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ONE DOLLAR A YEAR,
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THE WILL OF THE LORD BE DONE.

One prayer I have—all prayers in one.
When I am wholly thine:
Thy will my God, thy will be done
And let that will be mine.
All-wise, all-mighty, and all-God!
In thee I firmly trust:
Thy ways unknown or understood
Are merciful and just.

Is life with many comforts crowned.
Upheld in peace and health,
With dear affections twined around?
Lord, in my time of wealth
May I remember, that to thee
Whate'er I have I owe;
And back, in gratitude from me,
May all thy bounties flow.

Thy gifts are only then enjoyed
When used as talents lent.
Those talents only well employed
When in thy service spent.
And though thy wisdom takes away,
Shall I arraign thy will?
No, let me bless thy name, and say
The Lord is gracious still.

A pilgrim through the earth I roam.
Of nothing long possessed,
And all must fail when I go home.
For this is not my rest.
Write but my name upon the roll
Of thy redeemed above;
Then heart and mind, and strength and soul
Shall love thee for thy love.
—J. Montgomery.

Dr. Thomas Coke. A Sketch.

BY GEORGE JOHN STEVENSON, M. A.

Thomas Coke, the seraphic Methodist Evangelist, was born before Methodism was ten years old. His father was a surgeon, a church-man, and at one time the bailiff, or chief magistrate of the borough of Brecon, in Wales, where he resided. He was a man of considerable property and influence. About twenty years ago I had offered to me a large parcel of letters and deeds, which were then for sale, and they related to the property owned by Dr. Coke and his father. I am sorry now that I did not purchase them, as I might then have given unknown particulars of the family of a man about whom thousands in America desire information. I have before me an original letter of Bartholomew Coke, his father, written on the day he was elected mayor, inviting Howel Harris, the devoted Welsh Evangelist, to the dinner usually given on such occasions; so he had a Calvinistic Methodist as chaplain at the festival.

Thomas Coke was born at Brecon, September 9th, 1747; he had a good preliminary education; then finished his studies at Jesus College, Oxford, where he was a gentleman commoner in 1764. He was brought up a strict churchman, but at College his mind was greatly distressed by the licentious manners, and the scepticism prevalent among the young collegians. The stream of infidelity was so powerful, even at College, that young Coke narrowly escaped being led into the current. He lost his seriousness, became an unbeliever, his mother's religious teachings were stifled, but not killed, and when he had time to meditate, he discovered the dangerous ground he was on. He read Dr. Sherlock's Discourses, and they led him to alter his course of life, and abandon his infidel associates, which brought on him taunts and ridicule, but the danger before him was so manifest, he decided for

Christ and his religion, but it was only in theory he then became a Christian. When he had completed his studies at the University, he took the degree of Doctor of Civil Law, in 1775, having been ordained for the ministry.

He thought his father's portion would secure him a living, but the promises made to him, even of a prebendal stall, all failed; he had the means of purchasing a living, but disapproved of that plan; and at length, hearing that a curacy was vacant at South Petherton, he secured it, began his ministry, and preached the vital truths of the gospel with an earnestness which had been before unknown, and large congregations were attracted, so that a gallery was required in the church to hold the people, and this he paid for himself, the church wardens refusing to do so. Even the farmers suspected that he was a Methodist, but they were then mistaken.

Then was the turning point of his life. He met with the Rev. Thomas Maxfield, Mr. Wesley's London lay-helper, who had then become a clergyman. He heard young Coke preach, saw what he wanted to make his sermons more powerful, gave him instruction, and they were friends ever afterwards. Conversion was what young Coke wanted, and the reading of "Alleluia Alarm to the Unconverted" produced a revolution in his heart. Another clergyman lent him Rev. John Fletcher's "Appeal" and "Checks" which he read diligently, and they were the "blessed means of bringing him among the despised people called Methodists," of which young Coke said then "God being my helper, I am determined to live and die with them." Finding that the country people would not come to church, he went to the villages and preached in cottages on week-nights. One evening, walking alone to a village, his mind was drawn out in prayer for a conscious sense of pardon. He began to preach earnestly on the greatness of redeeming love. As he preached, his interest in the subject increased, and before he had done his sermon he felt how great was Redemption, for he knew that his sins were forgiven, even his sins. Now his own love knew no bounds. He began to preach with more fervor and energy than ever before. He was in a transport of joy, and told the people that he knew his sins were pardoned. Now he began to trust in God more and fear man less. He in God more and fear man less. He threw away his crutches; he could preach now without his manuscript and he felt conscious of inspired power in the pulpit. The formalist farmers could not bear his forceful denunciations of sin, and sent a complaint to the Bishop, who was afraid to suspend him, lest he be driven to the Methodists. The rage of his enemies knew no bounds; he was forbidden the use of the church, but gathered the largest congregation he had ever addressed and preached to them outside the church. Three years he was curate at South Petherton, and ultimately the bells rung him out of the parish. How little did the enraged farmers and clergy then foresee that in a few years

later, the same bells gave him a hearty welcome back to the parish, after he became a despised, but enthusiastic Methodist.

At that juncture in his history, August 1776, Dr. Coke first heard John Wesley preach at Tauriton, they spent the evening together, Coke rode 20 miles to hear Wesley. A union then began which ended only in death, to be renewed in heaven. Coke attended Wesley's Conference in August 1777, but he had no location, Wesley sent him out to visit the societies, to administer the Sacraments, and learn the character of Methodism, practically; he diligently studied the Rules, Doctrine and Discipline, and became so useful and popular, than in 1780, Mr. Wesley showed his confidence in him by making him superintendent of the London Society. The same year, Coke and Wesley travelled together over part of England and Ireland, and an arrangement was made for Wesley and Coke to visit Ireland alternately. Coke had been the poor man's friend by his gifts at South Petherton, and on his first visit there as an Evangelist, the singers welcomed him by a merry peal from the church bells, and told him how much they had repented their former folly shown to him.

The first Irish Conference was held in 1782, and Dr. Coke was sent to preside over it; he corrected many faults, travelled much among the people, and having discretionary power given him by Mr. Wesley acted with great freedom in directing the affairs of the Societies. For nearly thirty years, and till his death in 1813, he presided at nearly every Irish Conference, with honor and usefulness. The liberty given him in Ireland, he began to use in England, and thereby offended Mr. Wesley, whose authority he interfered with, and even opposed, which partly alienated the two friends. I have visited Methodist families at City Road in which Dr. Coke has talked over these unpleasant contentions. The particulars were not published, but I have notes of them. One of these occurred in 1780, when Mr. Wesley published Dr. Coke's portrait in his Magazine, but declined to print the Memoir which usually accompanied portraits, for several years. Another disagreement between them arose early in 1784, and that was the cause of Mr. Wesley sending Dr. Coke to America, that the storm might blow over without an actual quarrel between them. To outside people all seemed tranquil, but the elements of the mind were agitated.

Dr. Coke's self-will was manifested by his adopting the word Bishop for Superintendent, when Asbury was ordained. In like manner, when the newly organized church asked Dr. Coke for a Hymn Book, he did not give them Mr. Wesley's collection of 1780, nor yet Mr. Wesley's pocket Hymn Book, but he gave them the York Hymn Book with his corrections and additions, as the basis of the American Hymn Book; the York Book was published in opposition to Mr. Wesley's, and sold ten times as many, because it contained the people's favorite hymns,

which Mr. Wesley called "doggeril double distilled."

What Dr. Coke did in America, in 1784, when he ordained Francis Asbury the resident Methodist Bishop, and founded the Episcopal Methodist Church, other writers have shown abundantly in its various aspects. The results are gathered up in a masterly manner by Dr. W. H. DePuy in his Centennial Methodist Year Book, for 1884, a work of permanent value which will be in use for generations to come. The results of Dr. Coke's conduct on his first visit to America have demonstrated, that what was to Mr. Wesley a plan to evade a disruption between himself and Dr. Coke, was ordered by the God of Providence for the accomplishment of one of the grandest purposes in furtherance of the gospel of Jesus Christ, of which the world has any record. Wesley was angry with Coke on his return to England, for having exceeded his instructions, and he showed his anger by leaving Dr. Coke's name off the Minutes of Conference for that year. That did not disturb Dr. Coke's mind; he had the conviction of having done what was right for America, and during the year he took his accustomed journeys, preached, gave the Sacrament to the Societies, and worked as though nothing was the matter, only he kept as far as he could from meeting Mr. Wesley that year. He travelled over England, and visited Scotland, Ireland and Wales; whilst his name was off the Minutes, his conscience told him he had done right in America, though John Wesley was offended thereby.

That was not the last occasion on which Mr. Wesley and Dr. Coke were in antagonism; some unpublished letters and documents of Dr. Coke's and the Wesley's, are in possession of the writer of this sketch, which his biographers have no knowledge of; the zeal, energy, devotion and self sacrifice of Dr. Coke, in all he undertook, led Mr. Wesley readily to forget offences during the latest years of his life. Just about that time, the mind of Dr. Coke was absorbed with the grand conception of a mission to the heathen. He had helped to set Methodism afloat in the Norman Isles whilst under the disfavor of Mr. Wesley, and in 1786 Coke started to open a mission in Nova Scotia; but God knew how much more ready were the West India Isles, so sent a storm to direct the ships and it cast anchor in the West Indies, where a door was already open, waiting only for the missionary to enter. In June, 1787, he met Mr. Wesley in Dublin, and related how one door had been closed and another opened, and Mr. Wesley aided him by giving him more missionaries. Dr. Coke was the father of Methodist missions, both home and foreign, and a copy of his first proposal to found a foreign mission, I have now before me, dated 1786; but to enter more fully on this part of Dr. Coke's life would require many columns to do it justice. He was indeed a burning and a shining light, an earthly seraph, flying over the globe, carrying with him the everlasting gospel.

Laurick Lodge, South Hackney, London Nov. 28th, 1884.

Praising God.

Most of the sneers at Christianity arise from total misconceptions of its truths. For example, none is more effective as an appeal at once to the reason and to ridicule, than this—that God is represented by Christianity as delighting in flattery—in the praise and adulation of his creatures. And, in support of this, here is the universal fact that the prayers and songs of Christians are full of ascriptions of praise, and that these are everywhere regarded as pleasing to God. Hence it is inferred that Christians believe that God loves flattery. This is a stinging sneer at the Christian's supposed, but falsely supposed, conception of God. If it were true, it would show that the Christian's idea of God and of his worship is unworthy not only of God, but unworthy of upright and candid men. The truth, as every Christian knows, is this: The Christian feels himself to be under infinite obligations to God. He is sometimes so overwhelmed with this sense of obligation, and so filled with love and gratitude to the infinitely loving Father, that his tongue is dumb. What can he say or what can he do? "What shall I render unto the Lord for all his gifts to me?" He has nothing to offer that God has not given to him—nothing that God needs. What can he do but utter, as best he can, in a feeble way, his sense of gratitude and his love, in words of adoration and thanksgiving? It is not the praise that pleases God—it is the heart overflowing with love that pleases him. It is because the heart longs to be rid of sin, and to be pure, humble, grateful, and full of kindness to all God's creatures. Love always expresses itself in terms of endearment; and where the object of love is a being so majestic as God, it must express itself in terms of adoration. The Christian's desire and longing prayer is that God should give him something worthy for him to return to God as a fitting expression of gratitude. Give me eternity that I may serve Thee adequately. Let me have swift feet for Thy errands. Use me anywhere and in any way in Thy service. My highest honor and highest delight will be to do Thy will, O Thou infinitely good, glorious, majestic and loving One! That is the spirit that prompts praise and thanksgiving. It is further than the East is distant from the West from flattery or adulation.—Interior.

A decree from the king of Spain, instructs the governor-general of Cuba to uphold those provisions of the fundamental law of Spain, which permit the exercise of any form of worship not opposed to Christian morals. The occasion for the issue of these directions was a complaint made by priests against a colporteur of the American Bible Society, who had at Matanzas organized a congregation of Protestants. The civil authorities resisted the demand of the priesthood for the suppression of this movement, but referred the question to Madrid, and the decision establishes the fact that Protestant worship is to be tolerated and protected in Cuba, no less than in Spain.—Western Christian Advocate.

Temperance.

On the Thursday preceding the general election of October 14th, the city council of Zanesville, which stands thirteen Democrats to five Republicans, decided to submit to the voters of the State election the question whether or no the saloons of the city should be allowed to open and sell on the Sabbath-day from 12 M. to 6 P. M. The ministers on the Sunday preceding the election, spoke in unmeasured terms against the proposition. The total vote of the city was 4,374; of this number 3,863 voted on the question. The following was the result: Ayes, 1,189; nays, 2,674; majority against the measure, 1,485. The *Zanesville Visitor* thus rejoices over the victory: "Saloons scorched by a majority of 1,485 in favor of a decent observance of the Sabbath. A victory for the Sabbath over illegal whiskey. The people read one of the ten commandments to the city council, and hoisted a plain warning before the eyes of boy-cotting saloonists. This means saloons to the rear; homes to the front; law before lager."—*Evangelical Messenger*.

The Mocking Wine-cup.

Wine's seductive sorcery was known as well in Solomon's day as ours. Indeed, no writer has surpassed him in the portrayal of it. With the fidelity of an artist sketching from life, this royal dinner has thrown upon the canvas the mirth and the madness of strong drink. We see the banquet and those who tarry long at it, draining the cup; the lovers of spiced wines in their wild revels. And then we see the reverse of the picture—the besotted victims groaning in their wretchedness, or fighting in their frenzy, or muttering their incoherent "babblings," or incising unnecessary wounds, or proclaiming by their bloodshot eyes their criminal excesses.

"O, when we swallow down
Intoxicating wine, we drink damnation;
Naked we stand, the sport of mocking
friends,
Who grin to see our noble nature van-
quished,
Subdued to beasts."

And then the moral is pointed—re-
sist the beginnings! Do not look up-
on the wine as it brims the cup. Gaze
not upon its ruddy hue, its enticing
sparkle. The eye inflames the desire.

"Beware the bowl! though rich and bright
Its rubies flash upon thy sight
An adder coils its depths beneath
Whose lure is woe, whose sting is death."

Nor is this fatal appetite confined to
its own limits. It excites the basest
passions. It leads its victim to the
haunts of sensuality, and unlooses
his tongue to utter "perverse things."
Further, the drunkard is exposed in
his unconsciousness, to serious person-
al peril. Robbed of his senses he is like
one who makes his bed in the midst
of the rolling deep, or falls asleep
when clinging to the reeling mast.
Blows fall upon him in his drunken
brawls, but he does not feel them;
and untaught by his sad experience,
when he awakes he seeks again the
fatal poison.—*Zion's Herald*

About Prohibition.

The *Chicago Herald*, with a great
army of figures, goes on to show that
the prohibition movement now in pro-
gress is a menace to thousands of
people and millions of money. If
successful, the *Herald* says, it would
wipe out property and fortunes as re-
morlessly as war. The *Herald* shows
by its figures that 147,000 men are
engaged in the liquor traffic, and the
number is swelled to 200,000 by count-
ing those dependent upon the trade
for a living. All this is true so far

as it goes, but why does the *Herald*
pretend to ignore the other side of
the question; or is it so ignorant
that it is not aware of the facts that
those who buy and use liquor can
present. The *Herald* makes out 147-
000 liquor dealers. Well, suppose we
take a basis of twenty men who drink
liquor at their places; that makes
2,940,000 whiskey drinkers, and the
basis is a low one. Two per cent. of
these 2,940,000 whiskey drinkers are
chronic drunkards. Does the *Herald*
pretend to believe that the fortunes
liquor dealers would lose by prohibi-
tion would equal the fortunes wrecked
by these drunkards in an average
life of thirty years? Does the *Herald*
believe the loss of the fortunes of
liquor dealers can compensate for the
loss of the souls of these drunkards,
the misery of their families, the
wretchedness and crime the liquor
sold by these dealers is responsible
for?—*Detroit Evening Journal*.

World's W. C. T. U.

The National Woman's Christian
Temperance Union, has taken pre-
liminary steps towards securing, in
all parts of the world, a concert of
prayer for the temperance cause. The
noon hour of each day has been
designated, ever since the crusade, as
a time for individual lifting up of
the heart and now it is suggested that,
in addition to this, Thursday after-
noon be the time for a temperance
prayer meeting to be held weekly,
or less often, as may be determined
in the different localities. Thus, con-
certed prayer, by women in all na-
tions, for the overthrow of the poison
habits of all races, is rendered possi-
ble, and we urge attention to this as
the very best kind of a beginning.
The temperance ladies have consult-
ed with leading missionaries, as well
as workers in that great cause, and
have found help and encourage-
ment on every hand. They have also
appointed Mrs. Mary Clement
Leavitt, of Boston, who has for a year
been working on the Pacific coast,
under the auspices of the National
W. C. T. U., to make a reconnaissance
in the Sandwich Islands, Australia,
and perhaps India, China and Japan,
visiting the missionaries of those
countries and endeavoring to intro-
duce the W. C. T. U., methods and
to provide for a helpful interchange
of sympathy and work by which the
influence of the Gospel Temperance
movement shall eventually belt the
world. May this earnest, gifted,
Christian lady be abundantly blessed
in her gospel embassy, and find a
welcome in the hearts and homes of
Christians everywhere.

The *Philadelphia Press* says: "The
favorite fiction that vine growing
countries have no drunkenness ought
to get its end in the temperance agi-
tation in Switzerland where brandy
drinking is on the increase and a pov-
erty stricken country, with the area of
Maryland and the population of Ohio,
spends \$30,000,000 a year on liquor."
—*Messenger*.

Since the sale of liquor was prohib-
ited in this town, five years ago," says
the *Carlton, Georgia, Enterprise*. "the
amount of trade has increased from
\$200,000 to \$500,000, and there is not
one merchant in thirty who would
not vote (on purely business princi-
ples) against the reinstatement of the
liquor traffic."

THE Rev. Dr. William Dean, who
arrived at New York from China a
few days ago, was a missionary a-
mong the Chinese for fifty years. At
the age of seventy-eight the vener-
able Baptist returns to pass his de-
clining years in his native land.

Children's Department.

The Little Shoes did it.

The following touching incident,
is worthy of being preserved in let-
ters of gold:

A young man, who had been re-
claimed from the vice of intemper-
ance, was called upon to tell how he
was led to give up drinking. Hearose,
but looked for a moment very con-
fused. All he could say was, "The
little shoes, they did it." With a
thick voice, as if his heart were in his
throat, he kept repeating this— At
once the light came into his eyes
with a flash, he drew himself up and
addressed the audience;

"Yes, friends," he said, in a voice
that cut its way clear as a deep-toned
bell, "whatever you may think of it,
I've told you the truth—the little
shoes did it. I was a brute and a
fool; strong drink had made me both,
and starved me in the bargain. I suf-
fered—I deserved to suffer: but I did
not suffer alone—no man does who
has a wife and child—for the women
get the worst share. But I am no
speaker to enlarge on that; I'll stick
to the little shoes I saw one night when
I was all but done for—the saloon-
keeper's child holding out her feet
to her father to look at her fine new
shoes. It was a simple thing; but,
my friends, no fist ever struck me
such a blow as those little new shoes.
They kicked reason into me. What
reason had I to clothe others with
fineries, and provide not even coarse
clothing for my own, but let them
go bare? And there outside was my
shivering wife, and blue, chilled child,
on a bitter cold Christmas Eve. I
took hold of my little one with a grip,
and saw her feet! Men! fathers! if
the little shoes smote me, how must
the feet have smitten me? I put
them, cold as ice, to my breast; and
they pierced me through. Yes, the
little feet walked right into my heart,
and away walked my selfishness. I
had a trifle of money left; I bought a
loaf of bread and then a pair of shoes.
I never tasted anything but a bit of
bread all the next day; and I went
to work like mad on Monday, and
from that day I have spent no more
money at the public house.—*Et.*

A Touching Incident.

A little girl of the city, about ten
years of age, was visiting her aunt in
the country. They were discussing a
certain book, and the aunt remarked:
"Your birthday is near; perhaps
your mamma will buy it for you for
a birthday present."

A tinge of sadness rested on the
sweet young face as she quickly an-
swered:

"She could give me something else
I would rather have, something I
would rather have than anything else
in the world."

"Well, I'm sure," said her aunt,
"your mamma would get it for you,
if it does not cost too much."

"It will not cost money," replied
the child, "it will not cost anything."

But she could not then be persua-
ded to tell what it was. After a long
time the shrinking little spirit said:

"Auntie I will tell you part; it is
something she gave me before little
brother came. It is just not to do
something for that one day; now
don't you know?"

The discerning auntie drew the
little one to her and asked:

"Is it that mamma should not
scold you on your birthday?"

A trembling "Yes," and long the
dear head rested in silence on the
bosom of that loving, patient aunt.

When I heard this little incident
related by that aunt herself, my heart

wept, and I quickly asked myself,
"Am I not that mother? Have not
the cares of a growing family caused
me to be often less patient with my
first-born, my darling Edith? Have
not I, in the multiplicity of duties,
been unresponsive to the heart-long-
ing for a mother's tender caress and
loving recognition of little services
rendered?"

O God, may the reading of these
little paragraphs do other mothers
good as the writing of them has done
me good. That mother is a pious
woman. I know she loves her little
daughter as tenderly as I do mine.
She just didn't think how each im-
patient word was wearing a sore in that
sensitive little heart. She didn't
think how she was robbing her child's
future of the sweet memories of a
beautiful childhood. She didn't think
how she was cramping the powers of
a lovely spirit that needed a contin-
ual sunshine for their development.
Mothers, pause and reflect.—*Balti-
more Methodist*.

From the Sunday-School Fair to Prison.

As the heavy prison bolts turned
on the minister, he looked sadly on
the prisoners in their strange gar-
ments and thought with more and more
anxiety of his errand. He had come
to see a young man of his congrega-
tion convicted of forgery. The heart-
broken parents had begged him to
visit the prison, hoping the peace of
the gospel might reach even his
gloomy cell. As the minister kindly
greeted him, the youth scarcely re-
plied, but gazed with a sort of def-
iance. He began giving the mother's
tender message, with the interest all
the church felt in his welfare. At
last the prisoner broke out;

"Do you know what it was that
did it?"

"What have I done?" replied the
pastor, striving to understand the
strange language.

"I began the business," returned
the youth, speaking very loud, "in
your Sunday school. Don't you re-
member the Sunday school fair when
they first got up raffling, and hid a
gold ring in a loaf of cake? Just for
twenty-five cents, too, I got a whole
box of little books. I was pleased
with my luck, and went in afterward
for chances. Sometimes I gained,
and sometimes I lost. Money I must
have for lotteries. I was half mad
with excitement; so I used other
folk's names, and here I am. Don't
let the church come blubbing a-
round me. They may thank them-
selves! Their raffling was what did
it! It ruined me."—*Selected*.

Andre's Capture in Answer to Prayer.

That Andre's capture and execu-
tion was in answer to prayer should
be widely proclaimed. The facts are
these: On the voyage of Major An-
dre up the Hudson to meet the trait-
or Arnold, and arrange the terms of
his treasonable surrender at the fort-
resses at West Point, he required the
aid of his private secretary in the pre-
paration of the papers. When the
secret was disclosed to the secretary,
a pious young man, and a member
of one of John Wesley's societies, he
was struck with horror at the iniqu-
ity of Andre's scheme, yet he per-
formed the required clerical service de-
manded by his superior. As soon as
Andre left the Vulture to meet Ar-
nold on the night of September 21,
1780, the secretary retired to his room
overwhelmed with sadness at the
thought of the great wrong to the col-
onies which was about to be commit-
ted. He saw that the design was to
cut off New England from the other
colonies by the British possession of

the Hudson and Lake Champlain,
and then to conquer both parts of the
country in detail. He saw that this
would intensify and prolong the war,
and bring ruin upon the colonies and
loss of life to many thousands of
British soldiers. He fell upon his
knees and spent the night in earnest
prayer to Almighty God to interpose
for the defeat of the treason which
Andre and Arnold were then plot-
ting at the foot of a shadowy moun-
tain called Long Clove. He was prob-
ably the only praying man on earth
who was cognizant of that great crime
which was to strangle our infant re-
public. On that prayer hung the
destinies of the American nation.
The prayer was heard, the plot was
foiled. We have all hung with brea-
thless interest over the account of
Andre's arrest on the neutral ground
when he incautiously declared that
he belonged to "the lower party,"
thinking that his captors were Tories
because they wore the refugee uni-
form. This slight mistake cost him
his life and saved the republic. God
was answering the prayer of the pi-
ous secretary. Let his name be prais-
ed. My authority for this account,
which I communicated to Mr. Ban-
croft to be incorporated into the his-
tory of Arnold's treason, is found
in the autobiography of the Rev.
Ebenezer F. Newell, of the New En-
gland Conference of the Methodist
Episcopal Church. He received these
facts from the secretary himself, in
New Brunswick, about the year 1800.
The Rev. E. F. Newell died in 1867.
—*Christian Advocate*.

Something to Cry Over.

Dr. John Hall, in an article en-
titled, "A thing to cry over," touches
in a pathetic manner the common
habit of laughing at drunken men.
Dr. Hall stood on a boat in New
York harbor. Not far off was a well
dressed but tipsy young man. Beside
the doctor was a plainly dressed man.
When Dr. Hall saw the people laugh-
ing at the drunkard, he saw in his
neighbor's eyes such a sad pitying
look that he said to him, "They
should hardly laugh at him." Said
the man, "It is a thing to cry over."
Then he told Mr. Hall of his own
wife, who took to drink in Scotland,
and who promised to reform if he
would come to this country, but did
not, and died of drunkenness; and
when the doctor hoped he had com-
fort in his children, he said: "One,
the second, is; she is a good child.
The oldest is not steady, I can do
nothing with her; and the youngest,
a boy, can't be kept from drink. I've
sold my place and am going to a town
in Ohio where, I am told, no liquor
can be had—to try and save him."
Dr. Hall closes as follows: "Who
would not wish for abstinence socie-
ties, tracts, books, minister's sermons,
young people's societies, humane
laws? One almost cries out for any-
thing that will stop this slow, cruel
murder of home love, of men, or wom-
en, of little children, of hope, of peace,
of lost souls."—*Sel.*

THE ALLEGED PROHIBITION OUTRAGE.

BLADENSBURG, OHIO, Nov. 27.—The true
history of the murder committed here a few
days ago, and telegraphed over the country
as a Prohibition outrage, is as follows: A
wholesale liquor dealer of Mount Vernon
sent a stock of liquors to this place, and put
them in charge of the murdered man. On
the night of the Democratic jollification a
crowd became drunk and noisy, and ANSON,
in endeavoring to put them out of the saloon,
received the fatal injuries. While he was
unconscious, and the extent of his injuries
were unknown, the crowd of drunken roughs
gagged the saloon. Not a sober man took
part in the outrage.

It was not a temperance mob, then, but a
mob of drunkards, and the poor wretch "was
hoist with his own petard."—*Christian Ad-
vocate*.

The Creator Remembered.

LESSON FOR DEC. 21, 1884.—Ecclesiastes 12: 1-14.

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

[Adapted from Zion's Herald.]
GOLDEN TEXT: "Remember now thy Creator in the days of thy youth" (Ecclesiastes 12: 1.)

I. YOUTH WARNED (1-7).

1. Remember now—more exactly, "and remember." Thy Creator.—"It is He that hath made us and not we ourselves." He is therefore rightfully entitled to our grateful remembrance. To "remember" God is to ponder our obligations to Him, and submit our wills to His holy law. In the days of thy youth.—"Youth is the time to serve the Lord," because it is life's seedtime, and the after-harvest depends upon the seed then sown. It is easy to begin life with God; it is hard, if we begin with sinful pleasure, to come back to God in later years. While the evil days come not—"before the evil days come," days of exhaustion and weariness; pleasureless days, when the jaded soul has lost all zest of life. Our old age may be "evil" or good, according to the choice of our youth. The word "evil" may refer, however, to merely natural infirmities not the result of dissipation, as when Barzillai said to David: "I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women?" (2 Sam. 19: 35.)

2. While the sun, light moon, stars . . . not darkened—metaphorical terms describing the dimness of perception which afflicts the aged; the decay of sight and of the mental faculties, the will, the sensibilities, the memory, etc. Or, this darkening of the lights of heaven may refer, as in Ezekiel 32: 7, 8, Job 3: 9, to the season of affliction and distress. Nor the clouds return after the rain.—Youth is sunny and bright; the clouds do not tarry long; but it is otherwise with the aged. Infirmity follows infirmity in quick succession, and the days are dark and dreary. Therefore put not off until old age the remembrance of the Creator.

3. When the keepers of the house shall tremble—the frequent Scriptural metaphor of speaking of the human body as a tent or house (Job 4: 19; Isa. 38: 12; 2 Cor. 5: 1). The "keepers," of course, are the defenders, that is, the arms and hands, which lose their vigor in old age, and "tremble" with weakness or palsy. Strong men bow themselves.—The legs give way in the aged; the knees grow feeble (Isaiah 35: 3). "Compare bow-like knees" taken as the symbol of specially taken as the symbol of strength in a young and vigorous man (Psa. 147: 10) (Bullock). Grinders cease because . . . few—or "because they grind little." The "grinders," of course, are the teeth. Look out of the windows be darkened—the eyes; "waxing dim," as did Isaac's.

4. Doors shall be shut in the intercourse The doors are media of intercourse with the outer world. The old stay at home, have but little intercourse with eternal life. Or, keeping up with the figure in the preceding verse, the "doors" (literally, "folding doors") may be the lips, and their being "shut" may refer to "the compression of the lips induced by the want of teeth" (Kitto); or to the ears, which grow dull, so that "the most familiar and household sounds, as that of the grinding mill, are faintly distinguished" (Taylor Lewis). Rise up at voice of bird—the wakefulness of the

aged, roused by the chirp of the first bird in the morning. Daughters of music . . . brought low.—"Daughters of music" are simply musical notes or strains; these sound low and faint in the ears of the aged.

3. Afraid of that which is high—referring either to persons or places; the timidity of old people in the presence of persons of rank, or their dread of climbing, or giddiness when looking down from lofty heights. Fears shall be in the way—the natural timorousness of the aged at meeting dangers in their walks which they cannot avert by reason of impaired senses. Almond tree shall flourish—the whitening of the hair, resembling an almond tree in blossom. Grasshopper shall be a burden—variously taken: The old man cannot bear the slightest burden, even the weight of a locust; vexed by a trifle; or, as locusts were used for food, it may refer to incapacity of digestion. Desire shall fail—"literally, 'the caperberry shall fail.' This berry, which was eaten before meals as a provocative to appetite, shall fail to take effect on a man whose powers are exhausted" (Bullock). Goeth to his long home—his eternal home, beyond the grave. Mourners go about the streets—an evident allusion to the hired mourners whose public lamentations at the funeral and subsequently were a conspicuous feature in Jewish burials.

6, 7. Silver cord . . . golden bowl . . . pitcher . . . wheel—figures of uncertain derivation, but evidently illustrative of the end of life. The loosing of the "silver cord" is supposed by some to be derived from the suspended lamp, whose cord, once snapped, causes the destruction of the golden oil-bowl; others refer it to the spinal cord, the "golden bowl" being the brain; still others understand the "silver cord" to be the soul, and the "golden bowl" the body. The shattered "pitcher" is understood by some to refer to the failing heart; by others, the destruction of the organs of respiration. The broked "wheel" may refer to the circulatory system, the veins and arteries, by which the whole volume of blood traverses wheel-like its constant round. The dust—man's body, which was made from "the dust of the earth." Spirit shall return unto God.—It does not die then. God gave it, inspired it, breathed it into the body, and to Him it returns at death, to await judgment (verse 14).

II. THE WISE PREACHER (8-12).

8-10. Vanity of vanity.—With this verdict of hollowness and emptiness he began; with this he ends. All is vanity.—He set out to prove this, and has proved it. Because the Preacher was wise—both by endowment and a dearly-bought personal experience. Hence he was competent to teach. Set in order many proverbs—methodized and condensed his teaching into pithy sentences which would catch the ear and be easily remembered. Acceptable words—"consoling words," words that soothe and please, and yet truthful and "upright," concealing nothing, holding back nothing. "Ministers should study not for big words, or fine words, but acceptable words, such as are likely to please men for their good to edification" (Henry).

11, 12. Words of the wise as goads—pricking men to duty as the goad stimulates the oxen. Nails fastened stimulates the oxen. Nails fastened by masters of assemblies.—The allusion is obscure. Ginsburg renders "nails" as "tent-spikes," the stakes by which the tent is held down. As these are firmly set in the ground, so the words of the wise are firmly fixed in the memory by the "masters of assemblies," who are simply preachers, or bibles, "who are simply preachers, or teachers of wisdom. Given from one shepherd—"the Shepherd of Israel

that leadeth Joseph like a flock." From that Chief Shepherd ministers receive their wisdom. By these—"words of the wise." Be admonished—be warned and guided. Making many books no end.—Books are multiplied, but they are not needed by one who has heard "the words of the wise." These latter are sufficient, if obeyed. Much study . . . weariness of the flesh.—The preacher argues that "study" tires the body and does not profit the soul.

III. THE CONCLUSION (13-14).

13, 14. The conclusion of the whole matter—the end of the quest for man's highest good; the solution of the problem. Fear God and keep his commandments.—A holy, worshipful fear of God, and obedience to His law, constitute true religion and man's blessedness. The whole duty of man—more exactly, "the whole of man," his whole concern, business, comfort, end of being. Every work into judgment—a reason why we should fear and obey God. Every one of us must give an account of the deeds done in the body. Every secret thing—secret sins, unknown to others, forgotten perhaps by ourselves, but recorded in the "book of remembrance."

THE Rev. G. Lamb, the venerable President of the Primitive Methodist Conference in England, has been 56 years in the ministry, and, instead of seeking superannuation, has just accepted an invitation to another station.

Our Book Table.

True, and other Stories.

BY GEORGE PARSONS LATHROP. Author of "An Echo of Passion," "Newport," etc.

"True is a tale of North Carolina life, the scene being laid, for the most part, near Pamlico Sound. It has the merit of being thoroughly an American story, though the basis for the plot is laid in the separation of two English lovers in the early days of American colonization, the lady going with her father to the new world, her lover being at the last moment forced to remain in England, never again to rejoin his sweetheart. From this separation and the chance meeting, after 200 years, of a descendant of the young Englishman with representatives of his sweetheart's line, Mr. Lathrop weaves a tale of uncommon interest, and of much dramatic power. The other stories in the volume, "Major Harrington's Marriage," "Bad Peppers," "The Three Bridges," and "In Each Other's Shoes," are good, each in its own way, and afford a pleasant variety of excellent reading. Published in Funk & Wagnalls' (10 and 12 Dey Street, N. Y.) Standard Library. Paper 25 cents.

THE HOMILETIC MONTHLY for December closes another volume of this wide-awake and progressive magazine. It is a number of unusual interest. In the sermonic section we have several noteworthy discourses by such distinguished preachers as Dr. Newman Hall, London; Dr. Henry J. Van Dyke, Jr., New York; Dr. Stuekenberg, Berlin, Prussia; Dr. J. B. Thomas, Brooklyn; Dr. B. M. Palmer, New Orleans; Dr. A. T. Pierson, Philadelphia; Dr. F. A. Noble, Chicago; Rev. C. H. Spurgeon, London, and several others. The Prayer-Meeting service is rich as usual. Dr. J. M. Ludlow sketches an Old Time Negro Preacher with great vividness. Dr. Howard Crosby sheds fresh light on important texts. Without infringing on the sermonic element, it will henceforth devote large space to brief, condensed and timely articles of a review character. The name will be modified to meet this change. "The Homiletic Review," we believe will

not only retain the high reputation it has achieved in the field of Homiletics, but will also take high rank as a Biblical and Theological Review. Ability and enterprise have marked the past of this Monthly, and are the pledges of a brilliant future. Price \$2.50 a year; 25 cents a single number. Funk & Wagnalls, 10 and 12 Dey Street, New York.

The December Century.

The Century for December has for its frontispiece a profile portrait of General Grant, engraved from a recently found photograph taken in 1862. It accompanies the second of the papers on the Civil War, "The Capture of Fort Donelson," which is contributed by General Lew Wallace, who commanded the Third Division of Grant's army during the siege. A score of illustrations present views on the field, portraits of officers, maps, and (not the least interesting) an autograph copy, recently made by General Grant, of his famous "Unconditional Surrender" dispatch to General Buckner. The "Recollections of a Private" are continued, with descriptions of the early "Campaigning to no Purpose" along the Potomac, with illustrations. In both papers the drawings are nearly all from photographs.

The fiction consists of "An Adventure of Huckleberry Finn, with an account of the famous Grangerford-Shepherdson Feud," by Mark Twain, being a tale of life along the Mississippi River, some of the types being represented in the sketches of D. W. Kemble; the first part of a novelette, in three parts, "The Knight of the Black Forest," by Miss Grace Denio Litchfield—a story of American girls in Europe, which is illustrated by Mrs. Mary Hallock Foote; and the second part of Mr. Howells's new novel, "The Rise of Silas Lapham."

Other illustrated papers are "Dublin City," of which Mr. Joseph Pennell has made sketches to accompany a humorous and instructive paper by Prof. Edward Dowden, the Shakspeare commentator; "Hunting the Rocky Mountain Goat," a narrative of personal experience, by William A. Baillie-Grohman, with illustrations by George Inness, Jr.; a third paper in "The New Astronomy" series by Prof. S. P. Langley, in which he endeavors to give the reader some conception of "The Sun's Energy," and a critical paper on "American Painters in Pastel" with an example of pastel work by Robert Blum. George E. Waring, Jr., the sanitary engineer, sets forth in detail by diagrams a subject of pressing importance in a paper on "The Practical Aspects of House-drainage." Miss Emma Lazarus contributes a critical paper on "The Poet Heine," which contains translations by herself, and John Burroughs a piece of poetic natural history on "Winter Neighbors."

The Christmas St. Nicholas.

John G. Whittier opens the Christmas St. NICHOLAS with a beautiful poem, entitled, "The Light that is Felt"; while Lord Tennyson is represented by a charming portrait of his two grandchildren, from the painting by Anna Lea Merritt, which accompanies her in her interesting paper, "A Talk About Painting." Another artist-author, Mary Hallock Foote, writes and illustrates a delightful seaside article, called "Menhaden Sketches—Summer at Christmas-time."

J. T. Trowbridge contributes a new serial, called "His One Fault," of which there is an installment that breaks off just where we all wish to know what happened next; F. R. Stockton, in his second "Personally Conducted" paper, jumps from France to Genoa, with a graphic de-

scription of "The City of the Bended Knee"; Louisa M. Alcott has another jolly Spinning-wheel story, "The Hare and the Tortoise,"—only in this story the spinning-wheel is a bicycle; and there is one of H. H. Boyesen's "Tales of Two Continents." The second part of "Among the Law-makers," Edmund Alton's recollections of his term as a page in the United States Senate, is at once amusing and instructive; while "Davy and the Goblin," the serial by Charles Carryl, begun in this number, is simple, but very, amusing. It is a story which, while strictly original, might have been written by a collaboration of W. S. Gilbert and the author of "Alice in Wonderland."

Among the distinctively Christmas features are "Visiting Santa Claus," a poem, by Lucy Larcom; another poem by Grace F. Coolidge; the Very Little Folk's story, "Madie's Christmas," by Mary Mapes Dodge; a description by Rev. H. A. Adams of several noted Christmas feasts in Westminster Hall; and a clever little sketch, "What the Philosopher Said on Christmas-day," by Mrs. W. H. Daniels. There are also poems by H. H. Helen G. Cone, and Malcolm Douglas; Edna Dean Proctor contributes a sketch of the young Crown Prince of Russia, with a portrait; and C. F. Holder tells of a whale that was imprisoned in an iceberg.

A prominent feature of this number of St. NICHOLAS is a beautiful wood-engraving of a painting by the Spanish painter Velasquez, which is considered one of the finest child-pictures of the world. It is a portrait of the Infanta Marguerita Maria, daughter of King Phillip of Spain, who was Velasquez's patron and friend. The engraving, which by permission of the editor of THE CENTURY appears in St. NICHOLAS in advance of its publication in the other magazine, is one of a series of engravings from the works of the old masters, now being made in Europe for THE CENTURY by Mr. T. Cole.

In addition to this pictorial treasure, the artistic quality of the illustrations in this number is especially fine. R. B. Birch and G. F. Barnes illustrate poems by S. Conant Foster and Charles T. Congdon in exquisite style; and there are pictorial contributions by Pennell, Fredricks, Bense, Rogers, Jessie McDermott, and Julia W. Lee.



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The Centennial Conference A. D. 1784—A. D. 1884.

Mount Vernon Place, crowns one of the many beautiful summits that adorn the topography of Baltimore City, Md. From the centre of this open area rises, in symmetrical grandeur and grace, a cylindrical shaft of white marble, surmounted by a colossal statue of the peerless Washington. Upon a square pedestal twenty feet high are inscribed a few of the more memorable facts of his distinguished career. As a fitting setting for this central gem, the beautiful city spreads out around the monument; while immediately about it, along the sides of the Place, are elegant buildings, most of them the dwellings of wealthy citizens. One of the two exceptions is the imposing white marble edifice of the Peabody Institute,—the patriotic foundation of the late George Peabody, the London banker, who thus attested his regard for the welfare of his native land; the other, just opposite the Institute, is a magnificent edifice of green-stone, with brown-stone trimmings elaborately carved lofty steeple, buttresses and pinnacles,—a gem of gothic architecture. This structure, as elaborately ornate within as without, and in such surroundings, is none other than the Mount Vernon Place Methodist Episcopal Church, into which were welcomed last week the Representatives of American Methodism, who assembled to commemorate the historic Conference in Lovely Lane Chapel, one hundred years ago. What contrasts inevitably suggest themselves! In Lovely Lane,—most likely lovely in nothing but in name,—in Lovely Lane Chapel gathered in Dec. 1784, some sixty of the eighty-three Methodist Itinerants then in America,—here, in the most aristocratic quarter of the city, gathered

in Dec. 1884, six hundred of the twenty-seven thousand itinerants now in America. The Conference of 1784 considered the interests of a flock of fifteen thousand,—that of 1884, those of a flock of more than four millions. The itinerants who met in Conference a hundred years ago, were all young men,—the oldest, Richard Whatcoat, was not forty-nine, and yet was Francis Asbury's senior by nearly ten years, and Dr. Coke's, by nearly twelve. John Dickins, to whom is awarded the honor of proposing the name adopted by the new church, was only thirty-eight. Not only were they young in years, the most of them were also in the early years of their ministerial career. In the Centennial Conference, while many of the members are in the prime of manhood, there are not a few aged veterans present,—as Dr. Edwards of the M. E. Church, South, who has given the church fifty years of continuous service; Dr. J. R. Trimble of the M. E. Church, whose voice recalled to a brother member his preaching in Ohio more than fifty years ago; the venerable Anthony Atwood of the M. E. Church, and Dr. J. B. McFerrin of the M. E. Church, South, both on the bright—because glory side of fourscore, these and other fathers in Israel were a crown of glory to this commemorative Conference.

In 1784 there were only some sixty chapels, all told, scattered from New York, through New Jersey, Pennsylvania, Delaware, Maryland, Virginia and North Carolina; and such chapels,—Dr. DePuy says, "They were humble temples—none of them were stuccoed or frescoed; and yet the mystic shekinah, the glory, was manifested in them. St. Georges, Philadelphia, Pa., the Cathedral of American Methodism for fifty years, had then no galleries, and a floor over but half of it, with furnishings to match. Now, there are not far from thirty thousand houses of worship, many of them costly and capacious,—perhaps few that are not far superior to the best of a hundred years ago. Then, and for many years after, the Sabbath-school movement had not appeared; now, there are probably as many millions of children and youth in our Sabbath-schools as there are members in our churches. Then, America's population was but three millions; now, it is some fifty-four millions. But we forbear, content to give but a sample of the contrasts between 1784 and 1884 in reference only to Methodism in this country.

Promptly at the hour fixed, Wednesday morning, Dec. 10th, Bishop Andrews, of the M. E. Church, called the Conference to order, and on his nomination, Bishop Granberry of the M. E. Church South, was unanimously elected presiding officer for the morning session. Rev. Dr. Cummings, President of North Western University, formerly of Middletown, Conn., conducted devotional exercises; the whole congregation uniting in the singing to the of Hebron, the following hymn, written for the occasion by Rev. Dr. S. K. Cox, of the M. E. Church:

Thou God of providence and grace,
Our fathers' God in days of old,
Alike to us reveal Thy face,
And all Thy wondrous love unfold.

We come to magnify Thy name,
With joyful lips Thy praise to sing;
To-day as yesterday the same,
To Thee our tribute song we bring.

With Thy rich favor design to crown
The meeting of Thy servants here;
Make to Thyself a great renown
On this our Centenary year.

For all the past and prospered days,
A hundred years of gracious power,
Our Ebenezer here we raise—
For Thou hast helped us to this hour.

Grateful, we own Thy guiding hand,
By which our fathers first were led—
Which brought them to this goodly land,
And then their holy mission sped.

For all the goodness Thou hast shown,
For all the wonders Thou hast wrought,
For all we've heard, and seen, and known,
Help us to praise Thee as we ought.

Planted by Thee, by Thee we've grown,
The little one becomes a host;
The glory be to Thee alone—
To Father, Son, and Holy Ghost!

And may the century to come
Witness new wonders of Thy grace;
May mighty works through us be done
To honor Thee and bless the race?

After prayer, and completing the organization of the Conference, the Centennial sermon was delivered by Bishop Foster. We quote from the *Baltimore American*:

"Promptly at eleven o'clock Bishop Randolph S. Foster, of the M. E. Church, of Boston, ascended the pulpit and began the delivery of the opening sermon. Bishop Foster is regarded as one of the ablest bishops of the church. He is about the medium height, with silver-gray hair and chin whiskers. His eyes are as black as coal, and flash when he warms up to his subject. Bishop Foster selected as the basis of his sermon II. Chronicles, xxxii, 2-3: "And when Hezekiah saw that Sennacherib, king of Assyria, was come, and that he was prepared to fight against Jerusalem, he took counsel with his princess and his mighty men;" also, Psalms lxxviii, 12-13: "Walk about Zion, and go round about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generations following." The Bishop said:

Brother Delegates—A common bond of kinship and sympathy has drawn us together at this time and place. We are met to celebrate the hundredth anniversary of our family life. A brief human life marks its epochs by years. Institutions and nations count theirs by centuries. These pivotal points are wisely seized as periods for reflection. They are summits from whose tops we look backward and take note of the past, and forward to prospect and prepare for the future. By a sort of instinct they inevitably formulate themselves into periods of serious thought and purpose. In the case of families they serve as occasions of re-union they renew the family bond, stimulate the family honor, quicken the family affection, and, by counsel and sympathy, make the scattered members helpful to each other. To these ends we are now met, that we may gratefully recognize the goodness of our Heavenly Father for the hundred years past, that we may consider together the lesson it teaches, that we may ponder the present, and that we may by good cheer and fellowship strengthen each other for the new emergencies pressing upon us, and for the great work of the coming century."

The Bishop's sermon was regarded as a masterpiece, and its delivery, though hampered by his manuscript, most impressive.

Our limits confine us to a mere outline of the doings of the Conference of which, however, we shall have occasion to make frequent notes hereafter. There were delegates present from the M. E. Church, the M. E. Church South, the African M. E. the A. M. E. Church Zion, church the Colored M. E. Church of America, the Primitive Methodist Church, the Methodist Church of Canada, and the Independent Methodist Church. There were also fraternal delegates from the Methodist Protestant Church and the Bible Christians.

There were two daily sessions, at which able papers were read on the most two important questions, bearing on the success of Methodism, past, present, and future. These were followed by earnest discussions in five minute speeches.

A most striking evidence of change in public sentiment was furnished in the fact, that in the city of Baltimore, in the State of Maryland, in this magnificent church, in an assembly of the most distinguished citizens of the country, including Presidents and Professors, Governors and Bankers, there were seated many of our "brothers in black," participating in the proceedings on terms of perfect equality. At one session Bishop Campbell, of the African M. E. Church, presided, with Rev. John T. Martin, of the M. E. Church South, as Secretary on his right, and Rev. D. C. John, of the M. E. Church, on his left.

About Bishop Wiley.

We quote from the *Western Christian Advocate* extracts from a deeply affecting letter, written from Peking, China, Oct 10, by Rev. J. H. Pyke. At that date the brethren of the mission, while painfully assured that Bishop Wiley's disease was of the most serious nature, and that there was little hope of recovery, did not regard his danger as immediate. All but himself seem to have cherished the hope that he would reach America in safety:

"We were greatly delighted to have Bishop Wiley with us again. He came in great feebleness of body and in much physical suffering, but in the fullness of the Gospel in the spirit. All the way from Japan to Peking he was quite sick, and was able to take but little nourishment—that little in liquid form—and often his stomach rejected that, consequently he was much prostrated. He was not able to preside over the regular sessions of the meeting, but saw the missionaries each afternoon in his room. Once with characteristic will-power he left his room and came into the church where the meeting was assembled.

No one who was present that morning will ever forget the impressions of that hour as the Bishop walked up the aisle slowly, and with difficulty. The business was suspended, and the assembly arose and remained standing until he was seated on the platform. One member suggested that we ought to sing the long-meter doxology that we were permitted to see our dear Bishop with us once more. He replied, 'No, brethren; go on with your work; we will sing the doxology on the other side.' After resting a short time the Bishop arose and addressed the Conference.

He spoke of his life interest in this work, and his labor and love for it; of his great desire to see his brethren in China once more before he went home to heaven. He dwelt for a moment on the vastness of the country, the magnitude and difficulties of the work, and the certainty of final triumph. Speaking of his own life, he said:

"Now, brethren, my little part in this work is about done. My life has been an arduous one; not much pleasure, not much joy, but a great deal of work and much peace. The end is now at hand; but it is no matter, I am ready. If I can get down to Central China and arrange matters there, and then reach Foochow and hold the Conference, if it is God's will, I can lay down my life and sleep quietly where I began this life thirty-four years ago."

While the Bishop was speaking there was not a dry eye in the house, and every heart was deeply moved, 'sorrowing most of all for the words that he spake that we should see his face no more.'

He has been a father to us all, both personally and in our work. This mission work has had a warm place in his heart. Who understood it so

well, its difficulties and trials! Who so wise in counsel, so ready to sympathize and help in every advance movement, or so patient and hopeful under discouragements."

The Bishop was himself a physician, and knew his condition better than his medical advisers; and most heroically and manfully did he approach his death.

A letter comes from the Bishop himself, which we give entire:

STEAMER "WUCHANG,"
Wednesday, Oct. 15, 1884.

Dear Dr. Reid: The annual meeting of the North China Mission closed its session on the 5th inst. The reports indicate a very good degree of progress in all departments of the work. There has been an increase of over 100 in the membership, and an advance in all the benevolent collections. There has been harmony throughout the Mission, and the native preachers give good evidence of spirituality, and a desire to do the "full work of the ministry." The license was taken away from one of their number because of dishonorable transaction in rendering his account. Altogether, the condition and prospects of the North China Mission are full of encouragement.

I was not well enough to be present at many of the public meetings, but, with the assistance of Brother Lowrey, managed to do all that was necessary. I was able to attend all the mission meetings, and aid in arranging the work for the coming year.

I am now on my way to Shanghai, and expect to meet the Central China Mission next week at Kiukiang. You will please see that a copy of the inclosed appointments is sent to the papers for publication.

It is my judgment that under the action of the General Conference the appointments of the ladies' work should appear in General Minutes. I believe it will have an excellent effect in every way. Brother Gamewell and wife are with us on their way to West China. We are suffering under no apprehensions on the war question—

As ever, yours,

I. W. Wiley.

The plan for meeting the Central China Mission in Kiukiang was not carried out, as Bishop Wiley was unable to proceed further. From other letters we learn that he stopped in Shanghai, and the brethren were collected there. The meetings were held in the house of Dr. Lambuth, of the Southern Methodist Mission. A letter dated Oct. 27 says:

"The Bishop is very feeble. He is at Dr. Lambuth's, and the meetings are held in his rooms. He reclines on a long chair. He says the Lord will give him strength to accomplish his work."—*Christian Advocate*.

In view of our limited space and probable rush of complementary resolutions from official bodies, as the season advances we give notice to all concerned that while we shall be glad to receive and publish the facts in the premises as items of general news, we can only print such resolutions in full, at ten cents per line.

We congratulate our readers upon the addition to our list of occasional contributors of the eminent Wesleyan author, Rev. George John Stevenson M. A. of London, whose appreciative article on Dr. Coke appears in this issue.

The items we give in reference to the fatal illness of the lamented Bishop Wiley will be read with mournful interest.

See Club List on 8th page.

Wilmington Conference NEWS.

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

The Young People's Association of St. Paul's M. E. church gave a splendid entertainment at the church Thursday evening of last week. Professor Frank Maples of Norwich Conn. delivered several recitations, and Messrs. Franklin and Smith, two old singers of Middletown, Conn., sang several selections. Another interesting feature of the evening was a spelling bee, with Miss Adeline Urney as pedagogue, and the opposing sides captained respectively by Miss Mamie Dennison and Miss Anna Carhart. The attendance was quite large and some time was spent in a social manner during the intermission. Elaborate preparations are being made for a cantata entitled "Time Pictures" and a musical and literary entertainment to be given on Christmas night.

Newark charge, T. H. Haynes pastor. The meetings on this charge have continued through the week with increasing interest. Some conversions have been reported, with a number of young men at the altar. The meeting bid fair to continue some time.

Elk Neck charge, L. C. Andrew pastor writes: My church people of Wesley Chapel gave us a very pleasant and profitable surprise in the evening of Dec 11. They took complete possession of the parsonage, and instead of us being host and hostess, were made the guests of the occasion. The ladies having donned their white aprons a sumptuous supper was spread and after all having appeased their appetites, withdrew to the sitting-room where the evening was spent in singing etc.

After filling larder, and remembering faithful "Frank" they left for their distant homes wishing us much happiness.

Christiana and Salem churches in Delaware form one pastoral charge of which Rev. W. M. Green is pastor. During his term a neat and comfortable parsonage has been built in the village of Christiana, and the old brick church at Salem, dating back to the close of the last century, has been thoroughly repaired and renovated. The trustees' records are preserved as far back as 1807; in the list of names we find that of Richard Sneath, one of the most prominent and successful ministers of that time; also that of Abraham Keogg who was a trustee of the original parsonage in North East, Md. In 1850 and 1852, the writer traveled Cecil circuit as junior preacher with Rev. C. J. Crouch the first year and Stephen Townsend the second year. There were then eight regular appointments, two of which were Salem and Christiana. This territory extending from near North East Md. to near Wilmington, Del. and included a part of the state of Pennsylvania, and now forms four pastoral charges and part of a fifth. We are gratified to learn that old Salem has renewed her youth and pray that the spiritual interests may keep pace with the material improvements.

Rev. Walter E. Avery preached to a very large congregation in the M. E. Church Elkton last Sunday morning. Mr. Avery during his years of service here secured a place in the hearts of his own congregation and of the community generally which will long make him a favorite in the pulpits of the town. The revival services in the M. E. Church are still in progress with

large attendance nightly. Preaching every evening during the week except Saturday by the pastor Rev. C. F. Sheppard.—Cecil News.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del. At Still Pond Methodist Episcopal Church on Sunday Nov 30, Rev. Louis E. Barrett, pastor, delivered an appropriate sermon, after which he read a paper sketching Methodism in Kent.

The Sunday-school of the M. E. Church in Centreville, will hold their usual Christmas festival at the town hall two nights during Christmas week. The evenings have not yet been selected.

The Millington M. E. Sabbath school has made a very fine addition to the library at a cost of one hundred dollars. The school will have an entertainment for the children one evening during the holidays. Bro. Thos. Mallalieu is the Superintendent.

Kent Island charge, J. A. Arters pastor. A correspondent writes: Extra meetings have been held at each of the churches, and have resulted in twenty six accessions to the church. The membership has been revived and the attendance upon our class meetings has increased at least one hundred per cent. The Ladies Aid Society have refurnished the parlor of the parsonage. Our Sunday schools are preparing for Christmas entertainments.

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

Houston charge, W. F. Dawson, pastor. Success has crowned the efforts of the pastor at Laws' Chapel. He has labored with his charge for a general out-pouring of the spirit, and his labors have been rewarded by an old-fashioned revival. About seventy have professed to find forgiveness for their sins.

Ellendale charge, J. M. Collins, pastor, writes: We have moved into the parsonage at Ellendale, which has been papered and painted inside and painted out.

Federalburgh charge, J. Warthman and G. P. Smith, pastors. The Ladies Aid Society have placed one of Spear's double heaters in the parsonage, at a cost of \$35.

The revival at Wesley, Denton circuit, has resulted in 28 conversions and 20 accessions to the church. The interest is still unabated.

Leipsic charge, James Carroll pastor, writes: The members and friends of Leipsic and Raymond's gave us a genuine surprise on Friday night the 5th inst. Many valuable articles including some money, were brought to the parsonage. A collation was provided by the generous guests which was much enjoyed. With conversations, music and songs, the evening passed rapidly away.

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

The Sunday School at Berlin will give a Centennial concert on Christmas night and on Tuesday and Wednesday evenings of Christmas week. The ladies will hold an oyster supper and festival. The public is cordially invited.

Pocomoke City, Md. On Thanksgiving day our Presbyterian friends here laid the corner-stone of a new church edifice to replace the one that has served for many years. This seems to be historic ground to Christians of that faith. Rev. Dr. J. Smith delivered an appropriate address, in which is this interesting paragraph: "There is no more fitting place for the erection of a temple to the worship of God than the place where we are now standing, for this is the place Makemie, the founder of Presbyterianism, in this country, established the first church of that faith and although the old church has long since gone to decay, still it is in this section that this faith first drew the breath of life as a church in this country, and it is fitting that at

this, its fountain head, it should be perpetuated."

Among the ministers present and participating was Rev. W. E. England pastor of the Methodist Episcopal Church of the same place, who offered an earnest prayer for the prosperity of this enterprise of our sister church.

Roxana charge, E. H. Hynson pastor. A very gracious revival is in progress at Roxana. About 75 have professed conversion within two or three weeks; 63 have united with the Church, and others are expected to do so this week. Seekers are still pressing nightly to the altar of prayer. The church thoroughly alive and united in the blessed work are looking for richer displays of saving and sanctifying power.

Answer to "Geographical Inquirer."

MR. EDITOR:—Thanks for permission to "Rise and Explain." Some years ago the question of consolidating the three States of the Peninsula into one State occupied the attention of the people in public and private conversation and debate. And when the name became a matter of contention, some one in favor of the measure proposed, "Virmadel" as the one likely to reconcile, as it represented all parties. The measure has never gone into effect, and the old roll still remains.

It was the writer's privilege, near the time above referred to, to baptize a little girl by the euphonic name of "Virmadel," and the word has become an heirloom in the archives of at least one family. And from that date I have associated the three commonwealths of the "Diamond State" and the "Old Dominion" and "My Maryland" in geographical juxtaposition in the Peninsula domain. I am fully aware that a portion of Maryland intervenes between the Southern boundary of Delaware and the Virginia line. Yet, as the Wilmington Conference territory and that of Salisbury District embraces parts of the three states referred to, and where they meet and become a geographical trio, it is fitly expressed by the word "Virmadel." This word is a pleasant one for the name of a person, and has been so given, as I have stated, and it would be in good taste to call a town in one of the states or even in each of them, by this name. Although the boundaries of Delaware and Virginia do not geographically intersect by local contact, yet they do ecclesiastically and commercially meet. It was to the presence of the three states in the southern portion of our Conference work from which the word "Virmadel" has been formulated and "coined," that I referred to in my letter, rather than to any local intersection of state boundaries. Such is the "diagram" I submit. And now as well as I love the name of Delaware, where I was born, and of Maryland, the birthplace of my parents, if in my day the question of consolidating the Peninsula into one State should again arise, I would vote for the measure, and call the new made commonwealth "Virmadel." And the explanation given to any future "Geographical Inquirer," would be that formerly the three states whose names are thus contracted and formulated, constituted and formed a trio in its ecclesiastical, commercial and geographical departments, as well as in name.

B. F. PRICE.

Letter from Port Deposit.

DEAR BRO. THOMAS.—On last Saturday evening at a little tea party at Bro. L. A. C. Gerry's, an envelope was placed in my hand by Mr. Gerry, containing \$92.50, as a token of the good will and affection of our kind friends of Tome Memorial M.

E. church, Port Deposit. This is only one of many acts of kindness, of this noble people toward their pastor. Our relation as pastor and people must soon cease, but I can never forget their many words and deeds of love, and hope they may hear from our great Master when they come up to the golden gate. "Inasmuch as ye have done it unto the least of these thy brethren, ye have done it unto me."

R. C. JONES.

DEDICATION AT HICKMANTOWN.

The new M. E. Church, near Hickmantown, on Denton Circuit, will be dedicated, D. V. on next Sabbath, Dec. 21st. The services will begin at 9 a. m. with a praise and experience meeting; preaching at 10 a. m., 2:30 and 7 p. m. Rev. Andrew Manship of Philadelphia, will be present to preach and direct collections. Other ministers have been invited. A select choir with organ accompaniment will furnish music that will add to the pleasures of the occasion. A pressing invitation is extended to the public to be present, especially to those who are disposed to aid in the finances. Any liberal-minded persons who cannot be present, and wish to help us out, will please forward their contributions, as the burden is falling heavily on a few liberal-hearted men, all of whom are not members of the church.

A. D. DAVIS.

The annual convention of the Delaware State Temperance Alliance will be held in Dover, Del, commencing Thursday January 8th, at 11 a. m. All churches, Sunday-schools, Temperance societies, and Christian Associations are requested to send delegates. Orders for reduced railroad rates may be had by addressing Henry W. Morrow, Cor. Sec'y. 805 Market St., Wilmington, Del.

Washington city has now the highest monument in the world. The grand shaft erected to memory of George Washington received its capstone last Saturday afternoon at an elevation of 550 feet above its base.

Holiday Excursion Tickets, Pennsylvania Railroad.

As has been for years customary, the Pennsylvania Railroad Company will place on sale during the Christmas and New Year holidays excursion tickets between all principle points on its main line and the Philadelphia, Wilmington and Baltimore Railroad, Baltimore and Potomac Railroad, Northern Central Railway, and West Jersey Railroad. The tickets will be sold on December 23d, 24th, 25th, 30th, and 31st, 1884, and January 1st, 1885, and will be good to return until January 5th, 1885, inclusive. For any additional information inquire at ticket offices of the company.

Reduced Rates to the World's Exposition at New Orleans, via the Pennsylvania Railroad.

The World's Industrial and Cotton Centennial Exposition opened at New Orleans, La., December 16th, 1884, and will continue until May 31st, 1885.

The success of this great show is now assured, and in the vastness of its extent, the variety of the interests involved, and the wide field from which its features are drawn, it will exceed in magnitude anything of its kind ever held in this country. Besides a full representation of the limitless industries and the unbounded resources of every State of the Union, every country of the world will display something of its resources, its art, or its handicraft. The collection of international exhibits will be complete, and that, in connection with all the richness of America, will form an epitome of the advance of civilization as perfect as it is unique. Agriculture, mechanics, science, art, commerce, trade, and every branch of human industry will make a part of the great fair.

Its location in one of the foremost commercial cities of the South, as well as one of the most attractive, fitted in every way for the entertainment of a great gathering of people, lends added interest to the enterprise. The winter season at New Orleans is the most delightful portion of the year, and the inhabitant of the severer climate of the North would find a most grateful change in the geniality of Southern winter. Accommodations will be ample, ranging in expense from the comfortable room of the visitor of limited means to the luxurious apartments of the wealthy. It will be a winter vacation where one may find not only health and pleasure, but profit and instruction. For the benefit of the large number of vis-

itors who will be attracted thither, the Pennsylvania Railroad Company has placed on sale at all the principal stations of its system excursion tickets to New Orleans, good to return until May 31st, 1885. In consideration of the reduced rate at which the tickets are sold they are subject to certain conditions as to limitation of trips going and returning. These conditions are simple and will be explained in detail by agents. The tickets are of two classes: Those covering the same route in both directions, and those covering one route going and a different route returning. The round-trip rate of tickets going and returning the same route from Wilmington to New Orleans is \$13.00 and going by one route and returning another \$31.75 except where the trip is made in one direction via the Atlantic Coast Line, when the rate is \$60.40

MARRIAGES.

COULBOURN—TULL.—At Calvestown Md. on Dec. 10, 1884, by Rev. J. H. Bell Mr. John W. Coulbourn and Miss Mary A. J. Tull, both of Dorchester Co.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.	
Bethel & Glassgo,	Dec. 20 21
Chesapeake,	" 20 21
Elkton,	" 21 22
Mt. Pleasant,	" 28 29
Claymont,	" 28 29
Brandywine,	" 28 29
Epworth,	" 30 Jan 4
Chester,	" 3 4
Charlestown,	" 10 11
North East,	" 11 12
Elk Neck,	" 11 12
Zion,	" 17 18
Cherry Hill,	" 16 18
Hockessin,	" 24 25
Newark,	" 25 26
Union,	" 29 Feb. 1
Newport,	" 31 " 2
Christiana,	Feb. 1 2
Asbury,	" 7 8
St. Paul's,	" 8 9
Scott,	" 12 13
Port Deposit,	" 13 15
Rising Sun,	" 14 16
Red Lion,	" 21 22
New Castle,	" 22 23
St. Georges,	" 18 Mar. 7
Del. City,	" 1 2
CHAS. HILL, P. E.	

DOVER DISTRICT—FOURTH QUARTER.	
Woodlandtown,	Dec. 43 14
Church Creek,	" 15 14
Hurlock's,	" 20 21
East New Market,	" 20 21
Vienna,	" 22 21
Bridgeville,	" 27 28
Federalburgh,	" 29 28
Denton,	Jan. 3 4
Felton,	" 5 4
Dover,	" 8 11
Leipsic,	" 12 11
Wilmington,	" 16 18
Camden,	" 17 18
Magnolia,	" 24 25
Farrington,	" 24 25
Seaford,	" 30 Feb. 2
Galesburg,	" 31 " 1
Millsboro,	Feb. 7 8
Georgetown,	" 8 8
Ellendale,	" 14 15
Lincoln,	" 16 15
Milton,	" 19 22
Lewes,	" 20 22
Saxtons River,	" 21 22
Houston,	" 21 22
Milford,	and Mar. 58 1
Eggederick,	Mar. 2 1
Harrington,	" 7 8
A. W. MILEY, P. E.	

SALISBURY DISTRICT—FOURTH QUARTER.	
Chincoteague,	Dec. 20 21
Lauré,	" 26 28
Bethel,	" 27 28
Shortley,	" 28 29
Gumboro,	Jan. 4 4
Powellville,	" 5 4
Parsonsburg,	" 1 6
Delmar,	" 10 11
Barren Creek,	" 11 12
Sharptown,	" 11 12
Salisbury,	" 17 18
Fruitland,	" 17 18
Quantico,	" 18 19
Pocomoke City,	" 23 25
Pocomoke Circuit,	" 24 25
Onancock,	" 31 Feb. 1
Holland's Island,	" 1 3
Asbury,	" 7 8
Annamessex,	" 7 8
Crisfield,	" 6 8
Smith's Island,	" 14 15
Tangier Island,	" 15 16
Fairmount,	" 21 22
Westover,	" 22 23
Deal's Island,	Mar. 1 2
Princess Anne,	" 2 9
JOHN A. E. WILSON, P. E.	

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Delaware, Maryland & Virginia Railroad.

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

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

Between Harrington and Lewes.

Table with columns: GOING NORTH, GOING SOUTH, Arr, P.M., P.M., Arr. Includes stations like Rehoboth, Lewes, Nassau, Coolsprings, Harbeson, Bennetts, Meesick, Georgetown, Hedden, Robbins, Ellendale, Lincoln, Milford, Harrington, Wilmington, Philadelphia.

Bel. Franklin City & Georgetown.

Table with columns: GOING NORTH, GOING SOUTH, Mixed, Mail, A.M., P.M., A.M., P.M. Includes stations like Franklin City, Girdletree, Scarborough, Snow Hill, Wesley, Queenico, Poplar, Berlin, Friendship, Showells, Selbyville, Frankford, Dagsborough, Millsborough, Stockley, Georgetown.

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and Intermediate stations, 6.40 7.00 10.30 a. m.; 2.30, 4, 7.40 9.55 p. m.

Philadelphia, (express), 2, 2.45, 6.30, 7.50, 8.15, 9.00, 9.10 9.55 10.05 11.65 a. m. 12.41, 12.46, 1.34, 5.22, 5.55 6.36, 6.46 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, 1.51, 2.30 4.00 5.55, 6.36 6.46 7.40 p. m.

For West Chester, via Lamokin, 6.40 and 8.15 a. m. and 2.30 and 4 p. m.

Baltimore and Intermediate stations, 10.05 a m 6.00, 11.50 p. m.

Baltimore and Bay Line, 7.00 p. m.

Baltimore and Washington, 12.11, 4.1, 4.43, 8.05, 10.06 10.36 a. m. 1.00, *1.11, 4.53, 7.00, p. m.

Trains for Delaware Division leave for: New Castle, 6.15 8.35 a. m.; 12.25, 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 3.50 p. m.

For further information, passengers are referred to the time-tables posted at the depot.

Trains marked thus (*) are limited express, upon which extra is charged.

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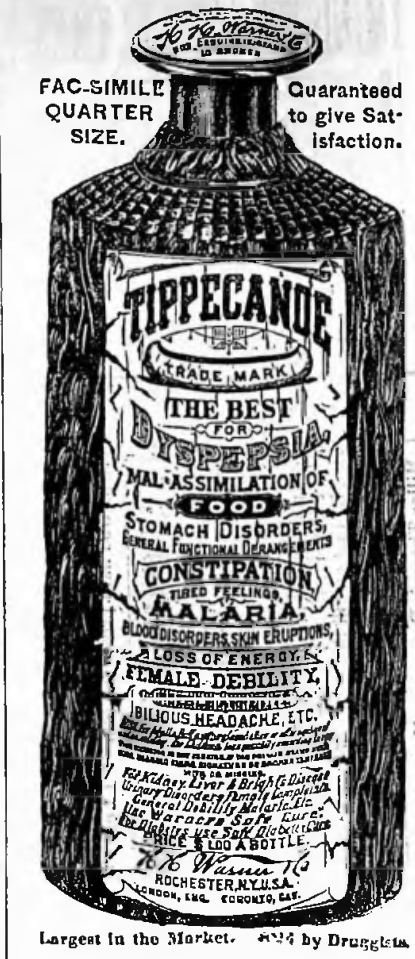
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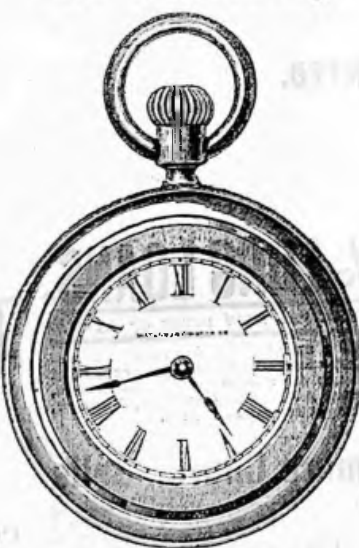
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