survive, and eleven of these were present. Two of our fellow alumni were with us as invited guests, Rev. Dr. James A. McCauley, President of the College, who had been a member of the class during the Freshman year, but had completed the curriculum one year sooner than the rest of us, and Rev. Dr. H. B. Ridgeway, President of Garrett Biblical Institute, Franston, Ill., who graduated one year after.

Hon. John A. J. Creswell presided, and Rev. John Wilson, Ph. D., acted as secretary. After discussing an inviting *menu* provided in the Florence Hotel, letters were read from most of our absent classmates, and touching memorial tributes were paid to the lamented dead.

Of the distinguished Faculty, with whose instruction the class had been favored, but one is now living. Dr. Robert Emory, son of Bishop John Emory, Professor of Ancient Languages at the age of twenty, and Dr. Durbin's successor in the Presidency, nine years later, was the first of this noble band to exchange mortality for life eternal. Ere he reached the age of 34, he fell a victim to pulmonary disease, and died in holy triumph in Baltimore, Md., May 18, 1848. "Tell my brethren," said he as he confronted the last enemy, "I die in the faith of my fathers."

Nineteen days later, Prof. Merritt Caldwell followed his youthful associate, himself less than 42. The chamber where he met his fate was luminous with the light of triumphant faith, "quite on the verge of heaven."

Judge John Reed, who had been Professor of Law in the College since 1834, died in Carlisle, Pa., Jan. 19, 1850; Col. Thomas E. Sadler, in Wilmington Del., Dec. 31, 1860; Dr. John McClintock, in Madison, N. J., March 4, 1870; Dr. John P. Durbin, under whose Presidency the class entered in 1844, died in New York Oct. 1 1876; Dr. William H. Allen, in Philadelphia, Aug. 29, 1882; and Prof. Charles E. Blumenthal in New York, Oct. 11, 1883. Dr. Spencer F. Baird, the eminent naturalist and distinguished Secretary of the Smithsonian Institute, himself an alumnus of Dickinson, of the class of 1840, was the last of our honored teachers, to enter the company of the immortals. Rev. Dr. George R. Crooks, who, as Principal of the Grammar School, prepared several of us for admission to College, was assistant to Prof. McClintock, and afterwards succeeded him in the chair of Ancient Languages. In vigorous health, and in the maturity of his fine scholarship, he has for years been a professor in Drew Theological Seminary, Madison, N. J., and is the sole survivor of the illustrious Faculty of 1844-48.

**THE CLASS.**

Seven of its members became ministers of the Gospel, eight entered the legal profession, four became physicians, and five devoted themselves to teaching. Among the more distinguished members, we may name Hon. William Daniel, who after serving in both Houses of the State Legislature, was appointed a Judge in the city of Baltimore. Under his presidency, the Maryland State Temperance Alliance succeeded in securing the legal prohibition of the liquor traffic in about one-half the counties of the State. In 1884 Mr. Daniel was the prohibition candidate for the vice-presidency of the United States. Hon. J. A.

J. Cresswell has had similar prominence before the public. After serving in the House of Delegates of his native State, he was elected one of her representatives in Congress, and subsequently United States Senator. From '69 to '74, he was a member of President Grant's cabinet, as postmaster general. Three others attained judicial honors. Dr. Theodore G. Wormley, professor in the University of Pennsylvania, author of a number of standard medical works a first class authority in toxicology, and Dr. Henry M. Wilson of Baltimore, are distinguished contributions this class has made to the medical profession. Not only did our Freshman year develop one member, who afterwards served his *alma mater* most efficiently, as its faithful and honored president for the last sixteen years, but four of those who graduated in '48, have rendered valuable service in the Board of Instruction; Dr. John Wilson in the grammar school, and Professors Boswell, Marshall, and Harman in the College. Of the ministers we will only say, the late Rev. Dr. John S. Deale, was a very successful preacher in the Baltimore Conference, serving a term as presiding elder, and both Prof. Boswell and Prof. Harman have reflected credit upon their class, as ministers of the Gospel and members of the Faculty. The late Rev. Dr. Nadal also, who took his degree with us, won distinction as a preacher, an author, and a college professor. In numbers this class excelled all others but one, in the history of the College while under Methodist control, and was exceeded by but two in its previous history.

After arranging for fraternal correspondence with absent members, and for another re-union in five years, this most interesting meeting closed, with a tender and appropriate prayer by Dr. Ridgeway, after which we all joined hands and sang together, "The days of auld lang syne."

If such transient re-unions are so delightful here, what ecstasy of joy will it be, to meet again our loved ones, where we shall know that our union shall be eternal!

We clip the following from the *Christian Advocate* of this week:

(Mrs. Thomas was a younger sister of Mrs. Hannah Whitall Smith, and has resided in Baltimore since her marriage in 1835.)

Tuesday, July 2nd, Mrs. Mary Whitall Thomas, wife of Dr. James Carey Thomas, passed away from her beautiful summer home among the hills of western Maryland, to Mount Zion, where is the city of the living God. Mrs. Thomas was a member and public speaker of the Society of Friends, and yet so broad of spirit was she, and so deeply interested in all that concerned the advancement of the Redeemer's kingdom, that all Christians of whatever creed must feel in her death the sense of a personal loss. She was thoroughly identified with the work of the Woman's Christian Temperance Union from the organization of the society, and during these years has been at the head of the Union in this State. Her illness was of long duration, but the divine love encompassed her, and at the event-tide it was light. The memory of a true Christian man or woman, whether in the activities of a devoted life, or in the serene peace of its glorious ending, is the heritage of all the Church. Sorrow for the loss of such a one is bounded by no sectarian lines, nor, thank God, is the inspiring influence of such steadfast and triumphant faith.

**Resignation of the President of Dickinson College.**

The following is from a leading citizen of Carlisle, a friend of the College for more than forty years. The resignation of Rev. James A. McCauley, D. D., LL. D., is a matter of profound regret throughout this entire community, especially on the part of its

best and most intelligent citizens. His eminent intellectual abilities, and literary acquirements, his pure and gentle Christian character, his liberal and catholic spirit, his fine personal culture, and his genial and ingenuous nature, have endeared him to all who are capable of appreciating one so noble and pre-eminent in the best qualities of a truly God-consecrated life.

Called to the presidency of this College, at a most critical period in its history, shortly after the sad desolations of our Civil War, he was confronted with difficulties of the gravest character. These were gradually surmounted; a steady increase of students followed, together with extensive repairs to the old buildings, and the addition of new and imposing structures, in value not less than \$140,000, and an increase in the permanent endowment fund of about \$140,000.

With the united and hearty co-operation of the official departments of this Institution, so eminently due to its accomplished and efficient head, there would, under God, have been assured a future of unprecedented prosperity for this old and venerable school of learning. His retirement we regard as an irreparable loss to the College.

Carlisle, Pa., July 2nd, 1888.

The bishops of the Methodist Episcopal Church, South, are \$500 short in their respective salaries. Of course, this will be made up by special effort. If our Southern brethren make the salaries of their bishops and presiding elders a pro rata claim on the churches with those of the pastors, as we do, this deficiency indicates a very unsatisfactory state of things among them, in respect to ministerial support.

Dr. Todd preached an interesting sermon in Grace Church last Sunday morning, on our Lord's ascension. During July and August, the Sunday evening service, and the Sunday-school will be suspended in this church.

Scott, V. S. Collins, pastor, was filled to overflowing last Sunday evening, on the occasion of a special service in memory of Samuel L. Taylor, one of the most efficient official members of that charge. The pastor read a brief memoir, after which several addresses were made by his church and society associates; Rev. Vaughan Smith closing with a few appreciative words, as to the life and character of this lamented brother.

**To Be Expected.**

Dr. W. M. Frysinger has resigned the presidency of the Biblical Centenary Institute, Balt., to take effect Sept. 1, 1888. There is a line to human endurance, even when our aims are highest and our work the most beneficent. It is hardly overstating the facts, to say that Dr. Frysinger has been doing the work of three men. He has been a teacher in that school, its manager and financial agent, and had to pay his way besides. We hope it is not too late for him to recuperate. His friends and the friends of the Christian education of our colored people, have an opportunity now of giving practical proof of their friendship, by liberal contributions to the pressing needs of this school.

**The Fourth at Ocean Grove.**

A very pleasant celebration of our 112th National Birth-day, was held in the auditorium of this city-by-the-sea. After appropriate devotional exercises, "Columbia, the Gem of the Ocean" was sung as a solo by a lady, the large choir joining in the chorus; the Declaration was well read by James L. Hays, then followed "The Star Spangled Banner" sung as a solo. The orator of the day J. Y. Foster of Newark, N. J., made an excellent address on the principles of national greatness, and the perils that impend. The brass band rendered

"Hail Columbia," and the life and drum corps, sons of the veterans, gave us some stirring music. The exercises closed with rousing cheers, and the long metro doxology.

When Mr. Hays, in reading the names of the signers, came to those of special renown, the audience would cheer, but when he read "Benjamin Harrison of Virginia," the applause was specially significant.

"The old John Street Church, New York city, is the most interesting memorial of Methodism in this country, accessible to the people at large. Besides being built on the spot where the first Methodist Church in that city was built, it contains memorial tablets dedicated to Bishop Francis Asbury, Philip Embury, and Barbara Heck, Rev. John Summerfield, Bishops James and Harris and others, pastors and members. Regular week day and Sunday services are held, and are made profitable by the present pastor, Rev. Dr. W. W. Bowdish."

We had the pleasure of worshipping in this historic church the first Sunday evening in May, and hearing Rev. Dr. J. H. Vincent, (since Bishop) preach an admirable discourse on the essential elements of Methodism, as a revival of Primitive Christianity.

Among the honorary degrees conferred by the Syracuse (N. Y.) University at its late Commencement, was that of Doctor of Philosophy upon Rev. J. H. Willey, B. S., pastor of our church in Milford, Del.

"There will be a camp at Penrose woods, beginning July 24th and ending August 3rd, under the pastoral charge of Rev. J. E. Kidney. The beautiful woods is located within five minutes walk of Pearson's Corner, on the public road leading from Dover to Templeville, about half way between the two places. This camp has several names: Rashe's woods, and Modock camp, but Penrose is the original name. Hartley station on the Delaware and Chesapeake railroad is the nearest station to the camp, three miles distant. A good hack connects with all trains. A new public road has just been opened, bringing Marydel within five miles of the camp. Among the ministers who will tent on the ground are, Revs. W. S. Robinson of Smyrna, W. W. Sharp, of Kenton, T. E. Terry of Dover, and W. M. Warner of Marydel. It is expected that Rev. Andrew Manship of Philadelphia will be present.—*Centerville Observer*.

Memorial resolutions unanimously adopted by the Sunday-school Association of the M. E. Church, Milton, Del.

Whereas, It hath pleased the Great Head of the Church, to remove from us by death our sister Sallie J. Coverdale, therefore

Resolved I, That in the death of sister Coverdale, we have sustained a great loss. Her place in our School and Association will be hard to fill.

II, We desire to record our appreciation of her self-sacrificing labors as a teacher, her zeal and watchfulness, and her earnest and constant efforts to promote all the interests of our school; and that we will ever cherish a memory of her public and private virtues, her genial disposition, her courteous bearing, and her Christian charity.

III, We rejoice in the merited distinction which she attained as an instructor, both in the school and in the community. We bow in subjection to the will of Him whose wisdom is unerring, but cannot forbear to mourn that her earthly life should close so suddenly in the midst of so much promise of honorable usefulness.

IV, We deeply sympathize with our superintendant, her husband, and his motherless children, and assure them of our constant prayers.

V, That this paper be recorded upon our Association Record, and a copy be sent by the Secretary to the husband of our departed sister, and also that a copy be sent to the PENINSULA METHODIST for publication.

MARY D. GOSLER,  
 JOSEPH E. LANK,  
 JOSEPH L. BLANK,  
 ANNA S. CAREY,  
 MARY I. HEGEE,  
 Committee

## Conference News.

A handsome oil painting of the late Col. Edwin Wilmer, after whom the G. A. R. Post of this town is named, has been presented to the Post by Prof. Edwin M. Wilmer, son of the Colonel. It is handsomely framed, and will be placed in their room at an early date.—*Smyrna Record.*

Jones' Chapel, a new church edifice in Elk Neck, near Johnson's school house, about three miles from Elkton, was dedicated Sunday, July 8. The Rev. J. P. Otis, of Tome Memorial Church, Port Deposit, preached the dedicatory sermon. The Rev. Charles Hill took part in the services. The chapel was dedicated free of debt. The pulpit will be supplied by the pastor of the Elkton M. E. Church.—*Appeal.*

POWELLVILLE, MD.—Rev. John Collins who followed Rev. G. W. Covington on this charge, did a good work. Next came Rev. W. W. Johnson, during whose two years labors, twenty-four probationers were received. Rev. W. W. Chairs followed, serving one year, during which he built one church, got a parsonage under way, and succeeded in gathering fourteen probationers. The present pastor, Rev. L. T. McLaine, is in the midst of a glorious revival at old St. John's. Through the efforts of the pastor and his people, there is here one of the best revivals I ever knew; one hundred and two have professed conversion.

Sunday, June 24th, was the day for receiving probationers. As the congregation sang, "All hail the power of Jesus' name," thirty-seven came forward, and as the music died away, to each one was extended the hand of fellowship by the pastor; and Bro. Bailey led in prayer, imploring God to protect the lambs now entering the fold. It affords the writer great pleasure, to see the people so devoted to their pastor, and to unite with them in thanksgiving for his success in saving souls.

D. J. GIVAN.

June 26th, 1888.

A correspondent writes from Milton, Del., Our first quarterly conference was not held until after Presiding Elder Wilson returned from General Conference. Four of the benevolent collection have been taken with an advance of 64 per cent. Children's Day was observed, and the collection more than doubled. A cornet has been added to the musical appointments. A considerable sum has been paid on an old bill for incidental expenses. The salary has been advanced \$100; and the congregations are greatly increased.

APPOQUIMINK, DEL.—Children's Day was observed in each of our four Sunday schools. The music, vocal and instrumental was well rendered. Interesting addresses were made by Brother Isenberg of our own charge, brothers Faries and Roe, local preachers of Smyrna, and Prof. Jones of the New Castle High School. The children did well. The attendance was larger than ever before, as were also the collections. Of the \$26.50 raised, we have to appropriate \$8 for our programmes. We think it would be well for the Board of Education to get up better programmes and of greater variety, and publish them at cost. This would much reduce the expense account of these entertainments.

The enthusiasm for missions that was excited by our Easter services continues and we are hopeful that our apportionments will be nearly, if not all raised in our Sunday schools.

We can report progress in all church interests. Eighteen probationers have been received into full membership, with a good many more to follow. Union Church is to be closed for repairs—repainting and refurnishing.

G. S. CONAWAY.

The Preachers meeting of Crisfield is a growing, pleasant and profitable institution. It was favoured last Monday by the presence of Rev. T. O. Ayres, who by previous invitation, made an interesting address. On July 2nd, W. R. MacFarland read a striking and thoughtful essay, on "The New Birth." "Roman Catholicism," in relation to American Institutions, is to be discussed July 23rd.

Rev. W. W. Wilson, pastor of the M. E. church, Easton, during a recent trip to Dickinson College, sustained quite a painful accident to his side and right arm by falling into an excavation six feet deep. His pulpit was occupied on Sunday last by Revs. B. S. Highley and A. P. Prettyman.—*Talbot Times.*

At Penrose camp, near Pearsons Corner, Del., which begins July 24 and continues ten days, Thursday July 28 has been set apart in the interest of the Temperance cause. Revs. Adam Stengle of Wilmington, Del.,

and A. Smith of Cambridge Md., will preach on the subject during the day. The W. C. T. U. will hold a meeting at 1.30 P. M.

Thursday Aug. 2, will be devoted to the interests of the Missionary cause. Eminent ministers are to speak on the occasion.

Brethren attending the camp will come by rail to Hartley Station, on the Del. & Ches. R. R., where there will be conveyances to the camp.

J. E. KIDNEY, Pastor.

(CONTRIBUTED)

### After Fifty Years.

A pleasant event in Princess Anne Md., was the celebration of the golden wedding of our worthy friends Brother and Sister Hayman.

Levin Purnell Hayman and Rebecca Anne Brown were married, July 3d, 1838; and upon the completion of the semi-centennial of their married life, the same date of the present year a party of appreciative friends assembled at their residence to do them kindly honor.

A brief program had been arranged by their three daughter, Mrs. T. L. Tomkinson of Harrisburg Pa., Mrs. Rowena Stevenson of Hopewell Md., and Miss Nora Hayman of Princess Anne; the third generation being represented by one of the granddaughters, Miss Hattie Stevenson of Hopewell. The exercises consisted of singing "Praise God from whom all blessings flow"; the "Wedding March"; singing "One sweetly solemn thought"; the reading of a pretty tribute in a fanciful vein "Past, Present and Future" by Miss Hattie; singing by Mrs. Stevenson and daughter of "The Model Church," by request of the venerable bridegroom. Mrs. Tomkinson followed with an original poem on "The Golden Wedding Day"; after which all joined in singing "God be with us till we meet again," and Rev. J. E. Compton led in prayer. The remainder of the evening was spent in pleasant congratulations and social converse, and partaking of refreshments. The aged couple, of whom it may be said with scant qualification that their "eye is not dim, nor their natural force abated," seemed to enjoy the occasion, as much as the youngest member present.

An agreeable feature, was the presence of a brother, Jesse H. Hayman, who has resided for over fifty years, in Moore's Hill, Indiana.

### Summit, Delaware.

Methodism, like our holy christianity, is adapted to all classes, it is like the leaven in the meal. The great secret of her success is her spirit of earnest aggressiveness. The same spirit that made "Paul's heart glow with energy divine" burns upon her altars. The mighty power that Elijah felt stir within her. The glory that beamed from Moses' brow shines about her; the spirit of the apostolic age dwells with her. As Chalmers has said, "It is Christianity in earnest." Up to 1865, there was no Methodist Episcopal church at the Summit; years ago the Hard Shell Baptists had built a church, but for want of the same spirit of aggressiveness it had "lost its savor," and its power for usefulness has departed. The old church still remains as a monument to its founder, whose ashes lie buried under its walls. During the pastorate of Bro. W. B. Walton, at St. George's, a few men and women, who were deeply convinced of sin, and groaning for redemption, invited him to preach for them. He gladly consented. The result of his labors was one of the most remarkable revivals of religion that has ever been known in the history of the community. A Methodist society was formed, with two classes, with Bros. J. F. Kane and P. W. McCracken as leaders, with 79 probationers on the list as the nucleus of the new church. Bro. Walton is well called the father of the Summit M. E. Church. A few years later they decided to build, though meeting with considerable opposition, especially from sources where they expected financial aid; but with the same spirit of Methodism in their souls, and its fire burning on the altar of their hearts, they went forth "laughing at impossibilities and crying it shall be done." As the reward of their perseverance, they have a beautiful Gothic Church, with stained windows, walnut pews, and richly carpeted floors, at a cost of \$5000, and able to say, "we owe no man anything." Like other Methodist churches, they have had their ups and downs; at almost every Conference they have been on the dissecting table, in the Bishop's cabinet. It has been a part of St. George's charge, then of Bethel, then back to St. George's. Geographically it belongs to Bethel; but St. George's needs it financially.

This shifting has not had a tendency to develop the church. It causes a lack of interest, especially in reference to the parsonage property. They feel that they have no abiding place. Our judgment is, that it should be a separate charge for some live single man, who could be on the ground.

(The P. E. will please excuse this suggestion.) With its handsome church, thickly populated territory, and especially the many young people who are under the influence of our Methodism, we see a bright future for a growing charge. We purpose to try to steer the Sunday-school through the snow-storms, bleak winds and ice of the winter-season. If a public school can be run five days out of seven through the winter, we see no reason why a Sunday-school cannot be sustained one day out of seven in the same season. It is not the fault of the children. It is more important to continue the Sunday schools in the winter than in any other season of the year. With the long winter nights come the social entertainments of the season, too often of a demoralizing tendency; such as dancing parties, and *Progressive Eucharie* parties. There must be some religious influences brought to bear upon the young to counteract these evils. If the children need religious teaching in the summer, they need it in mid-winter. We are praying for a return of 1865, when the flame of living fire swept through the community; class-meetings have been resumed, and our prayer is "On us Thy Holy Spirit pour."

WARTHMAN.

### "Watering Salaries."

Is it not high time for *personal investigation*? May it not be possible, that while advice may be given and the blank—too, that the adviser might find in his life something that he would not like to have condemned in the public Press?

How swift our judgment is, when the man is down! how slow to help him up! Suppose a brother does water, or grease his salary, what is the *intention* of that act? to deceive? I do not think so. If it is so intended, he adopts a porous plan, which none of our preachers would do.

His desire is, to see the apportionment equal with others. The preacher estimates his salary at \$1200, the Board of Stewards estimates it at \$1000. Being a liberal man he contributes *from his estimate*, \$200. Where is the moral wrong in this? Is he not just as conscientious in this, as the writer who blanks him?

The mechanic says my days work is worth \$2 per day; as I am working for the church, I'll take \$1.50. Has he not a right to do this? and ought not the church to give him credit for \$2 per day?

If the preacher's work for the year is worth \$1200, and the Board of Stewards say so too, but they are not able to pay it; ought not the church, or at least our Annual Minutes, give him credit for \$1200?

Truth is to be sought only by slow and painful progress; perching an assertion on a reed of "Say so," is not the most truthful conclusion.

The subject is new to me; have never had an occasion to water my salary; have always received more salary from every appointment than was promised.

I still have great confidence in the brethren of the Wilmington Conference, whatever may have been the *methods* of some in their giving, at, or before Conference. There has never been a more loyal class of sacrificing men in God's church; not excepting the disciples.

Will it not be better for us to cease calling each other "dishonest," "ambitious," (I never write that word but I think of Cassius) saying we have more regard for the "Roll of Honor" than we have for God's honor roll?

It is impossible for one man to regulate all the watches in this world by his; one man cannot make a plaster for every sore; we shall never succeed with hypercriticism as our sword cutting other men's intentions. "The beginning of strife is as when one letteth out water; Therefore leave off contention, before there be quarrelling."

There are two things, my friend, about which you should never grumble; the first is, that which you *cannot* help, and the other, that which you *can* help. I am not struggling for the last word on this subject. I would no more do that, than I would struggle to get hold of a lighted bombshell. My object has been to move out of the way of "B. Clean,"

the pobbles which make his feet sore. I know he does not object to the rocks.

CHARITY.

### "Help The Weak."

MR. EDITOR,—At our first quarterly conference, because of the uncomfortable condition of our little parsonage, we asked privilege of renting it out, and securing a home for the parson's family elsewhere; said parson to pay the excess on the rent of a more comfortable house. This was objected to by the secretary of our Conference, Bro. T. I. Kent, who proposed to give \$25, and all the nails needed, to build a front to the parsonage where upon the quarterly conference adapted Bro. Kent's proposition, and at this writing the improvements are nearing completion. They include a two story and a half addition in front, giving us two nice large rooms and halls, besides a large attic, so finished that it can be used for bed rooms, a porch on the side, 24x8 ft., in which we have our pump; shutters and weights to the windows; the old part has received its second coat of plaster; in the front room we have a large closet with shelves, opening into the sitting room, and two closets on the second floor, one of these being a roomy clothes-dress. Our front yard fence is being replaced by cypress pickets; church and parsonage yard being divided by the same.

Church and parsonage have each received a coat of priming; and the finishing coat having been begun, our home is putting on quite an attractive appearance. Through the generosity of Henry Bennett, Esq., our church has been calcimined, causing the walls to look much more tidy. We have held one picnic, but pouring rain on the day appointed, caused considerable loss; yet we paid all expenses, and had some twenty dollars to the credit side of our account. We are struggling to be up with the general movement of things, but when you remember how few are our numbers, the embarrassment of our new work, etc., you will appreciate how much our noble few, merit the material sympathy of those friends who can assist us, without in the least cutting short their own necessary supplies. I am happy to report that a noble brother of Philadelphia, a wholesale boot and shoe merchant, seeing our call for help, responded with a check of ten dollars. I would like to give his name, but for fear of displeasing him. From within the bounds of Wilmington Conference, we have received one five dollar bill, and we did not fail to express our thanks, for this help in need; we are of course in debt, but trust a number of our friends who read this, will take into consideration, the difference between old and new work, and lend us a helping hand. Our congregations are grand; the people very attentive; a few joining us by certificate.

Congregations at Crowsontown require larger room. It is painful to see almost always, more persons present than you can at all comfortably accommodate. They are working people, and it is too much to ask them, after working all the week, to stand during service on Sunday. A subscription has been started to enlarge. A church is now in course of erection about three-fourths of a mile distant, of another denomination, with some of their ablest men (financially) to back it. Our Sunday-school at Parkslay has received some special favors, through the solicitation of Eugene Stoken, Esq., an architect, who is completing a very handsome residence for a Mr. Callen of Newark, N. J.; Mr. Herbert P. Main donating fifty copies "Fountain of Song;" there are also about 100 good second-hand library books, given us by others, through Mr. Stoken, who is our efficient librarian; we feel grateful for our success thus far, and are still looking to God for needed help and guidance. Give us your prayers, and help otherwise only as you are perfectly able.

Truly yours,  
H. S. DULANY.

Parkslay, Va., July 3rd, 1888.

The Methodist General Conference, in providing an order of deaconesses, only follows, it seems, the parent Wesleyan body in England, which has a sisterhood, not indeed by action of the Wesleyan Conference, but as a voluntary movement. It seems, however, that much opposition has been manifested to the sisterhood.

### Accident to Bishop Thoburn.

Tuesday June 26, Bishop Thoburn had a narrow escape from being killed. He was on a visit to Tonawanda to solicit contributions toward the purchase of buildings for a memorial orphanage at Pakur, India, where we have made the only break among the Mahomedans that we have made in India. Buildings worth \$26,000 our mission had an

opportunity to purchase for \$6,000 which they did, though they had no money, and the bishop felt so much concern about meeting the obligation and securing the premises, that he had devoted two weeks to an effort to secure the funds.

While standing in the rear of the carriage from which he and his party had alighted, the horses became frightened and wheeling suddenly the bishop was struck in the head with the tongue of the vehicle, knocked over and stunned; the horses trampling him and then drawing the carriage wheels over his limbs. His injuries did not however prove to be dangerous, though they were serious and much anxiety was felt lest, weakened as he was by a slight attack of fever, his nervous system might suffer from the shock. After being carefully nursed till Thursday he was able to reach Buffalo, where he remained quietly till this week when he had sufficiently recovered to attempt the journey to his home in Kingston, Ohio.

The writer found him Wednesday the 27th, full of prizes and thanksgiving for his merciful, and almost miraculous deliverance from more serious results under such perilous circumstances. The Church will join in this gratitude at the preservation of the life of this devoted and successful servant of God, from whose labors, she has reaped such benefit in the past, and from whom even grander achievement is anticipated in the future. That God may restore his vigor, and prolong his usefulness will be her earnest prayer. He should not be called upon for public service while he remains in the country, but allowed to rest completely, to fit him for his arduous labors, on reaching India in the Fall. He has great concern for the success of the project, to purchase the Pakur property for the orphanage, and sympathy can take no more grateful form than that of a contribution sent to him at Kingston, Ohio, for this purpose.—*Dr. J. T. Gracey in Northern Christian Advocate.*

July 7th, 1888.

### Our Paper in India.

DEAR BRO. THOMAS,—We receive the PENINSULA METHODIST regularly in about a month after date. Very happy to know that the brethren are praying for us. Work very encouraging, but too little above the surface. We want to see results, and by the grace of God, we expect to see them ere long. Mrs. Hopkins has gone to the hills; the heat was too much for her; she says it is delightful up there, from Cawnpore about 250 miles. But since she left, we have had some severe sand storms, with rain and thunder and lightning, and it is much cooler now. There is some small-pox in the city, but no one fears it much. We are well and happy. Praise the Lord!

Cawnpore, India, June 9th, 1888.

G. F. H.

### Camp Meeting Directory.

Chester Hights,	July 21-Aug. 2
Wye, Md.,	" 24- " 10
Penrose Woods,	July, 23
Camden,	" 18-27
Pitman Grove, N. J.,	Aug. 2-15
Concord, Caroline Co., Md.	" 3-13
Brandywine Summit, Pa.,	" 13-23
Beckwith, Md.,	" 14-24
Woodlawn, Md.,	" 14-24
Ocean Grove, N. J.,	" 20-30

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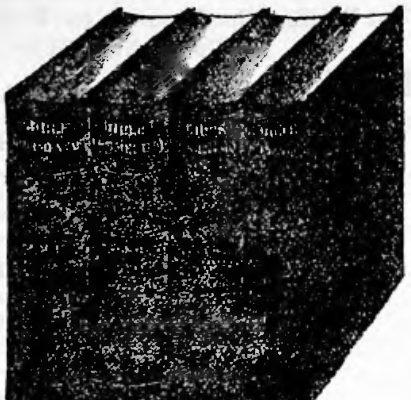
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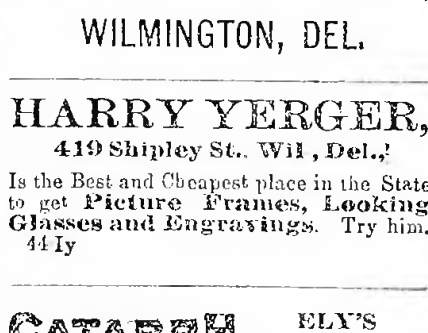
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