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REV. T. SNOWDEN THOMAS, A. M.,
Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

IN EVERY THING.

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

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

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

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

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

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

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

—Anna Burnham.

A Study of the Ascension.

REV. FRANKLIN M. WELSH.

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

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

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

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

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

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

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

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

"The earth is the Lord's, and the fulness thereof;

The world, and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of the Lord?
And who shall stand in his holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully;
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

This is the generation of them that seek after him.

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

The "Old Tunes" Again.

J. P. OTIS.

The above subject has, perhaps, been sufficiently discussed as far as its merits may go; but the remarks of the editor upon my article, place me in a position, that I am un-

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

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

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

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

Those "Statistics,"

DEAR EDITOR:

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

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

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

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

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

REIGNAT.

The Sunday School.

LESSON FOR SUNDAY, JANUARY 6th, 1889. MARK 1: 1-11.

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

THE MISSION OF THE BAPTIST.

GOLDEN TEXT: "The voice of one crying in the wilderness, Prepare ye the way of the Lord" (Mark 1: 3).

1. The beginning of the gospel—the prefix or title, or initial sentence. St. John's "beginning" was with "the Word;" St. Mark's is with "the gospel."

2. As it is written.—Mark is not given to quotations. Only one other, and that a doubtful one, is found in his Gospel. It was not important for his purpose to show the connection of prophecy and history.

3. The voice of one crying—the "voice" of one who was to herald the Word; the first "voice" heard since Malachi's day; an appropriate appellation for John, who was himself a sermon, whose public life was vocal with calls to repentance.

4. John did baptize.—These words show how John fulfilled the double prediction. John the Baptist was the son of Zacharias and Elizabeth, and was related to Jesus, his mother and Mary being consins.

5. Went out to him all the land (R. V., "country") of Judea—the majority of the population. All Jerusalem and Judea, wealthy and poor, cultured and uncultured, turned out to hear the new preacher. He

did not go to them; they came to him. The expectation of the Messiah's speedy advent, was rife at that time. Possibly, too, it was the Sabbatical year, when the people rested from agricultural toil.

6. Preached.—proclaimed the coming of Christ. Mightier than I.—Mark confines himself strictly to John's office as the forerunner of the Messiah; and omits therefore the denunciation and warning recorded by Matthew (3: 7-12) and Luke (3: 7-14).

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

8. In those days—towards the close of John's preaching, after the people had been baptized (Luke 3: 21). Jesus came—His first public appearance. Was baptized of John.—Not that the Sinless One needed this rite, but simply that being "made sin for us," He might subject Himself to all fleshly ordinances.

9. Straightway—a favorite word with Mark. The divine attestation followed closely the baptismal rite. He saw the heavens opened (R. V., "rent asunder")—while He prayed, according to Luke (3: 21). There was some miraculous and visible rending of the heavenly expanse, so as to permit the dove shape to appear.

10. There came a voice; etc. (R. V., "A voice came out of the heavens")—a true, literal voice; Jehovah speaking in human accents. The Holy Trinity were conspicuously, palpably, present at the Saviour's baptism.

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

ing but intellectual chips on your shallow stream. Don't wear blue spectacles all the time, but own a pair, and always have them in the pulpit with you.

Don't scold. Don't wear the cap and bells. Don't mistake length for profundity, nor brevity for wit.

Don't lash the back of the sinner, instead of the back of his sin. Don't offer to other people manna, which you have not tasted yourself.

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

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

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

Don't be a sectarian. Don't be afraid to be a denominationalist.

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

Don't live in the third century. Don't live in the twentieth century.

Don't follow everybody's advice. Don't be afraid of any man.

Don't be afraid of the devil. Don't be afraid of yourself.

Don't become a peripatetic gossip, or a persistent tea-drinker, nor on the other hand a solemn clam.

Don't hold yourself too cheap. Don't try to do anybody's duty, but your own.

Don't spare the people's pockets, for there in lie their hearts. Don't expect the sun to shine through all the twenty four hours of the day.

Don't expect that all your geese will be swans, or all your believers saints. Don't expect Rome to be built in a day, or the Lord to be in as big a hurry as you are.

Don't restrain too much; it is well often that steam escapes. Don't let the young people run away with you, nor the bald-headed put too heavy breaks on.

Don't ask anyone to work harder than you do yourself. Don't be disappointed when harvests do not come in a day, and oats do not spring up like Jonah's gourd.

Don't see every thing that is wrong in the congregation. Don't carry all your ecclesiastical eggs in one basket.

Don't despise the rich and dishonor the poor, nor esteem yourself wiser than your brethren. Don't feel yourself responsible for the universe, nor try to spread yourself over creation.

Don't be too confiding. Don't despair. Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.—Pittsburg Christian Advocate.

The Bishop for Africa.

No man has attracted more attention of late, in the religious world, than Bishop William Taylor, who left our shores December 1st, for the second time, for a four years' sojourn in the "Dark Continent." His advanced age, his physical vigor, his Christian heroism, his deep devotion to God and His work, all combine to make him one of the most remarkable men of this or of any other age.

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

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

He shrinks from no hardships, or personal exposures. He is ready to respond to the divine summons, to go to any part of this, or any other world. Fevers which frighten thousands from the African coast; perils, from the blood-thirsty nature of the natives; life under a

burning equatorial sun—these have no terrors for him. He is "moving out on the high lines of human impossibilities," he says, "trusting alone in Him with whom all things are possible." His courage and heroism excite the admiration of all, who view him with unprejudiced eyes.

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

The whole life of this man of God has been marked with extraordinary deeds. As a missionary in San Francisco, from 1849 to 1856, he took upon himself burdens, for the cause of God, which would have crushed a Hercules, and from which it required more than twenty years of unexampled toil, to extricate himself.

In the United States, in Canada, in England, in the West Indian Islands, in British Guiana, in Australia, in Tasmania and New Zealand, in South Africa, in Ceylon, in India, in South America, and now in South Central Africa, the fruit of his labors and his marvelous successes are known to all.

In Australia, no name is held in greater veneration. In South Africa, seven thousands converted Kuffirs rise up to call him blessed. In India, Hindoo, Parsee, Mohammedan and the mixed races, unite in praising God that his feet were ever directed to their "burning sands"; and a flourishing Annual Conference attests the fruit of his labors.

In South America, flourishing schools and infant churches are springing into being, planted by this apostle to the Gentiles. And now, when near three score years and ten, with brave heart and firm step he enters the "Dark Continent," explores her rivers, traverses her mountains, penetrates her forests, where deadly miasma has its home, and hungry, inhuman cannibals lie in wait for blood.

Into these lurking places of death, this Methodist Bishop, not counting his life dear unto him, plunges with apostolic zeal, and by faith in the living God, plants the banner of victory, on the very sickles of death.

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

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

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

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

Unlike a Christian.

It is not like a Christian, to stare about during the service, and to be busy in pulling on your gloves and arranging your dress, while the last acts of worship are being offered.

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

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

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

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

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

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

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

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

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

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

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

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

SCROFULA

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

How Can It Be CURED

By taking Hood's Sarsaparilla, which, by the remarkable cures it has accomplished, has proven itself to be a potent and peculiar medicine for this disease. If you suffer from scrofula, try Hood's Sarsaparilla. "Every spring my wife and children have been troubled with scrofula, my little boy, three years old, being a terrible sufferer. Last spring he was one mass of sores from head to feet. We all took Hood's Sarsaparilla, and all have been cured of the scrofula. My little boy is entirely free from sores, and all four of my children look bright and healthy." W. B. ATHERTON, Passaic City, N. J.

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Standing Committees—A Correction.

The list published in the PENINSULA METHODIST last week, was copied from a daily paper, and was correct except as to the Committee on Finance.

On page 32, will be found the correct list, with the name of C. A. Grise as chairman of that Committee of course.

The PENINSULA METHODIST, reinforced by the Michigan Advocate, and the Baltimore Methodist, returns to its criticism of Bishop Merrill, for inserting the action of the General Conference, as to missionary bishops in the body of the Discipline.

If our good brother Dr. Goodwin of the Indiana Christian Advocate, thinks it important in this discussion, to count noses, he should be careful in his arithmetical perignations.

Dr. Fry of the Central, as appears in another column, endorses our criticism. Our Indiana brother had better put on his glasses; he evidently needs an enlargement of vision.

The Methodist Review, for January and February, 1889, is on time, and commends itself to the favor of an intelligent public, by the variety, excellence and timeliness of its contents.

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

As a specimen of this new department we have in this number, Rev. Bostwick

Hawley criticising the editor; Bishop Vincent proposing "An Itinerants Club;" Dr. W. H. Croghan vacillating as to "The Future of the American Negro;" John Clark Ridpath, deploring the tardiness of the two M. E. Churches in accomplishing a re-union;

Other articles are.—Edwards on the Will, by Rev. L. White; Mohammed and his Koran, by Prof. Harman; John Milton Phillips (with an excellent portrait of our efficient senior Book-agent as a frontispiece) by Dr. W. V. Kelley;

The Atonement and the Heaven, by Rev. G. W. King; Moral and Religious Instruction in the Public Schools, by David D. Thompson; and Baptism for the Dead, by Dr. R. J. Cooke;

The rest of Dr. Mendenhall's work is rich, racy, wise and suggestive. We shall probably give further specimens hereafter.

Missing the Point. The PENINSULA METHODIST severely criticises Bishop Merrill, the editor of the Discipline this year, for incorporating in the body of the book, the action of the General Conference on the missionary bishops.

Our Wolverine confers strikes wide of the mark. The PENINSULA METHODIST has not criticised Bishop Merrill, for the quality of his editorial work at all.

Through our heavenly Father's kindly care, we live to see the end of the year of our Lord, 1888, and the beginning of its successor, 1889.

He had preached Sunday morning, from the text, "Let me die the death of the righteous, and let my last end be like his," giving out the hymn, "Shrinking from the cold hand of death I soon shall gather up my feet."

Dr. Smith of the Pittsburg Advocate, makes no attempt to meet the issue, but

seeks to discredit our criticism by sneering at "some people," who were not suited with the action taken by the General Conference, in reference to missionary bishops.

We turn with pleasure to the following manly and discriminating editorial note by Dr. Fry of the Central Christian Advocate.

"Our attention has been called to the criticism of the PENINSULA METHODIST, in regard to what it considers an unwarranted liberty taken by Bishop Merrill, in the editing of the Discipline of 1888. The charge is, that the Bishop inserted in the body of the Discipline, the paragraphs 166-175 on 'Missionary Bishops,' without authority of the General Conference, when, as the METHODIST claims, they should have been printed in the Appendix.

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

New Year's, 1889.

"Tis greatly wise to talk with our past hours, And ask them what report they bore to heaven, And how they might have borne more welcome news."

Among the beneficent purposes for which creative power placed "lights in the firmament of heaven," we learn from the record, that "God said, let them be for signs, and for seasons, and for days, and for years."

The records cannot be quietly pruned by the vigilant pastor, knife in hand; even though he be executing the ambiguous order of his presiding elder.

Rev. John B. Hagany, D. D. A SINGULAR DREAM.

He had preached Sunday morning, from the text, "Let me die the death of the righteous, and let my last end be like his," giving out the hymn, "Shrinking from the cold hand of death I soon shall gather up my feet."

If to our inmost souls as we bid adieu to 1888, the gracious Master whispers his loving commendation, "Well done," his loving resolve, anew, to do and let us gratefully endure, in his dare, and to patiently endure, in his strength, in 1889 more loyally and lovingly, and faithfully than ever, we have done in the past.

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

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

Rev. E. L. Hubbard read a paper on "Original Sin." The subject was discussed by the Revs. Adam Stengle and J. T. Van Burkalow.

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

That Pruning Process

Brother Smith, in his article of the 29th ult., clearly exonerates himself from the charge of dishonesty, and at the same time makes some interesting disclosures.

Now this sounds well enough, perhaps; but it is too general for definiteness. If it means to purify and cleanse the church in a lawful manner, well and good.

The records cannot be quietly pruned by the vigilant pastor, knife in hand; even though he be executing the ambiguous order of his presiding elder.

Rev. John B. Hagany, D. D. A SINGULAR DREAM.

He had preached Sunday morning, from the text, "Let me die the death of the righteous, and let my last end be like his," giving out the hymn, "Shrinking from the cold hand of death I soon shall gather up my feet."

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

Among his papers which were sent to me, I found on a single sheet of paper, a dream which he had had eight years before. It was written in his own beautiful hand. The paper goes on to say, "I sat by the fire in my study, in an arm chair. The fire was smouldering on the hearth, and the fierce winds were piling up the snow drifts around the house, and my mind gradually partook of the gloom and severity of the outside world."

Games in India.

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

"I am sorry to say," replied our Bishop of India, "that the people of my adopted country, are skilled chiefly in games of chance. They are great gamblers, and about all the good that your young people can derive from them, is an abhorrence of gambling.

"There is one game of Indian origin, however, which has been played a great deal in America. That is Parchisi, so called from the Hindustani word for twenty-five. Your game-makers have introduced some improvements, I believe, but have not materially changed the central idea.

"As to out-door games, our climate, you know, is not conducive to very active muscular exertion. They have a ball game over there, which is amusing and fascinating to watch. The ball is hardly so large, as one of our foot-balls. The players are not permitted to touch it with their hands, but must strike it with their bare feet and legs. The object of the game, seems to be, to keep the ball constantly in the air. It is really marvelous, the way these fellows kick at the descending ball. If it falls behind them, up goes a heel, like that of a kicking horse. At one side, a blow of the ankle gives the necessary impetus. Many a time I have watched one of these games outside a village, and hugely enjoyed the extraordinary sight, of these bare-footed fellows kicking in every direction, as if there were no such thing, as a joint in the human frame.

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

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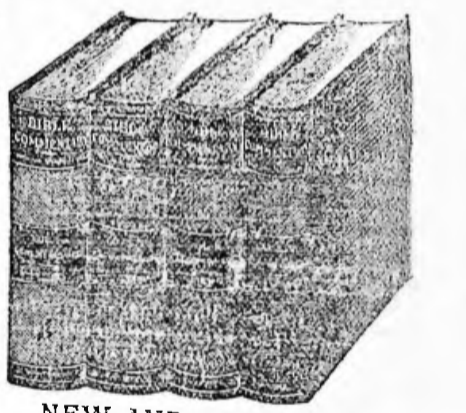
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 Philadelphia express, 2:25, 4:40, 6:50, 7:50, 8:50,
 10:07, 11:30, 11:55 a. m.; 12:25, 1:20, 2:27, 3:22, 4:23,
 5:24 p. m.
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:30
 12:31 a. m.; 12:23, 1:20, 2:27, 3:20, 4:23, 5:23, 7:40,
 7:50 p. m.
 For Newark Centre, Del. 7:42 a. m., 12:55, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m., 3:57,
 11:25 p. m.
 Baltimore and Washington, 1:05, 4:45, 5:04, 10:08
 11:00 a. m.; 12:06, 1:17, 2:52, 4:41, 5:10, 6:30, 7:45 p. m.
 Trains for Delaware Division leave for:
 New Castle, 8:50, 9:30 a. m.; 12:55, 2:50, 3:50, 6:25,
 8:10, 12:05 a. m.
 Harrington, Delaware and intermediate stations, 8:30
 a. m., 12:55 p. m.
 Harrington and way stations, 8:30 a. m., 12:55, 6:25
 p. m.
 For Seaford 2:50 p. m.
 For Norfolk 12:05 a. m.

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 Stations a. m. a. m. p. m. p. m.
 "Wilmington, French St. 7:00 7:40 1:00 1:40
 "R. & O. Junction 7:09 7:48 1:15 1:55
 "Dupont 7:21 8:00 1:25 2:05
 "Caswell's Ford Jc. 7:25 8:04 1:29 2:09
 "Leauge 7:28 8:07 1:32 2:12
 "Ar. West Chester Stage 8:29 9:08 2:33 3:13
 "Lv. West Chester Stage 6:40 7:19 1:36 2:16
 "Coatesville 6:57 7:36 1:40 2:20
 "Waynesburg Jc. 6:59 7:38 1:42 2:22
 "St. Peter's 7:15 7:54 1:44 2:24
 "Warwick 7:27 8:06 1:56 2:36
 "Springfield 7:30 8:09 1:59 2:39
 "Jones 7:33 8:12 2:02 2:42
 "Birdsboro 7:35 8:14 2:04 2:44
 "Ar. Reading P. & B. Sta. 8:50 10:25 3:25 4:00

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 8:50, 9:40, 10:41, 11:35 a. m.; 12:40, 1:30, 2:00, 2:55,
 3:50, 4:40, 5:30, 6:10, 7:05, 7:50, 8:40 p. m.
 CHESTER, week days, 7:20, 8:10, 9:00, 9:50, 10:40,
 11:15 a. m.; 12:40, 1:30, 2:20, 3:10, 4:00, 4:50, 5:40,
 6:30 p. m.
WEST BOUND.
 BALTIMORE AND WASHINGTON, 7:30, 11:37
 a. m., 12:40, 1:40, 2:40 p. m., 11:40, 12:40, 1:40, 2:40
 a. m., daily, except Sunday.
 CHICAGO AND PITTSBURG, 12:45 night, 5:25
 p. m., both daily.
 CINCINNATI AND ST. LOUIS, 11:37 a. m., and
 7:40 p. m., both daily.
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 11:40 p. m., daily.
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