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## WAITING.

BY JOHN BURROUGHS.

Serene I fold my hands and wait,  
Nor care for wind, nor tide, nor sea;  
I rave no more 'gainst time or fate,  
For lo! my own shall come to me.

I stay my haste, I make delays;  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine shall know my face.

What matter if I stand alone,  
I wait with joy the coming years;  
My heart shall reap where it has sown,  
And garner up its fruit of tears.

The waters know their own, and draw  
The brook that springs in yonder heights;  
So flows the good with equal law  
Unto the soul of pure delights.

The stars come nightly to the sky,  
The tidal wave unto the sea;  
Nor time, nor space, nor deep, nor high,  
Can keep my own away from me.

## Dr. Wilbur Fisk

In 1819, Dr. Fisk was stationed in Charlestown. In the month of August of that year was held at Wellfleet, Cape Cod, one of those camp-meetings of which the fathers speak as a great battle and a great victory. Dr. Fisk was among the number that attended. The event is described by Dr. Holdich in his life of Dr. Fisk:—

"On the 10th of August, Mr. Fisk attended a camp-meeting at Wellfleet on Cape Cod. This meeting was signalized by remarkable displays of Divine power in the awakening of sinners and the sanctification of believers. The subject of our narrative had many exercises of mind on the subject of Christian perfection, but was not, when he went to the meeting, under any special concern about it. But while there his attention was strongly interested in it, especially under a sermon by Rev. Timothy Merritt, on the baptism of the Holy Ghost. He became deeply sensible of his want of full conformity to the Christian standard; he sought earnestly unto God, through the blood of the atoning sacrifice; and in the course of the meeting he obtained that 'perfect love that casteth out fear.' His religious emotions now acquired a wonderful intensity and elevation. One who was present at the time says: 'His language and whole appearance had something in it more than human, manifestly indicating that his soul then glowed with ardors of love nearly allied to those of angels. The next morning he preached, when the impression made upon the audience was deep, awful, glorious. His beautiful classic style, vivified with fire from heaven's own altar, never appeared to better advantage. He poured forth a full soul in 'thoughts that breathe and words that burn.'"

This was a glorious experience, which made Dr. Fisk's life a rich benediction to all with whom he associated. "Previous to this experience," says his biographer, "he had often doubted, not only his interest in Christ, but the truth of the Christian religion; afterward, never. From this time, he has been heard to say, he never laid his head upon his pillow without feeling that, if he never waked in this world, all would be well. Prior to this he was often subject to desponding, gloomy seasons; we heard him say long afterwards that he knew no gloomy hours; his mind

was always serene and happy."

His soul seemed filled with a living zeal to spread scriptural holiness. Writing soon after this experience, to Rev. Phineas Peck, he says: "Oh, my brother, I could write pages on this subject, but I must forbear. Let holiness of heart be your motto. My dear brother, will you preach it in the desk, in the class, and from house to house?"

To his sister he writes: "I have dedicated myself anew to the Lord and to his ministry. Though I love you, my sister, and my dear parents, if possible, better than ever, yet I have felt such a complete devotedness to the work in which I am engaged, that those ties which have hitherto given me pain are loosed. Most willingly do I devote all to God, and rejoice in the service of such a Master."

Two facts go to show that this great change killed in him that ambition which destroys the spiritual life of so many ministers of the Gospel.

1. Not long after he was elected President of the Wesleyan University, a member of the board, possessing high nations of dignity, took him aside and gave him some advice as to the course he should pursue. He reminded him that the position he now occupied was one of much dignity, and the reputation of the University would be affected by the reputation of its President. He therefore advised him to preach but seldom, and when he did, to make a great effort. He urged him to decline preaching on common occasions, and in unimportant places, and to reserve himself for great occasions, and for places where he would produce a sensation. His holy soul scorned all such worldly policy as unworthy a messenger from God to lost men. "Sir" said Dr. Fisk "sooner than follow such advice as you give me I would give up my commission and not preach the Gospel at all; but so long as I hold my commission to preach the Gospel, I shall preach it whenever and wherever I find souls to be saved." And he did as he proposed, and most royally did he proclaim the power of Jesus to save to the uttermost.

2. He twice declined the office of bishop. In 1828, when the Methodist Episcopal Church of Canada was formed, Dr. Fisk was elected bishop, but declined the honor. In 1836, while absent in Europe, he was elected bishop of the M. E. Church; but he gracefully declined that high honor. It is the only instance, in the history of the Methodist Church, where a bishop elect has refused ordination, with the single exception of Dr. Haygood, of the M. E. Church South.

The end of such a man is more than peace. "It was," says one, "almost an uninterrupted exhibition of moral sublimity." A gentleman who observed the re-interment of the great Napoleon in Paris in 1841, after describing the gorgeous but heartless pageantry, says: "As I looked upon the coffin, I could not feel veneration for Napoleon: the halo of the glory shone not around it. The chamber where I saw that good man, the late Dr. Wilbur Fisk, calmly and triumphantly meeting his fate, was to me a

scene of infinitely higher and more enviable glory."

His last words were, "Glorious hope!" Of him it could be written, "Blessed are the pure in heart, for they shall see God." *Christian Witness.*

## The Early Home of Joseph Cook.

Following up a concave valley with spurs of the Adirondacks on either side, three miles from Ticonderoga, in a south-west direction on the western slope of one of the mountains, is the homestead and birth-place of Joseph Cook. The present dwelling is the old style two-story double farm-house, with the indispensable "L." on the south-west corner. The house is painted white, with green blinds, red "L," and slate-colored piazza which spans the front. As we drove under the arched gateway leading into the yard, a few days since, in company with Rev. A. MacGeorge, Baptist pastor at Ticonderoga, N. Y., we were met by the errand-boy of whom we inquired if Dea. Cook was at home, and he pointed to the flats, half a mile away, where Mr. Wm. H. Cook, Joseph's father, was engaged in sowing his spring grain. The farm is large and running down the mountain and across the valley, which is nearly a mile wide. From the house the eye can sweep over the whole place.

While the boy went to the field to call Mr. Cook, we went to the woods north of the house, and some two hundred yards from it, where Joseph Cook spends the most of his time in summer—for he generally comes home in May with his wife, and remains until September or October. The thickly spread trees consist of hard maple, beech, interspersed with a few oaks and pines. In this grove Joseph erected a small octagon summer-house for a study. This house is about eight feet in diameter, and ten feet high. Every other section is made of lattice-work, and hung on hinges, to be thrown open when desired. In the center of this house is a rude desk, like old-fashioned desks, in country school-houses. On this spot and desk, the material for many of the famous Boston lectures is gathered. By the side of this summer house is a never failing spring, with water clear as crystal and cold as ice. Joseph says he "wants nothing stronger or clearer." There are summer-seats scattered about, where he has read many authors, and then cut the name of the book or author upon the soft beech bark, which will remain as long as the tree stands.

Returning to the house, we met Mr. Cook coming from the field, who gave us a hearty welcome to his home. He is a man nearly six feet in height with athletic frame, seventy-two years of age. He is commanding in appearance, without ostentation, deliberate in speech, putting and answering questions in a few forcible words, expressing his convictions in a very decided manner, weighing arguments in his own mind and reaching conclusions generally correct, which become as settled as the mountains where he lives. In course of conver-

sation, he remarked: "Joseph is our only child. He was born in January 1838, on this ground, but not in this house, as I have rebuilt it; and he is, therefore, forty-six years of age. I saw when he was young, that he would never make a farmer. When he was a boy, I needed his help on the farm in summer; but he would watch the clouds, and if it looked like rain he would take his books with him in the field, and when it began to rain he would hasten off to the school-house. I had an Irishman to work for me one summer who said, 'Joseph would order up a storm any day that he wanted to go to school.' When he was nine years old there was an auction-sale of books in our neighborhood, and I told him he could select what he wanted, and he picked out all the best books in the library, and then he read them. The way he heard of Yale College, the name was stamped upon some plates we had in the house, and when his heart was set on going to college, I sent him to Keesville, and then to Poultney to prepare for college. At length he went to Yale and spent two years, when he was taken sick and came home, and when he recovered he went to Harvard, finishing his course of study and graduated with honors. Then he went to the Theological Seminary at Andover, where he spent five years, and then he went abroad two years, to finish his education. My son has been raised up by the Lord God to perform a special work. None of the family can claim any honor for his religious training. Neither of my parents was a Christian. My father was a lumberman and an unbeliever. In his early school-days Joseph became a Christian, and afterward joined the Congregational Church; and it was through him, instrumentally, that I became a Christian about twenty years ago. But the Bible made me a Baptist so I joined the Baptist Church."

At this juncture, Joseph Cook's mother came in. She is rather small in stature, but of robust figure, enjoys good health, and is seventy years of age; is very reserved in manner, and talks but little.

Joseph's father has been a deacon in the Baptist Church in Ticonderoga for some fifteen years, where his counsels have always been wise; and the church has found in him a true friend and supporter. As we turned away from the old homestead we could but exclaim, "God bless Dea. Wm. H. Cook and his son Joseph." —*The Watchman*

## Liberia College.

Arrangements are nearly completed for the removal of Liberia College from Monrovia to the interior—a step believed by the friends in this country and in Liberia to be indispensable to its prosperity. Under the new administration, the college has advanced in the last three years from three to twenty students. The preparatory department numbers thirty-five pupils. A female department, under an experienced teacher from this country, has been recently added, to which a number of promising girls have been admitted. The

Liberia Legislature, during its session in December, passed a law establishing a high school in each of the three Leeward counties of the Republic as feeders to the college. The confidence of the government and people in the actual operations of the college and its future success was never deeper or more widespread. Four students have lately arrived in Morovia from institutions in the United States, viz: Atlanta University, Richmond Institute, Roger Williams University and the Natchez Institute, to complete their preparation for usefulness in Africa in the College. The experience of two generations in Liberia has proved that the most effective workers in all the departments of the national life have been persons educated on the spot. And it was the conviction of this fact that induced the principals of various institutions for colored youth in this country to yield to the suggestions of the President of the College, Rev. Dr. Blyden, during his visit here last year to transfer from their institutions for study in Liberia College, young men who had chosen Africa as their field of labor.

Liberia College is destined to play an important part in the development of the intellectual and material resources of West and Central Africa. It is at present practically the only college in West Africa. Fourah Bay College, at Sierra Leone, founded in 1828, now more than fifty years old, contains at this time only three students and two tutors. It seems difficult to find either professors or students for that institution.—*African Repository.*

An incident worth recording, not for the honor that it reflects upon the young lady only, but as an encouragement to other young persons in indigent circumstances, also who desire a classical culture, excited no little interest at the recent commencement of Simpson Centenary College. A few years since a miss of fourteen, the daughter of poor parents, walked with bare feet to Indianola, a distance of several miles, to seek employment as a servant, that she might procure a few books with which to begin a course of study. From that day to the present she has steadily pursued her purpose working as a servant until able to teach, for the means necessary to pay her expenses for board and clothing, books and tuition; and thus has realized the end of her praiseworthy ambition, without the assistance of a dollar from other sources. Four years since she entered college, and though having to earn the means for doing so, has kept up with her class throughout the course, with a grade in recitation equal to any, and was graduated an A. B. at the recent commencement, her oration being regarded as among the very best delivered. The name of this young lady is Sarah Amanda Leeper, a name that deserves to be inscribed high upon the roll of moral heroines. I should have added to her achievements that in addition to the college curriculum she has mastered five other studies.—*W. A. C., in Northwestern Ohio Advocate.*

## Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteh 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.*

### What the People Pay for Liquor.

The cost of liquor, in money, to the consumer, the man who drinks over the bar, is the least of its cost to the country; but it is well enough to know what the people of the United States are paying for it, in money; and a comparison of the expenditure for drink with that for other purposes is instructive.

The expenditures for various purposes per annum in the United States are as follows:

Drink	\$900,000,000
Missions—home and foreign	5,500,000
Bread	505,000,000
Meat	303,000,000
Iron and steel	290,000,000
Woolen goods	237,000,000
Sawed lumber	233,000,000
Cotton goods	210,000,000
Boots and shoes	196,000,000
Sugar and molasses	155,000,000
Educational purposes	85,000,000

Of the entire list of expenditures for living the liquor account amounts to nearly twice as much as any other item. It amounts to nearly twice as much as bread, three times as much as meat, and ten times as much as education. It is more than the combined cost of bread and meat, and as much as the combined items of bread iron, steel, woolen and cotton goods.

These figures are something so enormous as to invite a doubt as to their correctness. But if any difference, they are far below what they should be. One hundred millions more could properly be put on the top of them, and they would still fall below reality.

The internal revenue on distilled spirits in 1833 was \$78,364,775. The rate is ninety cents a gallon; and the quantity of liquor taxed is therefore 82,631,872 gallons. Some of this, a very small percentage, was used for scientific and mechanical purposes, but the most of it was drunk in the murder-factories. Sold by the glass it would cost the consumer about \$6.00 a gallon. The whole amount, at this rate, would aggregate \$494,791,832. The same year the tax on fermented liquors amounted to \$16,900,615, which, \$1.00 per barrel, represents an equal number of barrels containing, at thirty-one gallons per barrel, 523,919,065 gallons. At five cents a glass, and twelve glasses to the gallon, this costs the consumer \$314,351,439. The imported liquors, estimated on a similar basis, cost the consumer at least \$100,000, which brings the total cost up to more than \$900,000,000.

In this estimate no account is taken of native wines, nor of liquor, "crooked whisky," and other which escapes taxation; nor the dishonest watering of liquors, all of which the ragged consumer pays for as whisky. But let this go to offset that used in the arts and sciences.

These estimates are all too low. There are in a gallon of whisky, as they average, 100 drinks instead of 60, and 20 glasses of beer to the gallon instead of 12, and the prices averages a long way above 10 cents. The price of alcohol drinks is never below 10 cents, and it runs up all the way to 40. At the bars in all the so-called respectable saloons the price for common varieties of whisky is 15 cents, and extra qualities 20 to 25 cents.

The fact that it is all drawn out of the same barrel makes no difference. It is the label on the bottle that fixes the price.

It is perfectly safe to add another \$100,000,000 to this estimate, and to put the actual expenditure of the people of the United States for alcohol stimulants at one thousand millions of dollars.

In this there is no account taken of the direct cost resulting from the use of liquors.

Add to it the loss to the country in the impaired capacity for labor of rum and beer drinkers.

Add to it the cost of ninety per cent. of the courts and police.

Add to it the cost of ever-recurring riots, like that in Cincinnati, which would be impossible without rum.

Add to it the cost of a very large per cent of the expenditures for insane asylums, poor-houses, penitentiaries, houses of correction, and reformatories of all kinds.

Add to it the cost of the trials of murderers and of executions, ninety per cent of which is to be carried to this already enormous account.

Add to it the cost to the country of the rotten political rings, all of which are based upon rum and topped out by it.

Add to it the cost of maintaining the hords of gamblers, thieves, prostitutes, and in fact the entire criminal class who are first brought to vice and criminality by rum, and who afterward depend upon it as their chief stay.

These additions make an array of figures entirely beyond human understanding; and this is only a part of the money account. Vast as this is there are other effects that are far beyond it.

Add to this money-loss the blighting, yearly, of the lives of thousands of the best men and women of the country.

Add to the cold hearth stones, the shoeless women, the rags, squalor, and misery that are inseparable from rum and beer.

Add to it the desolate homes, the heart-broken women, the children reared in ignorance and vice to swell the amount of pauperism in this generation, and criminality in the next.

Add to it everything that is miserable in life, everything that is destructive of all that is good in man, and some idea may be formed of the relation rum bears to the country. The loss in wealth, enormous as it is, is the least item in the account.

Nevertheless the brewers and the saloon-keepers, the ministers to this consuming devil, insist that they have rights in the world. They insist that they shall be permitted to go on sending youth and manhood into its embrace without control. They insist that they shall set up their shops wherever they choose, and that they shall be free of restraint or regulation. The promoters of this one great curse claim the right to dictate law to the law-makers, to control legislation, and to govern the country! They propose to carry elections, to make officials, and to govern sober men!

The first duty of every lover of his country, every friend of humanity in the United States, is to do whatever is possible to pulverise the rum power, —*Toledo Blade.*

## Children's Department.

### "Girls, Help Father."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father," said Lucy, laying down her bright crochet-work. "I shall be glad to do so if you will explain what you want."

"Well, I shouldn't wonder if you can, Lucy," he said, reflectively.

"Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master-hand at accounts in my best day, and it does not grow any easier since I have put on spectacles."

Very patiently did the helpful daughter plod through the long lines of figures, leaving the gay worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy-chair enjoying his weekly paper.

The clock struck nine before her task was over, but the hearty "thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one that would be willing if able," said Mr. Wilber; which last was a sad truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening care or labor! If asked to perform some little service it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim of gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.—*Young Reapers.*

### Giving.

"Yes, I always give for missions and everything else," said Phil. "I give something every Sunday, don't you?"

"Why, no—I give five or ten cents when I think I can spare it, when I have a good deal of money and don't want it all for anything," said Tom.

"I give whatever papa or mamma give me for it," said James. "Sometimes it's more and sometimes it's less."

"Oh, I always give my own money," said Phil. "I don't think it's any giving at all unless you do that."

"Yours is the best way, I'm sure," said Tom, soberly. "They say it's the regular giving that counts. And then of course, what you give is just so much out of what you'd like to spend on yourself."

"Yes," said Phil, feeling very self-denying and virtuous.

"I'm going to try your way," said Tom. "And I'm going to keep an account and see what it will amount to."

The three boys were on their way home from Sunday-School, where they had heard, from a missionary, some very interesting accounts of the great work which is going on in Africa. He had treated his subject with all the power which comes of a heart glowing with zeal in the grand work to which he had devoted his life, and love for the poor creatures whose eyes had learned to look to him in earnest seeking for the knowledge of the way of life.

And as heart always awakens heart he had succeeded in deeply stirring the sympathies of his young hearers as he told of lives wretched and degraded in this world and hopeless as regards any other; of down-trodden

women and neglected children who are crying out to those in our favored land: "Come over and help us."

So that many of them went away with the solemn feeling that they should, in some sense, be held answerable if they did not strive to hold out a helping hand to those in such sore need. For the present it was plain that missionary interest was to be centered in the Dark Continent, and little societies were formed among Sunday-school children, they believing it would be pleasanter to put their gifts together than to offer them separately.

Several boys came to Phil's house on the next afternoon to talk it over and Phil brought his account-book to put down their names as the first members of their society, with a preamble in which occurred many high-sounding words setting forth their resolves and intentions.

"What's this, Phil?" asked his uncle, picking up the book on the same evening after tea.

"O, that's my account-book, uncle. I brought it down to take names and draw up resolutions for our missionary society."

"May I read it, or is it a secret organization?"

"Certainly you can. I am simply, you know, trying to work up the ideas of liberal giving among the boys."

"A most excellent idea," said his uncle, concealing his amusement at Phil's rather pompous tone. "Let me see—bananas, twenty-five cents; soda water ten cents; peanuts, twenty-five cents; bat, thirty-five cents; candy, fifteen cents; base-ball cap, seventy-five cents; Sunday-school, six cents—"

"O stop, Uncle George, that isn't it. That's when I was visiting at cousin Tom's, and I promised mamma I'd put down every cent I spent."

But Uncle George seemed not to hear and went on.

"Peanuts, fifteen cents; bananas, twenty-five cents; getting shoes mended, forty cents; soda water, ten cents; getting bat mended, fifteen cents; lemonade for the boys, fifty cents; bananas, twenty-five; collection in church, two cents."

"Please give me the book, uncle."

"I'm glad you don't forget your charitable duties, Phil," said his uncle, giving up the book with rather a mischievous smile.

Phil took it in some confusion. He had heretofore thought but little more of his spending than to remember his mother's wish that he should keep an account of the money with which she kept him so liberally supplied. Now, in looking over his hasty entries, he was astonished.

"Well, well!" he exclaimed, as he added up one page, "two dollars and ninety cents for eating and play, and seventeen cents for giving. And I bragging to the boys what a good thing it is to give regularly!"

He was a conscientious boy, and his heart smote him as he ran over the long list and thought with his newly-awakened feelings of the bread of life which that money might have carried to starving souls. If his mother had aimed to teach him a lesson through his account book she had not failed.

He got up at last and stood before the glass.

"Now, my young man," he said, shaking his head very threateningly at the boyish face he saw there, "you know very well that a quarter for peanuts doesn't look any larger to you than a pin's head, and that a quarter for giving looks as big as a cart wheel—but that's got to stop sir! This book isn't going to hold any more accounts of dollars for trash and cents for Sunday-school."—*N. Y. Observer.*

### An Address by Rev. Wm. R. Cahoon.

The following address was read before the Local Preachers' Association of Wilmington Conference, held in the town of Greensborough, Md., May 23d, 1884, and published at the request of the Association.

On the 27th day of September, 1858, pursuant to a call that had been previously issued, there assembled in the town of Dover, for the purpose of taking into consideration the propriety of forming an association of Local Preachers and exhorters, of the M. E. Church for Eastern District, T. P. McColley, S. M. Collins, Wm. R. Cahoon, C. W. Blake, S. H. Willey, Elijah Crouch, Lemuel Bancroft, Jesse S. Huffington and John S. Bell. At that meeting it was resolved to form an association, and Wm. R. Cahoon, S. H. Willey and John S. Bell were appointed a committee to draft a constitution, to be submitted to a meeting to be held in Dover on the 25th day of January, 1859. A call had been issued for the local preachers of the United States to meet in the city of New York, on the 3d of October, 1858; at the meeting previously held in Dover, T. P. McColley, S. H. Willey, Jos. I. Lewis, Zoel Clements and John S. Bell, were appointed delegates to the New York meeting, and were requested to use their influence to bring about a national organization of the local preachers of the United States "for the purpose of elevating the character, and increasing the usefulness of the local ministry of the M. E. Church."

The meeting appointed to be held in Dover on the 25th day of January, 1859, met in the M. E. Church in that town. A constitution was adopted, officers were elected, and the Local Preachers' Association for Eastern District,—now for the Wilmington Conference, came into existence, and for more than a quarter of a century, annual and semi-annual meetings have been regularly held. Though it may seem like presumption, dear brethren, for one so unworthy as myself, to volunteer to address you, I have felt prompted to do so, on account of my connection with the association from its commencement, my almost unbroken attendance upon its meetings, and the fact that as to its first members, like the bearers of evil tidings to Job, almost I alone am left to tell you. Of the 17 members who joined the association at its first meeting, there remain on the roll only the names of Dr. E. Dawson, John M. Clark and myself. Eight of them viz., T. P. McColley, John S. Bell, Elijah Crouch, Jno. E. Stewart, Wm. R. Aldred, John Downham, Isaac L. Crouch and S. M. Collins, have been called from their toils on earth to their heavenly reward; C. L. Sharp has not been licensed for some years; Jesse S. Huffington on account of increasing infirmities, resigned some years ago; John Shilling left us to labor in the itinerant ranks; while Lemuel Bancroft, Sylvester H. Willey and C. W. Blake have removed beyond the bounds of our territory. The names of 107 members have been entered on our roll since the formation of the association; our present number is forty-six. That very great advantages have resulted to the local preachers, who have attended the meetings of the association, I feel very sure. It has bound them together in bonds of sympathy and affection, and as we have labored in our respective fields, we have worked better, with more of hope and cheer, from the consciousness that as brethren we were united in heart, and ready to bid each other God speed in our labors.

In the early history of the associa-

tion, many of our brethren did not join it, from the fear that coolness and distrust between the local and itinerant brethren might result, the reverse has been the case. Wherever we have held our meetings, we have been so kindly received and so cordially treated by our itinerant brethren, that our hearts have been more closely bound to them, and I do not think there is one member of the association who has not stronger and deeper attachments to our travelling brethren, in consequence of our meeting with them in our association. As we have met our brethren and sisters of the different towns in which we have convened, our circle of acquaintances has been greatly enlarged, and we have carried from every place most pleasant and grateful remembrances of the hospitality and kindness with which we have been received. But great as the advantages have been they would have been much greater if our brethren had been more zealous and punctual in attending our meetings, if instead of ten or twelve meeting altogether, during these 25 years, there had been an average attendance of twenty-five or thirty members, as there ought to have been the power, the pleasure, and the profits of our association would have been very greatly increased. I hope dear brethren that in this matter of attendance the future will be an improvement on the past. Let each of us resolve that no slight cause shall prevent our meeting; that we will be present, if it is possible for us to do so, and give to the meetings all the interest we can.

Some of us may not hope to be permitted to meet with it many more years; let us be punctual while we may, "work while it is call day, for the night cometh wherein no man can work." For myself, so many pleasant memories of the past cluster around this association that I feel a very strong desire that its meetings shall be perpetuated, and that long after I may have said with the dying Adams, "this is the last of earth," other hearts shall be cheered and comforted as mine has been, in the meetings as this Association. Since the formation of this Association, twenty four of our members have exchanged the toils and labors of earth for their reward in heaven, and all of them have died well, leaving behind them the memory of a good name, and the assurance that to them death was gain. I have not time to pause and call them up before you, one by one; we knew and loved them all, and well may be excused if we drop a tear to their memory. They have gone from our midst, no more to meet with us on earth, but we look forward to a reunion with them in a brighter and better world.

"The breezy call of incense breathing morn,  
The swallow twittering from the straw-built shed,  
The cock's shrill clarion, or the echoing horn,  
No more shall rouse them from their lowly bed.  
For them no more the blazing hearth shall burn,  
Or busy house-wife ply her evening care;  
No children run to lisp their sire's return,  
Or climb his knees, the envious kiss to share,  
No farther seek their merits to disclose,  
Or draw their frailties from their dread abode,  
Where they alike, in trembling hope repose,  
The bosom of their Father and their God."

One of them, I may be permitted to call up before you: John S. Bell, no nobler, sweeter spirit, has ever met with us. He was the intimate companion of my boyhood; through his influence I gave my heart to God, and my name to the church; and while I have felt sincere sorrow for the loss of all our brethren, I felt none so keenly as the parting with him. I well remember how our hearts were stirred at the meeting in Felton, when we received, on the 7th of June 1862, his farewell letter. He lingered some months after this, suffering from cancer; a few days before his

death I called to see him, and found him in great pain, but still the same sweet-spirited and patient Christian he had always been. With a smile of ineffable sweetness, he said, "All my life I have felt a dread of death. Jordan has seemed to me a wild and turbulent stream, and I have feared its waters would overwhelm me when the hour for crossing came; now it seems only a narrow brook rippling by, and I only wait my Master's permission to step over it and go home." But I feel brethren, that I am trespassing on your time by further extending this crude and hastily written address. In the fear of God, and burdened by the value of immortal souls, let us go steadily forward, working for the Master, winning souls to Christ, not only by earnest preaching, but by living lives of deep and earnest consecration to God; without fault-finding or querulousness of spirit, working under the direction of our itinerant brethren, when they have work for us to do, and finding work for God on all suitable occasions, ever remembering that it is a high and holy vocation to which we are called, that the church and the world have a right to expect of us godly and consistent lives. Christ, our loving Saviour is looking down upon us with love and sympathy and will reward every sincere and well meant effort. "A cup of cold water given to one in the name of a disciple, shall not lose its reward." Thus living and laboring for God, hanging by a simple and fervent faith, on the atoning merit of our Saviour, we may feel that it is sweet and pleasant to live: and when the dying hour shall come, like those who have gone from our Association, that it is not a dreadful thing to die, that

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast we lean our head,  
And breathe our lives out sweetly there."  
God grant that we may all so live,  
that when the summons comes to join  
The innumerable caravan that moves  
To the pale realm of shade, where each shall take  
His chamber in the silent halls of death,  
We go not, like the quarry slave at night,  
Scourged to his dungeon, but sustained and soothed  
By an undimmed trust, approach our graves  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams"

**The Sunday School.**

**Solomon's Sin.**

LESSON FOR NOV. 16, 1884—1 Kings 11: 4-13.

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

GOLDEN TEXT: "Keep thy heart with diligence; for out of it are the issues of life" (Prov. 4: 23).

I. PERVERTED TO IDOLS (4-6).

4. For—as a consequence of his fondness for "many strange women" (verse 1). When Solomon was old—He died at about 60; his "old age" may be understood to comprehend the last ten years of his life. His wives.—His queen was the Egyptian princess, the daughter of Pharaoh, for whom he built a separate palace. But following the example of Eastern kings, and with an ostentatious purpose to surpass them all, he gradually collected, mostly from the Canaanitish and surrounding races (Moabites, Ammonites, Edomites, Zidonians, and Hittites) a numerous harem—"seven hundred wives, princesses, and three hundred concubines" (verse 3). Turned away his heart after other gods.—Chosen for their beauty, many of them, their influence over the king was measured by their fascinations; and these were used in the interest of their national idols. The infatuated, enervated monarch was easily allured to a tolerance, for, and

patronage of, the gods whom his mistresses delighted to worship. Of this very danger the Scriptures especially warned him (Deut. 17: 17). His heart was not perfect as was . . . David.—David had indeed sinned, but he never countenanced idolatry. His heart "was fixed."

"Although Mosaism, even in the history of creation, represents monogamy as the original relation ordained by God himself, nevertheless polygamy was so deeply rooted in the habits of all peoples that the strict law-giver was not able to uproot it, but sought, by various limitations, to make it difficult (Deut. 21: 15, sq.; Exod. 21: 9, sq.). It was expressly forbidden to a king to have many wives (Deut. 17: 17), because the dangers which inhered in polygamy were doubly great, and could become dangerous for the whole realm, as Solomon's example conspicuously shows" (Baehr).

5. Solomon went after Ashoreth—either suffered himself to be led by his "wives" into a more or less active participation in idol worship, as the expression implies in the Pentateuch (Deut. 11: 28; 13: 2; 28; 14), or, simply, gave it his approval and encouragement. Ashoreth was the queen of the Phoenician female gods, and is depicted, frequently, in the form of a fish. She was the patroness of her sex, and represented the feminine principle in nature. Zidonians—so called from Zidon, the famous Phoenician city north of Tyre. Molech—better known as Molech or Molech, the Ammonitish fire-god. Ammonites—descendants of Lot, dwelling east of the Dead Sea and north of Moab.

"Molech was worshipped by the Ammonites with human sacrifices, especially children. The Rabbits tell us that it was made of brass and placed on a brazen throne, and that the head was that of a calf with a crown on it. The throne and the image were made hollow, and a furious fire was kindled within it. The flames penetrated into the body and limbs of the idol, and when the arms were red hot, the victim was thrown into them, and was almost immediately burned to death, while its cries were drowned by drums. The Jews were repeatedly allured to adopt this idolatry" (Schaff).

5. Solomon did evil in the sight of the Lord—especially in multiplying wives "from the nations, concerning which the Lord said, Ye shall not go in to them, neither shall they come in unto you" (verse 2). This sensualism paved the way to the introduction of idolatry and attendant evils. Went not fully after the Lord.—His heart was divided. He did not wholly abandon the worship of Jehovah. He maintained outwardly the faith of his youth, and attended the great festivals thrice in the year (1 Kings 9: 25); but, on the other hand, as the builder and frequenter of idol fane and the slave of lust, his spirituality waned.

"The worship of Jehovah was not discarded, but delight in the true God was gone, and the flame of that loving zeal for God's commandments died away; his heart was not perfect with the Lord his God. The soul had ceased to drink at the fountain of living waters, and was drinking at the fountain of death. Is our heart perfect with the Lord, our delight in His love, our hunger after His righteousness as deep as in the past? Do we offer a cold and formal worship to Him, while our heart warms into living interest and strong desire only at the world's shrines?" (Urquhart.)

II. PATRONIZING IDOLS (7, 8).

7, 8. Then did Solomon build an high place—an idolatrous altar, called "an

high place" because usually built on eminences. He was influenced, of course, in this by his alien wives. Chemosh—the sun-god of the Moabites, "worshipped as king of his people and as a god of war, and as such is depicted upon coins with a sword, lance and shield in his hands, and with two torches by his side. His name occurs frequently on the Moabite stone" (Keil). Hill before Jerusalem—on the southern spur of the Mount of Olives.

8. Likewise did he for all his strange wives.—Of course he dared show no partiality. To yield in one case required him to yield in all. It is not to be supposed, however, that he built a temple for each of his seven hundred wives. Among them, doubtless, were many of the same nation and faith. The meaning is that all the cults represented in his harem—less than a dozen probably—were furnished with appropriate places of worship. Which burnt incense and sacrificed unto their gods.—Thus the land from which strange gods had been expelled, was dotted all over with idol shrines.

"They fronted the altar of Jehovah; their priests were visible to the priests in the temple courts; their smoke ascended to the sky along with the smoke of the daily sacrifice. If insult had been designed, it could hardly have been more open or obtrusive" (Hammond).

III. PUNISHED FOR IDOLS (9-13.)

9, 10. The Lord was angry—that holy antagonism to evil which purity by its very nature feels; not for a moment to be confounded with our low human tempers and passions. The Lord God . . . which had appeared . . . twice.—Solomon had been peculiarly favored and specially warned. Twice had God revealed himself to him personally—not through the mediation of a prophet—once at Gibeon, and afterwards at Jerusalem after the dedication of the temple; and yet, after such high converse and solemn admonition, the king had ungratefully and inexcusably admitted idolatry into his kingdom and built its ignoble shrine. His behaviour was as treasonable as it was base, and justly aroused the Divine indignation.

"Our God cannot look upon sin with the least degree of allowance; and how much soever He may love a human soul as such, if that soul cleaves unto sin, it must of necessity place itself along with the sin in enmity towards God, and so become obnoxious to the Divine anger. (Terry.)"

11. The Lord said—this time, probably, by prophetic mediation. About this time, the prophet Ahijah the Shilonite was sent to Rehoboam with a corresponding message (verses 29-39). I will surely rend the kingdom—a prophecy fulfilled, after Solomon's death, by the violent dismemberment of the kingdom. Give it to thy servant—Jeroboam, who became the king of Israel, or the ten tribes, and was now one of Solomon's "servants." Says the Pulpit Commentary: "A servant should be heir to his glory. For a hireling Solomon's vast treasures had been prepared. This verse should be read in the light of Eccles. 2, 8."

"It is well worthy of notice that in this announcement the oppression of the people by compulsory labor, and taxes, or despotism, is not given as the reason of the dividing of the kingdom by Jehovah, and of limiting Solomon's dynasty to dominion over one tribe; but only the sin against Jehovah, the "going after other gods." It was just the same in Ahijah's address to Jeroboam vs. 29-39 (Baehr.) 12, 13. Notwithstanding—"in wrath remembering mercy." In thy days I will not do it.—For the sake of David

the sentence was lightened by two mitigations—postponement and the reservation of a small section of the kingdom for Solomon's son. The throne should be secure to Solomon while he lived, and after his death "one tribe"—strictly two: Judah and Benjamin; but "little Benjamin" had almost lost its individuality in Judah—should be kept in the family, should descend to Rehoboam. For Jerusalem's sake—where His name was revealed.

"The temple was there; the Shechinah was there. Kingdoms are spared the severity of judgments in respect to the interests of religion in many ways little dreamed of by statesmen and rulers. (Macdonald?)"

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### Showers of Blessing.

How glad the tidings of successful revival work! How every believer's heart thrills with joy and gratitude as the record is read of sinners turning to God, and multiplied accessions to the company of the consciously saved. We rejoice in the reports that are spread over our columns. May the holy flame "spread and grow" until not a charge within our Peninsula shall be without its light and heat! Nay, let every believer in the risen Christ "pray without ceasing, for a baptism of fire—the Holy Ghost fire, upon the Holy Church universal, kindling such a conflagration as shall consume all selfishness and worldliness within the church, so fusing all hearts that they may take the stamp of the Divine image, and melting every manacle from the hands of large self-sacrificing enterprises, loosing every band that binds the treasuries of God's saved people, and filling every heart with a Christian zeal for the triumph of the Gospel. In thus celebrating the close of our first century, we shall most wisely, most effectively, and most worthily prepare for the inauguration of our second century. Let every one throughout our world-wide Zion adopt the Prophet's cry, "O Lord revive thy work, in the midst of the years; in the midst of the years make known; in wrath remember mercy."

**OUR NEW CONVERTS.**—With gracious answers to prayer—with the evident blessing of the Head of the Church upon the faithful labors of his servants, there comes a grave and vital responsibility for the care and training these babes in Christ, thus introduced into the Christian family. The sad record of decline, revulsion, and disaster, often succeeding revival work, is admonitory, and should prompt to wise and diligent plans to

secure our work against similar calamity. Too many fail to stand the test of six months probation, and too few become strong, wise, model Christians. To convince a sinner of his guilt and need, to bring him to true repentance, to lead him to faith in Christ, as his personal Saviour—to accomplish this is a great and glorious achievement. But what will all this avail, if the saved man does not "go on unto perfection"? As we read Hebrews 6-1-12, the only certain security against backsliding is our advancement in the religious life. As was so current among old-time Methodists—"there's no standing still in religion." Human experience is in such rapid currents, that we necessarily either advance or retrograde. What then does this responsibility demand at the hands of pastors and teachers?

1. Not to treat the young converts as though everything was done and their salvation secured. The change wrought by grace in the soul is a wonderful work—the native enmity to God is taken away, and the love of God is shed abroad in the heart by the Holy Ghost. As the child of God, the convert has the filial spirit. He enjoys fellowship and communion with God, has "peace in believing," and "joy in the Holy Ghost." But his work is just begun; conversion does not give wisdom, or knowledge; it only qualifies its subjects to get wisdom, and stimulates them to seek it. Be the convert's heart never so full of love to God, he needs still to learn the will of God, to know what he would have him to do. Hence the characteristic title of a convert is *disciple*—a learner. This is true of every babe in Christ, however old in years, or however wise in other than spiritual matters. Of course the previous life of the convert modifies his special needs after conversion. By the faithful and wise care and training of devout parents and friends, he may have become so well instructed beforehand, as to lack but "one thing," as in the case of the young man, of whom it is recorded, "Jesus beholding him, loved him," or, like Simeon, one of Philip's converts in Samaria, he may be so ignorant as to think "that the gift of God may be purchased with money." But in every case the new convert is to consider himself and to be considered by the Church as a learner. Hence,

2. If the babe in Christ is to grow, he must be fed with "the sincere milk of the word." In these days, when "many run to and fro and knowledge is increased," when "of making many books there is no end," this nutritious diet is served by various means. Not only is it the office of the pastor to "preach the word" but he has many valuable aids; the class-leader is to be a teacher; the prayer meeting, the Church Lyceum, the Literary Circle, and the Sabbath School are all to contribute toward the instruction of the disciples in the truths of the Divine word, teaching and illustrating any and every thing that will aid in attaining a more perfect knowledge of God. The wise pastor will see to it that every convert is brought under this course of training. To enter the name on the probationers' roll, and then have little if any personal knowledge of the party until the six months have expired and the inquiry is made, "are there any probationers to be recommended for reception into the church" falls very far short of pastoral fidelity. He who has the care of souls must be acquainted with the daily walk of these new converts. Are they regularly at class, prayer and preaching services; are they diligent students of the scriptures; are they seeking to acquaint themselves with Methodist history, doctrine, discipline and church enter-

prise? Are they growing "in grace and in the knowledge of our Lord and Saviour Jesus Christ." The means of grace and the helps to knowledge strengthen and confirm the believer throughout his course, but to the new convert they are indispensable for his spiritual life and health. No one will, we had almost said, no one can backslide, who, by faithfully using these means and helps, does increase daily in grace and knowledge.

The pastor, as captain, his part of "the sacramental host," must know through his subordinates, that every soldier is in his place and obeying orders. Hence the occasion and value of official meetings, as provided for in the Discipline. It is often too late to save a convert after he has fallen into sin; here as elsewhere, "prevention is better than cure."

3. The apostle, speaking of spiritual dwarfs as needing milk and not strong meat, says: "Strong meat belongeth to them, who are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The new heart, the gracious impulses and desires, Divinely given the new convert, must be exercised by habitual activities. There is no more potent cause of spiritual *mirasmus* and death than spiritual idleness. As many, if not more, new converts die for the want of something to do than from all other causes put together. Give every convert something to do—a course of study, some work as pupil or teacher, in the Sunday-school, in class and prayer meetings, in public worship, as usher, collector, singer; organize bands to visit the poor and the sick, praying and tract distributing bands, bands to invite non-church-goers to the sanctuary. Set every one to work at anything, in any way, so they may "have their senses exercised by use."

The only way to secure the world's conversion is for every one who is alive in Christ to give himself and herself to Christian work, not for the pastor and a few faithful members to make a desperate effort for a few weeks once a year to rouse the people from a moral stupor that prevails all the rest of the year, and then do little or nothing until the next religious spasm seizes the church,—but as Methodists, we are to be "all at it, and always at it," "the Lord adding daily to the church such as are being saved." The converts are to attest the genuineness of the conversion, as well as to develop their new life, by what they do for the cause of Christ fully as much as by what they feel or by what they do not do in the way of positive transgression; they are to "learn to do well," as well as to "cease to do evil." Who can estimate the progress of the Gospel, were every nominal a real Christian, and every member of the church a faithful worker in the Lord's vineyard? If this ideal is beyond very early realization, let not one earnest disciple relax the utmost effort to approximate as near as possible. His own experience will mature and become luminous with the effort, and others will be blessed through his fidelity. "Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know, your labor is not in vain in the Lord."

**THE ELECTION.**—What a glorious state of things there would be, were all the people as much interested in making their "calling and election" sure, as they are now in determining which of the several candidates has secured his election! Is there not grave danger in allowing party zeal to become inflamed? Some of the "leading Journals" make the most incendiary appeals, and most outrageous threats

as to what will be done, if their favorite is not inducted into the Presidential office. It is well of men of sense of character and intelligence to discountenance all such gasconade. We have widely framed governmental machinery by which the result of an election can be determined to a tie; and until the result has been officially declared, no man is elected, according to the constitution of our Republic; and all threats and appeals by whomsoever made in advance of such declaration are not only ill-advised, but are direct assaults upon the integrity and honor of those to whom the people themselves have committed the final determination of this question. If the constitutional authorities in the premises in the several states declare that Hon. James G. Blaine has received a majority of electoral votes, he will be declared President elect; and providence permitting will be inaugurated the fourth day of next March and all true patriots will say Amen: if, on the contrary, it shall be found by the same authorities that Gov. Grover Cleveland has received a majority of electoral votes, he will be so declared, and he will be inaugurated, providence permitting, the fourth day of next March, and all true patriots will say Amen. Until the people of this favored land suffer the demoralization that our Mexican neighbors have suffered for centuries from bigoted priestcraft, ignorance and oppression, they will respect the law and abide by the verdict of the constitutional authorities.

**CORRECTION.**—In our last issue we stated that Revs. C. A. Grice and J. H. Willey of Snow Hill were serving their third year, though marked in the Minutes in their second. We should have given Bro. Grice's residence as Berlin instead of Snow Hill.

Bishop Merrill will preside at the next session of the Wilmington Conference, to be held at Snow Hill, Md., March 12, 1885.

Bro. Pepper of the Christian Standard says:—"We have about come to the conclusion to give "Credit" for quotations in this paper, and when we do not know to what person or paper to give credit an article, that we will drop the senseless "Sel." or "Ex." which takes type, room, and composition but indicates nothing else only the forgetfulness or carelessness of the one who selects the article.

We think the "Sel." or "Ex." indicates a good deal more; these abbreviations are the editor's acknowledgment of his indebtedness to somebody for the article inserted, and his waiver of all claim to its authorship. They may not hand the goods over to their owners, but they do say "they are not mine," if so, they are hardly "senseless."

In Rev. Bro. Lybrand's sketch of Rev. Daniel Fidler in our last issue, we inadvertently omitted a short but important sentence. Just before the reference to Dr. Coke's commendation of his preaching these words should have been printed, "But for some unknown reason, Bro. Fidler never went on this mission;"—that is to the Providence Islands, The date of his last sermon is misprinted,—instead of 1882, it should be 1842.

### Conference Notes.

Taking the total membership, including probationers, the average contributions per member last year to the cause of foreign missions, was fifty-three cents. In the Philadelphia Conference it was ninety-seven cents.

An improvement upon the old plan of having a committee on finance, would be to have a Financial Secretary, or as he is called in some Conferences, a Conference Treasurer, into whose hands all collections, excepting the Missionary and Conference Claimants, shall be paid, and who shall disburse and take receipts for the same. This is less complicated, and more business like than the old plan.

By the law of the Methodist Episcopal Church, ladies may be elected to the office of steward, class-leader or Sunday-school superintendent. This brings a large amount of first class material to the front, that should be substituted for much that is inefficient. (A capital suggestion. Ed.)

A candidate for deacon's or elder's orders in the M. E. church must pass a satisfactory examination in the prescribed course of study before such ordination; and an Annual Conference cannot elect him to orders with the understanding that such examination be passed subsequent to ordination. See new Discipline.

The Wilmington Conference paid \$431.71 toward the expenses of the last General Conference. The expenses of our own delegates were \$76.20. (The rest to help our burdened brethren. Ed.)

All collections that are to be reported to the Annual Conferences must be in even dollars. What a vast amount of work this will obviate.

The Recording Steward is the lawful custodian of all church records, after they have been filled.

On of the most practical and sensible things done by the late General Conference is authority given to individual churches to organize an official board, composed of all the official members of the church.

Why was that tautological expression permitted to remain in the prayer in the burial of the dead? viz: "in thy eternal and everlasting glory." Are we so tied down to the ritual of the English Church that we must be made to violate the simple laws of language? Do not "eternal" and "everlasting" mean exactly the same thing? (Respectfully referred to next General Conference. Ed.)

A member of the M. E. church may be expelled for habitual neglect of class-meeting. (Or when found guilty of "habitual neglect" of every other means of grace. Ed.)

In view of the increased working force in the Board of Bishops, and also that there will not be such hurry to finish the work of the Spring Conferences as there was last year, it is likely the date of the Wilmington Conference will be March 11th.

Pastors will find it to their advantage to prepare a list of their quarterly conference committees, and post them in a conspicuous place about the entrance to the church, giving with the names of each committee the paragraph in the Discipline of 1885 where their duties are defined. It will be well also, to post a list of the apportioned collections with the amount asked for each. This is business. (How about the pastor that never calls his committees together from one year's end to another? Ed.)

In taking collections, don't be satisfied with receiving from those who may be present in the congregation only. Very often a number of the best contributors are absent, and should be called upon. (Nothing succeeds like a personal appeal to every non-contributor. Ed.)

The next session of the Wilmington conference will be the seventeenth.

**Wilmington Conference NEWS.**

**WILMINGTON DISTRICT**—Rev. Charles Hill, P. E., Wilmington, Del. Zion charge, J. France pastor. Revival services will commence at Union Church on Sunday, Nov. 16th.

North East charge R. W. Todd pastor. The Sunday school managers are arranging a programme for the annual Christmas entertainment by the school.

Newport and Stanton charge, E. H. Nelson pastor. The revival at Stanton church continues with very encouraging results.

Christiana charge, Wm. M. Green pastor. Salem church of this charge will be re-opened on Sunday, November 23rd, instead of on November 16th, when an all day-meeting will be held. Able speakers have been engaged to take part in the proceedings.

The Mite society of Christiana M. E. church will give a supper on the night of Thanksgiving day. The supper will be held in Peter's Hall.

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

Sudlersville charge, J. Owen Sypberd pastor. It is expected that the new church will be dedicated about the second Sunday in December. Extra meetings began last Sunday evening at Busicks.

Pomona charge, E. C. Macnichol pastor writes. We were surprised by the members and friends of Salem church this charge on Wednesday of last week (Nov. 5th) who spent the evening at the parsonage and during the evening presented their Pastor with a beautiful purse containing 26 dollars.

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

Vienna charge, V. S. Collins, pastor. A correspondent writes: We are in the midst of a revival at Wainwrights. The meeting has been in progress two weeks. Eleven have been received upon probation. Last Sunday night there was a crowded house, thirteen at the altar and four conversions, two of whom were middle-aged. We are praying for great things.

Harrington charge, G. W. Burke, pastor. The Mite Society of the M. E. Church has gone through the parsonage, and left comfort and comeliness wherever their fingers touched. These additions count a sitting-room carpet, two good rockers, a hanging lamp for sitting-room, new blinds for parlor and hall, and the upholstering of lounge and rocker.

Washington M. E. Church, Hurlock charge, was re-opened on the 9th as announced. The church is situated in a prosperous farming community, is 36x50 ft., has been thoroughly repainted and refurbished. The windows are not of stained glass, neither are the walls and ceiling frescoed, but simply painted in all neatness, according to our Discipline. The Rev. J. E. Mowbray of Frederica, preached three times during the day to large audiences. All indebtedness was cancelled during the morning service. The Revs. R. B. Hazzard, Jos. Kenney and T. O. Ayres assisted in the exercises, and the day passed pleasantly and joyously away.

Houston charge, W. F. Dawson, pastor. The revival on this charge is still in progress. There have been one hundred conversions and the altar crowded with penitents.

**SALISBURY DISTRICT**—Rev. J. A. B. Wilson, P. E., Princess Anne, Md. Rev. T. H. Harding is conducting a very interesting revival in Trinity

Church, Quantico. The Church has been greatly revived. There have been over twenty-five conversions.

Deal's Island charge, J. D. C. Hanna pastor. The recent revival has resulted in one hundred and eight conversions.

Parsonsbury charge, W. L. P. Bowen pastor. The recent revival of this charge resulted in over one hundred conversions.

Berlin charge, C. A. Grice, pastor. A revival is in progress at this charge with very encouraging prospects.

Fruitland charge, J. M. Lindale, pastor. There has been eight conversions at the revival held at Siloan church, this charge.

Newark charge, G. W. Wilcox pastor. A correspondent writes:—The revival services at Conner's Church closed on Sabbath night Nov. 2nd with two conversions, making in all 20 during the meeting; 44 united with the church on probation and one from the M. E. Church South by certificate. The whole Church has been greatly blessed. The Protracted meeting commenced at Wesley last Sabbath morning and night. We earnestly request the assistance of all lovers of the cause of Methodism.

**How to Interest our Auxiliaries in the Work of Missions.**

If we wish to impress others with the magnitude, the claims, the desirableness of our sacred purpose we must be deeply impressed with it ourselves. We must be in earnest—wholly, intensely in earnest, permeated with the love of it and with a sense of its supreme importance; then shall we speak and act as moved by the Holy Ghost. Of this work, of its grandeur and beauty and far-reaching results we must learn at the foot of the cross, in sight of the face of our Lord Jesus Christ, in view of His redemptive grace and of the "great love wherewith He hath loved us," and then, with His wisdom guiding us, with His Spirit constraining us, His unspeakable gift compelling our gratitude, we may go forth in the confidence that we shall have power over other minds.

We must see to it that our own hearts and lives are wholly consecrated to Christ if we would win others to a similar consecration. If the eternal realities stand out as the first object of our lives, it will be felt and known by those with whom we come in contact, and perchance win them away from the shadows and the vanities of this earthly life. So consecrated we may confidently go forth as "ministers of His, to do his pleasure." May the Holy Spirit so help us and bless us that our labor may not be in vain.

The history of Christianity furnishes abundant proofs that missionary activity has produced a great increase of spiritual force in the Church. It is the stimulus to deep personal piety. The very attempts to extend the kingdom of Christ in other parts, reacts upon the prosperity of the Church at home, so that every Church working for this end must necessarily be a growing Church. Great revivals of religion have followed the awakening of interest in the spread of the Gospel in other parts. Are they not one and the same—the cause of Christ abroad and at home? Going forth or sending forth to teach the nations, ensures the presence of Christ—"Lo, I am with you always."

To communicate information in regard to this grand work is a very important duty. The apathy that is often met may be traced to want of knowledge of the great needs of the world, and of the results of mission-

ary activity. The publishing of leaflets, letters from foreign missionaries, the circulation of the missionary journals, both Home and Foreign, cannot fail to open the understanding to a sense of importance of this work as a life-work. The preparation of papers by the members of the Society, in which should be collected matters of interest, statistics, incidents in the experience of the workers and results of working, to be presented at the meeting, would be a profitable and stimulating exercise. The memory readily retains the knowledge which is thus gained. A circulating library of books on mission fields, to be read and the subjects talked over at meetings, would be a most valuable help in promoting interest.

Sometimes we hear an excuse for neglect in this work: "I can do so little." "Now, we must not despise the day of small things. The little which each one does makes an aggregate we can scarcely compute. The mites, accompanied by prayer and faith and the spirit of loving sacrifice, become more than the rich gifts to the Lord's treasury devoid of all these.

But, above all things, we must not fail in prayer. All human knowledge, all human effort, without the power of prayer, are of no avail, and with it mountains of obstacles may be removed. "Prayer is as distinct and real a power as gravitation or electricity," and we may as certainly rely upon its results as upon any of the processes of nature. It has power with God. God will be inquired of by His people, and He will be true to His promise to give us the things we ask for. Let us pray; pray in faith, nothing wavering; let every act and word and gift be interfused with prayer. This work is according to His will: "Is it not your Father's good pleasure to give you the kingdom?" Oh, so dear was this work to the heart of Jesus that He came down from the Father's bosom on His mission of life and gladness to us, and now He will be with us always to speed us in His own work, inclining the hearts of others to His service, as we do pray to Him for this end.—Mrs. W. Brooks in *Our Mission Field*.

**Excursion Tickets to Jacksonville, Fla., via Pennsylvania Railroad.**

For the accommodation of travelers to the South, the Pennsylvania Railroad Company has placed on sale winter excursion tickets to Jacksonville, Florida, which will be sold from Wilmington to Jacksonville, at \$45.00, good until May 31st, 1885.

A stock of excursion tickets have also been placed on sale at the above agency for Cape May, Cape May Point, Atlantic City, and Old Point Comfort.

**ITEMS.**

At a meeting of the Board of managers of the Philadelphia Conference Tract Society held last Monday, Rev. J. B. McCullough, D. D. was elected Editor of the *Philadelphia Methodist*, and Bro. William Swindells, now pastor of the Frankford M. E. Church, Agent of the Tract Board. These elections are subject to the confirmation of the approaching Conference.

—Many of the London street-cars, which run on more than four hundred routes and carry 75,000,000 of people a year, have texts of Scripture neatly posted up in them at an annual cost of \$2 50 for each.

At the last Protestant Episcopal Diocesan Convention, in New York, Senior Bishop Potter, on account of his retirement from duty, desired his salary which is \$9,000, to be reduced. His wish was unanimously and generously declined.

Rev. T. Snowdon Thomas of this paper and wife are spending a few days at their cottage at Ocean Grove N. J.

The Bible does not say, "Well done, good and successful servant," but "Well done, good and faithful servant."—Gordon.

ONE of our ministers in remarking on the sin of ingratitude in not returning thanks for Divine blessings, in our material affairs said he had been asked hundreds of times to pray for sick people, for rain &c., but had never been asked but twice to return thanks for any blessing or favor received.

OF Bishop Simpson's relations with President Lincoln, somebody relates an illustration, that at a time when the great statesman was downcast and discouraged over the many troubles in which the country was involved, Bishop Simpson uttered the words "Man is immortal till his work is done." The face of the President lighted up and showed the encouragement which he derived from the impressive words of his friend.

THE treasurer of All Hallows P. E. Church, Snow Hill, Md., gratefully acknowledges the receipt of \$25 from Mr. George W. Childs of Philadelphia, through Mrs. Charles P. Pruitt of that city, to be applied to the improvement now being made in said church.

At a meeting of the trustees of the College of Physicians and Surgeons in New York on Saturday evening, it was announced that William H. Vanderbilt had given the college \$500,000 for a building fund.

THE law about the admission of the Chinese is so rigidly enforced on the Pacific coast that a Chinaman resident in San Francisco found, on going across the line into British America, that he could not get back without making the journey to China and return, in order to obtain a certificate that he was a merchant, and not a laborer.

THE oldest and largest tree in the world, so far as know, is a chestnut near the foot of Mount Etna. It is hollow, and big enough to admit two carriages driving abreast through it. The circumference of the main trunk is 212 feet. The Grizzly Giant, monarch of the Maripossa Grove, measures 92 feet.

THE ladies of Trinity Church, Xenia, O., opened a lunch room in a vacant store, in a central location, on the day Mr. Blaine visited that city. Hundreds of people were served with excellent fare at exceedingly moderate prices. The saloon-keepers in the neighborhood complained that their business was much interfered with. The ladies were found to be doing practical temperance work, as well as netting a handsome sum for the re-fitting of their lecture-room.

**A Great Newspaper.**

*The Pall Mall Gazette*, of London, England, did not overstate the case when it said that *The New York Independent* is "one of the ablest weeklies in existence." It is as overwhelming as a monthly or quarterly magazine, with all the matter in its many departments. Any monthly might indeed be proud if it could show as distinguished a list of contributors as *The Independent*. In a single department—its story department—we find, among Englishmen, such contributors as Sir Samuel W. Baker, the celebrated Egyptian explorer; Thomas Hardy, W. E. Norris, James Payn, F. W. Robinson and Henry W. Lucy, the well-known and deservedly popular novelists; while among Americans we notice the names of Edward Everett Hale, Frank R. Stockton, H. H. Boyesen, Sarah O. Jewett, J. S., of Dale, Rebecca Harding, Davis and Harriet Prescott Spofford. *The Independent* printed also, recently, the last story from the pen of the late Ivan Tourgenieff, having secured the only translation from the Russian into English. This department is but a sample of the others. It would seem to us that *The Independent* offers not only "fifty-two dividends during the year," but, in addition, a stock dividend with each department. We advise our readers to send for a free sample copy *The Independent* and PENINSULA METHODIST one year for three dollars and fifty cents.

**MARRIAGES.**

**VANDEGRIFT—CONLYN.**—At the residence of the bride's parents, Newport, Del., Nov. 6, by Rev. E. H. Nelson, Leonard C. Vandegrift, Jr. and Orphie E. Conlyn.

**DAVIS—BOSTON.**—On Nov. 5th, at the residence of the bride, Mr. Lelan A. Davis, son of Rev. E. Davis, and Miss Lizzie Boston.

**OBITUARY.**

**REUBEN ROY**, a venerable colored man, and one of the oldest members of Bethel M. E. Church, in Cecil Co., Md., died at his residence in the Welch Tract, New Castle Co., Del., at 10 o'clock, Friday night, Oct. 31, 1884.

He had been for 60 years a member of Bethel Church. Many years ago, when all the other colored members withdrew from Bethel and went to worship in churches of their own. Reuben Roy and his wife Jane refused to sever their connection with their white friends. In respect for his choice, the trustees of the cemetery gave him a lot, in which a few years ago he buried his beloved wife. On Monday, Nov. 3, at one o'clock, he was laid to rest beside his companion. The funeral was in charge of the pastor, Rev. E. C. Atkins, assisted by Rev. R. W. Mulford, of Summit Bridge and Rev. James McCoy of Wilmington. Reuben Roy was one of the best men that ever lived. He was a father in Israel. No pen can describe the beauty of his life, or the triumph of his death.

E. C. ATKINS.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—THIRD QUARTER.			
Port Deposit,	Nov.	14	16
Rising Sun,	"	16	17
Asbury,	"	22	23
Scott,	"	20	20
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.			
Pomona	Nov 15	16	Salent
Rock Hall	16	16	Rock Hall
Oxford	21	23	Oxford
Royal Oak	22	23	Ferry Neck
Trapp	23	24	Bobbing Creek
St. Michaels	29	30	St. Michaels
Talbot	29	30	Tilghman's Island
Easton	Dec 5	7	Easton
King's Creek	6	7	Miles River
Odesa	18	14	Odesa
Middletown	19	14	Middletown
J. H. CALDWELL, P. E.			

DOVER DISTRICT—THIRD QUARTER.			
Lincoln	Nov	17	16
Houston	"	16	16
Milford	"	17	16
Millsboro	"	22	23
Georgetown	"	24	23
Milton	"	27	30
Lewes	"	28	30
Nassau	"	29	30
A. W. MILBY, P. E.			

Quantico,	Nov.	9	10
Crisfield,	"	14	16
Asbury,	"	14	16
Annemessex,	"	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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**WANTED.** If any person, reading this notice, has or can secure a copy of the minutes of the first session of the Wilmington Conference, which he is willing to part with, the undersigned will be glad to buy it. He also desires to secure the loan of the first number of the *Conference Daily*, published by Bro. Pilchard, during the last session of the Conference, at Dover, or a copy of his poem on early Methodism, therein published. R. W. TODD, North East, Md.

**WANTED.** A man and wife for general farm and garden work. Must be able to milk. Wife to cook and do general house work. Address, with references, G. H., care of PENINSULA METHODIST, Wilmington, Del.

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

**Between Harrington and Lewes.**

GOING NORTH.		GOING SOUTH.	
Mixed.	Mixed.	Mixed.	Mixed.
A. M.	P. M.	A. M.	P. M.
Leave	Leave	Arr.	Arr.
7:40	2:40	2:00	7:23
8:09	3:09	1:50	7:40
8:37	3:37	1:33	7:57
8:59	3:59	1:27	8:12
9:23	4:23	1:20	8:27
9:39	4:39	1:15	8:42
9:45	4:45	1:10	8:57
9:55	4:55	1:05	9:12
10:09	5:09	1:00	9:27
10:24	5:24	12:55	9:42
10:39	5:39	12:50	9:57
10:54	5:54	12:45	10:12
11:09	6:09	12:40	10:27
11:24	6:24	12:35	10:42
11:39	6:39	12:30	10:57
11:54	6:54	12:25	11:12
12:09	7:09	12:20	11:27
12:24	7:24	12:15	11:42
12:39	7:39	12:10	11:57
12:54	7:54	12:05	12:12
1:09	8:09	12:00	12:27
1:24	8:24	11:55	12:42

**Del. Franklin City & Georgetown.**

GOING NORTH.		GOING SOUTH.	
Mixed.	Mixed.	Mixed.	Mixed.
A. M.	P. M.	A. M.	P. M.
Leave	Leave	Arr.	Arr.
5:39	6:09	4:20	5:05
5:42	6:12	4:05	4:45
5:59	6:29	3:57	4:39
6:19	6:49	3:43	4:15
6:29	6:59	3:39	4:09
6:34	7:04	3:27	3:51
6:45	7:15	3:15	3:35
6:57	7:27	3:02	3:26
7:04	7:34	2:59	3:19
7:11	7:41	2:42	3:09
7:39	7:55	2:36	2:55
7:42	8:02	2:21	2:45
7:50	8:10	2:05	2:30
8:05	8:25	1:42	2:12
8:18	8:37	1:30	2:02
8:39	8:59	1:15	1:45

A mixed train leaves Harrington for Lewes and  
 intermediate points, connecting with train that leaves  
 Wilmington at 10 p. m.  
 Steamer leaving New York from Pier No. 56, 60 and  
 No. 37 North River, foot of Beach street, Mondays  
 and Thursdays at 3 p. m., comes at Lewes Friday  
 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., connect on Tuesdays and Fridays with  
 Steamer at Lewes Pier, leaving at 3 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 3 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 Hornstown, Drummondtown, East-  
 ville 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. con-  
 nects with train leaving Franklin City at 7 a. m.  
 Steamer Widgeon leaving Franklin City at 7 a. m.,  
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 Philadelphia, (express), 2, 2:45, 6:30, 7:50, 8:15, 9:00, 9:10,  
 9:55 10:05 11:55 a. m.; 12:41, 12:45, 1:54, 5:22, 5:55 6:35, 6:45  
 and 7:40 p. m.

New York, 2:00 2:45, 6:30, 6:40, 7, 9:55, 10:05 11:55  
 a. m. \*12:41, 1:54, 2:30 4:00 5:55, 6:35 6:45 7:40 p. m.  
 For West Chester, via Lamokin, 5:40 and 8:15 a. m.  
 and 2:30 and 4 p. m.

Baltimore and Intermediate stations, 10:06 a. m. 6:09,  
 11:50 p. m.  
 Baltimore and Bay Line, 7:00 p. m.  
 Baltimore and Washington, 1:24 1:41, 4:43, 8:05, 10:06  
 10:56 a. m. 1:00, \*1:11, 4:58, 7:00, p. m.

Trains for Delaware Division leave for:  
 New Castle, 6:15, 8:25 a. m.; 12:35, 3:00, 3:50, 6:25 p. m.  
 Harrington, Delmar and intermediate stations, 8:35  
 a. m.; 12:35 p. m.

Harrington and way stations, 6:25 p. m.  
 Express for Seaford 8:50 p. m.

For further information, passengers are referred to  
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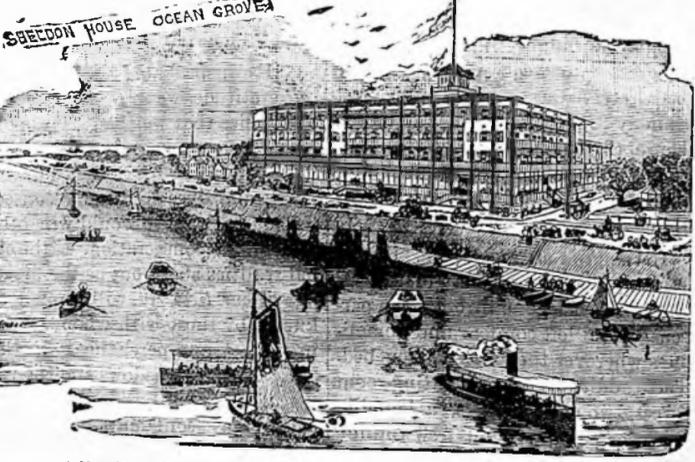
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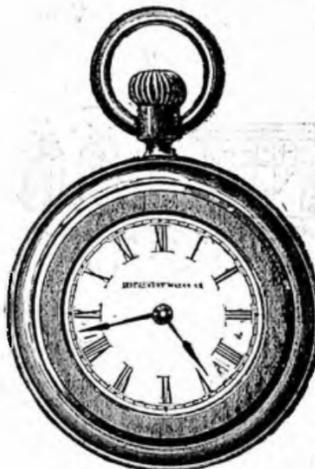
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