

# Peninsula Methodist.

REV. T. SNOWDEN THOMAS, A. M.,  
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J. MILLER THOMAS,  
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## THE SIN OF OMISSION.

It isn't the thing you do, dear,  
It's the thing you leave undone,  
Which gives you a bit of heart-ache,  
At the setting of the sun.  
The tender word forgotten,  
The letter you did not write,  
The flower you might have sent, dear,  
Are your haunting ghosts to-night.

The stone you might have lifted  
Out of a brother's way,  
The bit of heartsome counsel  
You were hurried too much to say,  
The loving touch of the hand, dear,  
The gentle and winsome tone  
That you had no time nor thought for,  
With troubles enough of your own.

These little acts of kindness,  
So easily out of mind,  
These chances to be angels  
Which even mortals find—  
They come in night and silence,  
Each chill, reproachful wraith,  
When hope is faint and flagging,  
And a blight has dropped on faith.

For life is all too short, dear,  
And sorrow is all too great,  
To suffer our slow compassion  
That tarries until too late.  
And it's not the thing you do, dear,  
It's the thing you leave undone,  
Which gives you the bitter heart-ache  
At the setting of the sun.

—Margaret E. Sangster, in the *Christian Intelligencer*.

## Deaconesses in the Primitive Church.

The revival of the office of deaconesses in the Protestant churches of Europe is one of the fruits of that impulse to swiftly evangelize the nations which is sweeping like a swelling tide through Christendom. It may therefore be accepted as a practical response to that yearning to achieve great things for Christ and humanity which is animating the souls of so many women, and revealing itself in the energetic and morally beautiful activities by which woman is demonstrating herself to be a power for the spiritual good of mankind, not yet estimated at its full value. Hence the action of the General Conference recognizing the office of deaconess and providing for its introduction as a working force into the organization of our Church, is a fact to be rejoiced over and to be hailed as one of the signs of the good time coming which is the hope of the Christian Church.

That the office of deaconess is as ancient as organized Christianity is admitted by all ecclesiastical historians. Paul recognized its existence in his cordial commendation of Phoebe as "a servant of the church," or a deaconess. Neander affirms that in the apostolic age "there were established for the female part of the community, deaconesses. . . . By means of these deaconesses the gospel might be brought into the inmost recesses of family life, where, from Eastern manners, no man could have obtained admittance." Hugo Grotius, as cited by Colman, says: "The office of deaconess was unknown among the Jews," because "in Judea the deacons could freely administer to the female sex." But in Greece, "where no man could enter the apartment of that sex," two classes of female assistants arose, one of which gave "their attention to the department of the women," the other, deaconesses, attended to the poor and sick, gave religious instruction, not by preaching, but catechetically, taught catechisms and assisted at their baptism and "exercised a general oversight over the female members of the Church." Colman in his "Ancient Christianity Exemplified," while unable to give the precise date and origin of the office, contends that there is no reason for doubting its existence in apostolic times, or the fact of its

continuance in the churches of various countries until the fourth century, when it was abrogated in the Eastern Church by the Council of Laodicea. The council of Orange abrogated it in France, A. D. 441. Nevertheless, Bohmer affirms that the office continued in the Church at Constantinople until the twelfth century.

Various reasons for its abrogation are given by Colman, such as (1) that the care of the poor which previously devolved on the Church was assumed by the State in the time of Constantine; (2) that the general prevalence of infant baptism made their assistance at that sacrament of less importance than when candidates were chiefly adults converted from paganism; (3) that many deaconesses became "troublesome aspirants after the prerogatives of office, just as the abbesses and prioresses of later times assumed all offices of the bishop, preaching, administering the communion and ordaining at pleasure. . . . in a word, the order was abolished because it was no longer necessary."

It is but doing justice however to the ancient and truly honorable order of deaconesses to state that its abuses were suggested and stimulated by the heretical sects of those times which "authorized and encouraged women to speak, dispute and teach in public." Speaking of these heretical and assuming women, Tertullian said: "Let no woman speak in public, nor baptize, nor administer the sacrament nor arrogate to herself any office of the ministry belonging to the other sex." The golden mouthed Chrysostom, speaking in a similar strain, said; "Let all the female sex forbear from assuming the responsibility of the sacred office and the prerogatives of men." And Epiphanius, a bishop in the island of Cyprus, in a dissertation upon the abuses which crept into the order of deaconesses and destroyed it, wrote: "No woman from the foundation of the world was ever ordained to offer sacrifices or perform any solemn service in the Church." Thus it appears that the abrogation of the primitive order of deaconesses was not caused by evils inherent in the order itself, or springing naturally from it, but from abuses which crept into it from without the Church. Corruption of Christian doctrine first bred these abuses and then the power of heretical example carried them into the order and destroyed it. These historical facts are assuredly instructive and should prove monitory to the deaconesses of the modern Church.

That the Church of the present age needs the deaconesses scarcely needs to be said. Christian teaching has emancipated women from the prejudices which in olden times narrowed her sphere and depressed her lawful aspirations, and unjustly restrained her activities. Her function to teach is now recognized, and, except in the few of her sex who have cast away their faith in Holy Writ, she knows and respects the limitations with which nature and revelation have fenced in her activities. There is little danger therefore that she will permit an unlawful ambition to spur her to set up claims like those which plunged the deaconesses of the early Church into oblivion. Her intelligence now enables her to understand and appreciate that teaching of her Lord which makes superiority consist, not in the crown, the miter, the official robes,

the power that governs or the right to ordain, but in performing the humblest services that promote the well being of even the meanest members of society. She has heard her Saviour-King say to her, "Whosoever will be chief among you let him be your servant." Hence the truly Christian woman is prepared to accept the office of deaconess because it demands the work of a servant. To teach the ignorant, to comfort the penitent, to visit the sick, the dying and the distressed, to reclaim the vicious, to win the mistaught emigrant to a purer faith—this is the kind of service to which she aspires, believing that to be a servant in this sense is to grasp the highest dignity attainable in the kingdom of God. Her motive therefore in becoming a deaconess is a desire to obey the precept which says: "Let this mind be in you also which was also in Christ Jesus who . . . took upon him the form of a servant." Let us therefore, welcome the advent of the deaconess in Methodism by "receiving her in the Lord as becometh saints" and "assisting her in whatever business she hath need of us."—*Northern Christian Advocate*.

## A Friend of The Animals.

In the year 1823 a boy was born in the city of New York. When he grew old enough to go to school he saw many cruel sights as he passed too and fro through the streets of the city. Often he saw poor, mangy, half-starved dogs that had no homes; he saw cruel boys throwing stones at them and kicking or beating them, and the kind boy's heart ached to see the beasts suffer so and he wished he were big enough to thrash all those cowardly boys.

Sometimes he saw forlorn cats that looked hungry and wretched, and the boys would tie tin cans to their tails and chase them with stones and clubs and try to kill them.

"Don't do that," said Henry Bergh, sometimes; "it is mean and cruel."

"Hold your tongue! None of your goody good for us! We are bound to have our fun," cried the other boys.

He saw horses which were so old or sick that they had no strength, or so ill fed that you could count all their ribs, and yet these poor horses were harnessed to heavy loads and the drivers would beat the beasts with clubs to make them go.

"Why do you beat your poor horse so?" he once asked an angry driver.

"To make him attend to his own business, and I'll try a touch of the same treatment to you if you don't attend to yours," said the driver fiercely, cracking his whip. "He is my horse and I shall do as I choose with him."

As Henry Bergh grew older he saw many other ways in which domestic animals were made to suffer. He found out about the cruel dog-fights and cock-fights. He saw that often when horses had grown too old to work they were turned out to starve along the road-sides or when they became lame or injured so that they could not walk they were dragged through the streets with broken legs or mortal wounds, instead of being shot and put out of their misery. He saw that poultry while yet alive were plucked of their feathers, and that calves and sheep that were being carried to market suffered unnecessary pain. Each one of the poor little beasties had his four legs tied together; then they were

all piled in the wagon or car, one on top of the other, any way they happened to come, and so they were all jolted off to market, crying all the way with pain.

When Henry Bergh became a man he found out that many good men and women like himself did not want to have the animals suffer; so he and other men started a society to stop cruelty to animals. The society set to work and had some good laws passed which forbade cruelty to animals and which punish those who are cruel. Many thousands and men have been fined or otherwise punished for beating their horses, or for not feeding them enough, or for overloading them. Boys and men are also punished for maltreating dogs and cats. The Society for the Prevention of Cruelty to Animals has its agents in nearly every place. Sometimes these are ladies and very active agents they are. I knew a very nice lady who owned beautiful horses of which she was very fond. She not only looked after the comfort of her own fine animals, but took a genuine interest in all the hard-worked hack horses of the small city where she lived. She could never see a set of horse ribs staring at her but she stopped her own carriage to inquire of the driver what kept his horses so thin. She had a right to do this—indeed it was her duty—for she was the agent of Mr. Bergh's society and was empowered to prosecute those who ill-treated animals. I never heard of her doing this, however. She had a very pleasant way of saying what she had to say, and so nobody took offense at her criticisms.

Did you ever see a train of cars loaded with cattle or sheep for the city market? How mournful is the lowing of the beasts when the train stops! It seems as if the sad creatures knew that they would never again gambol and frisk in the fields, but that the very next day they are to be killed and hung up in the butcher stalls. But these animals are not uncomfortable. Each one has plenty of good air to breathe and can stand upon his own feet in the cage, and when he is hungry an attendant gives him food and drink. Henry Bergh's society looks after all the great cattle trains that come thundering over our Western prairies to bring meat to our great cities.

On the morning of March 12, a day that will be memorable to the inhabitants of New York for a generation to come as the day on which the great blizzard began, Henry Bergh passed quietly away at the age of sixty-five. His was a life that was not in vain, for the world was the better for his living in it.

Sometimes boys and girls have a society to promote kindness to animals, and the members promise not to hurt any dumb beasts, not to rob birds' nests or to shoot animals. Do you belong to such a society? or are you such a society all by yourself, and are you helping to bring in the good time promised in the Bible, "when they shall not hurt or destroy in all my holy mountain?"—*Harper's Young People*.

## Popery in America.

The Roman Catholic Church we can respect; as a religious organization, confining itself to the promotion of righteousness and temperance, and those principles that generate and foster high

moral character, it is worthy of honor; but Roman Catholicism clothed with political power, has been the scourge of the centuries, and the investiture with the political authority which it is so earnestly seeking in this country, simply means the destruction of those principles of civil liberty and Protestant Christianity, that we have been taught to love as dearer than life. And here is one of our grave perils to-day. The Roman Catholic Church is growing much more rapidly, than the population of the country. Take a few statements nearly absolutely correct: During the thirty years preceding 1880, the relative growth of Romanism was nearly two and three-eighths times as rapid as that of the population. During the same period, her relative growth was one and three-fifths times more rapid, than the increase of communicants in evangelical churches. During the same period, her church organizations multiplied three and one-half times more rapidly than Protestant church organizations, and her priests nearly two and one-quarter times faster than ministers of Protestant churches. With our knowledge of Rome's history and spirit, these figures are not pleasant to contemplate. This growth has been larger since 1880. And this great strength is largely concentrated in the West. The great West will in a few years have the majority in our Congress, will elect the President and dictate the policy, and mould the destiny of this great country. Romanism means to control the West. We are told that in our Territories in 1880, there were eighteen times as many Catholics, as of all Protestant bodies collectively. Expelled from Catholic countries for their intrigues, the Jesuits have located in our Western Territories, and there they are to-day with their schools and schemes of empire, their purposes and plottings,—a standing menace to our liberties. In view of this real and rapidly growing danger, it is time for patriots and Christians to brand every official recognition of, or artful alliance with, Rome as an unpardonable political offence, and to consign to political Hades the politicians or parties guilty of such offense.—*Northern Christian Advocate*.

## Spiritual Gifts.

We ought, if rightly minded, to rejoice in the exuberance and variety of the spiritual gifts possessed by Christians, just as we delight in the rich variety of nature or in that of the word of God. There are many lines of thought in religion, many forms which practical and personal piety takes, although, of course, they are all animated by the same essential principles. St. John and St. Paul were both equally devoted to the cause and person of our Lord, yet no two men ever existed who manifested this devotion in shapes more different. Both these members held of the Head by a living union, but they discharged for the Head functions altogether different. Let us not conceive of all genuine religion as moving in one groove of feeling and practice, and refuse to acknowledge any man as a Christian because he does not run upon our own particular groove. It seems to be God's plan and purpose that each individual Christian should exhibit, in the peculiarity of his circumstances, education, moral temperament, and mental endowments, a new specimen of redeeming love and grace. By various discipline here He fits and polishes each living stone for the place which it is destined to occupy in the spiritual temple; and when all the stones are made ready He will build them together each into his place, and exhibit to men and angels their perfect unity.—*E. M. Goulburn, in "Living Thoughts."*



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.*

Wine at Communion.

A correspondent desires to know, if there are any cases on record, of reformed drunkards being led astray, by use of fermented wine at the communion table. We have no doubt that many cases could be cited. Of one case we have knowledge. A Scotch judge, member of the Presbyterian church, with whom the writer's father was on intimate terms, was peculiar for his refusal to receive wine at the communion table. He had contracted a strong liking for wine when a student, had become so much the victim of it, that he judged total abstinence his only safeguard, had been tempted again and again by the sacramental cup, and had finally declined to put himself in the way of temptation, by refusing the cup altogether. There is nothing unphilosophical about this. The appetite for drink once contracted, even when fairly mastered, is not necessarily entirely eradicated. It may be, like a trained wild beast, only harmless till the opportunity and temptation to be ravenous occurs, and then it asserts itself with all the old-time domoniac fierceness. The very dubiousness of the risk incurred by a temptable nature's tampering with the wine, is a sufficient reason for his refusal to thus expose himself. The end of the communion is sacramental. It may also be a sacrament to resist evil in the refusal to be tempted by fermented wine.—*N. W. Christian Advocate.*

Bible or Cigars.

Not long ago a man was asked by his sister to buy her a very good Bible. All Bibles are good, but some have maps and notes and helps to the understanding of them, and they are well bound, to last. Of course they cost more. The young man looked it over, eyed it. "Pretty good price for a book, isn't it?" "Yes," said the dealer, "about the price of a box of good cigars." The young man's overcoat had told the story—they do sometimes, even in church, and you have to breathe your neighbor's stale smoke. It is poor breathing! He bought the Bible!—*Selected.*

About 700 cases have been successfully treated without alcohol in the National Temperance Hospital, Chicago, in the two years since it was founded.

The Northern Presbyterian Assembly passed a resolution recommending the sessions of Presbyterian churches to refuse to admit into these churches persons who are engaged in the liquor business. There were but few dissenting votes. This is a step in the temperance cause in the right direction. Ruin selling and church membership ought not to be combined in the same persons.—*Independent.*

The position the Methodist Episcopal Church assumed four years ago on the temperance question was reaffirmed—total abstinence for the individual and total prohibition for the traffic.

Bishop Warren believes that the proper thing for a preacher to do, who is so wedded to the habit of smoking tobacco that he cannot summon the moral courage to quit it, is for him to go and hide himself in a hole, and not let any one see him as he offers his offensive burnt offering. Dr. Cox thinks the man should not only hide himself in such a hole, but that he should see that the hole is well stopped up.—*Southwestern Christian Advocate.*

Youth's Department.

A Little Burden-Bearer.

Mamma had said "Good-night," and Ned and Joe were left alone in their little beds.

"Joe," whispered Ned, "wasn't that a first-rate sermon the new minister preached this morning?"

"Yes, I guess so," Joe responded, sleepily.

"Bear ye one another's burdens," I am glad I can remember the text, cause he said he hoped we would. I mean to try and live by it too, just as he told us—don't you, Joe? But this time Joe was fast asleep, and only answered by a snore; so Ned lay thinking a few minutes longer, and then dropped asleep himself.

The next morning he woke bright and early. He had not forgotten his good resolution, and when he said his prayer, he asked God to help him to be one of his little burden-bearers that day. Then he went to work with willing feet and eager hands. He brought mamma a pail of water from the well, and coal and wood from the cellar. He fed the chickens; and when baby Kate began to cry, he put her into her carriage and rolled her about in the sunshine till breakfast was ready.

It was washing day, and mamma was so busy that, when school-time came, she said she could not spare both the boys, and asked which of them would stay home and take care of baby. Joe looked at Ned and Ned looked at Joe. Both loved their lessons, and were proud of the good reports they brought home.

"I don't want to stay," said Joe "Baby is awful cross."

But Ned remembered his text, and looked up with a bright smile in his blue eyes.

"I'll stay and help you, mamma," he said, bravely.

It was not easy work, for Katie was teething, and the day was very warm, but Ned did his best, and succeeded pretty well on the whole.

At last mamma finished her work, and took the baby from his aching arms.

"Have I been a real burden bearer to-day, mamma?" he asked, wistfully.

Mamma looked puzzled; "What do you mean, dear?" she asked.

"Why, mamma, the minister said that everybody ought to carry their own burdens—troubles, you know and then they ought to help other people bear their burdens too. He said even boys could do it; but I haven't any burdens of my own to carry, not one; so I'm trying to help other people."

Tears came into mamma's tired eyes, and she said: "Yes, Neddie, you have been mamma's little burden-bearer to-day."

Ned didn't see the tears, and he felt so very happy that he forgot how tired he was. By this time school was over, and he went with an approving conscience, for an hour's play with the other boys.—*The Sunlight.*

Prue's Missionary Money.

"O mamma! my potatoes are looking splendid, and papa thinks there will be at least six bushels, and if they are fifty cents a bushel, there will be three dollars. Only think; won't that be a good deal of money?" So saying Phil Sanborn drew up to the dinner-table, delighted.

"Yes, my son, that will be a good deal indeed," said Mrs. Sanborn, as she smiled upon her ten-year-old boy.

In the spring Phil had been told that he could plant some potatoes, caring for them himself, and have their price for missions. Prue, Phil's nine-year-old sister, heard, and her large blue eyes grew sad, for she had nothing to give.

"Eat your dinner, Prue," said mamma. "I thought my little girl was fond of apple dumplings."

"So I am, but—I was thinking." "Of what pussy?" asked papa. "Any new disease attacked your dolly?"

"No, papa, but such wonderful things are to be done."

"What wonderful things?" Is a man coming up here with his museum?"

"Why, no, papa,—but about missions, and you and mamma and auntie, and even Phil, have something to give, and I haven't anything." And Prue ended with a sob.

"Who ever expected girls could earn anything, I'd like to know! See here Prue, I'll give you ten cents of my potato money," said Phil.

"Thank you, I do not want it," returned Prue.

"I'll give you twenty-five cents," said papa.

"That would not be earning it myself as the rest of you do. No, I shall give nothing which is not my very own," said the little miss.

After dishes were washed, mamma sat down to her sewing, and auntie to her knitting, while Prue, with the kitten in her lap, was in a brown study.

"O mamma! I've got an idea." And Prue gave such a jump that the kitten went out of the window. "Auntie said I was clever about making doll's clothes, and I might make a few suits, real nice ones, and put them in Mr. Roberts's store. He will let me, if it is for missions and then I'll have some money all my own to give."

"So you shall, dearie," said auntie.

"Get your silks and merino and your dolly, and we will commence. I will cut and fit and you shall sew every stitch."

In November the missionary meetings were held. Phil gave three dollars and seveney-five cents—three dollars for potatoes and the cents for chestnuts. Then happy little Prue brought her offering—four bright new silver dollars—with her eyes shining like stars.

That night, as they talked the meeting over by the fire at home, Phil said: "I have changed my mind about girls since Prue earned so much. I don't know that many boys could have done better."

And Prue whispered to her mamma, "Wasn't it work for Jesus, too, mamma?"

"Yes, darling, if you did it for the love of Him," replied mamma, with a loving kiss for her little girl.

"It seemed to day, as though Jesus stood there and smiled at me, saying, 'Prue, I know that you love me, for you gave up those pretty clothes for me.'" —*The Central Methodist.*

Declaration of the Trustees of Bishop Wm. Taylor's Transit and Building Fund Society.

At a meeting of the trustees of the Transit and Building Fund Society of Bishop Wm. Taylor's Self-supporting Missions, held at the city of New York, on the 15th day of June 1888, the following resolution was unanimously adopted:

Resolved, that this Society under its charter, continue to hold all and singular the dwelling houses, school houses, houses of worship, and lands that have been or may hereafter be acquired by it, in its own corporate name, but for the benefit and use of the schools and missions, established and to be established, until responsible boards of Methodist Episcopal Trustees, capable in law of taking and holding said property in trust shall have been organized, when according to the original design of this Society to said Trustees, in trust for Self-supporting Missions schools, and churches, of the Methodist Episcopal Church.

Present, Bishop Wm. TAYLOR, President.  
ASBURY LOWREY, }  
RICHARD GRANT, } Trustees  
CHAUNCEY SCHAEFFER, }  
STEPHEN MERRITT, }  
MORRIS H. SMITH, }  
Absent in Europe, Anderson Fowler.

Bunyan's "Pilgrim's Progress" has, with the exception of the Bible, been translated into more languages than any book that ever was written. A translation has just been made into the language of the Fantis, a tribe of Negroes in Guinea, on the Gold Coast.

A Question of Health.  
What Baking Powder Shall We Use.

This plain question comes home to every housekeeper. We all desire pure and wholesome food, and this cannot be had with the use of poisonous or impure baking powder. There can be no longer a question that all the cheaper, lower grades of baking powders contain either alum, lime or phosphatic acid. As loath as we may be to admit so much against what may have been some of our household gods, there can be no gainsaying the unanimous testimony of the official chemists. Indeed, analysts seem to find no baking powder entirely free from some one of these objectionable ingredients except the Royal, and that they report as chemically pure. We find some of the baking powders advertised as pure, to contain, under the tests of Professors Chandler, Habirshaw and others, nearly twelve per cent. of lime, while others are made from alum with no cream of tartar. This, we presume, accounts for their bitter taste found in the biscuits so frequently complained of by ourselves.

But aside from the inferiority of the work done by these powders, the physicians assure us that lime and alum taken into the system in such quantities as this are injurious. Their physiological effects are indigestion, dyspepsia, or worse evils.

The question naturally arises, why do these cheap baking powder makers use these things? Alum is three cents a pound, lime is still cheaper, while cream of tartar costs thirty five or forty. The reasons for the chemical purity of the Royal Baking Powder were given recently in the New York Times in an interesting description of a new method for refining argols, or crude cream of tartar. It seems that it is only under this process that cream of tartar can be freed from the lime natural to it and rendered chemically pure; that the patents and plant for this cost the Royal Baking Powder Company about half a million dollars, and that they maintain exclusive control of the rights.

Professor McMurtrie, late chief chemist of the Department of Agriculture, at Washington, D. C., made an examination of this process, and reported upon the results attained in the refined cream of tartar. The following extract from his report would seem to answer the question repeated at the head of this article, and which is so frequently propounded by the housekeeper:

"I have examined the cream of tartar used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure, and free from lime in any form. The chemical tests to which I have submitted the Royal Baking Powder, prove it perfectly healthful and free from every deleterious substance. The Royal Baking Powder is purest in quality, and highest in strength of any baking powder, of which I have knowledge."

Obituaries.

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

With two exceptions, Sylvester Stephens, the subject of this memoir was the oldest member of the M. E. Church, in Cecilton charge. He united with this church in Feb. 1845, in the 28th year of his age, and died at his home in Cecilton, Md., June 11th, 1888, in the 71st year of his age. For forty-three years this man trusted in the God of Jacob, and when the end came (sudden and unexpected as it was) it found him ready. His last illness though short, was severe; but in the hour of his greatest suffering, he never complained. He "fell asleep in Jesus" as quietly as the child falls asleep in its mother's arms.

His wife, Mary A. Reynolds, a devoted and godly woman, went before him to the glory world a few years ago. He had two daughters, the wife of James Smith, and Henrietta Hall, wife of Theodore Dempsey. Both of these children died before their father. The deceased had a brother, William T. Stephens, of Fredricktown, Md., and two sisters, Mrs. Catharine F. Lloyd, widow of Nicholas P. Lloyd, and Mrs. Mary A. Davis, wife of David A. Davis, near State Road, New Castle Co., Del. "Father Stephens" (as he was affectionately called by his pastor,) was a devoted Christian man, and in the last few years of his life full of "the joy of faith." He was always in his place in the house of God, when it was in his power, and was ever ready to work for Christ. A good man has gone to his reward. His last hours were hours of triumph. His last words to his pastor, were "dear brother, preach the Gospel, preach the Gospel." The hundreds who crowded the church at the funeral, and followed him out to the cemetery, where we laid him away for the resurrection, attested by their tears of sorrow, the place that he had won in the hearts of this people.

E. C. ATKINS.

Sarah Francis Hayes, the mother-in-law of the writer, was born in Montgomery County, Va., in 1832; was born again in early womanhood, and united with the church at the time of her conversion. She died at her home in Knoxville, Tenn., May 26th, 1888. Among her fraternal ancestors, was one of the soldiers under Gen. Washington, in one of the Virginia regiments. In person she was usually, in taste, pure, and in disposition, cheerful. She was conscientious.

When the M. E. Church was re-organized in East Tennessee, she was one of the first to unite with the old "mother church." To her it was the best of churches. During the dark days of the war, with the desolation that was in the path of contending armies, and the hardships and privations that she was called upon to endure, because of the attachment, she and her family had to the flag of her country, the shock that her nervous system received, finally culminated in her death. As a Christian, she was true and faithful to her trust, ever recognizing the authority of God's word and obeying it joyfully. In temperament, she was diffident, eschewing publicity and conspicuousness; she was warm in her sympathies, and sincere in her affection. Her home was her empire; here she reigned supreme. In the management of her domestic affairs, she was careful and skillful. Her religious experience was like the flowing of the river, deep, clear, and constant. When the dark clouds gathered above her, and terrible storms fell upon her, she could see God's bow of promise spanning the heavens beyond the storm clouds, and behold the silver lining fringing the darkest clouds. Her work is done; the light of another Christian home has gone out. When the summons of the Master was heard, as a true disciple, she was ready to respond. Though her children were not permitted to stand beside her dying bed, and receive a last parting word, yet the sweet fragrance of her pure life, will rest upon them as a rich benediction, and linger with them in their scattered homes. Amid the beauties of spring time, under a southern sky, they laid her to rest, beside her deceased husband, in the Knoxville Cemetery. The dust of a loved mother lies waiting the sound of the arch angel's trumpet, and the resurrection of the just, when the dead in Christ shall rise first, to be forever with the Lord.

We offer this as a tribute to a precious mother.

J. WARTHMAN.

Richard L. Thomas, died on Sunday morning, June 17, 1888, in the 79th year of his age. Thirteen days more added to his life would have completed his 79th year. He was born June 30, 1809, in New Castle County, Del. When about 18 he came into Elk Neck, where his father resided having been for the three years preceeding, engaged as an apprentice to learn a trade. During this year, 1827, at a school house, which was located near the present Wesley Chapel, he made a profession of religion, and became a member of the Methodist Episcopal Church. Solomon Sharp and Jas. Brooks Ayres were then the preachers on Cecil circuit, nearly sixty two years ago. Brother Thomas had very limited school opportunities. He acknowledged himself as chiefly indebted to his home and Sunday-school for the instruction he received. For seven years he followed his trade as a means of livelihood. About 1831 he became a resident of North East, and eight years later, he entered the mercantile trade, which he pursued for the balance of his life. He was a self-reliant, public spirited man, of excellent understanding, qualified for business; and in proof of the confidence reposed in him, he was four years post master of the town, and twice chosen as one of the representatives of Cecil County in the State Legislature. When twenty-one years of age he married Miss Sarah Jones Johnson, who died, leaving him childless, in 1838. He remained a widower seven years, and then married Miss Ruth Ann McCracken, who became the mother of his children, most of whom are here present, bereaved in the loss of their father. Brother Thomas suffered the loss of his second wife in 1867, and has for twenty-one years known what it is to journey, deprived of companionship, in the path of life. Bro. Thomas was thoughtful and earnest. As we contemplate his career it appears manifest how these qualities gave direction to his life. He sought first the Kingdom of God, and his righteousness. Entering upon the voyage of life he had the ballast of sound, religious principles to prevent the dangerous drift, which ends in shipwreck and disaster. To-day, we are under no necessity to guard our speech lest we should wound the feelings of his friends by unfortunate recital, neither must we expose ourselves to the liability of being accused of dealing unfaithfully with character under these solemn circumstances. We believe Bro. Thomas' life, in some good measure, illustrated the apostolic rule, "Dil-the Lord." Sixty-one years a professing Christian, about forty years an official member of the North East Methodist Episcopal Church, a successful business man, maintaining his activity and usefulness to old age, and duty during the lapse of so many years, a most useful member of the church and society, distinguished for his charity and readiness to help the poor and needy, an honorable, trusted citizen, provident, a good husband, and a tender, loving father, we must pronounce his life a success. To-day, we carry his remains to the place of burial. We shall see him no more. "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" No longer in the accustomed place, at his home, or in the store, or company of the redeemed, and happy in the home not made with hands, eternal in the heavens. "When his death sickness came he recognized it as such. He said, 'I am an old man; I have lived the allotted time, I cannot expect to live many days longer.'" During the progress of his disease, increasing weakness assured him he had judged rightly as to the probabilities. He immediately gave his thoughts to the adjustment of whatever respecting the end, he said: "I might have done better, but my trust is in the Saviour it was for his children. He prayed with great fervency in their behalf. He hoped that they might all come into the household of God. His last words were, 'Lord Jesus, if it by thy will, take me to thyself.'" In less than a half hour after, his spirit took its flight to the mansions of the blest.



## The Sunday School.

LESSON FOR SUNDAY, JULY 8th, 1888;  
EXODUS 32:15-26.

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

### THE GOLDEN CALF.

GOLDEN TEXT: "Little children, keep yourselves from idols" (1 John 5: 21.)

15. And Moses turned—or returned. The interview with Jehovah which had lasted forty days, was ended. A disclosure had been made to Moses, of the people's lapse into idolatry in the plain below. He had prayed for them, and unselfishly declined to be made the founder of a new nation, at the expense of their destruction. Went down from the mount—accompanied by Joshua, who had patiently waited for his emergence from the cloud. Two tables of the testimony were in his hand—in his "two hands," according to Deut. 9: 15. Says Bush: "These tables, as we are elsewhere informed, were of stone; by which we are to understand a substance, similar to that of precious stones; beautiful and splendid in the highest degree, as well as durable, that it might correspond with the remaining articles of the tabernacle furniture. Thus the Jews; 'The first tables were hewn out of the sapphire of the throne of God's glory.'" Written on both their sides.—In that case we need not suppose that the tables were very large. They were tablets, rather than tables, not too large to be placed in the ark.

13. Tables were the work of God—both in preparation and inscription. The writing was the writing of God.—As God has "neither body nor parts," we must understand that the writing was done in some supernatural way. Says Murphy; "Their preciousness is indicated by the words of immutable truth, which were inscribed on both sides of them; their sacredness by the remembrance that both the forming of the tables, and the writing upon them, were the immediate work of God." More precious and more sacred is the inscription, which God is willing to make upon the fleshy tables of our hearts, if we will only let Him.

17, 18. When Joshua.—Rawlinson suggests that he may have subsisted on manna, during the forty days' absence of his master. Noise of war in the camp.—He interpreted the shouts of the people, from his own standpoint as a soldier. Not the voice . . . that shout for mastery—the victor's shout. Neither . . . voice of them . . . overcome—the cry of the vanquished. Moses kept from Joshua, even the true state of affairs which God had told him.

19. Saw the calf—fashioned, possibly, after the Egyptian idol Apis, who represented the powers of nature, and the principal seat of whose worship was in the vicinity of their old home in the land of bondage; or, as some think, an image of the cruel god Moloch, whom the Israelites subsequently worshiped. And the dancing.—This was an unexpected and exasperating spectacle. Moses knew of the idol worship and was prepared for it, but this wild revelry, this utter abandonment of decency, this licentious merriment, was more than he had counted upon. Anger waxed hot—Moses' "meekness" was not equal to such a strain. Insults to himself he could have borne, but such a flagrant insult to Jehovah, inflamed his indignation. Cast the tables out of his hands . . . brake them—"giving at once a terrible significance for all future time to the phrase, a broken law, and a sign of man's inability to keep the law given on Sinai. For both Moses and the people, though in different ways, were showing by their acts, that the first use to which man puts God's law is to break it. Both tables were broken, for idolatry had been followed by licentiousness" (Wm. Smith.) Says Lange: "The breaking of the tables is nowhere rebuked; therefore his emotion was justifiable."

20. Took the calf . . . burnt it . . . ground it to powder.—In the parallel passage (Deut. 9: 21), Moses says, "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small, even until it was small as dust; and I cast the dust thereof into the brook that descended out of the mount." All this process, of course, must have occupied time. It is difficult to understand, how the gold could have been reduced to powder, unless by filing or some similar way. The purpose, however, was accomplished of utterly destroying the idol. Made the children of Israel drink—so that they seemed to swallow their own sin. "The backslider in heart, shall be filled with his own ways."

21. Moses said unto Aaron.—He wishes to investigate the matter, to ascertain how this idolatry could have happened, and he therefore inquires of the man who had been left in charge of the camp, and was responsible for

the behavior of the people. What did this people unto thee?—What pressure did they bring to bear upon thee, to lead thee to consent to this shameful behavior, to this awful violation of covenant vows?

22. Let not the anger of my lord wax hot.—a sorry figure poor Aaron cuts in his shuffling attempts at self-excuse. Plainly he lacked the grand, stern qualities of leadership which his brother possessed. Thou knowest the people, that they are set on mischief (R. V., "set on evil")—"an emphatic mode of expression, indicating that they are, as it were, settled, sunk, immersed in evil or in sin. Yet how obvious, even to a child, that the perverseness of the people, was no apology for the pusillanimity of their leader. Were they given to evil? So much the more needful was it for him to stem the torrent, and by inflexible firmness, withstand the workings of their corruptions. Our instinctive sentiments at once respond to the justice of the divine judgment, respecting this affair as recorded (Deut. 9: 20): 'And the Lord was very angry with Aaron to have destroyed him; and I prayed for Aaron also the same time.'" (Bush.)

23. Make us gods, which shall go before us—something more tangible than the guiding pillar, and which we can follow to that land of promise, of which we have heard so much. As for this Moses.—They profess contempt for him now, when they suppose he has disappeared for good. We wot not (R. V., "we know not") what is become of him.—He has been gone so long, that it is idle for this great nation to wait any longer for him. Day after day has passed, over a month has gone, and there is no sign.

24. Whosoever hath any gold . . . break it off.—Possibly Aaron thought that the people would not be equal to this demand, that they would not be willing to part with their personal ornaments and amulets; but if so, he had miscalculated the intensity of the people's fanaticism. The reaction from a pure and spiritual worship, to an idolatrous and licentious one had set in with such violence, that "all the people brake off the golden earrings which were in their ears, and brought them unto Aaron." Cast it into the fire . . . came out this calf.—Was there ever a more false and fatuous apology? It was too silly, too contemptible, for Moses to answer. In verse 4 we read that Aaron "fashioned it with a graving tool, after he had made it a molten calf." It should be said, however, in his favor, that he treated the calf as an emblem of Jehovah, and proclaimed "a feast to Jehovah" (verse 5.)

25. When Moses saw that the people were naked (R. V., "were broken loose")—had thrown off all restraint, human and divine; were in a state of reckless disorder; their very attire showing to what depths of degradation they had descended. "In the lewd and excited dancing of idolatrous orgies, garments were frequently cast aside, and the person exposed indecently" (Rawlinson.) Unto their shame among their enemies—who might taunt them for their indecency, after professing to worship Jehovah. Says Rawlinson: "Amalekites may have held many fastnesses among the hills, from which they may have been able to see what was going on in the camp."

26. Moses stood in the gate.—After the attack of the Amalekites, the camp was probably surrounded by a rampart with gates, for the sake of protection; or, the "gate" may refer simply to the place of public discourse or judgment. Who is on the Lord's side?—He summons the people to take an attitude at once, for God or against Him. They had been so suddenly and emphatically arrested in their reckless carousal, that many who had been for the moment carried away by the contagion of example, but who at heart were loyal to God, could not recover themselves sufficiently to take the right stand. Let him come unto me.—The Hebrew is finely expressive. The verb is omitted in the impassioned summons of the speaker: "Whosoever is for Jehovah—to me!" All the sons of Levi—either because of a clannish feeling, Moses being a member of that tribe, or because they repudiated the popular movement towards idolatry—possibly both. The tribe as a whole are spoken of; there were some exceptions (Deut. 33: 9).

### Why I Quit.

At half past four o'clock, P. M., Monday, June — 1888, the Quarterly Conference convened, at —. The roll was called. Two Sunday-school Superintendents were approved. The pastor reported one hundred and twelve pastoral calls. While engaged in this much needed and most effective work, the pastor found some who did not attend church and others who had wandered away. Anxious to restore the wanderer he ventured to inquire why membership had been lost. The response

given was "I entered the dairy business, and could not sell milk on Sunday and go to church." And, like many others said the pastor he sought to justify himself on the ground of necessity. To this the Presiding Elder objected, and argued that it was neither a necessity to sell nor to buy on Sunday. In the Quarterly Conference were two successful dairy-men, who had been in the business for years. One, a local preacher, class leader, Sunday-school Superintendent, Trustee, and steward, who is loved by the church, honored and respected by the community in which he lives, has a large family, succeeds in business and has some things laid up for a rainy day. The other is a Trustee and a steward, a man of means, consecrated to the service of God.

These brethren love the church, and never close their pocket-books until every financial obligation of their church is met. The former said, "years ago, when I desired to begin the dairy business, my conscience would not let me sell milk on Sunday. My friends, both in and out of the business told me, if I did not sell on Sunday, my business would be a failure. At that time, so far as I can recollect, there was not a milk dealer around the city of Wilmington, Del., who did not serve his customers on Sunday. Trusting in God, and resolving to keep the Sabbath day holy, I entered the business, contracting with my customers to serve them twice on Saturday, and notifying them that I would not at anytime serve them on Sunday. From that day until the present, I have kept my membership in the Church; there have been no complaints, and no appeals, and what is worth more than all to me, I have a conscience void of offense towards God and man."

The latter said, "when I began the dairy business I supplied my customers on Sunday." The Presiding Elder said, "why did you quit?" "For conscience sake" was the reply. "Did your customers leave you?" "Only a few of the smaller ones, while all of the larger ones continued and I gained others because I would serve them twice on Saturday. To my surprise, I found many had a conscience against buying milk on Sunday, as well as myself against selling."

Many thanked me for making the change. I have continued in the business until this day, and have served many families, some of the most influential in the city of Wilmington, and have never had a complaint. After years of experience with a large dairy I can say there is no necessity for either selling or buying milk on Sunday." Many customers have felt the necessity of buying on Sunday because they knew of no one who would supply them twice on Saturday. May not consumer and provider aid each other in keeping the Sabbath, the former by releasing the milk man from Sunday service, the latter by advertising that he will serve his customers twice on Saturday?

W. L. S. MURRAY

### To The General Conference.

SECOND PAPER.

The observations and impressions of the writer, at the late General Conference were in his judgement, chiefly, if not altogether complimentary to that body. But as a convention, its deliberations are over, and it has become disintegrated by adjournment. Like a great constellation, its numerous stars have passed, individually to their respective orbits to fulfill the special mission of their callings in the church, under the authority of Him who is "Lord of all."

My visit was to New York and it was my privilege once more to cast a glance up and down Broadway, which as the great thoroughfare of the Metropolis, with its buildings, its business, and its babbling multitudes, is worthy to be called one of the many wonders of the world.

And "Brooklyn Bridge," as it is call-

ed spanning the East river and uniting the two great Island cities, is another wonder of scientific and mechanical achievement. I looked at it, and walked over it, and grandeur on every side, and above and below arrested my gaze. On the New York side, the General Conference, even beyond the tumultuous magnitudes of Broadway was my chief attraction. In Brooklyn to see something new to me, I visited "Prospect Park" went to the Litchfield Mansion, entering it from 9th Avenue; it has 32 apartments, and is 4 stories high. From its upmost observatory I gazed in all directions, the atmosphere was not in a good condition for seeing objects distinctly, yet in all the circling expanse, the eye rested upon points of interest. A ramble through the park with three lady companions, two daughters in law, and their mother enabled me to gratify my taste for rural scenery, meadows and woods and lakes and flocks of sheep with winding paths and roads, diversified the view.

It is pleasant to remark that at the Mansion, the gentleman who had charge showed us great politeness and gave us a guide about the house, a colored man, who conducted us from room to room with becoming attention, he seemed to be intelligent and gave us items of information, explaining many things connected with the past and present history of the place. If I remember correctly the park contains 600 acres, some eighty of which compose the lakes. We saw many persons of various age and sex and nationality, some alone, some in groups, some standing, some walking and some sitting on the grass or occupying seats by the wayside, or in the pavilions. All seeming to enjoy their leisure, or seeking recreation. Men were also at work in various ways, by the hand or art seeking to utilize and beautify nature. After spending perhaps an hour amid these sylvan scenes, some distance from the point of ingress, we made an egress on the same avenue, and without weariness loitered to our home. It is with very great pleasure, I can say, although there exist no doubt many and fearful forms of evil and vice, yet I can recall nothing, that I saw to shock the proprieties of social and moral order. The exterior of our civilization is tasteful and imposing, and while the poison of sin is lurking under cover, and often may become visible and tragical, yet there is working the all pervading spiritual leaven, by which individuals and society are saved. And I may be excused for saying, while in sympathy with the animus of our General Conference work and the evangelism of the Churches, there were three of my sons, with whom I conversed, who with what enters into their personal history and destiny, gives me an interest surpassing all I saw and heard.

B. F. P.

The London *Methodist Recorder* says; "We are glad to know that the committee of the Society for the Suppression of the Liquor Traffic in Foreign Countries has asked Rev. C. H. Kelly (representative of the Wesleyan Conference to the General Conference) to present a petition to the General Conference, which will at least have the effect, we hope, of calling attention to a great and growing evil, which can only be ended by the hearty co-operation of all Christian governments. In America, as in England, Methodism is strong enough to bring considerable pressure to bear upon the Executive."

The greatest elevation which has been attained by man is 37,000 feet—about seven miles—this height having been reached during a balloon ascent made by Glaisher. At this tremendous distance above the earth's surface physical exertion is found to be almost impossible, owing to the great rarefaction of the atmosphere.

# \$1,200,000.

## TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

### FROM ALL SOURCES

—FOR—

# 1888.

MARTYRS OF UGANDA.—Mwanga was lead to suspect Mr. Mackay of treachery; he found that, with the exception of two or three, all his own pages were pupils of the missionaries, and counted Jesus as their king, and the monarch of the realm as only a man after all. Mr. Mackay was arrested by order of the Katikiro, at the instigation of Miyasi, who hated all whites, and especially their religion, and who was glad to drag Christian and Christian teachers before the magistrate. In fact, the Mission barely escaped destruction. The boys, who were Mr. Mackay's companions, did not escape. They were accused of joining the white men in a traitorous league against the king. Efforts to save them proved vain, and three of them were subjected to fearful tortures and then put to death. Their arms were cut off, they were bound alive to a scaffolding, a fire was kindled beneath, and they were slowly roasted to death! Mark the miracle wrought by this Gospel in these hearts so lately turned from dumb idols or fetiches to serve the living God. Mujasi, the captain of the body guard, with his men stood mocking their long and horrible agonies, as their Saviour was mocked before them. They were bidden to pray to Isa Masiya—Jesus Christ—and see if He would come down and deliver them. But in these lowly lads, with their dark skins, there was a heart made white in the blood of the Lamb, and the spirit of the martyrs burned within, while the fires of the martyrs burned without; and so they praised Jesus in the flames, and sang songs to Him, until their tongues, dried and shriveled in the heat, could no longer articulate, "Killa siku tunsifu."

"Daily, daily sing to Jesus;  
Sing, my soul, His praises due;  
All he does deserves our praises,  
And our deep devotion too.  
For in deep humiliation  
He for us did live below,  
Died on Calvary's cross of torture,  
Rose to save our souls from woe."

The hearts of Mr. Mackay and his fellow-workers were "breaking" with anguish; but they could not but rejoice at such triumphs of grace. And one of the executioners, struck by the wonderful fortitude of these three lads, their faith in God, and their hope of a life beyond, and their evident hold on an unseen power to which he was a stranger, came and besought that he might be taught to pray as they had done.

These martyr fires and martyr deaths did not fill other converts with dismay. Mwanga threatened any who dared to adopt the faith of the white men, or even to frequent the Mission premises, with death in the fires; but the converts continued to come to Jesus nevertheless. The Katikiro found that the community was so pervaded by this new religion, that, if he continued to persecute, he might have to accuse chiefs, and overturn the whole social fabric! In fact, Mujasi began to meet rebuffs when he undertook to ferret out disciples and bring them to punishment, and Nua, a man who boldly went to Court and confessed that he was a Christian, was sent home in peace.

Subsequently Mr. Mackay and his fellow laborers were in daily peril of their lives, and persecution broke out afresh; but the converts held fast the beginning of their confidence steadfast unto the end, and though thirty-two were burned alive in one awful holocaust, upon one funeral pyre, conversions did not stop, nor could the heroic disciples be kept from open confession of Christ, in face of the smoking embers of those martyr fires.—Extract "Missionary Review."



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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.

### Dickinson College.

Rev. Dr. McCauley, after sixteen years faithful and successful service as President of Dickinson College, offered his resignation of that office to the Board of Trustees at their Annual Meeting last Wednesday, the 27th inst.

In accepting this resignation, the Trustees adopted unanimously, resolutions highly appreciative of the grand work Dr. McCauley has accomplished for the College, and voting him his salary up to the meeting of his Conference, in March 1889.

### HONORARY DEGREES.

The degree of Doctor of Philosophy, was conferred upon E. O. Shakespeare, M. D., of Philadelphia; and that of Doctor of Divinity, upon Revs. J. Hepburn Hargis, J. S. J. McConnell, of the Philadelphia Conference, and Rev. James I. Boswell of the Newark Conference.

Rev. Bishop C. D. Foss, and W. C. Allison of Philadelphia were elected trustees.

### The Season of 1888.

Opening day at Ocean Grove, N. J., Sunday, July 1st, began auspiciously. At 9 A. M. in the commodious building, yeleft The Young People's Temple, a fair congregation assembled, to spend an hour in devotional exercises with Rev. C. H. Yatman, as leader. Mrs. Inskip's niece, Miss Carrie Foster, and Mr. Seth, soloist, led in the singing. As usual, "something new," in the way of a music book, was on hand for the meeting.

Though there are evident traces of his recent severe sickness, Mr. Yatman is in good trim, and full of the spirit of earnest and hopeful helpfulness.

Mrs. Palmer with the aid of Rev. J. H. Thornley conducted a meeting at the same hour in the Bishop James Tabernacle, with special reference of entire consecration, to the duties of Christian living.

At 10.30, Dr A. J. Kynett preached in the Auditorium, and Rev. Bro. Beltz, pastor of the M. E. Church in this place, in his own beautiful house of worship.

The several departments of the Sunday-school were organized, and the work of scripture instruction begun at 2 P. M. Dr. Hanlon for so many years, the efficient leader of the Bible class, *par excellence*, was absent on a brief trip to Europe, but with Dr. Alday as leader, and the usual corps of clerical assistants, the class suffered little if any from this fact.

At 6 P. M., the first beach-meeting was begun; but a sudden and very severe northeast storm of wind and rain, abruptly interrupted the exercises and scattered the large congregation. The heavy masses of dark clouds that rested on the eastern horizon, throwing a sepulchral gloom over the sea, were portentous, but beautiful rain-bows gave promise at first of no more rain, so that most of us were caught, and had to wend our way home decidedly moistened. Getting wet, however, on the sea-shore seems much less detrimental to health, than a similar experience elsewhere. Despite the sunset storm, Dr. W. A. Spencer found at 7.30 P. M., a fair congregation assembled to hear him preach.

Mr. Yatman's and Mrs. Palmer's 9 A. M. meetings are to be held every day through the season. According to the programme, John Y. Foster, Esq., of Newark, N. J., is to orate Wednesday, July 4th, in honor of the 112th Anniversary of Independence Day.

### VISITORS.

The number of persons here is about as large as usual at this time, and additions are making daily. The venerable and beloved Rev. Dr. Augustus Webster of Baltimore, Md., is here, with his wife and daughter. Rev. Thomas Meyers of the same city, the veteran and vigorous Secretary of the Maryland Bible Society is enjoying with his wife the beauties, the blessings, and the inspiration of this restful city by the sea. Mr. Smith, editor of "The Gospel in all lands," occupies a cottage. Dr. G. R. Crooks of Drew has been here, and Dr. G. A. Phebus of our own Conference, Revs. C. M. Collins and J. S. Hughes of the Philadelphia Conference are still here. Rev. J. R. Bailey of the latter Conference, a patient of Dr. Barr, is much improved, since his severe stroke of paralysis some months ago, and is able to walk with considerable ease. His health otherwise is good, and his paralyzed arm he thinks, is slowly gaining strength. There is no more pleasant time in which to visit Ocean Grove, than in these early days before the rush of the crowds and the intense heat, unless it be the delicious days of September, after the height of the season is passed.

### SPECIAL SERVICES.

July 10th and 11th are to be devoted to the interests of the W. C. T. U.; the 12th to a Jubilee for the African M. E. Church; July 14-24, S. S. Assembly, the last day being C. L. S. C. Commencement, oration by Prof. Little of Syracuse University; training class by Rev. C. H. Yatman from July 16 to the close of the season; an interdenominational Bible Convention, July 25-31; 19th Anniversary sermon by Bishop J. P. Newman, July 29th. National Temperance Society, Aug. 1-5; Memorial Day, Aug. 6th, Hackettstone Institute, Aug. 7th; N. J. Sabbath Union, Aug. 8th; W. H. M. S., Aug. 9th, Dickinson College, Aug. 14th; Women's Christian Encouragement, Aug. 15-17; W. M. F. S.; Aug. 18-19; Twilight Meeting, Aug. 19-Sept. 2; Camp-meeting, Aug. 20-30. *Ocean Grove, July 2nd, 1888.*

### Retirement of President McCauley.

The following resolutions were unanimously adopted by the Trustees of Dickinson College June 27th, 1888.

Whereas Rev. J. A. McCauley, D. D. L. L. D., has tendered to this Board his resignation as President of Dickinson College, we think it due to him, and to ourselves in hereby accepting the same to express our judgment in the following resolutions.

1. We thank God for the success which has marked the labors of Dr. McCauley here. During the 16 years of his incumbency the value of the college buildings has been more than doubled, and the endowment risen to more than \$300,000. The moral tone of the institution has been elevated, and the scope of its labors has been greatly enlarged, and a large number of trained

graduates has gone out, who will bear through all their lives the impress of his faithful labors.

2. We bear cheerful testimony to the kindness of heart, the uniform courtesy, and the noble Christian character, which have so endeared him to us all.

3. He bears with him our kindest regards, and our prayers that in his future fields of labor he may meet with continued success, and that his path may grow brighter and brighter until the final call "Well done thou good and faithful servant" shall bear him to the eternal reward of his labors.

4. That the salary of the retiring President be continued until March 1st, the time of his Annual Conference.

Dr. McCauley was requested by the Board to continue to occupy the residence of the President until it shall be needed for his successor.

### Dickinson Commencement.

The 105 Anniversary of Dickinson College, Carlisle, Pa., was one of the most interesting of the long series.

The services in Bosler Hall, Sunday, June 24th, were of a high order; Rev. Dr. J. A. M. Chapman, pastor of Arch St. M. E. Church, Philadelphia, preaching a most admirable sermon in the morning, before the Society of Religious Inquiry, and President McCauley, his 16th Annual Baccalaureate, at night. A clergyman of a sister denomination, who has heard eleven of these sermons, declared to the writer that the last was best of all.

The junior oratorical contests were creditably maintained, and class day exercises full of interest. Rev. Dr. Buttz of Drew Seminary, delivered a scholarly and impressive address before the Literary Societies, Tuesday evening on Plato and St. John. The next evening Horatio C. King, Esq., of New York, delivered an address before the Alumni, on our National Perils.

The meetings of the Trustees were without features of special interest beyond the ordinary routine, except the resignation of the President of the College, and an unsuccessful attempt to elect a new trustee, instead of re-electing one whose term of office had expired. The Committee to whom was referred Dr. McCauley's resignation, included the following gentlemen: Rev. Dr. D. H. Carroll of Baltimore, Rev. W. L. Boswell of Philadelphia, Rev. Dr. Thompson Mitchell of Central Pennsylvania Conference, and Gen'l. C. B. Fisk of New Jersey.

This Committee were also charged with the duty of canvassing, for a successor in the Presidency of the College, and of calling a meeting of the Board, so soon as they may be able to make a nomination of a suitable candidate. Prof. C. F. Himes, Ph. D. becomes President pro-tem, as senior member of the Faculty, and by vote of the Board.

### DEGREES CONFERRED.

The exercises of graduating day, June 28th, were exceptional, in the absence of instrumental music, and in dispensing with the "linked sweetness long drawn out," with which Commencement audiences usually have their capacity of endurance so severely tested. There was sweetness indeed, for the first and second honors of the class were more by young lady members; but the number of addresses were few, and each one was brief. Besides the masters oration, the Latin salutatory, and the valedictory, there were but five addresses delivered.

The Latin salutatory, was the daughter of Rev. H. A. Curran of the Central Pennsylvania Conference, Prof. of the Normal School, Bloomsburg, and the valedictorian, Miss Bender, is the daughter of a member of the Baltimore Conference. In her farewell to the honored President, Miss Bender made a most graceful and touchingly appreciative reference to his high character, and beneficent influence upon the class; assuring him of their sense of obligation,

for his faithful care and of their lasting gratitude.

There were twenty graduates, all of whom but four had completed the classical course.

Among the honorary degrees conferred were, Doctor of Philosophy upon E. O. Shakespeare, M. D., Phila.; Doctor of Philology upon Prof. C. B. Young, Washington, D. C., Doctor of Laws upon Prof. J. W. Marshall, of Va., Doctor of Divinity upon Rev. James I. Boswell, Newark Conference, and Revs. J. S. J. McConnell and J. Hepburn, Harges Philadelphia Conference.

Bishop Andrews and Rev. Dr. J. Bowman Young resigned from the Board of Trustees, on account of change of residence, and Bishop Foss, and W. C. Allison, Esq., of Philadelphia were elected to membership.

The President and Mrs. McCauley's reception in the evening, was a most agreeable social occasion; and notwithstanding the very unfavorable weather, was well attended. Among the prominent Carlisleans who were present to show their respect and esteem for the retiring President and his family, were Judge. R. M. Henderson, an *alumnus* of the class of 45; Rev. Mr. Mapes, pastor of the First Presbyterian Church, Rev. Mr. Morrow, rector of the Protestant Episcopal Church, Rev. Mr. Yocum, pastor of the M. E. Church, with three ladies, and Mrs. J. W. Bosler, through whose generous gift of \$70,000, Dickinson College has one of the finest library buildings to be found in any College.

### THE RETIRING PRESIDENT.

Dr. McCauley retires from the Presidency, after sixteen years of faithful earnest and largely fruitful labors, with the well nigh universal respect, confidence and esteem of the citizens of Carlisle, and with the deep and profound regret of those who knew him best. Called to that honorable but difficult post, when the College buildings were but three in number, and needing repairs and when the endowment was small, with but five Professors in the Faculty, Dr. McCauley leaves it, with the old buildings in admirable condition and three new structures, the J. W. Bosler Hall, the West Tome Scientific Building and the Gymnasium, equal to the best in any college in our country, and with a Faculty of nine Professors and the endowment doubled.

In view of his administration of this great trust, continued for the longest term of any President in the history of the College, except that of the first President, Rev. Dr. Charles Nisbeth, and only four years less than his, Dr. McCauley is entitled to the well-earned plaudit, "Well done, thou good and faithful servant."

The appreciative resolutions of the Trustees, and their consideration for his comfort do honor to them not less than to him.

### "Bring Him Unto Me."

A lady who was in great distress on account of a wild and wayward brother went one Sunday morning to her accustomed seat in the house of God. So burdened was she that she felt herself to be in no condition to be profited by the services of the sanctuary. A visiting minister occupied the pulpit that day, and was reading the ninth chapter of Mark. While he read on with feeling and expression the wonderful words, this Christian woman became deeply interested, and for the time forgot her sorrow. When the nineteenth verse was reached the minister read with emphasis the direction of the Master, "Bring him unto Me." These last words came with strange power and comfort to the sad and burdened heart. Nothing is remembered by her of the sermon or the remaining services. A message had already come to her from God. The Holy Spirit had sent the words, "Bring him unto Me," home with power to her

soul, and she was enabled then and there to cast her burdens on the Lord as never before. In prayer and faith she carried her erring loved one to the compassionate Saviour, who is as accessible and ready to help now as when He walked the earth nineteen centuries ago. The load was lifted, and this trusting child of God, sitting at the feet of Jesus was assured that in some way or other all would be well. She went away from the place of prayer no longer with bowed head, but with a calm, sweet confidence that God had heard her prayer, and would grant her petition. She had heard the voice of Jesus; she had gone to him. She had carried her brother to Him. She was permitted to see an answer to her prayer, and had the unspeakable joy of knowing that her precious one had confessed Christ as his Redeemer. He has passed away, but she rejoices in the blessed confidence that he is forever with the Lord.

The truth is we cannot do without Jesus. The man brought his son first to the disciples, and then to the Mighty One. Ah! how prone are the Lord's people to look to human instrumentalities, to friends, to ministers of the Gospel. They forget, alas, too often,

"What a friend we have in Jesus," and that it is their privilege to carry without delay

"Every thing to God in Prayer."  
 —Canada Presbyterian.

### Ye Olden Times.

Everybody went to meeting then; they had to. It was not a matter of choice, or of clothes. The law required each person to attend religious service at least once every fourth Sabbath under penalty of a fine, unless a satisfactory excuse could be given. A woman once living on Clark's Island in Plymouth Bay absented herself from meeting, and a deputation was sent over from the mainland demanding her reason for so doing. With a pluck which we cannot but admire, she replied succinctly that it was none of their business. Tradition does not say what punishment was meted out to her.

Punishment for absence from meeting after trial before a justice of the peace, was a fine graded according to the heinousness of the offence. If the offender should refuse to pay the fine, then a certain number of stripes were to be given him at the whipping-post, or he was to be put into the stocks. The whipping-post and stocks stood at the northeast corner of the Halifax meeting house. They were there as late as 1790, though much decayed, and never having been used once to punish a Sabbath breaker!

These stocks were also called "bilboes," because they were once made in great quantities at Bilbon, Spain. It is said that the first person to occupy the stocks in Boston was the man who made them. The court thought he charged too much for the making, and as a punishment fined him and sentenced him to sit in them an hour.

(An offender sat in the stocks with his hands and feet confined, while in the pillory he stood with head and arms fastened into the holes in the board.)

People in those days could not charge what they pleased for their work. Prices were regulated by law. As the religious and social life had its centre in the old meeting house at Halifax, so did the commercial life. By vote was established a current price for all articles and for labor. They never departed from this. Scarcity of anything would not increase its price. No one, if he had so desired, could have made a "corner" in pork or grain.—Frances A. Humphrey, in *Wide Awake*.

Dr. Rush once said, when asked by a patient to let him use liquor, "No man shall look me in the face, on the day of judgment, and tell the Almighty that Dr. Rush made him a drunkard."



## Conference News.

Sunday the 10th inst was observed as Children's Day in Rock Hall M. E. Church. The floral decorations were ample. A canary that struck in every time, almost with the first note of the organ, and seemed to vie with the school in making joyful notes, added life to the occasion. Many of the scholars had appropriate recitations, and did themselves credit. The envelope collection taken in the school in the morning, amounted to \$17.17. The entire amount raised during the day was \$22.72, the largest ever contributed.

The 17th inst was devoted to similar service in Piney Neck. The afternoon and evening services were largely attended, and of an interesting character. More children participated than ever before, and without exception they did well. The Sunday-school contributed \$4.78. The amount raised during the day was \$7.87. Total for the circuit \$30.59.

On Sunday, June 24th, special interest was taken in the temperance lesson; almost the entire session of the Sunday-school was occupied in brief reviews of the lesson, by different officers of the school. The superintendent made a strong address. In the afternoon the pastor took up the theme, basing his sermon on Rom. 13-10: "love worketh no ill to his neighbor." The sermon of the evening was from the same text.

The temperance question is a *live* question with us. Never in the history of our people, was the public conscience so thoroughly aroused. The people are constantly receiving new light, and this great question was never so well understood, and the sense of personal responsibility so realized. Our best people are severing their old party affinities, hope so long deferred having been disappointed, and are politically espousing the cause of God. They have determined no longer to act the part of Judas at the ballot box.

The Rock Hall W. C. T. U. held a public temperance meeting in Piney Neck on last Friday evening week, and they propose to organize a union in that neighborhood. Rev. J. D. Reese of Pomona, Rev. N. McQuay of Rock Hall and others delivered addresses. It is proposed soon to organize among the colored people.

Truly,  
RUSTIC.

Children's Day was celebrated in the Methodist Episcopal Church, in Frankford, Del., on the second Sunday in June. The audience was large, and the Programme, entitled the "Ship of State," rendered by fourteen girls and fourteen boys, was very interesting. The pastor delivered an address on the subject of Education, at the close of which a liberal collection was taken.

A. E. C.

Children's Day was observed in Delaware City M. E. Church, on June 10th, and was a day of delight and profit to adults as well as children. In the morning the pastor's address consisted of "A Children's History of Methodism." In the afternoon a baptismal service for infant children was held. In the evening an impressive programme was rendered, in which were a number of speakers, and in the pastor's address, it was shown how every part of the elaborate floral decorations had a meaning.

The day taken altogether was a grand success, and in music, in addresses; in crowds, in interest, in collections and in spirituality was fully up to the standard reached on Children's Day in Delaware City in the past.

ONE WHO WAS THERE.

### Missionary Society of the Wilmington Conference.

Pursuant to a call of Thomas Mallalieu, Esq., president of the Missionary Society of the Wilmington Conference, a meeting of the managers of the society was held in Smyrna, Delaware, on June 14th. After prayer by Rev. John Frances, and preliminary business, the following resolutions were adopted:

1. That the methods which as a church we have used in the past, for informing the people, infusing the true missionary spirit, and obtaining funds for the missionary cause, are chiefly indorsed by us, and while they have effected great things in the past, we assert it as our earnest expectation that they will bring even grander results, if energetically employed in the future.

2. That agencies supplementary to those already in use among us, are desirable and even necessary, if very many who are not yet at work are to be reached, and the Master glorified by larger giving.

3. That a committee consisting of Revs. W. L. S. Murray, John France, J. A. B. Wilson, and W. S. Robinson be and are hereby constituted a committee, to secure Missionary literature, for gratuitous distributions in all the homes of the people.

By motion of Rev. W. L. S. Murray, those having charge of camp-meetings, are to be requested to provide for a missionary day at their camp-meetings, and the presiding elders in connection with the pastors in charge, are desired to arrange for the services of those days, and we recommend that the services of one or more of our Missionary secretaries be secured for those days if possible.

The following was adopted:

Whereas, the Missionary sermon to be preached before the Annual Conference, has often been set aside, as a matter of secondary importance; therefore

Resolved, that the Missionary sermon should be preached on the evening of the Sabbath of Conference, as provided for by the action of the managers at their annual meeting held last March.

By motion, the secretary pro-tem was directed to forward proceedings for publication to the PENINSULA METHODIST.

Meeting adjourned with benediction by Rev. W. L. S. Murray.

CHAS. F. SHURPPARD,  
Secretary pro-tem.

### Resolutions Passed by Trustees of Conference Academy.

Whereas, the Trustees of the Wilmington Conference Academy, have been officially informed of the death of Francis A. Ellis, Esq. of Elkton, Md., who was from the beginning a member of this Board, therefore

Resolved, that in the death of Mr. Ellis, the Wilmington Conference Academy has sustained a great loss, he having been an original contributor to the enterprise, and having given substantial aid to the institution in every emergency, not only of his means according to his ability, but also by his valuable moral influence and support.

Resolved, that the consistent Christian life of our deceased brother, his uniform, gentlemanly and courteous deportment, and his untiring devotion and fidelity to the duties of his trust, greatly endeared him to us in the ties of Christian and official fellowship, and we feel ourselves deeply bereaved in his death.

Resolved, that this action be entered on the minutes of our Board, and that the secretary be instructed to send a copy suitably engrossed and signed by the officers of our body, to the family of our deceased brother, and also that the same be furnished to the PENINSULA METHODIST for publication.

ELI SALISBURY, President.  
C. H. B. DAY, Secretary.

### ITEMS.

The wife of Rev. E. S. Gassner, rector of St. John's church, New York, formerly of Easton, Md., died recently.

The Rev. Dr. Andrew P. Peabody, who has entered his 78th year, learned to read before he was 3 years old. He was so fitted for college under private tuition, that he passed the examination for admission when he was 12, and by remaining under instruction a year longer, he was enabled to enter the junior class. As he completed his college studies at the age of 15, he had the honor of being the youngest person, with two exceptions, who has graduated at Harvard.

Mrs. Patti Lyle Collins is employed by the government at Washington, as a reader of "blind hand-writing" in the Dead-letter Office. She is an expert at this business, and is paid a good salary. She claims to read every known language, except Russian and Chinese. One thousand letters a day usually pass through her hands, but she only deals with the addresses.

Sir A. B. Walker, a prominent brewer of Liverpool, has offered to build a cathedral in that city, at a cost of \$1,250,000. Not only is he a brewer, but the owner of several drink-shops.

Sir Edward Baines is said to be the oldest active journalist in Europe. He is 88 years old, and his paper is the *Leeds Mercury*. He began his career as a journalist, three years after the battle of Waterloo, but was present as a reporter for the *Mercury* at the battle of Peterloo, in 1819, and has been continuously in newspaper life ever since.

Mr. Thomas Whitley of England, recently paid for the outfit and passage of a missionary to the Congo district, to take the place of his deceased son.

Bishop Granbery will start to Brazil in the latter part of June, leaving St. Louis on the 18th, and sailing from Newport News on the 23d. His daughter Ella will go with him, to remain and engage in missionary work, to which she has been appointed by the Woman's Board.

Rev. Alfred Cauldwell, of Stockton, N. J., has accepted calls to become pastor of the Missionary Baptist churches at Salisbury, Md., and Delmar, Del.

The Queen of Sweden has been ordered by her doctors to get up early, make her own bed, take care of her own room, work in the garden, and take long walks. Under this regimen, her health is visibly improving.

At the last meeting of the Royal Botanic Society in England, three ladies were elected members.

A large number of women voted at the municipal election in Scotland recently, and seven women in a number of cities and boroughs were elected to local government boards.

Rev. W. Maslyn Frysinger, D. D., on account of failing health, will resign the Presidency of Centenary Biblical Institute at the approaching commencement. He is the most indefatigable of all workers, and has devoted himself unremittingly, efficiently, and acceptably to all the interests of the important work, which he has had charge of—educating colored ministers and teachers.

The minister who seeks to win an influence over the world by entering into its spirit, is being more largely influenced by the world to his harm than he, by such means, is influencing the world for its good.

For three thousand years there existed but three versions of the Holy Scriptures. Today they may be read in 350 of the 6,000 tongues that are spoken.

"The readiest way to escape from our sufferings," says Mr. Wesley, "is to be willing they should endure as long as God pleases."

Miss Beckey Seth, the oldest resident of Cecil county, Md., will celebrate the 100th anniversary of her birth, at her home at Baldwin, Md., October 15, if she lives until that time. She joined the M. E. Church in her girlhood.—E.

The Lord loveth the cheerful giver. Remember Jesus commends giving according to the ability of the donor. Mark xii. 41-44, tells that Jesus sat over against the treasury or contribution box at the Temple, and beheld how the people cast money into the treasury, and then in that wonderful homily explained the true virtue of giving.—*Buds and Blossoms*.

The loftiest church spire in the world is that of the Lutheran cathedral of Ulm. When finished it will reach a height of 540 feet—twenty-eight feet higher than the spires of Cologne.

Every beer-saloon is a primary school in intemperance; every gilded drinking hell is an academy wherein men graduate in this vice.—*Toledo Blade*.

### Gems of Thought.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out, then a strong light, till at length it sends back a perfect image of the sun that shines upon it.—*Payson*.

Preach every day, everywhere, by letting Christ shine out of every blink and crevice of your character; so shall your whole life be full of light. The sermons in shoes are the sermons to convert an ungodly world.—*Rev. Theodore L. Cuyler*.

The word of God and the spirit of God have the same adaptation to every human spirit, as the light of the sun to the human eye, or cold water to the parched lips, or bread to the hungry and faint, or sympathy to the sorrowful all the world over.—*Dr. John Hall*.

It is characteristic of all false religions (as it is also of Romanism) that their "golden age" is in the past. Heathenism avows this and mourns over it. On the contrary, evangelical religion looks exultingly onward to the future for its golden age of light and blessing, when He shall have dominion from sea to sea and from the rivers unto the ends of the Earth; and when men shall be blessed in Him everywhere and all nations shall call Him blessed.—*Dr. Butler*.

### Is It Too Late?

It may be too late, quite too late, to set right mischief once done, to avert consequences, to stop the working of the evil that we have set in motion. But it is not too late, it is never too late, to come back to God. If you can't be what you might have been, yet you can still be something that Christ would love and value—a humble, penitent soul. If you cannot serve God as you might have done—say, if you have done harm that you can never undo—yet you can still give Him what He values more than all service—a will surrendered to His will. If it is too late for every thing else, it is never too late to join the service of Christ.—*Bishop Temple*.

### Preach The Gospel.

The pulpit is not intended to be used for scientific discussions or essays on ethics, but for the preaching of the gospel—the proclamation of the great doctrine of salvation through faith in Christ. There are many truths, the importance of which none will deny, but which are not fit themes for the pulpit. Preaching morality will never save men, or even make them moral. Man's moral nature must be changed by the spirit and grace of God, before his life can be brought into harmony with the divine law. Or, as Christ himself has put it, the fountain must first be made pure before the stream can be. Hence preachers who preach morality and try to correct men's lives without the renewing of the heart, always fail; but preachers who preach the gospel, and seek to bring men under the regenerating power of the divine Spirit, not only succeed in changing their hearts, but also in reforming their lives. The change, the reformation, begins in the heart and works out in the life. When the fountain is made pure, the stream, as a consequence, will be pure, but not till then. But how many preachers there are who never preach the gospel—who never warn sinners of their danger and teach them how to escape the wrath to come—but discuss some abstract philosophical principle, or lecture on the propriety or impropriety of certain courses of conduct. Such men, surely, with "untempered mortar," are in danger of having the blood of souls found on their skirts. Christ sent out the apostles to preach the gospel—to proclaim the glad tidings of salvation through faith in his name to the perishing and dying. The command is "Preach the word."—*Methodist Recorder*.

### Stood By His Flag

A dozen rough but brave soldiers were playing cards one night in the camp "What on earth is that?" suddenly exclaimed the ringleader, stopping in the midst of the game to listen. In a moment the whole squad were listening to a low, solemn voice, which came from a tent occupied by several recruits, who had arrived in camp that day.

The ringleader approached the tent on tip-toe. "Boys, he's a praying, or I'm a sinner!" he roared out.

"Three cheers for the parson!" shouted another man of the group, as the prayer ended.

"You watch things for three weeks! I'll show you how to take the religion out of him," said the first speaker, laughing. He was a large man, the ringleader in mischief.

The recruit was a slight, pale-faced young fellow of about eighteen years of age.

During the next three weeks he was the butt of the camp. Then several of the boys, conquered by the lad's gentle patience and uniform kindness to his persecutors, begged the others to stop annoying him.

"O, the little ranter is no better than the rest of us," answered the big ringleader. "He's only making-believe pious. When we get under fire, you'll see him run. These pious folks don't

like the smell of gunpowder. I've no faith in their religion."

In a few weeks the regiment broke camp, marched towards Richmond, entered the Wilderness, and engaged in that terrible battle. The company to which the young recruit belonged had a desperate struggle. The brigade was driven back, and when the line was reformed behind the breastworks they had built in the morning, he was missing. When last seen he was almost surrounded by enemies, but fighting desperately. At his side stood the brave fellow who had made the poor lad a constant object of ridicule. Both were given up as lost. Suddenly the big man was seen tramping through the underbrush, bearing the dead body of the recruit. Reverently he laid the body down, saying as he wiped the blood from his own face: "Boys, I couldn't leave him with the rebs,—he fought so! I thought he deserved a decent burial."

During a lull in the battle the men dug a shallow grave, and tenderly laid the remains therein. Then, as one was cutting the name and regiment upon a board, the big man said, with a husky voice: "I guess you'd better put the words 'Christian soldier' in somewhere. He deserves the title, and may be it'll console him for our abuse." There was not a dry eye among those rough men as they stuck the rudely carved board at the head of the grave, and again and again looked at the inscription. "Well," said one, he was a Christian soldier if there ever was one! And," turning to the ring leader, "he didn't run, did he, when he smelt gunpowder?" "Run?" answered the big man, his voice tender with emotion, "why, he didn't budge an inch! But what's that to standing for weeks our fire like a man, and never sending a word back? He just stood by his flag and let us pepper him—he did!"

When the regiment marched away, that rude headboard remained to tell what a power lies in a Christian life.—*Youth's Companion*.

The number of Sunday-school teachers and officers in the Methodist Episcopal Church, from the latest information obtained, is 259,237. If they were all collected together what a city they would make! How much they should do to bring this whole world to Christ!

### Camp Meeting Directory.

Chester Heights,	July 24-Aug. 2
Wye, Md.,	" 24- " 10
Penrose Woods,	July, 24
Camden,	" 19-27
Pittman Grove, N. J.,	Aug. 2-15
Concord, Caroline Co., Md.	" 3-13
Brandywine Summit, Pa.,	" 13-23
Beckwith, Md.	" 13-24
Woodlawn, Md.	" 14-24
Ocean Grove, N. J.,	" 20-30

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