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ONE DOLLAR A YEAR.
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AFTER DARKNESS, LIGHT.

BY THE LATE MRS. A. N. STOW.

[Nov. 12th, Mrs. Stow sent the following poem for publication in the *Herald*. Nov. 23d, after a brief illness, she followed the angel of death to that "fair land" of eternal day, of which the Lamb Himself is the "light."]

Not one long night, beloved,
With never, here and there, a gleam of light,
With not a single star to shine above us,
Else we should falter and give o'er the fight.

In darkness lies the promise
Of some glad day that on the soul shall rise,
Just where the blackness seems to be the
fiercest;

A sweet surprise to weary, tear-dimmed eyes.

Upon Creation's morning
The gracious mandate fell, "Let there be
light;"

And though at eve the length'ning shadows
gathered,
Morning arose and chased away the night.

Scarce is the day unclouded;
The fairest promise disappoints its close;
Yet patient waiting goes not unrewarded,
Trusting that light will come brings sweet
repose

Why murmur then, beloved?
Into the sunlight we shall come at last,
What if our lives are cramped, and dark, and
joyless;

A day will come when this shall all be past.

With no uncertain accents,
The King of Heaven will claim us for his
own—

Joint-heirs with him who purchased our sal-
vation—

And crown us with great joy, before His
throne.

O blessed, blessed prospect!
To walk with Him in purest garments white
With never-tiring zeal, to love and labor
In that fair land that knows no pain nor
blight.

Zion's Herald.

The General Rules of the Methodist Episcopal Church.

In the latter end of the year 1739, eight or ten persons who appeared to be deeply convinced of sin and earnestly groaning for redemption, came to Mr. Wesley in London. They desired, as did two or three more the next day, that he would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did, every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily,) he gave those advices from time to time, which he judged most needful for them; and they always concluded their meeting with prayer, suited to their several necessities.

This was the rise of the UNITED SOCIETY, first in Europe, and then in America. Such a society is no other, than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies called classes, according to their respective places of abode. There are about twelve persons in a class, one of whom is styled the leader. It is his duty,

1. To see each person in his class once a week at least; in order, (1.) To inquire how their souls prosper. (2.) To advise, reprove, comfort, or exhort, as occasion may require. (3.) To receive what they are willing to give, toward the relief of the preachers, Church, and poor. *

2. To meet the ministers and the stewards of the Society once a week; in order, (1.) To inform the minister of any that are sick, or of any that walk disorderly and will not be reprov'd. (2.) To pay the stewards what they have received of their several classes in the week preceeding.

There is only one condition, previously required of those who desire admission into these societies—"a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits.

It is therefore expected of all who continue therein, that they shall continue to evidence their desire of salvation.

First: By doing no harm, by avoiding evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

Slave-holding; buying or selling slaves.

Fighting, quarrelling, brawling, brother going to law with brother; returning evil for evil, or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty. The giving or taking things on usury, that is, unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God; as,

The putting on of gold and costly apparel.

The taking such diversions, as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.

Softness and needless self-indulgence. Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

It is expected of all who continue in these societies, that they shall continue to evidence their desire of salvation,

Second: By doing good; by being in every kind merciful after their power; as they have opportunity, doing good of every possible sort, and, as far as possible, to all men:

To their bodies, of the ability which God giveth, by giving food to the hunger, by clothing the naked, by visiting or helping them that are sick or in prison:

To their souls, by instructing, reproofing or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless our hearts be free to it."

By doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business; and so much the more, because the world will love its own and them only.

By all possible diligence and frugality that the Gospel be not blamed.

By running with patience the race which is set before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ to be as the filth and offscouring of the world; and looking, that men should say all manner of evil of them *falsely*, for the Lord's sake.

It is expected of all who desire to continue in these societies that they shall continue to evidence their desire of salvation,

Third: By attending upon all the ordinances of God; Such are,

The public worship of God;

The ministry of the word, either read or expounded;

The Supper of the Lord;

Family and private prayer;

Searching the Scriptures;

Fasting, or abstinence.

These are the General Rules of our Society; all which we are taught of God to observe, even in his written word which is the only rule, and the sufficient rule, both of our faith and practice. And all these, we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul as they who must give an account. We will admonish him of the error of his ways; we will bear with him for a season; but if then he repent not, he hath no more place among us. We have delivered our own souls.

* This part refers to towns and cities, where the poor are generally numerous, and Church expenses considerable.

"The Whole, or None."

The late Professor W. F. Sherwin, by way of illustrating the duty of entire Christian consecration, related the following incident:

"When I moved from New York to Cincinnati, I experienced not a little difficulty in obtaining a suitable tenement. At length, however, I found one that was quite to my taste. It was very pleasantly situated; bright with color, and had a fine Southern exposure.

There was a little lawn in front, a garden in the rear, and its appointments generally were all that could be desired. I made haste to signify to the agent in charge, that I desired to engage the house, who informed me that before the bargain could be finally closed, it would be important for me personally to visit the owner; as before the house could be rented, he desired to make a single reservation. And what do you think that reservation was? It was nothing less, than the right to the whole use and the individual control of one of the principal rooms in that house—the same to be under lock and key, and no one save himself to be ever allowed to enter it, or even know the nature of its contents. My disappointment was great. A very liberal discount was to be allowed on the rent, for the use of this reserved Chamber. I did not especially need the excepted room. What should I do? I did not long debate. After a moment's reflection, choking down the bitterness of my chagrin, I courteously, and yet emphatically and even indignantly exclaimed, 'The whole, or none!'

"And so it is in regard to our relations to God. It should be definitely understood, that God insists on having absolutely the whole, or none of our hearts. We pray, 'Come, O thou Lord Jesus, and abide with me!' But before

that prayer can be answered and the Holy Spirit come and make a tenement-house of our hearts, we must dedicate to his use, not simply one, two, or three places, but absolutely every room therein. He must have the whole, or none."

The foregoing is an apt and striking illustration of a fundamental and practical gospel truth. However shining one's talents, or whatever one's natural possibilities of usefulness or honor in the kingdom of God, it still remains wholly out of the question for his heavenly Father to do his best for or with him, to use or utilize him in largest efficiency in his kingdom, until he shall have made an utterly unreserved, unqualified unconditional, and meanwhile irreversible, surrender of soul and body to Christ, God, in dealing with his rational creatures, his children, knows of no other terms of fellowship or conditions of union, than those of perfect faith, perfect obedience, perfect loyalty and love. —*Zion's Herald.*

The Gates Ajar.

"Behold I see the heavens opened, and the Son of man standing at the right hand of God." Thus spake the proto-martyr, in the expectation of death. And in all ages have there been those across whose vision, at their dying hour, similar scenes of blessedness have passed. As orbs of light meet our gaze when the darkness of night-fall covers the earth, so scenes of glory sometimes appear to the Christian when the shadows of evening close his day of life. The eye grows dim in the light of the celestial city; the ear, dull in strains of richest melody; the warmth of the body is, as it were, fanned gently away by the wings of angels. The *domus ultima* is the outer court of the palace of the Great King.

"Christ"—"angels"—"beautiful"—"magnificent"—"delightful," was the language of the expiring Dr. Hope.

"Home, home!" said Norman Smith; "I see the New Jerusalem. They praise Him, they praise Him."

"Now, farewell, world," said Rev. Mr. Holland, "welcome heaven; the Day Star from on high has visited my heart. Oh, speak it when I am gone, and preach it at my funeral. God dealeth familiarly with man. I feel his mercy. I see his majesty. Whether in the body, or out of the body, I cannot tell; but I see things that are unutterable."

"I have been," said Walker of Truro, "upon the wings of cherubim. Heaven has in a manner been opened to me. I shall soon be there."

"Do you see," said Edmund Argur, "that blessed assembly who await my arrival? Do you hear that sweet music, with which those holy men invite me, that I may henceforth be a partaker of their happiness? How delightful is it to be in the society of blessed spirits! Let us go. We must go. Let me go!"

"You seem to enjoy foretastes of heaven," said one to H. S. Golding. "Oh! this is no longer a foretaste," was the joyful assent, "this is heaven! I not only feel the climate, but I breathe the ambrosial air of heaven, and soon shall enjoy the company."

"If I must die—and die I must—
Let some kind seraph come,
And bear me on his friendly wing
To my celestial home.
Of Canaan's land, from Plegah's top,
May I but have a view;
Though Jordan should o'erflow its banks,
I'll boldly venture through."
—*Herald and Presbyterian.*

The Eighth Annual Christian Endeavor Convention.

The International Convention of Christian Endeavor Societies in Philadelphia, July 9th, 10th and 11th, promises to be an important and inspiring gathering. The probability is, that six or seven thousand young people will assemble from all parts of the United States and Canada. The Convention will meet, the afternoon of Tuesday, July 9th, in the Armory Hall of the First Regiment on Broad Street, where the principle sessions will be held, though some of the neighboring churches will also be used and the sessions of one afternoon will be held in Fairmount Park. Such questions as "The Three Characteristics of the Society—Loyalty to duty, Loyalty to the Church and Loyalty to Christ," "The New Prayer Meeting"; "St. Paul's advice to the Sisters"; "The Society Interdenominational not Undenominational"; "The Young People and Temperance"; "The Missionary Uprising"; "The World for Christ" and "Christ for the World" will be discussed by eminent ministers and laymen.

The convention sermon will be preached by Rev. C. H. Wells, D. D., of Montreal. Among the prominent speakers will be A. T. Pierson, D. D., Wayland Hoyt, D. D., C. F. Deems, D. D., O. P. Gifford, D. D., J. W. Hamilton, D. D., S. V. Leech, D. D., C. H. Farrar, D. D., B. B. Loomis, Ph. D., L. T. Chamberlain, D. D., Rev. J. W. Chapman, Gen O. O. Howard, Mr. R. P. Wilder, and, it is hoped, Governor Beaver of Pennsylvania.

The Railroads have very generally given reduced rates. Raymond and Whitcomb have charge of the excursions from New England, and individuals in other states have been appointed, who will make arrangements for excursion rates. These Conventions are managed on the principle of self entertainment, and accommodations for several thousand and have been secured in Philadelphia hotels and boarding houses at rates ranging from \$1.00 to \$3.00 per day. Further particulars will be given to any who may apply to Wm. Shaw, 50 Bromfield street, Boston, Mass.

The net gain in membership of the Japan Conference for last year was 884; gain in probationers, 325. The contributions show an advance of \$978.09. Total membership, 2,854; probationers, 849; contributions for all purposes, \$4,736.43. The basis of money calculation is the yen, which is nearly equivalent to \$1.

Pope Leo warns all Catholic editors not to criticize, but to obey, their Bishops. Even if a Bishop is "apparently unfaithful," he loses none of his power "as long as he is in communion with the Roman Pontiff;" laymen must not interfere.

A Nashville pastor having reported the discovery of four of his official members who attended horse-races, dancing parties, and visited saloons, moves the *Richmond Advocate* to say: "A hundred men with a genuine religious experience, the witness of the Spirit, are worth to a church ten thousand sinners on the church register, even if 'stewards and Sunday-school superintendants.'"

Youth's Department.

Polliteness.

Harry was standing in the road, on the way home from school. There had been a heavy shower an hour before, and there was a large puddle in the road. He had a switch, and was switching the water from side to side.

Nettie came along and looked very cross at Harry.

"You stop that!" she said. Harry did not like the way she spoke, nor the look on her face. "Say 'please,' and I will," he said.

"I'm not going to say 'please!'" "Then I shall do it as long as I like." "I can't get by till you stop."

"Yes, you can. I'm not hindering you."

"You are. I shall get all splashed." "Then stay where you are. You can't make me stop."

Now, the truth was, that Harry did not care a bit about switching the water any longer. If Nettie had spoken pleasantly, he would have stopped at once. But now he felt as if he would stay there all day, just to spite her.

"I shall tell your mother, you mean boy, if you don't stop," went on Nettie.

Harry laughed louder, as Nettie tried to run by. He gave a harder switch, and laughed more loudly than ever, as he saw Nettie's white apron spotted with mud. She scowled back at him as she went on.

Nettie had just turned a corner, when Ruthie came up. Harry looked at her a little sourly, for he did not feel half so pleasant, as he had before Nettie came. Do you wonder why? Was it because Nettie had been cross? Partly so; for no one can speak or look cross, without leaving a shadow behind. But Harry felt that he had been wrong, too, and this is worse than to suffer wrong from others.

"Stop a minute, and let me get by, Harry," said Ruthie.

"I don't have to stop," growled Harry.

"But I can't get home till you let me pass."

"I don't care. You can't make me stop."

"Oh, yes I can," said Ruthie, with a laugh.

"I should like to see you try," said Harry, holding his switch tighter than before, while he looked at Ruthie. "You're as big as I am; but who cares for that?"

"I can, though, said Ruthie. How do you think she did it? She came nearer, still smiling, and said: "Harry, please let me pass? You wouldn't be ugly to me, I know."

Harry had never thought of an attack of kind words. If Ruthie had tried to take away his stick, or to push him out of her way, he would have made a good fight; but what could he do now?

He gave a little laugh, as he stood back to let her pass, saying: "Well, if that's the way you're going to make me, I guess I'll have to give up."

Try it, little children. You have all seen how one angry word or look will bring another, and how little good they do, and how much harm. Try how much power there is in a gentle word and a smile.—Sydney Dayre, in Our Little Ones.

A wicked fellow in Los Angeles, Cal., bet with his neighbor, on the result of the election. The wicked man bet his money against his poor neighbor's cow, and won her. The poor man's wife begged piteously for him not to take the cow, as she was the main support of the family; but he listened not. During the Sam Jones meetings, he went forward three nights for prayers. He said that each night, the cow stood in front of him. About two weeks ago he led the cow home, and as he passed the rope from his hand, to that of the wife of his poor neighbor, the peace of God entered his heart. So says a newspaper man, who believes in genuine religion.—Michigan Christian Advocate.

Watchman, What of the Night.

We make some most interesting notes of church progress, from the quadrennial address of the United Brethren Bishops.

During no quadrennium in the history of the Church has the Master put his seal so signally on her instrumentalities, as during the last. Our statistics in 1885 indicated a membership of 168,573; now our enrollment is not less than 207,800, which gives an increase of 39,250, or an average of over 9,800 for each of the four years. The thousands converted and brought into the Church during the past winter can not be included in these statistics; but a moderate and safe estimate would increase the number for the quadrennium to over 40,000; or as many as the Church numbered, as late as 1850, and the whole membership of the Church as not less than 210,000. The organized societies in the Church have increased from 4,308, to 4,451—a gain of 143. There has been a like gain in the number of itinerant preachers.

At no other period in our history have we had such an expansion of our benevolent interests. Preceding the last General Conference, our total was \$842,470.00. Our latest tabular view gives us a total of \$1,036,086.00, being a gain of \$192,616.00. The total valuation of our church property, including parsonages, as reported the last quadrennium, was \$3,603,251; our present valuation is \$4,159,120—a gain of \$555,869.

Among the very first agencies of aggressive church-work—agencies contributing to the permanency and prestige of the Church organically—the Church-erection Society takes rank. We are gratified in being able to report to you some increase in the collections for this interest, by which the society has been able to respond to a greater number of pressing demands, and thus tide a number of churches over immediate peril. From its organization, sixteen years ago, to 1885, its collections aggregated \$20,374. During the last quadrennium, the collections reached \$12,325.39, making a total of \$32,700.29

The Sabbath-school work grows in importance as the years multiply.

Four years ago our schools numbered 3,228; the reported attendance being 195,022. Now they number 3,509, with an attendance of 251,872; being a gain of 56,850, and exceeding the membership of the Church, in round numbers, 44,000. The number of conversions reported in our Sunday-schools this quadrennium is in excess of the former by at least 13,000; being in round numbers not less than 31,000. Surely we have reason for gratitude to God for such a result. The Bible Normal Union has enrolled, in the two and one half years of its existence, two thousand students; a number almost equal to the whole number in the Chautauqua Normal Union. The financial exhibit will be very gratifying.

The tide of intelligence in the Church is rapidly rising, missions are multiplying in every part of the heathen world, and skepticism is growing more subtle and evasive,—more difficult to grapple with,—all of which render still more imperative the demand for a consecrated and trained leadership in the Church. The subject of ministerial education, comparatively in its infancy among us, deserves our earliest and fullest encouragement, our wisest and best thought. With much pleasure we note the eminent financial success that has attended Union Biblical Seminary the past four years under the supervision of Rev. D. R. Miller, the General Manager. Its indebtedness at the beginning of this quadrennium, above contingent assets, was \$41,000. It is now reduced, by cash and reliable assets, to about \$3,000. There have been secured, as new fund, in notes and cash, about \$53,000. This

is a matter of devout thanksgiving to God.

The quadrennium has been the most marked in the history of the great, the chief benevolence of the Church, the missionary society. For a number of years the faith of the society, and the urgent calls and the consequent enlargement of the different fields of operation, have so out measured the annual contributions to this interest, that the Board encountered, at its meeting in May 1887, a debt of \$60,000. To date, \$50,000 of the sum have been secured, over \$40,000 being cash in hand. Our statistics to date show a total for the year of \$98,260.00; for the quadrennium \$309,497.00—a gain over the preceding quadrennium of \$101,784.00. The heart of the Church has been touched anew with celestial fire, as she has gone forward in the work of discharging her sacred obligations to the perishing. May we not hope that we stand at the very threshold of a new era in missionary activity, wherein victories will be achieved such as the fathers in their day never anticipated?

Bishop Flickinger, missionary bishop for Germany and Africa, has presided at all the meetings of the district conferences in this large and difficult field. Few, if any, can properly estimate the hardships encountered and the labors involved in superintending such a field.

THE WOMEN'S MISSIONARY ASSOCIATION, organized only fourteen years ago, has had a very commendable growth, as well as an emulous administration. Beginning with an annual income of only a little over \$400, it has increased to \$10,000. The receipts of the society for the last quadrennium amount to a little over \$37,000. With prosperous missions in Africa, Germany, and among the Chinese of America, with a prospect of establishing a mission among the Indians of our own country, and among the Chinese in their native country, we bespeak for them your continued recognition, encouragement, and confidence, all of which the management and work so amply justify.

Great moral and social problems await the solution of the Church. Christianity is the most genuinely democratic institution on earth. It abhors caste. It demands for every man and demands of all men, an equality of rights. Its broad statements prove its divinity; "God hath made of one blood all nations of men to dwell on all the face of the earth," "The rich and the poor meet together: the Lord is the Maker of them all." We must respect moral worth. Christianity makes one man the equal of every other man, simply in the sense in which he is a man. Wealth, stature, talents, and gifts, are not to be respected, as against moral worth.

There is no trace of that execrable, villainous, and, to true Americans, obnoxious doctrine of communism, in all the orderly teachings of God's word. There is a common humanity, as well as a common redemption, that holds us all. Let the rich be benevolent, let the poor be forbearing; and each will serve the other well. Neither can do without the other. Let the laboring man respect his calling, for it is honorable. Let him claim kinship with all the good, the noble, the great. Let the rich meet the working classes, on this plane of true nobility. Here they become parts of each other. As a church we have an errand of good-will and mercy alike to one and all.

On the question of temperance we have had no uncertain voice. At a very early day, in 1821, the General Conference took advanced ground in favor of total abstinence. With one exception, that of the General Association of Massachusetts, this is the earliest ecclesiastical action on record, aiming directly at the suppression of the liquor-traffic. We were five years in advance

of the American Temperance Society; and from that day to this, our church has held no doubtful position on this subject. We have always fought in the advance columns. Let us still be found the guardians and the promoters of public purity and public peace.

What A — (Story?)

For Neuralgia, a novel cure—which we hardly believe it true, will ever become popular—is vouched for, it is said, by a correspondent of the New York Sun. An Irish girl in Paterson, N. J., had suffered with Neuralgia of the head and face until almost frantic with pain; actually beating the wall with her head to cause insensibility. Her employer having heard that a Dr. Terc had cured rheumatism by the sting of a wasp, asked the girl if she would try it. With courage born of despair, she exclaimed, "Any other torture would be a pleasure beside this." A yellow wasp was obtained, and vexed into stinging her face. Within a few moments the pain ceased, the girl fell asleep, and strange to say, never again had an attack of neuralgia. Well, we don't blame her. The remedy was probably too heroic for a second dose. A learned specialist when told the yarn remarked, "The pain may have stopped temporarily, but it could only have been temporary." Continued he, "it is a fact that a sudden shock to inflamed and painful nerves will stop pain," but the remedy is worse than the disease, as many unthinking people in after years find out, who apply fiery and dangerous compounds externally to stop Neuralgia and Rheumatism. They only continue to shock their nervous system, ignorant of the fact that, as in the morphine or alcohol habit their mental and moral nature is thus gradually being destroyed. "Make haste slowly, if you expect to cure any nerve disease" was the advice to a lady by a friend who had been cured of chronic Neuralgia by using for some time, Johnson's Anodyne Liniment inhaled, taken internally, and applied externally, as advised in the wrapper around every bottle. Neuralgia is a fever or inflammation of the nerves, and only by degrees can any inflammation be cured; and then only by an anodyne treatment. Old Dr. Johnson had this in mind, when he devised his Anodyne Liniment; a remedy now known to almost every one, as it deserves to be. Surely, a medicine without real merit could not have survived for eighty years, as this one has done.

Robert J. Burdette has some remarks in the Brooklyn Eagle on this cry of the whisky men. He says:

"Just now all the enemies of prohibition are crying out that 'prohibition is a failure.' But you never hear a prohibitionist say that. It's the fellows who want it to fail who raise that cry. Go slow about joining the cry, my boy. Not one of the states which adopted prohibition has repealed the prohibition amendment; not one. Don't be in a hurry to declare any cause, any movement which aims to make bad times good, and good times better, which aims to help men, a failure, even though you see the cause flat on its back, both legs broken, and its sword arm twisted. It isn't dead yet. Don't believe too much in failures, my boy, lest you grow to be one yourself. Believe in success; it is a better watchword, has a clearer ring to it, and a man looks and feels and is prouder and nobler fighting for success than when he is struggling in the name of failure. Don't defend; attack, attack! Don't stop to explain and apologize for the faults of your cause; maintain and enforce its virtues. 'You haven't taught me any of the parries,' said a young soldier to an old Prussian fencing-master. 'Don't need 'em,' growled the old mustache; 'you cut; let the other fellow parry.' That man didn't believe in failure."

That Tired Feeling.

Afflicts nearly every one in the spring. The system having become accustomed to the bracing air of winter, is weakened by the warm days of the changing season, and readily yielding to attacks of disease. Hood's Sarsaparilla is just the medicine needed. It tones and builds up every part of the body, and also expels all impurities from the blood. Try it this season.

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The Sunday School.

LESSON FOR SUNDAY, JUNE 16th, 1889.
Mark 15: 21-39.

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

JESUS CRUCIFIED.

GOLDEN TEXT: "He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2: 8).

21. *They compel*—impress into temporary service, a right which Roman officers were accustomed to claim and enforce. *Simon a Cyrenian*—R. V., "Simon of Cyrene." Cyrene was a flourishing inland city in northern Africa, about midway between Alexandria and Carthage, settled principally by Greeks, but including a Jewish colony and synagogue. Its site is now covered with ruins. *Coming out of* (R. V., "from") the country—quite likely going up to Jerusalem to attend the feast. He possibly expressed some sympathy for Jesus by look or act, and was therefore singled out to help sustain the weight of the cross. *The father of Alexander and Rufus*—well-known names among the early Christians. Possibly this literal cross-bearing by Simon led to a nobler cross-bearing afterward, and the faith of the father, was gladly welcomed by the children. "Simon Peter was not there: Simon of Cyrene took his place" (Schaff). *Bear his cross*.—The victim apparently bore the weightier part of the cross on his shoulder, and dragged the other end behind him on the ground. Tradition states, that Jesus, exhausted by the agony in Gethsemane, the scourging and cruel usage, sank down in weariness on the way. Schaff thinks that the after part of the cross alone, which usually dragged upon the ground, was put upon Simon. Mark omits the episode of the weeping daughters of Jerusalem, and our Lord's reply to them (Luke 23).

22. *Golgotha*—or "Calvary" (meaning "a skull"), of uncertain site, but supposed to have been a short distance outside the walls, and probably slightly elevated above the road. Modern scholars locate it on the hill, in which Jeremiah's Grotto is shown—now and for centuries past, a Moslem burial ground.

"The rugged and precipitous mountain, represented in sacred pictures, is as purely imaginary, as the skull of Adam, which is often painted lying at the foot of the cross" (Farrar).

23. *They gave him*—R. V., "offered him." *Wine mingled with myrrh*—Matthew states that the wine was mingled "with gall." The term "gall" was applied to many bitter substances, including "myrrh" (Schaff). The wine itself was probably the sour wine in popular use, resembling vinegar (Luke 23: 36). This drugged wine was a narcotic, usually prepared by some ladies in Jerusalem to alleviate, by stupefaction, the dreadful pains of those condemned to crucifixion. "The custom was founded on a Rabbinic gloss on Prov. 31: 6: 'Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart.'" Those who offered this draught unconsciously fulfilled prophecy (Psa. 69: 21). *Received it not*.—He tasted it, according to Matthew, and then declined it. "He would drink of the cup which the Father had given Him, but not of this" (Schaff). The male-factors who were crucified with Him, probably drank it. Our Lord afterwards partook of the unmixed vinegar wine.

24. *When they had crucified him*—The process was a simple one. The cross was laid upon the ground, and the victim, having first been stripped, was laid upon it, the hands extended. Nails were driven through each hand, and then through the feet, either singly, or placed one upon the other. As the weight of the body would be too great when erect for these supports, a wooden projection, or pin, was inserted midway for the body to rest upon. A hole dug in the ground, received the cross with its quivering victim, who was probably elevated only a few inches above the height of the spectators. Jesus' cross was the central one, between those of the two robbers, thus fulfilling Isaiah's prophecy (53: 12), that He should be "numbered among the transgressors." *Parted his garments*.—After dividing the *tallith* into four parts by tearing or ripping, they cast lots for the seamless *cetoneth*, or undergarment, thus unconsciously but precisely fulfilling the prediction in Psalm 22: 18.

25, 26. *It was the third hour*.—John says it was "the sixth hour," when Pilate tried to rescue Him from the mob. As John wrote His Gospel in Asia Minor, he probably adopted the Roman mode of reckoning from midnight, to midnight instead of the Jewish from sunrise to sunrise. *The superscription of his accusation*—the customary "title," borne by the accused to the place of execution, and affixed to the cross above his head, stating for what

crime he was to die. In Jesus' case, the accusation was written in three languages—Latin, Greek and Hebrew—"Jesus of Nazareth, the King of the Jews." The priests, exasperated by the wording, tried in vain to have Pilate change it, but he refused.

27, 28. *They crucify two thieves* (R. V., "robbers")—accomplices of Barabbas probably. The erection of their crosses on either side of that of Jesus, was probably either in mockery of His kingly title, the robbers serving as His subjects, or else because Jesus took Barabbas' part, and endured his punishment, and it would be appropriate for one who took the place of robber-chief to be executed between his companions. *Scripture fulfilled, he was numbered, etc.*—This entire verse (taken from Isa. 53: 12) is omitted by the Revisers. It was probably imported into the text from Luke 22: 37.

29. *They that passed by*.—Calvary was probably on one of the great thoroughfares, and these would not lack for a crowd at this hour of the day, during the feast. Then, too, it would be quickly known among the people, that the great Galilean prophet was to be crucified, and many would be drawn thither, out of curiosity or sympathy. *Railed on him*—in Matthew, "reviled," literally, "blasphemed." "They heaped vile epithets upon Him" (Jacobus). *Wagging their heads*—a gesture expressive of contempt and malignant triumph (see Psa. 22: 7). *Saying, Ah, —R. V., "saying, Ha!"* The exclamation was a favorite one with the Greeks to indicate applause, especially at the games. As used here, it "expresses the bitterest irony and scorn" (Morison). *That that destroyed the temple, etc.*—This perversion of His real language, had been busily circulated by the priests, and now furnished the rabble with a fine opportunity to taunt Him. That He hung there in agony, was sufficient proof in their eyes, that He was powerless to save Himself; and yet this wretch (as He seemed now to them), had offered to demolish their proud temple, which it took a half-century to erect, and rebuild it in three days! They little thought that His real words were being exactly fulfilled—that the temple of His body to which He referred, and which they were destroying, would be rebuilt in resurrection glory on the third day.

30-32. *Save thyself, etc.*—which, of course, one who pretended to play temple-destroyer on so large a scale could easily do. Non-compliance with this demand, was no evidence of non-possibility, though it seemed so to these mockers. *Also the chief priests*—the gray haired members of the Sanhedrim, lost to pity and to shame; it was their hour of triumph, and they were not slow to improve it. *He saved others*—a cruel taunt, to thus turn His very mercy into mockery; but they are compelled to admit the fact, that He did save others. *Himself he cannot save*—a statement both false and true; false, in so far as Christ's power was concerned; true, in the sense that He could not save Himself, if He would save others. *Let Christ . . . descend from the cross*—Would He have stayed there, unless there had been an atoning purpose in His death? *That we may see and believe*.—They profess to be still open to proof of His Messiahship; and yet they did not believe in Him when He rose from the dead. *They that were crucified with him were reviled* (R. V., "reproached").—Both, perhaps, joined in the torrent of abuse and insult at first; but one, according to Luke's account, changed his tone, vindicated the innocence of Jesus, and penitently prayed, "Lord, remember me when Thou comest into Thy kingdom;" a prayer which Jesus answered with the sublime response: "This day shalt thou be with Me in paradise." At this point Jesus committed His mother to the care of John (John 19: 25-27).

33, 34. *When the sixth hour was come*—at midday, when the sun was at the meridian. *Darkness over the whole land*—not an eclipse, for the moon was full; but a supernatural darkness, lasting from 12 o'clock to 3 p. m. Early Christian writers cite pagan confirmation of the universality of this darkness. *Eloi, Eloi, lama, sabachthani*—a mysterious cry, implying a sense of bereavement of the Divine presence, of abandonment, of anguish, which in our present mortal state, we can but faintly comprehend. The words are taken from the 22d Psalm, which had already been so strikingly fulfilled, in the mockery of the rulers and the casting of lots for His garments, that "this Psalm has been deemed a direct and exclusive prophecy of Christ's passion" (Schaff).

35, 36. *Behold he calleth Elias* (R. V., "Elijah").—The words used by our Lord, were in the vernacular Syro-Chaldaic (or Aramaic), the current dialect of the people. He did not follow the original Hebrew of the Psalm quoted from. Hence, Meyer, Alfrod and others treat this rendering of His words as a "blasphemous pun" (making "Eloi" mean "Elias" instead of "my God"). But it is quite possible that they misunderstood the words of Jesus. *Filled a sponge full of vinegar*—after the utterance (recorded by John),

"I thirst." *Reed*—a hyssop stalk (John). *Let be*—R. V., "let alone," or wait. Possibly the company thought that the invoked Elijah might possibly come to the rescue.

37. *Jesus cried with* (R. V., "uttered") a loud voice—probably the words recorded in Luke 23: 46: "Father, into Thy hands," etc., immediately preceded by the words, "It is finished." *Gave up the ghost*—died, but not apparently from exhaustion; quite likely, from rupture of the heart when He uttered the final cry; most likely, because of a voluntary laying down of life.

38. *The veil of the temple*—the gorgeous hanging of Babylonian tapestry of fine flax before the Holy of Holies. *Rent in twain from top to bottom*—so that it ceased to veil from priestly gaze, the awful presence chamber of Jehovah. The rending was plainly supernatural, not to be accounted for, by the earthquake or any natural cause; it was also symbolic, teaching that the way of access to the Father was no longer barred, that the way into the holiest, was henceforth open to all by the blood of Jesus, the final and all-sufficient Sacrifice for sin (see Heb. 10, 7, 8). The three synoptists record this remarkable and significant rending of the temple veil; of the earthquake which followed only Matthew speaks (27: 51-53). The subsequent conversion of "the great company of the priests" may have been in part attributable to the impression, produced by this rending of the veil.

39. *The centurion*—detailed to attend the execution; officially he would be the captain of a company, or "century," that is, a hundred men. *Which stood over against him*—opposite, near, and intently watching Him. The soldiers also, (Matthew says) were interested and awed spectators; in short, the whole company (Luke) present were filled with fear, and "smote their breasts." *Saw that he so cried out*—R. V., "saw that he so gave up the Ghost." The Sufferer's majestic meekness under prolonged and diabolic insult, His endurance without murmur of the awful physical agony, the colloquy with the penitent thief, the supernatural darkness, the final address to the Father, the unexpected giving-up of life, all had their influence on this heathen officer. *Truly this man was the Son of God*—more exactly, "God's Son," as He had claimed to be. Death on the field of battle, in the amphitheatre, or by process of law, was probably familiar to this stern Roman, but he never before witnessed such a death.

"The cross is early giving tokens of its power. It lays hold of the dying thief, and opens to him the gates of paradise. It lays hold of this centurion, and works in him a faith, which, let us hope, deepened into a trust in Jesus as his Saviour. From such unlikely quarters came the two testimonies, borne to the Lord's divinity the day He died (Hanna)."

Pastoral Record.

BY REV. W. L. S. MURRAY, Ph. D.

CONTINUED.

(In this Record are given the several appointments of all the members of the Wilmington Conference, from its organization, March 17th, 1869, to the session of 1889. Sd. stands for "superannuated," and Sy. for "supernumerary.")

Howard, J. H., 1882-5, Virginia Conference; '85-7, Tyaskin; '87-9, Bridgeville.

Hubbard, E. L., 1878-9, Camden; '79-80, Church Creek; '80-1, Lincoln; '81-2, Agent, Wilmington Conference Academy; '82-4, Crisfield; '84-7, Brandywine, Wilmington; '87-9, New Castle.

Hubbard, J., 1850-69, Phila. Conference; '69-89, Sy.; ('73-5, Bethesda.)

Humphriss, J., 1829-69, Phila. Conference; '69-71, Newport; '71-2, Delaware City; '72-9, Sy.; died, Jan. 23, 1879, in Salisbury, Md.

Hunter, T. B., 1869-70, Talbot; '70-2, Mt. Lebanon; '72-4, Brandywine; '74-7, St. George's and Port Penn; '77-8, Chester; '78-81, Cherry Hill; '81-2, Roxanna; '82-5, Delaware City; '85-7, Chester; '87-9, Charlestown.

Hutchin, Wm. H., 1868-9, Phila. Conference; '69-71, Cambridge; '71-4, Crisfield; '74-5, Agent Wilmington Conference Academy; '75-6, Seaford; '76-9, Chestertown; '79-82, Odessa; '82-3, Newark and Wesley; '83-6, Fairmount; '86-8, Greensboro; '88, transferred to New Hampshire Conference.

Hynson, E. H., 1859-65, Troy; '65-71, Wyoming Conference; '71-3, Preston; '73-5, Trappe; '75-8, Marydel; '78-80, Gumboro; '80-2, Quantico; '82-5, Roxanna; '85-8, Camden; '88-9, Zion.

Irwin, E. G., 1857-69, Phila. Confer-

ence; '69-70, Accomac; '70-2, Federalburg; '71-2, Marydel; '72-5, Camden; '75-8, Galena; '78-9, Sy.; died, Mar. 12, 1879, in Wilmington, Del.

Jaggard, W., 1884-5, Shortley; '85-7, Ellendale; '87-9, Galestown.

Jewell, Isaac, 1870-1, Talbot; '71-2, Hillsboro; '72-3, Mt. Lebanon; '73-6, Millsboro; '76-8, Federalburg; '78-80, Kent; '80-3, Queenstown; '83-6, Felton; '86-9, Rising Sun.

Johnson, I. D., 1881-2, Milford Neck; '82-3, Ellendale; '83-4, St. Peter's and Quindocqua; '84-5, Annamessex; '85-6, Appoquinimink; '86-7, Sy.; died, Mar. 4, 1887, in Bridgeville, Del.

Johnson, S. F., 1887-8, Bishopville; '78, discontinued.

Johnson, W. W., 1886-8, Parsonsburg; '88-9, Quantico.

Jones, John, 1888, received on trial, from Primitive Methodists; '88-9, Hopewell, Md.

Jones, R. C., 1872-3, Wicomico; '73-4, Gumboro; '74-6, Accomac; '77-9, Princess Anne; '79-82, Bridgeville; '82-5, Port Deposit; '85-8, Mt. Salem; '88-9, Odessa.

Kemp, J. D., 1872-4, Charlestown; '74-7, Rising Sun; '77-80, Chesapeake City; '80-3, Rising Sun; '83-5, Lewes; '85-8, Chestertown; '88-9, Georgetown.

Kemp, R. E., 1831-69, Phila. Conference; '69-75, Sy.; died, Mar. 6, 1875 in Greensboro, Md.

Kenney, W., 1832-69, Phila. Conference; '69-70, Easton; '70-3, Odessa; '73-5, Dover district; died, June 24, 1875, in Smyrna, Del.

Kidney, J. E., 1869-70, Greensboro; '70-1, Millington; '71-3, Chesapeake City; '73-4, Red Lion and Glasgow; '74-6, Mt. Pleasant; '76-8, Frankford; '78-9, Christiana; '79-81, Dorchester; '81-2, Pomona; '82-4, Talbot; '84-6, Hillsboro; '86-8, Kent Island; '88-9, Wyoming.

Killiam, T. B., 1860-9, Phila. Conference; '69-71, Cambridge et.; '71-3, Kent Island; '73-5, Hillsboro; '75-6, Appoquinimink; '76-7, Kent Island; '77-8, Sy.; '78-9, Chester; '79-80, Rising Sun; '80, transferred to Wyoming Conference.

Kirby, E. N., 1876-8, Bridgeville; '78-9, East Newmarket; 1879, located.

Koons, W. G., '86-7, Westover; '87-9 Wesley, Wilmington.

Kramer, Geo. R., received from M. E. Church South, 1875; '75-8, Asbury, Wilmington; withdrew 1878.

Henry M. Stanley's real name is John Rowlands. He was born in Wales, near the little town of Denbigh, in 1840, and his parents were so poor, that when he was about 3 years old he was sent to the poorhouse of St. Asaph to be brought up and educated. When he was thirteen years old he was turned loose to take care of himself. As a lad he taught school in the village of Mold, North Wales. Getting tired of this, he made his way to Liverpool, England, when he was fourteen years of age, and there he shipped as cabin boy on board a sailing vessel bound to New Orleans. In New Orleans he fell in with a kindly merchant, a Mr. Stanley, who adopted him and gave him his name. Mr. Stanley died before Henry came of age, leaving no will, and the lad was again left to shift for himself. Young Stanley lived in New Orleans until 1861, when he was twenty-one years old. Then the great civil war broke out, and Stanley went into the Confederate Army, was taken prisoner, and subsequently served in the U. S. navy.—*Sel.*

The American monthly, *Our Day*, says: "Conscientious public sentiment is slowly rising to the level of the declaration of the Methodist Church, that the liquor traffic can never be legalized without sin."

The Michigan Central will hereafter run no freight trains on Sunday, except when absolutely necessary for the conveyance of perishable goods and livestock.

Take Hood's Sarsaparilla 100 Doses One Dollar

The Chief Reason for the marvellous success of Hood's Sarsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won for Hood's Sarsaparilla a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by C. I. Hood & Co., Lowell, Mass.

Must be Sold Off.

We have a very heavy stock of clothing and piece goods, and as we intend changing our store, we have concluded to sell off our stock, and will commence this day to remark and reduce prices so as to insure ready sale. We prefer to do this because the goods will be in our way, and then we want the cash. If you want good clothing, and want it cheap, now will be your chance to get it either ready made or made to your order, as we must run off our goods and we will sell at prices that will move them quick.

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INTRODUCTION BY

REV. ARTHUR EDWARDS, D. D.,
Editor of N. W. Christian Advocate.

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J. MILLER THOMAS,
WILMINGTON, DEL.

Conference News.

DOVER, DEL., T. E. Terry, pastor.—The Delawarean and Democrat report very successful rendering of Children's Day programme, "Six steps to the Throne," June 2nd. Collection \$34.34.

KENTON, DEL., W. W. Sharp, pastor, discoursed on the Johnstown disaster, last Sunday morning, and invited contributions in aid of the sufferers.

A lot for a parsonage has been purchased, and a festival is to be held soon, to raise money for a belfry. The finances of this charge are reported to be in very satisfactory condition.

St. Paul's Quarterly Conference met June 10, 1889, and officially set Kingswood apart, as an independent church organization; St. Paul's still holding property by its Trustees. Wednesday evening, Presiding Elder, Dr. Murray organized the Quarterly Conference of Kingswood. The Quarterly Conference of St. Paul's have requested their Board of nine Trustees to appoint a committee, to act in conjunction with a like committee appointed by Kingswood, to take immediate steps toward the erection of a new church. Kingswood has already secured \$1000, in cash subscriptions.

The Sunday-school of Silver Brook M. E. church, will give an excursion to Birmingham Park, Thursday, July 11th, 1889. The special train will leave French St. Station, Wil. and Northern R. R., at 7 a. m., and Silver Brook Station, at 7.30 a. m.; at the latter place the Sunday-school will board it. Returning, the train will leave the Park at 6 p. m. An enjoyable day is anticipated.

LAUREL, DEL., J. O. Sypherd, pastor.—Our Children's Day last Sunday, was the best we have ever had; house crowded; recitations by little girls, exceptionally good. The infant school delighted the audience with their sweet singing; as also the entire school and choir;—the latter is always an attractive feature in our Sunday services. Miss Minnie Wolf sang a solo in her best style. Miss Katie Meekens and Jennie Boyce presided at the organ. Collections, \$16.04. Rev. W. E. England preached a very able sermon for us in the morning. May he live long to preach thus.

CAMBRIDGE, MD., Alfred Smith, pastor.—We are indebted to a correspondent, for some interesting notes from this charge.

Sunday, May 26th, was celebrated as Children's Day,—the whole affair proving to be a great success.

The Sunday-school and Oxford League are flourishing. Prayer-meetings are held by the League, every Sunday evening, before preaching, and are occasions of much interest. There were ninety-three children present in the infant department of the school, last Sunday.

The work is going along delightfully. There was a most remarkable conversion in the Thursday night class-meeting.

Last Sunday, nine persons were received on probation; the fruit of the regular services. Sunday evening, the pastor preached on the Johnstown flood, and a contribution of \$17, was received for the sufferers.

Woodlawn camp meeting will begin Tuesday, August 13th, and be in charge of Rev. E. H. Hynson, pastor of Zion M. E. church. Rev. John Jones, of Hopewell, will serve as organist, and J. Wesley Ewing, of St. John's as chorister.

Camden camp begins July 31st, to continue ten days. Pastors of Magnolia and Camden, will have charge.

CAMDEN, DEL., P. H. Rawlins, pastor.—Children's Day was served at Lebanon, June 2nd; and at Camden and St. Jones, June 9th. The interest manifested at each place, was encouraging, and an interesting programme was well rendered. Collections aggregate \$15.

The remains of Burton P. Morris, father-in-law of Chas. A. Foster, of this city, and a former resident of North East, Md., were taken to that borough, Monday, June 3rd. The funeral services were held in the M. E. Church. Rev. J. D. C. Hanna of Asbury Wilmington, preached the sermon; Rev. J. B. Quigg assisted in the exercises. Interment at the M. E. cemetery.

OAK HILL.—This Sunday-school, a few miles west of Mt. Salem M. E. church is prospering, we are pleased to learn, under the superintendence of Brother Frank Wilde of Silverbrook charge. For several years, this school has been maintained by ladies in the neighborhood; Miss Hoeffcker and Miss Lyman being specially devoted to the work.

GUMBORO, DEL., J. D. Kemp, pastor.—Sunday morning, June 2nd, was observed as Children's Day in this charge; the pastor taking for his morning theme, "Six steps to the Throne," or the pathway to true success; Christ, the one foundation, being the first step; a pure heart, the second; a resolute will, the third; an enlightened conscience, the fourth; a body pure from defilement, the fifth; and a cultivated mind, the sixth. In the evening, the program was rendered by the school. Collection about \$14.

Last Sunday, very interesting exercises were held, and much credit is due the superintendent, and the officers, and teachers for having the school so well prepared for the occasion. The singing accompanied by a friend of the superintendent, as cornetist, and the recitations were excellent. Dr. J. H. Simms and Brother C. A. Foster from Asbury, Wil., were present and made addresses. Handsome bouquets were presented these brethren. A collection was taken in aid of the Johnstown sufferers.

CHURCH HILL, MD., J. A. Arters, pastor.—A very fine Children's Day service was held in Union, one of the churches on this charge, last Sunday. Programme and music well rendered; the girls "beating the boys," the *Centreville Record* says: while the same authority intimates the boys did better than their fathers, at the same age. All hail to the youth of our Church; may they ever be true and loyal to the banner with that strange device,—*Excelsior*.

BURRSVILLE, MD., J. W. Fogle, pastor.—"Six steps to the Throne" was rendered, to the delight of large audiences at "Centraville" in the morning, and "Sheppard's" in the afternoon. Rev. Jas. H. Rich of Denton and Mr. F. C. Ramsdell, with the pastor, made appropriate addresses.

CHESTERTOWN, MD., R. W. Todd, pastor.—The *News* of Saturday, reports an improvement in Bro. Todd's condition, which we trust will be confirmed by later intelligence. His pulpit was supplied last Sunday, by Rev. Herman Roe, of Smyrna, Del.

EZION, Wilmington, J. R. Waters, pastor.—Children's Day was observed with enthusiasm, church packed; decorations gates ajar, program, Happy Hours most admirably rendered; collection for education, \$65.26. We are pleased to hear, brother Waters is serving this charge the third year with increasing success; congregations larger at every service; class and prayer meetings well attended.

A Lyceum has been organized since conference, and now has 100 members, interesting services every Wednesday evening.

Quarterly meeting to-morrow, the 16th inst. Lovefeast at 8 a. m.; preaching by Presiding Elder W. W. Coffe at 10 a. m.

Quarterly conference, Tuesday at 8 p. m. Moneys will be in hand to pay up in full, both pastor and presiding elder's claim for the first quarter.

A collection for the Johnstown sufferers will be taken to-morrow evening.

GRACE, Wilmington, Jacob Todd pastor.—In addition to large giving towards making up the \$10,000 raised in this city for the Johnstown sufferers, the congregation of this charge made a contribution of \$228, last Sunday for the same object.

NORTH EAST, Md., J. B. Quigg, pastor.—We understand Brother Quigg has in hand over \$60, toward the apportionment for this charge for building the Ladies Hall of the Conference Academy.

We call attention to the advertisement of D. J. Titlow & Co., who offer for sale, a book and stationary store, at Onancock, Va.

MOUNT VERNON, Md., J. C. Hammit, pastor.—The new church at John Wesley will be dedicated, Sunday, June 23d.

Presiding Elder T. O. Ayres, is arranging for the dedicatory services. Revs. W. F. Corkran, W. R. MacFarlane, and T. H. Harding, are expected to be present and participate.

CRAPO, Md., A. Burke, pastor.—The wave of Salvation is still rolling over this charge. Last Saturday night the altar was full; 51 conversions to date. June 10, 1889.

SMYRNA, W. S. Robinson, pastor.—Sunday, June 2nd, was observed by our church, as Children's Day. The sermon was dispensed with in the morning, and the time given to the programme,—"Six Steps to a throne." The fine music and excellent rendering of the programme by the school, with the beautiful decoration of the church, made the service pleasant, and we hope profitable to all. Friday evening, May 24th, the Society of "Christian Endeavor" held a festival in the Opera House, clearing \$50, which will be donated to the church improvement fund.

Caroline County Camp.

DEAR BRO. THOMAS,—Our first quarterly conference for Potter's Landing circuit, decided to hold a camp at Concord, to commence August the second, and continue ten days. Please note the same in PENINSULA METHODIST, and oblige,

Yours very truly,
Wm. L. P. Bowen.

Dedication.

NEW CHURCH, VA., J. E. Graham, pastor.—We will dedicate our church, (D. V.) June 16th; Love-feast, 9 a. m.; preaching, 10.30 a. m.; children's service, 2 p. m.; preaching, 3 p. m.; and 8 p. m.; there will be five ministers from abroad with us that day, and we will have an all days meeting.

Sixteenth Annual Commencement, Conference Academy, Dover, Delaware 1889.

Sunday, June 16, 10.30 a. m., Sermon before the Graduating Class, by the Principal, W. L. Gooding, Ph. D.;

8 p. m., Sermon before the school, by Rev. Adam Stengle, of Union M. E. Church, Wilmington.

June 17, 8 p. m., Address before the Scott Literary Society, by Rev. Geo. E. Reed, D. D., President of Dickinson College.

June 17-18, Examination of classes.

June 18, 3 to 5 p. m., Art reception; 8 p. m., Exercises by the Middle Class.

June 19, 7 p. m., Business meeting of the Alumni Association;

8 p. m., Address before the Alumni, by Prof. M. D. Learned, Ph. D., of Johns Hopkins University.

June 20, 11.30 a. m., Annual meeting of the Board of Trustees;

8 p. m., Exercises of the Graduating class. Orders for excursion tickets will be furnished on application.

RISING SUN, Md., I. Jewell, pastor.—Last Sunday was a bright and happy day with our children, old people, and the many strangers within our gates. The whole day was like a grand anthem well sung. In these days of dust and distraction, it is a delight, thus to spend a day of prayer and song. Children's Day with us, is one of unspeakable pleasure.

Mrs. C. B. Miller, widow of Rev. Elijah Miller, and step-mother of Rev. E. H. Miller, of Chincoteague, died June 7th, in her 70th year. She died in full faith of a glorious resurrection.

Wilmington District.

Quarterly meeting was held in Newport, the 8th and 9th of June. The pastor and family are among old friends, having served this people a full term in 1881-3. Then Stanton was associated with this work; now Newport stands alone. Bro. Bryan reported that he had visited all the Protestant families in town, except six, in 146 pastoral calls and had also called on quite a number of the Catholic families, in which had been received very politely and invited to return. W. R. Flinn was appointed Sunday-school superintendent; \$80 had been paid this quarter on the parsonage, which is commodious and comfortable. James Robinson is president of the Christian Endeavor. This society is a great help to the pastor and received his hearty commendation in the quarterly conference.

The temperance work in the church and town is vigorously prosecuted by the W. C. T. U., and the Y. W. C. T. U., and the Loyal Legion, a branch of the W. C. T. U. of which Mrs. D. Green is president, there are 98 members, 60 having taken the triple pledge, i. e., to abstain from profanity, tobacco and alcohol, for which they are entitled to wear the badge red white and blue.

These little workers have prepared a quilt for the children's department of the Temperance Hospital in Chicago; each square of the quilt having on it the name of a member of the Loyal Legion. The W. C. T. U. has a beautiful reading room, and a good free circulating library. They sent \$10 to the Johnstown sufferers, and the church proposes to hold an entertainment on Friday 14, for the same purpose.

The quarterly conference, on adjournment, was invited to the class room, where strawberries and cream were served and enjoyed.

The love feast was attended Sunday morning, by about one third of the membership; and was full of spiritual power and interest.

It is believed by some of the practical business men in this community, that "Folly Woods" between Newport and Wilmington, Del., ought to be secured for the Wilmington District camp. It was called "Folly Woods" we are told because when the original founders of Wilmington were prospecting for a place to locate, those who advocated the present site said it would be folly, to locate Wilmington out in the woods instead of on the river front. But there are many who believe it would not be folly to hold a camp in these woods.

St. Paul's and Kingswood held their quarterly conference, June 10th. The following will show Revs. L. E. Barrett and R. Irving Watkins, pastors, are having great success.

Joseph Pyle, now with his wife in California, was approved superintendent of St. Paul's afternoon school, J. W. Robinson, superintendent of the morning school, Geo. W. Todd, now on a visit to Johnstown, superintendent of Kingswood school. W. G. Swiggett, the Chief of Police, is assistant superintendent of St. Paul's afternoon school. His pastor said Major Swiggett "displays as much skill in the Sunday-school work as upon the field of battle, or as Chief of the Police." He asked the school for \$100, for the Johnstown sufferers, and they forward \$213 80 in response. This good example, set on the first Sunday after the Johnstown cataclysm, has been followed by many others. Average attendance in St. Paul's afternoon school 417; number on the roll at Kingswood 300; average attendance 200. More could be secured here but no room to accommodate them. Bro. Watkins reported 131 pastoral visits and the Kingswood class leaders, that the whole membership had been to class this quarter, except nine. Kingswood's request to be made a separate charge was granted; St. Paul's holding the church property for the present and contributing \$150 to the pastor's salary. Bro. Watkins reported that his people had subscribed \$1000, for a new church, for which they hope to secure help to build this conference year. Bro. Barrett reported that the Trustees and Ladies' Aid had spent about \$250 in paper, paint and carpets for the parsonage. There are in this charge three very effective local preachers; namely, Jabez Hodson, Albert Thatcher, and Wm. L. White. The meetings of the six classes are well attended, and the leaders very much encouraged. One leader often has as many as fifty present. This church has the Christian Endeavor, W. F. M. S., the W. H. M. S., and the Young People's Association, all doing effective work.

The first love feast of Kingswood was held June 9th, 7.45 P. M. It was well attended, and full of interest. The first quarterly conference of this appointment as a separate charge was fixed for June 12th.

PORT DEPOSIT MD., Writes.—We have had quite a flood; but all the newspaper accounts I have seen are somewhat exaggerated. The water in the street in front of us, was 18 inches to two feet deep; and from that to about four feet deep in the back yard, and 4 ft. 5 inches in the cellar. There was no danger to life, and the parsonage did not even lose a fence paling; but others did lose considerably.

Silverbrook M. E. Church, C. K. Morris, pastor.—Children's Day was celebrated here last Sunday evening. The church was handsomely decorated with evergreens, pot and cut flowers, while canaries mingled their sweet notes with the joyous songs of the children. The church was crowded; both aisles being filled with chairs. A beautiful arch stood over the pulpit, neatly trimmed with evergreens and ferns; "Children's Day" appearing in large letters over its top. The singing, led by Mrs. Etta Briley, assisted by a choir of well trained voices was excellent and reflected credit upon herself and the school. All the scholars acted their parts so well, that it would be hard to designate any by name as excelling the other; all indeed, seemed proud of the parts assigned them in the exercises.

The programme consisted of recitations, readings, and singing as follows:—Singing by school, Oh let us be glad; prayer by the pastor; reading, Children's Day, by Bessie Jones; recitation, Grandmothers, by Millard Jones; singing by school, Our glad Jubilee; recitation, Which would you be, my darling, by Lillie Laws; recitation, Our Own, by Walter McDonald; singing by school, Come with rejoicing; Little Gleaners, by a class of 14; recitation, by Lulu Mannering; recitation, Wait a Minute, by Harry Selby; recitation, Little Helpers, by Helen Hyrons; address by pastor, The origin and design of Children's Day; singing by the school, The Song of the Children; recitation, Hole in the Pocket, by Willie Morris; recitation, Only nine years Old, by Annie Jones; recitation,

The gay Meadow, by Edith Laws; singing, by school, We'll help the Cause along; reading, God wants the Young, by Leah Morris; recitation, The warmth of a Word, by Maggie Wigglesworth; recitation, The Power of Song, by Mattie Hyrons; singing, by school, Sunbeams; reading, Why did you not come before, by Hattie Smith; recitation, A Message in the Flowers, by Mabel Walton; recitation, Calling the Children Home, by Bertha Selby; recitation, Suffer them to come, by Annie Jones; singing by school, Call for Reapers; recitation, Good Night, by Elsie Golt; Doxology.

Children's Day draws larger crowds, each successive year. The collection is in advance of any previous year. The congregation all went away delighted; and with the impression that Bro. Arthur W. Briley is a model superintendent, the right man in the right place.

Dickinson's Examinations.

Examination of candidates for admission to any of the college classes will be held as follows; in Carlisle, Wednesday and Friday of Commencement week, Friday recommended; 9 A. M., also Wednesday and Thursday, September 18th and 19th same hour.

For convenience of candidates residing at a distance from the college, and to save time and expense, this year, examinations under the direction of officers of the college, will be held July 2d, 9 A. M., at the following places;

Hagerstown, Md.; parlor of First Methodist Episcopal Church, Rev. H. S. Frame, pastor.

Baltimore, Md.; Methodist Book Room, Dr. John Lanahan, agent, 118 East Baltimore St.

Philadelphia, Pa.; Methodist Book Room, F. F. Clegg, agent, 1018 Arch St.

New York City; Mission Rooms, 805 Broadway.

Sunbury, Pa.; Parlors of Methodist Episcopal Church, Rev. W. V. Gause, pastor.

Altoona, Pa.; First Methodist Episcopal Church, D. S. Munroe, D. D., pastor.

The Fall term begins Thursday, Sept. 19. Parties desiring to make application for rooms, or solicitors of further information, will please address

Geo. E. Reed, President.
Dickinson College,
Carlisle,
Pa.

24-3t

Reduction of Rates on Delaware Division.

The reduction in passenger rates, which went into effect on the Delaware Division of the Philadelphia, Wilmington and Baltimore Railroad, June 1st, is a conspicuous example of the liberal policy of that corporation, and has met with hearty appreciation at the hands of our people. All first class rates on the Queen Anne and Kent, Delaware and Chesapeake, Delaware, Maryland and Virginia, and Cambridge and Seaford Railroads, have been reduced to three cents per mile. Excursion rates have also been reduced to two cents per mile in each direction. At the same time the sale of thousand-mile, fifty-trip firm, and fifty trip family tickets was resumed on all the branches of the Delaware Division.

This reduction will undoubtedly tend to increase the travel on these roads.

Dr. Simms' Blood Purifier.

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburg who had suffered long from impure or muced blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Cure applied to the eyes the eyes will speedily get better. For scrofula, sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot, Smith & Kleue Co., Arch street. Sold by dealers in medicine.

16-tf

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24-12m

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

Shall It be Done?

Shall the opportunity to put a State into the union of States, constitutionally and forever protected from the deadliest and most subtle foe to all that is dearest and most sacred to all men who love righteousness and purity, be allowed to pass and not return again for years to come?

In the galaxy of States, South Dakota may be made the Polar Star of Constitutional Prohibition.

To all the States and to all the tribes and all the clans of temperance we make our appeal. We make it in the language of Deborah to the tribes and clans of Israel, and we say: "Up! this is the day."

The Philistines of rum will soon fill all the plain. It is the plan and purpose of these hordes of rum, who would keep us in bondage to their trade, to concentrate their forces upon us; to pour in their treasure, to overwhelm us by the magnitude of their efforts. Not a State in the Union, not a den of infamy, not a place of vileness will refuse to respond.

Shall not every State, and every church and every society in like manner, in support of a cause, in contrast so infinitely noble, so measurelessly grand and higher, come to the help of South Dakota?

But why especially to the help of South Dakota? The reason is obvious. Here of all places the promise of success for the friends of temperance and the friends of God and man is brightest.

Therefore, the rum power will do its best. Therefore, we must do our best.

South Dakota will do its best, or, perhaps not its best, for no State has ever yet done this.

But, when all is considered, South Dakota will do better than ever yet any State did. She will stretch every nerve, bend every energy, and, according to her ability, pour out her money. Already the money is coming from counties and cities, towns and hamlets, churches and societies.

We request that pastors of all churches take collections for our aid on Sunday, June 30th.

All individuals who feel inclined to assist in carrying on this great work in securing the admission into the Union of the first State coming in as a prohibition State, will forward any amount to be devoted to this purpose to Hon. F. H. Hagerty, Treasurer of the Non-Partisan Constitutional Prohibition Organization, Aberdeen, Dakota.

V. V. BARNES, Yankton, Pres't. W. F. T. BUSINELL, Huron, Sec'y.

A Note of Warning.

BY C. C. MCCABE.

In 1887 we had a balance in the Treasury of eighty thousand dollars. Last year, in place of a balance, there was a debt of seventy-eight thousand. The eighty thousand was the blessed fruit of doubt, that we would raise the "Million." Never did unbelief produce a greater blessing. The seventy-eight thousand dollar debt, after the expenditure of the balance, was the fruit of expectations created by our success. So you see, we spent last year one hundred and fifty-eight thousand dollars more than we received. But the balance of eighty thousand saved us from great embarrassment.

Now, if we reach the Twelve Hundred Thousand Dollar line, we ought not to increase our appropriations more than seventy-eight thousand. If we fall short of that line, we ought to ask for Twelve Hundred Thousand Dollars for the next

year, with the expectation of raising it and then deduct from that sum our debt—whatever it may be—before proceeding to make appropriations for the work. If we can actually appropriate one million, one hundred and thirty-one thousand dollars to the work, we shall be four hundred thousand dollars ahead of the entire income of 1884.

Why make it five hundred thousand and compel us to carry a debt of one hundred thousand?

Here are two rules for keeping out of debt.

1st. When you are raising money, go in with all the enthusiasm of which you are capable.

2nd. When you are spending money, keep cool. Let your judgment dominate your sympathies. Remember, that you are in the presence of bishops and representatives who have come from their fields with their hearts on fire, full of information, and greatly desirous of expanding the work in the Missions which they have last seen and with whose great wants they have recently been made acquainted. Their pleadings are enough to make the stones cry out, but one cannot help thinking all the time, they ought to be made to the people and not to the General Committee. Let us have done with all this talk about trusting in the Lord when we are violating His express command about getting into debt. Such trust is not faith—it is fanaticism, and our severe lessons upon that subject ought to have opened our eyes by this time.

Let us make the limit of our appropriations absolute and immovable—the very same amount that the Church may have given in the year just closed. Then let us build our argument for more money, on our necessities, and on what might have been done if the means had been at hand. The response will come in larger offerings, and we shall have henceforth a solid road over which to march to victory, instead of having to make our way through an everlasting quagmire of debt.

Sabbath Recreation.

The only safe or just personal rule for Sabbath recreation is this: I must get my Sabbath rest in such a way as not to destroy the rest of others. The only equitable or practical Sabbath law is that which, on the above principle, forbids all work, save works of real necessity and mercy. Those who require others to work the mails and trains and saloons and printing presses, that they may be amused, will find that their own tura to work comes e're long. So says continental Europe. So says the "wild west."

If any say that it would make a "blue Sunday" to stop all Sunday papers, Sunday excursions, Sunday mails, and to close up tobacconists and confectioners, as well as saloons, the absolutely conclusive answer is, "Toronto." There the Sabbath is a day of quiet rest, in which not the roaring train and the secret saloon, but the happy home and the cheerful church are central. Were Toronto's laws forced on its people by some iron ruler? Are they struggling for "personal liberty?" Nay, there is not even a visible minority, that want our Sunday slavery. In our country, two millions are held in the Egyptian bondage of Sabbathless toil, under the lash of Greed and Lust, who cry, as they ply the whip, "The few must sacrifice their Sunday rest for the comfort of the many."

That "comfort" is severley disturbed by conscience, which points the Sunday excursionists, not only to his sin against God, but also to his crime against the men who are needlessly kept from rest and home and culture of conscience, that he may be amused. And so not only from Toronto, but from within, comes the confirmation of that profound Bible saying, that in order to make the Sabbath "a delight" we must "turn away from pleasure."—W. F. Crafts.

Much is said about the grace of giving; not so much is said about the grace of receiving. And yet it is often easier to give graciously than to receive gracefully. If it is a child's duty to offer to his mother anything which he is using, there is just as great an obligation—or even greater—upon the mother's part, to make adequate and graceful acknowledgment to the child. It is not merely a question of inferior and superior, but of giving and receiving; and the obligation of the one involves the obligation of the other.—Sunday-school Times.

The Primitive Methodists in great Britain and Ireland have just completed their annual census of church-membership, and the official returns to hand indicate an increase on the returns of last year of something like 2,000.

WHEN a pant-hunter pants, HE is panting for pants,

HE pants for the best pants, HE the pant-market grants,

HE panteth unpanted until he implants

HIMSELF in a pair of our PLYMOUTH ROCK PANTS.

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The Anti-Amendment party, and the daily papers that sympathize with them, in their desire to perpetuate the rule and desolation of the rum power, have had quite a flourish of trumpets the past week over a weak manifesto, sent out over the signatures of a portion of the legal fraternity in this city, and in that of Pittsburg on the other side of the mountains.

The thing was written by a third-rate lawyer, the signatures were secured at so much apiece, and the printing was paid for, out of the distillers' and brewers' offerings. The document gave the names of 346 Philadelphia lawyers opposed to prohibition, because as a rule, they love the accursed beverage, but it did not tell us that there are 1008 lawyers in Philadelphia, that refused to sign it, and who do not endorse its sentiments. It tells us also, of 70 members of the legal profession in Pittsburg who love the cup, but it neglects to add, that there are in that city, from 500 to 600, who believe it will be best for the individual, and best for the State, to have Constitutional Prohibition, and who will work and pray and vote for it.—*Philadelphia Methodist.*

Quarterly Conference Appointments.

WILMINGTON DISTRICT—SECOND QUARTER.

QUAR. CON.	PREACHING.
Brandywine, June 21, 7 1/2	June 16, 10 1/2
Mt. Salem, " 18, 7 1/2	" 16, 7 1/2
Mt. Lebanon, " 17, 7 1/2	" 16, 3
Bethel & Glasgow, " 22, 3	" 23, 3
Chesapeake City, " 22, 7 1/2	" 23, 10 1/2
Elkton, " 22, 7 1/2	" 23, 7 1/2
Claymont, " 29, 7 1/2	" 30, 3
Mt. Pleasant, " 29, 3	" 30, 10 1/2
Chester, July 1, 9	30, 7 1/2
Scott, " 11, 7 1/2	July, 7, 10 1/2
Epworth, " 9, 7 1/2	" 7, 7 1/2
Madely, " 10, 7 1/2	" 7, 10 1/2
Silverbrook, " 8, 7 1/2	" 7, 10 1/2
Swedish Mission, " 12, 7 1/2	" 7, 3
North East, " 15, 9	" 14, 7 1/2
Hart's, " 13, 4	" 14, 10 1/2
Elkton, " 15, 2 P. M.	" 16, 3
Charlestown, " 16, 3 P. M.	" 21, 10 1/2
Christiana, " 20, 7 1/2	" 21, 3
Ebenezer, " 22, 3	" 21, 3
Newark, " 20, 2	" 21, 7 1/2
Cherry Hill, " 22, 9 A. M.	" 23, 10 1/2
Union, [Wil.] " 26, 9 P. M.	" 28, 10 1/2
Grace, " 30, 7 1/2	" 28, 7 1/2
Wesley, " 28, 7 1/2	" 28, 7 1/2
Newport, " 28, 7 1/2	" 28, 7 1/2
Marshallton, Aug. 1, 7 1/2	" 1, 7 1/2
New Castle, July 29, 8	Aug. 4, 10 1/2
Red Lion, Aug. 5, 9	" 4, 7 1/2
Summit, " 2, 3	" 2, 3
Del. City, " 3, 7 1/2	" 4, 10 1/2
Port Penn, " 3, 3	" 4, 3

W. L. S. MURRAY, P. E.

EASTON DISTRICT—FIRST QUARTER.

Royal Oak & Talbot, June	8	9
Middletown, " "	15	16
Odessa, " "	15	16
Townsend, " "	16	17

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.

Date.	Q. Conf. S. Service	JUNE.
Lincoln, 8 9	S 10	10
Ellendale, 7 9	F 2	2
Milton, 7 9	F 8	8
Harbeson, 9 10	M 9	10
Lewes, 9 10	M 7	8
Georgetown, 14 16	F 8	10
Millsboro, 15 17	F 2	2
Nassau, 10 16	M 2	2

JOHN A. B. WILSON, P. E.

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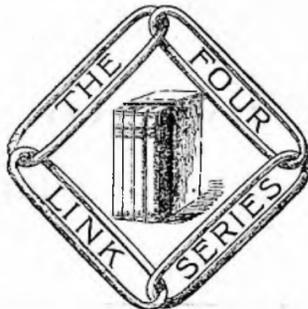
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Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 9:50, 11:07, 11:35, 11:51 a. m.; 12:23, 1:35, 2:27, 5:22, 6:28, 7:06, 7:50 p. m.
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:35, 11:51 a. m.; 12:23, 1:35, 2:27, 4:00, 6:22, 6:28, 7:06, 7:40, 9:50 p. m.
For Newark Centre, Del., 7:42 a. m., 12:58, 6:21 p. m.
Baltimore and intermediate stations, 10:08 a. m. 5:07, 11:38 p. m.
Baltimore and Washington, 1:28, 4:45, 8:04, 10:08, 11:00 a. m.; 12:06, 1:17, 2:32, 4:44, 6:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 6:00, 8:30 a. m.; 12:55, 2:30, 3:30, 6:25, 7:45 p. m.
Harrington, Delmar and intermediate stations, 8:30 a. m.; 12:56 p. m.
Harrington and way stations, 8:30 a. m.; 12:55, 6:25 p. m.
For Seaford 3:50 p. m.
For Norfolk 12:00 a. m.

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Time Table in effect, May 12th, 1889.
GOING NORTH.
Daily except Sunday.
Stations. a. m. a. m. p. m. p. m. p. m.
Wilmington, French St. 7:00 7:10 4:00 4:10 6:00
B & O Junction 7:09 7:22 6:06 6:15 6:55
Dupont 7:21 7:33 5:17 5:28 6:08
Chad's Ford Jc 7:46 7:58 5:42 5:51 6:48
Lena 8:29 8:43 6:41 6:51 7:48
Ar. West Chester Stage 7:00 7:15 4:50 5:00
Lr. West Chester Stage 8:37 8:40 6:18 6:28
Cottersville 9:13 9:15 7:01 7:10
Waynesburg Jc 6:50 7:00 4:40 4:50
St. Peter's 7:15 7:25 5:05 5:15
Warwick 7:27 7:37 5:17 5:27 6:18
Springfield 7:33 7:43 5:23 5:33 6:24
Joana 7:58 8:08 5:48 5:58 6:49
Birdsboro 7:58 8:08 5:48 5:58 6:49
Ar. Reading P & R Sta. 8:28 10:23 6:25 8:15

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On Saturday only, will leave Wilmington at 5:17 p. m., arrive at Newbridge 5:41 p. m., Leave Wilmington 10:15 p. m., Newbridge 1:35 p. m., Arrive Dupont 10:55 p. m., Leave Birdsboro 1:10 p. m., Arrive Reading 1:40 p. m.
GOING SOUTH.
Daily except Sunday.
Stations. a. m. a. m. p. m. p. m. p. m.
Lr. Reading P & R Sta. Daily 5:50 8:35 9:25 8:15 5:16
R. Station }
Birdsboro, 6:17 9:05 10:10 4:45 5:50
Joana, 6:38 9:33 10:50 4:10 6:16
Springfield, 5:10 6:43 9:38 10:55 4:15 6:23
Ar. Warwick, 11:12 6:35
St. Peter's, 11:30 6:50
Lr. Waynesburg Jc. 5:28 6:55 9:55 4:32
Cottersville, 6:35 7:33 10:29 5:08
Lena, 6:47 7:55 11:04 5:44
Ar. West Chester Stage 8:05 6:26
Lr. West Chester Stage 7:00 10:15 4:50
Chad's Ford Jc, 7:01 8:06 11:15 6:02
Dupont, 7:21 8:28 11:35 6:24
B & O Junction, 7:48 8:49 11:46 6:46
Ar. Wilmington, 7:58 8:51 11:55 6:46
French St.

ADDITIONAL TRAINS.
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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 1:53 p. m., Leave Newbridge 7:00 p. m., Arrive Wilmington 7:23 p. m.
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*Express trains.
NEW YORK, week days, 7:15, 8:05, 7:05, *10:26 a. m.; 12:08, 2:38, 5:08, 6:45 p. m.
PHILADELPHIA, week days, 7:15, 8:05, 7:05, 7:05, 6:55, 6:50, 7:55, 7:50, 8:00, 10:26, 10:26 a. m.; 12:08, 1:00, 2:38, 3:00, 4:10, 5:08, 5:25, 6:10, 6:45, 7:05, 8:35, 9:52 p. m.
CHESTER, week days, 7:15, 8:05, 7:05, 6:50, 7:55, 8:50, 9:00, 10:26, 10:26 a. m.; 12:08, 1:00, 2:38, 3:00, 4:10, 5:08, 5:25, 6:10, 6:45, 7:05, 8:35, 9:52 p. m.
WEST BOUND.
BALTIMORE AND WASHINGTON, 7:50, 8:46, 11:45, a. m.; 2:30, 4:46, 5:40, 6:40, 8:40 a. m.; 2:18, 3:10, 4:10, 5:10, 6:10 p. m. both daily.
PITTSBURG, 8:40 a. m. 5:40 p. m. both daily.
CHICAGO, 8:46 a. m. 5:40 p. m. both daily.
CINCINNATI AND ST. LOUIS, 7:15 a. m., and 6:55 p. m., both daily.
SINGLERLY ACCOMMODATION 7:30 p. m., and 11:10 p. m. daily.
LA SDENBERG ACCOMMODATION, week days, 6:40 11:45 a. m.; 2:45, and 6:40 p. m.
Trains leave Market Street Station:
For Philadelphia 5:50, 6:35, 8:20, 12:43, 2:35, 3:50, 5:30 p. m.; For Baltimore 5:55, 6:30, 8:15, 11:35 a. m.; 2:35, 3:50 p. m.; For Lancaster 6:30, 9:10, and 11:35 a. m. daily except Sunday, 2:35, 3:50 p. m. daily.
Cheltenham and St. Louis, 1:35 a. m. daily except Sunday.
Chicago 8:30 a. m. daily except Sunday; 8:30 p. m. daily.
Pittsburg 8:30 a. m. and 5:30 p. m. daily.
Trains for Wilmington leave Philadelphia 4:10, 6:15, 8:00, 1:10, 3:10, 12:00 noon, 4:35, 1:40, 3:00, 4:15, 4:30, 5:05, 6:30, 7:30, 8:10, 10:10, 11:30 p. m. Daily except Sunday, 3:10 and 7:25 a. m.; 1:45, 3:30 and 6:25 p. m.
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DAILY EXCEPT SUNDAY.
8:00 A. M. Accommodation for Hanover, Frederick, Emmitsburg, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.
9:45 A. M. Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & O. Div., (through cars.)
2:25 P. M. Accom. for Emory Grove.
4:30 P. M. Express for Arlington, Md., Hope, Pikeville, Orange Mills, St. George's, Glyndon, Glen Falls, Finkburg, Patapsco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west, also Hanover, Gettysburg and stations on B & O Division, (through cars.) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
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