

# Peninsula Methodist.

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## HOLINESS BY FAITH.

FRANCES RIDLEY HAVERGAL.

Church of God, beloved and chosen,  
Church of Christ, for whom he died,  
Claim thy gifts and praise the giver!—  
"Ye are washed and sanctified,"  
Sanctified by God the Father,  
And by Jesus Christ his Son,  
And by God the Holy Spirit,  
Holy, holy, three in one.

By his will he sanctifieth,  
By the Spirit's power within,  
By the loving hand that chasteneth,  
Fruits of righteousness to win;  
By his truth and by his promise,  
By the Word, his gift unprired,  
By his own blood, and by union  
With the risen life of Christ.

Holiness by faith in Jesus,  
Not by effort of thine own,—  
Sin's dominion crushed and broken  
By the power of grace alone.  
God's own holiness within thee,  
His own beauty on thy brow,—  
This shall be thy pilgrim brightness,  
This thy blessed portion now.

He will sanctify thee wholly,  
Body, spirit, soul shall be,  
Blameless till thy Saviour's coming  
In his glorious majesty;  
He hath perfected forever  
Those whom he hath sanctified;  
Spotless, glorious and holy,  
Is the church, his chosen bride.

## A Century of Methodism.

The value of Methodism as an intellectual and spiritual force in both England and America can hardly be overrated. To appreciate aright its significance the reader must go back in imagination to the beginning of the eighteenth century, and look upon the moral condition of Europe and America at that time. Phillip II and the Duke of Alva and Torquemada had done their work so well in Spain that that empire, once the proudest in Christendom, was a beggar in rags. Italy, whose Justinian had given Christendom almost her first conception of civil law, was under the lawless despotism of Bourbon princes; the land whose Cicero is the envy and admiration of modern orators was without oratory in bar or pulpit; the home of Petrarch and Dante was without a literature. In Germany the deluge of war had left the debris of armies in bands of marauders; and the ebb of the Reformation had left all intellectual and moral life at slack water. In France Richelieu had accomplished what the Earl of Stafford had attempted in vain in England; France was the personal property of the King; its wealth was divided among his favorites; the common people perished from hunger. In 1715 more than a third of the population died from famine; in 1739 they ate grass like cattle for want of bread; and the passions presently to break forth in the ever memorable Revolution smoldered in a dull discontent, or flamed out here and there in bread riots. In England the condition of the common people was less appalling, but the future seemed equally full of danger. Parliament controlled the nation, but money controlled Parliament. Seats in the House of Commons were bought in as open a market as if they had been lands or houses. The Church was the feeding trough of the younger sons of the nobility, and livings were given by favor, or sold for cash, rarely bestowed upon merit. Sermons were essays: "utterly incapable," says Mr. Lecky, "of transforming the character and

rescuing and reclaiming the thoroughly depraved." Neither earnestness of conviction nor purity of moral life was required as condition of ordination. Eminent churchmen justified subscription to the Thirty-nine Articles without belief in them: "We must not," it was seriously said, "lose our usefulness for scruples." "A man might," says Tyerman, "be drunken and quarrelsome all the week, but if on Sunday he bowed to the altar, and cursed King William, he was esteemed a saint." The study of Scripture had fallen into disuse; the great doctrines of evangelical religion were rarely heard from the pulpits; in many of them the name of Christ was not even mentioned from one year's end to the other.

The morals were no better than the religion. Gambling was a national pastime; public lotteries were common, and were both sanctioned and used by the Government; the condition of the theater was such that ladies who ventured to attend the first representation of a comedy usually went masked; drinking and drunkenness were so universal that in 1736 every sixth house in London was a grog shop: and literature was so debased that an English bishop declared in 1724 that every kind of sin had found a writer to teach and to vindicate it, and a book-seller and hawker to divulge and spread it. "There was no freshness in the past and no promise in the future. The Puritans were buried, and the Methodists were not born. The philosopher of the age was Bolingbroke, the moralist was Addison, the minstrel was Pope, and the preacher was Atterbury. The world had the idle, discontented look of the morning after some mad holiday, and, like rocket-sticks and the singed paper from the last night's squibs, the spent jokes of Charles and Rochester lay all about, and the people yawned to look at them. The reign of buffoonery was past, but the reign of faith and earnestness had not yet commenced."

In this atmosphere was born that spirit of modern skepticism which has since been christened agnosticism: God is a dream; immortality an imagination; the soul a succession of experiences; conscience a love of applause; and right and wrong only different ways of spelling lucky and unlucky. Only the sensuous is the certain—this was its doctrine. Let us eat and drink, for tomorrow we die—this was its morality. And there was no spiritual power apparent in the church to contradict the first and counteract the second. Voltaire, exiled from the French Court, went over to England, picked the philosophy up in London, carried it across the Channel, and disseminated it throughout the Continent. Paine borrowed it at second-hand and retailed it in America. Voltaire promised himself to destroy Christianity in a quarter of a century. Thomas Paine was equally sanguine. Their boasts seemed not idle. When President Dwight took the Presidency of Yale College, it is said that there were but two professing Christians in the institution; there were two Tom Paine clubs, and a

considerable proportion of the class which he first taught had assumed the names of prominent English and French infidels, and were more familiarly so known than by their own names.

It was in this age that Methodism arose. It set itself to the work of the transformation of society. Its measures were extraordinary and uncompromising. The age was one of universal self-indulgence; the Methodists outdid the Puritans in their asceticism. The age was cold and cynical; it sneered at emotions and imagination: Methodism appealed directly to the heart of humanity. It did not argue about God; it prayed to him. It did not prove the authority of the Scriptures; it used them. It did not essay an answer to the materialism of Hume; it was the voice of a living soul speaking to living souls. The church held its nose and gathered up its garments when the dirty collier or the noisome street Arab approached; Methodism went out to meet him, and turned the fields into meeting-places for his instruction and for worship with him. It did not discuss whether there be right or wrong—it appealed to the universal conscience; nor whether there be a soul—it spoke to the soul in humanity, and humanity woke from its slumbers and answered; nor whether there is an authority in the Bible—it held the Bible up like an Aaron's rod, and humanity bowed before it; nor whether there be a God—it prayed, and God answered. To Voltaire's boast that he would destroy Christianity, Methodism responded by showing before John Wesley's death an army of 80,000 members, who brought to the church of Christ all the enthusiasm of new enforcements.

It is no part of our purpose here to describe either the theology, the methods, or the history of Methodism. Since it is not an infallible church, it has probably made some mistakes. But its history is a part of the glorious history of Christianity. It has been a bulwark of the State and an emancipator of men. The religious life and the sober self-restraint which it inspired in the masses of the English people saved England from the revolution, for which the Deism of Voltaire and the Encyclopedists prepared unhappy France. Its methods, borrowed from the New Testament, teach lessons which the church in America needs to re-learn. Methodism was vitalized Christianity. It was Christianity shaking off old forms which had become impediments, old creeds which had become formularies and therefore false—for a creed which is a mere formulary is always false. It was Christianity answering argument by action. It was Christianity going out into highways and hedges to bring in the lame, the halt, the blind. It was Christianity endeavoring to elevate society in the only way it ever can be elevated, by a lever put under the bottom. Society can never be dragged up by the hair of its head; it must be pushed up by the soles of its feet. It was Christianity enshrined not in church forms, but in living, loving, self-sacrificing hearts.

and appealing not to the senses and the logical faculty, but to that spiritual perception which is in every man. The Lutheran was a reformation of manners, the Puritan a reformation of doctrine, the Methodist a reformation of both; but all three were a revival of religion, because an awakening of the true life of man from the spell which the witchery of the world had thrown over humanity.

"He that hath ears to hear let him hear."—*Christian Union*.

## A Perfect Woman.

Was there ever a eulogy on woman to rival Proverbs xxxi? A glory of enthusiasm flushes through a womanly being to find the Lord has made her a creature of power. Let her beware that the "heart of her husband doth safely trust in her, so that he shall have no need of spoil," and that "she will do him good and not evil all the days of her life." How the Omniscient enlarges on the industry of the good woman, and the comfort and adorning she gathers into a household! What a brave perfection this woman of whom it is written by God's Spirit, "strength and honor are her clothing and she shall rejoice in time to come. She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all." This much for woman in her usual lot of wife: but here follows a universal application: "Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her the fruit of her hands; and let her own works praise her in the gates." Why should a feminine ever be dissatisfied with the sphere Providence assigns her? She may be feeble in *physique* and brain than man, but a subtle influence is hers he owns not. Even if wanting in seeming force, as some love to represent her, let her take comfort; for "God hath chosen the weak things of the world to confound the things which are mighty."—*Sunday Magazine*.

The tide of visitors now flowing into New Orleans from all parts of our country will flow back, carrying broader views and kindlier feeling everywhere. And this will be not the least of the benefits resulting from the World's Exposition just opened.

The delegates of the various colored churches in the late Centennial Conference were as unrestrained in all respects as their white brethren. They had their full proportionate share of presidencies and speeches. They were as brethren among brethren. An amazing change has come over American affairs within the last twenty years; so amazing indeed as to seem incredible.

## PERSONAL.

When the Rev. Willis Folsom, the native Choctaw preacher of the M. E. Church South, spoke in the Centenary love-feast, there was a thrill of emotion as he stretched forth his hands, looked upward, and said, "I know that the gospel is the power of God unto salvation—it makes the poor Indian happy."

Bishop Foster of the Methodist Episcopal Church says: "I believe it to be a crime for any minister to seek any office in the Church in any other way than to seek to be qualified for any position, and then wait for the Church to recognize that fact."

Bishop E. G. Andrews, Chairman of the Business Committee of the Centenary Conference, discharged his duties in such a way as to give his brethren a high estimate of his tact, gentlemanliness, and Christian spirit. —*Nashville Advocate*.

It is a remarkable fact that although for the last one hundred and twenty-five years a ship has left England annually for the Moravian Missions in the Arctic regions, not a single vessel or passenger has been lost by storm, iceberg or wreck.

The safe arrival, within the bounds of the North India Conference, is announced, of the entire party which left New York on the steamer "Austral," Sept. 20. All are reported well. Bishop Hurst's arrival is also announced.

It is reported that Mr. Ira D. Sank-ey, Mr. Moody's associate, has decided to use a portion of the profits accruing from the sale of "Gospel Songs" in erecting and furnishing a public library building in New Castle, Pa., Mr. Sankey's home.

Elder Jabez Swan, a famous evangelist, a generation ago, a Baptist clergyman, of whom it is said that his preaching had resulted under God in the conversion of 15,000 souls, died recently at New London, Conn., 85 years of age.

For immediate popular effect on the Conference Bishop Foster's sermon was without a rival. Next to it came the paper of Prof. Charles J. Little, of Dickinson College, on "The Pioneers and their Work." After that in order, were the papers of Drs. Vincent, Dorchester and Carlisle.

Prof. Chas. J. Little, for eight years a member of the faculty of Dickinson College, Carlisle, has been elected to the chair of History and Logic in Syracuse University, Syracuse, New York.

The Presidents' wives now living are: Mrs. Polk at Nashville, Mrs. John Tyler at Richmond, Mrs. Grant in New York, Mrs. Hayes in Fremont, and Mrs. Garfield in Cleveland. Of these the widows, Mrs. Polk, Mrs. Tyler, and Mrs. Garfield, draw from the Government pensions of \$5,000 a year each.

The *Christian Guardian* says the visit of Bishop Foster to Toronto Canada, preaching in the Metropolitan Church on Sunday, and lecturing on Monday, will be "an event in the intellectual history of all the thoughtful persons who heard him."



COUNT YOUR MERCIES.

When the clouds of heaven lower,
And the rain is falling fast,
Oh, remember in this hour
That the storm won't always last;
Just sit down and count the mercies
That have blessed you day by day;
Think that sunlight can't be falling
All the time across your way.
If you're poor you've surely some one
That is daily loving you;
If no children, if no parent,
Then a friend who's kind and true.
Poor, when you have earth's best treasures—
Love and friendship? Can you care
Nor the fleeting joys of riches?
Count your mercies; you've your share.
If you're friendless, just consider
You've a mighty friend to love;
If you're poor, you can have treasures
Rich and rare, laid up above;
If your nearest and your dearest
Has gone out beyond your sight,
Think he'll be the first to greet you
In that land which hath no night.
Rain must fall in every measure,
Every heart must have its grief;
Storms are rising, hopes are shipwrecked,
Waves dash high on every reef.
Though the blinding tears are falling,
Count your mercies, count them true.
Ah! dear heart, you'll find bright jewels
Have been meeted out to you.
—Zion's Herald.

Temperance.

Wine is a mocker; strong drink is raging
and whosoever is deceived thereby is not
wise.—At the last it biteth like a serpent,
and stingeth like an adder.—Scripture.
O thou invisible spirit of wine! had I no
other name by which to call thee, I would
call thee devil.—Shakespeare.

THE Rev. Dr. Philips Brooks said
recently at a great temperance meet-
ing: "No word of mine shall ever be
lifted up against fanaticism of any
kind in the temperance course. If
there be any cause that justifies what
appears to be fanaticism, it is this
cause. There is nothing more dis-
gusting and disheartening than to
hear case loving men, living selfish,
luxurious lives, railing against tem-
perance fanaticism.

THINK of a tax of \$16 per capita to
support a body of fable-bodied men in
sheer idleness? Yet that would not
be nearly equivalent to what is be-
ing done yearly by the whole popu-
lation of the United States; for this
army of saloon keepers is far worse
than idle. It is actively at work kill-
ing men by tens of thousands annu-
ally, impairing the strength of work-
men, inspiring men to nine-tenths of
the crimes committed, weakening the
safeguards of property, defeating the
aims of legislation and education.
And we pay them \$800,000,000 every
year for doing this!—Voice.

More than thirty years ago Neal
Dow went into a saloon in Maine and
requested the keeper not to sell any
more liquor to a relative of his.
"Mind your business," said the cruel
dispenser of drinks, "I will make it
my business to see that the law ceases
to protect your infamous traffic," said
the noble Dow. He went immedi-
ately upon the stump, and his eloquent
and pathetic appeals resulted in the
adoption of a prohibitory statute,
which was recently, after thirty years
of trial, crystallized into the constitu-
tion of that State. During all these
years Neal Dow has been on the
watch tower, defending his cherished
measure.

The Grand Jury of Philadelphia
lately used the following language in
a report:—"In the performance of our
duty we have been deeply impressed
with the fact that four fifths, if
not nine tenths, of the 6,000 paupers
and criminals which fill our public
institutions, are in their present sad
and deplorable conditions through
the influence of intoxicating liquors.
If we look beyond these institutions
to determine the cost of the liquor
traffic to this city; if we estimate the

increase of the police force necessary
to meet its requirements, the degra-
dation emanating from the infamous
pest-houses which it sustains, the
idleness which it fosters, the wealth
which it squanders and destroys, the
poverty and disgrace which it entails,
the burdens and expenses which it
lays upon our courts of justice; and
if we add to these the perpetual sup-
port of so large a number of paupers
and criminals,—the loss which we
suffer is incalculable."

America pays whiskey-dealers
more than she pays the laboring
classes. Drink costs three times as
much as we pay for clothes, fourteen
times as much as we pay for public
schools, and eighteen times as much
as we give to the poor.—Ex.

To the drunkard's wife and chil-
dren the joyous Christmas season
brings only a new dread and a fresh
shame. Put a good law between
them and their enemy, if your vote
can do it.—Ex.

Children's Department.

White Velvet and Gray Felt.

A little girl, plainly and quite un-
fashionably dressed, entered a Sun-
day-school in New York, one crisp
autumnal afternoon. Everything
about her was very neat, and showed
that she was cared for by a mother
whose tastes were refined, though her
means might be small. Her cloak
was of quilted merino, and her hat of
the softest felt, trimmed with a sin-
gle band of gray velvet.

An artist, entering the room, would
have been very much pleased with
the child, all in simple modest gray,
with a delicate peach-bloom on her
cheek, the loveliest bright eyes, and
golden curls falling to her shoulders.

But the children who attended this
Sabbath-school were not painters,
and I am sorry to say that some of
the girls were not ladies. Of course
you know that a real lady never
judges of persons by the mere out-
side appearance, and that she cares a
great deal more about qualities, such
as truthfulness, gentleness, and use-
fulness, than about the way a flounce
hangs, or the tint of a feather. Any-
body who has a little money may buy
and wear a costly dress; but the
dress does not matter, if the wearer
of it happens to be rude, disdainful,
or silly. And, after all, my dear lit-
tle Gertrude Fechter was as well-
dressed as the daughters of the Prin-
cess of Wales, though that is a puzzle
to some of our dainty little Ameri-
can girls.

Gertrude sat, her eyes full of quiet
confidence and pleasure, during the
opening exercises, in the place which
the superintendent had given her.
After they were finished and he had
said, "Teachers may take their class-
es;" he came and seated himself be-
side her, and asked her a few ques-
tions, and finally led her to a semi-
circle of girls, whose bent heads and
murmuring voices were proofs that
they had a good teacher, and that
they were trying to learn.

"Miss Maybin, will you make room,
please, for this little girl, who is a
new scholar?" Miss Maybin did so
very pleasantly.

But Carrie Fisher nudged Rose
Van Buskirk, and she made a scorn-
ful little face, and Lula Price drew
her silk dress and plush jacket away
as though afraid of their touching the
quilted merino. It takes very little
to hurt the feelings of a sensitive
child; and Miss Maybin, when she
presently turned around again, was
surprised and sorry to see tears in
the dark eyes.

"What is the matter, dear?" she
asked.

The lips quivered, but Gertrude
did not reply. Elsie Pomeroy, how-
ever, spoke low, but distinctly: "We
don't want a Dutch girl in our class,
Miss Maybin."

Poor little Gertrude sprang up,
with an impulse to run anywhere,
home to mamma, anywhere, so that
she would be safe out of this dread-
ful school-room, with the beautiful
loving mottoes all around the walls
and such unkind, unloving faces
among the scholars. Miss Maybin
gently detained her.

"I am very sorry, and very, very
much ashamed, too, that any of my
little girls can speak as Elsie has.
And I know some One, who is sorry
and wounded, too, more sorry than I
am, more wounded than this little
Gertrude. It is the dear Lord Jesus
our Master, who has been hurt—oh!
so much this afternoon."

A hush fell upon the class, and
Elsie's cheeks grew very red. Lula
looked very uncomfortable: and
Carrie and Rose wished they had been
kind, but did not know how to ex-
press their penitence.

A clear voice spoke. There was a
beautiful girl at the extreme corner
of the bench; and she had been so
deeply interested in the lesson that
she had hardly looked up when Ger-
trude was presented by the superin-
tendent. She was all blue and white;
blue and white velvet, soft and shin-
ing, composed her dress; a snowy
ostrich plume wound around her
white velvet hat, with its shirred fac-
ing of blue; and her eyes were like
flax-flowers, so large and so lustrous.
She was Marjorie Dana; and, being
the best scholar and the most amia-
ble girl in the class, and the grand-
daughter of old Dr. Dana, who with
his white hair and his gold-headed
cane, was so splendid-looking and so
venerable, everybody followed Mar-
jorie's lead. Even among children
there are leaders, to whom the rest
look up and pay attention.

"Miss Maybin," said Marjorie,
"please let the new scholar sit by me?
I wish she would look over on my
book, and let me be her friend."

Brave little Marjorie! She slipped
an arm round Gertrude, gave her
hand the most charming squeeze, and
when school was over, walked all the
way home with her, and promised to
call for her next Sabbath.

One of these days, if I am not mis-
taken, some people will be very
proud to know Gertrude Fechter;
but Gertrude will always hold very
dear in her memory one true friend,
and she will never forget the after-
noon when white velvet took gray
felt under her protection.—Margaret
S. Sangster, in S. S. Times.

Death.

We find the following beautiful
thoughts on Death, in the Philadelphia
Methodist. They are by Rev. G. W. F.
Graff of the Philadelphia Confer-
ence:

"Is it not likely that much of our
ignorance, darkness and pain comes
from our murmuring and refusal to
be resigned? I do not understand
why we are so lonely when our loved
ones pass out of sight, upon the riv-
er waves, and gain the sweet rest of
heaven. Can it be that we had rather
stand by the couches of pain and
see the friends we love moan and
quiver in the furnace fires of suffer-
ing and agony than to see them
shake off the valley's dust and put
on the white robes of immortality?
Had we rather see our idols sinking
down beneath the heavy burdens of
life with weary arms and bleeding
feet than to know that they are wear-
ing crowns of gold and dreaming
sweet dreams of happiness in the

presence of God? Oh, how selfish we
are!" And then in regard to our own
dissolution: "I do not know why it
is that we dread so much the cross-
ing over—the closing scenes of life
and the beginning of the grand eter-
nal years that remain for the pure in
heart. I do not know why we should
ever tremble and shiver in the death-
er's waves, when we are certain that
our boats will be moored upon the
golden sands of the great city."

Mysteries again, dark mysteries, who
satisfactorily elucidates them? Take
a practical thought arising from
them: "Every hour there are part-
ings, thought to be only for a little
season, which prove to be forever.
Life is very critical. Any word may
be our last. Any farewell, even amid
glee and merriment, may be forever.
If this truth were but burned into
our consciousness, and if it ruled as
a deep conviction and real power in
our lives, would it not give a new
meaning to all our human relation-
ships? Would it not often put a rein
upon our rash and impetuous speech?
Would we carry in our hearts the
miserable suspicions and jealousies
that now so often embitter the foun-
tains of our love? Would we be so
impatient of the faults of others?
Would we allow trivial misunder-
standings to build up strong walls
between us and those who ought to
stand very close to us?"

"If thou dost bid thy friend farewell
But for one night though that farewell may
be,
Press thou his hand in thine.
How canst thou tell how far from thee
Fate or caprice may lead his step ere that
to-morrow comes.
Men have been known lightly to turn the
corner of a street,
And days have grown to months, and months
to lagging years.
Ere they have looked in loving eyes again.
Yea, find thou always time to say some
earnest word
Between the idle talk, lest with thee hence-
forth,
Night and day, regret should walk."

Good advice to us in view of com-
ing death. Let us resolve that it shall
not fall upon us as a penalty of our
sin in this regard; of failing to prop-
erly appreciate our precious ones and
friends, or being set against them
when we should only love them. We
all want to have beautiful endings to
our lives. We want to leave sweet
memories behind us in the hearts of
those who know and love us. We
can only make sure of this by living
always so that any day would make
a tender and beautiful "last day,"
that any hand-grasp would make a
fitting farewell, that any hour's inter-
course with friend or neighbor would
leave a fragrant memory. For after
any heart-throb God may write "the
last."

To Cure Gossip.

Adopt this rule: Let all who come
to you with stories about mutual ac-
quaintances, know that you intend,
as soon as your duties allow, to wait
upon the parties spoken of disparag-
ingly and repeat just what was said
and who said it. Still better, take
out your memorandum book and ask
the party to allow you to copy the
words, so that you can make no mis-
take.

You will have to do this probably
not more than three times. It will
fly among your acquaintances on the
wings of the gossips and persons who
come to talk against other persons in
your presence will begin to feel as if
they were testifying under oath.

But you ask, "Will it not be mean
to go off and detail conversation?"
Not at all when your interlocutor
understands that he must not talk
against an absent person in your pres-
ence without expecting you to con-
vey the words to the absent person
and the name of the speaker. More-

over, what right has any man or
woman to approach you and bind
you to secrecy and then poison your
mind against another? If there be
any difference in your obligations,
are you not bound more to the man
who is absent than the one who is
present? If you can thus help to
kill gossip, it will not matter if you
lose a friend or two; such friends as
these, who talk against others to you,
are the very persons to talk against
you to them.

Try our rule. We know it to be
good. We use it. It is known in the
church of which we are pastor that
if any one speak to us disparagingly
of an absent member we hold it our
duty to go to that absent member
immediately and report the conversa-
tion and names; or, still better, to
make the party disparaging face the
party disparaged. We have almost
none of this to do. Amid the many
annoyances which necessarily come to
the pastor of a large church, and still
larger congregation, we think that we
are as free from the annoyance of gos-
sips as it is possible for a man to be
who lives among his fellow-men.

Try our rule, try it faithfully, with
meekness and charity, and if it does
not work well, let us know.—Rev. Dr.
Deems.

A review of the past hundred years
of Methodism will not produce the
same impression on every mind.
Gloomy, austere minds will see little
but declension from the original
Methodistic spirit; optimistic observ-
ers will be apt to see it as Macaulay
saw England when he said: "I have
been hearing of nothing but decline,
and seeing nothing but progress for
the last forty years." Both of these
classes will err. The truth lies be-
tween. There has been progress,
wonderful progress, in the culture,
the liberality, the organized benevo-
lence, the missionary zeal and the
educational activities of our Church.
Nor has she declined in spirituality
and ethical fidelity so seriously as
the pessimistic reviewer fancies.
Nevertheless it is not strictly true
that on her spiritual side there has
been "nothing but progress." With-
out doubt, taken as a whole, she is
still a spiritual and evangelistic
Church. But is there not cause suf-
ficient at least to awaken the inquiry,
"Is she living fully up to the spiri-
tual standard of original Methodism?"
Surely such an inquiry made in a
judicial spirit will not be unbecom-
ing or injudicious in our centennial
reflections. It may be eminently
profitable.—Pacific Christian Advocate

OUR COMMON COUNTRY'S WARDS.—
Our people of the South especially
have a grand opportunity before them
Nearly three-fourths of the electoral
strength that achieved the result in
the recent election is in the Southern
States. So recently in rebellion, we
have been distrusted as to the sincer-
ity of our patriotism and the purity
of our fidelity to the Federal Consti-
tution. Now our people can demon-
strate their loyalty to the general
Government and their kind consid-
eration for the lately enfranchised
negroes. We believe they will do it,
and, forgetting the points of the com-
pass, emulate the truest patriot of
the North in advancing the prosper-
ity and glory of our common country.
There will be no disposition or effort
to reverse the legislation of the past
for the negro's protection or to defy
the amendments to the Constitution.
Large liberality will be shown these
"wards of the nation," and the fact
demonstrated that the colored man
has no truer friends in the North
than in the South.—New Orleans
Christian Advocate M. E. Church South.



The Sunday School.

Paul at Miletus.

LESSON FOR JAN. 11, 1885.—Acts 20: 17-27.

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

GOLDEN TEXT: "Repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 21).

I. THE PAST APPEALED TO (17-21).

17. From Miletus—about forty miles south of Ephesus, on the river Meander. The ship on which Paul and his companions had taken passage may have arrived on Thursday, April 20 (Whedon). Sent to Ephesus. He had been in too much haste to reach Jerusalem, to risk stopping at Ephesus on his way down. His chief business was with the elders of the Ephesian Church, and these would gladly come to see him in Miletus. Had the messenger been sent on Friday, the elders might have reached Miletus on Saturday, and spent Sunday (April 23) in discussing the affairs of the church with Paul, and receiving his parting counsels. Elders—presbyters, but also called, in verse 28, "overseers" (*episcopoi*, bishops, superintendents).

"It is quite clear that in the lifetime of Paul the names *episcopos*, *presbuteros* (bishop, and presbyter or elder) were applied indifferently to the same person. No necessity had yet arisen for the appointment of a special order of superintending presbyters, or bishops. But when Peter, Paul and James had suffered martyrdom, and Jerusalem, the visible centre of the church, was destroyed, there was an urgent need for some organization which should cement together the diverse elements of Christian society and preserve it from disintegration (Howson and Spence)."

18. He said unto them.—What follows is probably a mere epitome of his farewell words, the "heads" of his discourse, not in Luke's language, however, but his own. "It contains," says Farrar, "at least, a dozen phrases and constructions which are more or less exclusively Pauline." *Ye know*—R. V., "Ye yourselves know"—a fearless appeal to their personal observation and memory of his life. *From the first day*—He had come to Ephesus four years before; he had spent three years in planting and nourishing the church; he had been absent from them about one year. *That I came into Asia*—R. V., "that I set foot in Asia," meaning, of course, the Roman province of Asia, *After what manner I have been with you*—R. V., "after what manner I was with you." Paul was noted for the frequency of his appeal to his own life and conduct. Says Whedon: "The burden was upon him, laid by Christ, to be, and to present himself to the church, as a living model—without any thought of being gainsaid, or any charge of immodesty. He must ever be able to say, Be as I am. And yet, in this living model, he claims to be no original, but to be a follower of an original whom he cannot approach, the Lord Christ."

"The words of Samuel to the people of Israel after the election of King Saul present a striking parallel to this farewell speech of Paul (1 Sam. 12: 2-5). Joshua's farewell address may also be compared with profit (Josh. 23: 24). "Happy," says Bengel, "is he who can thus begin his address by appealing to the conscience and recollections of his hearers" (Howson and Spence)."

19. Serving the Lord—"whose I am, and whom I serve." Paul was proud of his title of "servant of the Lord." *With all humility* (R. V., "lowliness") *of mind*—not lording it over God's

heritage; not puffed up because of his apostolic endowments and prerogatives. *With many tears*.—R. V., omits "many." The intensity of Paul's feelings, revealing itself in tears, which is alluded to very often in his writings, is thrice mentioned in this farewell address. *Temptations*—R. V., "trials." *By the lying in wait of the Jews*—R. V., "by the plots of the Jews." Luke must have been cognizant of many of these plots, which he did not record.

"The intense sympathy and love among the early Christians is most noteworthy. It was something strange in the old selfish world. The revelation that God could so care for men as to weep (John 11: 33-35) for them, taught men the beauty of mutual sympathy. Paul's intense solicitude for souls that will not be redeemed, has been imitated and deeply felt by many a noble heart in the history of Christianity. This was not so in the pagan world. Its philosophers condemned outward manifestations of feeling (Howson and Spence)."

20. Kept back nothing that was profitable—R. V., "I shrank not from declaring unto you anything that was profitable." He did not cater to their tastes or prejudices. He did not stop to inquire whether the truth was palatable or not. No doctrine of the truth had been slurred over. The whole truth had been faithfully, fearlessly preached. "All Scripture . . . is profitable." *But have showed you—omitted in R. V.* *Taught* (R. V., "teaching") *you publicly*—in the synagogue for three months, and in Tyrannus' school for two years. *From house to house*—supplementing public instruction with faithful pastoral ministrations; perhaps, also, holding prayer-meeting in private houses.

"Paul did not visit for mere ceremony, nor for idle gossip, or chit-chat; nor to converse on the mere news or politics of the day. His aim was to show the way of salvation, and to teach in private what he taught in public (Barnes)."

21. Testifying both to Jews . . . Greeks the sign-craving Jew, the wisdom-seeking Greek; unlike in race and training, but both conscious of the same guilty nature and needing a common redemption. *Repentance toward God*—the nature of it, the necessity of it. This sorrow for sin, confession of it to God, and renunciation of it, he urged with earnestness as the first step. *Faith toward our Lord Jesus Christ*—by dependence upon whose merits and work alone we can be saved from the guilt and power of sin.

"These two make up the sum of Christian duty. The one cannot be separated from the other. True faith cannot exist without the penitent heart. Again, repentance without faith in Christ is without comfort or hope, and ends in faint-heartedness and despair (Howson and Spence)."

II. THE FUTURE FACED (22-24).

22, 23. *I go bound in the spirit*—following an inward constraint which I cannot resist; "moved by invincible purpose" (Gray); "an irresistible internal drawing of his higher personal life" (Meyer). "This is the very spirit of Luther on his way to Worms" (Farrar). *Not knowing the things that shall befall*—not knowing precisely the particular afflictions which he would meet at Jerusalem, nor anxious about it. *The Holy Spirit witnesseth in every city*—R. V., "testifieth unto me in every city." His ardent purpose was not dismayed by this assurance brought home to his heart by the Holy Spirit, or spoken to him by inspired men (as, for example, in chap. 21: 11). *Bonds and afflictions abide me*.—He was to expect these wherever he went, and he

was not disappointed.

Bengel well says: "We must not look upon the apostles as omniscient. They were dependent upon the divine leading through faith, which believes but does not see." (Howson and Spence)."

24. *None of these things move me—omitted in R. V.* *Neither count I my life dear unto myself*—in R. V., "But I hold not my life of any account, as dear unto myself." This resembles other sayings of this same noble apostle; e. g., "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake" (2 Cor. 12: 10). *So that I might finish my course*—R. V., "So that I may accomplish my course." Bravely did he finish it, but not at Jerusalem—at Rome. *And the ministry . . . received . . . Lord Jesus*.—What this "ministry," or stewardship, was which his Lord had committed to him, we are told in the next clause. *Testify the gospel of the grace of God*—to bear testimony to the glad tidings of God's mercy to man. Compared with finishing this testimony life to him was of small account.

"This spirit of intense devotion to Christ and forgetfulness of his own comfort has excited the admiration of the world for Paul. To live, for Paul, was Christ; to die was gain. This feeling of his heart finds magnificent expression in Phil. 3: 7-15 (Howson and Spence)."

III. FIDELITY ASSERTED (25-27).

25. *I know that ye all . . . shall see my face no more*.—It is highly probably that Paul was mistaken in this assertion; that he did, subsequently to his imprisonment in Rome, revisit Ephesus (see 2 Tim. 4: Titus 1; 5). But whether he did so return or not, living as he was in the very shadow of death—a shadow which seemed to deepen with every step which he took towards Jerusalem—he certainly had ground for his conviction that he was speaking his last words to these Ephesian elders, and gazing upon their faces for the last time.

"Baumgarten's deep suggestion is, that, owing to the prayers of Christians in Paul's behalf (like the prayer of Hesehiah in his own behalf), the divine order was changed, and the period of Paul's ministry on earth extended. And thus it was that Paul's "I know" was subjectively true at the time; and yet the Roman tribunal was so withheld from execution that a sacred appendix was added to his life (Whedon). Meyer regards the assumption of Paul's liberation from Rome and return to the sphere of his earlier labors as "unhistorical."

26, 27. *I take you to record*—R. V., "I testify unto you." *I am pure from the blood of all men*—a solemn affirmation of his own faithfulness and consequent freedom from "blood-guiltiness." If after his labors among them, any soul perished, it would be from no neglect of the apostle. See Ezek. 3: 17-21. *I have not shunned to declare*—R. V., "I shrank not from declaring." *All the counsel of God*—R. V., "the whole counsel of God," "the whole plan of God in the redemption of the race through Christ Jesus. He had suppressed nothing, explained away nothing.

"It has been suggested, with considerable probability, that these words point to a greater degree of receptivity for divine truth at Ephesus than elsewhere. He speaks to them as able to understand his knowledge in the history of Christ, and the brotherhood of mankind in the common Fatherhood of God (Howson and Spence)."

The venerable Dr. Fred. Merrick was one of the notable figures of the Centenary Conference. Saint, scholar, and sage were written in his face.

A Look at the Stars.

BY REV. T. M. GRIFFITH.

The wintry sky is remarkably brilliant. Let the observer face the north about nine o'clock at night; he will notice first of all the seven stars of the Dipper, all of the second magnitude, unless we except the one called by the Greek letter "Delta," also known as "Megres," which is a variable star. The two, Alpha and Beta, which form the outer side of the cup are five degrees apart, and may be used as the two ends of a measuring rod and also as pointers to the North Star. This star is like a radiant pivot around which the whole heavens seem to revolve. The handle of the dipper points westward and downward to Arcturus, not now visible.

Above the northwestern horizon flames Vega in the constellation of the Lyre, said to be 75,000 times larger than our sun; and above it is the Swan, or Northern Cross, embracing part of the Milky Way, and under the eye of the telescope breaking out into 365,000 stars. Almost overhead is the great square of Pegasus, its four stars gleaming like lights in the four towers of a castle. Near by is that remarkable nebula dimly seen with the naked eye in the constellation of Andromeda, an immense number of "light years" distant.

Light flies at the rate of six trillions of miles in a year. So dividing distance in trillions of miles by six gives the years required for light's journey, so fleet in itself, so lagging and lazy compared with the flight of thought. Capella, of the first magnitude east of Pegasus, is seventy light years away. South of the Pole Star is Cassiopeia's Chair; and south of that is Perseus, with its arc of sparkling gems, one of which, Algenib, is the starting point for a right-angle triangle opening out toward Cassiopeia. In the angle is the strange star Algol which changes from the second to the fourth magnitude in three and a half hour, and then gradually returns to the second. But turning our eyes to the south east we meet a blaze of celestial splendors. Far up in the heavens are the Pleiades, the flower cluster of the sky, and below them are the Hyades, a triangle of stars, terminating in Aldebaran, containing, according to the spectroscope, seven substances common to our sun, a far-fetched but stupendous argument for the unity of creation.

Below the Hyades, the kingly constellation of Orion flashes and flames above the horizon, containing seventy stars that can be counted with the skilled and practiced eye. Two of these, Bellatrix and Betelgeuse, form the shoulders of the giants; the latter is bright red. Rigel is in the foot; the whole colossal outline is now prone along the sky. A nebula in the centre of the sword-cluster baffles the largest telescopes. Below Orion is the peerless and queenly Sirius, exquisitely bright—not the nearest of the fixed stars, only the brightest. The nearest in our hemisphere is known as Number 61 in the Swan. Sirius is twenty-five light years off. East of Sirius is Procyon in Canis Minor, and still farther to the east are Castor and Pollux, the twins. Shall we any longer walk beneath these glittering constellations without knowing their nature or their names? This little sketch may kindle a spark of enthusiasm for the study of the stars.—*The Christian Life*.

A Too Frequent Occurrence.

We noted in an exchange, the other day, the following, and was struck with its aptness:

In a crowded car a man put his

baggage in the end of a seat nearest the window and took his own position next to the aisle. He had a book in one hand and a pencil in the other to make notes withal. People came, and stood, and looked for seats, but the man of the book and pencil did not see them, nor move to make them room. At length a lady with a little child came in and stood close by the man with the book, but he gave her no room. She stood in the aisle, until the writer of this arose and gave her a seat. Then he went back to see what the man was reading, and it was a book entitled "The Healthy Christian." He was absorbed in it; it engrossed him. If he sees this we wish to make him this "healthy suggestion," that to be a really "healthy Christian" one must be a gentlemen; heaven is no place for boors. Our wonder is that such a pig assumed to be so pious.—*Conference News*.

"After more than twenty years of discussion, the English House of Commons has adopted a resolution, by a majority of eighty-seven affirming the right of the people in their several localities to determine by ballot, whether they will have grog-shops among them or not, and Mr. Gladstone has promised to bring in a bill to carry out the will of the House.—*New York Observer*."

THE HOMILETIC REVIEW (Monthly) for January is early in its appearance. Greatly enlarged, with a new and tasty cover, and printed on fine heavy paper, its mechanical execution is equal to that of any magazine published. Its changed title indicates a new feature in its contents. While retaining all its old features and giving additional prominence to them, it adds a Review Section, filled with brief, condensed popular papers by some of the most eminent scholars and writers of the day, on subjects of current and special practical interest. As a Review, the present number will compare favorably with our old reviews containing sterling and scholarly articles by Prof. James O. Murray, Princeton College; Dr. Curry, Editor Methodist Review; Chief Justice Noah Davis; Dr. De Pressense, Paris; Dr. A. T. Pierson, Philadelphia, and Dr. Chambers, New York. The Sermonic Section is rich with discourses by Dr. Broadus, Louisville, Ky.; Dr. Van Dyke, Brooklyn; Dr. L. W. Bacon; Prentiss D. H. Wheeler; Dean Vaughan, and Dr. Henry M. Booth. In addition, the Prayer-Meeting Service, "The Missionary Field," by Dr. Pierson, Christmas and New Year Services, Exchanging Views, and the Editorial Section, are all unusually rich and instructive. The publishers are receiving congratulations from all sides on the fine appearance and the high intellectual character of the "New Departure." It cannot fail to gratify the already large and growing circle of readers of this magazine. At the price offered it is a marvel of cheapness. Price, \$3.00 a year; 30 cents a single number. FUNK & WAGSALLS, 10 and 12 Dey Street, New York.



This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall Street, N. Y.









**Wilmington Conference NEWS.**

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

The annual holiday festival of the Perryville M. E. Sunday school was held in the church Thursday evening Dec. 25th. The room was beautifully and tastefully decorated with evergreen, hanging baskets and mottoes. Two Christmas trees were placed on the platform. The superintendent, William H. Cole, being sick, the Rev. E. E. White pastor, opened the exercises with prayer and delivered a very appropriate address; after which the several teachers presented the members of their classes with tokens of remembrance. Carols were sung, interspersed with recitations. The scholars were feasted with candy, nuts, cakes and other good things. The pastor and his wife were kindly remembered. Among other gifts made, were a beautiful parlor lamp, a large album, a basket of rare and pretty flowers, a handsome wrap to his wife, besides fruits and confections.

The Young People's Literary Society of Union M. E. Church will be addressed by the Rev. C. W. Prettyman on the "Centennial of Methodism," on Sunday evening, January 10th.

Interesting watch-night services were held in Epworth M. E. Church on Wednesday night, Dec. 31st. Two short sermons were preached by the Revs. W. B. Gregg and William White, followed by a prayer and experience meeting up to the hour of consecration to God. The singing made up a very important part of the services, Miss E. Estella Gregg presiding at the organ, until the bell tolled the death of the old year and rang in the new. The congregation was large.

A large audience attended the entertainment given in the Sunday school hall of Grace M. E. Church on New Years night by the ladies of the church for the benefit of the library. The exercises were opened by an orchestral rendition and were followed by a series of tableaux illustrating Tennyson's "Fair Women." Mrs. H. H. Ward read the poem during the exhibition of the tableaux. "Hot House Flowers," was represented in a tableaux by a young lady reclining in a bower of flowers, and "Spring" was impersonated by children with their aprons filled with wild flowers. Blind Man's Buff, "The Introduction" and the "Magical Mirror," were also attractive tableaux. A series of scenes picturing "Christmas Eve," was especially pretty. "The Little Workers" was impersonated by a number of small children, who sang appropriate selections under Miss Mattie Pickels. A battalion of young ladies executed the fan drill. After the exercises refreshments were served in the lecture room.—Every Ev.

The watch meeting services held in M. E. Church Newark, Del., by the Rev. T. H. Haynes, pastor, were very impressive. The sermon preached from Ecclesiastes, 1-9, was one suited to the occasion, and the general experience meeting which followed was of particular interest.

A revival meeting at the Union M. E. church, C. W. Prettyman pastor, has been in progress since New Year's night, and is now meeting with great success. A special service was held at the close of Sunday school at which fourteen scholars were converted, and three more were converted during the evening. Revival services were continued during the week.

The annual Christmas tree was displayed on Tuesday evening in the Sunday school room of the M. E. Church, Port Deposit, Md., laden with fruit that made the little hearts rejoice. At 7 o'clock sharp Rev. R. C. Jones advanced to the front and delivered a very interesting sketch of the happy hearts in this country as compared with other countries. The baskets numbered 225, and were given principally to the infant class. The room was filled with spectators and relatives of the little ones. The whole affair was very pleasant and many hearts were made happy.

The friends of the M. E. Sunday school, Chesapeake City, gave their usual Christmas treat to the little folks on Christmas night. A large table in front of the altar, was laden with candies, oranges, &c. After appropriate hymns by the school, the pastor led in prayer; then the retiring superintendent, T. S. Jennings, made some appropriate remarks. As called the classes each scholar received a Christmas treat, which caused some of the little ones to wish that Christmas would come often.

An effort is being made by the Rev. John E. Smith of Mount Salem M. E. church to establish a mission near the middle depot.

Revival services have been in progress for several weeks at the chapel near Baldwins' Mill. Mr. Edwin Grant conducted the exercises, very satisfactory one evening.

Extra services re-commenced in the Cherry Hill Church, New Year's night.

The Sunday school entertainment in North East M. E. Church, on Christmas night was a great success in rendition and financially; too much credit cannot be given Rev. Mr. Todd and his estimable Lady for their indefatigable efforts to bring this about in the face of difficulties that seemed almost insurmountable.

Chesapeake City charge, T. A. H. O'Brien pastor. The collections have all been taken and are all in advance of last year. Everything is pleasant. The fourth quarterly conference, by unanimous vote, requested the return of their pastor for the second year. We are expecting a revival during our extra meetings, which began with watch night.

The fourth quarterly conference of the M. E. church was held on the 20th inst. P. E. Chas. Hill presided. The reports of the committees showed the financial condition of this charge so be as good as any in the Wilmington Conference. The elder was unanimously requested to use all honorable means to have Mr. O'Brien return for the second year. On the evening of the 21st inst., the Elder preached an able sermon; but on account of the inclement weather there was a small congregation to receive the benefits of his remarks.

Elk Neck charge, L. C. Andrews pastor, writes: Our Christmas tree entertainment at Wesley and Harts Churches were a decided success. There was never anything of the kind at Wesley, before and the exercises here were very interesting and instructive. The exercises closed with the singing "I Hope to meet you all in glory," and the benediction. At Harts each participant acquitted himself or herself very creditably and was enjoyed by all present. We were also remembered financially.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

The Methodist Episcopal Sunday School of Chestertown held its Christ-

mas entertainment at Market Hall, Tuesday evening, Dec. 23. The stage was trimmed in evergreens and the hall decorated with Chinese lanterns. A large cedar tree was illuminated and beautifully decorated. Kriss Kringle appeared in full dress, and there was some slight departure from the regulation Christmas tree entertainment in the appearance of nine little girls dressed as fairies. The exercises preceding the distribution of gifts were interesting. In the parcels distributed, were fancy colored paper caps and bonnets. These the young folks put on, and they looked quite a gay crowd when thus decorated. There was an over-supply of good things, which were distributed next day among those who were unable to make Christmas joyful by purchasing for themselves. The M. P. Sunday School held its entertainment at market hall last evening, but too late to be reported in this issue.—Chestertown Transcript.

Odessa charge, J. P. Otis, pastor. On Jan. 1st, the annual meeting of St. Paul's Methodist Episcopal Sunday-school Association was held, and the following officers were elected for the ensuing year: Superintendent, George L. Townsend; Asst. Superintendent, Wm. G. Tyson; Supt. Primary Department, Mrs. S. L. Enos; Secretary, Hamilton Maily; Treasurer, L. V. Aspril, Jr.; Librarian, Wm. H. Hickey; Chorister, Jos. G. Brown; Organist, Miss Mamie Maily; Cornetist, Henry Heller.

Kent Island charge, J. A. Arters, pastor, writes: Sunday-school entertainments were held at Stevensville & Kingsley. Each school had two small trees, beautifully decorated. The exercises were singing, recitations, select readings by the school and an address by the pastor; after which presents were distributed to the scholars, teachers, superintendent and pastor. Donations have not altogether gone out of fashion on Kent Island. The pastor received during the Holidays a barrel of flour, ten bushels of corn, a barrel of apples and a load of fodder, with some intimations of more to follow.

Rock Hall charge, G. S. Conaway pastor. Watch night services were held on this charge beginning with an address by the pastor followed by prayer meeting. Two persons were forward and professed conversion. The pastors and members are greatly encouraged.

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del.

Vienna charge, V. S. Collins, pastor, writes: On Tuesday, during Christmas week, we had a musical and literary treat for our children. Various members of the school rendered their several recitations quite effectively, and the sandwiched choruses were sung with the spirit. The second part of the programme was the latter half of the cantata "St. Nick's visit to the school." Instead of allowing presents to be distributed upon the saint's arrival, we had a substitute—a collection for the Sunday-school Library. The way the children crowded around to contribute their mite proved "It is more blessed to give than to receive."

An interesting Watch-night service was held, and with it our protracted meeting was inaugurated.

Hurlock charge, G. F. Hopkins pastor. Two Sunday Schools closed for the winter with Christmas trees bearing their numerous presents for the children. The other has virtually closed, but proposes to test the following scripture, "It is more blessed to give than to receive."

Watch-night services were held at the M. E. Church, Cambridge, Md., as the commencement of a series of

extra meetings, to continue through several weeks.

The Centenary services on Sabbath in the Harrington, Del., M. E. Church, were very pleasant, although the programme could not be carried out in consequence of the inclement weather. In the morning the Centenary sermon was preached, and in the evening appropriate remarks were made on as many phases of Methodism by Rev. C. E. Simmons, H. R. Lewis, Esq., and the pastor, Rev. G. W. Burke.—Harrington Enterprise.

The rendering of the "Cantata—Santa Claus and family," by the M. E. Sunday-school of Harrington, Del., deserves more than a passing notice. All did well. Mr. and Mrs. Santa Claus were simply perfect. The proportions of Santa were immense, and hinted of pockets filled with "goodies." During the distribution of presents Mrs. Santa Claus showed much anxiety lest some should be missed. The chimney was a capital hit, just the thing. We feel sure that all must be more than satisfied—especially with so slight an admittance fee. We think it might have been more and then had a full house.

We regret that this society are so soon to lose their Superintendent, Mr. H. R. Lewis. The Sunday-school will miss him very much indeed, but wherever he goes, some one will find an earnest worker.—Harrington Enterprise.

Felton charge, I. Jewell, pastor. The Sunday-school gave a very fine entertainment, both musical and literary, on the night Dec. 25th. Many presents were presented to the friends of the Sunday school and others. The pastor and wife were recipients of a beautiful cut glass fruit stand with silver holders, a gift from a few friends, also a couple of fine turkeys. Our Lyceum is doing good work, and has surprised our expectation in a great degree. The young people are devoting themselves to reading and careful study. The pastor expects to commence his extra meetings at Felton the first Sunday night in February next.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

Rev. D. F. McFaul delivered his very instructive and interesting lecture on "Why I Left the Roman Catholic Church," in the Delmar M. E. Church, Christmas night. He spoke for one hour and thirty minutes. After the lecture was over the children of the Sunday-school received a treat, ice cream, cake, candy, nuts and apples being given to each scholar.

A cantata entitled "St. Nicholas's Visit to the Sunday-school," was given by the M. E. Sunday-school at Jackson's Hall, Salisbury, Md., on the 25th of Dec. The entertainment was opened with a processional followed with a solo by Miss Ella Thorington. Mr. Morris Walton took the character "Jack Frost" and sustained it well. Miss Jennie Smith personated "Queen Winter," her attendants, the winds, being Miss Rosa Woodcock, Emma Corkran, Jennie and W. Downing, and "Snow, Ice and Hair," were personated by Misses Lillie Thorington, Sallie Woodcock and Alice Humphreys. Mr. Jay Williams represented the "Storm-King." Mr. J. H. Nock, Superintendent, conducted the second part of the entertainment by songs and recitations from the children. Mr. James E. Ellegood, as "St. Nicholas" was the most agreeable visitor for the children. Miss Mollie Walton conducted the vocal and Mrs. T. H. Williams the instrumental music. After the entertainment refreshments were served on the third floor.—Salisbury Advertiser.

The M. E. Church at Bethel will be dedicated on the 25th inst.

The members of the Zion appointment on Bethel circuit gave their pastor, the Rev. A. T. Melvin, a generous donation on the evening of the 3d inst.

Newark charge, G. W. Wilcox, pastor, writes: I am happy to give the members and friends of Newark M. E. Church credit of a nice donation on New Year's evening.

**MARRIAGES.**

PICKELL—RUTTER.—On Jan. 1st, 1885 at the home of the bride, by Rev. E. E. White, Mr. Lowering Pickell and Miss Endoro Rutter, both of Cecil Co.

WILLIAMS—THOMAS.—On the 16th ult., in the Bohemia Manor, New Castle Co., Del., by Rev. E. C. Atkins, George H. Williams and Miss Mary A. Thomas, both of New Castle Co.

KIRK—CUMMONS.—On Jan. 1st, 1885, at the home of the bride's parents, in Chesapeake City, Md., by Rev. E. C. Atkins, J. R. Kirk and Miss Maggie T. Cummons, both of Cecil Co., Md.

HOWELL—ROOK.—At the M. E. parsonage, Chesapeake City, Md., Dec. 24th, 1884, by the Rev. T. A. H. O'Brien, Mr. Alfred P. Howell to Miss Mollie Rook, both of New Castle Co., Del.

SPARKS—HART.—At the residence of Mr. John E. Bailey near Millington, Md., on Dec. 23th, 1884, by Rev. T. L. Tomkison, Mr. Joseph B. Sparks and Miss Sallie I Hart, both of Queen Anne's Co., Md.

EATON—SPURRY.—At the home of the bride's parents in St. Michaels, Dec. 31st, by the Rev. A. P. Prettyman, Mr. George W. C. Eaton of Easton, and Miss Ealin A. Spurry.

ATKINS—BRITTINGHAM.—At Poplartown M. E. Church, by Rev. Geo. W. Wilcox, on Christmas eve, Mr. C. S. Atkins and Miss Mary A. Brittingham, both of Worc, Co., Md.

ATKINS—HENDERSON.—Also by the same, at Mr. and Mrs. Henderson's, the bride's parents near Poplartown, Md., Mr. S. J. Atkins and Miss Anna Henderson.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—FOURTH QUARTER.

Charlestown,	Jan.	10 11
North East,	"	11 12
Elk Neck,	"	11 12
Zion,	"	17 18
Cherry Hill,	"	16 18
Hockessin,	"	24 25

CHAS. HILL, P. E.

EASTON DISTRICT—FOURTH QUARTER.

Millington,	Jan.	8 11
Suddersville	"	9 11
Crumpton,	"	9 11
Church Hill,	"	10 11
Marydel,	"	15 18

J. H. CALDWELL, P. E.

DOVER DISTRICT—FOURTH QUARTER.

Dover,	Jan.	8 11
Leipic,	"	12 11
Wilmington,	"	16 18
Camden,	"	19 18
Magnolia,	"	24 25
Farmington	"	26 25
Seaford,	" 30 Feb,	1
Galestown,	" 31 "	1
Millsboro,	Feb.	7 8
Georgetown,	"	9 8
Elleudale,	"	14 15
Lincoln,	"	16 15
Milton,	"	19 22
Lewis,	"	20 22
Nassau,	"	21 22
Houston,	" and Mar.	23 1
Milford,	Mar.	2 1
Federica,	"	6 8
Harrington,	"	7 8

A. W. MILBY, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

Delmar,	Jan.	10 11
Barren Creek,	"	11 12
Sharptown,	"	11 12
Salisbury,	"	17 18
Fruitland,	"	17 18
Quantico,	"	18 19
Pocomoke City,	"	23 25
Pocomoke Circuit,	"	24 25

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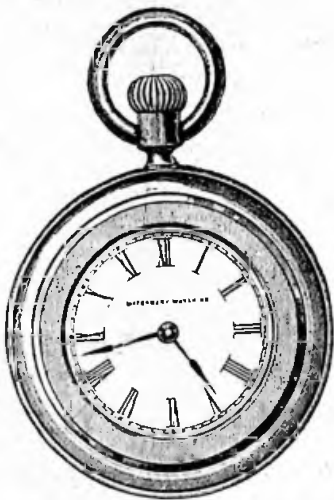
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