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THE SLEEP.

BY ELIZABETH BARRETT BROWNING.

He giveth His beloved sleep.—*Psalm*
cxxxvii: 2.

Of all the thoughts of God that are
Borne inward unto souls afar,
Along the Psalmist's music deep,
Now tell me if that any is,
For gift or grace, surpassing this—
'He giveth His beloved, sleep?'

What would we give to our beloved?
The hero's heart, to be unmoved,
The poet's star-tuned harp, to sweep,
The patriot's voice, to teach and rouse,
The monarch's crown, to light the brows?—
'He giveth His beloved, sleep.'

What do we give to our beloved?
A little faith all undisproved,
A little dust to overweep,
And bitter memories to make
The whole earth blasted for our sake,
'He giveth His beloved sleep.'

'Sleep soft, beloved!' we sometimes say,
But have no tune to charm away
Sad dreams that through the eyelids creep,
But never doleful dream again,
Shall break the happy slumber, when
'He giveth His beloved, sleep.'

O earth, so full of dreary noises!
O men, with wailing in your voices!
O delved gold, the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And 'giveth His beloved, sleep.'

His dew drops mutely on the hill,
His cloud above it saileth still,
Though on its slope men sow and reap,
More softly than the dew is shed,
Or cloud is floated overhead,
'He giveth His beloved, sleep.'

Ay, men may wonder while they scan
A living, thinking, feeling man,
Confirmed in such a rest to keep,
But angels say, and through the word
I think their happy smile is heard—
'He giveth His beloved, sleep!'

For me, my heart that erst did go
Most like a tired child at a show,
That sees through tears the murmurs leap,
Would now its wearied vision close,
Would childlike on His love repose,
Who 'giveth His beloved, sleep!'

And, friends, dear friends,—when it shall be,
That this low breath is gone from me,
And round my bier ye come to weep,
Let one, most lovingly of you all,
Say, not a tear must o'er her fall—
'He giveth His beloved, sleep.'

Preacher's Success in Soul-Saving.

We give from *Zion's Herald* the following paragraphs.—(Ed.)

While in some instances the attitude of the hearer makes success in saving that soul an impossibility to the minister, in other cases the attitude of the soul in such that success is very easy. These two classes represent perfect opposites in the classification of hearers. On the one extreme, we have the eager, resolute inquirer; on the other the willful disbeliever and the obstinate opposer. The existence of these two extreme classes involves intermediate ones of every shade between them. So we have the tender, the candid, the neglectful, the thoughtless; the frivolous, the scornful, the skeptical, the proud, the malignant, the defiant, the blasphemous—an almost infinite variety of hearers in respect to their attitude toward the truth. With these shades of difference in the character of hearers, it must follow that there will be equally various degrees in the ease or difficulty with which their souls may be reached and saved.

Now, let us suppose a gospel minister, called of God to the work, and hence having an adaptation to it, laboring with the fullest consecration of his heart and talents to the Master's work, and baptized with the Holy Spirit—a perfect man of God, thoroughly furnished unto all good

works. We may conceive that such a man is pastor of a congregation in which the unconverted element is composed mainly of persons who have become hopelessly hardened and blinded. If his success be estimated by the number of souls saved, he might here seem to have no success at all, and yet have done his work faithfully. We may conceive of another congregation in which skeptical influences have been prevalent that almost every mind has been poisoned by them, and men are very slow to receive the truth; or certain vices are common, and the people have become so habituated to them that it is hard to induce them to relinquish their practices; or a spirit of frivolity and dissipation may be rife, so that it is difficult to secure attention to serious things. In such cases the difficulties in the condition of the hearers may make the preacher's success in soul-saving very small, if reckoned by numbers, and yet he may have been very zealous. Again, we may conceive of a congregation where most of the unconverted are young persons of open mind and amiable character. There it is probable that the preacher, with even a moderate degree of zeal may gather a large harvest of souls.

When our Saviour was preaching in His own country, we find His hearers, full of skepticism and envy, saying, "Whence hath this man these things, and what is this which is given unto him? Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Judah and Simon, and are not his sisters here with us?" They were offended at Him. The result was that "He could there do no mighty work, save that He laid His hands upon a few sick folk and healed them." But when he paused for a few days at Sychar, He found a people eager to hear Him, and we are told that many believed on Him for the saying of a woman, and many more because of His own word. A like sharp contrast is seen at a later period in His ministry. At Jerusalem, He was assailed with the question, "How long dost Thou hold us in suspense?" If Thou art the Christ, tell us plainly." He pointed to His works and claimed unity with the Father. But these hearers had no candor for the truth. They were full of unbelief and malignant hatred. Unable to answer His arguments, they gave vent to their spite by throwing stones. Then Jesus withdrew to beyond the Jordan and abode for a while. There multitudes of another class flocked to His ministrations. They heard His words; they saw His works; they were convinced; and "many believed on Him there."

Thus it seems evident that the most devoted and godly minister's success is so largely determined by the moral condition of his hearers, that, in a given congregation, the number saved may be many, few, or none, according to the character and attitude of those who listen; and with reference to any individual of his congregation success may be easy, difficult, or impossible.

While we believe this to be correct in theory, we are also convinced

that it is impossible, as a matter of fact, to classify our hearers in respect of the ease or difficulty of saving them, with any approach to accuracy. Sometimes those who seem most obdurate suddenly melt into tenderness. Upon others, who seem hopelessly blind, the touch of the Saviour is laid, and their eyes instantly open to guilt and danger. Some are changed in a twinkling from defiant blasphemers to weeping suppliants. A great revival will invariably confound any classifications or distinctions we may have made. The proud and skeptical and vicious—the least hopeful classes, according to our notion—are often found among the first and most earnest in crying, "What must I do to be saved?"

It is our privilege always to toil in hope. As long as God prolongs to any man the day of probation, we, as laborers together with Him, can afford to crowd that day with loving effort for his salvation. We know that the ultimate decision for life or death lies in each man's own will. We know that now, as in every age, some will oppose and make their rescue impossible. But we have no means for determining conclusively what individuals are beyond our reach. Hence the duty as well as the privilege of laboring hopefull for every person within our influence. When our best effort has been put forth, if apparent success does not follow, we need feel no condemnation.

It is well to remember that while a preacher's direct success in soul-saving may be so greatly influenced by the moral condition of his hearers, this moral condition is not always one that is capable of change. Long and faithful effort to prepare the way for a saving reception of the Gospel is sometimes necessary. This kind of labor often makes little show, yet it sustains a most important relation to the results gathered at a later day, and perhaps by another hand. In a place where skeptical influences have saturated public sentiment, a patient presentation of the divine origin and authority of the Scriptures, and the answering of honest doubts, may lay the foundation of great success at some future time, though no soul be led to Christ immediately. So a temperance agitation combining legal and moral suasion, making men mad and getting a whole community by the ears, may be the forerunner of a glorious revival of religion. A pastor may find his efforts for the unconverted completely thwarted by worldliness or impurity or animosity in his church, and have to give his whole time and effort to the discipline of offenders and elevating the standard of piety among church members. He will probably find it a worse than thankless task, and may close his labors in that field under great discouragement. The next pastor may have a grand season of soul-saving which would have been impossible, but for this preliminary unappreciated and unpleasant work.

Herein is Jesus' saying true: "One soweth and another reapeth. I sent

you to reap that whereon ye have labored and ye are entered into their labor." The loyal servant of God need not yield to discouragement, simply because he does not see conversions. Immediate success in soul-saving is not always essential to the highest usefulness in the Master's work. On the other hand, the great revival in which scores are saved may be due far less to the jubilant reaper, who gets credit for great success, than to his forgotten or unpopular predecessor, who sowed the seed in agony of prayer and watered the soil with tears.

A Consecrated Life.

BY C. C. M'CAE, D. D.

A few weeks since, while on a journey through Ohio, Rev. Mr. Tibbits, of the Cincinnati Conference, got aboard of the train at a little station, and sat down by my side.

Our conversation turned upon what one consecrated life, full of ceaseless activity, can accomplish for the welfare of souls. The pastor related to me the following incident: "I have just returned," he said, "from the funeral of one of my members. As this was my first year upon this work, and just after conference, I was not acquainted with my people. A message had been left with my wife that I was expected to preach funeral sermon at one of my appointments. No word was sent to give me a clue to the character of the departed—not even her name. I prepared a sermon upon the 'brevity and uncertainty of human life,' and went over to fill the appointment. It was a carriage ride of eight miles. As I came in sight of the church I saw it was filling fast with people, and made up my mind that the deceased had been a person of no ordinary position in the community. The funeral procession was approaching. The crowd that lingered about the door were standing reverently waiting for it to pass. I called to me a gentleman who seemed to be the marshal of the occasion, and inquired, 'Who are the friends of this young lady?' We are all her friends said he. 'But who are her relatives?' 'I do not know that she has any,' was his reply. 'Who is she?' I said; 'tell me something about her.' 'I know but little about her,' said the man, 'but this: Two years ago she came a perfect stranger, into this community. She was a seamstress and very poor. There came a sickly season, and there was need of night watchers; she was always at the bedside of the sick and dying. She ministered not only to the body, but to the soul as well. Often she would lead a prayer in the house of affliction with such power and faith that several dying persons for whom she prayed were able to lay hold on Christ, and died rejoicing in hope. And the living who bowed with her in these seasons of prayer were convicted of sin, and many sought and found pardon. We became aware that an angel was in our midst. Our congregations filled up. Do you see that class of Sabbath school children following the coffin into the church?' said my informant;

'That is her class.' I looked. They were weeping as though they were following their mother to the grave. A revival broke out, traceable directly to the mighty Christian influence of that young woman. Her spiritual children are all about us. 'We are all mourners to day,' said the marshal as we filed in behind the procession, and marched into the church. "I went into the pulpit, and changed my theme. A sermon on the brevity of life was not at all appropriate.

"What if that life had been brief? It was full of results which would tell upon the eternal destiny of immortal souls. I chose another theme. Never did I feel so near heaven as I did preaching over the ashes of that poor seamstress. She hath done what she could."—*Church Tidings.*

The minister of a fashionable church once preached a beautiful sermon on this subject. He drew the picture of a very beautiful heaven. We would walk in the sunlit groves, by the music of waterfalls, and gaze out upon Amaranthine fields. And then, too, "we shall know each other there," said the minister, and then added, "there'll be no strangers in the New Jerusalem; we'll all be friends."

"Beautiful!" said Deacon Sham, as he trotted down the aisle.

"A lovely sermon!" said Miss Simpson, as she put her bony hand into the minister's. She was stopped by a poor mechanic, who came up and addressed the preacher.

"Mr. —, I am glad we shall recognize each other up there."

"Yes," said the minister, "it is one of the greatest consolations of our religion."

"Well, I'm right glad we shall know each other. It will be a great change though; for I have attended your church for over four years, and none of the members of this society has recognized me yet. But—we shall know each other there."—*Evangelical Messenger.*

The Atonement.

The atonement is a profound reality in methodism. It is the central truth of our theology, the harmony of our doctrines, the light of our faith, the light of our religious experience, the effective element of our preaching, the impulsive force of our evangelical working, Justification by faith, regeneration, adoption, the witness of the spirit, sanctification, so vital in Methodism, have no real ground, except in the atonement. Without this truth all that is evangelical must fall away and a mere moral system remain. How different from our historic and present Methodism! What a change with the redeeming Christ no longer in our hymns, and prayers and sermons, lost to our faith, dead to our Christian life! What a paralysis of all the forces for our evangelical work? As our fathers cherished this great truth as the source of our salvation, the inspiration of their zeal, and the power of their success, so will we cherish it.—*Western Christian Advocate.*

IF WE COULD KNOW.

If we could know
Which of us, darling, would be first to go;
Who would be first to breast the swelling tide,
And step alone upon the other side—
If we could know!

If it were you,
Should I walk softly, keeping death in view?
Should I more closely follow God's great plan,
Or should I grieve you, darling, any less—
If it were you?

If it were I,
Should I improve the moments slipping by?
Should I more closely follow God's great plan,
Be filled with sweeter charity to man—
If it were I?

If we could know!
We cannot, darling, and 'tis better so.
I should forget, just as I do to-day,
And walk alone the same old stumbling way,
If I could know.

I would not know
Which of us, darling, will be first to go.
I only wish the space may not be long
Between the parting and the greeting song;
But when, or where, or how we're called to go—
I would not know.

—Selected.

The Sailor, Peddler, Farmer, Preacher.

BY COLEMAN E. BISHOP.

[From The Chautauquan].

CONCLUDED.

A third characteristic I would name is sympathy. Here was the secret of his power over men. His emotional nature constantly overflowed all else. With a marvelous intuition in reading character, a free-masonry with all phases of human emotion, a magnetism that put him inside of every heart, he became the better self, the ideal longing of each listener. It made no difference how learned or stoical the man was, Father Taylor got hold of him and stirred his heart from the bottom. A man of wit said, "I am always afraid when I am laughing at Father Taylor's wit, for I know he will make me cry before he is done with me." People cry and laugh alternately, and sometimes both together. Laughter is the best preparation for tears. "Man, thou pendulum betwixt a smile and tear." (Are we not all inconsistent, eccentric, at the bottom of our natures, i. e. at our very best?) A New York comedian came to study the method of one of whose acting he had heard much report; he was so affected by the unlearned art of this master of the soul that he fairly blushed behind his handkerchief.

Dr. Wentworth, of another occasion, said: "The immense audience swayed in the wealth of his eloquence like a forest of willows. We laughed, we wept, we shouted in turns; and finally, finding myself getting utterly unmanned, and rapidly dissolving into tears and brine, I fled the pulpit and hid myself out of earshot of this extraordinary scene."

Dr. Wakely of New York, describes the effect of a prayer by Father Taylor, at the New York Conference: "The ministers wept all over the house like little children. Dr. Capers and Dr. Pitman were in the pulpit with me. Dr. Capers wept and trembled exceedingly, and Dr. Pitman laughed and cried alternately—smiles and tears strangely blended."

"His pathos is the most awful of his powers," said Miss Martineau, terrified at his control over her emotions; "I have seen a single clause of a short sentence call up an instantaneous flush on hundreds of hard faces."

Many would not expose their hearts to hear him a second time; they could not bear the overmastering power.

Dr. Bartol very finely said: "What was the secret, but sympathy, raised to the highest power, so as to exceed all that we conceive under that name, so that he saw out of people as well as into them! He put on their eyes for his eye-glasses, looking at the world as they did, and they found and felt him in them at the core and centre." "He was a master of pathos," said Dr.

Bellows, "rough sailors and beautiful and cultivated Boston girls, and men like Webster and Emerson, and shop boys and Cambridge students, and Jenny Lind and Charles Dickens, and Harriet Martineau, and everybody of taste or curiosity who visited Boston were seen weeping together with Father Taylor. Ah, the human heart, down at the bottom, is one.

He loved all little children with all his Master's passion. The baptism of infants was always a baptism of joy and tears with him. He would gather one to his breast and kiss and croon over it like a mother. Taking a beautiful little girl in his arms, he raised her before the whole audience, and said, with streaming eyes, "Look at the sweet lamb! Her mother has brought her to Christ's fold. A baptism of heaven be on thee, my pretty dove." All children recognized him at sight for one of their guild. A ragged little girl walked into the church at his funeral, laid a button-hole bouquet on the coffin, and said timidly and sweetly, "He was my friend," and so departed. Once when he had been called to several children's funerals in succession, he said to a friend whom he met in the street, "There is something wrong somewhere. There are storms brewing when so many doves are flying aloft."

At funerals he was a refuge of consolation. He so entered into the hearts bereaved, that he felt their hurt. "Father, look upon us," he once implored, with mighty and tender supplication. "we are a widow!" It is no wonder to me," said Harriet Martineau, that the widow and orphan are cherished by those who hear his prayers for them.

Drunken sailors or abandoned women, none were left out of reach of his infinite sympathy; and it reached the uttermost parts of the earth. A sailor boy has died and been buried in South America, and he prays that the Comforter may be near the bereaved father "when his aged heart goes forth from his bosom to flutter around the far southern grave of his boy." Is Shakespeare more dramatic; Shelly more imaginative; Longfellow more pathetic than this?

Out of this fathomless love he preached his gospel of happiness and purity and love; for it was doubtless true, as he declared, that "he never knew the time when he did not love God." Out of it came his sweet charity and tolerance. His lovers were of all denominations and of none—Catholics, Universalists, Unitarians—for he was "altogether lovely." When one at a camp-meeting excluded from salvation all these sects, all men who used tobacco and all women who wore jewelry, Father Taylor broke in indignantly, "If that's true, Christ's mission was a failure. It's a pity he came." How far apart are heaven and hell? he was asked. "I tell you," said he, they are so near that myriads of souls to-day don't know which they are in." "Blessed Jesus," he prayed, "give us common sense, and let no man put blinkers on us, that we can only see in a certain direction, for we want to look all around the horizon—yea, to the highest heavens and to the lowest depths of the ocean."

"When Bigotry is buried, I hope I shall be at the funeral," he said. His intimacy with the Unitarians, and his remarkable tribute to Channing have been cited. Of Emerson, he said: "He has the sweetest soul God ever put in man. If the devil gets him, he will never know what to do with him." A theologian asked him what he was going to do with the Unitarians: "I don't know," he said, confidentially, "if they go to hell they'll change the atmosphere." "Is your son-in-law a Christian?" asked

a solicitous brother. "Not exactly," replied Father Taylor, "but he's a very sweet sinner."

4. His humor. This kept all cheerful, healthy and bright. He was a "laughing christian." I do not think he ever used humor merely to make people laugh, but always with an earnest purpose back of it. He was no joker, and rarely thought his own keen thrusts subjects for merriment.

Of his manliness, his good sense, his improvidence, his sweet and beautiful home life, space does not suffice to speak.

If to be an original character among men is to be eccentric, Father Taylor was indeed odd. "He was in all things himself, and not anyone else; in this generation there has been but one Father Taylor," said Dr. Waterstone; and Dr. Bartol declared that no American citizen—Webster, Clay, Everett, Lincoln, Choate—has a reputation more impressive and unique." No one understood his singularity better than himself. "I will not wear a straight jacket or Chinese shoes," he declared. Having been invited to lecture, he said: "I can't lecture; I would not lecture if I could. Your lectures are all macadamized; they are entertainments where those go who dare not visit the theatre. I must cross-plow your fine paths. I am no man's model, no man's copyist, no man's agent; go on my own hook; say what I please, and you may help yourselves."

Like all greatly-eccentric souls, I presume, he felt his own isolation, and want of comprehension of himself by others. One who sat far into the night in communion of soul with him said: "You are a strange mortal!" "Well," said he pathetically, "I have made up my mind there never was but one E. T. Taylor, and, so far as I have anything to do with it, there never shall be another."

When we think of his birth, training and surroundings—the child of the plantation and the graduate of the fore-castle—and contrast this with his peculiar powers, his strange career, and above all in rarity his wonderful world-wide mission, it is not too much to say that Father Taylor is without a parallel in American history. "An impulsive, untrained and erratic genius," there was a fixed purpose and a continuity of effort, such as is seen in few lives. If extravagant in speech and inconsistent in views, his intensity, vividness, and realism, make all sound like plain common-sense. Haughty and tender, imperious and democratic, grand and simple, splendidly uncultured; a strange, terrible power among men always used for leading, driving, persuading to righteousness. He deserves a paraphrase of a higher tribute than Phillips, the Irish barrister, gave to Napoleon. Such a medley of contradictions, and at the same time such individual consistency for right were never before united in the same character. In the solitude of his originality, he was always the same mysterious, incomprehensible self—a man without a model and without a shadow.

"When I am dead," he pleaded, "I do not want to be buried in dirt, but bury me rather in the deep sea, where the coral rocks shall be my pillow, and the seaweeds shall be my winding-sheet, and the waves shall sing my requiem forever."

And it was not done. Conventionality triumphed in death over the old eccentric, who had defied it as long as he lived.

Children's Department.

Home Politeness.

A boy who is polite to father and mother is likely to be polite to everybody else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of those who are in the sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.

True Gentleman.

"I beg your pardon," and with a smile and a touch of his hat Harry Edmond handed to an old man, against whom he accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit! not a bit!" said the old man, cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it," and lifting his hat again, Harry turned to join the playmate with whom he had been frolicking at the time of the accident.

"Why do you raise your hat to that old fellow for?" asked his companion, Charley Gray. "He's only Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or hawks vegetables through the streets instead of sitting in a counting-house." Which was right?

A Child's Answer.

Little Nellie L. had lost her father, and her mother was poor. Her sweet temper and winning ways had gained her many friends. Among them was an excellent lady, Miss N. A glimpse of Nellie's bright face peeping in at the door always brought a smile of peculiar tenderness over Miss N's placid features.

She loved to sit by the child, softly stroking her hair, and while looking into her smiling eyes would often say, "Poor, poor Nellie!"

When Nellie shook her head, with a heart too happy to forbode evil, her friend would caress her still more fondly and then say, "Poor little Nellie!"

The child's heart seemed troubled by these pitying words, for she asked one day, "Why do you call me poor? Please don't, Miss N. I'm not poor why, I've got 25 cents and a good mother!"

"Rich little Nellie," said her friend. "A good mother! Ah, how long was I in learning what this little child already knows!"

"A good mother!" Could any earthly treasure have made her so rich?—*The Domestic Journal.*

THE AMERICAN system of education has been introduced into New Zealand, and there are 64,406 pupils in 836 schools, the University of New Zealand being empowered by royal charter to confer degrees ranking with those of Oxford and Cambridge.

Don't Like The Minister.

"Don't like the minister!" That settles the matter. If you don't like the minister, you have no duties to perform. Not liking the minister absolves you from all responsibility. The fact that you "don't like the minister" releases you from your vows. If you are a trustee you need not take any further interest in the financial affairs of the congregation. The fact that the people entrusted you with certain duties, which you engaged to perform, is neither here nor there if you "don't like the minister." Certainly not. The easiest of all ways to get rid of supporting the church and its ordinances is simply to say, "I don't like the minister." Of course, you need not go to the prayer-meeting; why should a man pray if he "doesn't like the minister." Some of these reasons are good, no doubt; but many are the reverse. Neither the good nor the bad absolve a hearer from his duty. Perhaps it would be presumption to ask why you "don't like the minister."—*N. W. Christian Advocate.*

Anecdote of Dr. Adam Clarke.

We clip the following anecdote from the *Christian Standard* and as it relates to the Rev. John Wesley, no doubt it will be interesting and profitable to many of our readers:

"In the year 1787, while Mr. Clarke was stationed on the Island of Jersey, Mr. Wesley, in company with Dr. Coke and Joseph Bradford, visited the Norman Islands, which are situated on the coast of France. Having spent the time allotted for the visit in preaching and visiting, they shipped for Southampton, as Mr. Wesley was appointed to preach at Bristol. They had not long left the harbor before sailing became very difficult, in consequence of a strong head wind, which necessitated frequent tacks. Mr. Wesley was sitting reading in the cabin, and hearing the noise and bustle which were occasioned by putting about the vessel, he put his head above deck, and inquired what was the matter? Being told that the wind was contrary, and the ship was obliged to tack, he said, "Then let us go to prayer." Dr. Coke, Mr. Bradford, and Mr. Clarke prayed, after which Mr. Wesley broke out into fervent supplication, using the following words: "Almighty and everlasting God, Thou hast way everywhere, and all things serve the purposes of thy will. Thou boldest the winds in thy fist, and sittest upon the water floods, and reignest a King forever; command these winds, and these waves that they obey thee, and take us speedily and safely to the haven whither we would be!" The power of this petition was felt by all—he rose from his knees, made no kind of remark, but took up his book, and continued his reading. Mr. Clarke went upon deck, and to his surprise found the vessel standing a right course with a steady breeze, which slackened not, carrying them at the rate of nine to ten knots an hour, they anchored safely at St. Michael's Mount, in Penzance Bay. Mr. Wesley made no remark at this answer to prayer, as such he was in the habit of receiving."

A Church Wedding.

On the evening of August 26th, at 7.30 o'clock, in the presence of a large gathering, Mr. Daniel B. Jones and Miss Lizzie Hutchinson, of New Castle Co., Del., were united in the holy bonds of matrimony by Rev. D. F. Waddell, at Union M. E. church, Appoquinimink charge. The altar of the church was beautifully decorated with an evergreen arch, in the centre of which, was suspended an artistic bell of flowers prepared for the occasion by Mrs. D. B. Maloney, of Townsend. The happy couple stood under this bell during the ceremony. Just in front of the pulpit were several rich varieties of flowers most tastefully arranged by the lady friends of the bride. A reception was held at the residence of the bride's parents, after the ceremony. The bride received many fine and useful presents. The happy couple will move to Dover, where Mr. Jones will engage in teaching in the Conference Academy. We wish them a long and happy life. D. F.

Waiting for the Lord.

LESSON FOR SEPT. 14, 1884.—Psalm 40: 1-17.

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

GOLDEN TEXT: "I delight to do Thy will, O my God." (Psa. 40: 8).

I. GRATEFUL ACKNOWLEDGMENTS (vs. 1-4.)

1. *I waited*—more emphatic in the original—"waiting, I waited;" that is, "I did nothing but wait." *Patiently*—The intense expressions used in this verse indicate that David had been subjected to a prolonged trial in faith and suffering. His "waiting" was the attitude of hope painfully deferred. *Inclined . . . heard*—bowed His ear, listened to my cry for help, and answered it. David learned that it was not a vain thing to call upon God.

The name "Jehovah" occurs nine times in this Psalm, "Adonai" once, and "my God" three times; while the characteristic phrase of Exodus 20: 2, is employed in the fifth verse (Murphy).

2. *Brought me up*—caused me to rise from, uplifted me. *An horrible pit*—literally, "the pit of noise," or "the pit of ruin." Canon Cook, who adopts the former rendering, says: "It sets before us a warrior falling into a deep pit, with crash of arms, amid the shouts of enemies." Murphy, however, regards it as simply "the place of inevitable destruction, if no deliverer came." *The miry clay*—in which the feet were held fast. *Set my feet upon a rock*—outside the pit, where his feet had a solid rest and could make progress. *Established my goings*—"enabled me to step firmly."

The whole verse is a fine figure for deliverance from the devices of the wicked, and from the fatal consequences of sin (Murphy).

3. *New song . . . praise*—a fresh and praiseful hymn for a new and signal deliverance. "The old forms, the customary expressions, the well-known hymns were not enough" (Perowne). *Many shall see it . . . fear . . . trust*—The spectators of this deliverance, and the hearers of this song, will themselves be led to acts of reverent piety and devotion. "The 'fear' meant is that religious awe or reverence which always accompanies true faith or trust in God" (Alexander).

There is nothing more encouraging to faith than the facts of salvation. There are some over whom the early experience of converts has more power than any other influence of human instrumentality (Peloubet).

4. *Blessed is that man*—multiplied are his blessings; "a frequent affirmation of the sacred singer" (Murphy). Unshaken, single-hearted confidence in God is the only thing that can make a man truly "blessed." *Respecteth not the proud*—pays no attention to, reposes no confidence in, the self-sufficient, those wise in their own conceits. *Turn aside to lies*—more exactly, "swerving to falsehood," that is, apostatizing from the way of truth.

The idea is, that the man who trusts in God is blessed or happy, as compared with one who trusts in man—man confident in himself; man liable to fall into error; man who is easily led astray; man who is deceitful, and who cannot, therefore, be relied on. God is mighty, but not haughty; God never is drawn aside from the truth; He never deceives (Barnes).

II. PERSONAL DEVOTION TO GOD (vs 5-8).

5. *Many . . . wonderful works*—not simply the one which he has just recounted. Israel's history up to David's time had been enfilled with interventions and deliverances—"wonders in the land of Ham," release from Egyptian bondage, manifestations of

power in the wilderness, in the conquest of the land, in successive conflicts with heathen tribes. *Thy thoughts to usward*—His purposes not yet fulfilled, gracious, far-reaching. The scope of this verse is simply magnificent, *Cannot be reckoned*—They were innumerable. David would gladly attempt the enumeration, but it was beyond his power. As well attempt to count the leaves of the forest or the sands upon the seashore.

Far beyond all human arithmetic they are multiplied; thoughts from all eternity, thoughts of my fall, my restoration, my redemption, my conversion, my pardon, my upholding, my perfecting, my eternal reward. The list is too long for writing, and the value of the mercies too great for estimation (Spurgeon).

6. The connective thought in the writer's mind is evidently, "What return can I make to Jehovah for all His benefits?" He answers it first negatively. *Sacrifice . . . offering, burnt offering . . . sin-offering . . . not required*—In this remarkable verse David enumerates the prescribed legal offerings and declares their subordination to something higher. He had evidently risen to that clear spiritual reception of true obligation so well expressed in Samuel's remonstrance with Saul: "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." *Mine ears hast thou opened*—"ears hast Thou dug for me"—ears to hear and a heart to obey. "To open the ears is to give the disposition to render an intelligent and willing obedience" (Murphy).

The hearing ear, the legal equivalent to evangelical faith, is the first condition of inner communion with God. The very remarkable rendering by the LXX, quoted in Hebrews 10: 5, "A body thou hast prepared me," or "fitted for me," may be explained by supposing that the opening of the ear was regarded as equivalent to the consecration of all bodily faculties to God's service. This explanation satisfies either of the interpretations here given. It is not probable that the LXX had a different reading (Cook).

7. *Then*—when the ears were opened and the heart perceived that obedience is better than sacrifice. *Said I*—expressing a purpose. *Lo, I come*. Behold, here am I. The idea is: Since legal requirements divorced from obedience are worthless, I do not offer more sacrifices, but offer myself to do whatever the law of Moses prescribes concerning me. *In the volume of the book*—"in the roll of the book"—the book of the law written by Moses. The Scriptures at this time contained also the Book of Joshua, and portions, at least, of Judges. *It is written of me*—"it is prescribed to me" (Perowne); "enjoined upon me by a written precept" (Alexander). These words occur in the same sense in 2 Kings 22: 13.

The typical application to our Lord is obvious and very striking. As David presented himself before God in spirit with the book of the law describing his duties and rights, so the Saviour came with the word of God bearing witness to Him, and expressing that will which He fulfilled (Canon Cook).

8. *I delight to do thy will*—No higher type of obedience can be rendered than the joyful type—the absence of all constraint. *The law is within thy heart*—deeply written, deeply hid, in the very seat of the emotions.

The personal experience of David in this stanza is expressed in terms which find the highest import only in the great Archetype who comes before us in the second Psalm (Murphy).

III. PUBLIC DEVOTION TO GOD (vs. 9-12).

9. *I have preached*—This term with us is technical, and yet, strange to say, it is a true rendering of the Hebrew which is almost an exact synonym of the Greek *euaggelizomai*—our "evangelizing," or proclaiming the glad tidings. *Righteousness*—the divine righteousness. In the next verse it is called "faithfulness" "loving-kindness," "truth." *In the great congregation*—in the assembly of Israel (Exod. 12: 3). It was the business of the priests to teach the way of the Lord (2 Chron. 17: 7-9): "But no single person could be said to preach to the great congregation except the king himself, who was the Lord's Anointed" (Murphy). *Have not refrained my lips*—He appeals to God in truth of his assertion that neither fear nor shame had checked his lips. This and the following declaration of David were especially fulfilled in Christ.

The purest morality and the highest holiness were preached by Jesus. Our Lord's whole life was a sermon, eloquent beyond compare, and it is heard each day by myriads. Moreover, He never shunned in His ministry to declare the whole counsel of God. He was the great evangelist; the head of the clan of open-air missionaries (Spurgeon).

10. *Have not hid . . . have declared . . . have not concealed*—a threefold affirmative of his faithfulness as a preacher. Language is exhausted to express the intensity of David's real.

Five things are said to have been published and made known: (1) God's righteousness, rectitude, equity, or justice in all things. This is the great pillar of God's government. So long as God is just, there is hope for those who have a good cause; (2) God's faithfulness; the word has the same root as "amen;" it signifies stability, truth, fidelity to engagements; (3) God's loving-kindness, or mercy, favor, kindness, goodness. See on Psa. 17: 7; (4) God's truth, including His sincerity and veracity. See on Psa. 15: 2; (5) God's salvation. To those who trust His righteousness, faithfulness, loving-kindness, and truth, salvation is sure to come, bringing with it full redemption (Plumer).

11, 12. *Withhold not thou*—rather, "Thou wilt not withhold." This verse is not a prayer, but an expression of strong confidence, in close connection with the preceding, thus: "I have not withheld [refrained] my lips; Thou wilt not withhold Thy tender mercies" (the two verbs being the same in both cases). *Let thy loving kindness, etc.*—better, "Thy grace and truth will continually keep me" (Murphy). *For*—telling why he trusted in God alone. *Innumerable evils . . . compassed me*—David needed this trust in the divine mercy, for he felt himself surrounded by evils too many to number—outnumbering the hairs of his head even. *Mine iniquities have taken hold*—Sin is the parent of trouble. David's sins had "overtaken" him, rather than "taken hold" of him. *Not able to look up*—not able to see"—fairly blinded by the number and nature of his sins which had overtaken and surrounded him. My heart faileth—the natural despondency and dismay which the heart feels when it looks to its sins and not to its Saviour.

This picture of complicated sufferings produced by his own sins is inapplicable to the Saviour, who neither in prophecy nor history ever calls the sins for which He suffered "My sins" (Alexander).

III. PRAYER FOR DELIVERANCE (vs. 13-17).

13, 14, 15. *Be pleased*—let it be Thy will. *Make haste to help*—David felt the urgency of his danger and need.

Let them be ashamed . . . confounded . . . driven back—imprecatory expressions calling for confusion and shame and defeat of malicious enemies eager to destroy his "soul" (life). *Desolate*—"astonished, or struck dumb with fear, or laid waste" (Hibbard). *Aha!*—an exclamation of triumph, or of exultant contempt.

There is an accumulation of terms here to denote disappointment and disaster (Murphy).—There is no sin in the wish that the wicked may not be successful in their plans, and may not be suffered to injure us (Barnes).

16, 17. *Let those that seek thee*—an opposite class altogether; for them he invoked joy and fellowship with God. *Love thy salvation*—prize and desire thy deliverances, temporal and spiritual; these he urges to recognize Jehovah's greatness and goodness by continual praises. *Poor and needy*—a personal confession. Being so, he needs care and help. *Thinketh upon me*—"will care for me" (Murphy); that is, provide for me. *Make no tarrying*—a pathetic cry for immediate help.

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 Saloon-keeper's Boast.

"I have made a thousand dollars during the last three months," said a saloon-keeper, boastfully, to a crowd of his townsmen. "You have made more than that, quietly remarked a listener. "What is that?" "You have made wretched homes—women and children poor, and sick, and weary of life. You have made my two sons drunkards," continued the speaker, with trembling earnestness; "you made the younger of the two so drunk that he fell and injured himself for life. You have made their mother a broken hearted woman. O, yes; you have made much—more than I can reckon up, but you'll get the full count some day—you'll get it some day!"—*Ex.*

A boy murderer suffered the extreme penalty of the law, in Ohio not long since. As he stood upon the scaffold, his pitiful appeal to the men of Ohio was, this: "That rope means first a glass of poisoned lemonade, at last a bottle of rum, and over in that saloon now filled with boys and men, my ruin was wrought. Oh! let me implore you with my dying breath, close the saloons as you love your boys; close them for their protection!"—*Union Signal.*

The liquor business has in it all the characteristics of sin and crime. It is sinful because it occasions the breaking of all the commandments of God, directly or indirectly. It is criminal because it leads to the violation of every statutory law. This liquor business must go—and prohibition must prevail before humanity can make any progress.—*Texas Methodist Advocate.*

DR. GUTHRIE once said: "Whisky is good in its own place. There is nothing like whisky in the world for preserving a man when he is dead, but it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whisky; if you want to kill a living man, put whisky into him."

It is no wonder that the Seminole Indians are puzzled with the white man's method of dealing with strong

drink. Nobody else can understand it. They say: "He first licenses man to distil it, then he licenses another to sell it, then he pays a policeman to catch those who drink it and take them to jail, and when they come out, they drink and are put in again. Don't understand."

Gov. ST. JOHN says: The only place where there has been a decrease of population in Kansas is in the penitentiary, where there are sixty-six less now than there was six months ago.

LONG BRIDGES.—The lengths of some of the longest bridges in the world are as follows: Montreal, 8,791 feet; Brooklyn, 5,989 feet; Dnieper, 4,213 feet; the new Havre de Grace bridge is 6,000 feet long; the new bridge at Homestead, near Pittsburg, is 5,300 feet long.

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Or CHILLS and FEVER,
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additional hundred. Send in your
orders.

CONFERENCE ACADEMY DAY.

Brethren all, lay and clerical, male
and female, young and old, don't fail
to secure the fine likeness of our la-
mented late Senior Bishop. Not only
will it be a precious memorial of one
of the best and greatest of men, but
your contribution of one dollar each,
will swell to a sum adequate not only
to pay off the debt of the Academy,
but overflow in much needed addi-
tion to its means of efficiency. Bro-
ther pastors, please report promptly
the aggregate of your collections
from each church.

The special attention of pastors
and official boards is invited to our
editorial of August 30th, on manag-
ing church finances. "What is worth
doing at all, is worth doing well."
We welcome criticism and sugges-
tions; as we look at it, our plan is a
good one, and if faithfully carried
out, will obviate many if not all the
unpleasant features in this matter of
church support that so often embar-
rass both pastor and people. Uni-
versal, proportionate and prompt co-
operation will secure the best results.
With our finances, cheerfully, liber-
ally and punctually attended to, the
deck will be clear for decisive action
in the line of spiritual work. We
are gratified to read from Presiding
Elder Wilson's "log book" the entry
so often made, "salary and collections
paid up to date." It is a shame, if not
a sin, for any people to force their
pastor to live on credit, when, by a
little systematic effort, they can
more readily pay them up monthly.
We have no disposition to fly any
black kite, but shall rejoice to be able
to report our churches prompt and
punctual in their important matters.

While in Fall River, we had a brief
but very pleasant interview with our
friend, John D. Flint, Esq., one of
the Lay Delegates from the New
England Southern (formerly Providence)
Conference to our late General
Conference, and a successful mer-
chant and manufacturer in this city
of factories.

He is in full sympathy with Bishop
Taylor in his grand scheme for the
evangelization of the dark continent.

From him we learned that two of our
brethren of large means and large
hearts, are having made 500 cotton
blouses and 500 cotton pants with
bright colored sashes put up in port-
able packages to the value of a
thousand dollars. This is the first
instalment of their freewill offerings
to that great work.

Bishop Taylor, Bro. Flint told us,
at first thought of taking only men
with him to inaugurate his mission,
but Providential indications seem to
justify him in granting the urgent
requests that came to him from conse-
crated women, a gentleman and his
wife and a young woman, thoroughly
prepared, and imbued with the spirit
of Christ, have already offered them-
selves as willing sacrifices on the al-
tar of missionary devotion. Let all
the people pray for Bishop Taylor and
his band of co-laborers that the "word
of the Lord may run and be glorified"
—that Africa may have prove to be
"the nation born in a day."

Look After the Little Ones.

Bro. Murray's touching allusions,
in his letter published in our last
week's issue, to the conversion of his
"Bessie," just passed seven years,
recalls the significant statement of
the great Spurgeon, that of all the
children he had received into the
church during his long ministry, not
one had he had occasion to discipline.
This shows what genuine work of
grace does in the young heart, and
also is a tribute to the faithful watch-
care of a living church. Parents,
teachers, pastors, let us enter more
fully into the wealth of meaning in
those familiar words of Jesus—"Suf-
fer little children to come unto me
and forbin them not."

Editorial Correspondence.

Cape Cod. This south-eastern part
of Massachusetts extends to the east
and north, in an irregular narrow
strip of land, that on the map looks
much like an arm bent inwards at
the elbow. This arm embraces the
southern portion of Massachusetts
Bay, forming an admirable harbor.
On its north-western extremity is
Provincetown, the first landing place
of the Pilgrim fathers from the May-
flower in 1620; across from this point
to the southwest is Plymouth, where
they found a place less exposed and
better adapted to their purposes. The
greater part of this arm of land is
called Cape Cod, and constitutes
Barnstable County. To the south lie
the islands of Martha's Vineyard and
Nantucket, the former noted for its
famous camp-meeting, that has grad-
ually resolved itself into a first-class
summer-resort, under the hallowing
restraints and inspection of well-sus-
tained religious services. The latter
a most delightful place for a summer
sojourn to such as enjoy primitive
simplicity and quiet. Between Buz-
zards Bay and Massachusetts Bay, a
narrow isthmus of eight miles is all
that prevents the Cape from being
an island, and it is across this that
the proposed ship canal is to be con-
structed, by which the coast line from
New York to Boston, will be so much
shortened for all marine travel. On
the elbow is the town of Chatham,
like almost all New England towns,
well supplied with churches and
school houses. Here we spent one
brief pastoral term, some fifteen years
ago. Of course, the lapse of years, the
inroads of death, and removal have
greatly changed the social aspect of
this place. Still we enjoyed the cor-
dial greetings of surviving friends,
and found much pleasure in meeting
the children of our term, now them-
selves the heads of families. There
are four churches in the town, Con-
gregationalist, Baptist, Universalist

and Methodist Episcopal. Rev. A.
McCabe is the pastor of our church,
and doing good work. His Sabbath
evening lectures on eminent Bible
characters are largely attended, and
are highly appreciated. By his in-
vitation we preached to his people
Sabbath evening, and had a good time.
After a brief praise service, we were
completely taken by surprise by the
singing of a touching song of welcome.

They are few if any places where a
summer sojourn may be more pleas-
antly passed than Chatham. Pleasant
drives, boating, bathing, fishing,
clammimg and gunning are all at the
service of the visitor at moderate
charges. Pure water, bracing air and
the ever-changing beauties of an
ocean view, are among the attractions
of this place.

One of the United States' Life Sav-
ing stations is located near here, and
through the courtesy of friends, we
had the pleasure of visiting it and
seeing the exceedingly interesting
drill. A mast planted in the sand,
with a man on it, represents the
wreck, a ball with cord attached, is
fired over it, caught by the man to be
rescued, rapidly drawn on board, and
the large rope attached to it, securely
fastened around the wreck; a car is
suspended to this rope is drawn over
it, and in less than five minutes the
rescue is effected. Not a word is
spoken, every man knowing what
part he has to take in the whole pro-
ceeding. The appliances for this ser-
vice are most perfect. This being a
very dangerous part of the coast, the
Government take special precautions
for the safety of voyagers. Two light-
houses, with French plate reflectors,
that throw a strong light far out at
sea, and two life-saving stations are
here. A clam chowder and boiled
bass, with a liberal supply of etceteras,
regaled our appetites, sharpened by a
delightful sail, and the brimny breezes
of old ocean. To Capt. Nathaniel E.
Gould, in command of this station,
and to Capt. Hezekiah Doam, as also
to our lady friends, we are specially
indebted for the great pleasure of the
days' excursion. As an illustration
of the lack of fishermen here, at a
single haul, the morning we were on
the beach, one hundred and sixty-
seven fine sea bass were caught,
weighing from fifteen to twenty
pounds each, the whole worth in
Boston about \$300.

From Chatham, after a brief visit
to our brother, we made our way
homeward by the Fall River route,
halting over Sabbath in Bristol, R.
I., where we were favored with per-
haps the most successful pastoral
term of our entire ministry. Nine-
teen years have passed since, at the
close of our great civil war we came
to this beautiful town, to supply the
vacant pastorate of our church, the
historic church that was planted by
Jesse Lee, on his first visit in 1790
on his way to Boston, and before his
memorable sermon beneath the Old
Elm on Boston Common.

MORE ANON.

Barratt's Chapel Celebration.

The centenary celebration at Bar-
ratt's Chapel was an exceeding in-
teresting occasion. The weather,
with the exception of the extreme
heat, was all that could be desired.
There were a large gathering of the
people from the surrounding country,
and of ministers from neighboring
charges. On Wednesday morning
after the opening services, Rev. J. B.
Quigg read an interesting historical
paper on Barratt's Chapel and the
association connected with it, after
which Rev. J. H. Caldwell, D. D., P.
E., of Easton District, delivered an
address. In the afternoon Rev. J. B.
Quigg announced that a number of
letters had been received from per-

sous expressing regret at not being
able to attend the celebration. Dr.
A. S. Hunt, Secretary of the Ameri-
can Bible Society, was then intro-
duced, and delivered an able and in-
teresting address on Freeborn Garret-
t, which was followed by an im-
pressive communion service held in
the old Chapel, every seat of which
was occupied. Dr. Hunt conducted
this service, using a ritual dated 1784.
The same edition that Dr. Coke used
on that occasion one hundred years
ago. The speaker of the evening
was Rev. J. S. Willis, of this Confer-
ence.

Thursday's exercises began with
a centennial love-feast in the old chap-
el at 9 o'clock, which was followed by
an address from Rev. S. F. Upham,
D. D., of Drew Theological Seminary.
The exercises closed in the afternoon,
with a children's meeting, who were
addressed by the Rev. H. A. Butz,
D. D., President of Drew Theological
Seminary. The music during the
exercises was under the direction of
Prof. J. R. Sweney, of the Pennsyl-
vania Military Academy at Chester,
Pa.

What is the Use?

"We have the truth." Well, what
of it? Does it do us any good? If we
have more truth than our neighbors,
does it make us better men than they
are? Of what use is truth?, if it does
not make us true and faithful? When
men claim great knowledge of the
truth, the world and the church have
a right to look and see whether cor-
responding fruits are exhibited.

A man whose faith does not cure
him of covetousness, of meanness, of
worldliness, of jealousy, of falsehood,
of slandering, of backbiting and trick-
ery, may boast of his religion as much
as he pleases, but his "glorying is not
good." He may claim to have light,
but what avails light if he still walks
in darkness? He may profess to have
faith, but what avails his faith if it
does not work by love and purify his
heart and mold his life? A man's re-
ligion is worth simply its practical
value. It is useless for a man to
change his religion if his religion does
not change him. If his faith does not
benefit its owner, it surely will ben-
efit no one else. What we do not feel
ourselves, we shall vainly try to make
others feel. What we do not practice
ourselves we shall not be able to in-
duce others to practice. Sham pathos,
make believe emotion, groans and
whines and tones and grimaces do
not convert souls to God, nor turn sin-
ners from the error of their ways. Re-
ligion is a reality or it is nothing, yea,
less than nothing and vanity. There
is enough of emptiness, hypocrisy
and sham in the world, without the
church adding to the amount. Let
us be real, or let us be nothing. Let
us pray God to set up the standard of
his rectitude within our souls write
his law within our minds. Thus hav-
ing truth in the inward parts we shall
delight in the law of God after the in-
ward man and shall show forth the
praises of him who hath called us to
glory and virtue.—*The Christian*.

When we think that we have done
all that we possibly can do, it often
is well to do a little more. We sel-
dom find ourselves unable to do it.
When we are at our wit's end in re-
gard to some Sunday-school scholar,
for instance, whom nothing which we
yet have been able to say or do has
rendered attentive and orderly, so
that we are in despair of doing him
any good, then is just the time to re-
double the earnestness of our pray-
ers and efforts. Only when we are
doing all in our power, have we right
to expect the divine co-operation and
help. Even if no other blessing were,

in God's providence, to follow, the
experience and strength gained by
the full and energetic use of our best
powers for the benefit of another soul
would be a rich reward, and sooner
or later, would be seen to be such,
But God very often gives us, also, the
reward for which we are aiming di-
rectly.—*The Congregationalist*.

M. E. Church in Italy.

The Methodist Episcopal Church
in Italy shows itself aggressive as
well as progressive, and seems quite
determined to assert its claim to the
liberty now granted by the govern-
ment of establishing itself where it
pleaseth. An interesting little inci-
dent in this line comes to us from
Pisa, the city of the famous leaning
tower. Our missionary workers here
bought a modest little property there,
being part of an ancient and deserted
Catholic church, and have restored
and changed it into a so called
Protestant temple. The money was
advanced by the Methodist Episcopal
Church of Philadelphia, for which
kind act the church in Pisa has sent
its thanks and declarations of grati-
tude. The necessity of having a
church there seems to have arisen
from the difficulty experienced in
renting a hall for Protestant service
—the Catholic parish near by having
protested against a Protestant service
within a hundred steps of its locality.
But this measure of persecution has
ended by making the matter much
worse for them, for the old Catholic
church that has now been bought and
repaired is close beside the priest's
dwelling, and consequently he who
could not bear to tolerate the Meth-
odist hall so near him is now sub-
jected to the stern necessity of hear-
ing the singing of Protestant hymns
—a party wall being the only separa-
tion between the house of the Catho-
lic priest and the church of the
Italian Protestants. It may be per-
chance that this close proximity may
turn out to be a benefit to said priest,
if the word of life in the form of
Protestant hymns and prayers may
thus reach his ear.—*Western Christian
Advocate*.

A rumor ran lately in one of our
circuits that Bishop Granbery would
preach at a certain appointment. It
was a mistake, but the report brought
a great crowd. Among them was a
conceited individual, who never cared
to ride a mile to hear "common coun-
try preachers," and had never seen
the circuit-rider who filled the pulpit
that day. After the sermon the pom-
pous person in a patronizing way,
said to a group of Methodists: "Why
don't you have such men sent to
your churches? It is worth while to
go some distance and hear that sort
of sermons." The bystanders asked
who he thought preached. "Bishop
Granbery." A roar of laughter greeted
the answer: "That was our circuit-
rider."—*Richmond Advocate*.

When we pray for any virtue we
should cultivate the virtue as well
as pray for it; the form of your
prayer should be the rule of your
life; every petition to God is a pre-
cept to man. Look not, therefore,
upon your prayers as a short method
of duty and salvation only, but as a
perpetual monition of duty. By
what we require of God we see what
he requires of us.—*Jeremy Taylor*.

The Chinese Government has in-
formed the State Department that it
will exhibit at the World's Fair in
New Orleans next winter a silk loom
in practical operation. Chinamen
will be kept at work weaving silk in
order that the outside barbarians
may see how the thing is done.

Wilmington Conference NEWS.

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

Union charge, Wilmington, C. W. Prettyman Pastor, gives unmistakable evidence of the spirit of revival in their midst, manifesting itself in the regular services; there was one conversion in the Friday night service of last week, and 12 conversions on Sunday; one on Monday night in the class meeting. Twelve joined on Sabbath, 9 on probation, and 3 by letter. The Pastor and people are looking forward to a sweeping revival, praying for its speedy coming.

Scott charge, Wilmington, T. R. Creamer, pastor. The audience room of the church, which has been closed for some time, was re-opened for public service last Sunday. A new carpet has been placed upon the floor and other improvements made.

Grace church, Wilmington, J. R. Boyle pastor. Prof. J. R. Sweny, of the P. M. A., at Chester, Pa., led the service of song at Grace M. E. Church last Friday evening week.

Salisbury M. E. Church, about four miles from Newark, is being repaired by having its roof remodeled, windows made larger, interior repainted and the old gallery torn away. New furniture is to be purchased, and when all repairs are completed, the church will present quite a comfortable and neat appearance—*Delaware Ledger*.

St. Paul's charge, Wilmington, R. H. Adams, pastor. The Young People's Association of this church held a spelling bee last Friday evening week, that was well attended. Miss Mary E. Dennison, and John J. Mahoney acted as captains, and each chose fifteen spellers, the last named taking the "bee." William A. Reynolds acted as pedagogue, with Dr. Keables at the dictionary, and George C. Dennison was the last to go down. The meetings will be continued every Thursday night during the season.

Asbury charge, W. L. S. Murray, pastor. The young people organized a Mutual Improvement Society, last Saturday evening. They will hold meetings throughout the winter.

The annual meeting of the Woodlawn Camp Meeting Association, will be held at the M. E. Church, Port Deposit, on next Saturday, the 12th inst., at 2 o'clock, p. m.

Rev. C. H. Sentman preaches at Kingswood to-morrow morning. A revival of considerable interest has been held in a tent near the church. There have been 16 conversions.

Elkton charge, C. F. Sheppard, pastor writes: Our meeting commenced as announced, on Tuesday. Our course to have sermons each day at 3 p. m. and 7.30 p. m. Owing to the stryness of the weather, the attendance has not been large, but all the meetings have been excellent and have been greatly enjoyed by the members. Very appropriate and interesting sermons have been delivered by Rev. R. W. Todd, of North Ea. R. C. Jones, of Port Deposit, anon Thursday evening we expect Rev. J. France, of Zion, to preach. Anas the weather is somewhat cool this (Thursday) morning, we are anticipating a large increase in interest. There are many of our people who are hungering and thirsting for a revival, and are in good order. We unite in our prayers that God may pour his spirit upon Eton.

Brandyne charge, E. G. Hubbard, pastor. Since the extensive revival, having large congregations, and in quite a healthy condition.

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

Easton charge, A. W. Lightbourne, pastor. The ladies of the church gave an oyster supper in the grounds of the church on Tuesday and Wednesday evenings, Sept. 9 and 10th. Ice cream and other refreshments were served, and all had a pleasant time.

The lumber for the new Methodist Episcopal Church at Cordova, is being put in place, and the work of building will commence in a few days.—*Easton Gazette*.

Millington charge, T. L. Tomkinson, pastor. Holden's Church, one of the first established Methodist churches of the county, which has been enlarged and undergoing thorough repairs, was re-opened Sunday last, the 7th inst.

Hillsborough charge, J. E. Kidney, pastor. The pastor and family returned from their visit to friends in West Virginia, last week, very much improved in health. The day before he started on his vacation, he was presented with a purse of \$21.50 for his traveling expenses, and also with another one on his return of \$22.00. Revival services will begin to-morrow, at Halls. The meetings are all well attended, notwithstanding the warm weather. The centennial services on this charge will be held at Wye and Halls, September 21, at Hillsborough and Ridgely, September 28.

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

The Dover District Preacher's Association will be held in Georgetown (Del.) M. E. Church, September 16, 17 and 18. Among the questions to be discussed are: "Is the modern-camp-meeting an advantage to the M. E. Church?" "Should our Bishops hold office during life?" "Is Methodism losing its vitality?" "Should we have negro Bishops in the M. E. Church?" "The origin, person, character, power and destiny of the devil." A public mass temperance meeting will be held on Thursday evening, at which Rev. A. D. Davis has been appointed to deliver the opening address. Let there be a full attendance for the opening services.

Millsborough charge, D. F. McFaul, pastor, is holding an old-fashioned woods meeting in a beautiful little grove near Mr. Peter Dorman's, in the neighborhood of Long Neck. The meeting began last Sunday week, and continued during the present week.

Galestown charge, Joseph Dare, pastor. An excursion for the benefit of the Church, will take place on Wednesday, the 17th inst. The steamer Juniata has been chartered for the occasion, and the trip will be made from Seaford to Crisfield, stopping at Deal's Island going and returning. Fare will be very low, to be announced by posters, also full particulars. This will no doubt be an enjoyable affair.

Harrington charge, G. W. Burke, pastor. The church has been holding a tent meeting the past week. Miss Sharp, who assisted, is one of the most successful evangelists, and it is believed will prove of great service in Harrington. Three services were held last Sabbath, the one in the afternoon in the interest of the Sunday-school.

Leipsic charge, James Carroll, pastor. The new M. E. church at Little Creek, will be dedicated on Sunday, the 28th inst. The Rev. J. S. Willis will preach at 10 a. m. Rev. Thos. E. Martindale, at 3 p. m. and Rev. J. E. Mowbray at 7.30 p. m. Pastors and people of the neighboring charges are cordially invited to be present.

Lewes charge, J. D. Kemp, pastor. Rev. A. W. Milby preached a most excellent sermon last Sunday for us, it being the regular quarterly meeting occasion. The church is in a healthy condition, and our services of every kind are well attended.

Felton charge, Isaac Jewell, pastor. Rev. S. F. Upham, D. D., professor in Drew Theological Seminary, preached in this church last Thursday night.

Frederica charge, J. E. Mowbray, pastor. Rev. A. S. Hunt, D. D., Secretary of the American Bible Society, preached in this church to a large audience last Thursday evening.

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

Rev. Mr. Foulk, the popular M. E. minister at Ocean View, is doing good work, and is considered a fine preacher.

Snow Hill charge, J. H. Willey, pastor. Last Sunday was church extension day in this Church. A collection of \$27 was taken for the Church Extension Society. At the second quarterly conference, the pastor reported 300 pastoral visits made within three months.

Church Dedication.

Last Sabbath, the 7th inst., was a "red letter" day in the history of Holden's church on Millington circuit. The church has been undergoing repairs and enlargement. Ten feet have been added to the front, and a recess pulpit to the back of the building. The old altar and pulpit have been replaced by a new and beautiful altar and pulpit. New seats have been made to supply the need by the increased room, two beautiful chandeliers, the gifts of Mr. Samuel Phillips and another friend of the church, are a real adornment. The whole building inside and out has been repainted. Rev. R. H. Adams, now of St. Paul's, Wilmington, who preceded the present pastor, Rev. T. L. Tomkinson, upon this charge—was the preacher, his sermons both morning and evening were master-pieces of thought clothed in beautiful language, and delivered with great unction and spiritual power. In the afternoon, interesting addresses were made by Revs. J. Hut-ton, I. Purnell, T. Mallalieu, Mrs. T. L. Tomkinson and Rev. R. H. Adams. The financial work of the day was successfully managed by the pastor. Five hundred dollars was asked for, and five hundred and eleven subscribed, nearly one-half of it in cash. This sum is more than several thousand dollars would be to some of our wealthy churches. The church had beside this, about one hundred and fifty dollars in the treasury, and the cost of improvement was about six hundred and fifty dollars. And now this old historic church that has been the scene of many a spiritual victory for a century past, this church in which Bishop Asbury preached, and near the spot where he was hidden from his enemies for many days, starts out upon the new century of our beloved Methodism, with a new lease of life and with bright prospect for the future.

Personals.

Bishop Hurst and Chaplain McCabe are in Russia.
Bishop Mallalieu will take up his residence in New Orleans in November.
Bishop Bowman has been elected Chancellor of the De Pauw University, at Greencastle, Indiana.
Mr. Freeborn Garretson, grandson of the famous Methodist preacher of that name, is visiting friends in Dorchester. He left Cambridge thirty-two

years ago, and has lived at Altoona, Pa. The old prison-pen in this city where his illustrious grandsire was kept for "crazy preaching," is fast going to wreck. It is an object of historical interest, and brick after brick has been taken away by those who reverence the name of the prisoner that used to preach the gospel from its roof-top.—[*Cambridge Chronicle*.]

Rev. W. W. Wilson and wife of Crisfield, were in town Wednesday last.—*Salisbury Adv.*

William T. Tull, who withdrew from the Wilmington Conference last spring, and at the same time from membership in the M. E. church, was recently received into full connection with the Methodist Protestant Church at Marion Appointment, Somerset Circuit, Rev. J. L. Straughn, pastor; the whole congregation rising and thus voting him a welcome.—*Salisbury District Advance*.

Now that Mr. Moody and Mr. Sanky have returned home, a movement has been set on foot in England to make some public testimonial of the value in which their work is held there. It is proposed that the testimonial shall be utilitarian rather than ornamental, and that it shall consist of a library for Mr. Moody's seminaries at Northfield, Massachusetts, and one for the Young Men's Christian Association in Mr. Sanky's home, Newcastle, Pennsylvania.

BISHOP GEORGE F. PIERCE, died at residence in Sparta, Ga., on Wednesday of last week. By his death the Southern Methodist Church loses one of the ablest and most eloquent members of the episcopal board. Bishop Pierce was in the 74th year of his age. He was elected to the episcopacy at the general conference in Columbus, Ga., in 1854. As bishop of his church he became well known throughout the South, and was highly esteemed not only as a preacher of ability, but also for his genial character. He was a son of the venerable Dr. Lovick Pierce, who died about one year ago.—*Kent News*.

Rev. T. E. Coulbourn, of Baltimore, occupied the pulpit of Mt. Pleasant M. P. Church, of this town, on Sunday afternoon last. His effort was highly spoken of.—*Crisfield Leader*.

Rev. J. B. Quigg does not intend to avail himself of a vacation tendered him by the official board, last week, except possibly to be absent a single Sunday, later in the season.—*Smyrna Times*.

The Rev. A. D. Davis, pastor of the Denton M. E. Church, has been requested to make the opening address at a public mass temperance meeting in Georgetown, Del., on last Thursday evening.

We had a pleasant call from Rev. R. C. Jones of Port Deposit last Thursday morning.

Rev. Robert Laird Collier, who for several years was a minister in the M. E. Church, and since of the Unitarian Church, has spent some time visiting relatives and friends in Salisbury, Md. He has devoted himself for a few years to travel in Europe, and newspaper correspondence, and will probably enter journalism in Kansas City. He is a trenchant and attractive writer, and cannot but achieve distinction in his new field.

A necessity has arisen, compelling change of Philadelphia Branch's annual meeting from Dover to Wilmington. It will be held in Grace church, Oct. 1st and 2d, and delegates and other ladies desiring to attend will please notify Mrs. E. B. Stevens, 1221 Market St., Wilmington, Del., as soon as possible.

Missionary Meetings.

The annual meeting of Baltimore Branch of the Woman's Foreign Missionary Society will be held in Wesley Chapel, in Washington, D. C., Oct. 7. All auxiliaries in the State of Maryland are requested to send a delegate, and furnish name of the same to Mrs. E. B. Stevens, Wilmington, Del., as soon as possible.

The memory of the late John F. Slater is to be perpetuated in Norwich, Conn., in a magnificent building, to be erected by his son at a cost of \$100,000, to be presented to the city for the free academy.

The Nashville Advocate announces \$141,749 in centenary donations in the Methodist Church South.

MARRIAGES.

At the residence of Jno. H. Paynter, Esq., Lewes, Del., September 7th, 1884, by Rev. Jno. D. Kemp, Mr. Charles E. Marshall and Miss Fannie S. Wilson, both of Lewes, Del.

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Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Bethel & Glasgow	Sept.	13 14
Chesapeake	"	13 14
Elkton	"	21 22
Elk Neck	"	21 22
Grace	"	24 25
Mt. Pleasant	"	27 28
Brandywine	"	28 29
Epworth	Oct.	1 5
Claymont	"	3 5
Chester	"	4 5
Charlestown	"	11 12
Zion	"	18 19
North East	"	19 20
Cherry Hill	"	25 26
Newark	"	25 27
Hokessen	Nov.	1 2
Christiana	"	2 3
Newport	"	8 9
Union	"	6 9
St. Paul's	"	9 10
Port Deposit	"	14 16
Rising Sun	"	16 17
Asbury	"	22 23
Scott	"	20 23
Red Lion	"	29 30
New Castle	"	30 Dec 1
Delaware City	Dec.	6 7
St. George's	"	7 8

CHAS. HILL, P. E.

SALISBURY DISTRICT—THIRD QUARTER.		
Frankford	Sept.	13 14
Roxana	"	13 14
Bishopville	"	12 14
Snow Hill	"	20 51
Newark	"	21 22
Berlin	"	21 22
Chicotague	"	22 23
Stockton	"	27 28
Pocomoke City	"	29 29
Laurel	Oct.	3 5
Bethel	"	4 5
Shortley	"	5 6
Smith's Island	"	11 12
Tangier	"	12 13
Onancock	"	13 14
Gumboro	"	18 19
Parsonsburg	"	18 19
Powellville	"	19 20
Delmar	"	25 26
Barren Creek	"	26 27
Sharptown	"	26 27
Sharptown	Nov.	26 27
Fruitland	"	1 2
Salisbury	"	1 2
Quantico	"	2 3
Crisfield	"	7 9
Asbury	"	8 9
Annamesscx.	"	8 9
Westover	"	8 9
Fairmount	"	9 10
Princess Anne	"	15 16
Deal's Island	"	16 17
Holland's Island	"	17 18

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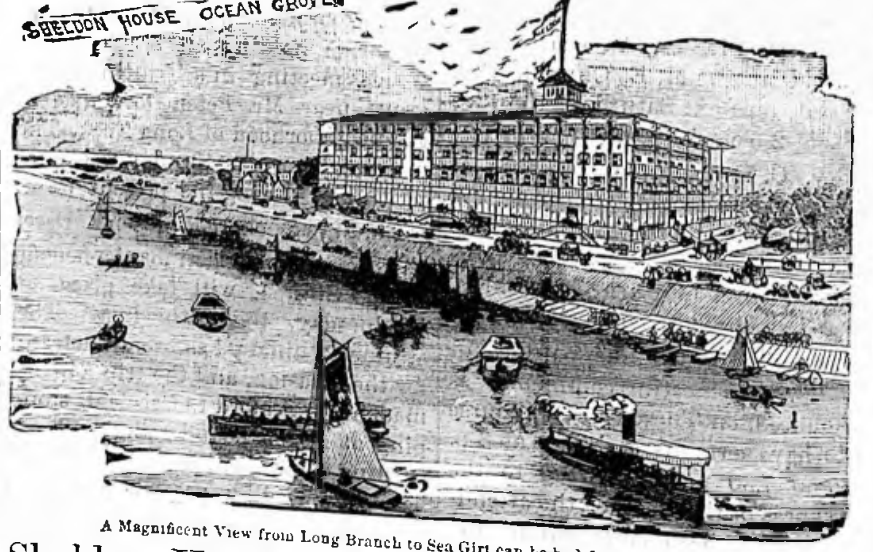
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