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A SUMMONS TO SERVICE.

"The Master is come and calleth for thee."
Had I heard aright? Was the call to me,
Was it I who was wanted; I listened again,
And my heart incredulous, filled with pain,
That was keen, and bitter, and hard to bear.
No doubt there were others waiting there,
To answer the summons—the good, the strong,
And those who had served the Master long!
Yet it seemed that to me the message came,
For coupled with it I heard my name.

"The Master is come and calleth for thee."
But no one ever had wanted me!
The dead to whom I once ministered,
From the silent city send no word:
And the living, to help them called their
OWN.

For none had a claim upon me alone,
Those who were dear had a dearer still,
And hands that were nearer to do their will,
And I had only to stand apart.
When work that was needed was work of
heart.

"The Master is come and calleth for thee."
I felt at last that the call was to me,
And timidly answered the darkness through,
"Lord, what wilt Thou that I shall do?"
And first, some lessons I had to learn
From pain the teacher, severe and stern,
And then through failure I came to see
How little wisdom there was in me
Until I craved of the Master's grace
Some work to do—in the lowest place.

Too short for the service are now the days,
And joyously full of the happiest praise!
Hither and thither the Master sends
His willing servants among His friends,
And all who gladly His tasks pursue
Find more than enough to hear and do,
Nor has any reason for loneliness,
Whom the Master will call, and in calling
bless.

For joy and restfulness came to me
With "The Master is come and calleth for
thee."

MARIANNE FARMINGHAM, in *London Christian World*.

Rev. Daniel Fidler.

BY REV. GEORGE W. LYBRAND.

Was born in Hunterdon Co., N. J., August 26, 1771. His parents were worthy members of the Methodist Society. Daniel was converted to God in the sixteenth year of his age; and two years later, in 1789, was admitted on trial into the Philadelphia Conference. In 1790, he was continued on trial and sent to "Ohio." This circuit was not within that State, but lay along the banks of the Ohio River, in Pennsylvania. The name of the striping stands alone. One of his sons says,

"The country at his time was very sparsely settled, and I have heard it stated, that in his long journeys from one appointment to another, through paths seldom traveled, and often guided only by marks on the trees, he was frequently exposed to danger from the unfriendly Indians. 1791, he was sent to Redstone circuit, and in 1792, to Rockingham, near the close of this year he was sent by Dr. Coke, to Nova Scotia, to aid in carrying out his self-sacrificing and zealous missionary enterprises, where he remained six years, returning to the states in the fall of 1798. His diary shows that he traveled most of the Provinces of Nova Scotia and a large part of New Brunswick, preaching to crowded houses in the two capitals, and other large towns; and that he was favored with considerable success in these centres of population. He also took long journeys into sparsely settled districts, preaching wherever openings offered, going from house to house, visiting the sick, burying the dead, warning sinners and instructing penitents.

At the Conference held in Philadelphia, June 1799, he was appointed to Wilmington, Del., and found a membership of 78 white and 46 colored. Bishop Coke preached for him on his way to the General Conference, which convened in Baltimore, May 1, 1800. The following is a copy of a letter the Bishop wrote him, and furnished by his son, Mr. Francis Asbury Fidler, an honored member of the Arch Street M. E. Church, Philadelphia.

Philad., April 26, 1800.

Rev. Daniel Fidler,
Wilmington, Del.

My Dear Brother:
I shall, God willing, be in Wilmington next Monday and Tuesday, and preach there in the evenings of both those days. I'll request the favor of you to publish me. I beg my love and kindest respects to Brother and Sister Dawson. I intend to write a line to him to-morrow. God bless you.

I am,
Your truly affectionate brother,
T. COKE.

His subsequent appointments for forty years extended from Baltimore, Md., to Sandwich in Cape Cod, through many parts of Maryland, Pennsylvania, New Jersey, Rhode Island, and Massachusetts. His long and frequent removals show how thoroughly our fathers itinerated in contrast with modern times.

Mr. Fidler's diary shows that he had his share of hardship and privation; yet he makes no complaint as to hard fare and poor compensation, but frequently alludes to the kindness of friends and the support and comfort of religion.

He stood high in the estimation of his brethren, and maintained a confidential and cordial intimacy with his co-laborer, Rev. William Black. Dr. Coke selected him in 1800, for a missionary to the Providence Islands. To the Governor General of the Bahama Islands the Doctor wrote,

"The bearer, Rev. Mr. Fidler, is a minister of the gospel and my friend. He labored in the ministry for six years, under my direction in Nova Scotia. I have a very high opinion of his honor, integrity and loyalty. His primary design is to be beneficial to the blacks and colored people, but he is a man of ability sufficient to be beneficial to any."

To a brother minister the Doctor writes: "He has traveled eleven years, and is therefore your senior and consequently will rank as the chief superintendent of the work." Of his term in Nova Scotia, the Doctor says, "I have reason to believe he gave very complete satisfaction to the government, to our societies, and to all who knew him." Dr. Coke makes this favorable reference to his preaching: "I am glad to find by brother Asbury, that you universally press upon your believing hearers, the necessity of sanctification and devotedness to God; and that you guard them from seeking this, as it were, by the deeds of the law, and that you urge them to believe now in a present Saviour, for a present salvation." After having served the church, as a faithful and accredited minister, for more than half a century, he preached his last sermon, Sabbath evening, June 30, 1882, from Ex. 32. 18. And he said, "I beseech thee show me thy glory." Four weeks previous to his death, on a quarterly occasion, he met his brethren for the last time on earth; he spoke in the love feast of mercies past and present, and of his brightening prospects of a certain and glorious immortality, and at the table of the Lord received in his trembling body and shed blood of his Divine Redeemer. He appeared to engage in all the religious exercises of that blessed Sabbath morning with more than ordinary interest and spiritual fervor. From this time he gradually failed until he fell asleep in Jesus, Aug. 27, 1842, the day after he completed his 71st year.

—A Wesleyan Orphanage has been established in Boston. There are intimations of large donations that will thoroughly equip and endow it. One of the first applicants is the grandson of an esteemed and honored Methodist minister.

Reflections Upon Our National Wisdom.

BY REV. DAVID LEITH [METHODIST],
JACKSON, TENN.

Surely this great nation is a wise and understanding people.—Deut. iv. 6.

Would it be truthful to affirm this of our own people? Not without much qualification. Our country is great geographically, great in wealth, great in undeveloped resources, and has a great future before it. And for a (comparatively speaking) new country, it is great in those elements which go toward making up the greatness of the nations of the Old World—such as history, poetry, philosophy and oratory. Such men as Bancroft, Emerson, Longfellow, Webster, Clay, and Sumner will in these departments, bear favorable comparison with any similar number of men anywhere in this century. And there are thousands of earnest Christian workers who are at least, "great in the sight of the Lord." These points are on the bright side of the picture: now look on the dark side.

Among the things which are sharp reflections on our "understanding" and lack of wisdom, I have space to name only the following:

1. The trade in *demoralizing literature*, which has been allowed to attain to such fearful proportions. I have great respect for the doctrine of the liberty of the individual; but that doctrine has its limitations. When the liberty of the few tends to the injury of the many, it has passed beyond its limitations. It will not do, therefore, for publishers of *Police Gazette* and "dime novel" type of literature to cry out about "the liberty of the citizen." Let literature of this class, with its lewd and corrupting illustrations, its tales of illicit love, of murder, of seduction, of suicide, be generally read by the people, and society will become rotten to the core; the innocence and purity of youth will be blasted, and the sanctity of home life destroyed. We do not expect that the people are to be kept chaste and pure by legislative enactments and penal punishment. But why should our lawmakers assist in the corruption of the people by giving the traders in vile literature such facilities for distributing their wares? Gladstone says: "It is the function of government to make it easy for the people to do right, and difficult for them to do wrong." This fundamental principle in the science of government is reversed among us. We make it easy for the people to do wrong and difficult for them to do right. I trust we shall soon have a law prohibiting this traffic; and when we do, then may the God of heaven strengthen the heart and nerve the arm of judges and magistrates, rigidly to enforce it!

2. The practice of *gambling*, in every conceivable form. So extensively does this vice prevail that it is fast becoming a national sin. From state treasurers and bank presidents down to common laborers, society is permeated with the gambling spirit. The immorality of gambling is seen in its creating in a man the expectation and hope of getting something for which he has given no equivalent. There are many ways of gambling besides buying shares in Louisiana or Kentucky lotteries, or speculating in cotton and grain "futures," or mining stocks. There is no difference in principle, between buying shares in a lottery and taking chances in a church fair or bazaar. There is the same element of risk in the one as in the other. Some may say, in justification of the latter: "It is done for the benefit of the church." What church? The synagogue of Satan may be benefited; but the Church of God—never. The doctrine that the end justifies the means may be good enough for a Jesuit, but cannot be

good enough for a Christian. The devil was never more a devil than when persuading professedly religious people that they can help God's cause by gambling operations. It is a sad reflection on our "wisdom and understanding" as a people, that this great evil of gambling has not been effectively dealt with.

3. The tolerance of the *liquor traffic* among us. If the social, moral, intellectual and commercial life of the nation, and the effects of the liquor trade on these interests be considered that trade is simply infamous. The welfare of the people, as a whole, would be greatly promoted if the trade in strong drinks were restricted to medical and mechanical purposes. My faith in its medical use is exceedingly weak, and many of the highest medical and surgical authorities in the world are against it. But it should be sold only from the shelves of the druggist, like any other poison. I believe it to be the greatest evil that curses the human race. Why is it that certain States are agitating for the "prohibition" of the liquor trade? Why do they not seek to prohibit the trade in hats and boots, coats and calico, books and meat? Because they know from observation and experience that the sale of these articles conduces to the welfare of the Commonwealth; while the trade in intoxicating liquor is antagonistic to it. Broken hearts, blasted characters, ruined fortunes, pauperism and crime are the fruits of this trade. The toleration and fostering of such a horrible business among us proves that in this we are not "a wise and understanding people."

4. *Sabbath desecration* is fast becoming a national sin in our land. We have not lived to little purpose if we have learned that, apart from the religious aspect of this question, even on such low grounds as for physical and intellectual benefit, it will pay to work six days and rest the seventh. This is being recognized and acted on in some influential quarters. It is a shame and disgrace that thousands of our railroad men and postal officials have no more facilities for attending the public worship of God than if they were living in Central Africa. On the low ground of expediency, and on the high ground of religious principle, we contend for the observance of the Sabbath. It looks as if there were a determination to have the European Continental Sunday in America. France has her horse-racing, Spain her bull-baiting, Italy her operas, and Ireland her political meetings, all on the Sabbath. For free and enlightened America to take an example from these countries, sunk as they are in popish superstition and darkness, would be a tremendous step backward. Every claim among us is entitled to the Sabbath. It was made for man. Let all enjoy the privileges of it.

Mingled with our thanksgiving for bountiful harvests, for health and peace and prosperity in all our borders, let our confessions be heard, and our national sins be sought out and put away from before the Lord. We shall be a wiser and greater people when vile literature, gambling the rum traffic, and Sabbath desecration find no longer a place in all our borders.—*Homiletic Monthly*.

One of Mr. Moody's Incidents.

"As I was coming out of a daily prayer meeting in one of our western cities, a mother came up to me and said, 'I want to have you see my husband and ask him to come to Christ.' I took out my memorandum book, and I put down his name. She says, 'I want to have you go and see him.' I knew the name, and that he was a learned judge, and so said to her, 'I can't argue with him. He is a good deal older than I am, and it would be

out of place. Then I am not much for infidel argument.'

"Well, Mr. Moody," she says, "that ain't what he wants. He's got enough of that, just ask him to come to the Saviour."

"She urged me so hard and so strong, that I consented to go. I went up to the office where the judge was doing business, to tell him what I had come for. He laughed at me.

"You are very foolish," he said, and began to argue with me.

"I said, 'I don't think it will be profitable for me to hold an argument with you. I have just one favor I want to ask of you, and that is, that when you are converted you will let me know.'

"Yes," said he, 'I will do that. When I am converted, I will let you know,'—with a good deal of sarcasm.

"I thought the prayers of that wife would be answered, if mine were not.

"A year and a half after, I was in that city and a servant came to my door and said: 'There is a man in the drawing-room.'

"I found the judge there.

"He said: 'I promised to let you know when I was converted.' I had heard it from other lips, but I wanted to hear it from his own. He said his wife had gone out to a meeting one night, and he was home alone, and while sitting there by the fire, he thought, 'Supposing my wife is right, and my children are right; suppose there is a heaven and hell, and I shall be separated from them.'

"His first thought was, 'I don't believe a word of it.'

"The second thought came: 'You believe in the God that created you, and that the God that created you is able to teach you. You believe that God can give you life?'

"Yes, the God that created me can give me life.

"I was too proud to get down on my knees by the fire, and I said, 'O God teach me.' And as I prayed, I don't understand it, but it began to get dark, and my heart got very heavy. I was afraid to tell my wife, and I pretended to be asleep.

"She kneeled down beside that bed, and I knew that she was praying for me. I kept crying, 'O God, teach me.' I had to change my prayer. 'O God, save me; O God, take away this burden.'

"But it grew darker and darker and the load grew heavier. All the way to my office, I kept crying, 'God, take away this load.'

"I gave my clerks a holiday, and closed my office and locked the door.

"I fell down on my face; I cried in agony in my Lord, 'O Lord, for Christ's sake, take away this guilt.' I don't know how it was, but it began to grow very light.

"I said, 'I wonder if this isn't what they call conversion? I think I will go and ask the minister if I am not converted.'

"The old judge said to me: 'Mr. Moody I have enjoyed life in the last three months more than all the past put together.'

"The judge did not believe. The wife did, and God honored her faith and saved that man. And he went up to Springfield, Ill., and the old Judge stood up there and told those politicians what God, for Christ's sake, had done for him.

"And now let this text sink down deep into your hearts: When he saw their faith, Let us lift up our hearts to God in prayer that he may give us faith.—*Church and Home*

There is a remarkable work of grace in progress in the Girls' Orphanage at Bareilly, and in the Boys' Orphanage at Shahjehanpore, India. Thirty girls were converted who had never before made a profession of religion, and seventeen boys; and the work, at last accounts, was still progressing.

SUNRISE AMONG THE HILLS.

"His mercies are new every morning, and his compassions fail not."
His mercies are new every morning:
Heavy and long is the night:
The sea means in blackness of darkness:
There may be a wreck ere the light:
Lo! sudden a gleam on the mountains:
The shadows are fleeing away:
God touches the clouds with sun fingers,
And opens the gates of the day.

His mercies are new every morning,
And oh! his compassions ne'er fail—
To the timid sheep cropping the herbage,
The mariner breasting the gale,
The child, born to love and to laughter,
The singer whom tears cannot drive,
The mourner left "sleeping for sorrow,"
The sick man who wakes up alive.

"His mercies are new every morning"
In the joy of our youth-time we sang:
"His mercies are new every morning,
We sing yet, with faltering tongue,
And we'll sing it till bursts the grand music
That all earth's faint anthems stills.
And we see the Day-star arising
Above the eternal hills.

—Congregationalist.

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.

Suggestive Gradation.

In a certain town of our acquaintance,
says the New Orleans Christian Advocate,
the undertaker is also the saloon keeper.
In the front room are his liquors, with all the
equipments of an average grocery. Separated
by a very thin partition in the rear are his
coffins, and not far from the back door is the
cemetery. The association is suggestive. It is
altogether appropriate for the man who deals
in whisky to have a stock of coffins on hand.
He who mixes the drink, ought to trim the
casket. And, then, how suggestive the gradation!
In the front room whiskey; in the back room
coffins; at the back door, the cemetery.

Between the public schools and the saloon
there is a conflict as irrepressible, as that which
made the first three quarters of this century
historical in politics. The saloon does all in its
power to unteach what the schools endeavor to
teach. The school teaches the children to be
prompt, punctual, efficient; the saloon teaches
them to dawdle and loaf, and takes all the snap
out of them. The school urges them to be industrious;
the saloon trains them to be shiftless and
thriftless. The school would inspire them with
reverence for law; the saloon trains them to
trample upon all law, human and divine. The
school inculcates the principles of true citizenship;
the saloon inculcates the lowest demagogism.
The school teaches them love to man and love to
God; the saloon teaches them to despise the one
and hate the other. —Mary Allen West, in Morning Star.

A Thrilling Incident.

Drifting into the depot with the tide
of passengers was a young man in a
state of intoxication—a wreck. He
stood swaying to and fro, gazing at the
well-dressed men and women with a
dazed look. Removing a battered
hat from a well-developed head, he
tried to smooth the damp and matted
locks. A consciousness of something
lost or forgotten seemed to come
over him, as he pressed his brow
with the palm of his hand. Standing
near one of the upright steam
radiators, he mechanically moved his
fingers over the surface as if it were
the key-board to an organ or piano,
with the skill of one accustomed to
its use.

Suddenly a change stole over him.
Running his fingers lightly over the
imaginary keys, lifting his eyes as
though he saw something that others
could not see, oblivious to everything
around him, he broke out in clear,
sweet tones that filled the room, singing
the words,—

"I willsing of my Redeemer,
And His wondrous love to me:
On the cruel cross He suffered,
From the curse to set me free."

The talking ceased; the smiles that
had played about the lips of many
faded away; the man reading "market
specials" dropped his paper; the nervous
individual ceased to scan the
schedule; the inquisitive forgot his

questions. A pale-faced woman
dressed in black left her secluded
seat and watched the singer; a little
child slid from its mother's lap, tot-
tled across the floor, and, with round
wondering eyes, looked up into the
strange man's face.

Still unconscious of being the centre
of attraction, he continued,—

"On the cross He sealed my pardon,
Paid the debt, and made me free."

The echo of the words, "made the
free," was lost in the rumbling of me
Western-bound train as it came
thundering in. The spell was broken;
the poor prodigal, slinking away, was
lost in the hurrying crowd who soon
perhaps forgot the prodigal and his
rags, but the words, "From the curse
to set me free," were ringing in our
ears, and the white haggard face haun-
ted us. We wondered if an inspiration
of his better nature had seized him;
if in that fixed look he saw a picture
of happy days gone by—a pleasant
home among the green hills. Perhaps
it was a quiet Sabbath scene—a vista
of trees, a church, with its white
spire shining in the summer sunlight;
and in his vision he walked the
shaded pathway, entered as in other
days, seated himself at the organ,
and played the old familiar hymns,
while the soft June air, laden with
the perfume of flowers, floated in at
the open window. Perhaps he felt
the pressure of a mother's hand upon
his head, as, away back in the inno-
cent days of boyhood, she had taught
him his evening prayer, and sung to
him in the twilight hour.—S. G. J.
Zion's Herald.

When you are asked to drink, my
son, and have half a mind to accept
the invitation, remember this: If you
had a whole mind, you wouldn't
Burlington Hawkeye.

Because saloons are prohibited
within a certain distance of a school
house, in Tennessee, the liquor dealers
have been instrumental in burning
down the school houses in their lo-
calities. The academy at Trimble
was the last to meet such a fate.

The thirteenth annual report of
the United States Commissioner of
Education states that upwards of
10,000,000 children were enrolled in
the public schools, with about 293,-
000 teachers, and that the aggregate
cost of the public schools is about
\$91,000,000. The annual drink ex-
penditure is at least \$800,000,000.

The Chicago Lever says the "lad-
ies' entrance" to the saloons in that
city is very common, adding: "Thou-
sands of our people would be shocked
beyond description if they were to
watch these doors and see how ex-
tensively they are patronized. Drink-
ing among women is a frightful evil,
and frightfully on the increase.

Children's Department.

A Bad Habit.

So you want to run out o'night eh?
Well, my boy, if there is one sin-
gle habit more than another calcu-
lated to bring a lad to evil ways, it is
that of running around a village,
town or city o' nights. All the bad
in human nature begins to bubble as
soon as the sun goes down. You
wouldn't dream of doing a mean act
to your neighbors by daylight, but
after dark it seems a good joke to lug
off gates, upset outhouses, steal fruit
or raise a false alarm of fire. It may
seem fun to you, but when you come
to sit down and think it over, you
can't help but admit that it is small
business. Any action of yours which
puts any one else to trouble and ex-
pense may be questioned to your de-
triment.

Find me a murderer, burglar or
thief—point out to me the biggest
loafer in your town—and I will show
you a man who began his career by
running out o' nights. I don't say
that George Washington or Thomas
Jefferson or Abraham Lincoln didn't
throw down lumber piles or rob fruit
trees at ten o'clock at night, but if so
they started out just right to become
bad men.

Don't I want a boy to have fun?
I do! and by and by, I'm going to
put you up to a dozen different things
in that line. But this grabbing your

hat after supper and sneaking out
over the back fence is a mean piece
of business when you come to figure
it down. Down on the corner you
meet Jim this or Tom that. You go
"over town" and are seen hanging
around this or that place. You may
sneak into a saloon to see a game of
billiards, but you hate yourself for it.
You may sit in Smith's grocery and
hear a lot of old liars spin their yarns
and abuse religion, but you go out
feeling that you could kick any one
of them who dared bow to your
mother.

You'd go home and go to bed if it
wasn't for Jim or Tom. He wants a
little fun and drags you into it. What
he calls fun is stringing a rope across
the sidewalk. It doesn't occur to
him that some person may break a
limb and be put to several hundred
dollars' expense, or even be killed out-
right. He thinks it a cute thing to
roll off barrels of salt, barricade the
bridges, set an oil shed on fire, or stop
up the chimneys on a widow's house.
When you have played such tricks it
comes very easy to play others which
the law won't look at in the funny
light.

There is to-day in a State Prison a
boy whose career I watched for two
years, I first saw him prowling around
o' nights. He had an honest face
and a good heart, but his father had
seemingly never been a boy himself.
He let this lad go and come as he
willed, and within three months the
police had to caution him. Inside of
six months he belonged to a gang of
juvenile thieves. Within two years
he was a burglar. When he stood up
in court to receive his five years'
sentence women wept to see that one
so young had drifted so rapidly to
the bad.

What can you do o' nights if you
remain at home?

There are dozens of good boy-books
to be had, and your father had better
buy you two or three per week than
turn you over to the town. There's
no end of mechanical toys and
games.

And suppose you learn how to
draw or paint? Look at a watch and
you will realize that all the wheels
and springs and shafts and jewels go
to make up a perfect time piece. Just
so with a man. There are lots of one
wheeled men in this world. They
can sell goods, make boots, run an
engine or keep a butcher shop, but
outside of that one thing they are all
at sea. It is the handy man who is
helping this world along—the man
who is full of wheels and springs.
Don't be afraid because you have
planned to study law, to read up on
philosophy and science, to learn how
to handle tools, to analyze steam, to
post yourself on whatever is worth
knowing.

You will discover as you grow up
that the man who knows the least is
the greatest bigot to argue with and
the meanest man with whom to trans-
act business. Not one in twenty of
our high-school pupils knows how a
mason mixes his mortar or a painter
his colors. They never saw a tinsmith
at work, or a grainer imitating the
various woods. Now, then, when
you find the evenings dull ask your
father to put on his hat and help you
post yourself. Did you ever look
over the queer machinery in a tin
shop which bends the metal in shape
for the covers and bottom and
handles? Ever visit the gas works,
or go through a big flouring mill or
pass an hour in a foundry? There
are dozens of places to be visited at
night where you can learn some-
thing useful. Each point you seize
upon helps to broaden and enlighten
your mind and make a well-posted
man of you. And, instead of shouldering
a gun on Saturdays, or tramping
off after a good time in a swamp, go
down to the round house and look
over the mechanism of a locomotive
—go into a wheat elevator and see
how curiously everything is arranged
—go into a machine shop and see
how iron can be turned as easily as
pine—go into a planing mill—down
where they saw blocks of stone by
steam—go somewhere and see some-
thing to post yourself.

Ah! boy, if you only realized how
much this country will depend upon
you twenty years hence you wouldn't
waste your time! You will sooner
or later have to take hold as the rest
of us did. There will be the same
strife for place and fame and riches
as you see to-day, and the boy who
has wasted his time will be the man
who is pushed here and jostled there,

and driven to the back seats, because
he is in the way of the busy, money
making world.

"I am Going to Smoke the Best Cigars."

Grant and Ross Graham are twins,
Grant is a stirring boy, and often
earns an extra dime to help swell the
family purse, which is sometimes
very slim.

Ross loves his books, and would
like to get a good education; but he
knows that he and his brother must
soon quit school, and begin to work.

These boys go to a wide-awake Sab-
bath school, whose officers and teach-
ers are anxious to do all the good they
possibly can for the children under
their care.

One Sabbath, on their return from
school, Ross hastened to his mother
with the good news that he had pledg-
ed himself not to taste anything that
would intoxicate, or to use tobacco in
any form.

"May you be enabled to keep your
pledge!" said his mother, fervently,
and then turned to Grant, expecting
to hear the same news from him; but
as he did not speak, she asked:—

"And how is it with you, my boy?"

"I didn't sign the pledge," answered
Grant. "You see, mother, I am going
to leave whiskey and such trash alone!
but I have made up my mind that
when I am twenty-one I am going to
smoke the best cigars."

"You had better count the cost,"
said his mother. "The best cigars
will take much of your earnings, and
their use will bring to you many evils
which you cannot foresee."

"I don't see how they will hurt me!
Father smokes, and so does the Rev.
Mr. Blank, and ever so many more
ministers I can name."

"How old are you, Grant?" asked
his mother, without appearing to not-
ice his remark.

"Eleven years old."

"Only eleven; and why must you
and your brother, while so young, quit
going to school?"

"Because father can't afford to send
us any longer; and, besides, we must
help earn our own livings."

"True. Suppose your father had
put away twenty cents a day for twenty
years, how much money would he
now have?"

Grant made the calculation, and re-
plied:—

"He would have \$1,460."

"And not only that amount," re-
plied his mother, "but also the inter-
est on much of it he might now have,
had he not begun to smoke good cigars
when he was twenty-one—just twenty
years ago."

Grant made no reply, but all the
week he kept thinking something
like this:—

"We are very poor. Father works
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smokes two cigars, sometimes more,
a day. He has already smoked away
more than \$1,460—whew! What a
young fortune! If we only had that
much money now, Ross could go to
school long enough to graduate, and
mother and the children might have
many comforts."

The next Sabbath when, at the
close of the school, the superintend-
ent laid the temperance pledge upon
the table, the first one that walked up
and put his name to it was Grant
Graham.

He had changed his mind. "For,"
said he, "I will never puff away \$1,460
in smoke!"—Presbyterian Journal.

Something He Could Never Forget.

When the Rev. John Todd was a
little boy, his father was very sick.
One day he asked him to go to the
drug store and get him some medi-
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spent awhile with some boys just out
of sight of the house. Then he went
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But when he came into the house
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little boy I am suffering great pain
for want of that medicine."

Johnny started in great distress to
get it now, but it was too late. When
he came back his father was almost
gone. He could only say, "Love God
and always speak the truth, for the
eye of God is always upon you. Now
kiss me once more, and goodbye."

Mr. Todd said when he was an old
man that every day his heart ached
when he thought of how he had act-

ed that day. If you want to be happy
always do what your parents tell you
at once, and do it without saying
naughty words about it.—(Nise
Plants.

A Boy's Religion.

If a boy is the lover of the Lord Je-
sus Christ he can not lead a prayer
meeting or be a church officer, or a
preacher, but he can be a godly boy,
in a boy's way and in a boy's place.
He ought not to be too solemn or too
quiet for a boy. He need not cease to
be a boy because he is a Christian.
He ought to run, jump, play, climb,
and yell like a real boy. But in it
all he ought to show the spirit of
Christ. He ought to be free from vul-
garity and profanity. He ought to
eschew tobacco in every form, and
have a horror for intoxicating drinks.
He ought to be peaceful, gentle, mer-
ciful, generous. He ought to take
the part of a small boy against large
boys. He ought to discourage fight-
ing. He ought to refuse to be a part-
ner in mischief, to persecution, to de-
ceit. And above all things he ought
now and then to show his colors.
Royal Road.

Benjamin Franklin and His Prayer.

In the Constitutional Convention
in 1787, when the proposition for the
opening of the daily sessions with
prayer was opposed by some mem-
bers. The immortal Franklin arose
in the assembly, and said:

"In the beginning of the contest
with England, when we were sensi-
ble of danger, we had daily prayers
in this room for Divine protection.
Our prayers, sir, were heard, and they
were graciously answered. All of us
who were engaged in the struggle
must have observed frequent instances
of a superintending Providence in our
favor. To this kind Providence we owe
this happy opportunity in peace for
the means of establishing our future
national felicity. And have we now
forgotten that powerful Friend, or do we
imagine we no longer need His assist-
ance? I have lived, sir, a long time,
and the longer I live the more con-
vincing proofs I see of this truth:
that God governs in the affairs of men.
And if a sparrow cannot fall to the
ground without His notice, is it
probable that our empire can rise
without His aid? We have been as-
sured, sir, that except the Lord build
the house, they labor in vain that
build it. I firmly believe this; and
I also believe that without His con-
curring aid, we shall succeed in this
political building no better than the
builders of Babel; we shall be divided
by our little petty local interests;
our projects will be confounded, and
we ourselves shall become a reproach
and a by-word down to future ages.
And, what is the worse, mankind
may hereafter, from this unfortunate
instance, despair of establishing
government by human wisdom and
leave it to chance, war, and conquest.
I therefore beg leave to move that
henceforth prayers, imploring the as-
sistance of Heaven and its blessings
on our deliberations be held in this
assembly every morning before we
proceed to business; and one or more
of the clergy of this city be request-
ed to officiate in that service."—
Evangelical Messenger.

"I don't see how they will hurt me!
Father smokes, and so does the Rev.
Mr. Blank, and ever so many more
ministers I can name."

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The W...
LESSON FOR N...
BY REV. W...
(Adapted
GOLDEN TEX...

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The Sunday School.

The Wisdom of Solomon

LESSON FOR NOV. 9, 1884—1 Kings 10: 1-13.

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

GOLDEN TEXT: "Behold a greater than Solomon is here" (Matt. 12: 42).

I. THE QUEEN'S VISIT (1-3).

1. *The queen of Sheba*—probably unmarried; famed like Solomon for her wisdom; called by the name of Balkis in the Koran; called by our Lord "queen of the south;" ruling one of the wealthiest kingdoms of the ancient world. *Heard fame of Solomon concerning the name of the Lord*—"his religious fame" (Cook); "the fame of what he had become by Jehovah's favor" (Gesenius); "the fame which he had acquired through the name of the Lord, or through the fact that the Lord so glorified Himself in him" (Keil). The magnificence of the temple which he had built to Jehovah, and his God-given wisdom and wealth, had much to do with this "fame" which reached the ears of this remote queen. *Came to prove him*—undertook this long journey of from twelve to fifteen hundred miles with the primary motive of putting to the test the much talked-of wisdom of Solomon. *Hard questions*—possibly the puzzling riddles and enigmas which the Eastern mind delights in, and of which tradition gives us a sample; probably, deeper and weightier questions of political or religious import.

2. *Came . . . with great train*—a royal retinue. *Camels that bare spices*—frankincense, myrrh, tragacanth, etc. Of these she brought "a great store" (verse 10). *Very much gold*—No gold is mined in Arabia nowadays; but classical writers (Strabo, Diodorus) declare that it was found there in early times, and used "in a most lavish manner in their furniture, utensils, and even on the walls, doors and roofs of their houses." *Precious stones*.—These abounded in the East then as now. Emerald, turquoises, amethysts, and the onyx are mentioned by writers as among the crystalline products of Arabia. Pearls, too, are found there, in the Persian Gulf and in Ceylon. *Communed . . . all that was in her heart*.—We are not told specifically what the nature of her inquiries was, but her purpose was evidently too earnest to have led her to take this long journey and carry these rich presents for a mere conflict of wit. The queen's heart was doubtless profoundly stirred by serious questions, and she came to Solomon as to an oracle.

3. *Solomon told her all her questions*.—Her quest was not in vain. The Jewish king, with his marvelous wisdom, was prepared for every problem which she presented. Every perplexity was instantly solved.

"Literally the Hebrew runs, "And Solomon told her all her words; there was not a word hid from the king, that he told her not." Solomon, that is, answered all her questions without any exception" (Cook).

II. THE QUEEN'S WONDER (4-9).

4, 5. *When the queen had seen his wisdom*—the proofs of it. *The house that he had built*—supposed to refer not to the temple, which she of course would not be permitted to enter, but to the magnificent series of palaces which the king had erected in its vicinity. *The meat of his table*.—"And Solomon's provision for one day was thirty measures of fine flour and threescore measures of meal, ten fat oxen and twenty oxen out of the pasture, and an hundred sheep, besides harts, and roebucks, and fallow deer, and fatted fowl" (1 Kings 4: 22, 23). *Sitting of his servants*—"the seat of his retainers;" the luxurious quarters in the palace assigned to his courtiers. *The attendance of his ministers*.—The queen doubtless saw King Solomon on court occasions surrounded by his richly-clad officers of state. *His cup-bearers*—chosen especially for their grace and beauty. *His ascent . . . unto the house of the Lord*—his private passage-way from his palace to the temple, of which we have no description, but which was, doubtless, a masterpiece of skill. *No more spirit in her*—literally, "and there was no more breath in her." She was breathless, faint, with amazement.

"The sumptuous palaces, which he erected for his own residence, display

an opulence and profusion which may vie with the older monarchs of Egypt or Assyria. His great palace stood in Jerusalem; it occupied thirteen years in building. A causeway bridged the deep ravine, and leading directly to the Temple, united the part, either of Aera or Zion on which the palace stood, with Mount Moriah. In this palace was a vast hall for public business, from its cedar pillars called the "House of the Forest of Lebanon." It was 175 feet long, half that measurement in width, above 50 feet high. Besides this great hall, there were two others of similar dimensions, in one of which the throne of justice was placed. The harem, or women's apartments, adjoined these buildings, with other piles of vast extent, particularly, if we may credit Josephus, a great banquet hall. The same author informs us that the whole was surrounded by spacious and luxurious gardens. Another palace was built in a romantic part of the country, in the valleys at the foot of Lebanon, for his wife, the daughter of the king of Egypt, and as a summer residence" (Millman).

6, 7. *A true report that I heard*.—For once, "distance" did not lend enchantment to the view. *The holy was not told me*.—She had come to Jerusalem distrusting the seemingly extravagant reports she had heard of Solomon's wisdom and magnificence; she had been convinced by her own eyes and ears that even rumor had failed to tell even half the truth.

"Those who, through grace, are brought to experience the delights of communion with God, will say that the one half was not told them of the pleasures of Wisdom's ways and the advantages of her gates. Glorified saints, much more, will say that it was a true report which they hear of the happiness of heaven, but that the thousandth part was not told them" (Henry).

8, 9. *Happy are they men*, etc.—not because of the sumptuous provision made for their comfort, nor for the grandeur of the lot in which their daily lives were cast, but for their opportunity of listening to the wisdom which fell pearl-like from the lips of the king. *Blessed be the Lord thy God*—a reverent acknowledgment of the majesty and goodness of Jehovah, but quite reconcilable with the queen's paganism or polytheism, and not to be regarded as conclusive of any personal change of faith. Had the queen become a disciple of the Jewish religion, she would have offered sacrifices, and taken steps to indicate her renunciation of idols. *To do judgment and justice*.—For these high duties had Solomon been raised to the throne, according to the queen's view. Her imagination was not so dazzled as to hinder a clear perception of the relative values of Solomon's varied endowments.

"Rulers are given their high position by God, not simply to enjoy the pleasures of life, and to see good days, but to administer justice to their subjects, and care for their temporal and eternal welfare" (Oslander).

III. THE QUEEN'S TRIBUTE (10-12).

10. *A hundred and twenty talents of gold*—over three millions of dollars, reckoning the talent at \$26,250. "Unto him shall be given of the gold of Sheba" (Psa. 72: 15). *Came no more such abundance of spices*—a graphic touch, showing how lavish had been this fragrant gift.

"Let those that are taught of God give Him their hearts, and the present will be more acceptable than this of gold and spices" (Henry).

11, 12. *The navy also of Hiram*.—This Tyrian ally of King Solomon furnished the sailors, and the Jewish king owned the ships. These fleets appear to have sailed westward from Joppa to Tarshish once every three years; and also southward and eastward from Elath and Eziongeber, at the head of the eastern gulf of the Red Sea, to Ophir. *Always trees*—a sort of pine (Josephus); cypress trees (Shaw); sandal wood (as good a guess as any). *Pillars*—better, "railings," or "balustrades." *Harp*—triangular, ten-stringed. *Psalteries*—a stringed instrument resembling a lyre or guitar.

VI. THE QUEEN'S RETURN (13).

13. *King Solomon gave . . . whatso-ever she asked*—and she probably "asked" with true Oriental frankness. *Besides that which Solomon gave her*.—His "royal bounty" provided, doubtless, a magnificent return for the gifts which she brought.

"Asking for presents is common in

the East, and is practiced by persons of all ranks. No feeling of shame prevents either the prince or the peasant from requesting to have given him anything that he sees and covets. A return, however, is made, as a matter of course, for presents received in this way, and, indeed, for all presents, except they be rewards for service or alms" (Cook).

Bishop Taylor.

The purposes and plans of our new missionary bishop to Africa begin to receive occasional notice from the press. Thus one of our principal metropolitan dailies announces his intention to enter Africa from one side, while one of his co-laborers enters it from the other. Each, it is said, will be accompanied by twenty missionaries. If this be so, it will be the most formidable evangelical invasion that the Dark Continent has experienced for ages. The mere announcement is a significant sign of the times. The hour of Africa's redemption draws nigh.

Bishop Taylor is wisely making more use than is usual with him of the press. His latest pronouncements, in the shape of three circular letters to his friends, are well worthy of attention. In taking "the missionary short-cut to the salvation of the world," advancing years remind him that what is to be done must be done at once, and with all the wisdom and energy commandable. He has faith in "the commercial principle of correlative equivalents," applied in the Pauline fashion—they who sow in spiritual things to the people shall reap their carnal things, to the extent of an adequate subsistence. This principle he has applied in the case of the Baldwin School at Bangalore, in the schools of Central and South America, and in the college at Santiago de Chili. While building the college at Coquimbo he decided on the organization of his Transit and Building Fund, and afterwards effected it. Rev. Wm. McDonald, Geo. Hughes, T. T. Tasker and A. Lowrey, are official receivers. The distinguished philanthropist, George H. Stuart, of the Merchant's Bank, Philadelphia, is another. Richard Grant, 181 Hudson St., New York, being the treasurer. "The Transit and Building Fund Society of Bishop Taylor's Self-supporting Missions" is duly incorporated under the laws of the State of New York, and aims, in terms of the charter, "to provide the ways and means, and to manage, appropriate and apply the same as follows, viz., to procure a suitable outfit for missionary preachers and teachers; to pay the traveling expenses of pioneer evangelists in these countries; to build or purchase dwelling-houses, school-houses, and houses of worship for the use of missionaries; also, to translate the sacred Scriptures and suitable religious and literary publications into foreign languages, and to print and publish the same." "The funds of this society shall not be used to pay salaries of agents at home, nor of preachers or teachers in foreign countries." It is, in reality, a foreign educational and church extension society. Bishop Taylor, like his preachers, depends for his support upon what he calls "indigenous resources," or the contributions of the dwellers—aboriginal or otherwise—in the lands where his work is and shall be prosecuted. The fact is, that most of the support of laborers in self-supporting missions comes from those who were real or nominal Christians before the advent of the missionaries. This does not detract from the credit and glory of the latter, for "they that preach the Gospel, shall live of the Gospel;" but it does not prove that missions supported on such principles can be established in purely heathen countries. Perhaps they can, but we doubt it. Even St. Paul, in the civilization of his time and fields of toil, had to depend largely for his bread on the help of distant Christian friends, or on the slender profits of tent-making. Authorship, Bishop Taylor tells, has supported himself and family for twenty-seven years. But authorship won't support any of his colleagues in the forests of Central Africa. They must have help from abroad. So it seems to us. Aboriginal diet will hardly suit American stomachs and constitutions, even if they can get enough of it. The plan that will answer for the mixed communities of South

America and India won't do for African jungles or plains. The laborers must have help from abroad.

"God," says Bishop Taylor, in Circular No. 2, "has given me a private partner in the missionary business, who supplies my shortage." If, well and most favorably known as he is, it be necessary to supply his "shortage," it seems very likely that somebody will have to come forward as partner in the missionary business, and supply the shortage of the twoscore, more or less, preachers whom the bishop of Africa is to lead or send into the "hitherto unknown population of unnumbered millions of people" lately discovered by Dr. Pogge and Lieutenant Wissman, or into any other purely heathen population. Let the church prepare to support these missions; to do what Bishop Taylor gratefully and commendably states that the General Missionary Society has been doing and is doing to-day. We can see no very great difference—if any essential difference—between the methods of the Missionary Society of his own. Both require all to whom they preach to do what they can for themselves; and what they cannot do, both in the fullness of Christian love will do for them. Bishop Taylor, like the General Missionary Society, must have help—and does receive help. The fact is, that he is *svi generis*—a kind of "followeth not [altogether] with us" sort of evangelist. Well, let him evangelize mightily. He belongs wholly to the Master, wholly with us, and when his extraordinary soul is called to the rapidly nearing rest, the church will take up his burdens and plans, and bear herself as the ever-present and unerring Spirit may direct. One thing is certain—Jesus reigns, and will reign till all is under His pierced feet.—*Zion's Herald*.

Be Courteous.

Not long since, while crossing the river to Jersey City, I noticed an old lady neatly but humbly dressed, who was attended by a young gentleman. That she was, though her dress indicated one who could scarcely be in comfortable circumstances in life. The young lady carried a basket of considerable size, while the elder had a bundle and a cane. She was quite lame and walked slowly. The thought crossed my mind as I glanced at them, "That woman is blessed with a kind and loving daughter or niece." I passed from the boat in advance of them, and took my seat in a horse car. Presently, the couple came to the same car; and, after comfortably seating the elder lady and disposing of her basket, the younger bade her a kind good-bye and went away. The old lady's eyes were full, and her heart, too. Turning to me she said: "That's what I call Christian courtesy. That girl is an entire stranger to me, and yet she has come all the way from the Eighth avenue cars with me to carry my basket, and would not even let me pay her fare." I then recalled her quiet, happy expression. I believe that I should know her again, here or hereafter; and I most strongly believe that, if she lives to old age, she will not be comfortless or cheerless.—*Youth's Instructor*.

The Sabbath and the Working-men

The *Current*, of Chicago, declares that "if the workingmen of America permit the abolition of the Puritan Sabbath, they will prove themselves a nation of dunces." In answer to the "claim of the millionaire that he cannot spare the time between Saturday and Monday," it says: "But that same millionaire goes from Florida to the Yellowstone Park, from Bar Harbor and Moosehead Lake to Santa Barbara, and is often resting two months at a time. The workingman must get his Santa Barbara and San Augustine in weekly installments; and if he does not stand by the Church in protecting the Sabbath the millionaire and the corporations will soon have it all their own way."

My God.

One of the things that gives peculiar sweetness to the promise: "My God shall supply all your needs according to his riches in glory by Christ Jesus" is the "My" with which it begins. It is not said "God," or "great God," or the "gracious God"

shall supply, but "my God" shall do it. Before his conversation the apostle could not truthfully have so spoken. But it is different now. His whole relationship was changed; for, having obtained mercy through Jesus Christ, the condemnation without and the alienation within were completely gone, and like Thomas, he could say from his heart, "My Lord and my God." Such may we say, and we should not be content till we do say it. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust." Ps. xviii, 2.—*Watchman*.

It will gratify the numerous friends of the "Homiletic Monthly" to learn that the work is to be enlarged with the issued of the January number one half above its present size and improved every way, without adding to the price, to such as pay their subscriptions before January first. The past of this periodical has been marked by steady progress, and its future bids fair to reach a still higher standard of excellence. A very rich treat is announced for the coming year in the way of contributors and contributions. The list of writers engaged embraces a very large number of the most eminent scholars and distinguished writers in the country, as well as several from abroad. The subjects also on which they are to write are timely and important. Such an array of talent, with greatly increased space, cannot fail to add to the popularity and usefulness of this periodical. Price \$2.50 a year; 25 cents a single number. FISK & WAGSALLS, 10 and 12 Dey Street, New York.

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CENTENNIAL OFFERINGS.—Less than two months remain to complete the first century of our existence as a church. Comparatively little has yet been done in the way of large or general contributions toward the objects recommended to the confidence and favor of the members and friends of the church. A handsome donation, and a few generous contributions in church collections have shown what can be, and what ought to be done. The widow of the late James W. Bosler, has attested her appreciation of liberal learning under our church control, and her regard for the well-known wishes of her husband, a dutiful *alumnus* of Dickinson College, by assuming the expense of a Library Hall, that shall bear his name, and thus be a monument to his memory, far better, because of its beneficent influence, than the costliest work of art in marble or in bronze that would only adorn a graveyard. Mr. Tome, within our own territory, has given practical proof that his has not only skill in getting wealth, but also wisdom in its distribution. His gift of \$25,000 for the construction of a model Scientific Hall for Dickinson College, the *alma mater* of his nephew, Hon. John A. J. Creswell, is an honor to himself as well as a great boon to the cause of Christian education. Other similarly noble gifts have been made, and many embarrassing debts have been paid off. But the millions are yet to come. What can be done to make these examples contagious. Which of our noble brethren, or sisters in Wilmington, whom God has blessed through the Methodist Episcopal Church, will, during these last sixty days of this Centennial year, bless themselves, and bless the church by a contribution that will set our Conference Academy on its feet free of all encumbrance,—which one, or how many within our Conference bounds will give "of their abundance," to each one of the worthy objects of Christian benevolence recommended by our Centennial committee? We hope for noble and prompt responses, that in the final reckoning they may be able to say to our Lord and Master, "Thou deliverest unto me five talents, behold I have gained beside them five talents more," and hear the Divine "Well done, good and faithful servant." The Savior said of his betrayer,—"it had been good for that man if he had not been born." May this not be true of others who betray, not the personal Christ into the hands of the hostile Jews, but the cause with which the risen Christ so expressly identifies himself. To read of men going into eternity leaving millions behind, without having appropriated even a tithing of their wealth to the aid of their ignorant,

suffering, and helpless fellow men, is a sad and sorrowful proof "how hardly shall they that have riches enter into the kingdom of God." "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Of course those whose means are represented by the "widow's mites" will not fail to remember that the eyes of the Lord of the Treasury are on them too.

"THE Lord reigneth, let the earth rejoice." The election is past, and of course, there are many persons disappointed. The friends of the successful candidate for Presidential honors are jubilant. So much has been said and so much written for and against the several candidates, and their respective policies of administration, that the impression is no doubt general that our national prosperity, if not our national existence, depends upon the issue of this campaign. Without depreciating the real importance of this quadrennial utterance of the people's voice, in the selection of the Chief Magistrate of the Republic, and with very decided convictions as to the best man, and the best principles, we are thoroughly convinced that our state may prosper and exist under the Presidency of either of the gentlemen nominated for that high office. It is to be hoped therefore, now that the election is over and the candidate who has received a majority of the electoral vote, is no longer a candidate of a party, but the President of all the people, that we will all settle down to our respective duties, accepting gracefully the situation, more than ever resolved to do all in our power to promote "righteousness," which alone "exalteth a nation" and to repress and abolish "sin which is a reproach to any people." Valuable as are correct political principles, and desirable as it may be to have our rulers "able men, such as fear God, men of truth, hating covetousness,"—the intelligence, virtue and piety of the people afford the only immovable foundation of national prosperity. "If God be for us, who can be against us?" Let us then show our patriotism by our devotion to duty. The lamented President Garfield is credited with the sentiment, "He best serves his party, who serves his country best." We would say,—He best serves himself, his party, his country, and his race, who most faithfully serves his Creator,—the only *true and living* God.

WE call special attention to the "Chautauqua Literary and Scientific Circle." To the fertile brain of our Sunday-school Secretary, Rev. Dr. John H. Vincent, the church at large is indebted for one of the most beneficent plans for intellectual improvement ever conceived. A regular course of reading requiring but forty minutes' time a day for a term of four years is prescribed. The student need not do this reading *every* day, but may average this time; nor need the student have made much progress in his education, to begin this College course at home; it may be taken up with ease by any one who can read English. By this course a general acquaintance is obtained with all subjects taken up in a regular college course of study,—History, Literature, Science, Philosophy, Art, &c. The books required are entertaining and useful, giving in many cases a pleasant review of former studies. A full set of books cost from four and a half to five and a half dollars; two or more persons may divide this expense between them, using the books in turn. The *Chautauquan* costs one dollar and 2

half; the tuition fee is only fifty cents a year. So that no one need fail to secure the advantages offered on account of the expense. There ought to be a "circle" in every pastoral charge. For full information, address Miss K. F. Kimble, Plainfield, N. J.

SOME LARGE WILMINGTONIAN ESTATES.—Mr. Sewell C. Biggs recently closed his second term of five years as Register of Wills for New Castle County, Del. During these terms some very large estates have passed through his office. Out of over 2000 estates, that of Col. Henry C. McComb is reported the largest, his personal property footing up to nearly two millions and a half. The next is that of Mr. Jesse Law, \$772,000; the third that of Mr. Samuel Harlan, Jr., \$763,000; Mr. James F. Kirkpatrick, Jr., left an estate of over \$519,000, and Mr. Irene DuPont one of over \$510,000. What part of the five millions was devised to charitable or religious objects? The responsibility of large wealth is great, though too few seem sensible of it. Yet it is as truly fatal folly to-day, as when Christ first declared it, for a man to "lay up treasure for himself," while he "is not rich toward God." It is very gratifying to find occasionally men and women of large enough head and heart, not only to acquire wealth, but to dispose of it wisely and as faithful stewards.

In reference to the reported removal of Rev. J. P. Otis from Odessa to Easton, the following note from Bro. Otis himself, gives the true state of the case:

Dear Bro. Thomas:

I am not "elected," neither am I "appointed" to any charge except Odessa, and do not expect to be before next spring. There was some talk in that direction, but on mature consideration it was thought by the Presiding Elder not best to disturb our harmonious relations here before the disciplinary time.

J. P. OTIS.

Odessa, Del., Oct. 25, 1884.

The absurd and slanderous article published in a Philadelphia Sunday paper, referred to in our last issue, has been denounced and corrected by the Messrs. Lippincott of Phila.

At the time of going to press the election for President is still in doubt, with the probability of the election of the Hon. James G. Blaine.

CONFERENCE NOTES.—A correspondent writes us,—"The number of preachers serving their third year is twenty-four instead of twenty-two, as stated in last week's *METHODIST*; Revs. C. C. Grice and J. H. Willey of Snow Hill, being in their third year, though marked in the Minutes, in their second. Perhaps there are others."

In our last issue, in a few words of exhortation respecting Bishop Taylor's apostolic enterprise for the redemption of Africa, the types make us say—"let us cry out in the prayer of faith, 'The word of the Lord, and of Taylor.'"—Our readers will hardly need to be told the omission of the one letter, S, destroys the whole force of the quotation; it should have been "The Sword of the Lord," and of Taylor.

—The expenses of the Methodist General Conference at Philadelphia were over \$50,000, of which the Methodists of that city pay \$20,000 and the Philadelphia Conference \$25,000. It cost \$2,200 to bring the California delegation, and \$1,024 for the men from Northern India.

WE regret to learn that Rev. A. Manship is still drinking the bitter cup of domestic sorrow. This time a son has fallen, William Sheldene, the youngest son of his deceased wife. He died October 16th, 1884, in the Province of Ontario, Canada, in the 27th year of his age. Some seven or eight years ago he went to the Indian Territory, where he learned telegraphy, and connected himself with a large railway company in whose employ remained till death. It is to be hoped that he was found trusting in the God of his sainted mother, and that death restored him again to her society and her love. We sympathize with Brother Manship and his afflicted family, and trust that they will find consolation in the religion of the sympathizing Jesus. *Philadelphia Methodist.*

Anniversary.

Last Tuesday was the sixteenth anniversary of the marriage of Rev. R. H. Adams. A number of the members of St. Paul's Church made it the occasion for congratulations and testimonials. Rev. Jabez Hodson, in behalf of the members of the church addressed the pastor and his wife, recalling the joys and vicissitudes of the past and expressing wishes for many annual returns presented a French thirty day clock in variegated Italian marble case, with cathedral chime strikes the hour and half hour. The clock is mounted by a bronze ancient figure. To the pastor personally was presented a water proof, and to his wife a purse of silver. Rev. R. H. Adams received these testimonials saying, they had a language of their own which expressed to him a heart-appreciation that would prove more valuable than houses and lands. After song and refreshments the callers separated, feeling a new link had been added to the chain that binds them as pastor and people.

Our Blessings.

Thinking of pleasant things as much as possible is a great help when matters seem to be going wrongly and one is tempted to brood over them and grow morbid. The saddest life has its real, precious mercies, and most lives have far more of peace and gladness, if appreciated aright, than distress. We do great injustice sometimes even to those who actually have treated us unkindly by dwelling on our injuries. There is danger lest we may come to believe that instead of their ill-treatment of us having been exceptional, it expressed their deliberate and hostile feelings. Were that true, it were greatly to be regretted, but if our own consciences be clear, it need not interfere seriously with our peace of mind. The more truly that we love God, the more affectionately we shall learn to reflect on His innumerable blessings which crown our lives, and the joy of such reflections will sweeten our lives permanently.—*Congregationalist.*

Prayer And Love.

It is a striking remark, ascribed to St. Augustine, that prayer is the measure of love. A remark, which implies that those who love much pray much; and that those who pray much will love much. This remark is not more scripturally than philosophically true. It is the nature of love to lead the person who exercises this passion, as it were, out of himself. His heart is continually attracted toward the beloved object. He naturally and necessarily exercises in connection with the object of love, the communion of the affections, and this it will be readily seen viz., the communion of the affections is the essential characteristic, and perhaps, it may be said, the essence and sum of prayer. In acceptable prayer the soul goes forth to God in various acts of adoration, supplication, and thanksgiving, all of which imply feelings of trust and confidence, and particularly love to him who is the object of prayer. Accordingly, he who loves much, cannot help praying much; and on the other hand, when the streams of holy communion with God fail in any considerable degree, it is a sure sign that there is a shallowness and drought in that fountain of love from which they have their source.—*Baltimore Methodist.*

Jesus.

Jesus! How does the very word overflow with sweetness, and light, and love, and life; filling the air with odors, like precious ointment poured forth; irradiating the mind with a glory of truths in which no fear can live, soothing the wounds of the heart with a balm that turns the sharpest anguish into delicious peace, shedding through the soul a cordial of immortal strength. Jesus! the answer to all our doubts, the spring of all our hopes, the charm omnipotent against all our foes, the remedy for all our weakness, the supply of all our wants, the fulness of all our desires. Jesus! at the mention of whose name every knee shall bow and every tongue confess. Jesus! our righteousness, our sanctification, our redemption—Jesus! our elder brother, our blessed Lord and Redeemer. Thy name is the most transporting theme of the church, as they sing, going up from the valley of tears to their home on the mount of God. Thy name shall be the richest chord in the harmony of heaven, where the angels and redeemed unite their exulting, adoring songs around the throne of God. Jesus! Thou only canst interpret Thy own name, and Thou hast done it by Thy works on earth, and Thy glory at the right hand of the Father.—*Dr. Bethune.*

THE advantage of having men to look after matters who believe in prohibition is plainly shown in the following from an Iowa journal: "It is stated that a conductor on the Northwestern road put a drunken man off the train at a way station one day last week, and when asked his reason, replied, that the company had issued strict orders not to carry whiskey through the State of Iowa in any kind of package."—*Evangelical Messenger.*

Miss Carrie Wellton, who was recently frozen to death while ascending Pike's Peak, in Colorado, has left a legacy of \$200,000 to the Connecticut Society for the prevention of cruelty to animals.

PERSONAL.

Mrs. Annie H. Martindale, wife of Rev. T. E. Martindale, is attending the annual convention of W. C. T. U., at St. Louis.

The Rev. Dr. Phillips Brooks will be the select preacher in the University of Cambridge (England) next June. This is the second time that this honor has been conferred on an American clergyman.

Mr. E. H. Howe, the author of the new novel, "The Story of a Country Town," which is attracting much attention at home and abroad, is the son of a Methodist minister in Iowa.

Mrs. Van Cott is holding revival services in St. Paul's Church, Providence, R. I. The audience room is full every evening, with twelve or fifteen forward for prayers.

Rev. John Peate, of the Erie Conference, has donated glasses worth \$500 for a telescope for our college at Lucknow, India.

Rev. Dr. Wm. Paret, of Epiphany church Washington, was elected Bishop of the Maryland P. E. Diocese last Thursday. The convention reassembled in Baltimore, on the preceding Tuesday. Dr. Paret was chosen of the 36th ballot.

Pennsylvania Railroad the only line selling tickets between Eastern and Western Cities, via Washington.

For the benefit of persons who may desire to visit the National Capital, Baltimore, or Philadelphia, while journeying between the two sections of the country, the Pennsylvania Railroad will from this date sell through tickets, with stopover privileges, as follows:—

From New York, Philadelphia, Baltimore, and intermediate points to Chicago, Cincinnati, St. Louis, and all prominent Western cities reached by Pennsylvania lines, with privilege to the holder of stopping over in Philadelphia, Baltimore, or Washington.

Tickets will also be sold from Pittsburg and points west thereof to Eastern cities via Washington, with privilege of stopping over in Washington, Baltimore, or Philadelphia. Tickets will also be sold from Pittsburg to New York and Philadelphia, via Baltimore, with the right of breaking the journey at Baltimore.

Under the conditions of this new form of ticket, passengers are allowed to stop at Washington, Baltimore, or Philadelphia as long as they may desire.

Wilmington Conference NEWS.

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

The Rev. E. L. Hubbard, pastor of Brandywine church preached last Tuesday evening in Asbury church, this city.

The revival at Glasgow, Del., is steadily increasing in interest and power. 47 have been saved, and many are seeking the Lord.

St. Paul's charge, Wilmington, R. H. Adams, pastor. The local preachers' association of the Wilmington Conference will meet in this church, Nov. 21, 22 and 23.

The yearly protracted meeting, at Wesley Chapel, Elk Neck, commenced last Sunday week, and is still in progress. The attendance is good and a spirit of interest is being manifested. The services are conducted by Rev. L. Andrew, the pastor of the circuit.

The revival services in Cherry Hill M. E. Church, C. A. Hill, pastor, are still in progress, with a most encouraging outlook. The attendance is largely increased this week with a number of penitents at the altar.

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

Rev. J. E. Mowbray, we learn, has been removed from Frederick, Del., and appointed to the pastorate of the M. E. Church, in Easton, Md.

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

Federalsburg, J. Warthman and G. P. Smith pastors. Interesting and appropriate services were held Sabbath, Oct. 19, at the reopening of the M. E. Church of this place. The improvements were the removal of the gallery, painting the walls and pews, carpet, chandeliers and pulpit chairs. A handsome marble pulpit was presented by Mrs. W. S. Gartin. On either side of the pulpit recess are rooms for the use of the sexton, &c. For the library, new stained glass windows of gothic replace the old ones. Seven of them are memorial windows—one with the emblem of a lamb, in memory of Bishop Scott, its companion with a representation of an altar, in memory of Bishop Simpson. The other memorial windows are for John Elliott, by his wife, Mrs. R. A. Elliott; Laura C. Davis, by her husband, E. F. Davis; Charles and Fanny Willis, by their daughter, Mrs. R. C. Harris; Mary A. Gullette, by her husband, E. Gullette; Rev. R. E. Kemp, a former pastor of the church, and his wife, by their children. One of the windows was the gift of Mr. Curtis Davis, and another by Mr. and Mrs. John Collins. All the windows are protected by wire screens. Great praise is due to the ladies of the church for their part of the good work done, as also the pastor, Bro. Warthman who successfully organized the church workers and lead them on to victory. The entire cost of these improvements was \$1423, of which \$900 had been raised previous to the reopening—the balance \$423 was all raised at the close of the morning services.

The East New Market correspondent of the *Morning News* says: "The Rev. T. O. Ayres of this place has turned his attention to collecting Methodist relics of historic value. He has two fine large paintings, one of the Rev. Henry White and the other of the Rev. John D. Onins. He has also a number of books, among which is a bound volume of the minutes of the Methodist Church from 1773 to 1819; and he has copies of the Discipline, bearing dates 1789, 1804, 1824, 1836, 1848, and the full set of same from 1848 to 1884. He has a curiosity in a hymn book which is in writing. The hymns are all in manuscript. It contains several hundred hymns, written by different persons, but the authors of them are not given. Mr. Ayres proposes to turn his collection over to the Wilmington Conference Historical Society."

The work on the M. E. Church, in Dover, is being pushed forward, and the congregation will occupy the Court House Hall until the repairs are completed. It is said the expense will be about \$4,000.

Smyrna has arranged for a "Star" course of entertainments this coming winter, to consist of lectures, concerts, &c. The whole promises to be of a

high order. The Young People's Association of the M. E. Church is after the Smyrna "Star" course.

Hurlock, G. F. Hopkins pastor. A correspondent writes: "Our revival efforts at Cabin Creek have been graciously owned of God in the conversion of 46 souls, and a great strengthening of the church. McKendree is next in order. May the good work increase. Washington Church will be reopened Nov. 9. The parsonage at Hurlock's is underway."

East New Market charge, T. O. Ayres, pastor. The outlook for the revival at Salem church, this charge, is very good. East New Market church will have a turkey and oyster supper on Thanksgiving. A new pump has been purchased for the parsonage.

Chaplain's Church, Bridgeville circuit has been thoroughly renovated and newly frescoed. It will be reopened soon. The revival at Bethel continues to increase in interest. There have been over sixty conversions.

Felton charge, J. Jewell, pastor. A correspondent writes: In addition to our comfortable parsonage here, the Ladies' Mite Society and a few friends have bought and put in a beautiful "Domesticheater," heating two rooms on second floor, one on first floor. We think our parson Jewell enjoys his home and his work.

The M. E. Church Lyceum just organized, bids fair to become a fine social, intellectual, and Christian success.

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

A revival is in progress at Fairmount, Rev. W. Hutchin, pastor, and many have been converted.

More than fifty persons have been received on probation on Gumboro circuit, W. F. Corkran, pastor, and a revival is still in progress at Line. Pastor reported 85 visits and 80 sermons at his Quarterly meeting. This is the greatest number of sermons reached by any on this District in the last two years. Collections well up.

Work is progressing on the spire of the M. E. Church at Onancock, and it promises to be a great improvement. The body of the building is being repainted.

Revival on Bridgeville Circuit.

On the state line dividing Maryland from Delaware, and at the apex of a triangle of which Bridgeville and Seaford are the other angles stands Bethel appointment of Bridgeville circuit, built 1781; about whose sacred walls cluster memories of Asbury, James Scott, and a host of other worthies. She has been truly a mother of churches. For several years past circumstances have seemed to work against this time honored sanctuary. No revival services of any moment have been held since the pastorate of Bro. VanBurklow, owing in a great degree to the apathy of the membership. During the first year of our present pastor, Rev. W. S. Robinson, often not more than twenty, sometimes less, could be prevailed on to attend a protracted effort; but still there were some who could be depended on to be there,—a faithful few who have continued hoping and praying for the prosperity of Zion. A few weeks ago, our pastor began a series of meetings, attended at first only by the "forlorn hope," but their hoping and praying did not fail of reward. God began to pour out his spirit, the membership were revived, and sinners were invited to present themselves at the altar for prayer, when one little boy, about ten years old came forward. In a few nights penitents flocked to the altar, frequently twenty-five at a time, and sometimes six conversions would take place in a single evening. The members and young converts vied with each other in going out into the congregation, and into the neighborhood persuading men and women to "flee the wrath to come." There have been more than sixty conversions; thirty-seven of whom have connected themselves with this appointment, and others will yet do so. The neighboring churches will also share in this harvest. Very good order has prevailed and little or no extravagance of any kind,—a deep seriousness pervades the entire neighborhood, scarce any thing else is talked of save "the big meeting at Bethel." It is now in its fifth week; the old church is crowded, and the interest is seemingly unabated. The physical strength of the laborers has been wonderfully sustained. God has put it into the hearts of the brethren of the other churches to come up to Bethel and help us, and so the good work goes on.

W. S. I.

W. C. T. U.

The Fifth Annual Convention of the Delaware Woman's Christian Temperance Union will be held at Smyrna, on

Tuesday, Wednesday and Thursday, November 11th, 12th, and 13th.

The first meeting will be Tuesday evening, at the M. E. Church, in charge of Mrs. C. B. Buell, Corresponding Secretary of N. W. C. T. U.

The Convention will regularly open for business on Wednesday morning, at 9 o'clock. A mass meeting will be held on Wednesday evening, addressed by Mrs. J. Ellen Foster, of Clinton, Iowa.

Local Unions are each entitled to send five delegates, and we do hope every Union will arrange to send a full delegation.

We most earnestly request Pastors of Churches, Officers of Sunday Schools, and of various Temperance organizations, to send one lady delegate for each organization. Our fervent desire is to have them unite with us in considering the great question of Temperance, which is now so moving this Land of ours. And shall Delaware fail to do her part? "To the help of the Lord, to the help of the Lord against the mighty."

Please appoint your delegates and send names at once to Mrs. J. W. Denney, Smyrna, Delaware.

Entertainment will be provided for all delegates.

Mrs. ANNIE H. MARTINDALE, Pres. Mrs. MARY L. COX, Cor. Secretary. Middletown, Del., Nov. 1st, 1884.

ITEMS.

The Presbyterian Year-Book gives the number of members in the Church, North and South, as 746,000.

Rev. J. F. Jackson, pastor of the Methodist Church South, at Catlettsburg, Ky., says: "As may have heard of Rev. Louis Mysonbimer, the boy preacher and evangelist, I desire to give you a condensed report of some of his labors in this community. About the middle of September last he began a meeting in a suburban church of this city, which in two weeks resulted in seventy-five conversions and sixty-five additions. Closing the services there, he began immediately in the church of which I am pastor, in this city, and up to the present writing there have been seventy-five conversions and a crowded house every night. He is a young man of fine abilities.—Philadelphia Methodist.

WELLS James and Lucretia Mott were traveling in Pennsylvania, they had occasion to stay over night at the house of a Friend, who had recently come into possession of the family homestead and a comfortable property. "But," said he deprecatingly, when they congratulated him on his good fortune, "I have to keep my mother." "Was she an active woman in early life?" asked Mrs. Mott. "Oh, yes, very," he replied. "She brought up a large family of children, attended to the house and the dairy, and seldom kept any help. She was a very saving woman." "And yet," said Mrs. Mott. "I understand thee to say, thou hast to keep her. Should it not rather be said that she allows thee to live here with her?" Philadelphia Methodist.

Mrs. AMANDA SMITH.—Mrs. T. Davis, Foxrock Co., Dublin, reports that subscriptions having reached her, a second £10 is on the way to Amanda Smith, who expresses herself most thankful, and says she feels this second remittance is sent in direct answer to prayer. In Sinoe, one of the provinces of Liberia, there are some very earnest Christians, but very poor, whom she was most anxious to assist in their really self-denying endeavor to erect a place of worship. She also speaks of a good work going on at Arthington.—Ez.

The ninth anniversary of the foundation of the Seventh Street Methodist Episcopal Church in New York, was celebrated recently. Bishop Harris conducted a love feast in the morning Bishop Mellen of New Orleans, preached in the afternoon and evening, and Bishop Bowman conducted an open meeting. A debt of \$5,500 remaining on the building was wiped out by subscriptions in the afternoon.—Every Evening.

The Philadelphia Methodist contains the following: "Mr. Spurgeon surprised his congregation a few Sundays ago. He began his sermon as usual, and got through his 'brady' pretty well. Then, feeling very warm himself, and seeing his congregation growing listless, he interrupted himself with the remark, 'That is the end of the 'firstly,' and it is so warm to-day that I think the secondly and thirdly will keep warm for a cooler Sunday.' So the congregation went on its way and Mr. Spurgeon went his way." And in so doing Mr. Spurgeon showed his great good sense. Ministers of all denominations are too apt to show, by their "final perseverance" in holding on with their sermons to the bitter end, that they are practical Calvinists.

The Women's Home Missionary Society of the Methodist Episcopal church was in session at Chicago last week. One hundred delegates were present, representing 15 states. Mrs. ex-President Hayes presided.

The corner-stone of the new First Methodist Episcopal Church, just beyond the northern boundary of Baltimore, was laid Wednesday afternoon. The auditorium will seat about 1,000 persons. The church was organized in 1786.

Thus far the Methodist Church South has raised \$367,158 in centenary donations.

Already over \$80,000 have been secured towards the erection of a Methodist College for women at Baltimore. Nearly \$50,000 of this amount have been contributed by the ministry of the Baltimore Conference.

A full length portrait of the widow of President Polk, painted by Drury, has been placed in the White House at Washington, the gift of the women of Tennessee. "It shows the costume worn forty years ago."

About twenty names have been enrolled for a Chautauqua Literary and Scientific Circle at Middletown.

The English Methodists are pushing their mission work in London with renewed vigor. A fund of \$100,000 has been raised for carrying the Gospel to the most abandoned districts of the world's metropolis.

Fifty years ago there was a boy in Africa who was taken prisoner in one of the fierce wars between the tribes and was carried away from his home to be sold as a slave. After being sold and resold, now for sugar and again for rum, he was finally carried away in a slave ship. A British cruiser captured the slaver. The boy is now Bishop Crother, England's black bishop of Africa.

When the late Bishop of London revisited the University Chapel at Cambridge, after long absence, he found the same veiger there whom he remembered in his college days, and said to him: "You have much to be grateful for." "I have indeed, my lord," replied the old man, "for I have heard every sermon that has been preached in the chapel for fifty years, and bless the Lord, I am a Christian still."

A new telescope and observatory have been presented to the University of Virginia by Leander McCormick, of Chicago. He gave \$50,000 for the purchase of a telescope and a large sum additional for a building to place it in. The telescope just completed is 26 inches in diameter, and is largely a duplicate of the great telescope of Washington Observatory.

The Greek Church in Sitka, Alaska, is said to be the finest religious edifice in America. The interior is a mass of solid gold and silver, and the walls are hung with priceless pictures.

During last year, 2,104 persons, mostly Roman Catholics, joined the Evangelical Church in Germany, being 200 more than the previous year.

The bell for the Southern Methodist church of Onancock has been put in position, and its tones ring out sweet and clear upon the air.

PROFESSOR John Tyndall realized thirteen thousand dollars on his lectures in this country in 1872, which he refused to take away; he left the money in the hands of trustees for the benefit of American students who wish to prepare themselves abroad for original research in physics. As there has been a scarcity of suitable candidates, the fund has increased to about thirty thousand dollars.—Christian Intelligencer.

The *United Presbyterian*, published in Pittsburgh, sees many things to commend in Methodist Conferences, and particularly their rapid dispatch of business and their interests in education and mission work. It thinks a study of Methodism ought to be useful to all other denominations, as its rise and growth are among the wonderful things of the recent past.

The congregation of the Salisbury Md., M. E. Church South, are repairing their house of worship, by putting on a new and sharper roof, a recess pulpit, and a tower seventy feet high, with belfry in the fourth story. These improvements when completed, will give it the appearance of a neat village church.

The new Methodist Protestant church at Vienna will be dedicated Sunday, Nov. 9th. Rev. L. W. Bates, D. D., will preach the dedicatory sermon in the morning. Rev. D. I. Greenfield, W. S. Hammond and others will assist in the services.

The late John W. Garrett, of Baltimore, bequeathed \$5,000 annually for the poor of that city, also \$50,000 annually to "such objects of benevolence, to educational purposes, to aid virtuous and struggling persons, and to such works of public utility as are calculated to promote the happiness, usefulness, and progress of society."

The Lord Mayor of London is a Methodist, and he recently preached the sermon at the opening of one of their churches. Think of a mayor of Philadelphia being a preacher.

Hebron is now a place of ten thousand Mohammedan inhabitants and six hundred Jews. It is the centre of commerce for all.

A woman's college is to be affiliated with the McGill University in Montreal, Hon. D. A. Smith having given \$50,000 for an endowment.

MARRIAGES.

MAY—HARRISON.—At the home of the bride's parents on Tilghman's Island, Oct. 15th, by Rev. A. P. Prettyman, Mr. John T. May and Miss Lizzie Harrison.

DAWSON—KEMP.—At the home of the bride near Wittman, Oct. 29th, by Rev. A. P. Prettyman, Dr. Robert M. Dawson and Miss Mary F. Kemp, both of this county.

GEORGE—RICHARDSON.—In the M. E. Church on Tilghman's Island, Nov. 2nd, by Rev. A. P. Prettyman, Mr. James C. George and Miss Little Richardson, both of the Island.

CALDWELL—MELVIN.—On Oct. 28th, by the Rev. I. Jewell, Mr. Andrew Caldwell and Miss Emily Melvin.

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Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
Newport,	Nov.	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.		
Greensborough	Nov 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
Trappe	23 24	Robling Creek
St. Michael's	28 30	at Michael's
Talbot	29 30	Tilghman's Island
Easton	Dec 5 7	Easton
Kings' Creek	6 7	Miles River
Olesea	13 14	Olesea
Middletown	13 14	Middletown
J. H. CALDWELL, P. E.		

DOVER DISTRICT—THIRD QUARTER.		
Galestown	Nov	1 2
Bridgetown	"	8 9
Ellendale	"	10 9
Lincoln	"	17 16
Houston	"	15 16
Miles	"	17 16
Milboro	"	22 23
Georgetown	"	24 23
Milton	"	27 30
Lewes	"	28 30
Nassau	"	29 30
A. W. MILBY, P. E.		

SALISBURY DISTRICT—THIRD QUARTER.		
Fruitland,	Nov.	9 11
Salisbury,	"	8 9
Quantico,	"	9 10
Crisfield,	"	14 16
Asbury,	"	14 16
Annunesssex,	"	15 16
Westover,	"	15 16
Fairmount,	"	16 17
Holland's Island,	"	20
Deal's Island,	"	22 23
Princess Anne,	"	23 24
JOHN A. B. WILSON, P. E.		

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Table with columns: GOING NORTH, Mail, Mixed, Leave, Arrive, Stations (Behoboth, Lewes, Nassau, Cool Springs, Cambridge, Bonnum, Messick, Georgetown, Redden, Iroquois, Elkland, Lincoln, Milford, Housh, Harrington, Arice, Wilmington, Baltimore, Philadelphia). GOING SOUTH, Mail, Mixed, Leave, Arrive, Stations (Harrington, Arice, Wilmington, Baltimore, Philadelphia, Georgetown).

Bet. Franklin City & Georgetown.

Table with columns: GOING NORTH, Mixed, Mail, Leave, Arrive, Stations (Franklin City, Stockton, Girdle, Starbough, Snow Hill, Weiler, Quepoco, Poplar, Berlin, Friendship, Snowell, Selbyville, Frankford, Dagsborough, Hillsborough, Stock, Georgetown). GOING SOUTH, Mixed, Mail, Leave, Arrive, Stations (Georgetown, Stock, Hillsborough, Dagsborough, Frankford, Selbyville, Snowell, Friendship, Berlin, Poplar, Quepoco, Weiler, Snow Hill, Starbough, Girdle, Stockton, Franklin City).

P. Trains Pass Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 10 1/2 p. m. Steamer leaving New York from Pier No. 56, (Old No. 57) North River, foot of Beach street, Monday and Thursday at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m. Train leaving Franklin City at 6 a. m. Harrington 12 30 a. m., connects on Tuesdays and Fridays with Steamer at Snow Hill, leaving at 8 p. m. and due in New York 5 o'clock next morning. Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Crisfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stage-run to and from Hometown, Drumontown, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 5 p. m. Steamer leaving Chincoteague at 4 a. m. connects with train leaving Franklin City at 5 a. m. Steamer Widgeon leaving Franklin City at 7 a. m. Mondays and Thursdays goes to Atlantic.

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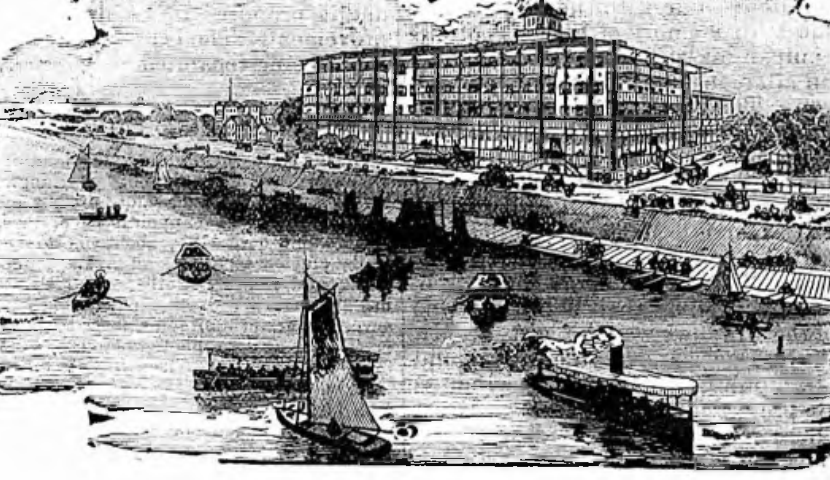
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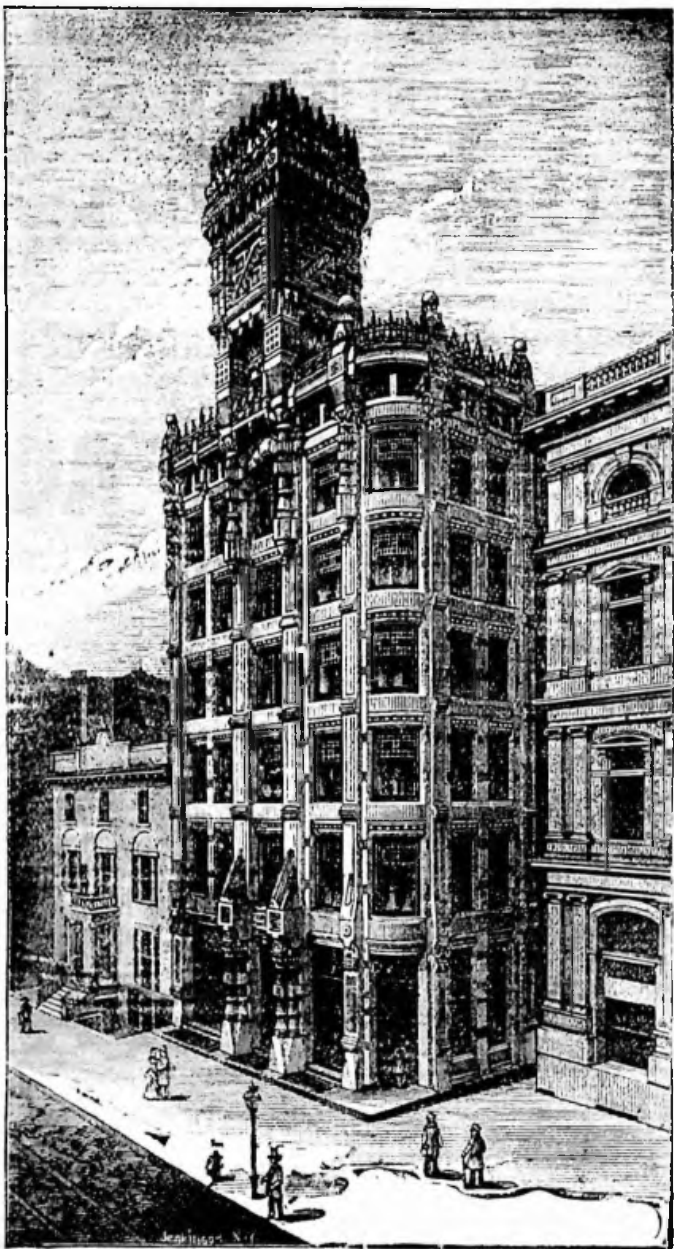
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