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FOR CHRIST AND HIS CHURCH.

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Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE WARMTH OF A WORD.

'Twas a day in the dead of Winter,
And the echo of hurried feet
Struck sharp from the icy pavement,
Of the pitiless city street.

Each passer was loath to linger,
Though wrapped in a fur-clad fold;
For the air was a-tingle with frost-flakes,
And the sky was benumbed with cold.

The cimeter wind, in its fury,
Bore down like a sweeping foe;
The tempest was waiting the onset,
And abroad were its scouts of snow.

Yet midst of it all, with its tatters
A-flap in the whirling blast,
A child, who seemed born of the Winter—
A creature of penury—passed.

So tremulous were his accents,
As he shivered, and crouched, and sung,
That the names of the mumbled papers
Seemed frozen upon his tongue.

He paused for a bitter moment,
As a wondrously genial face
Arrested his voice, and held him,
With a pity that warmed the place.

"Have a paper?" The kind eye glistened,
As the stranger took the sheet,
And glanced at the stiffened fingers,
And thought of the icy feet.

Then dropped in his hand the value
Of his fifty papers, sold;
"Ah, poor little friend!" he faltered,
"Don't you shiver and ache with cold?"

The boy, with a gulp of gladness,
Sobbed out as he raised his eye
To the warmth of the face above him,
"I did, sir—till you passed by!"

Concerning Christian Holiness.

We believe in holiness and in holy people. We have unshaken faith in purity of heart and of life, of speech and of conduct, of profession and of practice. We believe in the blessing, the life, and the fruits. The pure heart and the pure life are the ideals, blessed and heavenly, which we try to cherish for ourselves, and nourish in the minds of our readers. Holiness is not a byword, or a party word. It is the word of the Lord, and describes what He is, and what He seeks in Jesus Christ to impart to us. It is, therefore, the privilege and the duty of the believer, of all believers. And there are a great many holy brethren and sisters—more than any of us quite realize. It is not exactly a matter for statistics; the record is on high.

The subject is not one for any form of wrangling, hardly even for debate. The Christian who needs an argument on the subject, has not read his Bible to much purpose. The way to encourage people to go on unto perfection, is not the way of debate. One great way is to live holy in their sight; another way is to read the Book to them, and plainly explain it. To do this well, requires self-restraint. The preacher is in some danger of having a human opinion, which he sets to the fore when he sails out into this subject. Better lay that away carefully, and read the Book as it is written. Be ye holy in all manner of conversation, means be holy every day in every act, whether of business or devotion. To be that, requires of a man a holy nature, out of which pure conduct flows as water from a fountain. To be holy in meeting is a good thing in grace, but a better, is to be holy also out of meeting.

In other words, holiness attaches to the conduct of the holy man. If he has it, his whole life will show it. The tree being good, the fruit will be good also. A pure life flows out of this divine spring in the soul. And limited as we are in knowledge of each other's hearts, we must find the evidence of holiness of heart in holiness of life. By their fruits, ye shall know them. Professions are not fruits in this sense; they may or

may not proceed from a pure life. Often and often they do not proceed from a pure life. About this, as about other things, men lie unto the Holy Ghost—chiefly, let us hope, in ignorance. And the clean life is sufficient testimony. Nothing but heart cleanness will yield a clean life. No other tree bears this fruit.

It may not be—nay, it is not—the first need in the case, that we should know that our neighbors are holy. If it were, the Lord would let us see into their hearts, and know their private lives. The main and very real demand is for holy living, not for holy talking of any kind. The church wants clean men in her pulpits, clean members in her pews. The point of points in the premises, is the clean daily life. We do err when we forget that, and behave as though a clean outward life were a trick of Satan or the art of a hypocrite. We once heard a holiness orator say: "Any man can live uprightly; show me your white soul." Only an upright man can walk uprightly, and God alone sees souls, white or black. "First pure, then peaceable." Please do not wax hot over your opinions about holiness, and especially about the people who are holy or are not. It is neither pure nor peaceable.

A great revival of righteousness is demanded by many facts; such as the numerous falls of good men, and the numerous dishonesties of some who do not fall—into prison or Canada. The cure is holiness. So said Wesley, of an England, fallen into general unrighteousness. But we want the genuine holiness—that which will cure unrighteousness at the root, in the evil heart. Demand in the church clean living! Let us have the decencies of speech, the honesties of trade, and the courtesies of social life and family life, and hold them with so firm a grip, that our example will count tremendously for righteousness in the land.

Criticism of professions and non-professions, debates over opinions and general censoriousness among brethren, are not going to advance the cause of holiness. Let us march upon the objective point of the Christian campaign—a pure life. We can spare the belligerence of some of the long words, and the entire body of holiness metaphysics, for a time, if we can somehow get before the whole Church, the ideal of clean and righteous living. We fear it is kept away from the Church mind, by long words, and hard words, and words! words! Perhaps, also, the average church member is led away from the lofty aim, by excessive drilling in the duties of devotion, or in the negatives of conduct. Clean living as an ideal, is not impossible. When men desire it wholly, enthusiastically and continuously, seeking constantly the help of God in prayer, the ideal will translate itself into living. In short, holiness, as a dogma is not going to make us clean; holiness, as a life, is the genuine doctrine of the Scriptures—as a life, not in a monastic cell, but "in this present evil world." "But I thought you were going to write about"—No, brother, we are not going to write about straw, a thousand times thrashed.—*Zion's Herald.*

Letter from New Hampshire.

DEAR BRO. EDITOR:—Nine conversations out of every ten, begin with remarks about the weather. This letter

shall form no exception. Up to this date, (Dec. 7) our hills are still unclad with their winter wrappings. We had a fall of about five inches of snow on the 18th and 19th of November, but that fall changed to a rain, before the storm ended, and before a week was past, it was all gone. Possibly on the highest peaks of the White Mountains, there may be snow, but here, in the southern part of the state, we are as free from snow, as is the state of Florida. We are not specially rejoicing over it. "Everything in season;" and our sleighs are all ready. The skates even remain useless. Of course, we are in daily expectation of a change, and before this reaches type, the probability is that we shall be shrouded and frozen.

Three former members of the Wilmington Conference, the Rev. M. A. Richards, D. D., the Rev. W. H. Hutchin, and your correspondent, are enrolled as members of the New Hampshire Conference. Dr. Richards was, until recently, pastor of the Haverhill Street church, Lawrence, Mass. During the fall I learned through the newspapers, that he had left his charge, owing to the condition of his wife's health, and the severity of the climate, and had gone to Ohio. I do not know his exact locality, nor whether he is serving any church. A brother from Ohio has come to the church vacated by him, and the probability is, that an exchange has been effected.

The Rev. W. H. Hutchin, is stationed at Tilton, our Seminary town. He is having very great success. Meeting the President of our Seminary, Dr. Knowles some weeks ago on a train, I was pleased to hear him speak enthusiastically of the work of his pastor, and of the satisfaction that Bro. Hutchin was giving to the entire church.

Jealous as I am, for the reputation of everything connected, even historically, with the Wilmington Conference, it is needless to say, that I was well pleased with this report. At our late state Sunday-school Convention, Bro. Hutchin read us an excellent paper on "Doctrinal Teaching in the Sunday school."

This reminds me, that I have no small amount of sentiment. Our Convention was held in Dover. The very name thrills me with memories of both joy and sadness. Five years of life in Dover, Delaware, rise up before me, whenever I speak of Dover, New Hampshire. The Dover here is fully five times as large as the Dover there; but that embosoms more of my heart than this. There repose the ashes of my first-born child and only son. We buried him, fifteen years ago this month, in the old cemetery. Such changes come in that length of time, that I wonder, if there is anyone left in that Dover, in full sympathy enough with us, to sometimes look at his little grave, near that of Bishop Whatcoat.

Another sentiment. The mail this morning brought me the announcement of the wedding of one of my children. I gave her a diploma in Wilmington in 1881. She was a bright, earnest Christian girl, in the tender years of budding womanhood. My heart was drawn towards her with unusual sympathy, because I stood with her and her family about the coffin of her sister, who was also a student in the college. God give her a noble husband, around whom she will delight to pour the wealth of her love

Her father is a pillar of Methodism in the Northwestern part of the Wilmington Conference.

The movement, in favor of enforcing the law against the sale of intoxicants in New Hampshire, is still active. In some places the forces of temperance have either abated their efforts, or surrendered to the enemy; but upon the whole, the movement has worked a decided temperance advance. Here in Manchester, the work goes steadily forward. During the heat of the Presidential campaign, it was thought wise and politic, not to press the issue so vigorously; but since the election passed, the law has been applied with renewed energy, and it now looks as though the open saloon is to be totally routed. The fight is a desperate one, and the sons of Belial resort to various devices to retain their hold, but unless public sentiment greatly falters, this city will be redeemed from the saloon curse. I do not mean by that that absolutely no liquor will be sold, for the "heathen Chinese" does not monopolize "ways that are dark;" but I do mean, that the saloon will be under the ban, and that it will be difficult to buy intoxicants.

So your Conference meets in Easton. It was fifteen years ago last March, that Bishop Scott ordained me "an elder in the church of God." Our Yankee Bishop Foster is to preside. You will have a glorious president. He presided for us last spring. His sermon on the Sabbath was one of the best, if not the best, that I ever heard. God spare him many years to the church! We are to have a quondam Yankee, albeit he is now a Southerner. I refer to Bishop Mallalieu whom your Conference esteems so highly. We shall bid him a hearty welcome.

In my own church, things seem prosperous. During the early fall, we had Mrs. Maggie Van Cott with us, who did us excellent service. Since she left, work has gone steadily on. Last Sunday evening, at our regular prayer-meeting (we have no preaching service in the evening,) we had ten persons seeking the Lord. That was, however, an unusual number.

Cordially,

J. M. WILLIAMS.

Manchester, N. H., Dec. 6, 1888.

The Soul of Honor.

There is a certain quality of the moral nature, which is called *honor*. The dictionary defines it, as "true nobleness of mind, springing from probity, principle, or moral rectitude," and calls it "a distinguishing characteristic of good men." Such a quality will bear thinking about a little.

The other day, a certain wealthy gentleman, speaking of a young man in his employ said: "I would trust him with every dollar I possess. He is the soul of honor."

These were not idle words, for I knew he was in the habit of confiding to that young man, large business interests which involved a great deal of capital. I knew, too, that he had no security for his money, for, as he said, he simply "trusted him."

Once in a large boys' school, a disturbance occurred, which involved nearly a whole class. The master sent for the principal of the school. He entered the room, and listened to the teacher's account of the trouble; then, glancing around at the pupils, he said: "I should

like to know exactly how this happened, so I will ask Fred B. to tell me."

Fred stood up, and related the occurrence from beginning to end, clearly and fairly, giving no names, but taking his share of the blame, and then sat down.

"Now," said the principal, "I should like the other boys who have been implicated in this trouble, to follow Fred's example, and acknowledge it as he has done." And the other lads arose and owned up also.

Afterwards in speaking of the affair, the principal said: "I knew I could rely upon Fred, to tell me the exact truth without fear or favor, for though he may be led astray in a moment of excitement, he is always willing to acknowledge when he has done wrong. There is nothing underhanded or mean about him. I have tried him and tested him often, and he is regarded by both his classmates and teachers, as the soul of honor."

It is somewhat rare, and it certainly is a very beautiful thing, to have a reputation such as these young men possessed, and it is something worth striving one's whole life long to win; and yet such a character is built of very little things. Many people, who would indignantly deny that they ever told a falsehood, nevertheless seem quite incapable of relating a thing exactly as it occurred. They will either enlarge, or detract, or vary the statement in some way, so that their words are not reliable. And many a lad in business, who would not take a dollar from his firm unlawfully, will yet take that firm's stamps and letter-paper, for his private correspondence. The firm will never feel it, it is true, but that lad's character will feel it, and the boy, who habitually does such things, will in the end find his conscience so blunted, that dishonesty will come easy to him, and he will not be able to withstand some sudden, sharp temptation, and he will fall. Those who do not know him well, will be surprised; but those who know his real life, will know that for years his character has been undermined by trifling deceptions and dishonesties, just as the ocean slowly encroaches upon a sandy shore, and at last, during some terrible storm, when the wind is raging, it will gather itself in its might and wash inland, bearing devastation and death, and changing the whole face of the country.

The lad who cheats a little in his games, or remains silent while others cheat, he who learns his lessons with a "crib," or takes his diagrams or dates into class upon his cuffs, or gets his answers from his neighbor, yes, and the boys who give such unlawful help, too, they are dishonorable boys; and it would be better for them, if they had never been born, than to live on and grow up, and carry into life such principles as these. But no boy means to do that. He means to do it "just once," because he is hard pressed for some reason. Think a minute. Did you never do it but once? The boy who does it once is very apt to do it again, and to go on doing such things, until they become the habit and practice of his life. Therefore a boy should be very watchful, that no petty deceit or dishonesty ever stains his life, and to behave in all things so truly and so nobly, that those who know him best, and love him dearest, can proudly and gladly say of him: "He is the Soul of Honor."—*Eleanor A. Hunter, in Christian at Work*

Temperance.

Wine is a mocker; strong drink is raging and whoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*
O! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

Judge Wickes, on Saturday, Dec. 3d, announced the conclusion reached by the full bench of this circuit, in relation to the fraudulent evasions of the local option law, by liquor dealers and their paid agents. He said the court would not sign any more certificates of incorporation, for so-called, but really bogus, Social, Musical and Literary Clubs, whose only design was to purchase and to sell intoxicating liquors, in direct violation of the provisions of the local option law. The court believes there were some *bona fide* applications for social and literary purposes, yet the general law of the state authorizing such incorporations had been made a subterfuge in nearly all cases. They have advised the state's attorney to institute proceedings against the clubs formed for the above purpose, so that they may be compelled to forfeit their charters. One literary club has a secretary who can neither read nor write.—*Talbot Times.*

In Belgium drunkenness is punished, by compelling the man or woman guilty of it, to sweep the streets for two hours after they get sober.

The *Richmond Christian Advocate* says "The readers of the *Advocate*, who shall live to see the year 1892 ushered in, will, we predict, see a disruption of the political parties who have ruled the country for years, and they will see prohibition brought to the front as the great issue before the people of the United States." After arguing the plausibility of this prediction, the editor says: "Hundreds of thousands of voters are to-day much more concerned about the protection of home and children, than they are about the protection of pig-iron and curry-combs." And this is so. Do as we may, and say what we may, the one issue now agitating the public mind is the whisky traffic. Our home as an American institution must go, or the saloon must go.—*Nashville Christian Advocate.*

The *Kansas Chautauquan*, referring to the late decision given by the Supreme Court, exultingly says:

"The last distillery is gone from the great State of Iowa. Prohibition does indeed prohibit under the present administration of that State. The Supreme Court decided in the case of 'Iowa vs. Kidd, or against the International Distillery,' of which Kidd was the proprietor, adversely to Kidd. The decision was received with great interest and enthusiasm among Prohibitionists. The Legislature of the State passed a law since the beginning of the prosecution, that has closed all distilleries and breweries, forbidding the manufacture of spirits for any purpose. So the good work goes on. Kansas rejoices with Iowa over this great victory of law and justice."

Wine, the Paralysis of Thought.

BY PROF. DAVID SWING.

Very defective still are the times, but should we compare the roll of modern great names with the roll of fame in the fifteenth and sixteenth centuries, we should find the manhood and womanhood of our generation to be on a plane, far above that trodden by those who lived three hundred years ago. The progress of science has not been greater, than the upward climbing of the heart.

But upon the sky, so much brighter than that one which bends now in history, there are a few alarming clouds. Often the fishermen on the ocean's coast say: Yes, the day is fair, but I do not

like that one cloud. It may rise and disappear, but it may fall and expand into a storm. The conditions which formed that one cloud may soon form a hundred miles square of blackness, and may open up a war of elements.

Intemperance is one of these clouds. In vain the school-house, the college, the higher literature and art have come to many, for there are tens of thousands of men, educated and in powers noble, whose inspiration for good is ruined by this senseless and dreadful appetite. Some of the old poets thought the drinking cup was the cup of poetry and eloquence, but that delusion has died, under the accumulating witness of all times. Each glass of spirituous drink is the death of clear and beautiful thought. The tongue thickens, the words lose their sharp outline, the eye its flash under even the best of wines.

When God made man, he decreed a partnership between temperance and inspiration, and made a cup of water the emblem of all clear thought. It is a singular incident, that while Anacreon and Horace drank wine heavily, they made Helicon send forth only streams of pure water for their nine muses to drink. There were many of these fountains: Helicon, Pindus, Parnassus, which could lend inspiration to the god or the mortal, who should taste their crystal drops. These fabled springs were located by men who knew that the wine-cup was an eclipse of the intellect, a stupor not to be endured by a god. What a wonderful logic was that which planned Pierian springs for all high-born beings, and which gave Anacreon a flagon of wine! What a wisdom still is that, by which our scholars send the nine muses to a spring of pure water for securing a new afflatus, and then seek their own inspiration in a barrel of whisky. What is so good for the muses ought to be good for man. All intoxicating drinks take away that soul which relates man to the Creator. Wine is the paralysis of thought.

Youth's Department.

So Much To Think Of.

"Dear me! I didn't know there was so much as that to it," said Archie.
"So much as what?" asked his grandfather.

The old gentleman had just been saying grace at the dinner table, and Archie was looking soberly at him as he finished.

"Why, so much as you put into it, grandfather. Into your grace, I mean."
"It isn't a very long one, is it?"

"No, but somehow there's more to it than to most graces."

"Do they say grace at your school?" asked his little sister Hetty.

"Yes, but it sounds different. One of the teachers says it, and there's some noise most always, and—I guess I don't listen very well," he added frankly.

"Let us see what there is in saying grace," said grandfather.

He repeated the words he had used before, and Archie felt half inclined again to bow his head at the reverent tones.

"Bless us, O Lord, in the moderate use of these Thy bounties, that in body and mind we may be fitted to serve others and thus to glorify Thee."

"Yes, it's only a few words, you see," said Archie; "but I never heard a grace before that told me not to eat more than I really want, and that's what that means."

"Yes," said grandfather, "we who profess to desire to serve our Lord in our everyday lives are not expected to use the good things He has given us in a greedy, gluttonous way."

"I see," said Archie. "That's one of the things I never thought of before. But it isn't wrong to like good things, is it?"

"Not at all, my boy. When God made so many good things for us to eat

He gave us the taste for enjoying them, too. Did you ever happen to think what a tender Father He is to His children? He might have made only the common things for us to eat—things to nourish our bodies and keep us strong without anything which we could really enjoy the eating of."

"Just bread," said little Hetty, "without a bit of jam or jelly to put on it."

"Exactly," said grandfather, smiling. "Just think," said Archie, "what a lot of good things there are! Peaches and apples and berries—"

"And nuts and oranges and bananas," suggested Hetty.

"You couldn't begin to tell them all," said Archie. "See how many things there are on this table."

"Yes," said grandfather. "Every country in the world is busy raising things for men and women and boys and girls to eat and drink. Our tea comes from one side of the world and coffee from the other. Our bread and butter we find near home, but our sugar and spices travel a long way before they are set on the table for us. Beautiful fruits come from every part of the earth. The fowls of the air are ours to make use of, and even the great ocean is full of gifts for us. All bringing their blessings of enjoyment, health and strength—if only we make right and moderate use of them."

"I don't believe I'd forget about the moderate use if I heard your grace every day, grandfather," said Archie, shaking his head very soberly.

"But we should not need to be told of our duty every day, my boy. You surely ought to be able to remember that it is a sin to turn the good gifts of the Lord into things of evil."

"I'll remember it, grandfather," said Archie. "And that makes me think of the other part of your grace. That we may be able to do things for other folks and to glorify God—or something like that."

"That is a good thing to keep in mind too, isn't it? The good food gives us strength so that we may be able to use our lives in doing for others, because that is the truest way to glorify God."

"That's the way you do, grandfather," said Archie, "but it doesn't mean boys and girls. We don't do much for other folks. We just study and play, and tear round. But we eat all the same as folks that do things."

"Yes," said Hetty, "we play most all the time, I don't do anything, except water mamma's flowers."

"You are just like a little flower your self," said grandfather, patting her pretty head. "Don't you know it is your work to grow and get strong and learn? What is it all for? You are getting yourselves ready to work. An apple or a peach isn't good for anything till it has lived through a great many days of summer sun and wind; yes, and storms and nights, too. So all these days of play and exercise and study, and the good things to eat, too, are fitting you to serve others and to glorify God."

"H'm" said Archie. "Plenty and plenty of things to remember about your grace, grandfather. It wouldn't do to take in all the good things, and then let ourselves be good for nothing, would it?"—*SYDNEY DAYRE, in New York Observer.*

From Selbyville, Del.

There are those who object to children being invited and urged to seek the Lord at our altars, during revival seasons. They say it is work for nothing, and that soon the children will be as bad, or even worse, than before, and will only be a reproach to the church. To such objections, the M. E. Church in this place gives a sufficient answer.

In 1884, when this church was a part of Frankfort circuit, Rev. W. J. Du-hadway, the pastor, held a remarkable revival meeting, at which scores were added to the church; many of these

were children, who are now consistent members of the church, and the hope of Methodism in this place. Though some of them are yet minors, and are still school children, they are faithful Christians, willing and anxious to help their pastor to push the work of the Lord.

The next year, 1885, Selbyville was still a part of Frankfort circuit, with Rev. A. D. Davis, as pastor. Among the probationers received by Bro. Davis at this church, in the autumn of this year were some boys; whom I found in full membership, when I was placed in charge this year. One of these, Isaiah McCabe, who was received by Rev. E. S. Mace, June 27th 1886, then about ten years of age, fell out of the ranks of the church militant, Nov. 24, 1888, but only to enter the church triumphant. The little fellow stood by my side the preceding Sunday evening, as I was engaged in revival services. At the altar were several penitents, among them Isaiah's eldest brother, a promising youth of nineteen, and a teacher in one of the public schools.

The next day I received a message from Bro. Elijah McCabe, Isaiah's father, requesting me to visit his home; for Isaiah was very ill. I found the little fellow stricken down with an attack of diphtheria. Though he suffered in body, his mind was clear; standing by his bedside, I questioned him as to his faith in Jesus, and found he had a living and abiding faith. He said, "I am ready to die, and soon I will be with Jesus, whom I love."

I visited him daily, talking and praying with him. I found him, in a sublime faith, waiting for death; that he might enter the gates of the city of God. He passed away at 5 P. M., Nov. 24th. A few moments before, he called his father and friends to him, and requested them to meet him in heaven. The afternoon of the 25th, I read the service of Christian burial over his remains.

His penitent brother, had not yet been converted, but was still praying for deliverance. That night deliverance came, and the father's mourning for the loss of his boy, was exchanged for joy over his eldest son's conversion. Sympathizing friends, who had come to console him, found him and his son praising God for his saving grace, and all joined in singing praises unto the Lord.

Our meetings closed on account of the extremely bad weather. Ten probationers were received Sunday morning Dec. 2d. I was pleased to see a large audience, Sunday evening, to whom I preached, and then gave an invitation to penitents. The brethren began to sing, but there was an alarm of fire which soon scattered the congregation. By diligent efforts, the flames were kept from spreading to other houses and only one dwelling was burned.

It was a source of joy to our official brethren, to know that our church was insured. Tuesday night, Dec. 4th, we formed a "Ladies Aid Society;" Mrs. Wm. R. McCabe, President; Mrs. Addie Warren, secretary; Mrs. Lizzie Pool, Treasurer. This society will hold a supper and festival, on the evenings of Dec. 25 and 26th; proceeds for church improvement.

J. D. LECATES.

MAKE NO MISTAKE.—If you have made up your mind to buy Hood's Sarsaparilla, do not be induced to take any other. Hood's Sarsaparilla is a peculiar medicine, possessing, by virtue of its peculiar combination, superior to any other article of the kind before the people. For all affections arising from impure blood, or low state of the system, it is unequalled. Be sure to get Hood's.

Winter Excursion Tickets to Georgia and Florida Resorts, via Pennsylvania Railroad.

As the tide of travel turns southward the Pennsylvania Railroad Company has placed on sale at the principal ticket offices of its system, winter excursion tickets to the prominent resorts in the Southern States. Be-

side Asheville and Hot Springs, N. C., and Thomasville, Ga., the points embraced are Palatka, Sanford, Ocala, Leesburg, Orlando, Tallahassee, Punta Gorda, Tavares, Cedar Keys, and Tampa, Fla., and Havana, Cuba. These tickets will be sold at the usual low rates, and will be good for return passage until May 31st, 1889. They are valid for use south-bound within fifteen days from date of issue as stamped on back, and will admit of a stop-over at any point named on the ticket. For rates and detailed information consult the ticket agents of the company.

Our Book Table.

THE CENTURY for December, is a Christmas number, opening with a frontispiece, "The Coming of Winter," by Mary Halleck Foote, and containing a number of full-page engravings of sacred pictures by the old Italian master, Duccio, in the Gallery of Italian Masters, which is now one of the valuable features of THE CENTURY. There is also a western story in verse by James Whitcomb Riley, entitled "Last Christmas Was a Year Ago," and a Christmas editorial.

There are two articles on Henry Ward Beecher's appearance in England in 1863, in advocacy of the cause of the American Union. The first by Dr. J. M. Buckley. Editor of "The Christian Advocate," who heard "Beecher at Liverpool in '63," the other by Mr. Beecher himself, written for THE CENTURY, just before his death.

There are an installment of the Life of Lincoln, entitled "First Steps for Emancipation," and a paper by Mr. Konnan in which he describes "Life on the Great Siberian Road." In the Lincoln Life are printed for the first time, two letters by Lincoln, to the Editor of the New York "Times" and to Senator McDougall, in favor of the "plan of gradual emancipation, with compensation." The first draft of the Emancipation Proclamation, as first sketched and shown to the Cabinet in July, 1862.

The first of the stories of Irish-American life, by Mr. George H. Jessop, entitled "The Rise and Fall of 'The Irish Aisle,'" is accompanied by three of Mr. Kemble's illustrations. One of Mr. Cable's literary "fads" is begun under the title of "Francoise in Louisiana."

There is a paper on "The Re-organization of the British Empire," by Mr. George R. Parkin, also "Home Rule and Culture," by Mrs. Margaret F. Sullivan. Henry James writes a paper "London," which is accompanied with drawings by Joseph Pennell. Edward L. Wilson gives his observations on the route "From Sinai to Shechem," accompanied by fifteen illustrations, mainly from his photographs.

The other stories are Mrs. Catherwood's "Romance of Dillard," "The Third of March," by Julian Hawthorne, and "Mine—A Plot," by H. S. Edwards. Mr. F. Hopkinson Smith describes some of his sketching experiences under the title of "A White Umbrella in Mexico."

There are poems by Richard Henry Stoddard, Henry Ames Blood, James T. McKay, James Whitcomb Riley, C. H. Crandall, the late E. R. Sill, and Miss Louise Imogen Guiney.

The "Topics of the Time" are "Christmas," "Progress of Ballot Reform," "Should there be an 'Aristocracy of Criminals?'" and "A Confusion in American Party Names." In "Open Letters" Mr. Ernest H. Crosby, of the New York Legislature, writes on "Political Corruption," and others deal with "Woman's Work" question, "The Holy Method of Teaching Music," and "Herbert Spencer."

The *Quiver* for December, from the frontispiece to the last page, presents attractive features. The life, and every-day work of London's famous preacher, Rev. C. H. Spurgeon, will be found of great interest. A new serial "An Amicable Arrangement," by Annie S. Swan, is finely illustrated. "A New York Philanthropist," gives a sympathetic account of the great work of Henry Bergh in defence of the defenceless beast against brutal men. There is a carefully prepared paper on "Whittier's Religious Poems," by a member of the Society of Friends; also the usual number of theological papers and descriptive articles, with stories and poetry, and a supply of "Short Arrows" of every variety. The *Quiver* we learn, is gaining ground in America with every issue. Cassel & Co., New York, 15 cents a number, \$1.50 a year in advance.

Obituaries.

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

Sarah A. Charles was born, January, 12th, 1827, and died suddenly, Nov. 16th, 1888, at the residence of her son-in-law, Elwood Jenkins, Wyoming, Del. Sister Charles was converted to God when about twenty years of age, at a meeting held in old Bauling's Chapel, when Rev. Andrew Manship was Junior preacher on Camden circuit; and at once united with the Methodist Episcopal Church, in which she lived a faithful Christian woman for over forty years.

Her maiden name was Brown. In March 1849, she was united in marriage to Daniel W. Charles, who preceded her to the glory world by eleven years. Her end came suddenly, and without warning, Friday morning, Nov. 16, 1888, while assisting her daughter, Mrs. Elwood Jenkins, in her household duties.

She was a devoted mother, a good neighbor, a true friend, loved and esteemed by all who knew her. We shall miss her here, but if we live right, we shall meet her in the home above.

Her funeral took place from the residence of her son-in-law, Elwood Jenkins, Sunday, Nov. 18, 1888, at 2 p. m. Her remains rest in the Oddfellow's Cemetery, near Camden, Del. Her memory is blessed.

PASTOR.

The Sunday School.

LESSON FOR SUNDAY, DECEMBER 16th, 1888. JUDGES 16: 21-31

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

DEATH OF SAMSON.

GOLDEN TEXT: "Great men are not always wise" (Job 32: 9).

21. The Philistines—the maritime and powerful nation holding the strip of shore on the Mediterranean, on the southwestern border of Israel. Our word "Palestine" is derived from the word "Philistine." Their territory was allotted to Judah and Dan, and was conquered by them; but was subsequently regained by the Philistines, who proved for centuries after among the most annoying and harassing of foes. Put out his eyes—Hebrew, "bored out his eyes;" a common and cruel method of disabling captives, lessening the chance of escape, and prolonging the triumph of the conquerors. Brought him to Gaza—their chief city, and the very one whose gates of brass he had borne away on a former occasion. Now he is brought to the city shorn of strength and of sight, and the victim of every insult which his enemies might see fit to heap on him. "Those who know the sort of treatment a great captive receives in the East, and the savage insults to which he is exposed, may apprehend the sort of reception which the fallen hero found at Gaza, and the commotion which his arrival excited" (Keil). Bound him with fetters of brass—"put his feet in irons," or in fetters of copper. He did grind in the prison house—with the hand-mill—a manual, and in that age feminine, employment, peculiarly suited to insult their great State prisoner.

22, 23. Hair of his head began to grow—and with it, doubtless, his spiritual nature, his devotion to God, towards whom in this privation and suffering he naturally turned. The lords of the Philistines.—They appear to have had no king; there were five leading cities, each with its "lord," or chief, and forming a sort of confederacy. Gathered... to offer a great sacrifice.—"The captivity of this dreaded hero was regarded by the Philistines as a great victory, which their princes resolved to celebrate with a great and joyous sacrificial festival, in honor of their god Dagon to whom they ascribed this victory" (Keil). Dagon their god—the name being derived from dag, meaning "fish." Bash suggests that this festival must have been delayed, probably to make necessary preparations, seeing that Samson's hair had grown in the interval; or else that it was the second anniversary of the deliverance of their enemy into their hands.

24. They praised their god.—The signal for these praises was the appearance of Samson, as he was led forth in his apparent helplessness. When Samson heard these praises, he must have felt the sting of shame that the name of Jehovah had been so dishonored by his misconduct. Bash makes a good point here: "Though the Philistines knew that Samson was betrayed into their hands by Delilah, yet they foolishly attributed it to their god. The circumstance, however, affords a hint worth taking. If even a Philistine ascribes his victories to his idol god, how much more are we bound to pay a similar tribute to our God, and give Him the glory of every great and good work done by us, in us, or for us. Destroyer of our country, which slew many of us.—They had had reason to remember his exploits. He had smitten the "hip and thigh;" and on one occasion, with no weapon but the jawbone of an ass, had slain a thousand of them.

"Yet out of this despair Samson gathered hope. He was aware that Jehovah was a jealous God, and that He knew well how to vindicate the honor of His own great name. The question was now put upon a different ground. It was no longer a matter between Samson and the Philistines, but between Dagon and Jehovah" (Kitto).

25. When their hearts were merry.—They gave themselves up, doubtless, to eating and drinking, and boasting, and license. Says Cassel: "They were in high spirits over a victory, for which they had not fought." Call for Samson that he may make us sport—possibly by feats of muscular strength, in dancing or otherwise; or, more likely, that they might enjoy their triumph at his expense by making him the butt of their ridicule, and by calling out from him those sallies of humor for which he was always distinguished. Set him between the pillars—perhaps to rest.

26, 27. Samson said unto the lad—an incidental touch, showing how this man of giant strength was so humiliated, as to be dependent upon the guiding hand of a mere "lad." Suffer me that I may feel the pillars.—The temple probably was built around an open court, with a flat roof supported on columns. Dr. Thomson tells us, that Gaza is built on hills with steep declivities. In that case, to ear-

out the centre, or supporting columns would precipitate the edifice down the hill, and of course cause a more terrible catastrophe than would result in case the structure were on level ground. Samson in this case feigned weariness, and wished to "lean" upon the pillars for support. The Philistines evidently had no suspicion of his purpose. Full of men and women—attending the great festival. All Gaza was there. If there were three thousand on the roof, there must have been twice as many under the roof and in the court.

28. Samson called unto the Lord.—It was the hour of his opportunity, the hour for his grandest and final exploit. If personal feelings mingled with his prayer, if this invocation of Jehovah, to aid him in a work of bloody revenge seems abhorrent to the Christian teaching of our time, we must not forget that the age in which Samson lived was not our age, and that in this final act there was self-devotion, the voluntary surrender of his own life, in a sacred cause. For my two eyes—Hebrew, "for one of my two eyes;" as though he thought, that the utmost destruction he could bring upon these despised, hated Philistines would not pay for more than one of the eyes of which they had deprived him.

"Is it right to pray thus? For Samson it was. For he was called, to recompense the Philistines; his whole task was directed against the tyrants. He fell, only because, instead of avenging the wrongs of his people on their oppressors, he squandered his strength with the Philistine woman. If now he desires the restoration of his lost strength, he can lawfully do so, only for the purpose for which it was originally given" (Lange).

29, 30. Took hold of the two middle pillars—between which he was standing, and which were sufficiently close together for him to clasp both at the same moment. Let me die with the Philistines—a heroic self-sacrifice, at the utmost remove from suicide. Says Dr. Terry: "Samson no more committed suicide, than does a brave general when, with certain death before him, he rushes into the thickest battle, confident that his fall will save his country from a hated foe." The house fell—carrying with it those upon the roof, and involving them more or less with those crushed below in one common destruction. More than they which he stood in his life.—"All that he slew in his life, so far as we know, were thirty men of Askelon (1: 9), the thousand at Lehi (15: 15), and the unnamed number of the great slaughter mentioned in 15: 8. He probably destroyed more than these, but all together would not amount to five or six thousand—the number that perished by the fall of the temple" (M. S. Terry).

"The great numbers who perished would have had little effect upon the relations of the Philistines and the Israelites, if among them had not been the civil and military leaders of the former. Probably this destruction of the Philistine leaders paved the way for the great victory which Samuel gained over the foe a few years later, and of that decadence of the Philistine power which at once followed, and which culminated in the conquest of Philistia under David. So Samson began to save Israel from the hand of the Philistine" (13: 5) (Johnson).

31. His brethren, and all the house of his father—his relatives and tribe, the tribe of Dan. Took him—recovered his body from the debris. The awful tragedy had so weakened the Philistines, and dismayed them, that the Danites were allowed to come on this errand, and go at pleasure. Jehovah had been magnified in the moment of their apparent triumph over Him, and they did not care to interfere with His followers. Zorah—in Dan; Samson's birthplace. Eshtaol—a town not far from Zorah, in Judah, but given to Dan (Josh. 15: 33; 19: 41). Judged Israel twenty years—the southwestern part of it. It does not appear that he exercised any authority over the northern or eastern tribes.

"Natural Goodness," Once More.

REV. R. C. JONES.

Brother Stars' article is neat, clear, and kind; and so far as its doctrine is concerned, I have but little criticism to offer. In the main, I agree with the brother. But I think he is unfortunate in his selection of examples; for neither Bunyan, nor Peter is a type of a malignant or treacherous character. Why not select Judas, and contrast his low nature with that of John? Is there no difference, from the standpoint of nature, between these two men?

Judas is a strong type of a naturally malignant spirit, while John was greatly endowed with natural goodness. As for Peter, he was largely endowed by kind nature, with noble and generous im-

pulses, and had the sturdy basis for a vigorous manhood. He was none the less good, for being strong and intense in his nature; but he was not a malignant character, by any means.

Can not brother Stars call to mind some souls, upon whom education and religion have made but little impression, and apparently little improvement? Why? because there must be some natural basis, on which Divine grace can build. If this is not true, then why was not Judas as noble as Peter, and as holy as John? All around us, there lie the very strongest evidences of my position, and that, in the form of most "stubborn facts."

The Scriptures, to which I am directed, are not in point at all. It was not claimed, that "natural goodness" was a substitute for renewal of heart, but that the individuals thus endowed are greatly blessed, above those who have not this natural excellency of soul. One has, from a child, a tender conscience, generous impulses, a kind and noble spirit; another early shows a malignant and treacherous nature. These are plain facts. Dispute them, who can!

My views of the doctrine of depravity, so far as I am capable of judging, are in harmony with both the Scriptures, and Mr. Wesley. 1st, I believe that all men are lost, and need salvation. 2d, That the Gospel of Christ, is the Divinely appointed remedy for sinners. 3rd, That the new birth is necessary to the salvation of the soul. 4th, That many souls have been favored by nature, with a broader and stronger basis of moral character, than others.

By "natural goodness" we do not mean a goody goody kind of nature, but a strong, sturdy, virile endowment, from which may be developed the highest types of moral and spiritual manhood; a nature possessing the elements and possibilities of such attainment.

Some Startling Statistics.

In the PENINSULA METHODIST of Nov. 17th, there appeared a statistical article, which set more than one brain to thinking. As one whose thought was aroused, the writer would exhibit a few statistics gleaned from the minutes of '87-88. That the results obtained from "statistical" investigation may clearly appear, it has been deemed best, to construct the following table.

Table with 2 columns: District Name and Members reported in '87 and '88. Includes Wilmington, Easton, Dover, and Salisbury districts.

Now for the explanation of the above tables, and a few reflections will be in order. The method pursued in their compilation was this: The number of members reported by each district in '87 increased by the number of probationers in the same year, ought to give the net result for the year 1888. That is, the report of the year following, '87, should include the probationers, since a whole year has elapsed, thus yielding ample time for their reception.

Now if we find that between the years already mentioned, there has been a decrease in membership, what then becomes of the probationers reported in the year 1837. But the above tables show a decrease on each district as follows: Wilmington decrease 965; Easton, decrease 1198; Dover, decrease 1950; Salisbury, decrease 1050. It will thus be seen that the greatest decrease is on Dover, and the least on Wilmington.

But, lest some sharp critic should raise an objection to the above method, let us adopt another. Turn to the "Recapitulation by Districts" and we find that the total membership in '87 was 27,912, as against 27,948 in 1888, or an increase of 36 members. But what has become of the 5081 probationers reported in '87? And echo answers, "What?"

Brothers in the ministry, is this a fair showing? Is it honest? For one, the writer says, "let this question be thoroughly ventilated." The honor of our Conference is at stake. Shall it be said, that a Conference of Methodist ministers are pursuing the methods of Wall St., tricksters? If there is not some crookedness in our statistics, what is the trouble? Let some one, capable of so doing, answer. If the method above pursued is faulty, let that be shown. If our method of reporting be dishonest, let that be shown up.

OBSERVER.

Richard Bassett.

REV. G. W. LYBRAND.

At this remote period, it is almost impossible to have a correct idea of the position this distinguished man once occupied, and the influence he exerted in favor of Methodism. Some have entertained the idea, that Methodism was adapted only to the low and the ignorant unsuited to any but the common people; but this is a mistake. In its early days in America, some of the highest families embraced it with joy. Among the most distinguished was that Richard Bassett, an eminent lawyer, a judge, Governor of Delaware, a member of Congress in 1787 and afterwards a Senator under the new Constitution. He was a delegate from Delaware, to the convention that formed the Constitution of the United States, and his name is enrolled on that document with those of George Washington, Alexander Hamilton, Benjamin Franklin, Robert Morris, and other noble and great patriots and statesmen.

Mr. Bassett was rich, having inherited six thousand acres of land, much of it near the Bohemia river. He had three homes; residing at times, in Dover, in Wilmington, and on the Manor. Before his conversion he was a very fashionable man, and moved in the highest circles of society. He had his good things in this life. But when converted, he was humble and teachable as a little child. He was distinguished for benevolence, and given to hospitality. He has entertained in his own house, over a hundred at one time. His heart was as large as his mansion.

His first wife was Miss Ann Ebnells of Dorchester County, Md. His second wife, was a Miss Garret, of Talbot county, an ardent Christian. His first wife did not live long, but left an amiable daughter, who became the wife of Hon. James A. Bayard, U. S. Commissioner to form a treaty of peace with England in 1818. The present Secretary of State, Hon. Thomas F. Bayard, is his grandson.

While he lived on the manor, Governor Bassett, had two camp-meetings in a beautiful grove on his land; the first in 1808, the second in 1809. In those times, Methodists would go to camp-meetings, from great distances. Messrs. Levis, father-in-law of the late Rev. Arthur W. Milby, and Pancoast, father of Rev. Samuel Pancoast, of the Philadelphia Conference, from near Darby, Delaware County, Pa., an appointment then on Chester circuit, took a tent to one of these meetings on the Manor.

His large estate was in Cecil county, Md. It was called Bohemia, from Augustus Hermon, a Bohemian, who obtained a grant for eighteen thousand acres of land. Richard Bassett became heir to a part of this.

Mr. Bassett died in the summer of 1815. Rev. Henry Boehm has this record. "On the 16th of May, in company with Rev. Robert R. Roberts and

Rev. Ezekiel Cooper, I went to visit Governor Bassett at Bohemia Manor. He was ill in body, but happy in God. We had a delightful interview, and found him ripening for the other world. How beautiful is religion in old age! "The hoary head" is indeed a crown of glory, if found in the way of righteousness. His life-time friend, Rev. Ezekiel Cooper, preached his funeral sermon. He was buried in a vault he had prepared on the banks of the Bohemia River.

Gain or Loss.

MR. EDITOR: You will allow me to say—as I understand Mr. Wesley in the sermon referred to in the Nov. number of the "Methodist Review," and to which you have also referred—he does teach, that the finally saved, do find a recompense through redemption, above what Adam and his descendants would have received, had they never sinned. And even in this world, through abounding grace in the believer's experience, there is a compensation. Sin is not the cause of gain, but the fall occasioned by sin, which made redemption necessary, through which the loss is repaired and the gain secured.

And you must also allow me to say, that your assertion in the PENINSULA METHODIST of the 24th ult., in the following words, "In no sense are we gainers by the fall," as a contradictory statement to Mr. Wesley's teaching is a very bold one; the soundness of which I question, and for which I do not think you have any solid proof. And furthermore, I believe the inferential, if not the direct testimony of Scripture support, the affirmative, or Wesleyan view of the subject, and which the logic and philosophy of the analysis of the following interrogatives will show:

First. Isn't probation under grace better, than probation under law?

Second. Does't grace secure, to the millions of Adam's descendants, who die in infancy, exemption from all the risks of personal guilt, and the certain indemnity of eternal life, while probation under law would make them ever liable to sin, without any assurance of mercy to the transgressor?

Third. By what authority do you limit the resources and sufficiency of God, to so "destroy the works of the devil," as to reward the believer in Christ, above what unfallen Adam would have received?

Answers to the above questions, in the light of Scripture will, I do not doubt, be a wholesome exercise to yourself, Mr. Editor; and a source of interest and instruction to your readers and to me.

B. F. PRICE.

Holiday Excursion Tickets.

The Baltimore and Ohio Railroad Co. will sell cheap excursion tickets between all ticket stations on its lines East of the Ohio River, on December 22, 23, 24, 25, 30 and 31st, 1888, and on January 1st, 1889, good for return passage until January 3rd, 1889, inclusive.

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Peninsula Methodist, PUBLISHED WEEKLY, BY J. MILLER THOMAS, WILMINGTON, DEL.

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Transient advertisements, first insertion, 25 Cents per line, each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

LIBERAL OFFER.

"The Peninsula Methodist" wants more subscribers, and we will send it to all new subscribers from date up to January 1, 1890, for only \$1.00, or to January 1889 for only ten (10) cents.

Pastors and friends will please act on this now. Why wait until Winter to begin the canvas?

The Record and Gazette, Pocomoke City, Md., was burned out, in the late disastrous fire which did so much damage in that progressive town, about a month ago. It re-appears under date of Dec. 8th, from a new press, in new type, and of larger stature; and thus it tells the story of its wreck:

"We were just ready to go to press two weeks ago when the fire came. In one brief hour all was gone. We have not spent our time in despondent replinings, but have worked night and day to restore our paper. So here we are right side up. Yours for a good fire extinguisher, and for Prohibition."

The PENINSULA METHODIST for the future, as in the past stands for Prohibition, and against License, high or low, as a sanction of the iniquitous drink-traffic. Only in its restrictive features, real or supposed, can any true temperance man advocate any form of License.

We shall be glad to have the Record and Gazette, and all other "Prohibition" papers co-operate with us on the line of practical temperance reform.

The Farm and Home of this city, quotes approvingly our suggestions on this line. In The White Ribbon Army column of the issue, Dec. 6th, appears this note:

"In an editorial of the PENINSULA METHODIST, the 24th ult., this pertinent question is asked, 'Can there not be an alliance offensive and defensive, of all the friends of sobriety, and good morals, for the faithful enforcement of existing laws, within our conference territory; as well as, concerted action, with a view to securing something better? The friends of the saloon are united, let there be no division among the friends of temperance, and good morals.' In regard to any division, we of the White Ribbon would say 'let there be none whatsoever.'"

Our Peninsula Boys.

Dr. J. M. Williams makes pleasant allusion in his interesting letter this week to two of our brethren, whom members of the Wilmington Conference, brothers M. A. Richards, and W. H. Hutchin.

The friends of the former will regret to hear of the impaired health of Mrs. Richards, but we hope the milder climate of Ohio will prove more salubrious. Brother Hutchin's friends will not be surprised, to hear of his making a fine impression upon Yankee Methodists. It is just what was to be expected. We are sure the readers of the PENINSULA METHODIST will enjoy an occasional letter from his pen. Beloved brother, do favor the editor, and the rest of mankind.

Stringing the Fish.

We find the following in the Baltimore Baptist. This "Friend" seems disgrunt-

led over brother Layfield's success in keeping his own. Evidently the union endeavor was not as efficacious in the line of proselyting, as such things sometimes are. We beg to inform our "Friend," that the "Methodist preacher" never refuses "to baptize" proper subjects; and tho' he usually prefers the Pentecostal style to that of "plunging" the subject yet he is ready to give the subject his choice of modes.

"Our pastor, D. S. Toy, has recently held a union meeting with the Methodist preacher; which meeting resulted in the conversion of quite a number of souls. The Methodist preacher, whom brother Toy held in the highest esteem, went to work to get them all into his church, and got the most of them, while brother Toy remained perfectly quiet, and said nothing, except that he preaches from the pulpit what he gets directly from the word of God; and the result is, that he baptized 3 on Lord's day, Nov. 18th, and still there are several more to follow that we know of, who did not join the other church, and some who did join are dissatisfied. They think they ought to be baptized, and the Methodist preacher refuses to do this for them. We want all the assistance we can get, from all who feel an interest in our work, both by means and prayer."

A FRIEND. East New Market, Md.

We call our readers' attention to the urgent appeal of Rev. A. D. Davis, presiding elder of Virginia district. This worthy brother has been doing a good work in this part of our Conference territory. He has been constantly on the go, and abounding in labors, as Presiding Elder, evangelist, and pastor; spending his time with the preachers and their people, visiting from house to house; projecting church enterprises, and building churches. He has been compelled at times, to give his personal obligation to save the cause from suffering besides what he has been able to give out of his own salary, by practicing a very frugal living.

He and his cause are certainly worthy of generous help; and we hope that every one who reads this, will at once send him a contribution, in this special time of need. We are confident, he would not make this appeal, but for the pressure that is upon him.

THE PROHIBITION PARTY VOTE.

Mr. Walter F. Harman, in the Record and Gazette of Dec. 8th, gives a statement of the Prohibition vote in the first Congressional district of Maryland. We quote as follows: in 1884, the vote was 514; in 1886, 1529; in 1887, 1228; and in 1888, 1583. This last vote is 38 less than what we gave in our issue of Nov. 24. The Voice of Dec. 7th, places the entire vote at 265,000, or 3000 less than those previously given.

The Baltimore Baptist pronounces against the ordination of women, as an unscriptural innovation.

Rev. Dr. Haygood, the Southern champion of our "brother in black" in the South, in answering, through the Independent, Senator Eustis' paper in the October Forum on the negro problem in the South, says, that there are now fully 15,000 common schools in the South taught by colored teachers, and that these teachers received their education in the higher schools carried on by Northern money, and by Northern men and women, and proceeds to read the Senator a wholesome lecture, for his insinuation that the condition of the negro in the South, is a matter which concerns Southern men exclusively. Dr. Haygood pays a high compliment to the brave men and women who have braved social ostracism in the South, in the interests of these poor people, and of the church that has so liberally furnished the means for such an enterprise.—Indiana Christian Advocate.

Sharptown, Md.

DEAR BRO. THOMAS:—Four weeks ago we began our extra meeting, and during the first week, we sought a deeper work of grace among our members. Thursday of the first week, Mrs. Black, organizer of W. C. T. U., came this way and requested us to give her an afternoon appointment, or one in the evening, if we thought it would not lessen the interest of the meeting. I said, "sister Black, we will give you the whole evening, for your temperance work."

The meeting was a grand success, and a strong Union was formed; Miss Elizabeth McCalister, President, and Mrs. McCredy, of the M. P. Church, Vice-President. The Union is doing well, and the religious interest steadily increasing; the church being re-establihed, and sinners convicted and converted.

We report about fifty revivals in the church membership, twelve clear conversions, and from twelve to fifteen seekers at the altar every night. We have reached the point where almost the only topic of conversation is religion. Our good sisters gather from house to house, to pray, and praise the Lord; and it is not uncommon for travelers to be attracted by the voices of Christian worshippers praising God aloud, in various parts of our town. Many, who have been members of our church a long time, say they never knew before, what it is to live in such enjoyment of religion. Our sisters, as well as the brethren, respond to the pastor's call to lead in prayer and to work in the congregation; inviting with tears the unsaved to come to Jesus. The prayer of our heart is being answered. To God be all the glory!

As to our Conference collections; I have no fear as they are coming up finely; both ladies and gentlemen respond to my appeals. Our Sunday-school will hold an entertainment, Christmas evening; the exercises consisting of music, speeches by the Sunday-school pupils, and a distribution of presents among the children.

Deaths and marriages during the year, have been but few, in Sharptown; there having been but one of each since Conference. Bro. John Robinson, our worthy local preacher, has been unwell for three months past, and not able to assist in our protracted effort.

Many tokens of regard are received by the pastor from the members and friends, which he greatly appreciates.

E. H. D. Dec. 10, 1888.

A Pleasant Evening.

Wednesday last, was the 40th birthday of the Rev. W. L. S. Murray, Presiding Elder of Wilmington district. A company of preachers and friends met at his residence in the evening, to celebrate the anniversary. A fine silk umbrella from Mr. and Mrs. Joseph Pyle, and a complete set of the pulpit commentary were presented to Dr. Murray, as tokens of respect and regard.

Practical effusions by Rev. B. F. Price and J. T. VanBurklow, were read, after which choice refreshments were served.

DEAR BRO THOMAS.—The meeting at Cambridge still goes on; about 90 conversions to date. There have been 51 received on probation; of these 36 were received last Sunday. The fact is, I could not say with certainty, how many had been converted. It came with such a rush, that I stood amazed and bewildered, and forgot to keep count. The number may possibly reach 100. Do not say that the days of Pentecostal power have departed from the church. ALFRED SMITH. Cambridge, Del., Dec. 11, '88.

The Ladies of Galeana M. E. Church will hold a festival and supper in their new chapel, next Wednesday, Thursday, Friday and Saturday evenings, 19-22d inst. The proceeds are for the Chapel, which is now being plastered. When this is done, the room will be occupied, and the painting, furnishing, etc., will be completed in the spring. In the meantime, the old furniture from the church will be used. The cost will be about \$650. This will make about \$5000 in all, expended for church improvement during my two years here.

Our Urgent Need.

DEAR BRO. THOMAS.—You will please give me a place in the PENINSULA METHODIST, to thank my Wilmington friends, for making my recent visit with them so pleasant, and for the contributions, some of them made to our Virginia work.

We are however, in urgent need of \$150 additional, to meet obligations for which I am personally responsible, and which I am personally pressed, unless help will soon be sorely pressed, unless help is sent me, I therefore make this appeal to all who can do so, to give this needed aid.

We are now building our ninth church, since I entered upon this work, less than three years ago. There are less than three years ago. There are some times, when in order to success, some one must assume responsibility, or the work will suffer. I can assure your readers, that this is a worthy cause, and that in no place can they put money, where it will go further toward helping the Lord's cause, than in this Virginia work. Any amount will be thankfully received, and duly acknowledged. My post office address is Gorgetown, Del.

A. D. DAVIS.

Jottings from Silverbrook.

DEAR BRO. THOMAS.—I send you a few items from this southwestern part of the city, to which I removed last spring, having been requested by Rev. J. E. Bryan, pastor of Asbury, to supply Silverbrook Mission for a few months, I entered upon the work, the first Sabbath in April. A stranger among a strange people, it was with much fear and trembling that I began, lest I should not be acceptable, as a preacher of the gospel in their midst; but owing to their indulgence and ready willingness, to pass my many imperfections by, and their earnest prayers to the God of heaven for my success, I soon felt, to say with the Psalmist, truly the lines have fallen to me in pleasant places. Many evidences have been given to the pastor and his family, that they have a warm place in the hearts of these dear people.

Our extra meeting which has been going on since the first of November though attended with less success, than we desire, has resulted in six conversions. We feel such a longing, and anxious concern for the salvation of this people, that we are unwilling to give up the effort, lest they never have another call.

Valuable gifts at different times, hearty co-operation in church work, a cordial greeting everywhere, voice the kindly sentiments of this people. Scarcely does a day pass, that some token of kindness and love does not find its way to the preacher's home. Last Saturday night, this continual dropping culminated in a mighty shower of good things. Though the weather was unfavorable, some forty or more people representing the Silverbrook flock, suddenly took possession of the parsonage, and gave their pastor and his family such a pounding, as never will be forgotten by them. There were two hundred pounds and more brought in, of useful articles. It was a complete surprise to the pastor, on his return from visiting a sick brother. The evening was spent very pleasantly in cheerful converse and songs of praise. The friends departed about 10.30, leaving an abundance for many days. Such kindly remembrances we heartily appreciate; and hope to make some return, in dispensing to them the gospel of our Lord Jesus Christ.

Yours truly, C. K. MORRIS.

Our District and Circuit Work.

MR. EDITOR.—You invite an expression of opinion, with reference to the proper adjustment of our districts. You must, therefore, have some reason for believing, that the present arrangement of districts is unequal and unsatisfactory. That such is the case, I also believe to be true. The dissatisfaction arises, chiefly, from the attempt to make a new district. I characterize it as an attempt, for the obvious reason, that the effort did not fully succeed. This means, that this little creature is not able to support itself, that is, its presiding elder; and it never will be. Our territory is amply able to support all the presiding elders

it needs. This is not saying, that five sub-bishops are too many. By a readjustment of the whole work, they could all be comfortably sustained, without in all be comfortably sustained, without increasing the tax upon the church. With a smaller district the expense of travel would be diminished, and a little less salary would not mean less support. To some minds it seems quite absurd, to sustain a district in our conference, at the expense of a connectional society. Especially is this true, when there are two ways out of the difficulty—re-adjustment, or absorption. The question as between these two methods, I will not discuss at this time. While speaking of the re-arrangement of our work as a whole, I will also say, that a little more attention would probably improve the arrangement of some of its smaller divisions. A circuit twenty miles long, and so arranged, that the pastor is as conveniently near his work when living off it, as when on it; when in fact a parsonage has been purchased on an adjoining charge, looks as if some re-adjustment here, ought to be made, if possible. There is another place, served by a preacher who lives about seven miles distant, which is within ten minutes' walk of another pastor's home. To serve the work under such conditions, is a waste of the physical energies of the pastors, and should be avoided whenever possible.

W. J. D. Seaford, Dec. 10th, 1888.

Dedication.

The new M. E. Church on Chincoteague Island, Va., built after one of our Church Extension Society's plans, is a great honor to the Island, and to our Methodism in general; and great credit is due to the pastor, Rev. R. I. Watkins, and the noble few, who pressed this enterprise to such a successful completion.

The dedication last Sabbath, was a success in every way. Rev. A. D. Davis, Presiding Elder of the district was present, and superintended the whole affair. At 9 a. m., he conducted an "old fashioned love-feast," which was attended by a demonstration of the "old time power." At 10.30, the writer had the privilege of preaching from the words, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek; Rom 1: 16. This was followed by a special collection.

At 2 p. m., a brief session of the Sunday-school was held; after which there was a meeting for "reminiscences." At 6.30, the pastor conducted a prayer-meeting and at its close, the final financial appeal was made; the dedication service following, after which the writer preached from the words, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the falling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" Isa. 11, 6-10.

The pastor of the M. P. church, Rev. Mr. Truitt, closed his church during the day, and with many of his people, was present. The Rev. Mr. Grimsley, of the Baptist church, dispensed with his evening service, and together with many of his people attended.

All the money asked for was received in cash or pledges, including the \$200 loan from the Church Extension Society, which however will not be due for a year or two to come; so the church was dedicated to Almighty God free of debt.

It was the most religious affair of the kind, I ever witnessed. No jesting nor ridiculous stories were indulged in, to induce the people to contribute. All appeals for money were made from a purely Scriptural standpoint, and directly to the conscience of the people; so that instead of the levity and "irreligiousness" too often characteristic of such occasions, it was indeed a means of grace, and shouts of joy, and of praise to God abundantly interspersed the offerings of the people. There was neither occasion nor disposition for ending into the region of the ridiculous and ludicrous to achieve success; so that the service was a dedication without a desecration.

A. STENGLE.

Conference News.

Preacher's Meeting.

Brethren met in Fletcher Hall at 10 A. M.; James E. Bryan, President; V. S. Collins, Secretary. Devotions were led by T. S. Thomas; Rev. J. D. Rigg, offering prayer. Minutes were read and approved. Bro Rigg made a gratifying report from Still Pond; large congregations, all collections taken, and apportionments met, including \$108 for Conference Academy, being the full amount assessed for the new Ladies' Hall.

Bro. Rigg preached last Sunday, in Newport for Brother Hanna, where he has already served five years as pastor. He visited the Preacher's Meeting en route home, after a week's vacation, the first he has taken since last August a year ago.

Rev. B. F. Price, reported his experience in his late severe illness; and stated that he was now able to attend to his work as usual. The special meetings at Salem resulted in several conversions; the pastor receiving four on probation. Rev. C. A. Grise reported ninety converts at Brandywine church, of whom seventy-six have been received on probation.

Rev. T. N. Given reported three conversions during last week, and five penitents.

Rev. H. Sanderson reported preaching at Madeley, last Sunday morning; assisting the pastor, Rev. H. W. Ewing, in the administration of the Lord's Supper.

Rev. J. D. C. Hanna, reported four penitents at the altar, Friday night, 7th inst., one of whom was converted.

After some discussion respecting roll of members of this Meeting, the order of the day was taken up, and Rev. C. A. Grise, made an address on "The New Discipline." A discussion followed, participated in by brothers Hanna, Rigg, Collins, Murray, and Price. Rev. W. E. Avery, critic, for the day, reported several grammatical and orthographical inaccuracies. The editor of the PENINSULA METHODIST, made a few remarks on the editorial work of the New Discipline reasserting his charge that *ab extra* matter had been introduced into the Discipline, by the editor, without any authority to do so from the General Conference. Meeting adjourned with benediction by Rev. J. D. Rigg.

Other brethren present, were H. W. Ewing, J. R. Dill, K. B. Hartwig, L. E. Barrett, D. H. Corkran, J. T. Van Burkow, A. T. Scott, C. K. Morris, and J. L. Houston.

The supper given by the Ladies Aid Society of the M. E. Church, Clayton, Del. E. E. White, pastor, Thanksgiving night, netted nearly \$50.—*Ex.*

The Maryland Temperance Alliance proposes to hold mass meetings throughout the State, in the interest of constitutional prohibition, on the 22d of February next. The prohibition vote in Maryland is 4,760 against 4,470 last year, an increase of 290.—*Ex.*

Thanksgiving was pretty generally observed in Rising Sun, Md. There were special services in the M. E. Church, by the pastor, Rev. I. Jewell, after which the cornerstone of the parsonage was laid before a large assembly.

W. Wyatt Barber, son of Theodore P. Barber, D. D., of Cambridge, Md., has received an appointment as professor of Latin and Greek in St. Mark's School, Southborough, Mass. Mr. Barber will assume his duties after Christmas.

The Methodist Protestant "Sailor's Tea Party," in Derley Hall, Vienna, Md., Thursday and Friday evenings, was largely attended, and financially profitable. The dining and refreshment tables represented three-masted schooners with rigging complete, except sails. A score or more of young ladies and gentlemen in sailor suits, served at the tables, and sang several songs each evening. The net proceeds for both evenings were \$103.76.

TANGIER, VA.—G. L. Hardesty writes of good congregations and good meetings. Over a hundred members sometime remain for class, after the morning sermon. A more liberal people cannot be found on the Peninsula. They pay their pastor \$800, and liberally support every enterprise of the Church. The preacher is in good hands, on Tangier Island.

The concert of ye Old Folks came off in the Opera House, Smyrna, Del., Thanksgiving night, in the interest of the Ladies' Mite Society of the M. E. Church. W. S. Robinson, pastor. The house was filled in the audience room and balcony; amount realized, \$114.70.

Harry Brisbane, son of the late Rev. W. H. Brisbane, now of Leadville, has been visiting his sister, Mrs. George Polk, near

Odesa, Del. Mr. Brisbane was elected recently, state treasurer of Colorado. His majority was 11,000. Mr. Brisbane's mother is the wife of Mr. Thomas W. Price, of Philadelphia.

A number of families have been made destitute by the fire in Pocomoke City, Md. A relief committee, Messrs. W. M. Schoolfield, E. G. Polk, F. H. Dryden, Edgar Fontaine, and W. S. Dickinson, Sr., were appointed. Funds are solicited; and collections have been taken. Let anyone who feels disposed to help the sufferers, send their aid to one of the above committee.—*Record and Gazette.*

A union Thanksgiving day service was held in the evening at the M. P. Church, Pocomoke City, Md. Rev. A. S. Mowbray preached the sermon. Revs. A. D. Melvin and J. S. Howk took part. Rev. D. M. Lenox was engaged in an extra meeting at Pitts' Creek Church, and could not be present.—*Record and Gazette.*

Dover District.

We are sorry to learn that brother T. R. Creamer of Milton, and L. W. Layfield of East New Market, have been hindered in their work by ill health.

At Cabin Creek, the protracted meeting is still in progress; the interest being so great, that the members have kept it up, though the pastor, Rev. L. W. Layfield has been unable to attend for about two weeks.

PRESTON, MD., L. P. Corkran, pastor.—The new society at Choptank, is reported as having enrolled fifty converts.

CAMBRIDGE, MD., A. Smith, pastor.—A correspondent who omits any signature, writes us of a "Pentecost" in this charge, the first Sunday in December. We are sorry not to be able to publish this interesting letter, and hope our kind friend, "An eye witness" will send us his name. We will publish the name or withhold it, as the writer may direct. From *The Courier*, we take the following:

"Revival services had been in progress for three weeks, and up till Friday night, Nov. 30th, there had been but few visible results. Despair had almost seized the pastor and the people. About the time the meeting was closing Friday night, the Spirit of the Lord was wonderfully poured out. Several came to the altar, even at that late hour; and three were converted. Everybody then took courage; and a proposition was made to set apart the noon hour Saturday, to pray for the success of the meeting, the next day. Sunday began with a consecration meeting at 8 a. m. The sermon in the morning, was followed by the administration of the Lord's supper. This was a season of power. The Sunday school in the afternoon was turned into a prayer meeting, and about 40 of the scholars were converted. At night the house was crowded, and the pastor preached from "God so loved the world." The word was mighty through God. Sinners were moved and came to the altar, till there was no more room—not less than 40 or 50 seeking Christ. Salvation flowed like a river. The meeting closed at 11 p. m., with 18 conversions, making for the day, including those in the Sunday-School, not less than 50 conversions. The next night there were 6 or 8 more conversions."

We shall be glad to chronicle the progress of the good work in this charge, to which it was our good fortune to be assigned in the spring of 1859. Though we were not able, on account of ill health, to preach for them but a single Sunday, we have ever cherished a grateful appreciation of the extreme kindness of the people toward us in our affliction.

FEDERALSBURG, MD., G. W. Burke, pastor.—The meeting at Friendship, is reported as resulting in twenty-five conversions; twenty-three joining on probation. One week's meeting in Federalsburg, resulted in one conversion, and quickening of the members. The pastor's brother Asbury, of Bethel, Md., assisted in this meeting.

CANNON'S, DEL.—W. T. Valiant, pastor, reports good prospect of paying off the balance due on the parsonage, by the end of the Conference year. He is cheered by seeing sinners converted, in his meetings.

HURLOCK, MD., R. T. Coursey, pastor.—Over twenty conversions at St. Paul's. Some of these living in Williamsburg, will form the nucleus of a society there. A Sunday-school has been kept up during the last season, and a new church is contemplated in this little village, at an early day.

CHERRY HILL & UNION, T. A. H. O'Brien, pastor.—Religious interests are in very gratifying condition; class-meetings well attended, and occasions of spiritual refreshing, from the presence of the Lord.

Wednesday evening of last week, a very pleasant surprise was given the pastor and his family, by their friends in Cherry Hill.

Nearly a hundred crowded the parsonage, bringing abundant supplies for the family, and a liberal remembrance for the itinerants' steed. The evening was delightfully spent in social converse, interspersed with sacred song; Miss Dolly Miller presiding at the organ, and Mrs. Peacock leading the singing. A brief address was made by the pastor; closing with prayer.

To-morrow evening, the 16th inst., Bro. O'Brien will read by request, his historical sketch of Cherry Hill Methodist.

We offer our sincere congratulations, to our brethren of the M. E. Church South, in Cambridge, Md., upon the success of their efforts, to save their beautiful church-building from being sold for debt. We take the following from the *Dorchester Era*:

The financial difficulties of Grace M. E. Church South, were finally adjusted last Thursday, when the entire floating indebtedness was paid off, upon the best terms possible, and every creditor outside of Mr. Hopkins' \$5000 mortgage, has been satisfied. This leaves the \$5000 mortgage, the only debt resting upon the church, the annual interest upon which has been assumed by the ladies' mite society.

Easton District.

Quite an interesting revival meeting is going on in the Templeville M. E. church, Maryland circuit, W. M. Warner, pastor. Several persons have professed conversion, and there are earnest seekers at the altar nightly.

Decorative work on the Sabbath-school and lecture rooms, of the Chestertown M. E. church, R. W. Todd, pastor, is progressing. The floors will be covered with a handsome black and red ingrain carpet, and all the rooms will be made much more cheerful and attractive.

Wesley Chapel, Methodist Protestant church near Edesville, Md., is having a revival, under the pastorate of Rev. B. F. Benson; and there have been fifteen or twenty conversions. Rev. W. S. Hammond, president of the conference, and Rev. F. T. Benson, of West Washington, were present several evenings.—*Ex.*

The outlook is, that the blanks for Conference reports will be late in reaching the pastors, as recent word from New York states that they have not yet been printed for the current quadrennium.

J. D. RIGG.

EPWORTH, WIL., D. H. Corkran, pastor.—The revival in this charge continues; over thirty conversions last week.

GRACE, WIL.—Last Sunday morning, Dr. Todd began a series of sermons, having special reference to the festival of Christmas. His first topic was the primal promise, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;" Gen 3:15.

The editor of the PENINSULA METHODIST will preach (D. V.), tomorrow the 16th inst., at 10.30 a. m., and administer the Lord's supper, in Kingswood chapel, W. I. White, in charge.

MT SALEM, WIL.—W. E. Avery, pastor, preached last Sunday morning to the Knights of the Golden Eagle.

Under date of Dec. 10th, Bro. C. T. Wyatt writes: Our revival in Berlin, Md., is in progress. Up to date, we have had nineteen conversions, as the result of the first week's work. There is general rejoicing, and the people regard it as the greatest revival this place has enjoyed in forty years. The congregations are serious, and penitents are bowing at the altar. Pray for us.

The vestry of Old Swedes Church, Wilmington, has extended a call to Rev. Martin D. Dunlap, of Reading Ridge, Connecticut, and he has accepted the call.

POWELLVILLE, MD., L. T. McLain, pastor.—Revival services closed with very good results; at Friendship we had 16 accessions; at Mt. Pleasant, 12; at St. John's, 27; at Parker's Chapel, 42; making 97 in all, against 85 last year.

Parker's Chapel is a new work, which bids fair to be the banner appointment, on this circuit. There is a good house with a few of the old John Wesley Methodists, true to their God, faithful to their church, in love with their preacher, and willing to give to all the collections. My work is moving on; and I hope to make a fair record this year. Pray for us.

Dec. 10th, 1888.

CAMDEN CIRCUIT.—The dedication of the new Methodist Episcopal Church, at Lebanon on this charge, took place, Sunday the 19th inst. Rev. E. Stubbs preached morning and at night; and Rev. J. E. Kidney in the afternoon. After the morning sermon, the secretary of the Board of trustees, read a statement of what had been expended in the erection of the building, and of what had been received; showing that the cost was \$2,284, and the receipts were \$850; leaving a balance of \$1434, to be provided for. Before dismissing the congregation for dinner, over \$900 were secured in cash, and good subscriptions. In the afternoon \$100 more were pledged. After the evening sermon, over \$300 more were secured; whereupon the trustees, who had given liberally during the day, came forward, and assumed the balance of the debt. At 10 p. m., the church was dedicated by Bro. Stubbs.

This is one of the neatest and best arranged houses of worship, for a small one to be found in the county. Everybody seemed pleased with it, as well as with the services of the day. The entire affair was a glorious success.

We have begun a protracted meeting there, and the prospect is good for a revival. The brethren and sisters are all standing together in the work. Dec. 12th, 1888.

Love Feast Fragments.

The late, now sainted Bishop Thomson, has been credited with saying, that some Love Feasts were like the rivers which flow into the Arctic Ocean, frozen at the mouth; but it is not so with this means of grace, on Wilmington District, for its warm current, like the Gulf Stream, makes its way through worldliness, formality and chilling ceremony.

One brother said, I want to be counted with those who are glad to testify, and to live so that Christ may depend on me; another, I want to be an unconditional follower of Christ. It took an effort for me to find Christ; I did not, however, press through the curious crowd, as the diseased woman had to, but I pressed through the crowd of my sins, and touching the hem of his garment he made me whole.

An aged sister, who had been serving God for many years, said, I am ready to die whenever it is God's will."

The warmth of feeling with which these, and other testimonies were expressed, gave evidence of companionship with Christ, whose presence and influence made their hearts burn within them, as he talked with them by the way.

A brother repeated with strong emotion, "Temptations come and trials too While hellish darts are hurled, But Jesus saves me through and through, In spite of all the world, The blood's applied, I'm justified; It pardons every sin; The blood's applied, I'm sanctified. It makes me pure within"

In a meeting led by an earnest brother, where the church was crowded to its utmost, and a policeman stood at the door to restrain outsiders, after a few stanzas of a soul stirring hymn were sung, the leader said we will now have a religious experience meeting; tell your own religious experience, not the experience of some one else. The testimonies and hymns of praise continued for about fifty-five minutes; some of these were as follows, "I tell you what the Lord has done for me, He has removed my sins, as far from me as the east is from the west." "I know I am saved; I don't believe so, I know so" "I am saved wherever I go; away from the church, as well as in the church."

"Jesus is a rock in a weary land, A shelter in the time of storm." "Since I gave my heart to Jesus, I've been doubly blessed. He is to me the double cure, He saves from wrath, and makes me pure."

"The Lord is to me a perpetual blessing." "His yoke is easy, and his burden is light I've found it so."

Yes, said the Leader, it is easy, and light too, if you get it on right.

"Though I'm little and unknown, I am loved by God alone.

"Some get religion in their heads, then it is very cold; some get it in their mouths, then it is very noisy; some get it in their feet, then they leap very high; but I don't care how high any person jumps, so he walks straight when he comes down. Some get religion in their hearts, then they have it all over." Yes, Jesus saves me through and through, in spite of all the world.

Now we are going to have a prayer meeting, and shall invite penitents to the altar. We want a sort of charge bayonets here, to night, on the part of the members. The charge was made, and the altar was soon filled from end to end with seekers, who pressed their way through the crowd to find Christ. In none of the foregoing testimon-

ies had any leader occasion to make such a response, as did one leader, about a hundred years ago, to a sister who had given a glowing testimony. As she sat down he said, "Sister, that is a very fine experience; but it all amounts to nothing, so long as you go into the woods and milk other peoples' cows."

W. L. S. MURRAY.

Hood's Sarsaparilla cures catarrh by expelling impurity from the blood, which is the cause of the complaint. Give it a trial.

We learn that there is a Baptist Church of about two hundred and fifty members in this county, who pay their pastor only ten dollars a year.—*Forest City (N. C.) News.*

Holiday Excursions on the Pennsylvania Railroad.

In accordance with a time-honored custom, the Pennsylvania Railroad Company will, for the Christmas and New Year holidays, sell excursion tickets between all principal stations on its system, at reduced rates. Holiday excursion tickets will be sold December 22d, 23d, 24th, 25th, 29th, 30th, and 31st, and January 1st, valid for return trip until January 3d, 1889.

THE CHRISTMAS NUMBER OF TABLE TALK is so full of everything that relates to this festival, that its readers will look for its coming, with more than usual impatience. "Bethlehem" aptly illustrated—by Joseph Whitton, heads the contents; then comes "A Christmas Dinner," by Mrs. Rorer; her "How to Live on a Thousand a Year" is continued; also her answers to "Housekeepers' Inquiries," "Christmas in Foreign Lands," "A Christmas Ramble Among the Nuts," "Ethel's Christmas Decorations," "Attractive and Inexpensive Gifts," an original Christmas story, "Vesta's Bequest," and a "Christmas Problem," with an offer of a prize to every solver, follow also articles by Tillie May Forney, William Struthers, S. T. Sherman, Kate Catherwood, and other pleasing writers. TABLE TALK is published at \$1.00 a year by the TABLE TALK Publishing Co., 402, 404, & 406 Race Street, Philadelphia.

1889.

HARPER'S WEEKLY.

ILLUSTRATED.

HARPER'S WEEKLY has a well-established place as the leading illustrated newspaper in America. The fairness of its editorial comments on current politics has earned for it the respect and confidence of all impartial readers; and the variety and excellence of its literary contents, which include serial and short stories by the best and most popular writers, fit it for the purpose of the people of the widest range of tastes and pursuits. Simple and frequent are provided, and no expense spared to bring the highest order of artistic ability to bear upon the illustration of the changeable phases of home and foreign history. A new work of fiction from the pen of William Dean Howells, and one by Capt. Charles King, will be among the leading features of the weekly for 1889.

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1889.

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Marriages.

RIGGS—RUSSELL.—Dec. 9th, 1888, near Crossontown, by Rev. H. S. Dulaney, Joseph E. Riggs, and Campsey D. Russell.

WHO GOT STUCK?



BUYER.—I want a 5/8 Boss Horse Blanket. DEALER.—This isn't a 5/8 Boss Blanket, but it is "just as good."



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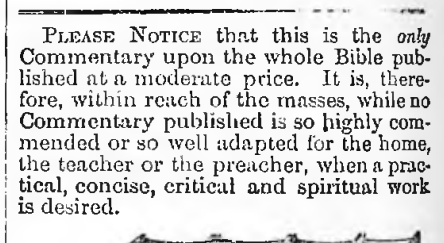
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 11:30 p. m.
 Baltimore and Washington, 1:28 a. m. 8:04 a. m. 10:05 a. m.
 11:00 a. m. 12:05 p. m. 2:52 p. m. 4:44 p. m. 6:30 p. m. 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 4:50 a. m. 12:55 p. m. 2:50 p. m. 8:50 p. m.
 10:05 a. m.
 Harrington, Delmar and intermediate stations, 8:30 a. m. 12:55 p. m.
 12:55 p. m.
 Harrington and way stations, 8:30 a. m. 12:55 p. m.
 For Seaford 8:50 p. m.
 For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
 Time Table, in effect July 8, 1888.

GOING NORTH.
 Daily except Sunday.
 Stations. a. m. a. m. p. m. p. m. p. m.

Wilmington, French St.	7:00	7:05	2:15	5:15
B & O Junction	7:01	7:06	2:16	5:16
Dupont	7:02	7:07	2:17	5:17
Chad's Ford Jc	7:03	7:08	2:18	5:18
Lennape	7:04	7:09	2:19	5:19
Ar. West Chester Stage	7:05	7:10	2:20	5:20
Lv. West Chester Stage	7:06	7:11	2:21	5:21
Coatesville	7:07	7:12	2:22	5:22
Waynesburg Jc	7:08	7:13	2:23	5:23
St. Peter's	7:09	7:14	2:24	5:24
Warwick	7:10	7:15	2:25	5:25
Springfield	7:11	7:16	2:26	5:26
Joans	7:12	7:17	2:27	5:27
Birdsboro	7:13	7:18	2:28	5:28
Ar. Reading P & R Sta.	7:14	7:19	2:29	5:29

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Wilmington 6:15 p. m. B & O Junction 6:30 p. m. Newbridge 6:35 p. m. Arrive Dupont 6:55 p. m.
 On Saturday only, will leave Wilmington at 5:50 p. m. Newbridge 6:05 p. m. Arrive at Dupont 6:30 p. m. Leave Wilmington 11:35 p. m. Newbridge 1:35 p. m. Arrive Dupont 11:55 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.

GOING SOUTH.
 Daily except Sunday.
 Stations. a. m. a. m. p. m. p. m. p. m.

Lv. Reading P. A.	8:00	9:25	3:15	5:18
B. Station	8:01	9:26	3:16	5:19
Birdsboro	8:02	9:27	3:17	5:20
Joans	8:03	9:28	3:18	5:21
Springfield	8:04	9:29	3:19	5:22
Ar. Warwick	8:05	9:30	3:20	5:23
St. Peter's	8:06	9:31	3:21	5:24
Lv. Waynesburg Jc	8:07	9:32	3:22	5:25
Coatesville	8:08	9:33	3:23	5:26
Lv. Dupont	8:09	9:34	3:24	5:27
Ar. West Chester Stage	8:10	9:35	3:25	5:28
Lv. West Chester Stage	8:11	9:36	3:26	5:29
Dupont	8:12	9:37	3:27	5:30
B & O Junction	8:13	9:38	3:28	5:31
Ar. Wilmington	8:14	9:39	3:29	5:32

ADDITIONAL TRAINS.
 Daily, Except Sunday.
 Leave Dupont 6:05 a. m. Newbridge 6:20 a. m. B & O Junction 6:35 a. m. Arrive Wilmington 6:42 a. m. Saturday only.
 Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30 p. m. Leave Dupont 1:20 p. m. Newbridge 1:40 p. m. Arrive Wilmington 2:05 p. m. Leave Newbridge 7:00 p. m. Arrive Wilmington 7:25 p. m.

For connections at Wilmington, B & O Junction, Chad's Ford Junction, Lennape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.
 BOWNESS BRIGGS, Gen'l Passenger Ag't.
 A. G. McCausland, Superintendent

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT DEC. 9, 1888.

Trains leave Delaware Avenue Dupont:
LAST HOUND.
 *Express trains.
 PHILADELPHIA week days, 8:20, 6:10, 7:00, 7:50, 8:50, 9:40, 11:15 a. m.; 12:45, 1:00, 2:00, 3:05, 4:20, 5:25, 6:40, 7:45, 8:50 p. m.
 CHICAGO week days, 8:20, 6:10, 7:00, 7:50, 8:50, 9:40, 11:15 a. m.; 12:45, 1:00, 2:00, 3:05, 4:20, 5:25, 6:40, 7:45, 8:50 p. m.
 WEST BOUND.
 BALTIMORE AND WASHINGTON, 9:00, 11:37 a. m.; 2:45, 7:15 p. m.; 8:16 night. All daily, 7:30 a. m. daily, except Sunday.
 CHICAGO AND PITTSBURG, 12:43 night, 8:28 p. m. both daily.
 CINCINNATI AND ST. LOUIS, 9:18 a. m., and 7:40 p. m., both daily.
 SINGLER ACCOMMODATION, 7:30 p. m., and 11:30 p. m., daily.
 LA-BENBERG ACCOMMODATION, week days, 11:00 a. m.; 2:45, and 5:28 p. m.
 Trains leave Market Street Station:
 For Philadelphia 2:35 p. m. daily except Sunday.
 For Baltimore 3:55 a. m., 5:15, 2:35 p. m., daily. For Londonberg 6:50 and 10:55 a. m. daily except Sunday, 5:15 p. m. daily.
 Chicago and St. Louis Express daily, 5:15 p. m.
 Trains for Wilmington leave Philadelphia 12:05, 1:30, 3:00, 4:30, 6:00, 7:30, 9:00, 10:30, 12:00 noon, 1:40, 3:00, 4:30, 6:00, 7:30, 9:00, 10:30, 11:50 p. m.
 Daily except Sunday, 6:30 and 7:25 a. m., 4:25, and 8:30 p. m.
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