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ONE DOLLAR A YEAR,
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ONE FOLD AND ONE SHEPHERD.

I think of that dear country
Where dwells the Shepherd King.
With all his flocks called heavenward
From their wide wandering,
From days before the Deluge,
When nations were but young,
When all the tribes and races
As yet knew but one tongue.

While yet the sword was hanging
Before the Eden gate,
The Shepherd there was seeking
The lambs of his estate;
And Eve, the world's dear mother,
For her temptation weak,
Turned fondly to the Shepherd,
And came his fold to seek.

Outside the vacant Eden
The Shepherd lingered near,
For sin was on the mountains,
The vales were full of fear,
And everywhere the promise
By loving lips was said,
It was the Shepherd speaking,
"I'll bruise the serpent's head."

Down through the ages walking
The Shepherd sought his own
From in his happy regions,
And near his golden throne,
He had a fold made, ample
For all his scattered sheep,
And none but he could lead them,
And none but he could keep.

He wandered through the islands,
And through the deserts far,
Through midnight lands he hurried,
Beneath the Polar Star,
He drooped amid the tropics,
In lands to Satan sold,
That he might gather trophies
To grace his gates of gold.

The fold is growing wider,
The gates are thronging still,
The scattered flocks are coming
From mountain, vale and hill,
The Shepherd is among us
To take his lambs in charge,
He hath a fold provided
With pastures fair and large.

Come, let us go together,
And join our Shepherd King
His hands are full of treasure,
His gates wide open swing;
O, take us all, dear Saviour,
Poor, scattered sheep are we;
Our lambs take in thy bosom,
And bring us all to thee
Rev. D. Williams in *Chris. Advocate*.

The Need of Methodism.

BY BISHOP R. S. FOSTER, D.D., LL. D.

We have seen the work she is to do now and for the coming age. As we see it, for that work, she wants the following things:—

First. Her greatest want, which is a permanent and perpetual need under all changes of condition and time and place, a want as inherent as is that of sap to the life of the tree, as the blood or heart itself is to the life of the body, is God in her heart—inward power. Her greatest want will always be this. This, wanting nothing else, will be of avail. Her riches and improved respectability, and even her greater learning and culture, will be her bane and her curse, will weaken and shackle and destroy her, if she think to do without this. What she needs at the beginning of this new century most vitally pertains to her pulpits and altars and heart shrines. She needs, first of all, most of all—so most of all as to be almost alone, as including the supply of all other demands—a baptism of her ancient zeal and love and fire. This is what she wants in her pulpit. I institute no comparison now between the pulpit of today and the pulpit of the past. I do not infer, from the fact that the marked effects which attended the preaching of the fathers do not appear in our time, that therefore either the preachers are less pious or the sermons inferior in quality. I doubt not that both men and sermons are, on an average, equal to those of the best days of the Church—neither materially better nor worse. The want I name was a necessity then; it is a necessity now; it will be a necessity while the world lasts. The

pulpit is God's appointment to spiritually impress and save men. To do its work effectively its appeals and warnings and instructions must emanate from holy hearts and holy lips, under the inspiration of the Holy Ghost. The greater the light, the greater the need of this peculiar power. Ignorant masses are much more easily moved and impressed than people of culture. Their emotions lie nearer the surface, and are more readily reached. Their attention is more easily gained; their wonder, their fear, their hope, is each more easily stirred. They are more easily excited to action. Their movements are more noisy and demonstrative and infectious. It is easy to carry the crowd. The same sermon that would move some assemblies to the profoundest depths, would not create a ripple on others. But he the assembly what it may, for spiritual results the need is a divinely magnetized agency.

I do not forget that, after all, it is the truth spoken rather than the speaker, which is the instrument; but, while the truth spoken by polluted lips and without heart, simply by the external lip and voice, may sporadically move souls to a holy quickening, it will remain a truth forever, that to create a holy Church there must be a holy ministry. Like priest, like people. If the pulpit lack, so will the pew. To carry Methodism as a living power into the coming century, her pulpit must be on fire. Nay, she wants more than this: more even than the Holy Ghost in the soul of the preacher: (I speak the almost fearful words with reverence:) she wants men of breadth, men of study, men of industry, men of varied learning, men abreast of the deep-questionings of the age, men gifted with rare powers of thought and speech, and behind none in requirements. In saying this I do not forget that our ministry is to be "not with enticing words of man's wisdom;" for God "hath chosen the weak things of the world to confound the things which are mighty," that our faith "should not stand in the wisdom of men, but in the power of God."

We have come to an age when all these qualities are needed, and when God demands them of his servants in the ministry. But deeper by far than all these is the want of His presence in the soul. He can magnify himself by the weakest instrument, however he might prefer the strongest; but he will have holy men to speak for him. The Church wants to-day men mighty with God—men of faith and the Holy Ghost. If she wants them gifted as Paul, or eloquent as Apollos, much more she requires them to have as burning zeal and holy love and complete devotion as glowed in the breasts of the early apostles and martyrs. And why shall not this want be met? Is there lack of motive? Are there limitations in God? Is there any reason why we should be straitened, except by our own unfaithfulness? Do we not know, that in the great fight we are passing through, nothing short of our best and greatest power, with the Holy Ghost added to strengthen and help our infirmities, will suffice? Dear as the salvation of this world is to God, he has made its salvation largely dependent on man. So with other precious gifts. Men may have civilization if they will; may have liberty; may have the keys of knowledge; may have the harvests of the earth, or the treasures of the mines; but if they will not, they may have barbarism, oppression, ignorance, starvation, and poverty. So is it with his Church; if she will, she may prosper and conquer; but if her ministers will be treacherous or unfaithful, she may degenerate into spiritual death and become a mocking and a pervert.—*Centenary Thoughts*.

What is Religion Worth.

With his accustomed directness, Mr. Spurgeon makes a point here, that is very well worthy of being earnestly considered. He says:

"A gentleman went round with a paper to raise the minister's salary. He went to a poor man who had attended the church twice, who put down £10. The gentleman asked if he did not mean 10s. 'Ten shillings?' said the man, 'do you think that the spiritual benefit and comfort that a man gets from such a minister as ours through a year is only worth ten shillings? I reckon it to be worth a great deal more, but really I cannot afford to give more.' 'Well,' said the man who was collecting, to himself, 'if this man can afford £10 I can afford £25.' He had never before given more than ten shillings. When a man gives sixpence, said Mr. Spurgeon, who is laying up thousands of pounds, I can only consider that he forms a pretty accurate measure of the value of his religion. A man who was pulled out of the river by another, offered him fourpence. 'No, thank you,' said the man, 'I don't want to take your valuation for what you are worth.'—*Christian Standard*.

Vital Fulness.

Mechanical fulness is one thing, vital fulness is another. Fill a pitcher with milk, this evening, and tomorrow morning the pitcher will be full. Fill a babe quite full with milk this morning, and before to-morrow morning, the babe will want more. All vital fulness demands a constant supply. The trees of the Lord are full of sap,—not only sap enough for the roots and trunk, but for the bark, the twig, the branch, and the topmost bud or leaf. So with us. The trees of the Lord are full of sap, but to be full of sap they must draw every day from the Heaven above and the earth beneath, and they must never interrupt the drawing. There must be a dependence that is perpetual—never interrupted. The moment the cedar of Lebanon felt that it was so strong that it could do without rain, the sun, and the soil—that it could live on its own power and glory,—it would soon cease to be full of sap.—*William Arthur*.

Sleep.

I think the intellectual and moral connections of sleeping have not been sufficiently appreciated. Men and boys have been praised for "burning the midnight oil." Now, this "midnight oil" is a delusion and a snare. The student who is fast asleep at eleven o'clock every night and wide-awake at seven every morning is going to surpass another student of the same intellectual ability who goes to bed after twelve and rises before five. In sleep the plate on which the picture is to be taken is receiving its chemical preparation; and it is plain that that which is the best prepared will take the best picture.

Men who are the fastest asleep, when they are asleep, are the wisest awake when they are awake. Great workers must be great resters.

Every man who has clerks in his employ ought to know what their sleeping habits are. The young man who is up till two, three and four in the morning and must put in an appearance at the bank or the store at nine or ten o'clock and work all day, cannot repeat this process many days without a certain shakiness coming into his system which he will endeavor to steady by some delusive stimulus. It is in this way that many a young man begins his course to ruin. He need not necessarily have been in bad company. He has lost his sleep and

losing sleep is losing strength and grace.—*Hall's Journal of Health*.

The Answer Came.

Dr. Judson, the Apostolic and devoted missionary, once said: "I never was deeply interested in any object, I never prayed sincerely for anything, but it came. At some time, no matter how distant a day, somehow, in some shape—probably the last I should have devised—it came." He left a testimony in behalf of the practical value of prayer, that not all the captious arguments of men, ignorant of its worth, can touch. A shadow, cast upon the scale, will not turn the beam on its pivot; nor the darkness of unbelief effect the question of the efficacy of believing prayer.—*Selected*.

A Willing Mind, a Pre-requisite to Knowledge.—John 7-17.

We appropriate portions of an excellent editorial in *Zion's Herald* of the 24th ult., with a few interliniations.—Ed.

The revised version correctly renders this passage,—"If any man will eth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself." There are two words in the original Greek *to will* and *to do*, and not simply the future tense of the word 'to do'; the main emphasis is on the word that expresses the *willingness*.

It is Bishop Wilson who has profoundly observed, "When religion is made a science nothing is more intricate, but when it is made a duty nothing is more easy." It is just as reasonable to expect a man to begin a course of holy living before he understands theological doctrines, as it is to ask him to undertake the practice of any art before he masters the corresponding science. As the practice progresses the doctrine develops. Knowledge grows from more to more, and clear conceptions and positive convictions become at length the priceless possession of the soul.

The attainment of all knowledge is conditioned on the mind's receptivity and openness to the truth. It is only when the mind has divested itself of prepossessions and prejudices, and is supremely anxious to know the truth for the truth's sake, and is willing to follow wherever that truth may lead, that it can succeed in its search. Pascal truly says, "The perception of truth is a moral act," and Fichte has well observed: "If the will be steadfastly and sincerely fixed on what is good, the understanding will of itself discover what is true." Similar testimony is borne by the two great masters of modern science. It is Prof. Tyndall who says of inductive inquiry: "The first condition of success is an honest receptivity, and a willingness to abandon all preconceived notions, however cherished, if they be found to contradict the truth. Believe me, a self-renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science." Prof. Huxley goes so far as to say, "The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind. Truth has yielded herself rather to their patience, their love, their single-heartedness, and their self-denial, than to their logical acumen." Even the pagan poet, Sophocles, saw and stated this truth.

"A heart of mildness, full of good intent, Far sooner than acuteness will the truth behold."

This rightness of heart, as has already been pointed out, is the one and indispensable condition of all religious knowledge. There the moral disposition is everything. An emi-

nent French infidel once said to Pascal: "If I had your principles I should be a better man." "Rather," was Pascal's reply, "begin with being a better man, and you will soon have my principles." With the heart man believeth unto righteousness." An absolute renunciation of self, and an unqualified surrender to the divine will, must precede and give rise to all right doing and all real knowing. In the heart's unreserved consent to the will of God lies the secret of all attainment in religious knowledge. Here is the dividing line between the children of God and aliens. Here is the starting point in spiritual experience. Here is the beginning of true wisdom. In the heart's consent—when that is yielded all else will follow as naturally as noon-day follows the dawn. One who submissively consents to the will of God, will do that will, and in the doing will come to a knowledge of all essential truth.

Letter from Rev. C. M. Pegg.

DEAR MR. EDITOR: The serene and faded leaf begins to show itself among our Connecticut hills. So are we warned our Summer is past, and the period of cold and storm is rapidly approaching. Though the warmth of the weather may disappear, the heat in the political world is quite intense hereabouts just now.

The W. C. T. U. recently held a convention in the M. E. Church of this place, which was of considerable interest. In the evening they held a meeting in Music Hall, which was largely attended by our best people. The Kentucky orator, Colonel Bain, addressed the audience in a masterly manner, and not without good results for the cause of temperance.

On the following Sunday night, in the same place, Rev. Wm. Boole, of Brooklyn, discoursed, to the edification and encouragement of the prohibitionists in Norwalk. Mr. Boole, who is a first-rate platform speaker, makes a fearful arraignment of the two leading parties for their lack of service to the moral interests of the people, and pushes with vehemence the prohibitory idea to the very front, that it shall seem to be the foremost issue of the times in which we live.

The death of the Rev. J. Wesley Horne, LL. D., was an extremely sad affair. He lived at South Port, only a short distance from here. He was engaged in pastoral work when seeking to escape one train he put himself directly in the way of another by which he was killed almost instantaneously.

I saw him at Brookside camp-meeting the day before his death. That day I spoke to him about preaching at a service to which I had been appointed, but from which I wished to be freed.

Good man that he was, would he have declined if he had known that on the morrow he would be in eternity?

Having taken the steamboat Catskill one evening of last week for a trip up the Hudson river, I was quite surprised to meet on board Bro. Alfred Quigg, who, with a party accompanying him, was on his way to the mountains.

The New York Preachers' Meeting was a good deal stirred up last Monday morning, by a paper on "A preacher in search of a party." The essay was brilliantly eulogistic of the Republican party, as the party of progress, reform, etc. True to their righteous instincts, several brethren sprung to their feet, and with sturdy blows sought to demolish the fair structure of the eloquent essayist, and declared stoutly on behalf of the third party movement. In the midst of the complications of these days, what hope is there for any good thing save as God is on our side.

C. M. PEGG.

THE SLUGGARD.

BY ISAAC WATTS.

'Tis the voice of the sluggard; I heard him complain:
"You have waked me too soon; I must slumber again."
As the door on its hinges, so be on his bed,
Turns his side and his shoulders and his heavy head.
"A little more sleep and a little more slumber."
Thus he wastes half his days and his hours without number.
And when he gets up he sits folding his hands,
Or walks about sauntering, or trifling he stands.
I passed by his garden and saw the wild brier,
The thorn and the thistle grow broader and higher,
The clothes that hang on him are turning to rags,
And his money still wastes till he starves or he begs.
I made him a visit, still hoping to find
He took better care for improving his mind.
He told me his dreams, talked of eating and drinking,
But he scarce reads his Bible, and never loves thinking.
Said I then to my heart "Here's a lesson to me;
This man's but a picture of what I might be.
But thanks to my friends for their care in my breeding,
Who taught me betimes to love working and thinking."

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.

Defending Liquor Sellers.

Recently, Samuel F. Jones, the prominent criminal lawyer, of Hartford, Conn., announced in the police court that hereafter he will not appear as counsel in the criminal courts for men accused of violating the liquor laws. A reporter called upon Mr. Jones and asked him the reasons for his action. Mr. Jones, in reply, said: "It is doubtful whether there has been in this State a more general and decided feeling that something must be done to stay the ravages of intemperance, than exists to-day. It is by no means confined to what are known as temperance people or temperance organizations. Our business men of every class know that they are taxed to care and provide for an army of the poor and unfortunate, to say nothing of the criminal class, brought to that condition by drink. The prisons, insane asylums, poorhouses, and numberless charitable institutions all about us, furnish abundant proof. And all this misery is tolerated in order that a few may make a little money.

Some of our best criminal lawyers say publicly that they will no longer appear in court as defenders or apologists for men prosecuted for a violation of the law relative to the sale of liquors. For myself, I have become personally disgusted with the whole liquor traffic; and although not a professed temperance man, I shall hereafter have nothing to do with the defense of men accused of violating the liquor law."—Hartford Post.

Prohibition in Maine.

After a careful investigation, D. R. Locke gives the following as his view of the working of prohibition in Maine:

"Prohibition has killed the rum-mills, but it has built up every other kind of business. It was bad for the bar-keeper, but it proved the salvation of the butcher. The real estate dealers who opposed it at first are its most staunch supporters now. The men who were in the business did not lie down and die. Such as would work found there was something to do in the world besides rinsing beer glasses, and they were compelled to do it. Those who would not work, left the state to Maine's eternal gain, and better men came in to take their places. Instead of ruin to Portland, prohibition has been the making of it. No city ever prospered by a business that degraded its population.

"There isn't a respectable wife in Portland who would have the law repealed; not one. It is upon the women that the curse of drunkenness falls most heavily. They know the difference between drunk and sober altogether too well for them to quar-

rel with anything that lessens the drunk and increases the sober.

"Talk to a wife about 'personal liberty,' and the right to do as one pleases, and all that sort of rubbish, and she simply points to her children.

"The Maine law has brought up thousands of children to be good, useful men, who, but for it would be in the gutter. The Maine law has given thousands of families good clothing who would otherwise be in rags. The Maine law has transformed thousands of besotted brutes into good husbands and kind fathers. The women of Maine care nothing for fine-spun reasoning as to the abstract rights of the thing. They are very practical. They know the difference between fire on the hearth and cold. They know the difference between a kiss and a blow. They are all the staunchest, sturdiest, most determined supporters of the law.

"It is to them the difference between light and darkness, warmth and cold, food and hunger. Rum rule gave them the latter. The beneficent hand of the present law gives them the former."—Selected.

The Whiskey Business.

The Toledo Blade, in a recent editorial in relation to the liquor traffic, says:

It is a business which every merchant and business man hates and detests.

It is a business which is opposed to every clergyman in the country.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the taxpayer has to pay.

It is a business which makes ninety per cent. of the business of criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice; for it includes every vice.

Drunkenness means speculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes.

Wasting Money.

Tobacco is one of the most costly absurdities the world ever saw. In the city of New York alone ten millions of dollars are burned up every year in cigars! Think of the daily smoke of the torment of this Christian city! Think of such a morning, noonday, and evening incense toward heaven. The fire upon the altars of the god Tobacco never goes out. Thousands of young men, who can ill afford it, spend from fifty to two hundred dollars; or even more, every year for tobacco.

A pastor states that while his whole society expended in a year only eight hundred and forty-one dollars for the gospel at home and abroad, sixty-seven of his Church members expended eight hundred and forty-five dollars for tobacco. A pretty close race between the gospel and tobacco. Scores of men spend fifty times as much for tobacco as they do for missions; and yet they profess to be servants of the Lord Jesus Christ, and to love Him more than all else. Fifty dollars for tobacco and one for missions! Or even the same for each! What a record for the day of judgment? Has Christianity no voice against such hideous hypocrisy?—Holiness Consecrator.

"That's How."

After a great snow-storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man, passing along.

"By keeping at it, sir," said the boy, cheerfully, "that's how."

This is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller and smaller until it is done.—Selected.

Children's Department.

CHILDREN AND FLOWERS.

"Pretty little flowers that blow,
Where the grass is soft and low,
Daisies, white and tipped with red;
Violets, on your leafy bed;
Cowslips, bending on your stalk;
Primroses, beside the walk,—
Who has made you fair and sweet,
Growing thus beneath our feet?
Surely He must loving be
Who made such tender things as ye."

"Little children would you know
Who has made us live and grow,
Who has given our pleasant smell,
Who has kept us all so well,
Who has given us beauty thus,
Though no gardener cares for us?
Listen while I simply tell
Of him who 'doeth all things well.'
God created us at first,
Before the earth for sin was curst,
And every day our need supplies,
And guards us with His watchful eyes.
Oh! when your little hands ye spread
To pluck us from our lowly bed,
Well pleased our varied forms to spy,
Remember He is ever nigh;
And think, if thus His tender care
Has made the mearest flower so fair,
How surely He will keep and bless
The little children's helplessness.
—Eng Children's Friend.

"Nellie, what do you do when you feel cross and naughty?" asked a lady of a little girl five years old. "Shut my lips and my eyes tight, and think a little prayer to Jesus to come and make me feel right." Nellie knows the way. Let all the Nellies and Freddie's and Willie's try this way.—The Domestic Journal.

"God's Little Errand Girl."

Little Hester loved Jesus, and tried to do his will. One day she and her mother had been talking together about their Heavenly Father, and Hester said:

"Why, mother, God is sending us on errands all the time! Oh, it is so nice to think that I am God's little errand girl."

There are many things that an errand boy can do, which are very important.

To do errands properly one must be attentive, and learn just what needs to be done; must be prompt, and go at once to do the errands; and must be careful and faithful, and be sure to do the errands right.

Who is willing to run on little errands for the Lord? There are poor folks to be relieved, sick folks to be cured, sad folks to be comforted, hungry folks to be fed, old folks to be waited on, little folks to be cared for, and all kinds of good things to be done for the Lord; and he often uses very little children to do his errands.

Who will stand ready to run and do them promptly, diligently and faithfully? Who is there that in answer to the question, "Whom shall I send, and who will go for us?" will say like the prophet, "Here am I, send me?" Isaiah 6: 8.—H. L. H. in Christian Index.

Like Mother.

We have all read and been touched by the story of the boy who told his mother that when he grew up he was going to marry a lady just like her. I think the following incident is equally touching and beautiful:

Little Arthur B., a three-year old child, watching his mother at her household work, and looking up affectionately at her, said:

"I hope I'll grow up to be a lady!"

"Why," said the mother, "do you like ladies better than men?"

"Ye'es!" was the answer.

"Well," said his mother, "if you grow up to be a man perhaps you can get some nice lady to come and live with you; that is the way men do."

He looked up with a very bright face, and said:

"Well, 'oo come and live with me when I am a man."—Christian Standard.

What we owe to Foreign Missions

It is the fashion in some quarters to scoff at missionaries, to receive their reports with incredulity, to look at them at best as no more than harmless enthusiasts, proper subjects for pity, if not for ridicule. The records of missionary work in South Africa must be a blank page to those by whom such ideas are entertained. We owe it to our missionaries that the whole region has been opened up. Apart from their special service as

preachers, they have done important work as pioneers of civilization, as geographers, as contributors to philological research. Of those that have taken part in this Moffat's name is not the best known. Moffat, it may be said, has labored, and other men have entered into his labor. Livingstone has come after him, and has gone beyond him, and has linked his memory forever with the records of the South African Church. Speke and Stanley have become household names where Moffat has been unknown or has been forgotten. In his own simple words it never occurred to him, while working among the Bechuanas, that he should obtain the applause of men. His one care was for those among whom he had cast his lot. He was an enthusiast, of course, a man would be worth little for missionary enterprise if he were not this at all events. But he was an enthusiast with a clear sense of the right means to employ for the accomplishment of his unselfish task. He had a message to deliver of love and of peace, and he must prepare men to receive it by instructing them in the arts of peace. The progress of South Africa has been mainly due to men of Moffat's stamp. In him, as in David Livingstone, it is hard to say which character has predominated, that of the missionary proper, or that of the teacher and guide. Certain it is that, apart from the special stimulus they felt as proclaimers of the gospel message, they would never have thrown themselves as they did into the work to which their lives were consecrated. It was by no zeal for the spread of civilization on its own account that they passed weary years laboring and teaching among savage tribes, amid dangers of every kind, amid privations of which they themselves made light, but which only a sense of their high spiritual mission could have prompted them to face and undergo.—London Times.

The Children at Bedtime.

Every parent who has been in the habit of reading or talking to the little ones after they are safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the anger, the worries, and discontents of the day subside. With the brief season of prayer, they fly still farther into the background. And when the little form rests in its bed they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a molding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories are heard with close attention, until the reader's voice is stilled, or the hearers sink into a gentle sleep; or conversation may take the place of reading. The will that was in a state of resistance an hour ago is relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters its confessions and gladly receives the forgiving kiss.

Plans for the morrow can be discussed and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the "good night" is said. Parents, if you have not thus parted from your birdling at the evening hour, you have something yet to learn of hopeful instruction, to experience love's delights.—Selected.

A Perfect Marriage.

A wise preacher once remarked, the largest remnant of Eden left, was lodged in the home. A lovely oasis would truly have been snatched from Eden's shut gates, and planted in our midst, if husbands and wives, in their special relations, obeyed Bible commands. The rhapsodies of poet and lover fade into tawdriness, compared with inspiration's conception of wedlock. The brief commands enforced in Ephesians ch. v.—"Of themselves complete in beauty." Reverence and duty from the woman; love and providing given by the man; such a heart-satisfying picture. The single would indeed have a right to bemoan, were marriage what the Lord would have it.

There is a marriage mystical, glorious, sweet and eternal, to which every human soul is wooed who has heard of Christ. To this marriage "the Spirit and the bride say, Come," Christ pleads for it when he entreates, "that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us." "That they may be made perfect in one," and "that the world may know that thou hast sent me and hast loved them as thou hast loved me." To be one with God in Christ, is the true soul-marriage.—Frank Leslie's Sunday Magazine.

REFERRING to the leaders of the Holiness Campmeeting at Pitman Grove, N. J., Presiding Elder Walton writes in the Christian Advocate:—"These men are doing a noble work for God and the Church, and doing it in harmony with the Church. No word of theirs will encourage any one to separate from the Church or inveigh against the Church of their fellowship. Religious cranks, that think that they have a special mission outside the Church, on the plea that the Church is not good enough for them to work in, receive a merited rebuke by these men every time they come to the surface. During the two meetings, no less than 100 were converted and 200 sanctified, and hundreds more were quickened into a new life. At some of the meetings the presence and power of God was present in a marked degree. Said a gentleman who is not a professing Christian, and who was present at one of the six o'clock meetings, where there was a wonderful display of God's power that shook the place and thrilled the people, and who looked on with amazement, "if I never had believed in a Pentecost, I could not doubt it now, after such a shock as that." Bishop William Taylor, preached several times, and made a grand address at the Inskip Memorial service, and wrought untiringly for the salvation of the people. He seems burdened for souls, and the thought that moves him above all other thoughts is the fear that some may be lost whom he might save. He is all aglow with his mission to Africa, into the centre of which Dark Continent he, in a few months, proposes to penetrate. A wonderful man, and doing a wonderful work."

Letter from Minnesota—Brother Killiam Doing Good Work.

REV. T. S. THOMAS—Dear Bro: The weekly visits of the PENINSULA METHODIST are specially welcome to me out here, giving, as they do, interesting information of church work in my native state, and the Conference in which I labored till recently. I find some little embarrassment in adjusting myself to all the plans of work in a fall Conference, having been accustomed to a spring Conference for twenty years.

As the General Conference did not remove the time limit nor extend the pastoral term, I must now arrange for moving in a few days.

I came to Lake City in October, 1881, and found the outlook for Methodism very unpromising. There was a small society which had been burdened with a heavy debt for twelve years, the interest on which they had not been able to pay for nearly four years. A foreclosure was imminent, and this would have left the society without a place of worship. My predecessor received a salary of \$407, including house rent, and for my family no house had been provided. During the three years past, the debt has been paid, the pastor's receipts have averaged over \$800 each year, and the Conference collections have increased four fold.

A few weeks ago I received fifteen persons into the church, the result of revival meetings held last winter. To God be all the glory.

These three years have been in all respects the most pleasant and satisfactory of the twenty-five years I have served the church as a traveling preacher.

The Minnesota Conference will meet at Duluth, Oct. 8, 1884. Bishop Fowler is to preside. I find in the Western work a competition which is not known in the Wilmington Conference; but I am glad I can report a favorable outlook for our beloved Methodism in the State of Minnesota. Yours truly,

T. B. KILLIAM.
Lake City, Minn., Sept. 29, 1884.

The Sunday School.

David's Charge to Solomon.

OCTOBER, 12, 1884.—1 Chron. xx, 6-19.

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Arise, therefore, and be doing, and the Lord be with thee" (1 Chron. 22: 16).

I. THE CHARGE TO SOLOMON. vs. 6-16.

6. Then—after David had completed his preparations for building the temple. Called for Solomon—who was now king. Charged him—a formal committing of the work of erecting the temple to his hand. Solomon doubtless knew before-hand that he had been divinely designated to carry out his father's plan. Whether this charge was given in connection with that recorded in 1 Kings, ii: 1-10, cannot be determined.

7, 8. It was in my mind—How ardently David wished to build the temple we learned in the Third Lesson of last quarter (2 Sam. 7: 1-16). The word of the Lord came to me.—This "word of the Lord" is quite different from that given in the message sent by Nathan. Then the prohibition had been placed on the ground that God had never required it, never complained because His people had not built Him "a house of cedar." David should not build Him a house; but He would build for David a house (see chap. 17: 10), and establish his kingdom forever; and for David's son should be reserved the honor of erecting the sanctuary. Here David assigns a different reason—one revealed to him privately—for the divine interference with his cherished purpose. Thou hast shed blood... made wars.—There is no implication that these wars were unjustifiable; many of them were undertaken by Jehovah's command, and were called "the wars of the Lord; only that the period of war and blood-shed was not favorable for temple-building, and that God had different instruments for different works.

9. A son shall be born to thee.—Rawlinson renders, "A son is born to thee," the prophecy not preceding but following his birth. A man of rest—the opposite of David, who had been a man of war. Rest from enemies.—In Solomon's message to King Hiram he says: "The Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (1 Kings 5: 4). His name shall be Solomon—that is, "peaceable" (Hebrew, Shelomoh).

10. He shall build an house—a repetition in a condensed form of the prophecy contained in 1 Chron. 17: 12, 13. Be my son, etc.—This filial relation into which Solomon was to be adopted was not without its conditions. In case he committed iniquity, he was to be "chastened with the rod of men, and with the stripes of the children of men" (2 Sam. 7: 14). Will establish his kingdom forever—a prophecy fulfilled not literally, but spiritually.

"This is not meant of Solomon, for his kingdom was not 'forever.' And though the phrase 'forever' is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul (v. 15), who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ, in whose person the kingdom was to be lodged forever. Isa. 9: 7; Dan. 2: 44; Luke 1: 32, 33 (Pool)."

11, 12, 13. The Lord be with thee—as He had promised. Prosper thou.—Be thou prosperous in the ability and wisdom conferred by Him, especially in the enterprise committed to thee. Lord give thee wisdom and understanding.—So deeply was Solomon impressed with the desirableness of these endowments, that when God in a dream asked him what he should bestow, the prompt reply was for "an understanding heart" (1 Kings 3). "Wisdom" is the sum or aggregate of spiritual knowledge; "understanding," the practical application of it to the emergencies of life. Give thee charge concerning Israel—such specific directions as he might need in the government of the people. That thou mayest keep the law—govern Israel in accordance with the precepts of the law. Then shall thou prosper.—

Conformity with these sacred precepts would result in a prosperous reign. Be strong and of good courage—a fitting encouragement, considering what had already been said. Solomon could have no reason for hesitancy or fear, so long as he was obedient and enjoyed the presence and favor of God.

"Doing God's work in God's way, we have no need to be discouraged. There will be obstacles and enemies and trials, but faith and courage and obedience will overcome them all" (Cook).

14. Behold, in my trouble.—The word "trouble" may be rendered "poverty," as in the margin, or "labor;" but it seems better to refer it to the condition of David's life, which had been one of distress and trouble, but during which, nevertheless, he had accumulated great and costly stores of material, much of it, probably, the booty of his wars. An hundred thousand talents of gold, etc.—This almost incredible quantity of gold and silver (the latter reaching up to "a thousand thousand talents") must not be understood as being in coin or bar, but rather in the shape of shields, ornaments, etc., and of an estimated rather than of an exact value. Brass, iron, timber, stone.—The materials were ample—all but the two last, as we learn from 2 Chron. 2.

"If we assume with Keil, that the present shekel is the civil so-called shekel, after the king's weight, and that these royal shekels were only half as weighty as the others, and so equal in weight and value to the bekah or Mosaic half-shekel (Ex. 38: 26), an assumption that seems to be corroborated by the comparison of 1 Kings 10: 17 with 2 Chron. 9: 16, the sum named is reduced to about \$2,000,000,000. That so large a sum gathered and saved by David has its parallel in other high sums of Oriental antiquity. Movers and Keil have rendered probable by examples from the history of Persia and Syria, those exceedingly rich countries adjacent to the kingdom of David. Compare the £34,000 of gold and 500,000 talents of silver which Cyrus seized in the conquest of Athens, the 40,000 talents of uncoined gold and silver, and 9,000 talents of coined silver which Alexander seized in Suza alone; the 120,000 talents which the same conqueror acquired in Persepolis; likewise the colossal treasures of Syria, with its numerous great idols of solid gold, its gold shields for the servants of Hadadazer (2 Sam. 8: 7, etc.), the gold pins as ornaments of the boots of the common soldiers of Antiochus the Great" (Lange).

16, 16. There are workmen with thee.—David had looked out for artisans as well as materials. There were "strangers in the land," the captives taken in war, the enslaved Canaanites, 150,000 of whom were subsequently employed by Solomon as masons and laborers. Solomon also employed the servants of Hiram, king of Tyre (see 2 Chron. 2). All manner of cunning men—skilled workmen in handling the precious metals, and in embroidering, carving, etc. Arise, therefore.—There was no need to longer postpone the work.

II. THE CHARGE TO THE PRINCES (vs. 17-19).

17, 18. Commanded all the princes—the heads of the tribes, the nobles of the court. To help Solomon.—He may have summoned them at this time, and given them these directions; but it seems better to regard these verses as simply anticipatory of the more formal injunction later given to them at the great convocation (alluded to in 1 Chron. 18), when David, in the closing address of his life, exhorted his son, in the presence of the chiefs of the nation, to lead a godly life and build the temple, the plans and material of which were then turned over to him. Hath he not given you rest?—Hath He not brought to a happy end the conflicts by which the nation has been united and its foes overcome? Hath He not ushered in the era of peace which is indispensable for this long-deferred work?

"A constant memorial of this solemnity is preserved in that most magnificent of the Psalms of David—the 72d" (Smith).

10. Set your heart and soul, etc.—Because God had graciously brought upon the nation the blessings of peace, they on their part should gratefully seek Him and live for Him. Build ye the sanctuary.—They were to perform their part both by contributions and personal interest. To bring

the ark of the covenant, etc.—These holy symbols would thenceforward find a shelter, and no longer be exposed to the comparatively uncertain protection of "curtains."

"After David had offered thanksgiving and prayer for Solomon, all the people feasted together, and Solomon was inaugurated into his kingdom for the second time, while Zadok was publicly anointed as high priest. The new king was established in prosperity and favor with the people before his father's death. "And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel" (Smith).

Evolution.

BY REV. J. M. BUCKLEY, D. D.

In an able article in the *Homiletic Monthly*, for August last, the editor of the *Christian Advocate*, discusses the question, "Is the Darwinian theory of evolution reconcilable with the Bible? If so, with what limitations?" His conclusions are as follows:

1. None can deny evolution as the present law of nature. Science can neither prove nor disprove the affirmations of Revelation concerning the origin of the universe and man. It has no records and no fossils covering those events. Men proficient in science may speak truly or falsely; but science is silent in the presence of such questions. Unless God had spoken, man must have ever remained ignorant of his origin and of that of the universe.

2. Wisdom for Christians is to accept the facts of science, but to accept none of the inferences of scientific men which contradict the teachings of God's Word. The extreme of rationalism which rejects creation will make short work with miracle, inspiration, the incarnation, and Christ himself. The Bible contains a revelation, or its statements on matters outside of nature are mere guesses, and its promises fancies. Its proof to the soul is in a realm which natural science does not enter.

3. Scientists and experts in science are authority on matters of fact. Non-experts are able to judge only two things: Do the experts agree, and upon what? When scientists begin to infer upon questions which the average man or any other man perceives to be beyond the domain of science, no one can surrender his judgment to any expert. To expect man to surrender his judgment on matters which he can comprehend as well as another, is to demand of men to man what religion requires only of men to God.

4. The discussion of such topics as evolution in its boarder relations in the pulpit by ministers, and in Sabbath-school classes, is of all things the most absurd. The minister, unless a specialist, is not an authority on facts. If he be a specialist, he cannot make himself intelligible to the people. If he deal with inferences, he will raise questions that he cannot answer to the satisfaction of the skeptical, the ignorant, the inattentive, or the preoccupied. What should be thought of a minister closing a sermon thus: "My brethren, there is no difficulty in harmonizing Darwin's theories with the Bible. God originally created matter. Matter evolved plants, animals, and finally, man. Man, as an animal, moved about among other animals for an indefinite period, having only the body and mind. At last God introduced a soul. The history of man as man dates from that period. Thus you see that science and revelation are at one!" With what lofty scorn would Darwin treat such twaddle!

5. The course pursued by Mr. Beecher is not edifying. This unparalleled orator has the courage of his ideas. He accepts the Darwin theory, repudiates the fall of man and the Scripture account of his special creation, and throws over the atonement and plan of salvation as held by the Christian Church. Of course he is not a specialist in science, nor an authority in theology, but simply an orator dealing with questions that require another method.

A theory of evolution which recognizes a personal God who created the universe and man by special creation, is not incompatible with the Bible. A theory of evolution which denies these, or which finds no place for or need of them, is worthy of attention only as one of the numerous and ever-changing forms of unbelief.

Reading to Grow Wise.

After reading a book, or an article, or an item of information from any reliable source, before turning your attention to other things, give two or three minutes' quiet thought to the subject that has just been presented to your mind; see how much you can remember concerning it; and if there were any new ideas, instructive facts, or points of especial interest that impressed you as you read, force yourself to recall them. It may be a little troublesome at first until your mind gets under control and learns to obey your will, but the very effort to think it out will engrave the facts deeply upon the memory, so deeply that they will not be effaced by the rushing in of a new and different set of ideas; whereas, if the matter be given no further consideration at all, the impressions you have received will fade away so entirely that within a few weeks you will be totally unable to remember more than a dim outline of them.

Form the good habit, then, of always reviewing what has just been read. It exercises and disciplines the mental faculties, strengthens the memory and teaches consideration of thought.

You will soon learn, in this way, to think and read intelligently, to separate and classify different kinds of information; and in time the mind, instead of being a lumber room in which the various contents are thrown together in careless confusion and disorder, will become a store-house where each special class or item of knowledge, neatly labeled, has its own particular place and is ready for use the instant there is need of it.—*Martha Bates Holmes in St. Nicholas.*

A remarkable man was the late Rev. Henry Morgan, whose death occurred recently in Boston. The *Congregationalist* says he was "one of the most eccentric preachers and Christian workers in existence, but one who had solved the problem of how to reach the masses with unusual success, and who had made himself the hated and dreaded foe of the corruptions of the Roman Catholic Church as had no one else hereabouts. *Zion's Herald* says he was "one of the most active, earnest and irrepressible of men. No man has been better known in Boston for the last quarter of a century than this indefatigable minister. He has carried on his work independently and has been the terror of rumsellers, of sinners in high places, and of certain parties in the Roman Catholic Church. He "turned Boston inside out" in his lectures and books, and opened up the horrible night side of sin and lust in the city. No one could work with him; his modes were his own, and he asked no favors. He was born in Newton, Conn., in 1825. He fought his way, in poverty, to a good common-school education, and taught for a time. He had been a member of the M. E. Church, and held an exhorter's license for some years, preaching as an evangelist. He came to this city some thirty-five years ago, and failing to obtain a local preacher's license, because he would not submit to the rules of the Church, he was independently ordained by a conference of several of the evangelical Churches, and established himself as a preacher and reformer in the city. His lectures were dramatic and very popular, and not without useful results.—*Christian Standard.*

In Africa's Heart—Bishop Taylor's Plans.

REV. DR. SUMMERS.

Bishop Taylor's plans for work in the "Dark Continent" are now matured and contemplate the following points:

1. That a chain of from 15 to 20 mission stations be established in Central Africa, extending from Loanda, on the West Coast to Tanganyika Lake, a distance of about 2,500 miles as walked.

2. That two self-supporting, heart consecrated missionaries be left in charge of each station.

3. That to these ends, two parties enter the continent, each party consisting of about twenty missionaries and the necessary carriers. The party entering from Loanda on the west coast to be under the personal direction of Bishop Taylor, and the party entering from the Zambesi River on

the east coast, under the Rev. W. R. Summers, M. D.

4. That these parties approach each other, establishing stations as rapidly as possible on the way until Bishop Taylor and the doctor meet at some point in the interior having completed the chain. The pioneers will then return home to report progress and raise reinforcements. The Bishop's Party to enter Loanda in January, 1885, and the Eastern party to enter Zambesi early in same year.

The average transit and outfit expense of each missionary will be limited to \$500. The buildings, grounds and the industrial outfit of each station, with the expenses of overland carriages, etc., is estimated at about \$1500; or an average of \$2000 for each complete working station.—*Christian Standard.*

The matter of getting Bibles into the hands of all the scholars is worthy of the best attention. In many schools, Bibles are regularly supplied to the scholars for use during the school session. This is an excellent plan. It is well to induce every scholar, where it is at all possible, to become the personal owner of a Bible. The book will then be studied better at home, and in every way the results will be better.

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The celebrated Waterbury watch advertised on page 4, and one year's subscription to the PENINSULA METHODIST, will be furnished to all persons remitting to this office \$3.75. You will thus get a year's subscription to the PENINSULA METHODIST, and a Waterbury Watch for the price of the watch and an additional cost of 25c. for packing and postage.

The Waterbury Watch will also be given to any one sending twenty dollars and the names of twenty new subscribers to the PENINSULA METHODIST. Subscriptions may commence at any time.

We are pleased to note that the article on theatre going, contributed to our columns by Rev. Dr. C. F. Deems, has been copied by the *Texas Methodist Advocate*, due credit being given the *Peninsula Methodist*.

The Philadelphia correspondent of the *Christian Advocate*, in this week's issue, thus refers to our editorial, condemning political meetings on the Sabbath:

"We entirely agree with our brother, Rev. T. S. Thomas, editor of the PENINSULA METHODIST—his editorial against political meetings on the Sabbath day, and that too, in our churches. This is certainly doing evil that good may come. We hope for the honor of God, who has commanded Sabbath observance, that this practice may come to a speedy end."

We are in receipt of a volume entitled, *Teaching and Teachers*, by Rev. Dr. H. Clay Trumbull, the accomplished editor of the *Sunday School Times*, so comprehensive and complete in its scope, so familiar in its style, so philosophical in its principles, and so eminently practical in its counsels as to leave little if anything more to be desired on this subject—to be indeed the *ne plus ultra* in this department. We can do the large and responsible body of teachers, whatever be their special field, no better service than commend this book to their favorable attention. It is published by John D. Wattlee, Phila. 390 pages, price \$1.50.

Bills are being sent to all delinquent subscribers, and we hope all will promptly remit amount due.

PUBLIC opinion enforcing wholesome laws.—We hail with pleasure every manly utterance in favor of an efficient administration of just laws. The statute that forbids the sale of intoxicating liquors, is pre-eminently such a law. When by a non-partisan vote, the qualified electors endorse such measures by heavy majorities, nearly 1700 in Cecil Co., Md., and over 40,000 in Maine, no one who has a particle of respect for himself or for his fellow-men will either violate the law himself, or countenance others in doing so. We are glad to notice our *confere* of the Cecil County News speaks out in no halting terms. We quote from his late issue,—"It is to be hoped that the convictions under the Local Option law will have a salutary effect, and that the unholy and illegal traffic in intoxicating drinks will soon be entirely discontinued within the borders of the county. Now that the law has set its face against their sale, all good citizens, whatever may have been their former opinion in the matter, should discourage and discountenance everything that tends or may tend to a violation of the prohibition statute.

Zion's Herald thus contrasts the British Conference with our American Conferences: In reading the very full report of the proceedings of the Wesleyan Conference at Burslem, Eng., in the *Recorder* (Wesleyan), one is struck with the marked difference in the proceedings from our annual Conferences. There are no anniversaries of benevolent institutions, no monotonous detail of minute business, but large spaces are given to formal addresses, to thanks of retiring officers, to the ex-president for his Conference sermon, to reports from delegates, to tender addresses from aged and feeble ministers ceasing to take work, to the experiences of candidates for ordination, and to the state of the church and the consideration of measures to awaken spiritual activity. There seem to be more unity, evangelical earnestness, and general interest—all saving the somewhat florid and extravagant personal compliments—than we secure in most of our annual Conferences. But it is to be remembered that we have nearly a hundred of these, while the whole Wesleyan body is represented by this one impressive annual gathering.

Editorial Correspondence.

In Chesterville, we took tea with the family of H. C. Layman, Esq., formerly of Elkton, Md., now a prosperous and respected merchant, and the efficient superintendent of our Sunday-school in this place. Another dusty ride and a third service tested our endurance severely, but we "got through," and felt thankful to be able once more to do a little circuit work. To both churches are attached resting places for the dead—"God's acres." In the one at Galena lie the remains of John McClaskey, one of the most influential and successful of that heroic band of itinerants into whose labors we have entered. He was a native of Ireland, and settled in Salem, N. J., in 1772, when but sixteen years of age; ten years later he was converted, when that evangelical Hercules, Benjamin Abbott, was ranging through that state, wielding his gospel club with such effect as to "prostrate all opposers in his congregations." He at once began to exhort sinners to "flee the wrath to come," and soon after to preach "with uncommon success." Joining the itinerant band in 1785, he became one of

the Methodist apostles of that time. With quenchless zeal and signal ability, he prosecuted his high mission for thirty years in the States of New Jersey, Pennsylvania and Maryland, and fell at his post with a shout of triumph, Sept. 2, 1814, at the head of the Chesapeake District, then covering what is now the territory of the Wilmington Conference. His last sermon was from the memorable text, Isaiah 61, 1-3, and was "peculiarly solemn and impressive." He was a natural orator, with a fervid imagination and warm heart, and a singular readiness of speech. His enthusiasm in the pulpit frequently rose to sublime and irresistible power. His voice he could command as a flute or a trumpet. Very large and portly, of full face, ruddy complexion, fine countenance, his raven-black hair, parted and falling down upon his shoulders, he was a man of noble mien and imposing presence. Habitually genial and given to humor in spite of his toils and sufferings, he was occasionally subject to seasons of dispondency.

Addressing a class of young ministers in the New York Conference, he dwelt with much earnestness on the importance of adhering rigidly, in our preaching, to the great truths of the gospel—"you may be tempted," said he, "to think you must go on and leave first principles," relating an anecdote of a preacher who said of another, that he "told old Adam's story too much." "but," said Brother McClaskey, "you must not fail to tell old Adam's story—you must bring out the great fundamental doctrine of man's depravity, or you cannot hope that souls will be saved by your preaching."

When, in 1808, by reason of the wide extension of the work and the increase of the ministry, a delegated General Conference became a necessity, and a committee of fourteen, two from each of the seven annual Conferences then organized was appointed to draft a plan, John McClaskey and Thomas Ware were appointed on the part of the Philadelphia Conference; and when the question came up, in the same Conference, of strengthening the episcopacy, so much weakened by the death of Bishop Whatcoat, two years before, John McClaskey and Ezekiel Cooper moved the consecration of seven men for that work, a bishop for each Conference. It was to him first as the representative of Methodism in Philadelphia, that Bishop White of the Protestant Episcopal Church, revealed, in 1804, the confidential correspondence between himself and Bishop Coke in reference to a union of the Methodist Episcopal and Protestant Episcopal Churches. When the first delegated General Conference met May 1st, 1812, in old John Street Church, New York, among the fourteen delegates that represented the Philadelphia Conference, we find the name of John McClaskey. These facts, for which we are indebted to Rev. Dr. Abel Stevens, the Methodist Macauley, show that John McClaskey, whose dust has quietly slept in Galena graveyard for seventy years, was a man of great ability and usefulness, who held high rank among his brethren, and exerted great influence upon the general affairs of the Church. Well may we do what we can, to revive the memory of our fathers, whose lives, as great men may "remind us, We can make our lives sublime."

In this same graveyard is laid the body of our fellow-laborer, Rev. John W. Pierson, who only a few years since entered into rest after an earnest and faithful ministry of many years.

The site is a beautiful one—a gently rising swell, from which a pleasing

view may be had of the fertile fields and comfortable homes of the surrounding country.

If the church is removed into the town, as we learn is somewhat debated, this hallowed spot may be made a place of attractive beauty. With grounds tastefully laid out and adorned with flowers and shade-trees, it would become a resort for those who cherish the memory of departed worth, and love to meditate among the tombs.

Wilmington Preachers' Meeting.

The reports from the churches were very interesting and encouraging, showing that a revival spirit was felt in every part of our city, although special services were being held only at Asbury. Bro. Adams, from St. Paul's, reported three penitents and three conversions at his Sunday evening service. Bro. Murray, two conversions Sunday evening, meetings good all the week. Bro. Gregg, one conversion. Bro. Smith of Mt. Salem, two penitents and one conversion, one penitent coming to the altar while he was preaching, without any special invitation. T. R. Creamer from Scott reported six penitents and one conversion. Bro. Prettyman reported thirty-seven conversions and thirty-three accessions to the church during the past three weeks, and all without special meetings; conversions occurring in the class-meetings and prayer-meetings, but more largely in the Sunday-school. Bro. Price, of Madeley, reported encouraging signs of a revival.

We will not be surprised if we have a revival fire burning on all our altars very soon, and Wilmington all ablaze with God's glory and Methodist energy.

Sunday funerals have become very numerous of late, one pastor reporting that for the past three Sunday afternoons he had been called from his Sunday-school. A committee was appointed to report upon the subject next meeting. The curators reported a programme, reaching into the new year, as follows:

Monday, Oct. 13—Creation, R. H. Adams.

Monday, Oct. 20—Inspiration, W. L. S. Murray.

Monday, Oct. 27—Personality and work of the Devil, Rev. N. M. Browne.

Monday, Nov. 3—Original Sin, C. W. Prettyman.

Monday, Nov. 10—Redemption, Julius Dodd.

Monday, Nov. 17—Prophecy, H. Sanderson.

Monday, Nov. 24—Miracles, T. R. Creamer.

Monday, Dec. 1—Providence, B. F. Price.

Monday, Dec. 8—Doctrine of the Trinity, J. E. Smith.

Monday, Dec. 15—The Church from the Jewish and Christian standpoints, Rev. E. L. Hubbard.

Monday, Dec. 22—Baptism, W. B. Gregg.

Monday, Dec. 29—The Lord's Supper, A. Wise.

Monday, Jan. 5—Ministerial Orders, C. Hill, P. E.

Monday, Jan. 12—Future State, S. T. Gardner.

Great good may be expected from such a programme, as each member is permitted ten minutes for criticism after the brother appointed has opened the subject, and of course all will read upon the subjects as they have opportunity. Watson is to be the text book, but of course we may agree or dissent from the author.

In the afternoon all the members of the meeting, including our presiding elder, went out into the western part of our city, in the direction of Hedgeville, to look after a site for a new church in that locality. A committee was appointed to inquire about a lot, the price, conditions, etc.

Rev. E. L. Hubbard reported his church in Brandywine ready for reopening, and gave an invitation to all to be present with him next Sunday.

What may be the result of this day's work in the Preacher's Meeting to the city of Wilmington and our own hearts, we wait to see.

T. R. CREAMER,
Sec. Preacher's Meeting.
Monday, October 6, 1884.

Subscribe for the PENINSULA METHODIST. \$1.00 a year.

PERSONAL.

Ross Taylor, one of the sons of the missionary, Bishop Taylor, writes to a friend: "I am hastening my preparations for admission to the Conference this year, for father's work in Africa."

Rev. A. W. Lightbourne, of Easton, Md., has resigned his pastorate of the M. E. Church of that town, and tendered to Dr. Caldwell, his Presiding Elder, his parchments.—*Smyrna Times*.

Rev. P. H. Rawlins, pastor of Georgetown M. E. Church, celebrated the fiftieth anniversary of his birth on Thursday, Sept. 18th. The members of the Preachers' Association, paid their respects to him in the evening at the M. E. parsonage, and were handsomely entertained.

There is a lady living in Frederica, Del., near which stands Barratt's Chapel, who was baptized by Francis Asbury. She was, however, too feeble to attend the centenary celebration of the meeting between Asbury and Coke within that historical building.

The memoirs, letters, and sermons of the late Bishop Simpson, will be published, the editing of the material having been entrusted by the family to one of his episcopal colleagues.

We regret to learn that Rev. T. R. Creamer, of Scott M. E. Church, Wilmington, is threatened with the loss of the sight of his right eye. We hope he may escape so sad a deprecation.

BISHOP Granberry, of the M. E. church South, is said to have accepted an invitation from the Methodists of St. Louis to make that city his home, a handsomely furnished residence being one of the inducements offered.

In its report of the Oregon Conference, the *Pacific Christ. Adv.* says: Bishop Fowler's presidency was eminently satisfactory. His management of business was prompt, yet kind; and his addresses plain and practical, and sent the pastors out with higher views of duty and noble ambitions for themselves and the Church.

Married in Port Deposit, Md., Oct. 1st, 1884, Hon. Jacob Tome and Miss Evaline S. Nesbitt. Revs. Thos. E. Martindale and R. C. Jones, officiating.

THE WATERBURY WATCH.

The price of the Waterbury Watch alone is \$3.50, and cannot be bought for less. It is by far the best watch ever manufactured for so small a sum. We will give this watch and one year's subscription to the PENINSULA METHODIST for \$3.50, thus making a saving to you of \$1.00 by taking both together. Subscriptions can commence at any time.

"The Waterbury."



TEACH THE CHILDREN TO BE ON TIME.—Do you wish to teach your children habits of promptness? If you can do this, it will be doing them a great service. As soon as your boy can read the time of day, give him a watch, and teach him to take care of it, just the watch for your boy. The public has discovered that the Waterbury Watch (costing only \$3.50) is an accurate, reliable, and durable time-piece. LESS FOR REPAIRS.—The Waterbury costs less for repairs and cleaning than any other watch made. To clean or repair an ordinary watch costs from \$1.50 to \$3. It costs 25 to 50 cents to repair and clean a Waterbury Watch. The Waterbury Watch is a stem-winder. The case is nickel-silver, and will always remain as bright as a new silver dollar. The watch has a heavy beveled edge, crystal face. The works of the watch are made with the finest automatic machinery. Every watch is perfect before leaving the factory. So well known have these watches become, thousands are buying them in preference to higher priced watches.

Postage and packing 25 cents extra. A Waterbury Watch will be given to any one sending us the names of twenty (20) new subscribers to the PENINSULA METHODIST, and twenty dollars.

J. MILLER THOMAS,
Fourth and Shipley streets, Wilmington, Del.

Wilmington Conference NEWS.

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

Cherry Hill charge, Chas. A. Hill, pastor, has begun a very novel and interesting mode of making the Thursday evening prayer meeting a success. He has placed in the window of the church a box, which can only be unlocked by himself, in the side of which is an aperture designed to receive questions, biblical theological and ecclesiastical, for consideration each prayer meeting night. The exercises he wishes to make a social interview between the laity and pastor.—*Cecil Democrat.*

Charlestown charge, E. E. White, pastor. The ladies of the M. E. congregation have donated a very handsome and serviceable carpet to their parsonage, and, while the exterior of that building is quite unpretending, the interior is very neat and comfortable.

The new Methodist church at Glasgow, E. C. Atkins, pastor, was dedicated last Sunday. It is a handsome frame structure with a seating capacity of about 300. The outlay upon it was between \$3,000 and \$3,500, of which \$1,000 are yet to be raised. There are an audience room and Sunday-school room both nicely furnished. The pulpit and surroundings are elegantly fitted up. There was a large gathering of people from the surrounding country as well as visitors from Philadelphia and Wilmington. The Rev. Andrew Manship, of Philadelphia, preached in the morning, at which service there was a special collection made. The Rev. W. L. S. Murray occupied the pulpit in the afternoon, and Mr. Manship again in the evening.—*Every Evening.*

Rising Sun charge, J. Robinson, pastor. The revival meeting is still in progress and interest increasing. Preaching every evening.

Port Deposit, R. C. Jones, pastor. Sunday, Sept. 28th, in place of the Quarterly Review, a blackboard lesson in Astronomy was given the school by the pastor, illustrating the nineteenth Psalm. In the lecture, the beautiful harmony between Bible truth and the teachings of true science was set forth. It was shown how some of the discoveries of science had been anticipated in the scriptures, and what strong proof of a Divine Author is furnished in both volumes, the volume of His word and that of His works.

Asbury charge, W. L. S. Murray, pastor, writes: We began our protracted meeting last Sunday evening week. During September in the regular services we had twenty-three conversions and accessions. The first week of our meeting eleven professed faith in Christ. Last Sabbath we received into full membership seventeen, and on probation five. The communion on Sunday morning was large and full of interest. Our new officers elected to serve us the present year in the Sunday-school, took their places on Sunday in the morning and afternoon schools. Bro. J. J. McMullen is the Superintendent and Bro. James McKay the assistant. In the evening the church was crowded, quite a number stood at the door and along the aisles during the whole service, many went away unable to find seats. Rev. D. Dodd preached with great interest and power. Two professed faith, and many we trust, resolved to give their hearts to God.

The Asbury Mutual Improvement Society gave a very excellent entertainment last Saturday night, Oct. 4th, when, in addition to readings and recitations, the following question was debated:

"Resolved, That the character of Oliver Cromwell is worthy of our admiration." Asbury Burke and James McDowell were the affirmative speakers, and Hubert A. Roop and Charles F. Borden in the negative. The question was decided in favor of the affirmative.

Brandywine charge, Wilmington, E. L. Hubbard, pastor, will be reopened to-morrow, Oct. 12th. Rev. Jacob Todd, D. D., formerly of Grace Memorial, now of Newark, N. J., will preach (D. V.) morning and afternoon, and Rev. J. Richards Boyle, at night.

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

Still Pond charge, I. E. Barratt, pastor. Union church is undergoing repairs. It has been cemented on the outside, windows lowered, and the whole painted. It will be reopened in two or three weeks.

Pomona charge, E. C. Maccichol, pastor. At the re-opening of Salem church last Sunday week, a balance of \$200 was asked for, and \$212 received. The total cost of the repairs being \$1,000.

Kent Island charge, J. A. Arters, pastor. Conference Academy Day was observed by us. The collection for the Academy amounted to \$20. Extra meetings were commenced at Kingsley last evening. The prospect for a revival is encouraging.

Chestertown charge, E. P. Aldred, pastor. Last Sunday was quarterly meeting occasion at this point. It proved a time of more than ordinary interest. The love-feast was a season of deep, spiritual power—the presiding elder stated that "more persons testified than at any love-feast he had held this year." The Doctor was in one of his happiest moods, and preached a sermon of remarkable simplicity, yet intensely interesting and instructive.

The Easton District Preachers' Association meeting will convene at the Hillsborough M. E. Church on Tuesday, October 15, at 8 o'clock, a. m. At 9 o'clock Rev. J. E. Kidney will deliver an address of welcome, which will be replied to by Rev. E. P. Aldred. An address on "The Work of the District" will be delivered by Dr. J. H. Caldwell. Among the questions to be discussed are: "Does God, in answer to prayer, either transcend or suspend natural laws?" "Is a man ever regenerated without being sanctified?" "Is the Heavenly reward other than a fully developed Christian character and Christ-like mind?" "Is our Sunday-school literature moral in its character?" "What is the teaching of Scriptures on the doctrine of the Trinity?" Addresses on "The Centenary of Peninsula Methodism" will be delivered by Rev. J. B. Quigg, G. W. Townsend, J. D. Rigg and J. P. Corkran. The questions will be discussed by some of the best minds in the district, and will be well worth listening to. The association extends a cordial invitation to all persons to attend.—*Kent News.*

Smyrna charge, J. B. Quigg, pastor. The church is to be improved to the extent of \$3,000. The galleries are to be removed, a recess chancel put in and a new pipe organ purchased.

The Millington Auxiliary of the W. F. M. Society held its first anniversary Sabbath, September 28, the pastor's wife, as president, presiding. The secretary, Mrs. Joseph Mallalieu, read a finely written account of the origin and progress of the parent society. Mrs. Tomkinson, in a paper on *Caste*, gave a graphic picture of life in India. At the evening meeting the young collectors, the Misses May Edwards, May Green, Maggie Brittain, Lilia and Annie Talbot, Myrna Tomkinson, Katie Coke, Katie Peacock and Lizzie Mallalieu gave amusing and suggestive reports of their collecting visits. Miss Lou Moffitt sang a solo, "The Hindoo Child-Widow," and Mrs. Joseph Mallalieu, "Consider the Lillies." The anniversary was in every respect a great success—the achievement of home talent. Doubtless there is in all our churches an amount of talent, now latent, which if called out and made active in earnest Christian work, would result most grandly for missions, and other enterprises of the church.

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

Harrington charge, G. W. Burke, pastor. The great revival has resulted in nearly sixty conversions, and the general strengthening of the society. These conversions include some of the most prominent persons in town—The Asbury M. E. Church, distant a mile and a half from Harrington, is being re-painted inside and out, and the walls frescoed. Jeremiah Beauchamp of Hillsborough, Md., is doing the work.

Dover charge, T. E. Martindale, pastor. On Sunday, Sept. 28th, the morning service was a very impressive one, and will not soon be forgotten by those who participated or by those who witnessed it. The occasion was the reception into full membership of a large number of probationers. In response to the call of the pastor, forty-seven presented themselves and were received into full connection. A spiritual feeling pervaded the large assembly, while the pastor discoursed upon the duties and relations of the new members to the church. Hearty "amens" were heard on all sides.

Federalburg charge, J. Warthman and G. P. Smith, pastors. The church at Federalburg will be reopened on Sunday, Oct. 19th. The Rev. Geo. R. Bristol, D. D., Revs. T. O. Ayres and Geo. F. Hopkins will be present and assist in the reopening services.

Felton charge I. Jewell, pastor. Ralph Bingham gave a very interesting and successful entertainment in this Church last Tuesday evening.

The new M. E. Church just erected at Little Creek Landing, Rev. Jas. Carroll, pastor, was dedicated last Sabbath—Rev. J. S. Willis, T. E. Martindale and J. E. Mowbray rendering the pastor assistance. The building is after one of the unique Church Extension plans, and is a gem in neatness and convenience.

Vienna charge, V. S. Collins, pastor. A singing class has been organized to improve the congregational singing, and now has more than forty members in actual attendance. Conference Academy collection amounted to twenty (20) dollars. A revival is in progress at Manships.

Denton charge, A. D. Davis, pastor. The corner-stone of the new M. E. Church, being built near Hickmantown, Denton circuit, was laid last Saturday, Presiding Elder Milby, and the pastors, Revs. A. D. Davis and J. H. Rich officiating. A large audience was present and a liberal collection given. The building is enclosed, and it will probably be ready for occupancy by the first Sabbath in November, at which time it is expected to be dedicated free of debt. Last Sabbath was quarterly meeting occasion at Concord, and Bro. Milby preached an able sermon to the edification of a large congregation.

Wyoming charge, W. M. Warner, pastor. A new parsonage is being built and is expected to be ready for occupancy by the first of the year.

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

Newark charge, G. W. Wilcox, pastor. had a chill recently, lasting five hours. He is now recovering from a severe attack of malarial fever.

A correspondent from Laurel, Del., writes,—Rev. John A. B. Wilson our presiding elder, preached an excellent sermon at this place last Sunday morning. We regret to learn that he is having serious trouble with his throat, and has been obliged to undergo surgical treatment apparently with but partial relief. Unless he finds, after a few trials that the desired cure has been affected, he will have to return to Baltimore for further treatment.

Rev. F. C. McSorley, pastor of the Laurel M. E. Church, is succeeding well. His own pastoral duties have so engrossed his attention, he has felt obliged to decline most of the invitations he has received to attend church dedications.

Mt. Zion Church, on Bethel charge, A. T. Melvin, pastor, has been painted and refitted, at a cost of some two hundred dollars; and was reopened last Sabbath; morning sermon by Rev. F. C. McSorley. Three quarters of the money needed was raised. Besides this improvement, a new church is building at Bethel under his care and will soon be completed. It will be an honor to the liberal people of the place.

Princess Anne charge, W. E. Tomkinson, pastor. At Rock Creek there have been twenty-nine conversions. At Dawe's Quarter nineteen have professed faith in Christ. All the churches on this circuit have been quickened, and many are serious.

The Ladies' Aid Society of Princess Anne Church will hold a Grand Court Dinner at Mr. Thomas Dixon's new store room, on Tuesday the 14th. The table will be supplied with all the luxuries of the season. Supper also, at which will be served Turkey, Oysters, Crabs, &c. Ice-cream and cake may be had at all hours of the afternoon and evening. The public are cordially invited.

An extensive revival is in progress at Parsonsburg, W. L. P. Bowen, pastor.

Conference Academy Collection as Far as Heard From.

WILMINGTON DISTRICT.	
Asbury, Wilmington,	\$125.00
Bethel & Glasgow	2.65
Newark, Del.	13.18
North East, Md.	63.00
Newport & Stanton,	60.00
New Castle,	60.00
St. Georges & Summit,	25.00
Union, Wilmington,	80.00
EASTON DISTRICT.	
Greensboro,	\$43.00
Kent Island,	20.00
DOVER DISTRICT.	
Cambridge,	23.00
Dover,	1080.00
Vienna,	20.00
SALISBURY DISTRICT.	
Newark, Md.,	\$10.00
Oxford,	11.40

Conference Academy.

DEAR BRETHREN: Once again suffer us to call attention to the effort now being made to reduce our Conference Academy debt, to secure the Wharton legacy and to make a creditable showing for our Conference in centenary gifts. Only about 25 charges have thus far responded, yet what has been secured is very encouraging, and affords an illustration of how easily this money might be raised if the entire one hundred and twenty-five would make the effort. Good collections have been made at points where there was before little interest in our prosperous and worthy institution. We are listening for reports from every circuit and station. Brethren, appoint your Conference Academy day. There is plenty of time yet; make it a special occasion, urge publicly; "fill your mouths with arguments," work privately and send along the reports to cheer our hearts.

The Academy has never been so prosperous and crowded as now. Never was the religious interest more marked than at present. The faculty and students are found every Sunday at our church and Sunday-school services, and those of us who are nearest to the institution are delighted with what we see. Such a condition of things ought to inspire every lover of the church to put forth a mighty effort just now to lift the burden.

At a meeting of the trustees held to-day, reports were received, and we were greatly encouraged. The following is the present state of the effort.

To be raised (including the legacy) \$10,800. It is more than half accomplished already. Our total subscriptions from the churches already reported, and the legacy, amount to \$6,485. And it ought to be noted that more than one-half of this comes from Dover. Thus it will be seen that we are on the "home stretch," and if only the brethren will make a united and persistent effort, we shall be able to crown the year with a jubilee. The Board to-day appointed me to receive and receipt for all monies raised for the debt. I shall therefore be glad to be kept busy sending receipts for sometime. Applications for pictures must be made to Brother Hutchin. Now dear friends, one and all, let us hear from you. Fraternally,
T. E. MARTINDALE.

ITEMS.

It is said that the estate of the late Bishop Simpson, amounting to nearly a hundred thousand dollars, was nearly all the result of profitable investments which the advice and opportunities given by warm friends, enabled him to make.

Mr. George W. Childs intends placing a memorial window in memory of Bishop Simpson, in the Asbury M. E. Church of Philadelphia.

THIRTY students of the Conference Academy at Dover in charge of teachers, passed through Wilmington last Saturday on their way to and from the Electrical Exhibition.

Mrs. Kate Johnson, of this city, has presented the pastors and officers of Grace M. E. Church, South, with a silver Communion set of six pieces, including the baptismal fount. The set has been much admired for its chaste beauty. A short time ago, Mrs. Janie Robinson gave the church a full set of silver collection plates; so that the needs of the new church in these particulars have been tastefully and liberally supplied.—*Dorchester Era.*

There are no fragments so precious as those of time, and none so heedlessly lost by people who cannot make a moment and yet can waste years.—*Montgomery.*

The new National Bank, at Salisbury, was opened September 27th, and before the doors closed that evening almost \$25,000 had been deposited. One depositor brought \$8,800. John H. White is cashier and Samuel A. Graham, Jr., is clerk.

The City Mission and Church Extension Board of the city of Wilmington, will meet at St. Paul's M. E. Church on Thursday, Oct. 16th, at 7 1/2 o'clock p. m. A full attendance is requested.
J. B. QUIGG, Prest.
H. SANDERSON, V. Prest.

Truth in a Storm.

"Never," says Coleridge, "does an important truth spread its roots so wide, or clasp the soil so stubbornly as when it has braved the winds of controversy. There is a stirring far heard music sent forth from the tree of sound knowledge, when its branches are fighting with the storm, which, passing onward, shrills out at once truth's triumph and its own defeat." Let not the friends of truth therefore dread the approach of the tempest. It is in itself a time of darkness and terror; but it is also the hour of truth's triumph. "God rides upon the whirlwind and directs the storm," and as the tempest passes by, truth will appear shining upon us from a cloudless firmament with a Divine lustre with which it never shone before. Or to keep up the figure of the great philosopher, the figure above cited, truth will be seen, like the tall cedar on the top of Lebanon, waving its branches with a strength, majesty, and beauty in which it never before appeared. "I came to send fire on the earth, and what will I do if it be already kindled?"—*Divine Life.*

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Charlestown,	Oct.	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.		
EASTON DISTRICT—THIRD QUARTER.		
Millington	Oct 11 12	Blackiston
Galena	11 12	Chesterville
Crumpton	12 18	Crumpton
Sudlersville	18 19	Berlek's
Marydel	18 19	Thomas Chapel
Ingleside	19 20	Pippins
Centerville	24 25	Ebenzer
Church Hill	25 26	Salem
Queenstown	Nov 1 2	Simpson
Kent Island	2 3	Kent Island
Greensborough	7 9	Greensborough
Hillsborough	8 9	Halls X Roads
Pomona	15 16	Salem
Rock Hall	15 16	Rock Hall
Oxford	21 23	Oxford
Royal Oak	22 23	Ferry Neck
Trappa	23 24	Bohning Creek
St. Michael's	28 30	St. Michael's
Talbot	29 30	Tilghman's Island
Easton	Dec 5 7	Easton
Kings' Creek	6 7	Miles River
Odesa	13 14	Odesa
Middletown	13 14	Middletown
J. H. CALDWELL, P. E.		
DOVER DISTRICT—THIRD QUARTER.		
Wyoming	Oct	11 12
Felton	"	13 12
Farmington	"	13 12
Dover	"	16 19
Caudea	"	20 19
Leipsic	"	20 19
Harrington	"	26 26
Marydel	"	25 26
Frederica	"	27 26
Seaford	"	31 32
Galveston	Nov	1 2
Bridgeville	"	8 9
Ellendale	"	10 9
Lincoln	"	17 16
Houston	"	15 16
Milford	"	17 16
Milshoro	"	22 23
Georgetown	"	24 23
Milton	"	27 30
Lewes	"	28 30
Nassau	"	29 30
A. W. MILBY, P. E.		

SALISBURY DISTRICT—THIRD QUARTER.		
Smith's Island,	Oct.	11 12
Tangier,	"	12 13
Onancock,	"	13 14
Chincoteague,	"	17
Stockton,	"	18 19
Pocomoke Circuit,	"	19 20
Pocomoke City,	"	19 20
Gumboro,	"	25 26
Parsonsbury,	"	25 26
Powellville,	"	26 27
Sharptown,	"	31 2
Delmar,	Nov.	1 2
Barren Creek,	"	1 2
Fruitland,	"	9 11
Salisbury,	"	8 9
Quantico,	"	9 10
Crisfield,	"	14 16
Asbury,	"	14 16
Annamessex,	"	15 16
Westover,	"	15 16
Fairmount,	"	16 17
Holland's Island,	"	20 17
Deal's Island,	"	22 23
Princess Anne,	"	23 24
JOHN A. B. WILSON, P. E.		

MRS. J. PERCY
Makes a specialty of
Saratoga Waves and Ventilated Hair Works.
613 MARKET STREET.
Water Curl Frizes &c. All kinds of Hair Jewelry made to order. Combing, rootlets, glossed and made into Switches, Puffs, Curis, &c. The latest styles in Hair goods, Combs and Ornaments constantly on hand.

WANTED. If any person, reading this notice, has or can secure a copy of the minutes of the first session of the Wilmington Conference, which he is willing to part with, the undersigned will be glad to buy it. He also desires to secure the loan of the first number of the Conference Daily, published by Bro. Plichard, during the last session of the Conference, at Dover, or a copy of his poem on early Methodism, therein published.
R. W. TODD,
North East, Md.

The Source of Power.

Do you ask why that young man is so used and blessed in leading others to know Christ? He won't tell you, but the answer is, he walks with God. He is a spiritually minded man. He has a living fellowship with a living Saviour, which makes him so much like the Master in spirit and fits him so well to be used in conveying a blessing. Do you notice he is not eloquent, not as intelligent as many around him, in fact he is lacking in many things, looking at him from a worldly standpoint. But that nearness to God that he maintains, that intimacy or walking with Him, is what gives power to his words, no matter if delivered in a halting manner, and sentences badly constructed and words mispronounced, yet his arguments have a persuasiveness, making them act as balm to the wounded spirit, or as an arrow piercing the conscience of the hardest hearted rebel. Would you have that same power, in drawing men to know Christ? Then seek for that same fullness of personal joy in Him, and nearness of your personal communion with Him. Seek it till your countenance reflects most of Christ, and shines most with His love and grace. Remember if you would have power with your comrades, it will flow from the fruit of a holy, peaceful, loving intimacy with the Lord. Then, and only then will you say, "We beheld His glory, and therefore we speak of it; it is not from report we speak; but we have seen the King in His beauty."—Watchman.

While we have the assurance that all things shall work together for good to them that love God, we nowhere have the assurance that the Christian shall escape suffering. The pang must come to the Christian heart, but good shall come out of it; suffering must be endured, but it shall not be in vain; the loving soul must pass through the vale of sorrow, but it shall not go alone. We are assured that "Only those are crowned and sainted who with grief have been acquainted." And the revelator tells us that those who are "before the throne and before the Lamb, clothed with white robes and palms in their hands," are those who, of "all nations and kindreds and peoples and tongues, came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." No, we are not to look for exemption from clouds and darkness, sorrow and suffering in this life, but we are assured that these shall work out for us a far more exceeding and eternal weight of glory.—Domestic Journal.

Delaware, Maryland & Virginia Railroad.

N CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME.

On and after Wednesday, June 25th, 1884, trains will move as follows, Sundays excepted:

Table with columns: GOING NORTH, Mail, Mixed, A. M., P. M., Leave, Arr. Stations: Rehoboth, Lewes, Nassau, Coolspring, Harbeson, *Bonnoms, *Messick, Georgetown, Redden, *Robbins, *Eltandate, Lincoln, Millard, *Houston, Harrington, *Arrive, Wilmington, Baltimore, Philadelphia. GOING SOUTH, Mail, Mixed, P. M., A. M., Arr., Leave, Stations: Philadelphia, Baltimore, Wilmington, *Arrive, Harrington, *Houston, Millard, Lincoln, *Eltandate, *Robbins, Redden, *Messick, *Bonnoms, Harbeson, Coolspring, Nassau, Lewes, Rehoboth.

Bet. Franklin City & Georgetown.

Table with columns: GOING NORTH, Mixed, Mail, A. M., P. M., Leave, Arr. Stations: Franklin City, Stockton, *Crisfield, *Scarborough, Snow Hill, Wesley, Popponco, *Poplar, Berlin, *Friendship, Showells, Selbyville, Frankford, *Dagsborough, Millsborough, Stockley, Georgetown. GOING SOUTH, Mixed, Mail, A. M., P. M., Arr., Leave, Stations: Georgetown, Stockton, *Crisfield, *Scarborough, Snow Hill, Wesley, Popponco, *Poplar, Berlin, *Friendship, Showells, Selbyville, Frankford, *Dagsborough, Millsborough, Stockley, Franklin City.

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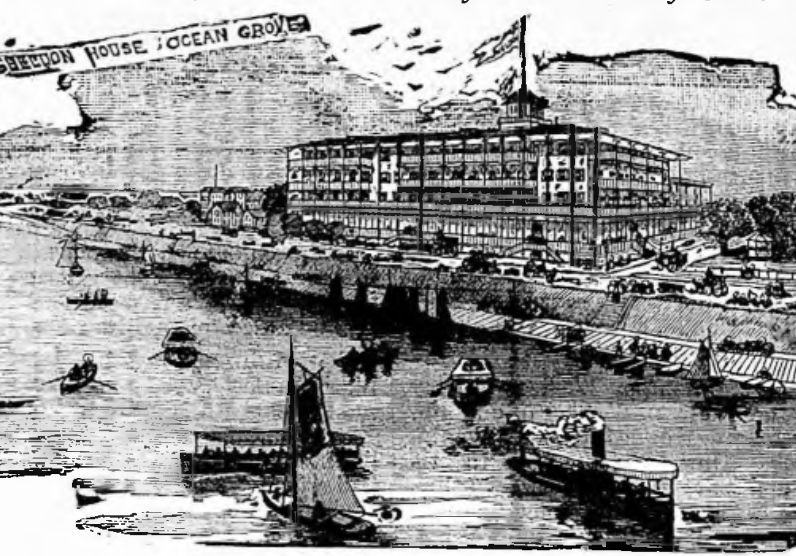
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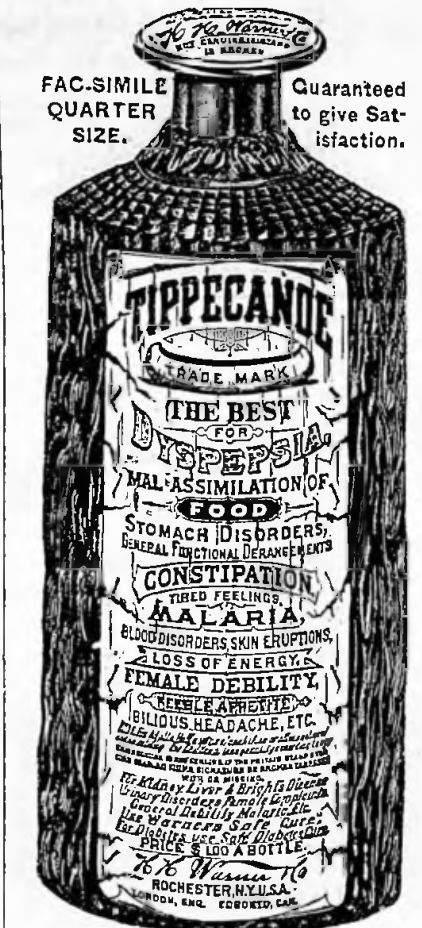
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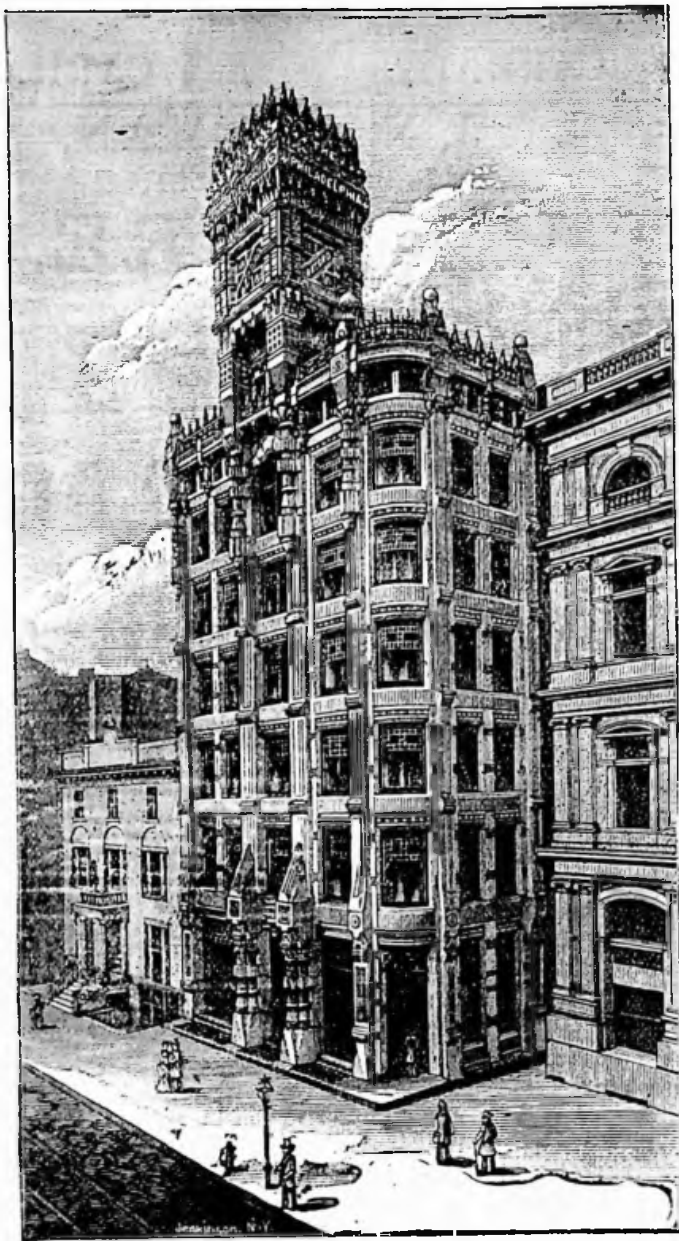
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