

Peninsula Methodist

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Editor.

FOR CHRIST AND HIS CHURCH.

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Christian Science.

BY JACOB TODD, D. D.

All diseases, according to Christian Science, have their origin in spirit. Each affection of the mind produces a corresponding state of the body. Some thoughts result in health, and others in disease. Not only does each one's mind affect his body, but all minds around him are ceaselessly bombarding him with curses or blessings. We are distinctly told that a little child, which had no evil thoughts of its own, was the target for the arrows of a thousand evil spirits from without. Its diseases and sufferings were only the wounds, inflicted by malignant enemies around.

The doctrine of demoniacal possession is tame, compared with this belief, that one is beleaguered by demons and fiends, from the cradle to the grave, yet this is Christian Science.

In the treatment of disease, they do not believe in the homeopathic motto, "Similia similibus curantur," but are strictly old school, in neutralizing poison by its antidote. As evil thoughts produce disease, so their effect must be counteracted by good and pure thoughts. Indeed they claim, that they have so far discovered the relations of mind and matter that they have catalogued evil thoughts and their consequent diseases, and that they can now prescribe the precise state of mind and kind of thoughts which will cure any given disease. They differ from the disciples of Mind cures, in that they can eradicate a disease, either by operating upon the patient's mind and causing it to think the thoughts which shall expel the disease, or by antagonizing directly with their own thoughts the malignant influences of other minds which are aggravating the disease; while the performer of Mind cures is shut up to the one method, of influencing the mind of the patient.

They differ again from the performers of Faith cures, in that their patients are simply passive, and have nothing to do but to submit, while the Faith cure subject must actively believe, as the indispensable condition of his healing. Faith in anything is of little account in Christian Science cures. The scientist, not you, thinks the thoughts which have healing in their wings, and sets them flying all about you. You may cooperate, by thinking along the same lines, and thus reinforce the operator, or you may be purely passive, and do nothing. It is only required, that you do not actively antagonize the operation. The method of procedure is very simple. Usually the patient is placed in a room alone with the operator, and is asked to direct his thoughts to a given subject and remain quiet. The operator also maintains perfect quiet, and simply thinks the disease away. Sometimes it is claimed, that a single sitting of an hour or so, is sufficient, while in other cases, a succession of sittings reaching through several weeks or even months is required.

Testimonials, to these strange cures from persons of unquestionable veracity are not wanting. As in the case of Faith cures and Mind cures, an army of witnesses can be mustered to testify that they were cured in this way. But without questioning the sincerity and veracity of these witnesses in the least, it is still true, that such testimony is of little value. Any man can make a nostrum

of any harmless substance and advertize it as a certain cure for any known disease, and in six months, can obtain certificates from a score of persons to the effect, that it wrought a marvelous cure in their cases. They all believe, that they are testifying to a fact, and do it from gratitude for their own cure, and in order to benefit others who may be suffering in the same way. They are honest and sincere, but they are mistaken. Take a thousand cases of the most fatal disease, and without any medicine at all, a score of them will get well. Again, of the thousand persons supposed to have the fatal malady, a more thorough diagnosis would reveal the fact, that a score or more had not the true disease in question, but something far less dangerous, whose symptoms were similar. Now all who take the nostrum and get well, attribute their restoration to the medicine, and do not doubt that it wrought their cure. A man who is sick, is from that very fact, disqualified to sit in judgment on his own case.

He may be an honest, but he is an incompetent witness of his condition, or of the causes which produced it. For these reasons, the testimony of persons to their cure by Christian Science must be taken with a great deal of allowance, and is therefore far from conclusive. They may in some cases have been hypochondriacs, and imagined themselves sick when they were not; or they may have been persuaded to believe that they were cured when they were not; or they may have attributed their cure to Christian Science when they would have recovered just as soon without it. But it is not necessary to repudiate all alleged cures, in order to discredit Christian Science. It is well known, that there is an intimate and inexplicable connection between the mind and the body, and that many diseases of the body are induced or aggravated by mental conditions. If by any means, a person thus afflicted can be brought into a more healthy mental state, his physical recovery will be greatly accelerated. It has not been left for Christian Science, or any other ism to discover this fact to our age. Physicians from time immemorial have prescribed a change of scenery or of company or of occupation to their patients for the sole purpose of inducing more cheerful and hopeful mental states and thus ultimately effecting a physical cure. If therefore, we grant the genuineness of many alleged Christian Science cures, we do not thereby admit that any new science, or any new religion has been discovered. The same thing is true of Faith and Mind cures. It must be remembered, in this connection, that only their successes are reported, while their failures are studiously kept out of sight, and are buried in dead silence. Could their failures be marshaled side by side with their alleged cures, they would probably so far outnumber them, that the cures would appear contemptible in comparison. But whatever effects they may have produced in cases of real or imaginary disease, their system is a misnomer; for it is neither Christian nor Science. Its views of God and Christ and the scheme of salvation, are much more atheistic or pantheistic than they are Christian. If the demons which they pretend to exorcise could speak, like those of old, they would exclaim, "Jesus I know, and Paul I know, but who are you?" Its doctrines

concerning human nature and the origin of disease are baldly unscientific. They are pure dogmatism without a shadow of proof or even of probability. They sound more like the vagaries of a disordered mind or the dream of a drunkard, than like scientifically ascertained truth.

Letter from Bishop Foss.

DEAR DR. THOMAS:—It gave me pleasure, to accept the invitation of the pastor of Scott church, Rev. V. S. Collins, to spend last Sunday in Wilmington. My taste of the flavor of the Methodism of "the Peninsula," while holding the Wilmington Conference in that city last Spring, and also the Delaware Conference in Dover, made me quite willing to test its quality still further. I preached in the morning in Scott church, on the subject of Foreign Missions, to a large and encouragingly attentive and impressive audience. The missionary collection was taken; and the pastor says it will be found to be a good advance, on any previous collection in that church. In the evening, I preached in Grace church, to one of the most crowded and inspiring audiences I have found anywhere.

Monday morning, I attended the Preachers' Meeting, and met a large number of our pastors, and several local preachers and laymen. The reports from the churches in Wilmington, and in many other places, were full of good cheer. I was delighted to hear of numerous revivals of religion; several of them of extraordinary scope and power. Epworth church reported more than 350 conversions, in a meeting continued from September till now. Many churches have had from 50 to 100 conversions, each. One pastor, when called on to report, said, "Nothing remarkable; 22 conversions." Happy is that church, in which twenty-two conversions are "nothing remarkable." In the Scott church, the pastor, in a single sentence, and without a word of urgency, invited any who wished to join the church on probation, to come forward, and twenty persons came at once, a part of the fruit of a gracious revival.

As the guest of Job. H. Jackson, Esq., and Dr. Todd, and yourself, I of course enjoyed the amplest social courtesies; and also, what was still more welcome to me, the opportunity of large information concerning the standing and work of our beloved Church. My impression received at the conference last spring was confirmed, that while in some parts of the country, there is need of an occasional raven, to croak out something about "the decline of Methodism," there is no urgent demand for that unsavory bird, on "the Peninsula."

The statistics of the conference would indicate, that the Sunday-school work is faithfully prosecuted. They show an increase last year of 13 schools, 1,089 officers and teachers, and 2,869 scholars. The ratio of Sunday-school scholars, to church members in our entire Church, is 108 to 100; in the Wilmington Conference, it is 138 to 100. Let this ratio be maintained, and let the blessed revival influence, which signalizes the beginning of 1889, brighten all the coming years, and the oft lamented glory of "the fathers," will be multiplied upon their sons.

Philadelphia, Feb. 5th, 1889.

Greeting to Dr. Reed.

A correspondent sends us the following sprightly report, of "the boys" welcome to their new President.

The students of Dickinson gave the new President, Geo. E. Reed, D. D., quite an enthusiastic reception, Monday, eve., Feb. 4th. In the afternoon, it was noised that Dr. Reed would arrive in the evening, and spend a couple of days in Carlisle; so the boys, with whom the Dr. had already found great favor, called a meeting and resolved to give him a hearty welcome. Arrangements were perfected, and at 9.15 p. m., the students—one hundred and fifty strong, assembled in the chapel, and from there, marched to the Railroad Station, two abreast in the following order: first the Indian Band (25 pieces), next the Co-eds, (our young lady students), then the senior, junior, sophomore and freshmen classes, and following all, came the press. When Dr. Reed stepped from the train, the dissonant clangor of brazen throats gave him his first intimation, of the volume there was in Dickinson's yell. Dr. Reed, Mr. W. C. Allison, (Dickinson's very liberal friend), Judge Sadler, with the members of the faculty, were invited to enter carriages which were in waiting, and then the procession moved through the principal streets, finally halting at the college chapel. After all had entered, Dr. Reed made a short address, which was characteristically full of wit and humor, making some allusion to the College yell. So when he had finished, he was again favored with a salute, which threatened to take the roof off. Dr. Reed then turned to the co-eds and said, "now I would like to hear the ladies give it." The response was no longer brazen, but silver-toned, and the Dr. expressed his approval very happily, by remarking, that he had no more doubts now, about woman's capacity. Each student then had the privilege of taking the president-elect by the hand; after which Dr. Harmon took him in charge; as he was to have the honor of entertaining him, during his stay in town.

This pleasant affair was exclusively the students' reception. It is rumored, when Dr. Reed settles here permanently, he will be given the greatest reception ever tendered a President of Dickinson. Carlisle, Pa., Feb. 25th, 1888.

"Virginia District."

A correspondent from Onancock, Va., brings forward a strong indictment in another column, against the arrangement of our Conference work, by which, the Virginia counties of the PENINSULA, are set off with Smith's Island, Md., as a missionary district.

We deem it very important, that all parties bear in mind, that no reflection is cast upon the workers in this field; both the earnest, energetic and devoted presiding elder, Rev. A. D. Davis, and his self-sacrificing co-laborers, the pastors have faithfully attended to the work assigned them; and with a zeal and success, equal to what was possible to any brethren, laboring in such embarrassing circumstances.

We hope, therefore, this question will be considered and discussed, solely on its merits, without involving these parties who have simply done the best they could in obedience to the powers that be.

The Discipline, ¶161, §2, says, it is

the duty of a bishop, "to form the Districts according to his judgment." "His judgment," in this matter, as in fixing the appointments" must necessarily depend largely upon the information he receives from his advisers.

If Bishop Warren did an unwise thing in creating the Virginia district, at the Crisfield Conference, "his judgment" must have been the result of insufficient information, or unwise counsel.

Our correspondent alleges four very damaging facts; (1) the exceedingly narrow limits of the district, seven feeble charges with only 833 members, (2) the impossibility of development, as every point with any promise is already occupied, (3) the abundant supply of churches on this territory, by six evangelical denominations, there being in Accomac county, one church to every 268 white inhabitants, (4) the injustice of collecting \$768 from this people for the pressing demands of Home and Foreign Missions, and then appropriating \$600 of missionary money, for keeping up this district.

We are confident, if these points are well taken, and our columns are open to all parties interested, and that means the Conference, ministers and laymen, that Bishop Foster will not continue any such arrangement of districts.

The Treasurer's Report.

J. P. OTIS.

The appearance of Bro. Rigg's note simultaneously with my own in the Methodist of Feb. 1st, moves me to write once more, on this knotty subject. At first reading, I agreed with him, and thought his suggestions an improvement on my own, but further thought convinced me that he and I were mistaken in this. In the first place, how can the Board of Stewards, or the Missionary Treasurer either safely proceed upon a "transcript" from "statistical table No. 2," until that table has been compared with the figures on the outside, and the cash, &c., on the inside, of the treasurer's envelope? I could refer to past years, when the apparent discrepancies were quite large, through hasty figuring. These officers, then, must in some way get their figures from the treasurer, and not from the statistical secretary.

Again, I do not see what there is in the law, to prevent our sealing money separately, providing we put them all into the big envelope, and providing the treasurer is made responsible for all, and finally reports upon all.

All that bears upon this point in the Discipline is, "Each Annual Conference shall appoint a Conference Treasurer, who shall receive and account for, all moneys raised for the Church Benevolences, and such other moneys as the Conference may direct." Now, if the stewards, missionary treasurer, and finance committee are appointed the assistants of the Conference Treasurer, what he does by the way will be his act. Moreover, it is at least a question in my mind, whether all the items, set down on the outside of the treasurer's envelope, are "Church Benevolences" within the meaning of the Discipline. Certainly the Discipline does not say, nor imply anything as to how the money shall be put in the envelope, except that it must be so that all the collections are in even dollars. Why would it not be a good idea, for that new institution which is beginning to take its place among the rest, the meeting of Presiding Elders previous to Conference, to consider the matter, and recommend something through the columns of the PENINSULA METHODIST.

The revival services at the M. E. church, Georgetown, Del., J. D. Kemp, pastor, are increasing in interest. The altar, Wednesday evening, Jan. 30th, was crowded with penitents; and about twenty persons professed religion, making about forty in all.

Youth's Department.

Helen's Temptation.

"I must! I must!" Helen said to herself, clasping her hands tightly together. She was sitting alone in her room bending over a piece of paper upon the table, though the hands of the clock on the mantel-piece pointed to the hour of ten, and her mother had long ago thought her in bed and asleep.

She had been working with her feverish energy over an essay, which she intended for the prize competition, and the harder she worked the more dissatisfied she was with the result of her labors.

Helen was a very ambitious girl, and as she really possessed considerable talent, and also a goodly amount of energy and perseverance, she usually stood at the head of her classes, and easily carried off the prizes.

Competition was her one weak point, however, and she realized keenly that she could hardly hope to excel in this, when she had so little natural gift in the expression of her thoughts. A special prize had been offered to the junior class of the school which Helen attended, by an old gentleman who was much interested in the progress of the girls, and Helen had set her heart upon winning it.

"If it wasn't for Natalie Russell, there might be some chance of succeeding," she said to herself, as she wearily put aside her pen. "But I must win," she added with sudden energy, as she thought of Natalie's winning the coveted honor. She wearily read over her essay once more before she prepared herself for bed, and tears of hopelessness filled her eyes. Notwithstanding all her work, it seemed very stilted in expression and commonplace in thought, and she could not hope that it would surpass Natalie's, if indeed it should excel any of the others.

The next morning she arose early, though her head ached and her eyes were heavy from her vigil, and studied till school time, that her other lessons might not suffer by her devotion to her essay.

"Oh, Helen, have you heard about Natalie?" exclaimed the girls, crowding around her as she entered the school-room.

"No, what about her?" Helen asked.

"Why, her mother has to go South for her health you know, and just now, at the last moment, she has decided to take Natalie with her, so she goes tomorrow. Don't I wish it was me, though. Fancy, traveling around, instead of being shut up in school, instead of slaving away at lessons."

Helen's face grew bright, though she did not express her pleasure at Natalie's sudden departure.

Now there was a chance for her to win the prize, and she shook off her depression, and resolved to try more earnestly than ever, now that there was a better prospect of success.

A few days after, the teacher asked her if she would take out the books that were in Natalie's desk, and prepare it for a new-comer. Helen had nearly finished her task when she saw a folded paper, lying half concealed beneath the brown paper which lined the bottom of the desk. Drawing it out, she opened it, and saw that it was a rough draft of an essay, headed at the top "For the prize competition."

Helen was about to place it with the rest of Natalie's belongings, when a sudden impulse led her to slip it into her pocket. That night when she went up to her room, she took it out, and read it over. There was no question as to the great superiority of Natalie's composition, and grave doubts began to rise in Helen's mind, whether many of the other girls might not prove more formidable competitors than she had imagined, since Natalie so far outstripped her.

A sudden temptation assailed her—why not use Natalie's essay, as her

own? She knew that none of the girls knew even the subject, for Natalie had refused to tell them, and no one would know but what it was her own production.

It was a dishonorable action, from which a girl as high-minded and honorable as Helen, naturally shrank; but her desire to win the prize was so keen, that by degrees she lost her repugnance to winning it by dishonor, and stooped to dally with the temptation.

The more she entertained the thought, the harder it became to determine to repel it once for all, and at last, the evening before the prizes were to be handed in, Helen, with a burning face and unsteady hands, yielded to the temptation, and copied the essay.

A dozen times before she dropped it into the box which was the receptacle for the prize essays, she hesitated about irrevocably committing such a dishonorable action, but ambition stifled the voice of conscience, and triumphed over principle.

Just before the close of the morning session, Natalie's aunts came in, and with a beating heart Helen listened to hear what their errand might be.

"Natalie wanted me to hand you her essay, Miss Lane. She did not know whether she might still compete for the prize or not, but she had worked hard on her essay, and wanted you to see it, at all events."

Helen heard no more. She bent her head low over her desk, to hide the agony of humiliation and self-reproach which burned in her face and suffused her eyes with tears.

It was all in vain, then! She had stooped to this contemptible action, and instead of winning the prize, had lost not only her own self-respect, but the esteem of all who should know of her sin. How the long hours wore away, Helen never knew. She failed in every lesson, and when the teacher, thinking that her usually attentive and well-prepared pupil had failed from illness, advised her to bathe her flushed face and go out into the air for a little while, her kind tone brought swift tears to Helen's eyes, as she thought how soon it would grow stern and reproachful when she should know the truth.

Poor Helen! She was reaping the bitter harvest she had sown, and she realized how dangerous a thing ambition may be, when it becomes the ruling passion.

She lingered after school, and with the teacher's kind, "Well, Helen?" the whole sad story was sobbed out.

The teacher was a wise, loving woman, and Helen never forgot the tender words of counsel which followed. A contemptuous rebuke might have made the broken-hearted girl feel that she had irretrievably ruined her character, and forever lost her own and her teacher's respect; but Miss Lane's loving, sorrowful words made her resolve never, as long as she lived, to stoop to dishonor, but to make her ambition her servant, instead of her master. She lost the prize, but that was the smallest part of her punishment. The reproaches of her own conscience, and the feeling that she had yet to prove that she merited her teacher's trust, taught her a lesson which she never forgot.—*Presbyterian Observer.*

Virginia District.

Goethe said, "I can promise to be sincere; but impartial, not." We must remember, however, that partiality is fathered of motives, either good or bad.

To oppose what is called the Virginia District is a matter of principle with the writer; and what shall here be said, will, I trust, be free from any spirit of croaking. If we can establish our objection, by data sufficient, this should satisfy the most exacting.

1. The Virginia District includes, Accomac and Northampton counties in the state of Virginia, which cover the extremity of the Peninsula, south of the Maryland line. It also includes Smith's

Island, Md. The population of Accomac county is 15,016 whites, 9,393 colored; that of Northampton, 3,889 white and 5,263 colored. This shows that the northern part of this territory furnishes the places for establishing our churches, for the white people, other things being equal.

This District has seven charges, with a total membership of 833; thirteen churches, valued at \$15,000; average salary to pastors, less house rent, \$432. The Missionary Society pays \$1000 of the sum total for pastors salaries. Two other churches are not mentioned, as they are not yet out of their swaddling clothes.

2. While it is true, that the Railroad has made new centres for church building, it is also true, that there remains not one point, with any promise for such work, unoccupied; we having already built or placed under construction, a church at every desirable point. The western side of the Peninsula had, heretofore, offered about all the inducements for such building; the population collecting on that side in consequence of the Bay trade. Many of the creeks or inlets from the Chesapeake are navigable, and subdividing this territory regulate the location of churches. There is not a single eligible location for a church in the county of Accomac between the creeks that is not occupied. Were I to say that it would be an insane expenditure of money, to open new work in these parts, judicious testimony could be obtained to prove the truthfulness of the statement.

Our Crowsontown church has three Methodist churches within 1½ miles of it; Ayre's Chapel, has four; and the village, within the compass of these, is Leemont, with about 300 inhabitants.

The development of a part of the work we have established is problematical. Cape Charles City, now in its fourth year, with the brightest prospect of any has a membership of but sixteen; Hallwood, in its third year, numbers eighteen and this, if I mistake not, includes the membership at Modestown; Parksley, with the environments of the Crowsontown Church, where the greater part of the membership of this weak charge centres, cannot calculate on self support in the near future. Reed's Wharf and New Church must continue to draw on our Conference charity, for a decade at least, unless they are assigned to other charges.

Self-support in the case of these weaklings cannot be, for a good while to come if ever; hence, as a Conference, we must take them under our protection, clothe and feed them, until they can care for themselves.

3. Churches of six evangelical denominations, occupying this field, adequately meet all the spiritual demands of this people; and it is a reflection upon these denominations to say, that we need to send missionaries into their church circles, as we send them to Roman Catholics and Jews.

In proof that there are enough churches here, we have only to state, that in Accomac county there are 56 churches to 15016 whites, or one church to every 268 of this population. There is abundant territory in Maryland, where the supply of church accommodations is far less adequate than here. It is plain, therefore, our Church's money is not needed in these parts; especially, so long as the Macedonian cry from the North-west is so urgent and can be answered to so limited a degree.

4. To style an office a parasite is to reflect very severely upon it. In the case of an individual, we would use the term vagrant; and perhaps a warrant for his arrest could be taken out, and the case be adjudicated. But who can do anything with an office? It is so abstract. Who, of the 150 men of our Conference, can be expected to serve a writ? I don't know of any, unless it be one of our presiding elders.

Had there been any other matter, of

no more importance than the presiding eldership of the Virginia district, calling for such expenditure, from our exchequer, an act of excision or absorption, would long since have been put forth, by some one of our lynx-eyed financiers.

It is not hard to prove, that this office is parasitical. The seven churches of the district pay \$260 for the presiding elder's support. The Missionary Society appropriates, or rather, there is disquiet appropriate, or rather, there is disbursed, \$600 out of their appropriation, on the same account; but in reality this is only the swallowing up of the Missionary money which the district itself contributes. The district contributes \$763 for missions; deducting from this, the \$600 drawn from the parent Board, we find that this parasitic office has left us a credit of only \$163, as our contribution for Home and Foreign Missions.

This is certainly a grave injustice to the churches contributing. The money is raised on the plea, that the nations who know not God are dying without hope; and it should not be lavished upon people, supplied with churches whose appointments have been unbroken for 104 years; where there has never been any recession of spiritual life, and where there is a church for every 268 of the population. This seems more than common sense, free from bias, can approve. If we must build here and occupy this territory and have this office and this district must be retained, let the money be raised in our own Conference for this specific purpose; then we will be dealing honorably with those who contribute to our benevolences, and be just before God.

Onancock, Va., Jan. 10th.

Love Feast Fragments.

No. 3.

What a difference between the Love-feasts as reported one hundred years ago, and at present. Then, tickets were issued, and none but those who held them could enter; now all are welcome and often the unsaved avail themselves of the opportunity, not always however, we are sorry to say, for good. We have heard of persons having been denied admission, who were so impressed with such refusal, that they have gone away to seek God's pardon, lest heaven's door should be closed against them. It was so with Dr. Jabez Bunting. One hundred years ago women were refused admission, because of a feather or a piece of ribbon on their bonnets, now they are left to their own judgment and taste, as to how they shall dress. Then the ministers, who led our Love feasts were men of clean faces, as well as men of clean hands and clean hearts, and whiskers after the fashion of to-day, would not have been tolerated; for did not the Wesleys, Coke, Asbury and the fathers set an example against all such hirsute adornments of the face by shaving close and clean, even until death? If we follow their theology, shall we not follow their tonsorial fashion? The sound judgment of Dr. Franklin, which did much to correct erroneous notions, was never more apparent than when he wrote,

Who can say with common sense,
A smooth shaved chin gives God offense;
Or that a whisker has a charm,
Eternal justice to disarm."

Would it not be well, for us to carefully consider, whether we have gained or lost, by throwing open our love-feast doors to the world?

No one however, will question the fact that the old time power is still among us, in spite of the world. How many of the testimonies, full of truth and pathos should fail to reach lookers on, we cannot tell. The following are only a few of the many impressively uttered.

"This is a damp, cloudy morning, but thanks be unto God, my religious experience does not depend on my surroundings, but upon my faith in God. If there are few at the Love Feast, my needs are just as great as though there were a thousand present. I am not

better because of the crowd, nor am I worse for the few. I have learned, that the cheering and helping presence of Christ depends on my relation to him, and not on my surroundings."

"And when I am happy in him
December's as pleasant as May."
While blest with a sense of his love,
A palace a toy would appear,
And prisons would palaces prove,
If Jesus would dwell with me there."
If I have recently given my heart to God; I am traveling in a new harness. I'm as happy as a man can be."

"I'm not as other men; I'm burdened; I'm as happy as a man can be." The waves and billows cares depress. "Come on board the old ship Zion, she will lift you above the billows, and you can get clear of your burdens by throwing them overboard." I was convicted in Asbury Church Wilmington, Del., and converted in a rum hole, the old Indian Queen Hotel." Where, in the name of Satan, are you going, said an unsaved man to me. Sir, I replied, I don't travel in that person's name, but in the name of the Lord. I'm going to church, will you go along? In his name I have blessing after blessing, and feast after feast."

'Tis so sweet to trust in Jesus,
Just to take him at his word,
Just to lean upon his promise
Just to know thus saith the Lord."

"I have had just two weeks of rest." I helped to capture that young man. In time of the war, if we could capture a battery before the guns had been spiked, we would turn and fire them against the enemy. So in capturing the young, they can be turned and used with great effectiveness against the adversary of souls."

"I feel that I am but playing at religion, if he permits us to do so much for him with so little religion, what could we do, if we were entirely consecrated and filled with his spirit."

W. L. S. MURRAY.

The Drexel Building Philadelphia, is one of the most prominent features among the many fine business buildings of the country. It reaches to a height of 135 feet above the sidewalk, embracing 10 full stories, with the addition of a cellar, basement and attic, and contains over 400 rooms, covering upwards of 190,000 square feet of floor surface.

"We Point with Pride"

To the "Good name at home," won by Hood's Sarsaparilla. In Lowell, Mass., where it is prepared, there is more of Hood's Sarsaparilla sold than of all other medicines, and it has given the best of satisfaction since its introduction ten years ago. This could not be if the medicine did not possess merit. If you suffer from impure blood, try Hood's Sarsaparilla, and realize its peculiar curative power.

Ten Thousand Dollars a Year.

Robert Bardette the humorist who has recently, so we learn, become a parson, once said to a young boy, "There's nothing like knowing your business clean through my boy whether you know anything else or not."

Vanderbilt pays his cook \$10,000 a year. He might have known how to cook fairly well, and known a little of a thousand and one other useful employments, but he could not have gotten ten thousand a year salary for all of them.

He gets that just because he knows thoroughly how to cook, and it wouldn't make a cent's difference in his salary, if he thought the world was flat, and went around its orbit on wheels. The cream always rises to the top and stays.

As with individual avocations, so it is with every branch of business, or every class of goods or article of use or necessity, they live he life of the butterfly, and are forgotten as soon as something else appears that is new, or else they become so firmly fixed in the minds of thousands that they become a part of life itself.

We were forcibly impressed with the above idea from a remark made by a gentleman in our office a few days since. He said, "Any article of merchandise that has been on the market since 1810, and still sells like the extraordinary Anodyne Liniment, must have I. S. Johnson & Co., Boston, Mass., have in their office and will sell to any one, testimonials from old people who have used it in their family, when young, and whose children's children have used it very many years of the amount of good this remedy will do; sumption have been prevented by using this remedy for internal inflammation, such as colds, coughs, catarrh bronchitis, such as cramps and pains innumerable. It is totally unlike any other remedy used, and called it anything but Johnson's Anodyne. The information on the large four page wrapper around each bottle is worth much to every one. Johnson & Co send a pamphlet free upon diseases and their cure."

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 Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.
 All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.
 All subscribers changing their post-office address should give both the old as well as the new.
 Entered at the post-office, at Wilmington, Del., as second-class matter.

OUR VISITOR.—We are in receipt of Nos. 1 and 2 of this new venture in the journalistic field. Rev. T. L. Tomkinson, pastor of the Thirteenth St. M. E. church, Harrisburg, Pa., is the editor, and Mrs. Tomkinson and Miss Sadie Richardson form the business committee. It is proposed to publish it monthly in the interest of his charge, at 25 cts. a year. The issues for December and January, are neat and well filled with selections and items of local interest. We bid our brother good speed in this effort, to diffuse information among his people, and hope "Our Visitor" will prove a welcome guest in the homes of the people of his charge, and serve as an efficient help in building up the church.

Henry White.

"The memory of the just is blessed."
 At the time of his death, in Christiana, Del., Oct. 17th, 1856, Rev. Henry White was the oldest member of the Philadelphia Conference, having been born in Accomac county, Virginia, Sept. 17th 1777, and received on trial in that conference in March, 1803.

He was converted in 1800, and was ordained deacon at the Chestertown conference of 1805, and elder at the session of 1808; in both cases, received session orders at the hands of Bishop Asbury.

After traveling Somerset, Lewistown, Carolina, Dover, and Smyrna, circuits, he located in 1810; and engaged in merchandising in Snow Hill, Md.

Thirteen years later, he re-entered the conference, serving two years at Union, Philadelphia, and one year, 1825-6, at Asbury Wilmington. The next four years she served as presiding elder of Delaware district; and the next three years, 1830-33, he was presiding elder of West Jersey district which then included all the western portion of that State. In 1833-35, he was stationed at St. George's, Philadelphia; in 1835-36, at Burlington N. J. The next four years, 1836-40, he was presiding elder again on Delaware district. In 1840, the Wilmington district was formed, and Henry White was placed in charge of it, four years. The two following years 1844-46, he was presiding elder on Easton district; and at the session of 1846, he took a superannuated relation. He was a member of four successive General Conferences.

This record shows an itinerant ministry of thirty years; thirteen of them in circuits and stations, and seventeen, as presiding elder.

The thirteen years of his location were fruitful in abundant ministerial labors; and during the nine years and more of his superannuation, he preached the blessed gospel, as often as he was able, and usually, with great impressiveness and power.

We give a few sentences from the Conference Memoir, descriptive of the man and his ministry.

"Impelled by a deep sense of obligation to God, and his fellow men, he devoted his time and talents to saving souls, with a directness, and zeal, and constancy, that are rarely equaled. With an intimate acquaintance with the higher attainments of Scriptural holiness, and with an ambition to accomplish all in his power, as an instrument for God, he seemed absorbed with the interests of eternity, and to make known the savor of Divine knowledge in every place. His mind took strong hold of truth, and grappled with the mightiest questions in Christian theology. As a preacher, he was elevated in his conceptions, faithful in his delineations of character, and powerful in his appeals to the conscience and the heart.

The law, with its Divine authority and penal sanctions, became the school-master to bring men to Christ. Sinai uttered its thunders, and Calvary its accents of love. Total depravity, a full atonement for sin, justification by faith, the renewal of the soul in righteousness, the witness of the Spirit, and perfect holiness of heart, these moving verities of the Christian religion, which were the great themes of our fathers, formed the body of those discourses, that made him one of the most able ministers of the New Testament. Often hundreds of people were bathed in tears, while his own soul expanded with the ardors of Divine love; the heart of the sinner became like wax to receive the Spirit's seal, and the devout worshipper rose to an ecstasy, that words could not express.

On quarterly occasions, and at camp-meetings, he often proclaimed the gospel to many thousands at a time, with an energy of thought, a force of diction, a depths of pathos, and a power of illustration, that made him an almost incomparable preacher."

His last sermon was preached at the Red Lion (Del) camp meeting, Aug. 17th, 1856, just two months before his death. His text was, "For God hath not appointed us to wrath, but to obtain salvation by our Lord, Jesus Christ." 1 Thess. 5-9. He seemed to be baptized with the Holy Ghost and with fire, and preached as though neither his mental, moral or physical force were abated.

In his eightieth year, on the morning of the seventeenth day of the following October, it was found, upon entering his room, that his spirit had left the tenement of clay, to be forever with the Lord.

The venerable Bishop Beverly Wugh preached his funeral discourse from the text "Therefore, be ye also ready, for in such an hour as ye think not, the Son of Man cometh;" Mat. 24-44; and his remains were deposited in the burying ground of Asbury M. E. Church, Wilmington, Del.

By some oversight upon the part of father White's executor, no tombstone was erected to mark the place of his interment; and after more than thirty years, that grave remains without any mark, save the little hillock of earth that is raised over it.

There are, doubtless, not a few surviving, who cherish the memory of this faithful servant of the Church, and who in the spirit of grateful love, and pious reverence for departed worth, will esteem it a privilege, to assist in placing a suitable monument over the grave of Henry White.

At its last session, the Wilmington Conference adopted a resolution, "recommending the erection of a suitable monument over the grave of our venerable father, Henry White;" and also recommending this purpose to honor the worthy dead, to the favorable attention of our brethren of all the Conferences, now included in the vast territory over which he traveled, from Canada, on the North, to Cape Charles, Va., on the South.

As a committee of ways and means, Revs. Charles Hill and Adam Stengle were appointed to act with the writer. The matter was brought to the atten-

tion of the Philadelphia, New Jersey, and Newark Conferences, last spring, and resolution of approval were adopted.

It is very desirable that the committee shall receive, at the earliest convenience of the donors, all contributions to this object. They may be handed to either member of the committee, or forwarded to the METHODIST BOOK STORE, 604 Market St., Wilmington, Del.; and as they are received, they will be acknowledged in the PENINSULA METHODIST, either with the real or assumed name of the contributors, as may be preferred.

Important Elections.

The constitutional convention of New Hampshire, has decided to submit to a vote of the people, on the 12th day of March next, the following amendment:

"That the sale or keeping for sale, or manufacture, of alcoholic or intoxicating liquors, except cider, or any compound of which such liquor is a part, to be used as a beverage, is a misdemeanor, and is hereby prohibited."

The Voice says the vote stood,—for adoption, 141 Republicans, 24 Democrats, and 1 Independent; against it, 108 Democrats, and 23 Republicans; not voting, 15 Republicans and 9 Democrats.

The 18th of next June, is the day appointed for the voters of Pennsylvania, to pass upon a similar measure.

The following is the text of the proposed Amendment:

"The manufacture, sale, or keeping for sale, of any intoxicating liquors whatsoever, to be used as a beverage, is forever prohibited in this Commonwealth; and the General Assembly shall, without delay, enact such laws with sufficient penalties, as shall be necessary to enforce this Prohibition. The manufacture, sale, or keeping for sale, of intoxicating liquors, for other purposes than as a beverage, shall be regulated by law under sufficient penalties and securities."

In the House the question of submission was carried by the following vote, according to The Voice; for it, 125 Republicans and 7 Democrats; against it, 8 Republicans, and 46 Democrats; not voting, 11 Republicans and 7 Democrats.

In the Senate, the bill was passed Wednesday the 30th ult., 31 Republicans and 2 Democrats voting for it, and 2 Republicans against it; not voting, 1 Republican, and all the Democratic Senators but two.

In New Hampshire, the measure would have failed, but for the aid of Democratic votes; as 149 votes were necessary to carry it, and only 141 Republicans voted for it.

We trust in both states, the question will be decided on its merits, without any partizan complications. Let it be kept before the people, as a question of Home-protection, against its ruin by the drink traffic; and in both the Old Granite State and in the Keystone State, the honest vote of the people can't fail to proscribe the saloon iniquity.

It will be seen, that the only thing prohibited is providing intoxicants, to be used as beverages; all other uses of alcoholic liquors are left without interference by this amendment.

We fully agree with The Voice, that "a prime condition for a successful campaign will be harmonious action," among all friends of sobriety and true temperance.

It seems to us, therefore, to be regretted, that the chairman of the executive committee of the Prohibition party of the state of Pennsylvania, should have assumed to take the initiative in calling a conference of all the friends of this measure. Already has this action called forth a protest, and it cannot but prejudice the cause, as an attempt on the part of that committee, whether designed or not, to make capital for their political party. The Voice, true to its instincts, which are nothing, if not ultra partizan, tries to break the force of this protest, by charging that the protestors are "all Republicans of the rankest kind." Will The Voice tell us, what other kind of politicians carried the question of submission?

If "the rankest kind of Republicans" don't join with similarly rank Democrats, in voting for the amendment, it

must be overwhelmingly defeated; and there will be little more in this campaign, than "the windy and the sentimental, which so disgusted Sam Jones in a recent one.

Unless the contest is strictly non-partisan, success for the amendment, we think, is impossible. Both Republicans and Democrats will divide on this issue, if it is not a party one; and there is good reason to expect, with wise management, and diligent effort to enlighten the people as to the real interests involved, that an emphatic endorsement of the measure will be secured; and the Waterloo of 1889 will prove to be a defeat, not of the temperance forces, but of their opponents.

Partisan appeals are not promotive of "harmonious action." The Republicans of Pennsylvania were pledged to submit such an amendment to a popular vote; and they have redeemed their pledge, and are entitled to due credit for the same; but in the present canvas, we don't understand, that it is a party question at all. If the people adopt the amendment, irrespective of party, both Republicans and Democrats will be bound to abide by the will of the people.

Bishop Foss at Dickinson.

The last Thursday in January was designated, as the "Day of Prayer for Colleges," throughout our Church, by action of the General Conference, of 1872, and has been observed with increasing interest ever since. By invitation of the authorities of Dickinson College, Bishop C. D. Foss, D. D., LL. D., an exceptionally successful President of Wesleyan University for five years previous to his election to the Episcopacy, visited Carlisle, last week, and preached a remarkably impressive discourse in Bosler Hall, Thursday morning, the 31st ult.

The spacious and beautiful auditorium of that memorial building was filled, with as large a congregation as has ever convened within it. All the Protestant clergymen of the town, except our brother of the Protestant Episcopal Church availed themselves of the rare privilege of hearing our accomplished and profoundly spiritual Bishop, and several participated in the services. Capt. Pratt of the U. S. Army, brought about a hundred of his older Indian pupils. The schools of the town were largely represented, and many of the prominent citizens attended; these, with the students and faculty, and Methodist ministers from the country around as far as Harrisburg, constituted an exceptionally inspiring audience, in an exceptionally admirable place, for an exceptionally able and inspiring sermon; to say nothing of the exceptionally excellent character of the speaker.

We are more than pleased, we are devoutly thankful to learn, that the service was attended with gracious manifestations of the presence of the Holy Spirit, and at the evening meetings in the college chapel, which have since been held under the inspiration of Bishop Foss' sermon, five young men, among the best of the students, have been happily converted. We trust this good work will develop in revival interest throughout the college, and throughout the town.

Bishop Foss was waited upon by the town pastors, the previous evening, and made a most favorable impression, which cannot fail to tell for the good of the college. The students were delighted him in acknowledgement of a debt of gratitude, which they feel they owe him "for that sermon."

Elsewhere in our paper this week, our readers will find an account of Dr. Reed's visit to Dickinson. It is written by one of our Peninsula boys, from matters of college interest.

Bishop Foss spoke to us of the prevalent state of harmony and kindly feeling between the students and their teachers, and the generally promising

condition of affairs. We bespeak for the new president the most cordial support, and most liberal patronage of all friends of Christian education on the Peninsula.

Bishop Foss visits Wilmington.

In other columns references are made to the recent visit of this distinguished and beloved minister of our Church to this city. The pleasant impression made by him upon our people and the public, during his presidency of the conference, was much enhanced by his last Spring, was much enhanced by his late brief sojourn among us. His sermons at Scott and Grace were masterly, and profoundly impressed the large congregations which crowded each edifice.

Saturday evening, the Bishop enjoyed the hospitality of Rev. Dr. Todd, and his lady; meeting a few friends there, socially.

Sunday afternoon he made a call on Capt. Alexander Kelley, whose impaired health deprives him of the privilege of regularly attending the sanctuary, as so long has been his delight.

Monday, the editor's family had the pleasure of having the Bishop to lunch with them.

It will be noticed, that Bishop Foss still exercises the prerogative of conferring degrees. And why may not such honorary titles come from the Episcopal chair, or the editorial tripod, with as much propriety, as from a board of school trustees? One advantage would be that modest merit, that never applies or a title, might not be always overlooked, in the search for worthy subjects.

With our similarly favored brethren, we shall bear our blushing honors, with all possible humility.

A Charge Withdrawn.

In our issue of Dec. 15th, 1888, we published, with an editorial note, an excerpt from the Baltimore Baptist, in which a correspondent reflected upon the pastor of East New Market charge, Rev. L. W. Layfield, as going to work, to get all the converts in a recent union revival service, into his own church. This charge of proselytizing, we regarded as a huge joke, and quoted from in the Baptist, only to show up its disgruntled correspondent. In the PENINSULA METHODIST of Jan. 12th, Bro. Layfield has a note, stating that the author had written to the Baptist, confessing that the charge was false, and apologizing for the wrong.

The following note from Bro. Layfield shows that the Baptist did publish such a retraction; thus making the amende honorable, as far as possible:

"A few weeks ago, the Baltimore Baptist acknowledged in an editorial, that the author of the letter from which you copied had written to that paper, withdrawing this charge. As your readers and my friends have only had my word for it, you will please let your readers know, that the author has acknowledged the wrong, and thus set me right before the church.

L. W. LAYFIELD.
 East New Market, Md.

A SILVER WEDDING.—The twenty-fifth wedding anniversary of Bishop and Mrs. J. N. Fitzgerald, was celebrated in the city of Newark, N. J., Monday, January 14th, by the presentation of a beautiful tea set, as a testimonial of appreciative esteem, upon the part of their friends in the Newark Conference, Dr. VanBenschoten, for the presiding elders, made an address, to which the Bishop replied.

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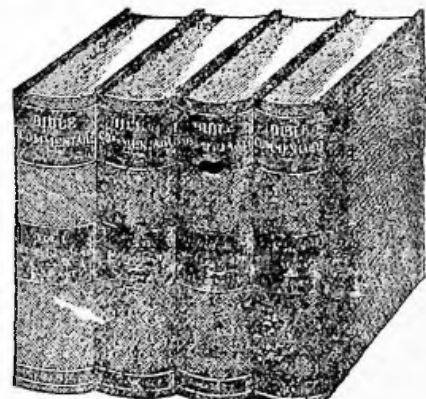
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Table with columns for location, date, and time. Includes Virginia District - Fourth Quarter, Tangier Island, Smith's Island, Cape Charles City, and Chicoteague Is.

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CLUB LIST.

THE PENINSULA METHODIST and any of the following periodicals will be sent to any address, postage free at prices named, or we will send any of the periodicals separately at publishers' prices.

Table listing various magazines and newspapers with their respective prices. Includes Independent, Godley's Lady's Book, Cottage Hearth, Wide Awake, Our Little Men and Women, The Pansy, Cultivator & Country Gentleman, Century Magazine, St. Nicholas, Harper's Magazine, Harper's Weekly, Harper's Bazaar, Harper's Young People, American Agriculturalist, Frank Leslie's Illustrated Newspaper, Sunday Magazine, Popular Monthly, Pleasant Hours, The Golden Rule, Christian Thought, Babyhood, Peterson's Magazine, Lippincott's Magazine, Dorcas Magazine, Atlantic Monthly, Littell's Living Age, Homeletic Review, Quiver, Youth's Companion.

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Table listing various hymnal editions and their prices. Includes Pearl-Double Column, Cloth, boards, red edges, Morocco, extra, gilt edges, Calf, flexible, 24mo., SUPERFINE PAPER, Cloth, red edges, Roan, embossed, gilt edges, Morocco, gilt edges, extra, antique, Calf, flexible, Silk velvet, with border and clasp, Morocco, panelled sides, Russia, Calf, flexible round corners, French, Seal, French, padded, 16mo., With Sections 481-484 of Ritual, Cloth, red edges, Roan, embossed, gilt edges, French Morocco, gilt edges, round corners, Seal, French Padded, Morocco, gilt edges, round corners, extra, antique, circuit, gilt edges, Circuit, Morocco, panelled sides, Russia, Calf, flexible, Silk velvet, 12mo., With Sections 481-485 of Ritual, SUPERFINE PAPER, Sheep, Roan, embossed, gilt edges, Morocco, gilt edges, extra, antique, circuit, gilt edges, 8vo.-With Tunes, With Sections 481-484 of Ritual, Cloth, leather back, red edges, French Morocco, gilt edges, round corners, Morocco, gilt edges, round corners, circuit, 8vo.-With Tunes, With Sections 481-484 of Ritual, Cloth, leather back, Superfine Paper, French Morocco, gilt edges, antique, circuit, gilt edges, Panelled sides, Morocco extra, Choir edition. Cloth, flexible back and sides, Choir edition. French Morocco, flexible back and sides.

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 Trains will leave Wilmington as follows:
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 6:00 a.m., 7:00 a.m., 8:10 a.m., 11:35 a.m.; 12:30, 2:30,
 4:40, 7:40, 10:10 p.m.
 Philadelphia (express), 2:22, 4:40, 6:50, 7:50, 8:50,
 10:07, 11:35, 11:51 a.m.; 12:23, 1:30, 2:27, 3:22, 6:23,
 7:00 p.m.
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:50
 11:51 a.m.; 12:23, 1:30, 2:27, 4:00, 5:22, 6:23, 7:00, 7:40,
 8:50 p.m.
 For Newark Centre, Del., 7:42 a.m., 12:58, 6:21 p.m.
 Baltimore and intermediate stations, 10:08 a.m. 5:57,
 11:23 p.m.
 Baltimore and Washington, 1:25, 4:46, 8:04, 10:08,
 11:50 a.m.; 12:05, 1:11, 2:52, 4:41, 5:10, 6:30, 7:45 p.m.
 Trains for Delaware Division leave for:
 New Castle, 6:50, 8:50 a.m.; 12:55, 2:50, 3:50, 6:23,
 8:10, 12:05 p.m.
 Harrington, Delmar and intermediate stations, 8:30
 a.m., 12:55 p.m.
 Harrington and way stations, 8:30 a.m., 12:55, 6:23
 p.m.
 For Seaford 3:50 p.m.
 For Norfolk 12:05 a.m.

Wilmington & Northern R. R.
 Time Table in effect, December 9th, 1888.
 GOING NORTH.
 Daily except Sunday.
 Stations a.m. p.m. p.m. p.m.
 "Wilmington, French St. 7:00 7:40 7:00
 "B & O Junction 7:05 7:45 6:15
 "Dunport 7:21 7:44 6:28
 "Chad's Ford Jc 7:46 8:21 6:53
 "Lenape 7:58 8:31 6:56
 "Ar. West Chester Stage 8:29 4:03 6:41
 "Lv. West Chester Stage 6:40 2:49 4:50
 "Coatesville 8:37 4:05 6:44
 "Waynesburg Jc 8:46 4:15 7:10
 "St. Peter's 6:59 12:25
 "Warwick 7:16 12:50
 "Springfield 7:27 9:28 1:05 5:03 7:36
 "Joana 7:33 9:33 1:15 5:07
 "Birdsboro 7:58 9:56 1:25 5:20
 "Ar. Reading P. & R. Sta. 8:30 10:25 1:25 5:50

ADDITIONAL TRAINS.
 Daily except Saturday and Sunday, leave Wilmington
 6:17 p.m. B. & O. Junction 6:28 p.m. Newbridge
 6:41 p.m. Arrive Dupont 6:50 p.m.
 On Saturday only, will leave Wilmington at 8:30 p.m.
 m. Newbridge 8:45 p.m. Arrive at Dupont 6:03 p.m.
 Leave Wilmington 11:05 p.m. Newbridge 1:35 p.m.
 Arrive Dupont 11:55 p.m. Leave Birdsboro 1:10 p.m.
 Arrive Reading 1:40 p.m.
 GOING SOUTH.
 Daily except Sunday.
 Stations a.m. a.m. a.m. a.m. p.m. p.m.
 "Lv. Reading P. & R. 8:00 9:25 3:15 5:18
 "B. Station 8:32 10:18 3:45 5:50
 "Birdsboro 8:55 10:50 4:10 6:16
 "Joana 9:05 10:50 4:10 6:16
 "Springfield 6:05 9:08 10:58 4:15 6:23
 "Ar. Warwick 11:12 6:35
 "St. Peter's 11:30 6:50
 "Lv. Waynesburg Jc. 6:25 9:15 4:32
 "Coatesville 7:00 9:50 5:05
 "Lenape 7:42 10:24 5:44
 "Ar. West Chester Stage 8:05 10:59 6:26
 "Lv. West Chester Stage 6:40 9:40 4:50
 "Dunport 7:55 10:35 6:02
 "B. & O. Junction 8:24 10:53 6:24
 "Ar. Wilmington 8:49 11:03 6:36
 "French St. 8:51 11:15 6:45

ADDITIONAL TRAINS.
 Daily, except Sunday.
 Leave Dupont 6:05 a.m. Newbridge 6:20 a.m. B. & O.
 Junction 6:31 a.m. Arrive Wilmington 6:42 a.m.
 Saturday only.
 Leave Reading 12:00 p.m. Arrive at Birdsboro 12:30
 p.m. Leave Dupont 1:10 p.m. Newbridge 1:30 p.m.
 Avenue Wilmington 2:43 p.m. Leave Newbridge 7:00
 p.m. Arrive Wilmington 7:00 p.m.
 For connections at Wilmington, B. & O.
 Junction, Chad's Ford Junction, Lenape,
 Coatesville, Waynesburg Junction, Birdsboro
 and Reading, see time-tables at all stations.
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 A. G. McCausland, Superintendent.

Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT DEC. 9, 1888.
 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 *Express Trains.
 PHILADELPHIA, week days *12:20, 6:10, 7:00, 7:55,
 8:5, 9:00, 10:41, 11:15 a.m.; *12:40, 1:00, 2:00, 3:05,
 *5:20, 5:25, 6:10, *6:45, 7:45, 8:50 p.m.
 CHICAGO, week days *20, 6:10, 7:00, 7:55, *8:50, 9:00
 11:15 a.m.; *12:40, 1:00, 2:00, 3:05, *5:20, 6:10, 7:05,
 8:50 p.m.
 WEST BOUND.
 BALTIMORE AND WASHINGTON, *9:00, *11:37
 a.m.; 3:45, 7:4 p.m.; *12:46 night. All daily; 7:50 a
 m. daily except Sunday.
 CHICAGO AND PITTSBURG, *12:46 night, *5:28
 p.m. both daily.
 CINCINNATI AND ST. LOUIS, *11:37 a.m., and
 *7:40 p.m. both daily.
 SINGLERLY ACCOMMODATION, 7:50 p.m. and
 11:10 p.m. daily.
 LAURENCE ACCOMMODATION, week days,
 11:00 a.m.; 2:45, and 5:25 p.m.
 Trains leave Market Street Station:
 For Philadelphia 7:35 p.m. daily except Sunday.
 For Baltimore 7:45 a.m., 1:15, 2:45 p.m. daily. For
 Landenberg 6:50 and 10:55 a.m. daily except Sunday,
 6:15, p.m. daily.
 Chicago and St. Louis Express daily, 5:15 p.m.
 Trains for Wilmington leave Philadelphia 12:05
 *2:30, 12:00, *1:40 p.m., 12:50 noon, 1:40, 3:00, 4:30,
 *4:50, 6:30, 7:00, 8:10, 10:10, 11:30 p.m.
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