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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS

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IN EVERY THING.

Once, in an Eastern palace wide, A little child sat weaving; So patiently her task she plied, The men and women at her side Flocked round ber, almost grieving,

"How is it, little one," they said, You always work so cheerily? You never seem to break your thread, Or snarl and tangle it. Instead Of working smooth and clearly.

"Our weaving gets so worn and soiled, Our silk so frayed and broken; For all we've fretted, wept and toiled. We know the lovely pattern's spoiled Before the King has spoken.

The little girl looked in their eyes, So full of care and trouble; And pity chased the sweet surprise That tilled her own, as sometimes flies The rainbow in a bubble.

"I only go and tell the King." She said, abashed, and meekly; "You know he said in everything"—
"Why, so do we!" they cried; "we bring
Him all our troubles weekly."

She turned her little head aside. A moment let them wrangle.
"Ah! but," she softly then replied,
"I go and get the knot untied At the first little tangle."

O little children-weavers all ! Our 'broidery we spangle With many a tear that need not fall, If on our King we would but call At the first little tangle.

-Anna Burnham

A Study of the Ascension.

REV. FRANKLIN M. WELSH.

It was necessary, that the fact of the ascension should be established by the testimony of eye witnesses. The resurrection could be proved after its occurrence, without a direct perception of the event itself. Mary could recognize in the gardener, the risen Christ. The troubled hearts of the two disciples on the way to Emmaus, would warm to the consciousness of his companionship. Thomas could touch the wound in his side, and thus be no longer faithless, but believing. The mysterious guest on the Galilean shore, sharing the fishers' simple repast, would soon reveal himself to them as the grave-conqueror. But how were the disciples to know whither he went after the forty days, so that they could testify of him, with the assurance of eye witnesses? Moses had disappeared from his people, and had been buried by an unseen hand; and how could they know, that the risen Christ had not again fallen by the hand of death, and been likewise mysteriously buried? How, but by a visible manifestation of his departure, to a large company, in a conspicuous place? And so, not enshrouded in darkness, but upon the summit of Mount Olivet, our Lord completes his career upon earth. So vivid was the scene to the assembled multitude, that they could not but bear emphatic and confident testimony to the infallible signs, the things they had both seen and

As visible this event was the befitting and most to be expected attestation of his heavenly origin. The proper habitation of the Son of God, in his essential and eternal nature is heaven;" and from heaven he came, to disclose the love of God the Father; and the ascension is the corroboration of his own words,-"No man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven." (John XVI, 28.)

As visible, it was the assuring demonstration of his heavenly power and authority. It was the last of the many demonstrations of his power to override natural law. We are so afraid of nat-

ural law in these days. We make it sacred. We refer everything to it. We try to explain everything by it. But Christ commands it; in this instance bringing to bear upon it the superior law of spiritual gravitation, which must ever attract not only the incarnate Son, but also the reconciled and harmonized soul of the redeemed sinuer, to the centre of all spiritual life and power; intensifying, until not only aspirations, longings, hopes and aims will be heavenward, but redeemed bodies also, attracted by this power, will be caught up at their appointed time, to meet the Lord in the air. The law that governs God's own dwelling place, is the first and most powerful natural law; and the translations of Enoch and Elijah, the ascension of Christ, although apparent exceptions under the present dispensation of things, were yet but showings of the ordinary relation of God's unimpeded spiritual law, to that inferior and provisional thing we call natural law, for "all power is given unto Christ," "angels and authorities and powers being made subject unto him." (1 Pet. III, 22).

The ascension was the appropriate consummation of Christ's earthly history. It was glorious. To the eye of heaven, his whole career on earth was one glorious, victorious march, and the ascension cloud was the triumphal arch, through which he entered the streets of his own habitation. The early morn of his birth had the air of conquest about it, for it was hailed with the acclamations of attending choirs of angels. A star forsook its wonted course, and hovered over the place where the babe lay; and wise men hastened to do him homage. At sight of the young child, the saintly Simeon bursts forth in prophetic praise, with the exultation of satisfied vision. The touch of inspiration moves the virgin mother's tongue to the wondrous strains of the Magnificent. Later on, his boyhood step marks the tread of a conquering God. At twelve, he marches with astounding strides across the proud learning of Jewish scholars. At thirty, the last and greatest of the prophets, pays him the tribute of humble service, while the symbol of peace hovers over and descends upon him, as if to mark his triumph in advance. The succeeding contest of forty days in the wilderness ends in the discomfiture of the arch enemy of all souls. And now the subjugation of nature herself, begins. Water is made wine, by a process unknown to chemical analysis. Sickness yields to a treatment strange to medical skill. Miraculous draughts of fishes respond to the word of his power. The demoniac wandering among the tombs, becomes the harmless Jewish citizen. This Christ proceeds to the conquest of leprosy, paralysis, blindness, deafness, muteness, and withered hands. He conquers the sea, conquers the clutch of death, conquers hunger, conquers stubborn hearts. He is the Master in preaching, teaching, living, self-sacrifice. His voluntary humiliation is his banner of victory, and is the proudest achievement of humanity. No wonder the people cried, "Hosanna to the son of David; blessed is he that cometh in the name of the Lord." From the coronation of a transient popularity, he marches on to the profounder conquest of Gethsemane, of Golgotha, of the dark tomb. When this king yields

this yielding, yet conquering one. Earth too, after holding him to herself for the space of forty days, must surrender him.

The disciples are gathered with him, upon a hill near Bethany. His face is radiant of Heaven as he speaks. He commissions them to carry the Gospel to the uttermost parts of the earth, and promises to be with them to the end of the world. It is an hour of earnest questioning; and the burden of their thought is, "Lord, wilt thou, who hast conquered all adverse things, restore at this time, the kingdom to Israel?" In reply, he performs the last and difficult task of quietly mastering their yet carnal ambitions. "And he said unto them, It is not for you to know the times, or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

While he speaks of the uttermost earth, the uttermost heaven waits to receive him, waits to renew the acclamations of palm Sunday, waits for the beginning of his new exaltation. Earth's power to hold him longer, is lost. He lifts up his hands in the dear familiar way, some new beautitude too sacred for record is pronounced over them, and while he blesses them, some unseen force gently touches him, and the astonished disciples look up, to behold him rising from their midst. Quietly he is wafted upward. No angel hands are seen bearing him away, no chariot of fire descends for him as for the prophet of old. Amazed stand the disciples, while they behold the literal heaven touch the literal earth, and the light of heaven enshadow the brightness of earth. I wonder whether they heard the angel songs? Surely the King did! And what must have been the theme, when the gates of heaven swung open wide, to receive her ascending Lord? At creation the morning stars sang together, and all the sons of God shouted for joy, but what stars, what heavenly choirs united in this great symphony of praise, ushering in the cycle of a new created world, in which the powers of evil must soon lie prostrate before him, who has conquered death. I think the psalmist must have caught a strain from the angelic choir, rehearsing for this great day, when he

'The earth is the Lord's, and the fulness thereof;
The world, and they that dwell therein. For he hath founded it upon the seas, And established it upon the floods. Who shall ascend into the hill of the Lord' And who shall stand in his holy place? He that hath clean hands, and a pure heart Who hath not lifted up his soul unto vanity,

And both not sworn deceitfully; He shall receive a blessing from the Lord, And righteousness from the God of his salva-

This is the generation of them that seek after

That seek thy face, O God of Jacob, Lift up your heads, O ye gates; And he ye lift up, ye everlasting doors; And the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, The Lord mighty in battle. Lift up your heads, O ye gates. Yea, lift them up, ye everlasting doors; And the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."

The "Old Tunes" Again.

J. P. OTIS

The above subject has, perhaps, been sufficiently discussed as far as its merits may go; but the remarks of the editor upon my he conquers; apparent defeat is sublimest victory. The grave must yield up article, place me in a position, that I am un-

willing to accept, unless good cause be shown. The editor kindly compliments the subject matter of my article, with one exception; but says, that I delivered a good sermon on the wrong text. In other words, that I stated certain teachings were in an article o Dec. 8th, which were not there. I stated, that the article in question, made general and sweeping, and indefinite statements, to the effect that the tunes and hymns of past generations should be used, as alone promoting the spirit of true devotion. While it did not in so many words say this, the meaning of the article concerning which I wrote, -if definite meaning it had-was, that all not generations old, all that is not of the sort denominated "solid," all that has a lively movement, is to be condemned as "frivolous," "jigging," and the like. No discriminations or reservations were made. Now the editor's reply to my criticism, did not specify any proof that my sermon was not correctly fitted to the text, and I believe he would find it difficult to do so. The truth is, that the article of Dec. 8th, belongs to that class which raises a cry, sometimes for new things as against the old, sometimes for the old as against the new, but give not one principle by which to "prove all things, and hold fast that which is good."

I do not wish to be understood as making an attack on good old "China;" a better tune for a funeral, and for some other very solemn occasions, does not exist than "China," when properly sung. But it belongs to a class of tunes, which are exceedingly difficult to sing in a manner suited to the proper spirit of a social religious service. I cited it, merely to show that the old cannot be indiscriminately praised and used, any more than the new. Let us have harmony.

In reference to the above, we have only to say, that the difference between brother Otis and his critic, is only a question of judgment as to the construction of an article, which we transferred to our columns from the St. Louis Advocate. We are entirely content to rest the case, without futher comment, except to express our great pleasure at the kindly appreciative words, in which brother Otis alludes to "China." To have that plaintive air so redolent of tender memories, and so pathetic in its measure and movement, rescued from what seemed to us undeserved reproach, as pre-eminent in "quenching the spirit of devotion," and as a specimen of "linked dolefulness, long drawn out," this is indeed very gratifying.

We quote in contrast with our brother's first comment, this sentence from his second,—"a better tune for a funeral and some other solemn occasion, does not exist, than 'China,' when properly sung." Of course the effectiveness of any tune depends upon its rendering.

Those "Statistics,"

DEAR EDITOR:

The Peninsula Methodist of Dec. 15th, has an article from "Observer" in which he startles the readers of your valuable paper, with some "Startling Statistics" So much have I been "startled by his facts and figures, that I feel like giving my views on so "startling" a topic; and the more so, since "Observer calls for an answer, rather than for a solution. I will give two or three possible reasons, for this "startling" and discreditable showing of our paper membership.

First. "zealous evangelical absorbtion." Many preachers, like David, have committed a grievous error in "numbering the people." Their lists of probationers have been surprising, even to the probationers themselves; to many of whom the finding their names on the list, was the first reliable evidence of their conversion. They had stood up

for prayers, had said they felt better, and would like to go to heaven, and straight way their names went down on probationers' list. When you get a number of such probationers on hand, your "trials" begin, if theirs do not; and you will be pretty sure to have "startling" figures on that line, the rest of your natural life. Generally such penitents are of the kind, that are to be repented of. Like cut flowers, they are good for present decoration; but if you are among them not many days hence, no suspicion would steal over you, that you were in a green

It is one thing to make a record, another to keep it; and as the method of making the record is one reason for "startling statistics;" the method of keeping of it is another. Fourth Quarterly Conference comes, with its routine questions; "Are the church records properly kept?" Answer, "Yes." I must be just, however, while critical; and confess, that these records are, to say the least, kept dry. I have never yet found any church records soiled or saturated with perspiration, that had oozed from the brow of some painstaking brother, who, hopeless of catching up with these probationers, that had got the start of him by a year or two, has taken the "back footing" intent on finding where they started from, when they started, and why they started at all! The true genesis and exodus of our probationers would furnish the unknown quantity, needed to solve some of Observer's problems! "And the prophets; do they live forever?" Verily on some church records, they do; and this adds to the confusion. It is no unusual thing, to find upon the class books the names of members in good standing, who long ago have gone to their reward. If they have received a "white stone, and on it a new name" "which no one can read but he that receiveth it," we can read the old name just as we read it "aforetime." Members of the church trinmphant, there is no need that we should keep them members "emeriti" of the church militant. At least some pastors think so; and when these names are dropped, "Startling Statistics" is the re-

In touching the next point, I shall disturb the order and harmony of Observer's figures a little, or rather his method of compilation. He says, "The number of members reported by each district in 1887 increased by the number of probationers in the same year, ought to give the net result for the year 1888. Precisely so, if all the probationers are faithful, and all the members are immortal; neither of which is true. Many of the former lose the "blessedness they spoke of;" while many of the latter are 'gathered to their fathers." For example, if Asbury, Wilmington, reported in '87, 650 members and 50 probationers, it is a plain case, that if nobody dies or proves unfaithful, she will report 700 in '88; but if ten members die, and six withdraw, and fifteen probationers backslide, she will report only a gain of nineteen, or an aggregate of 669. But after all that may be said to relieve our Conference statistics of their "startling" aspect, and unsavory reflections. two things are very apparent: in the language of our esteemed brother, Rev. Chas. Hill, "there is need of greater accuracy in our reports, and a more watchful care over the lambs of the flock."

REIGNAT.

Wine is a mocker; strong drink is raging and whosever 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.

The Norwegian Parliament has voted an appropriation equal to about \$1,000 toward the expenses of the third International Temperance Conference, to be held in Christiana, Norway, in the autumn of 1889. This friendly act on the part of the Norwegian government for the promotion of the cause of temperance is a timely precedent, and an object lesson for our own government.

"He was about twenty one years of age," but committed suicide. The mourners go about the streets. How did the dreadful thing occur? "He had And the saloon still flourishes, and the American people let it flourish, and accept a bribe at its hand. "How long, O, Lord, wilt thou not avenge us?"-Western Christian Advocate.

Wherever the Methodist Episcopal Church establishes itself temperanceprohibition-becomes a living question. The latest illustration of this is a little tract, "Cutecismo de Temperancia," with the imprint of our church in Mexico. We are not adepts in Spanish translation, but it does not require much skill that way to perceive that it is a crusade against alcohol and "tabaco." It requires faith and courage to assail wine, and pulque, and tobacco, but it is a part of the mission of Methodism. Three of our popular songs, "Dare to do Right," "Yield not to Temptation," and "Bringing in the Sheaves," are rendered into Spanish and will aid the movement .-Central Christian Advocate,

In Harford county, Md., a vote was taken as to whether an amended prohibition law, or a high license law should prevail throughout the county. The amended law was adopted, the majority against license being 1,083. The new law for Harford county is modeled after the Cecil law, and will, no doubt, result in much benefit to our neighbors.

Havre de Grace was allowed a special election to decide for itself, so as not to be effected by the vote in the county. The result was a decision in favor of license, by a majority of 117.

In Elicott City, an election was held on the question of re-submission of the local option law, and was defeated by a tie vote of 321.

The rum traffic is an unmitigated evil not one honest word can be said in its favor. All other trades have just and honorable foundations, but this is the trade of death. It has devastated a larger area than war, or famine, or pestilence; it has blasted more homes and broken more hearts than all these combined.—Ex.

Tobacco contains poison, and there can be no doubt that thousands of persons die from the effects of it whose death is attributed to other causes. Why will people use tobacco?-Methodist Christian Advocate.

At the State convention of the Ohio Woman's Christian Temperance Union, a committee was appointed to call upon Governor Foraker and General Hurst a given address, on the day before Christ sell," he announced triumphantly, then against opening the Columbus Centennial grounds on Sunday.

Tobacco is to be shut out at the Chambersburg (Pa.) Academy. No boy will be admitted who uses it in any way. Boarding and day pupils will be treated alike. The ground taken is that tobacco produces baneful effects on the minds and health of the students.

Bouth's Department.

A Christmas Dinner.

BY HELEN JAY.

Mary Scott was rocking gaily before the open fire. A mass of bright-colored ribbons, lace, tinsel and wool, was piled upon the little table at her side.

Cuddled on the sofa, lay bonny Sadie Lee, who was just now Mary's dearest triend. Janey King was standing looking gravely at Mary's happy face. Dancing shadows outlined her slight, girlish figure upon the wall, and intensified the earnest gesture of her little hands. "Girls," she said, pointing to the pile of pretty things on the table, "do you think we have done right?"

"Of course I do," answered Mary, briskly. "I never felt so comfortable in all my life. Just think of it, all our gifts been for several months a hard drinker, ready, and Christmas two weeks away. especially the last few days." Exactly! I never did such a thing before. I generally had to set up Christmas Eve to finish something, and then it wasn't done, and some one had to wait another year, and then didn't get it."

Sadie laughed. "So say we all of us," she said. "I tried keeping a Christmasbox once, putting articles in as you could from time to time for gifts, but I only put in one pin cushion, and I took that out again, my old one was so shabby."

A burst of girlish laughter greeted this reminiscence.

"I have been thinking, girls," Janey said, in her abrupt way, "of that book of Mrs. Whitney's we read together, 'A Summer in Leslie Goldwaite's Life.' You remember Leslie speaks about life being so brief, that some things must be crowded out, and asks what are the real things worth keeping? I wonder if those things there," pointing to the dainty fancy work, "have crowded out the real Christmas preparations."

"Janey King, you are enough to make a saint wild," exclaimed Sadie, jumping up from the sofa, "I never felt so virtuous in all my life, as I have since I have lain here looking at that finished work, and now you want to make me feel that I am a fraud. Don't you think it is our duty to make our friends happy?"

"Of course I do, Sadie; but have we remembered the one Friend above all

"Preaching as usual; come, Sadie, one sermon a week, is more than I can stand," and Mary whirled Sadie around the room, teaching her the last new waltz. From her standpoint, Janey King was a harmless crank, upon whom words were wasted.

thinking. A year ago at Christime time, key, sass, no end of stuffin, and lots of she had not felt as she did now. Young, 'extra dry.'" loving and beloved, her life had been a continual receiving. Christmas had always meant the gratification of every ing Curly his place among practical jokgirlish fancy. It had never occurred to her, that she had anything to do but to hastened to explain that "the pious receive, and in a degree return the gifts of loving friends. There had been the festival with the Christ left out; but now ly promised that for once, they could

ers in practice. The next day a discouraged city missionary received a letter, which smoothed out at least a dozen puckers about his mouth. It was a request that twenty street boys be sent to was signed by Janey King.

Two ragged, dirty hoys were flattening their noses against the window of a beer saloon. "I say, Tom, ain't it boss," said the taller of the two. "I wish I had tra plays the jolliest tunes, and its warm and lively."

Tracy, the little fellow whose lips were blue with cold.

"Not much without the tin-cheese it, the cop"-With the dexterity born of practice,

the boys ducked under the outstretched arm of a stalwart officer. Safely turning the corner, they cheered derisively. and admonished the worthy guardian of to the ficor. the public peace, "to jine de walkin' character for bravery, they trudged off spring no preachin." match." Having thus vindicated their through the crowded streets.

What's all de greens for?" asked Tom Tracey, glancing curiously at the evergreens, piled in unartistic confusion about the corner groceries.

"Christmas is comin,' that's why." "What is Christmas, and why does it

come?" urged Tom.

men get drunk, mostly." "But," persisted Tom, "why don't they have flags and bands, 'stead of greens?"

"'Cause the man's dead they celebrate. the Christmas feller. I never see nothin of him, but one of them mission coves was tellin' once about his dying."

"I wish he wasn't dead," sighed Tom, with a shiver.

"What's the odds to you?" said Bob. sullenly

"Maybe he'd give me something if he was alive. Are all his folks dead, too? "I never knowed he had any."

Tom shivered, and breathed hard on night, curled up in an empty box, or in mind. some shadowed corner of an old wharf, Little Tom, attracted by Janey's the warmth and brightness of holiday folks?" preparations. "I wish," he muttered, In her simple, girlish way, Janey told mas folks.

ed across the crowded street, regardless have knowed, for you are one of His alike of the threats of policemen, the folks, sure." - Golden Rule. curses of drivers, and the screams of nervous women.

Curly Ryan was a red baired, freekled faced boot-black, who gloried in "lickin a feller a day." Nothing gave him such exquisite delight, as to torment the "cops" by a forced passage through a Broadway crowd. The parrow escapes the cries and excitement attending his progress, were balm to his adventurous

"I say, kids," be announced patronizingly, as unharmed and smiling he land. ed on the sidewalk, "you're invited to That night Janey lay wide awake Christmas dinner by de mayor. Tur-

Bob promptly began to remove the remnants of his coat, preparatory to teachere; but too excited even to fight, Curly cove," as the city missionary was called, had truly invited them all, and faithful-

all was changed, because see knew and loved Him, whose birthday she had before observed as a stranger. "Dear the time appointed, a squirming mass of the Confederacy" gives an account of a dirty, excited-looking boys, erowded Military Institute at Lexington took a conspicuous part. Church." Curly Ryan, Rob and Tom were in the front ranks. Curly's nose was close at the key-hole, and, from time

with shriller rapture, "turnips, kids,"

with shriller rapture, "turnips, kids," and, at last, in a climax of delight, "coffee in buckets."

The sexton, who, like all his craft, gloried in intense respectability, upon opening the door received into his embedding avalanche of hoodlums.

Mr. Kennan in "The Life of Administrative Exiles," presents some astounding facts Poems are by William Wilfred Campbell, Agnes Maule Machar, Jomes Whitcomb Rister Sherman, and Maud Annulet Andrews. The "Topics of the Time" are "Aunexathe tin for a schooner, and you'd see me brace, a living avalanche of hoodlums.

boys, punching his more familiar friends, and pulling the hair of the unruly, quickly restored the semblance of order.

Janey was frightened as she saw them huddled together, sullen, defiant and suspicious. How like animals they acted. Sniff, sniff went the hungry noses, while the restless toes dug stubbornly in-

"We come to eat turkey," mostered a voice in the crowd, "and don't you

Janey took the hint, and at once led them to the table. What a rush was made for the good things! How those boys did evjoy the turkey, cranberries, potatoes, turnips, buns and ice cream. Nothing was heard but the snapping of bones, and the click, click of hungry jaws. One little fellow asked for more, "I dunno 'cept to eat, if you can, and almost before the others had commenced,

After dinner, the Christmas-tree was two days. lighted, and on its branches were bags of candy, nuts and oranges.

Every moment the sullen faces were growing softer, and premature marks of care and dissipation, smoothed into childlike outlines, and when Janey sang in her sweet, sympathetic voice, of "The Lord of life and glory, born on Christmas Day," tears were shame-facedly wiped away by grimy little hands.

Just before departing, led by Curly, three appulling, blood-cordling cheers were given for Janey, followed by a tiger his half-frozen hands. Life was a dreary so intense, that the respectable sexton business in the cold winter days. At before mentioned, groaned in agony of

he could forget that he was cold and sweet face, stole to her side, and asked hungry, but it was hard through all kinds the question Bob could not answer of weather, to tramp about outside of "Has the Christmas feller that died any

that I could find some of them Christ-this little waif, that He who was born on Christmas Day was not dead, but liv-"There's Curly Ryan," suddenly ing, and loving, and working for him. eried Bob, as a small, ragged figure dart- "Of course." Tom said softly, "I might

Ringing Noises

In the ears, sometimes a roaring buzzing sound are caused by externh, that exceedingly disagreeable and very common disease.
Loss of smell or hearing also result from catarh Hood's Sarsaparila, the great blood purifier, is a peculiarly successful remedy for this disease, which it cores by purifying from horses' hoofs and policemen's clubs, the blood. If you suffer from catarrh, try Hood's Sarsaparilla, the peculiar medicine.

Our Book Table.

The frontispiece of the January Century is Cole's engraving of the head of Christ, by Giotto. There are four other large engravings by Mr Cole, from Giotto, with articles by Mr. Stillman and Mr. Cole. An article on the young American sculptor

An article on the young American scurptor Olin Warner's illustrated drawings of the originals by Messis. Kenyon Cox and Wyatt Eaton. Mrs. Foote's full-page drawing of the Far West called "The Sheriff's Posse.

Mr. Charles DeKay's "Pagan Ireland," has illustrations of the mediaeval castle ab Clonmicnois, the Cross at Monasterboice, the round tower at Ardmore, etc.

Mr. Wison continues his series on the Holy Land. The present installment, pro-fusely illustrated, is "Round About Galifee." The Lincoln Life in this number deal with Pope's Virginin Campaign, the battle of Anticiam, and the announcement of Emanci-

spicuous part.
The stories are Mrs. Catherwood's 'Romance of Dollard' Mr. Cable's "Struege Stories of Louisiana," 'A Perverted Franchise," by A. C. Gordon, and "An Old Kemble The last story is by Mr. George H. Jessop. to time, he gave those behind him the to time, he gave those behind him the Colonel Auchmuty, An American Ap-

prentice System, describes a new system of apprenticeship.

Mr. Frederic Remington writes and illus-

tin for a schooner, and you'd see me here. The music's prime; the o casplays the jolliest tunes, and its warm lively."

Opening the door received into his embrace, a living avalanche of hoodlums. Fairly borne to the floor, he lay prostrate until rescued by Curly, who promptly constituted himself master of ceremonies; and, by kicking the bashful opening the door received into his embrace, a living avalanche of hoodlums. The "Topics of the Time" are "Annexa-trate until rescued by Curly, who promptly constituted himself master of ceremonies; and "A Crisis in the Copyright Agitation."

"Open Letters" deal with "Lawyers' Morner's Right."

Don't Stuff A Cold. If you do you will nine times in ten, have a

fever to starve.

A cold is a shock received by the myriad nerves that bristle near the surface of a human body. This shock is transmitted to the nerve centres, and then back to the mucous nembranes, forcing a great amount of blood to these membranes, creating a more or less severe irritation and consequent rise in the temperature, followed by chills. Excess of food in the stomach still more increases the food in the stomach start and increases the temperature, and, worst of all, helps clog the secretions or natural outlets of the body. It is high time we broke away from old no-It is night time some others, have done tions which, like some others, have done more harm than good. For example, in years past how many poor fever sufferers, burning with an internal fire and thirst, were burned with an internal preaductains, were burried to an untimely grave because not allowed cooling drinks or a bit of ice by the old time treatment for fevers, as foolish as the adage for colds. At last one cunning delirious patient got to a pump of cold water and drank his fill; determined not to leave until the graph ran dry, he slacked the fever recovery. well ran dry, he slacked the fever, recovered and doctors learned a lesson. Experimenting with a severe cold is a dangerous custom, as most persons try one remedy only until some friend suggests another "sure cure, as Mark Twain so humorously describes. When slight hoarseness or tightening of the nasal membranes warns one of a skin exposure or chill from wet, act promptly; a delay is dangerous With children it may mean croup and strangulation; with adults, catarrh, bronchitis, perhaps pneumonia. If neglected, nothing can prevent the sperzing, red nose, and woe begone look of a person with a cold. Scores of mothers would as soon go to bed without matches in the bouse, as without that old fashioned remedy, Johnson's Anodyne Lini-ment, near at hand for croupy children. Used with a mild laxative, as described in a pamphlet which I. S. Johnson and Co., Boston, Mass., will send free to anyone, Johnson's Liniment will cure a cold for adults quicker than any known remedy. A mild nutritions diet, a gentle physic to open the secretions, and a bottle of that old Anodyne from your druggist will conquer any coid. Johnson's Anodyne Liniment was originated by an old family physician more than seventy years

Quarterly Conference Appoint-ments.

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VIRGINIADISTRICT-POURTH QUARTER.								
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Obituaries.

"Blessed are the dead who die in the Lord"

Willard Crockett, the youthful subject of this sketch, died Nov. 26th, 1888. Possessing qualities of mind and heart, which made his life influential for good, his death is a ioss that will be felt keenly by those among whom he spent his brief life. Converted in his eighth year, he "cleaved unto the Lord with purpose of heart," until his short career was run, and mortality was swallowed up of life." When I became paster of this charge nine months ago, I found Brother Crockett in failing health, and as the mouths were away, it became apparent to all, that consumption was doing its sure work upon him; but our young brother met the messenger with that composure which is born of true faith in Jesus, nor did that faith faltered even when his feet touched the chilling waters. I cannot better describe his attitude, than by saying; "He was sweetly trusting and calmly waiting." He said to me, "All is peace." A day before he died, he requested his father and others at his bedside to sing

"Jesus, lover of my soul, Let me to thy bosom fly." How beautiful it was, to see one in life's spring time with so much to live for, so perfeetly rangued to the will of the Master! No murmur escaped his lipe! It was enough to be able to rest by faith, and say, "It is

well with my soul. Thus passed away one whose life was full of promise, and whose death brings disappointment to the fond parents, for he was an only son. But they "sorrow not as others who have no hope," being able to comfort themselves by looking forward to a happy rounion in that better home where

"Those that meet shall part no more, And those long parted meet again."
GEORGE L. HARDESTY.

Tangier, Va., Dec. 19th 1888.

Emily M. Lambdin, was born in Camden Del., May 29 1828, and died in the same town, Feb 12, 1888. She was converted to God in cools life. God, in early life, and joined the Methodist Episcopal Church in Greensboro, Md. Like her father of precious memory, Rev. Daniel Lambdin, she possessed a vigorous intellect, unswerving love of truth, and strong indi-

viduality and independence of character.

Her religious life was marked by a conscirater rengious life was marked by a consci-entious regard for duty, a life of principle rather than emotion. She was a close stu-dent of the Bible, and had a deep love for the church of her choice. Her ideal of Christian character was so high that she Christian character was so high, that she often distrusted her own spiritual condition, as she measured her faith and attainments by the Word of God. This disposition often gave grave concern to her Christian friends, lest her faith and hope should utterly fail her. But as disease brought her face to face with death, her faith in God grew stronger, and her evidence brighter of a personal saving interest in her divine Redeemer sonal saving interest in her divine Redeemer So as with loving hearts and gentle hands, they laid her away tenderly, it was with a blessed hope of meeting her in the happy realm of eternal glory. BY BEV. W. O. HOLWAY, U. S. N. [Adapted from Zion's Herald.]

MARK 1: 1-11.

THE MISSION OF THE BAPTIST. GOLDEN TEXT: "The voice of one crying in the wilderness, Prepare ye the way of the

1. The beginning of the gospel-the prefix or title, or initial sentence. St. John's "beginning" was with "the Word;" St Mark's is with "the gospel." Of Jesus Christ, the son of God.—In this significant title, we have the humanity of our Lord expressed in the name "Jesus" (Saviour), given Him at His birth: His Messiahship, in the name "Christ" ("auointed" the Greek for the Hebrew "Messiah"), thus connecting Him with all the prophecies of the Old Testament; His essential Deity in the name "the Son of God." "While Matthew," says Jacobus, "sets forth Jesus as the Christ, the promised Messiah, Mark's object is to make Him known as the God-man." It should be noted, however, that Matthew wrote for the Jews, and Mark for the Gentile Christiaus.

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2. As it is written. - Mark is not given to quotations. Only one other, and that a doubtful one, is found in his Gospel. It was not important for his purpose to show the connection of prophecy and history. In the prophets (R. V., "in Isaiah the prophet") .-What follows, is taken from the writings of two prophets, Malachi (3: 1) and Isaich (40: 3); "but," says Schaff, "Isaiah is named because his prediction is the more important and striking, and the key note of Malachi's prophecy." Behold, I send my messengermy herald. In Matt. 11: 10; these words are quoted (freely) by our Lord, and applied to John the Baptist.

3. The voice of one crying-the "voice" of one who was to herald the Word; the first "voice" heard since Malachi's day; an appropriate appellation for John, who was himself a sermon, whose public life was vocal with calls to repentance. In the wilderness. -The Judean wilderness in which John preached, was the rugged, desolate region lying on both sides of the Jordan at its outlet, and skirting the western shores of the Dead Sea. It was thinly settled, and haunted by robbers. It aptly typified the moral and spiritual desolation of the world, into which the Gospel came. Prepare ye (R. V., "Make ye ready") the way of the Lord .- Just as pioneers were sent forth to cut a path through the wilderness, for the advance of some great potentate, and the people were required to clear away obstacles, level down hills and level up valleys, so John the Baptist was sent to prepare the way in men's hearts for the Saviour's advent, to humble crested pride, and "clear away the thorns of passion and the stones of sin.' Make his paths straight. -All winding, tortuous passages were to be straightened for the king's highway; and so all "crooked ways" in men's hearts, are to be made straight for the Saviour's entrance. 4. John did baptize.—These words show

how John fulfilled the double prediction. John the Baptist was the son of Zacharias and Elizabeth, and was related to Jesus, his mother and Mary being consins. For the remarkable circumstances connected with his birth, see Luke 1. His early life was passed in the solitude of the Judeau wilderness, and his surname of 'Baptist' was derived from the distinctive rite of his ministry. He was a Nazarite from his birth (Num. 6). At about the age of thirty, he emerged from seclusion, preached with great success the doctrine of repentance, as the preparation for the coming of the Messiah, proclaimed Jesus as the Lamb of God, baptized Him, and after a ministry of about a year's duration, was imprisoned by Herod Antipus, and put to death The baptism of repentance.—That was the subject and end of His very nature, He is separated from all his preaching-"repent and be haptized"the submission to baptism being the visible beloved Son, in whom the Father delights. sign of repentance, and of a change of life. John's baptism was preparatory, Jewish not the Christian baptism (Acts 19: 4). As yet (Matthew 17: 5). In whom-R. V., "in Christ had not appeared; His doctrine had not been unfolded; His redemption had not been consummated; His church had not been established. John's baptism was no new rite, but a "ceremonial washing, such as was well known, to signify repentance" (Schaff). It was "repentance baptism, penitential baptism" (Morison). For (R. V., "unto") the remission of sins-with a view to, or for the purpose of, securing "remission," or forgiveness of sins. John's preaching and baptizing, prepared for the Saviour's "remission" or forgiveness of sins.

5. Went out to him all the land (R. V., "country") of Judea-the majority of the population. All Jerusalem and Judea,

did not go to them; they came to him. The expectation of the Messiah's speedy advent, was rife at that time. Possibly, too, it was the Sabbatical year, when the people rested from agricultural toil. Were all (R. V. omits "all', baptized. - His preaching touched their hearts, and awakened their consciences. They testified to their repentance, by submitting to the rite of baptism, and confessing, openly and voluntarily, their sins. In the river Jordan.—Outsiders might not know that the Jordan was a river; so Mark designates it; Matthew says simply, "in Jordan." The place was probably at Bethabara, five miles northeast of Jericho, a place peculiarly convenient and accessible. The great highways from Hebron, Jerusalem, Bethel, Samaria, etc., converged here. Here the Israelites first crossed into Canaan, and here Elijah ascended to heaven.

7. Preached-proclaimed the coming of Christ. Mightier than I .- Mark confines himself strictly to John's office as the fore-runner of the Messiah; and omits therefore the denunciation and warning recorded by Matthew (3: 7-12) and Luke (3: 7-14). Latchet of whose shoes, etc. -sandals fastened with straps or thongs. No office could indicate profounder relative abasement than this-reserved always for the lowest slaves. And yet John professed himself unworthy to do even this for Him, whom he heralded. How high, then, must Jesus be! The Jews say: "All things which a servant does for a master, a disciple does for his master, except unloosing his shoes."

8. He shall baptize you with the Holy Ghost -fulfilled at Pentecost. See our Lord's reference to these words of John in Acts 1: 5. "The antithesis," says Alexander, "is not only between water and spirit [as baptismal elements], but between dead matter and a divine Person, a disparity beyond all compatation or expression."

9. In those days-towards the close of John's preaching, after the people had been baptized (Luke 3: 21). Jesus came-His first public appearance. Was baptized of John .-Not that the Sinless One needed this rite, but simply that being "made sin for us," He might subject Himself to all fleshy ordinances. His submission to this baptism may also be regarded, as a solemn induction into His public life and ministry. From this time, John's mission practically ends. For a fuller account see Matthew 3: 14, 15.

10. Straightway-a tavorite word with Mark. The divine attestation followed closely the baptismal rite. He saw the heavens opened (R. V., "rent asunder")—while He prayed, according to Luke (3: 21). There was some miraculous and visible rending of the heavenly expanse, so as to permit the dove shape to appear. The Spirit like a dove descending-"in bodily shape, like a dove' (Luke 3: 22). "The appearance and the voice seem to have been manifested to our Lord and the Baptist only. The Holy spirit descended not only in the manner of a dove, but in hodily shape, which I cannot understand in any but the literal sense Two circumstances may be noted: 1, It was as a 'dove;' the Spirit as manifested in our Lord, was gentle and benign; 2, it was permanent It abode upon Him (John 1: 32)" (Alford).

His baptism was finely significant. It was wisible picture of the invisible descent into His humanity of the fulness of the Divine Spirit. He hence became full-officiallyof the Holy Spirit. It was as a dove that the Spirit descended on Him-a most captivating symbolism. All along the ages, it is the power of His gentleness, and tenderness, and meekness-His love, in short-that has been victorious. He has "wooed" and won (Morison).

11. There came a roice; etc. (R. V., "A voice came out of the heavens")-a true, literal voice; Jehovah speaking in human accents. The Holy Trinity were conspiculously, palpably, present at the Saviour's baptism. My beloved Son-not Joseph's son, but mine; My Son, in that unique sense by which in created beings by an impassable chasm; My Believers are called "sons of God," but Jesus is "the only-begotten," the "beloved Sou" thee."

Good Advice to Preachers.

From a "charge," thrown into the form of Don'ts, given by Rev. Dr. Radcliffe at the installation of Rev. R. J. Service in Detroit, Mich., we call the most important sentences: Don't study without prayer.

Don't pray without study.

Dou't feed people with unbaked dough. Don't tell all you know in one sermou.

Don't put the hay too high in the ricks. Don't offer them sentimental confections, or intellectual shavings.

Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for

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ing but intellectual chips on your shallow stream.

Don't wear blue spectacles all the time, but own a pair, and always have them in the pulpit with you.

Don't scold.

Don't wear the cap and bells.

Don't mistake length for profundity, nor revity for wit.

Don't lash the back of the sinner, instead of the back of his sin.

Don't offer to other people manna, which ou have not tasted yourself.

Don't imagine your sermon to be a revelation, or anything but the text, to have "Thus saith the Lord" written across it.

Don't let your harp have only one string. Don't be a vender of nostrums.

Don't try to make bricks without straw. Don't be anybody but youself.

Don't be a sectarian.

Don't be airaid to be a denominationalist. Don't let any religious hobby ride you; but don't be afraid to ride any religious hobby, if you have one.

Don't live in the third century. Don't live in the twentieth century. Don't live in the clouds. Don't follow everybody's advice.

Don't be afraid of any man. Don't be afraid of the devil.

Don't be arraid of yourself. Dont become a peripatetic gossip, or a persistent tea-drinker, nor on the other hand a

Don't hold yourself too cheap.

Don't try to do anybody's duty, but your

Don't spare the people's peckets, for there

Don't expect the sun to shine through all the twenty four hours of the day.

Don't expect that all your geese will be wans, or all your believers saints.

Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are. Dou't restrain too much; it is well often

that steam escapes Don't let the young people run away with

you, nor the bald-headed put too heavy breaks on.

Don't drive, but lead.

Don't ask anyone to work harder than you do yourself.

Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonab's gourd.

Don't see every thing that is wrong in the ongregation.

Don't carry all your ecclesiastical eggs in

Don't despise the rich and dishonor the poor, nor esteem yourself wiser than your brethren.

Don't feel yourself responsible for the unierse, nor try to spread yourself over creation. Don't be too confiding.

Don't despair.

Don't be an evangelist without a message, preacher without a doctrine, a pastor with out devotion, a presbyter without responsibility, or a hishop without watchfulness, and you will not be a servant without reward.-Pittsburg Christian Advocate.

The Bishop for Africa.

No man has attracted more attention of late,in the religious world,than Bishop William Taylor, who left our shores December 1st, for the second time, for a four years' sojourn in the "Dark Continent." His advanced age, his physical vigor, his Christian heroism, his deep devotion to God and His work, all combine, to make him one of the most remarkable men of this or of any other age. If he lives until the second of next May, he will have completed his 68th year-the oldest bishop, save two, in the Methodist Episcopal Church.

Notwithstanding his age, having reached a period in life when the ministerial effectiveness of nine hundred and ninety nine out of every thousand is so far diminished as to demand that they take a superannuated relation-he, with unabated vigor, plunges into the wilds of Africa, to accomplish a work sufficient to tax the physical energies of the strongest men, thirty years his junior. But his natural strength seems unabated.

Bishop Tuylor's deep devotion to God, and love for the perishing in all lands, finds few, if any, parallels.

He shrinks from no hardships, or personal exposures. He is ready to respond to the divine summons, to go to any part of this, or any other world. Fevers which frighten thousands from the Afri-

burning equatorial sun-these have no terrors for him. He is "moving out on the high lines of human impossibilities," he says, "trusting alone in Him with whom all things are possible." His courage and heroism excite the admiration of all, who view him with unprejudiced eyes. He stands peerless among the men of his age, and will, in future, years, be looked back upon as the St. Paul of the 19th century.

Four years already, Bishop Taylor has toiled in Africa, travelling on foot, refusing to be carried, building houses with his own hands, for the comfort of his people; digging wells and long ditches, for water supply; planting fields for the sustenance of his preachers and their families, and allowing no one to do, what he was not willing to do.

The whole life of this man of God has been marked with extraordinary deeds.

As a missionary in San Francisco, from 1849 to 1856, he took upon himself burdens, for the cause of God, which would have crushed a Hercules, and from which it required more than twenty years of unexampled toil, to extricate himself. In the United States, in Canada, in England, in the West Indian Islands, in British Guiana, in Australia, in Tasmania and New Zealand, in South Africa, in Ceylon, in India, in South America, and now in South Central Africa, the fruit of his labors and his marvelous successes are known to all. In Australia, no name is held in greater veneration. In South Africa, seven thousands converted Kuffirs rise up to call him blessed. In India, Hindoo, Parsee, Mohammedan and the mixed races, unite in praising God that his feet were ever directed to their "burning sands"; and a flourishing Annual Conference attests the fruit of his labors. In South America, flourishing schools and infant churches are springing into being, planted by this apostle to the Gentiles. And now, when near three score years and ten, with brave heart and firm step he enters the "Dark Continent," explores her rivers, traverses her mountains, penetrates her forests, where deadly miasma has its home, and hungry, inhuman cannibals lie in wait for blood. Into these lurking places of death, this Methodist Bishop, not counting his life dear unto him, plunges with apostolic zeal, and by faith in the living God, plants the banner of victory, on the very sickles of death.

* * * What may be the outcome of the African movement, God alone knows. But if we can judge by what seems to us the clear leadings of Providence, a marked success awaits the self-supporting mission to that dark land. For this, let all the people pray.

And now, honored bishop, friend of poor, down trodden Africa, Light Bearer to the "Dark Continent," esteemed friend and brother, our prayers shall follow thee o'er land and sea. And we are persuaded that hundreds of thousands of God-loving souls in all parts of our earth, will, at the family altar, in the secret closet, everywhere, offer the prayer:---

'Son of God, to Thee we pray, Guard thy servant all his way; Bear him safely o'er the deep, Health and strength in vigor keep; Open up the pathless lands, Fire his heart and till his bands: Long may be apostle be, Toiling for dark Africa."

And if we should not greet thee more en earth, we hope to hail thee in the world of ransomed ones, where, among the saved of the nations, will be found many from Africa, washed and made white in the blood of the Lamb .- Christian Witness (Boston, Mass;)

Unlike a Christian.

It is not like a Christian, to stare about during the service, and to be busied in pulling on your gloves and arranging can coast; perils, from the blood-thirsty | your dress, while the last acts of worturned out to hear the new preacher. He Don't be so broad that you can float noth- nature of the natives; life under a ship are being offered.

It is not like a Christian, to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is not like a Christian, to absent yourself from the prayer-meeting, when a little sacrifice would enable you to at-

It is not like a Christian, to take only two sittings in a pew because you occupy only two, when you can afford to pay

It is not like a Christian, to subscribe only one dollar for missions, when you can afford to subscribe ten.

It is not like a Christian, to gauge the amount of your contributions by what others give, and to overlook the rule which requires us to give as God hath prospered us.

It is very unlike a Christian, to absent yourself from the church when a special collection is to be taken.

It is very unlike a Christian, to go out of your church when the supper of the Lord is to be observed.

It is not like a Christian, to leave others to teach the young and visit and instruct the ignorant adults, when you have an opportunity to join in the good

It is not like a Christian, to give labor and substance to outside societies, when your own church stands in need of your

It is not like a Christian, to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to church government, because they are not essential to salva-

It is not like a Christian, to be a selfseeker, or to overlook the rule, that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.—Christian Enquirer.

"My name is Haines," indicating the intention of him who speaks it, suddenly to depart, is borrowed, rather than that of Smith. Thereby hangs a tale that explains it. Thomas Jefferson, President of the United States, 1801-9, chanced to overtake a traveler on the road near his Virginia home, and the two horsemen rode along together. One perennial topic of conversation-politics -came up. The strange gentleman happened to be a Federalist, and the President's course, conduct, and character suffered no little-for the Federalist "pitched in" strong. Presently they reached the Jefferson estate, and the President invited his companion to come in to dinner. "But this is where Jefferson lives," said the stranger. "Yes," answered the President with a smile: "My name is Jefferson." "My name is Haines—and I'm off," said one other, as he struck his spurs into his horse's flanks and dashed away away !- Philidelphia Ledger.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck: which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

How Can CURED It Be

By taking Hood's Sarsaparilla, which, by has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla.

"Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

Hood's Sarsaparilla Sold by all druggists. \$1; six for \$5. Prepared only by C. I. 1100D & CO., Apothecaries, Lowell, Mass

100 Doses One Dollar

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ished at any price, and laymen on the Peninsula are sested to furnish items of interest connected

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

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

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

Standing Committees-A Correc-

The list published in the PENINSULA METHODIST last week, was copied from a daily paper, and was correct except asto the Committee on Finance. According to action of the Conference, see Minutes page 29, "it was directed that the presid ing elders nominate only the chairman of the Finance Committee, and that he be permitted to name his assistants."

On page 32, will be found the correct list, with the name of C. A. Grise as chairman of that Committee of course as it is only a nomination to be passed upon by the Conference next spring, he will not "name his assistants," until after he is confirmed.

The PENINSULA METHODIST, reinforced by the Michigan Advocate, and the Bultimore Methodist, returns to its criticism of Bishor Merrill, for inserting the action of the General Conference, as to missionary bishops in the body of the Discipline, instead of the appendix. At best the distinction is a bit of hair-splitting, with at least three-fourths of the hair on the side of the bishop. As we look at it, it ought to stand side by side with the chapter on presiding elders, and the other bishops, for they are all of a family. Let it comes in where it is

If our good brother Dr. Goodwin of the Indiana Christian Advocate, thinks it important in this discussion, to count noses, he should be careful in his arithmetical perigrinations. Not only does Dr. Gracey of the Northern declare. that "the necessity to guard against editing into the Discipline, what the Conference did not put there is important," but Dr. Warren, the able editor of that able paper, has taken the most unequivocal position on the fundamental distinction between the Appendix and the Disci pline; discriminating most clearly be tween what is law, and what is merely an expresssion of judgment. We are anticipating a manly deliverance from the rthern, on this vital question of editor ial discretion in the premises.

Dr. Fry of the Central, as appears in another column, endorses our criticism. Our Indiana brother had better put on his glasses; he evidently needs an enlargement of vision. He'll surely learn this is more than "a bit of bair-splitting;" at least he'll find that the "three fourths of the hair is not on the bishop's side.

The Methodist Review, for January and February, 1889, is on time, and commends itself to the favor of an intelli gent public, by the variety, excellence and timelines of its contents. The accomplished editor, Dr. Meudenhall, introduces several new and striking features, which we are sure will make the Review more popular.

"The Arena," is intended to be occupied with "brief scholarly discussion and criticism of live subjects by live men;" and, "he who can say something within the limit of two hundred words, to the edification of the Church, is invited to forward the mental product, subject to our rules for the admission of articles."

As a specimen of this new department

Advocate, giving timely warning as to methods of vindication. "The Educational Aims of Unbelief:" of "Roman Catholicism in Boston." vocate. This is a tempting melange for the most fastidious and exacting taste:

Other articles are,-Edwards on the Will, by Rev. L. White; Mohammed and his Koran, by Prof. Harman; John Milton Phillips (with an excellent portrait of our efficient senior Book-agent as a frontispiece) by Dr. W. V. Kelley; The Atonement and the Heaven, by Rev. G. W. King; Moral and Religious Instruction in the Public Schools, by David D. Thompson; and Baptism for the Dead, by Dr. R. J. Cooke; There is also a symposium on "Character," as follows, Character and Heredity," by Bishop Goodsell; "Environment and Character, by Dr. A. J. Behrends; "Individuality" by President S. F. Scovel;" and "Christianity and Character" by the editor. Each member of the above coterie is allowed to show the public how unskillfully he handles his pen, by giving a fac similie of his signature. The editor however, is either unwilling to make his contributors feel badly by contrasting his own graceful lines, or else he exercises editorial privilege for his own protection, for his fac simile does not appear. We protest against such demonstration chirographical merits or demerits of our editor, in cold type.

The rest of Dr. Mendenhall's work is rich, racy, wise and suggestive.

We shall probably give further specimens hereafter. Let no preacher, or intelligent layman (including women) fail to take The Methodist Review; \$2.50 per annum: six numbers of 168 pages each. Send orders to J. Miller Thomas, 604 Market street, Wilmington, Delaware.

Missing the Point.

The PENINSULA METHODIST severely criticises Bishop Merrill, the editor of the Discipline this year, for incorporating in the body of the book, the action of the General Conference on the missionary bishops. do not see the justice of the criticism. It strikes us that this is the place for it. - Indiana Christian Advocate.

You must remember, brother Goodwin, that that action does not suit some people, who would have been much better pleased, had the editor of the Discipline exercised his waste basket rights somewhat.—Pittsburg Christian Advocate.

Our Wolverine confrere strikes wide of the mark. The PENINSULA METHobist has not criticised Bishop Merrill, for the quality of his editorial work at all. A dictator, or an autocrat may, and often does prove himself a benefactor, by his eminently wise and just exercise of arbitrary authority; but in this day, it is usually considered desirable, that our rulers hold themselves subject to the constitution and the laws.

Were it conceded, that no exception can be taken to the use our Bishop-Editor has made of his assumed authority, the expediency and propriety of allowing an editor such discretion, would be a fair subject for discussion. Our point of criticism we have kept plain and simple; and it is not very creditable to attempt a diversion, when it is found impossible to turn it. We challenge the production of any authorization, direct or indirect, for such alterations in the Book of Discipline, as Bishop Merrill has made; and more, we have shown from historical records, that the editorial discretion he assumed. is in contravention of all precedents for more than a hundred years. Will bro. ther Goodwin sanction this?

Dr. Smith of the Pittsburg Advocate, we have in this number, Rev. Bostwick makes no attempt to meet the issue, but achieve for Eternity.

diness of the two M. E. Churches in ac- Dr. Smith, that even a Bishopcomplishing a re-union; Dr. H. H. Editor's waste-basket rights don't ex-Moore inquiring for "The Philosophical tend to the suppression of any General basis of Atheism;" Dr. J. H. Potts, the Conference action. He must be hard able editor of the Michigan Christian up for an argument, to resort to such

We turn with pleasure to the following and Dr. J. W. Hamilton advising an manly and discriminative editorial note unsuspecting public of the pretensions by Dr. Fry of the Central Christian Ad-

"Our attention has been called to the criticism of the PENINSULA METHODIST, in regard to what it considers an unwarranted liberty taken by Bishop Merrill, in the editing of the Discipline of 1888. The charge is, that the Bishop inserted in the body of the that the Bishop inserted in the body of the Discipline, the paragraphs 166-175 on 'Missionary Bishops,' without authority of the General Conference, when, as the METHODIST claims, they should have been printed in the Appendix. We are of the opinion, that the METHODIST is technically in the right. Certainly it has been the rule of the General Conference to refer all matter per-General Conference, to refer all matter per-taining to changes, amendments, and addi-tions to the Discipline, to the Committee on Revisals. But we are of the impression, that if the matter had been brought properly to the notice of the General Conference, would have provided for their insertion where they are now found. The matter contained in them is of the highest importance and was prepared under the most thorough care of the Committee on Episcopacy. It does seem curious, that a General Conference which exhausted itself over the discussion of technicalities should have failed of its duty. and that one, who has held the position o and that one, who has held the position of Bishop Merrill in such matters, should have violated the rules for which he has so ear-nestly contended. But the next General Conference will probably correct the error."

This, from an official organ, is very significant, and concedes the point we

New Year's, 1889.

Tis greatly wise to talk with our past hours, And ask them what report they bere to heaof Yankee shrewdness. Lets have the And how they might have borne more wel come news.

Among the beneficent purposes for which creative power placed "lights in the firmament of heaven," we learn from the record, that "God said, let them be for signs, and for seasons, and for days, and for years," All artificial divisions of time are based upon this original edict; and since our solar system was first established our mundanc sphere, the temporary abode of our race, has been making its appointed circuits round the central sun, and marking off by their completion exyears. After forty centuries of years of might redeem them which were under the law, that we might receive the adoption of sons." In the twenty cen uries succeeding this infant's birth, as men have learned the story of this beneficent design of heaven, as "the true light that light in the discipline. Hence the law-abiding eth every man," has spread his benignant radiance over human hearts and minds, and all the bud and blossom, the fruitage and fragrance of a Christian civilization havebeen developed the registers of time take their date from that one illustrious event which gilds the humble manger in Bethlehem with imperishable glory, the nativity of the world's Redeemer. The year of the world has beeu nize his advent.

Through our heavenly Father's kindly care, we live to see the end of the year of our Lord, 1888, and the begin ning of its successor, 1889. A review of the former, more or less complete, is possible; to forecast the latter is impossible. In retrospection we may find admonitory lessons, multiplied prompt ings to gratitude and large stimulus to bold and high resolve. Let not one of us weaken our energies, or waste a New Year's golden gifts, in vain repinings and fruitless self-reproach. The past is irrevocable, and its ruins and its

If to our inmost souls as we bid adieu Vincent proposing "An Itinerants Club;" ng at "some people," who were not to 1888, the gracious Master whispers Dr. W. H. Crogman verticination. Dr. W H. Crogman vacticinating as to suited with the action taken by the Genhis loving commendation, "Well done," to do and let us gratefully resolve, anew, to do and John Clark Ridpath, deploring the tar-diness of the two M. F. Church v. i. ary bishops. No one knows better than ingly, and faithfully than ever, we have done in the past.

"Not enjoyment and not sorrow,
Is our destined end or way;
But to act, that each to-morrow, Find us farther than to-day.

To each and to all of the patrons of the PENINSULA METHODIST, we extend our heartiest New Year's greetings, and most devoutly pray God to grant to each one of you, a "happy New Year," in the experience of the highest, truest and most abiding happiness.

Preacher's meeting was held last Monday morning in FLETCHER HALL; James E. Bryan, president; V. S. Collins, secretary.

Rev. E. L. Hubbard read a paper on 'Original Sin." The subject was discussed by the Revs. Adam Stengle and J. T. Van Burkalow. Rev. Mr. Brocque superintendent-secretary of the McAll missions in Paris, spoke of the work in that city. He was invited to deliver an address before the association on Febru-

Next Monday, January 7th, 1889, the order of the day is a sermon by Rev. Adam Stengle.

That Pruning Process

Brother Smith, in his article of the 29th ult., clearly exonerates himself from the charge of dishonesty, and at the same time makes some interesting disclosures. It seems needless to say, that the disclosures mentioned reveal the fact, that some of our presiding elders, and many of our brethren in the pastorate, have very loose ideas concerning the rights of a pastor, in his relation to the record of church membership For brother Smith says: during his first round, he (the presiding elder) gave the order all along the line. "Prune the records, cut off all dead timber." This was done, and nearly a thout sand names were dropped in that way

Now this sounds well enough, perhaps but it is too general for definiteness. If it means to purify and cleanse the church in a lawful manner, well and good. But if it means simply to cut off, drop all names that do not represent active, consistent Christians, then the presiding elder who gives the order, and the pastor who executes it, are liable to a charge of maladministration. For it act periods of duration which we call ought to be understood, that neither the minister nor the official board have the right to drop from the church record, the name of preparation, when the fullness of the time any person who is a member of said church. came God sent forth his Son, born of If it be true, that the various records are a woman, born under the law, that he loaded down with "dead timber," there is a process by which the church can be pruned. What is it? The process is threefold; first, dismissal by letter; second, by withdrawal; third, expulsion. The article of brother Smith discloses a fourth process, one of modern invention; but unfortunately for it, the General Conference has not incorporated it even though there are names on our records, that do not in any sense represent "living, breathing Christians," such names must be disposed of lawfully, if at all.

The records cannot be quietly pruned by the vigilant pastor, knife in hand; even though he be executing the ambiguous order of his presiding elder. Hence the question is not our "aversion to using the knife;" exchanged for the year of its Lord, and use the knife; if using the knife means dropin all the varied interests of humanity, ping names from the record. In conclusion, willing or unwilling homage is paid to let the writer suggest, that the ensuing session of our Conference, Bishop Foster be asked for a ruling, on the question under discussion, that will set the matter at rest.

Rev. John B. Hagany, D. D.

A SINGULAR DREAM. He had preached Sunday morning, from the text, "Let me die the death of the righteous, and let my last end be like his," giving out the hymn,

Shrinking from the cold hand of death I soon shall gather up my feet. and was to finish the sermon at night, but was not well enough to do so. The next day he went to Yonkers, spent the is irrevocable, and its ruins and its achievements are of value only as they help us in the present, to build and in his parlor, reading one of Jeremiah

fancy on the recommendation of Mr. Wesley, (for he was a great reader of John Wesley, he was always reading sermons and lived in the realm of Wesley's thinking.) To his wife who was sitting by his side, as he came to a heautiful passage he said, "My dear, is not that beautiful? She said it was; then he read another passage, and exclaimed again "is not that beautiful?" As he said this he put his hand to his brow, and was dead in a moment. Among his papers which were sent to

me, I found on a single sheet of paper, a dream which he had had eight years before. It was written in his own beautiful hand. The paper goes on to say, "I sat by the fire in my study, in an arm chair. The fire was smouldering on the hearth, and the fierce winds were piling up the snow drifts around the house, and my mind gradually partook of the gloom and severity of the outside world. By and by I fell into a slumber. I thought I was in a beautiful city; the streets were all gold; the houses were all built of diamonds and other precious stones, and with crystal windows. Everybody passing along the streets looked sohappy and so sweet. I looked up the golden way, and was struck with the fact, that I saw no mark of carriage wheels on the street nor the appearance of horses feet, nor anything of that sort, which would disfigure its smoothness or its beauty. Suddenly the thought came to me, I never saw a place like this, in the world. Is it possible, I am in heaven, without passing through the vale of death? From papers sent to Rev. Dr. B. H. Nadal.

Games in India-

In a dinner table chat with Bishop Thoburn, we asked him about games in

"I am sorry to say," replied our Bishop of India, "that the people of my adopted country, are skilled chiefly in games of chance. They are great gamblers, and about all the good that your young people can derive from them, is an abhorrence of gambling. Dice is a very ancient game, and cards have been introduced by British, and, I regret to say. American civilization.

"There is one game of Indian origin, however, which has been played a great deal in America. That is Parchisi, so called from the Hindustani word for twenty-five. Your game-makers have introduced some improvements, I believe, but have not materially changed the central idea. I have seen Parchisi played very often in India, but I have never found time to become familiar with it.

"As to out-door games, our climate, you know, is not conducive to very active muscular exertion. They have a ball game over there, which is amusing and fascinating to watch. The ball is hardly so large, as one of our foot-balls. The players are not permitted to touch it with their hands, but must strike it with General Conference has not incorporated it in the discipline. Hence the law-abiding paster must give this "easy process" a wide birth. Let it be borne in mind then that the descending ball. If it falls behind them, up goes a heel, like that of a kicking horse. At one side, a blow of the ankle gives the necessary impetus. Many a time I have watched one of these games outside a village, and hugely enjoyed the extraordinary sight, of these bare-tooted fellows kicking in every direction, as if there were no such thing, as a joint in the human frame.

"Perhaps the average young American would be more surprised and interested, in the Hindu method of shooting marbles, than in any thing else I could mention. Instead of shooting from the knuckles and on bended knee, the young Hindu remains standing, and uses his index finger as a sort of spring gun or catapult. With the thumb and forefinger tip on the other hand, pulls the finger of one hand, he holds the marble in front of the fore finger back as if it were a spring, takes aim at the marble on the ground, and lets go. The little street urchins become very skillful in shooting, and could show American boys 'a thing or two, very likely. "Then we have, you know, the jugglers and magicians, about whom so many romantic stories are written. For five centa, a man will come to our house and give an exhibition of sleight-of-hand, snake-charming, sword-dancing, balancing, and the like. On the whole, I think that India can give us few useful suggestions in the way of helpful average.

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Rev. J. B. Quigg and family of North East, Md., were surprised by a donation party, Saturday night, Dec. 22.

North East M. E. Sunday school held a very successful entertainment, Christmas night, at the close of which each scholar was given a box of candy. Miss M. Grace Quigg, daughter of Rev. J. B. Quigg, and superintendent of the infant school, who worked so faithfully for the succes of the entertainment, was presented with a plush dressing case, a silver fruit and flower stand, and a gold pen and holder.

The M. E. Sabbath school. Crumpton, Md. held a Christmas entertainment Monday night, Dec. 24th, which passed off quite pleasantly. At the close, the children were each presented with a nicebox of candy, nuts, &c. The pastor, Rev. J. B. Merritt, was greatly surprised with a nice overcoat, a present from members of his church and congregation .- Centreville Record.

The membership of the M. E. Church at New Castle, desire to retain their pastor, Rev. E. L. Hubbare, for five years. As there will be many three years pastors to change at the next conference, no doubt there will be an upheaving of the itinerants .- Delawar-

ZION, MD., E. H. Hynson, pastor, writes: -Bro. R. T. Howard, of Zion and family have been sadly afflicted recently, by the serious burning of a little daughter, six years

At Ebenezar an entertainment was given during the holidays, and yielded some ma. terial help towards refurnishing the church.

NEW CHURCH, VA., Brother J. E. Graham pastor, writes:-We have been getting along nicely with our new church at this place; but had quite a set-back, Monday night, Dec. 17th. The wind took it up bodily, carrying it nearly five feet from where it stood, and leaving it flat on the ground, with a two and a half feet bulge in the centre, and the boxing terribly strained.

We have bad quite a struggle in our efforts to get a church here; and though the prospects were bright at the time of our mishap, we are now in trouble. It will take money to get us out, and money we must have. Our friends will please send us help. I assure you, your money cannot be put to a better use, or a more worthy cause.

St. Georges, Del., J. Warthman, pastor writes:--Christmas night was a big time for the little folks of the St. George's Sunday school. The church was full to overflowing; old Kriss was on hand, and distributed one hundred and forty presents, in the school.

Bro. J. H. Calder, who has been connectconnected with the Sunday school work for over sixty years, gave his early experiences as a Sunday school scholar in the olden time.

During the last two months, the kind friends of St. George's and Summit, have been making frequent donation visits to the parsonage. Truly the "lines have fallen to us in pleasant places;" and very naturally, we find ourselves inclined to favor the five year rule.

POWELLVILLE, MD., L. T. McLain, pastor writes:-Please permit me to express through verted, and the hearts of the people are going the PENINSULA METHODIST, my thanks to out toward the pastor and his family. A the good people of my charge, for their lib- fine turkey was presented for their Thanks eral pounding on Christmas eve, which was giving dinner, and for the Christmas holiday administered in the presence of about fifty persons, most of them our young converts. May their future be crowned with many blessings.

trees for the Sunday schools at Mt. Pleasant mas, distributing gifts to the children: nor and Friendship; these were occasions of much | was the pastor forgotten. The presents were delight. Pray for us.

SHARPTOWN, MD., E. H. Derrickson, pastor. -Our extra meeting continues with unabated interest. Twenty-seven conversions up to Dec. 20th, with near twenty-five more at the altar, seeking the Lord.

Services were continued every night during the Christmas holidays, excepting Saturday and Tues, ay. Tuesday evening, Dec. 18, we had our S. S. entertainment and treat. The house was crowded with nearly ard, W. E. England, W. J. Duhadway and 600 persons. The speeches by the children. T. O. Ayers, presiding elder, are expectand music by the choir were excellent. Over ed to be present, and take part in the servic-200 children received presents; besides many distributed among mutual friends. Of course 7 p. m. All are cordially invited to attend the parson was remembered by his faithful Sunday-school class who presented him with a pair of fine kid gloves. Ninety-three members of the church and congregation, burg, Md.; S. M. Riley Fsq, of Parsonsburg presented him with a purse with which to invited us to his palatial residence to dinner; procure a set of carriage harness.

vica versa. Our worthy Superintendent, L. joy the festivities of this glad season. T. Cooper, was not forgotten; nor our faithful leader in the singing, C. J. Governor, a pounding, which was very much appreciaour assistant superintendent, who deserves ted; not more for the gifts conferred than for special mention for his services in drilling the good will thereby expressed. This poundthe Choir; as also Prof. W. Bennet, of our ing came from the members and friends of public School, for faithful service in prepar- Jerusalem church. ing the speeches, and Miss Carrie Knowles as organist. Mrs. E. J. McAllister, our teacher in the primary department of Sharp town Public school, is spending the holiday vacation with her parents in Laurel, and is very much missed by those of us who labor in revival work, as also by her many other friends in this town.

BETHEL, DEL., Wm. B. Gregg, pastor.-Our Christmas Sunday-school anniversary in Bethel M. E. Church, was attended by a large audience; both the church and its annex being crowded, and many standing for expect every man to do his duty? want of seats.

The church was nicely decorated: on the pulpit platform, was a large Christmas tree, with an arch over it and a star in its centre. At 6.30 p. m., the pastor announced the opening hymn, "Joy to the World," which was sung by the Sunday-school and Laurel choir, and was followed with prayer by the pastor.

The opening addresses were by Roland verse. Dialogues followed; "Riches, Real and Unreal," by Misses Ida Boyce, Clara Scott, Maggie Insley. Myrtle Knowles, Alwildie Coulbourn and Mina Spicer; "Odd Companion," by Harvey Spicer, Alwildie Coulbourne, John Spicer, and Ida Boyce; 'Open Conversation," by Willie Gregg, Olie Coulbourn, Verdie Eskridge, Annie Bell, and the superintendent, who at the close of this dialogue, read the memoirs of Joseph Authur Hopkins, Sallie Annie Hopkins Miland Baker, Daisy Hearn, and Charles E Huston, members of the Sunday-school, who had died during the year. During this dialogue, as a part of the same, the school sang-"We won't give up the Bible." Then came 'Jennie's Troubles," by Olie Coulbourn and Verdie Eskridge; "Acrostic"—Christmas, by nine children. 'The Dream Star' by Agnes and Hattie Hopkins.

Between the dialogues were speeches as follows: "Watchman, tell us of the Night," by Minnie and Ida Moore; "My Father's Birthday' by little May Massey. "Our Saviour Christ was born," by Jennie Hitchens; and one by little Nettie English. Vocal and instrumental music accompanied the speeches and dialogues. Mina Spicer and Willie Gregg presided at the organ. An attractive feature of the entertainment was the singing by our infant class, of about 50, who had been trained by the pastor; each one marching on and off the platform, like soldiers under good command. At the request of the superintendent, the pastor sung a German hymn and chorus, which occasioned much merriment in the audience. The Sundayschool presented a vote of thanks and a fine cake to the Laurel choir, for their efficient services. The Christmas tree was laden with choice and costly gifts, from one to another. About two hundred and six children were treated; each receiving half a pound of candy and two apples. Of the money collected for this purpose, there was a small surplus which was turned over for the use of the Sun-

GUMBORO, MD., F J. Cochran, pastor, writes:-The work is moving along pleasantly and prosperously; sinners are being conseason, four others were generously sent into the parsonage.

Rev. J. Robinson writes us:-The churches Christmas was observed with Christmas of Kent Island, Md., had a pleasant Christnumerous and valuable,—turkeys, barrels of flour, loads of corn, hay and blades, as well as many other things. Miss Maggie Ford our organist, was remembered with a very handsome present.

Dedication.

The Gregg Methodist Episcopal Church at Bladesville, near Seaford, Del., will be dedicated (D. V..) Sunday, January the 13th, 1889. Revs. C. W. Prettyman, J. H Howes, which will be held at 10 a. m., 2.30 and W. B. GREGG, Pastor.

Rev. G. W. Bowman writes from Parsonsturkey and other good things were very en-These tokens of affection were a glad sur- joyable. Scarcely a day has passed, but prise and were very opportune. Many classes what some of the kind friends of the village. presented valuable gifts to their teachers and kave had us with them in their homes to en ling of many friends, bringing good gifts and

A Young People's Society of Christian Endeavor has been organized at Zion church, and is producing good results

Rev. T. O. Ayres, presiding elder of Salisbury District, writes; Rev. W. F. Corkran, pastor at Asbury near Crisfield, has reported to his Presiding Elder that all of his collections are "up." Who will be the next to send in a like report? Nepoleon told his soldiers that forty centuries looked down upon them? Is not all heaven looking down on Salisbury district, and does not the Father

I am glad to say brother C. S. Baker of Delmar charge is "up" with all his collections

C. T. Wyatt, writes from Berlin, Md., This has been a joyous Christmas. Our people have kindly remembered us, and given substantial proof of their appreciation. The year of '88 will ever be agreen spot in my Coulbourn in prose, and Eddie Phillips in memory. Our revival has been in progress all through the holidays, and there have been forty conversions up to Dec. 31st. We have seen but little drunkenness on the streets, and the quietness has occasioned many remarks. Honor and praise to God who has so signally blessed us.

> Brother L. W. Layfield writes from East New Market, Md.-Ourschool held a Cantata in Willis' Hall, and it was highly applauded by the large audience present. Santa Claus was on hand, to the delight of everyone. When he made his appearance, he said he must soon leave, as he had all the world to visit. If he did so, he must have left a trusty agent to attend to the parsonage. Days before, Santa himself called: Sister Hurst rolled in a barrel of fine apples. The next day Henry Hicks put down a fat turkey. On Christmas eve old Santa concluding to quit his nonsense, left his sled and reindeers and hitched the boys to the wagon. When they got through, our kitchen looked as if Kriss had over done the thing. A few more like it, I think would finish him. Mrs. Layfield received a valuable gift of two twenty dollar gold pieces, and a dozen handsome cut glass goblets. The pastor was presented with a beautiful wrapper by the Sunday school. Altogether, it was the biggest Christmas of

> A correspondent writes from Parksley, Va Dec. 31st. Yesterday was the occasion of our 4th Quarterly Meeting at Crowson on this charge. It was a high day in our Zion. Love feast and sermon by our Presiding Elder. Rev. A. D. Davis, in the morning.

> In the afternoon an immense crowd was gathered together; many could not get even standing room within the church, but stood outside by the windows. Addresses were made by the Presiding Elder, Revs. J. F. Avres, and H. S. Dulaney, the pastor, on Sunday school and church work. Bro Dulaney also catechised the Sunday school, showeding that our catechism has not been neglected in this school. In the evening, Bro Davis preached again

> to a large congregation; revival services followed, and these are to be continued through the week. This prayer and experience meeting was inspiring and seemed to deep impression. Several arose for prayers.

> During the day, Bro. Dulaney, was called upon to marry three couples; two in the church, and one in the parsonage. Bro. Dulaney is deservedly popular with his people. and we believe it is the unanimous wish that he be returned to them another year.

TRAPPE, MD., A. P. Prettyman, pastor, writes - Monday afternoon, Dec. 17th, Lonnie Slaughter, a young man in his twenty second year, died after a brief illness of typhoid fever, and was buried Wednesday morning; funeral services in the M. E. church conducted by the pastor who was assisted by J. M. Follansbee, pastor of M. E. Church

Wednesday, Dec. 19th, at 5.30 P. M., in the home of the bride's father, Dr. J. s. Dawson and Miss Georgie W. Frampton, daughter of George W. Frampton, Esq., were united in marriage. The same evening, at 6-30 in the M. E. Church Mr. Joseph H. Frampton, brother of the bride above mentioned, and Miss Maggie R. Reed were joined in wedlock; the writer officiating in both cases. The two couple accompanied by many friends proceded to the home of Geo. W. Frampton where a bountiful supper was served, in the best style. Wedding presents were many and handsome.

Friday evening the occupants of the parsonage were pleasantly surprised by the com-

good cheer. For several days packages and bundles kept coming; among them our Chrismas turkey. This is the way we have been treated by this people during the time we have been with them now about three years.

Thanksgiving, we gave thanks over a fine turkey and a fine goose; scarcely a week passes without some substantial evidence of kindly thoughtfulness for the parson and family finding its way to the parsonage.

Revival meetings have closed in the country with fair results.

The collections promise to be up in full.

Virginia District.

BRO, THOMAS:-Bro. Dulancy was called upon Dec. 31st., to preach the funeral sermon of our dear young brother, Neil Q. Tull the son of John S. Tull. He was one of the most estimable young brothers, we have ever known. His father's house has been one of my Virginia bomes in which I was most welcome. Our hearts have often been warmed together, around this family altar. Brother and Sister Tull have my sincere sympathy, in this sad hour of bereavement. I will leave to brother Dulaney, to send you an obituary notice.

A. D. DAVIS.

Bro. W. W. Johnson, writes from Quantico, Md.; The people of this charge, have put into our parsonage, carpets, window curtains and coal stove. Christmas eve friends from Quantico church came in with a variety of useful articles for family use. We tender our hearty thanks to these kind donors.

We had a panorama exhibition of Biblical scenes at Mills', Christmas eve, and will have a similar one (D. V.) at Messick's Jan. 3rd, and at Quantico, Jan. 8th. The scenes are taken from the life of Christ.

BARREN CREEL, MD., S. J. Baker, pastor. A correspondent writes:-In closing up the record of 1888, the good people of this charge have given ample proof of their faith in the words of the Lord Jesus, how he said 'It is more blessed to give than to receive." While the parson and his compinion sat in the study. musing upon the past in the closing hours of the old year, and resolving to more fully consecrate themselves to the Lord for the new year, a knock was heard at the door. and on opening it, we were greeted with a concourse of persons who demanded the possession of the dining room. They soon began their pounding, and kept at it until we were fairly conquered. Not only our own people, but also those of the Methodist Protestant church had a hand in this affair. The table was soon well ladened with a liberal supply of edibles.

Repairing to the parlor, we mingled our voices in prayer and songs of praise; enjoying a happy evening together in social converse-After the friends left us, we could but wonder, if the old year always dies in such a style.

For Christmas, our church building was beautifully decorated; on the blackboard were trees laden with growing fruit begin ning to ripen; on another were lilies blooming; and on the centre one was a representation of the infant Christ and the star of Bethlehem. The choir gave us excellent music, and appropriate speeches were made. The tree was beautiful with its fruitage of presents and confections, for over one hundred teachers and scholars.

Our school is growing all the while; both young and old becoming more interested. We pray for, and trust to have a cleaner record for the new year. Our Bro. E. H. Derrickson came into our midst a few evenings ago, and turned the wedlock key, by which two loving hearts were locked together.

A work of grace has been in progress in Easton, Md., W. W. W. Wilson pastor. One Sunday there were about thirty souls conver-

In Chestertown Md., our people are renovating the walls and floor of their lecture and Sunday school rooms. Bro. R. W Todd, pastor, meets with encouraging success.

We understand arrangements have been made whereby Rev. C. L. Northrup will preach at Williamsburg. Sundays, until next spring. Williamsburg is quite an enteryrising and thriving town. A society has been formed here, and this will be a regular reach ing place after March, taking the place of McKendree on Hurlock charge. _ The Cour-

PARKSLEY, VA., H. S. Dulancy, pastor .-Crowsontown Christmas extertainment, evening of Dec. 28th, was crewded and successful; church trimmed niely; speaking a special feature, the childres acquitting them selves finely.

EAST NEW MARKET, MD., L. W. Layfield, pastor.—The ladies of the M. E. Church have papered the parson ge, and it presents a handsome appearance.

Rev. W. M. Warner of Marydel is having a good meeting at his Templeville Church.

The Cabin Creek M. E. Church has bee very tastefully painted, and is very muc improved thereby.

In the Cambridge revival over a hundre have been converted, and most of them hav joined the Methodist Episcopal Church.

Farewell 1888! Welcome 1889 Good-bye 1898. We could not have stop

ped you if we would, and some of us have learned to feel we would not if we could You came to us with unknown joys and trials. You have taken them away with you We are the sadder for some sorrows you brought us. We shall try to be the wiser for the trials through which you led us. We are thankful, and rejoice over the joys which brightened our pathway. You taught us afresh of the mystery of life, dear 1888. You are dear to us, you weaved yourself in. to our lives. We can never forget you. Good bye, an eternal goodbye!

Already, 1889, bave you taken us by the hand, with a brisk step. Be easy with us, friend, we are glad to meet you. But some of us cannot move as readily, as we used to. I know the young folks are cheering you on, but they are not so well acquainted with you years as we are. They would have you run with them. Soon the lesson will come that you go plenty fast enough.

Yes, 1889, we are glad God has sent you to us. One of your family introduced us to the Lord Jesus Christ, and since then, with one of his heroes, we are beginning. more and more from the depths of our souls to say, "I live, and yet not I, but Christ liveth in me." And so we are glad you bave come. Please God, we desire to walk with you as long as you stay.

Oh, 1889, you bring us blessed privileges, golden opportunities to glorify God and do good to our fellows are in your hands to be given to us May God give us grace to use them so that when we come to part it may be with rejoicing. All hail, and welcome,

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Marriages.

CALLOWAY-FARLOW. -Nov. 14th, 1888, at the residence of Geo. R. Farlow, by Rev. F. J. Cochran, George W. Callowsy and Turner C. Farlow, both of Sussex Co.,

BARTLETTE-FORD.-Dec. 14, 188, in Washington, D. C., by Rev. Joseph Robinson, uncle to the bride, Frank G. Bartlette of New Mexico and Mary Ford of Washington. ENGLISH-ELLIOTT. - The 16th inst.,

in the M. P. Churchlat Barren Creek, by Rev. E. H. Derrickson, Isaac T. English and Annie Elliott, both of Wicomie county, Md. PIKE-HAZZARD.Dec. 4th, 1888, at

the home of the bride's parents, Norwood, Pa., by Rev. J. H. Pike, father of the groom, Newton P. Pike and Maggie Hazzard daughter of William M. Hazzard, formerly of Bridgeville, Del. BRYAN-HALL -Dec. 25th, 1888, at

the home of John A. Downs by Rev. F. J. Cochran, Goldsbury Bryan and Sallie M. Hall, both of Wicomico Co., Md. BUNDICK - MATTHEWS .- Dec. 26th.

1888, at the Paksley M. E. Parsonage by Rev. H. S. Duiney, Columbus W. Bundick and Missouri E. Matthews. BRADLEY-HARPER.-Friday, Dec.

26th, 1888, at the Vienna M. E. Parsonage, by Rev. J. M. Mitchell, Samuel H. Bradley and Georgiana Harper.

HEARN—LECATES.—Dec, 26th, 1888, in Behesda M. E. church by Rev. F. J. Cochan Wm. A Hearn and Martha J. Lecats, both of Sussex Co., Del.

/USTIS—ANNIS.—Dec. 30, 1888, at crowsontown M. E. Church by Rev. H. S. Dulaney, Robt L. Justis and Lena T. Annis.

GIBBONS-WRIGHT.-Dec. 30, 1888, at Parksley M. E. church, by Rev. H. S. Dulaney, Alfred J. Gibbons and Susan S.

THORNTON—BUNDICK.—Dec. 30th, 1888, at Crowsontown M. E church, by Rev. H. S. Dulaney, Calboun J. Thornton and Willie F. Bundick.

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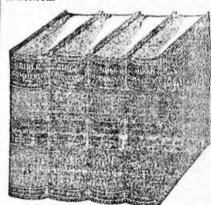
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