

# Peninsula Methodist.

REV. T. SNOWDEN THOMAS, A. M.,  
Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
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ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## OUR OWN.

If I had known in the morning  
How wearily all the day  
The words unkind  
Would trouble my mind,  
I said when you went away,  
I had been more careful, darling,  
Nor given you needless pain;  
But we vex "our own"  
With look and tone  
We may never take back again.  
For though in the quiet evening,  
You may give me the kiss of peace,  
Yet it might be  
That never for me  
The pain of the heart shall cease,  
How many go forth in the morning  
That never come home at night!  
And hearts have broken,  
For harsh words spoken,  
That sorrow can ne'er set right.  
We have careful thought for the stranger  
And smiles for the sometime guest;  
But oft for "our own"  
The bitter tone,  
Though we love "our own" the best.  
Ah, lips with the curve impatient!  
Ah, brow with that look of scorn!  
'Twere a cruel fate  
Were the night too late  
To undo the work of morn.  
M. E. SANGSTER.

—Christian Guardian.

## Advance of Self-supporting Missions.

Why not? With sixteen years of experience in planting and developing self-supporting missions in India, Burma, South America, and Africa, acquiring practical knowledge and skill for such work, why not utilize it for grander achievements for God on the same line? The apprehension of many of our friends, that the faithful men and women of my Transit and Building Fund Society, are to be set aside and superseded by a committee appointed by the Missionary Board, is entirely groundless. Said apprehension was based first, on a statement published to the ends of the earth by the secular press. The following is a specimen clip:—

NEW YORK, May 31.—At last night's session of the Methodist Conference in St. Paul's Church, the report of the committee on Missions, recommending that a committee be appointed to direct the work of the self-supporting missions, was adopted after a warm debate. It was stated during the discussion by a leading official, that the methods of Bishop Taylor's self-supporting missions in Africa, had incurred a debt of \$70,000, and that by assuming any direction of the work, the Church would assume the indebtedness. The report was adopted, however, and the Missionary Board instructed to appoint a standing committee, to oversee the work of self-supporting missions.

And second, by the appointment of said committee, "who shall have the special oversight of self-supporting missions." I admit that all these things in their combination, are sufficient to "deceive the very elect," certainly, all readers who are not familiar with the real lies, and the real facts in the case. All the statements about indebtedness are utterly false.

It has been a principle with my committee not to go in debt, and we have maintained that principle from the beginning. My quadrennial report, read before the General Conference, printed, and widely circulated, declared the fact that we were not in debt, and the quadrennial report of my Transit and Building Fund Society, printed and distributed among all the members of the General Conference, showed a balance in their treasury of \$993.61. Hence, it

is manifest that this lie was intended to damage the interests of my Transit and Building Fund Society.

The General Conference provision for the appointment of a committee, and the recent appointment of said committee to have charge of self-supporting missions, is true, but that it was with the design of superceding, or in any way interfering with my Transit and Building Fund Society in its work at home or abroad, is not true.

The action of the General Conference on the status and support of missionary bishops, is entirely clear, without ambiguity, but the report of the committee on missions, rushed through the General Conference on the last night of its session, has several ambiguous clauses, and the specific work of said committee on self-supporting missions, is one of them; but it was not designed to meddle with me, nor with my Transit and Building Fund Society, nor its work, which was clearly shown on the General Conference floor at the last day of its session, defining the action of the Conference on the preceding night bearing on this subject.

Dr. Kynett said, "The action of last night, does not interfere with Bishop Taylor's Transit and Building Fund. He can avail himself of that Society, or of any other Methodist Society."

J. H. Bayliss said, "The action of last night lays no obstacle in Bishop Taylor's way. It gives the sanction of the entire Methodist Episcopal Church to him and his self-supporting missions."

A. B. Leonard said, "In the committee there was no such thought of cutting down that Fund, and no such idea as interfering with it."

So, "with the sanction of the entire Methodist Episcopal Church," and of all our patrons outside of the said Church and the sanction of God, and of our own consciences, we will proceed as the blessed Holy Spirit shall lead us.

WILLIAM TAYLOR.

Boston, July 26th, 1888.

—Christian Witness.

## Our Calendar Divisions of Time.

S. A. WILSON.

Of our many divisions of time, the one that most readily forces itself on the observation is the succession of light and darkness, which forms the day. "And the evening and the morning were the first day." The first man could not fail to notice that.

Then the regular appearance of the shining disk of the silver moon, before which the glittering stars "paled their ineffable fires," marked a longer interval of time. The primitive nations counted time by moons, saying that since an event so many moons had waxed and waned.

More slowly would be recognized the recurrence of Winter's cold and Summer's heat, which brings round the year. These three divisions are the natural divisions of time; the others are all more or less artificial. To be sure, the week comes from the seventh day of rest commemorating the Creator's rest; but the "Sabbath was made for man," and nature knows nothing of it.

Our names for the days of the week come to us from our Saxon ancestors. Each day is dedicated to one of their

gods. The same idea is seen in the names by which the Romans called the days, and the days are sacred to similar gods.

By both the Roman and the Saxon, the first day of the week was called the Sun's day, and the next the Moon's day. The third day was by both dedicated to a warlike divinity, being Tiw's day to the Saxon, and the day of Mars to the Roman. The fourth day was called by the Roman, Mercury's day, and by the Saxon, Woden's day. You see how that troublesome "d" happens to be in Wednesday: Next came Thor's day, the god of Thunder, among the Saxons, while the Latin name was the day of Jove, who, as all Latin students know, was frequently called the Thunderer.

The next day brings in the feminine touch to the week, whether or not that accounts for its general reputation as unlucky. With the Saxons it was sacred to the goddess Freya, and among the Romans to Venus.

The last day of the week was Saeter's or Saturn's day.

The first day of the month, among the Romans, was called the calends, from a word meaning to call or proclaim, because then the priest proclaimed the coming of the new moon and the feasts to be observed during that moon. From this is derived our common word calendar.

Ancient calendars, the Jewish, Egyptian, and the Greek, began the year in the Spring toward the end of March. The present arrangement was made by the Roman king, Numa, twenty-five centuries ago. The first month of the year is named after the god Janus, the Latin deity presiding over beginnings or entrances. All doors and gates were under his special protection. This is, you see, an appropriate name for the opening year. Among the Saxons this first month was called Wolf-monat or wolf month, for the cold and snow rendering food scarce in the forests, the wolves became bolder and fiercer, venturing nearer the villages where people were often devoured by them. Later, when the country was more thickly settled so that the name became less appropriate, the month was called Aester Yule or After-Christmas month. Though the names of the days of the week descended to us from our Saxon forefathers, yet we call the months by the Roman names. On the first day of January an offering of wine and fruit was made to the god Janus, and his image was crowned with laurel. He was represented with two faces looking in opposite directions, and as holding a key in his left hand. Do we not on the threshold of a new year pause and look back in memory over the year gone by, and forward in hope to the year to come. And does not the passing year slowly unlock for us the mysteries of the unknown future?

In the rude drawings of the Middle Ages, January figured as an old man clad in white, blowing on his stiffened fingers, typical of the snow and the cold of the opening month of the year. The farmer is satisfied when the new year covers the fields with a thick blanket of snow. You do not think of snow as warm, but the little wheat seeds, down under the brown earth, do. An old proverb says: "Under water, dearth; under snow, bread." Our own oft-quoted rhyme declares:

"As the day lengthens,  
The cold strengthens."

The country people of England express their expectation of the weather to be brought by the new year in a quaint old saying:

"Janiveer,  
Freeze the pot upon the fier!"

But in spite of that dreadful picture it is evident that they do not care to have the mercury mount very high in its tube to greet the new year; for another old rhyme announces that

"If January calends be summerly gay,  
'Twill be winterly weather till the calends of May."

—Western Christian Advocate.

## Weekly Giving.

We have too long overlooked the power which results from the aggression of the littles. The progress and results of the Romish Church in America furnish significant lessons in regard to this, if we would consent to learn them. Here and there among Protestants, parallel facts may be found. An honored pastor in Virginia, has lately told how he and his people built an elegant house of worship on Broad Street in Philadelphia. He says: "We began with \$37 in the treasury, and spent over \$40,000. Much of this great sum was raised by weekly payments, from persons who could give but little—but they gave often, and that brought the much. It is always so when people are organized and trained to give. What we need now in all our churches, in the city and country, is to utilize the gifts of the multitude who can give but a few pennies at a time. When once the habit is formed, and persons of small means see how good and pleasant a thing it is to bring their weekly offerings to the cause of God, they will give with growing generosity and cheerfulness." Occasionally more may be given by impulse, than by the method I am advocating. Paul could have told a tear-compelling story about the poor saints of Jerusalem, which would have drawn amazingly on the bounty of the Corinthians; but he chose to send on in advance an appeal to their generosity. It was an appeal to principle. He sought to awaken within them, the true spirit of beneficence. And so, without relying upon the effect of his personal presence, he urged them, "Let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." Paul called for slow but steady giving. In the passing centuries, no better way has been found for the development of the true spirit of Christian giving. In the language of an "Open and Unconventional Letter to Baptist Pastors," it may be said, "Fifty-two gentle pulls on a man's purse-strings are more promotive of healthy liberality, than one convulsive jerk on an annual Sunday." This whole subject of Christian giving, calls for most serious attention. It is of vital importance to us all as Christians—to the churches of which we are members, and everywhere to the cause of Christ. As a distinguished Episcopalian has lately said, "None of us are giving as we ought. Giving is religion as much as praying. There is more said in the Bible about giving than about praying. And as no Christian can live without praying, so none ought to try to live without giving." Blessed are they who hear the call, who acknowledge the

claim, and have it in their hearts to respond.—Warren Randolph, D. D. in Boston Watchman.

## An Hour With a Roman Priest.

BY GEORGE C. RUSH.

At his invitation I took a seat beside him in a railroad car. He soon solicited me to join his church, for the reason that in it alone could a man be saved. When he had fully stated his way of salvation, I answered that he proposed a way very different from our Lord. Jesus said, "He that believeth on Me hath everlasting life." He did not say whosever is a member of the Church of Rome, or of Jerusalem, shall be saved. He conditioned salvation on faith, not on church membership. Nor do you agree with the apostle Peter. "When the thousands at Pentecost asked, 'What must we do?' he did not say join the church, but repent and be baptized in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost. Neither, my friend, do you agree with the apostle Paul. When the jailer asked, 'What must I do to be saved?' the apostle did not say, join the Church at Philippi, or the Church at Jerusalem. He said, 'Believe of the Lord Jesus and thou shalt be saved and thy house.' The Apostle made faith in Christ, not church membership, the ground of salvation.

At these quotations the Priest's face reddened with anger. He cried out, "You are quoting from the Bible. That's a bad book! That's a bad book! THAT'S A BAD BOOK!" When he had condemned the Bible to his heart's content, it was natural to say to him, "My friend you again disagree with our Lord." He said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." It cannot be a bad book in which we find eternal life. It cannot be a bad book that testifies for Christ, nor would our Lord command us to search a bad book. You disagree also with the apostle Paul who commends Timothy for having, from a child, known the Scriptures which are able to make us wise unto salvation. The apostle would not praise Timothy for knowing a bad book. Neither can it be a bad book which makes us wise unto salvation. Neither do you agree with the apostle Peter. After speaking of the voice which he heard in the mount yet he said, "we have a more sure word of prophecy, to which ye do well that ye take heed, as to a light that shineth in a dark place, till the day dawn, and the day star arise in your hearts." The apostle would not say the Scriptures were more sure than his testimony, if they were a bad book, nor would he say men did well to take heed to a bad book, nor would he say they were as light in a dark place, and taking heed to them would cause the day to dawn in their hearts. So you disagree with our Lord and with his apostles. There must be some mistake in your theory of the Bible."

Remarks. 1. This Priest is a fair sample of Roman Catholic priests. They hate the Bible.

2. It is the commanded duty of all to study the Bible. The Roman Catholic Latin Bible gives John 5:39, *Scrutamini Scripturas*—search the Scriptures. So the Roman Catholic and Protestant Bibles alike lay this obligation upon all men.—Presbyterian Journal.

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.

We are greatly pleased to see that the investigation of the "Whisky Trust" has turned on some light in regard to the relation of the Government to the liquor traffic and manufacture. The people generally are in ignorance of the fact that the "Whisky Trust" could not have existed except for the support which Congress has given it in what is known as the "bonded warehouse" system, which has existed for years past. The business of making whiskey could not be made profitable except for this constant material aid which it has received from Congress. This is the way it comes about. A barrel of whiskey costs the manufacturer say \$7.50—for raw whiskey can be made for 15 cents a gallon. The tax upon the fifty gallons which a barrel contains is \$45. Now the Government furnishes warehouses in which the whiskey manufacturer stores his whiskey without paying the tax for three years. During these years it matures and becomes worth \$1.90 a gallon. The manufacturer then pays the Government the tax, less the amount that has been lost by evaporation, which is about seven gallons to a barrel. He makes therefore a clear gain after paying the tax of not less than \$37 a barrel, for which in fact the Government has furnished the capital. Now if Congress desires to promote temperance and break down the power of the whiskey trust and the saloon which holds the lash over the parties, let it abolish the bonded warehouse. It is the simplest thing in the world to bring it about. It has grown up under the whiskey domination almost unperceived by the people, but now that it is understood let us have an end of it.—Central Christian Advocate.

The Chicago Mail, commenting upon the aggressive attitude of the liquor men, says: "The liquor traffic is one of the things that is tolerated. It is an evil, unmitigated and of great proportions. No man and no community would suffer if every saloon were closed and every barrel of alcoholic liquor destroyed. For the representatives, therefore, of a tolerated evil to assume that they are being abused and their rights trampled on when society seeks to exercise a gentle restraint over the business is a false position to take, and when they go to the other extreme and noisily deny the right of society to protect itself, they rouse to action a spirit powerful enough to throttle them and crush them into the dust. They tempt fate and humiliation when they interpose factious opposition to not unfriendly discipline."

In a public school commencement last month at Brooklyn, N. Y., one of the graduates read a temperance poem which has raised a storm in the Whiskey Ring. The Liquor Dealer's Association have made a remonstrance to the Board of Education. Rum makers and Rum sellers will demand control of schools as well as of Legislatures. They want the money and the power of the people that they may wreck the morals and liberties of the nation. Shall we submit to be domineered socially, educationally and politically by the most immoral and brutal of all things that ever disgusted, and disgraced the earth.—The Saloon? —Baltimore Methodist.

The Supreme Court has affirmed a verdict of \$2,500 obtained by the widow of a man thrown from his wagon and killed after being intoxicated at the defendant's saloon at Croton Lake, New York.

Youth's Department.

How He Cured Those Boys.

Old Squire Morton was suspicious that his Bartlett pears disappeared rather faster than they ought to from the "off limbs," as he called them—the nearest the Prospect street fence. And then, the Concord grapes, which were hardly ripe enough to eat, were thinned out on the lower graperly trellis bordering on Prospect street. As Squire Morton's sons were all grown men and had homes of their own, and he had no daughters, it became apparent that others outside of the Squire's household were making rather too free with his choice fruits.

"I suppose," said kindly Mrs. Morton, "it's some of those half-starved little beggars down on Pitts street who can't stand the sight of such nice fruit within such easy reach; but still the little creatures ought not to steal."

"No; and I don't mean they shall," replied the Squire. "Now, if I find more pears and grapes are gone in the morning, I'm just going to watch tomorrow night and catch them at it, though I doubt if the little rascals will try it these moonlight nights."

"Well now, father," began motherly Mrs. Morton again, "if you should catch one of those poor little boys stealing, don't be hard on them; you know how it says in the Bible, 'Thy gentleness hath made me great,' and if you are gentle and kind it may cure those poor dear little boys of their naughty ways."

"Well, now, mother, you know I couldn't be hard on any one that was hungry, even if they did steal;" and any one who could have seen Squire Morton would indeed have wanted to laugh at the idea of his being hard on even some little hieving tramps. He was a very tall, large man with fat rosy cheeks that had dimples in them, and a double chin that shook all over when he laughed. His little gray eyes were full of twinkling good humor, the very man one would suppose could easily be imposed upon or taken advantage of. But Squire Morton was as shrewd as he was good-humored, and as just as he was merciful.

The next morning it was evident both pear tree and grape-vine had again been tampered with; and at night, true to his resolve, the Squire hid himself in the midst of a tall mass of shrubbery, and watched. When he entered his room in the morning his face wore so singular an expression that his wife wondered what revelations the night watches had brought, for her husband's face was both puzzled and troubled.

"Well, husband," she asked, "did any one come?"

"Yes, dear."

"Could you see who they were?"

"Yes, wife."

"Did you catch them?"

"No mother."

"How many were there?"

"Two."

"Why, who were they?"

"Deacon Perley's son Henry, and Dr. Getchell's son Charles."

"Henry Perley and Charles Getchell! Why father Morton, how you do talk!" And Mrs. Morton looked over the glasses she had just donned, as though she had caught the Squire in a most unpardonable fib.

The next moment she broke out again in a different tone: "Oh, father, don't for mercy's sake let their parents know it! Why, it would just about kill Mrs. Perley, and Mrs. Getchell would cry her eyes out, if she knew it. Now, you won't tell them, will you, pa?"

"No, mother; I'm going to cure them some other way." "Well, how now?"

"Oh, I'll tell you after they're all cured."

"Squire Morton you certainly wouldn't arrest the boys!"

"Come, mother, don't talk as though

I was a—a—a person you didn't know."

That evening, while the family of good Deacon Perley were at supper, the bell rang, and Henry went to the door.

"Good evening, Henry," said Squire Morton; smiling blandly into Henry's face. "Here's some Bartlett pears I brought you; I know boys like pears." Henry mumbled some confused thanks, and took the pears immediately to his room.

A few minutes later a Charlie at Dr. Getchell's door brought Charlie face to face with the genial Squire.

"Good evening, Charlie," he said. "Here are some Bartlett pears I brought you; I know boys like pears."

"Say, Hen," said Charlie Getchell that evening, "Squire Morton brought me some pears to night; what do you think?" "Brought me some too," said Henry grimly. "I think he's found us out."

The next night about supper time Deacon Perley's bell rang again, and a paper bag of Concord grapes was handed the perturbed Henry with the affable Squire's pleasantest smile.

"Here, my boy, I thought perhaps you'd like some of our Concord; brought them myself, so's to be sure you got them."

The same gift and the same speech, reached Charlie Getchell a little later.

"Say, Hen," began Charlie as soon as he could find him, "what shall we do? The Squire's going to torment us into a confession I s'pose. Plague take his old Bartletts and Concord, I wish I'd never seen them. What would you do about it? Father'll find it out if he comes many times more, and then there will be a pretty how d'ye do!"

"Perhaps this'll be the end of it," said Henry. "At any rate, let's wait and see."

But the next evening, just before supper, the bell rang, and Henry Perley anxiously, half expecting it would, went nervously to the door. Squire Morton again!

"Good evening, Henry. Here are some Bartletts and Concord. Hope you will find them nice and ripe." Then in a moment Charley Getchell was the mortified recipient of the same gift, and heard the same presentation speech. "Oh, fury!" exclaimed Henry Perley darting across the street to Charlie's house, "that old Persecution brought some Bartletts and grapes to night, and hoped I'd find them nice and ripe."

"The very thing he said to me," replied Charley, dejectedly; "say, I can't stand it any longer."

"Would you rather go and confess?"

"Yes," said Henry, "I'd rather have it out, and have done with it; and I can tell Squire Morton, I'm sick of stealing."

Squire Morton received the two fine manly looking little fellows who called to see him that evening with genial cordiality, and in a few minutes had heard their story.

"What will your father say, Henry!" he said in distressed tones, "a good man like him, and a deacon in the church, for, of course, I ought to tell him."

"I don't know, sir," said Henry looking down.

"And your father, a physician whom every one respects!" Charley didn't know either, but like Henry could only stand looking down in shame and regret.

"Well, now, boys," said the Squire a little more brightly, "suppose I don't tell your parents this time."

"We shall never be likely to do it again, sir, we promise you that!" The boys had spoken in concert.

"Well, now, we'll all three 'promise not to tell," said the kind old Squire; "only remember, you've given me your word as men that you won't steal again. And they never did."

"Grand old fellow! Kind old fellow," ejaculated the boys, as they tripped lightly off. "I wouldn't touch so much as a grape leaf of Squire Morton's again for the world, nor any body else's."

And that night there was a tear in one eye and a smile in the other on Mrs. Morton's dear old face, when "father" told how he cured them.—Golden Rule.

What Becomes of Them?

We mean the young people when they leave the Sunday-schools. This is a dangerous turning-point with boys. After they have graduated in the Sunday-school course, and go out and spend the Sabbath on the streets, is the time they are liable to contract bad-habits. There are some things that might be done:

Form them into a Bible class to study the Scriptures generally. Let the pastor take charge of this class. From this class teachers could be drawn when needed.

Let the Church learn the secret of "fathering and mothering" these Sunday-school graduates until they are brought into the fellowship of the Church and are able to stand alone. So much of our Sunday-school work is like planting a crop and then leaving it untilled to grow up in weeds, or laying foundations and never building upon them.—Raleigh Advocate.

Bishop William Taylor said at a recent meeting in this city: "There is a wonderful reform in Liberia. Half-a-dozen Liberian firms in Monrovia were importing and selling gin and rum, but I am credibly informed that there is not a drop of gin or brandy, or intoxicants of any sort, imported or sold by any of those Liberian merchants. A merchant who knows told me a few weeks ago that the importation of intoxicating liquors into Liberia at the present time only amounts to one-fourth per annum what it was six years ago. It is a wonderful change in six years to reduce the importation of alcoholic liquors three-fourths. Why this change? Well, I think it is owing mainly to the agency of Amanda Smith. She went there and throttled the thing—took the lion by his beard in his own den, and on the line of holiness and temperance brought about this wonderful change, illustrating what can be done on that line by intelligent, earnest missionary effort. We must send missionaries and establish industrial schools for higher education, and train them in all those lines of thought of which you have heard tonight. Suppress the demand, and that will reduce the supply. Do all you can by legislation to prevent the liquor traffic, but in the meantime remember that it is the personal grip, after you get the constitutional law of prohibition, that will produce the desired end."—N. Y. Witness.

The "widow's mite" does not apply as a standard when the donor is rich. The widow was poor; her two mites were her all. When a man worth a million gives a million and has nothing left, he is up to the "widow's mite," but if he gives only \$950,000 of his million, and keeps \$50,000 for himself, the "widow's mite" is a gift of such splendid magnitude, that his benevolence does not compare with it. She gave "all that she had, even all her living." If the whole modern Church would do one-quarter as well as this Jewish widow, every benevolent cause in the world would have an overflowing treasury.—Western Christian Advocate.

IT WON'T BAKE BREAD.—In other words, Hood's Sarsaparilla will not do impossibilities. Its proprietors tell plainly what it has done, submit proofs from sources of unquestioned reliability, and ask you frankly if you are suffering from any disease or affection caused or promoted by impure blood or low state of the system, to try Hood's Sarsaparilla. The experience of others is sufficient assurance that you will not be disappointed in the result.

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J. MILLER THOMAS, WILMINGTON, DEL.

# The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 2nd 1888; NUMBERS 13: 17-33.

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

## THE SPIES SENT INTO CANAAN.

GOLDEN TEXT: "Let us go up at once and possess it; for we are well able to overcome it" (Num. 13: 30).

17. *Moses sent them*—the twelve picked "rulers," selected one from each tribe. Two of these afterward played an important part in the history—Caleb and Joshua. Nothing is known of the others except their names, which are given in verses 5 to 15. To spy out the land of Canaan—on the borders of which they had now arrived. It is clear, from Deut. 1: 22, that this idea of sending spies, originated in the cowardly unbelief of the people. Had their steadfast hearts known no fear, the land might have been theirs within a brief period, and their dreary wanderings and the death of all that generation in the wilderness, might have been averted. Get you up this way southward (R. V., "by the South")—or, to preserve the Hebrew name, "by the Negeb." This "south-land," according to Canon Cook, "is a well-defined tract of territory, forming the southernmost and least fertile portion of the land of Canaan, and of the subsequent inheritance of Judah. It extended northward from Kadesh, to within a few miles of Hebron, and from the Dead Sea westward to the Mediterranean." Into the mountain—more specifically called "the mount of the Amorites, in Deut. 1: 7. Quite likely here the reference is more general—to the hill country of southern and central Canaan, mostly within the borders of Judah and Ephraim.

18-20. *See the land*—inspect it thoroughly. The people.—The spies were to find out how numerous and how formidable these were; also, whether they were nomads, or dwelt in walled habitations and fortified places. The land—its fertility and resources; also, whether well-wooded or not. Be of good courage.—Their expedition was a perilous one, but they went forth by God's permission, if not by His command, and would enjoy, therefore, His protection. Bring of the fruit of the land—in token or illustration of its productiveness. The time of first ripe grapes.—Says Cook: "The first grapes ripen in Palestine, in July and August; the vintage is gathered in September and October. This indication of date, tallies with what we should have inferred from the previous narrative. For the Israelitish host had quitted Sinai, on the twentieth day of the second month, or about the middle of May. Since then they had spent a month at Kibrothhattaavah, and a week at Hazeroth, and had accomplished in all, from 150 to 200 miles of march. It therefore must have been at least the beginning of July, and may have been a month later, when the spies were dispatched into the land of promise."

21. *Searched* (R. V., "spied out") the land from the wilderness of Zin—the northeastern part of the wilderness of Paran, a deep depression, or valley, which, "under the names of El Ghor and El Arabah, forms the continuation of the Jordan valley, extending from the Dead Sea to the Gulf of Akabah." Unto Rehob—supposed to be the Beth-rehob of Judges 18: 28, near Dan-Laish, in the tribe of Naphtali. As men came to Hamath (R. V., "to the entering in of Hamath")—This was in the extreme north of the territory granted to the Israelites. Canon Cook understands by these words "the southern approach to Hamath, from the plain of Cole-Syria, lying between those two ranges of Lebanon, called Libanus and Antilibanus. A low screen of hills connects the northernmost points of these two ranges; and through this screen the Orontes bursts from the upper Cole-Syrian hollow into the open plain of Hamath."

22. *Ascended by the South*—a sort of recapitulation, in order to bring in Hebron and Eschol. Came unto Hebron—one of the oldest cities in the world; situated in the mountains of Judaea; the residence at one time of Abraham, who purchased for a burial place, the cave of Machpelah in its immediate vicinity; originally called Kirjath-Arba, after the father of the Anakim (Josh. 15: 13); also called Mamre. It should be noted that the verb "came" is in the singular in the Hebrew—"he came unto Hebron;" from which it has been conjectured that the spies broke up into small parties or individuals, and that Caleb alone visited Hebron. Ahiman, Sheshai and Talmai.—As these same names appear subsequently, when Caleb effected the conquest of Hebron by disposing the Anakim, it has been supposed

that they stand for tribes, rather than for Sheikhs or chiefs. Hebron was built seven years before Zoan.—Some suppose that both cities had a common founder. The precision of statement in this case, is an indirect testimony to the contemporary, rather than the later, authorship of the Pentateuch. Zoan (Tanis) was situated on the Tanitic branch of the Nile. It was one of the residences of the Pharaohs. Here Moses is thought to have wrought his miracles (Psalm 78: 12, 43). Its ruins have been recently explored.

23, 24. *Came unto the brook* (R. V., "valley") of Eschol—supposed to have been one of the wadies north of Hebron, though Eder-sheim prefers to locate it nearer Kadesh. The finest grapes in Palestine, grow in the vicinity of Hebron. A bunch with one cluster. Such clusters are still found in this region, which weigh all the way from eight to twenty pounds. Bare it between two—suspended it from a staff or pole, borne on the shoulders of two persons, as a sample of the fruit of "the good land." Egyptian grapes were small and tasteless, compared with these. Brought . . . pomegranates . . . figs—still to be found, in all their ancient luxuriance, in this same district. The place was called Eschol—that is "a cluster of grapes." The Amorite chief of this name, may have derived it from the locality.

25, 26. *Returned . . . after forty days*—a sufficient period for their purpose. To Kadesh—identified by Dr. Rowlands, Canon Williams, Prof. Palmer, Dr. Trumbull and others with the modern Ain Gadi, or fountain of Kadesh, in the northeastern part of the wilderness of Paran, and about sixty miles west of Mount Hor.

27, 28. *Surely it floweth with milk and honey*.—This they were constrained to admit. The fertility of the land was no cheat. It fully equaled all that had been said of it in the Divine promises. Nevertheless, the people be strong—hardy, vigorous, warlike. Cities walled and very great—necessarily so, in order to resist foreign attack, especially from Egypt. We saw the children of Anak there—the dreaded race of the giants, whose stature filled them with dismay.

29. *The Amalekites . . . in the south*—the most alert and aggressive of the enemies of the Israelites. Their home, was, apparently, south of the mountains of Judah, and included most of the northern region of Arabia Petraea. Hittites—a highland tribe, dwelling in the mountains near Hebron. They retained their autonomy even in David's time. Jebusites—the old possessors of Jebus, which David captured, and which became Jerusalem. Amorites—a powerful and widely-distributed people, dwelling not merely in Judea, but also across the Jordan. Canaanites . . . by the sea . . . and Jordan—the lowlanders, who occupied the principal part of the country, from the Mediterranean to the Jordan. Canon Cook restricts the name in this instance to the Phenicians.

30. *Caleb stilled the people*—whose imaginations were powerfully affected by this report of formidable enemies, and who showed their feelings with true Oriental exaggeration. Both Joshua and Moses, also, did what they could to calm the excitement (14: 6; Deut. 1: 29). Before Moses.—As he was the leader, the people's murmurings were directed against him. Let us go up at once and possess it.—Says Dr. Scott: "Caleb may signify 'all heart'; and he was evidently a man of true courage, steadily facing danger in the path of duty, in the exercise of vigorous faith, and entire dependence on God. He did not say, 'Let us go and attack the Canaanites;' but 'Let us go up at once and possess the land;' as if he thought the forty days spent in searching the land, had been too long a delay, and was impatient to take possession of the country which God had given them."

31. *The men that went up with him*—Joshua, of course, excepted. We be not able . . . they are stronger.—The spies were literally right, and stupendously wrong. Quite likely, left to themselves, they might not have been able to assail successfully the Canaanites' strongholds; but they had promises enough and evidence enough, that they were attended by a Being as omnipotent in battle, as He was infallible in guidance. To leave Him out of the account, was the most ungrateful and basest kind of unbelief.

32, 33. *They brought up an evil report of the land*—by emphasizing the difficulties of its conquest. A land that cateth up the inhabitants.—Its very fertility made outside nations covet it, and exposed the inhabitants to such constant attack, that they were in danger of being utterly consumed. The implication was, that even if the Israelites should be able to conquer and possess it, there could be no peace: their ranks would be continually thinned in defending it. Men of a great stature.—There is no evidence that there were more than a few of these—that the people generally were larger than the Israelites themselves. The giants (R.

V., "the Nephilim")—"whom, in their fear, they seem to have identified with the Nephilim of the antediluvian world" (Ellcott). We were . . . as grasshoppers—an exaggeration of the size and strength of the Anakim, as compared with themselves which is even more than Oriental, and strongly depicts the excited state to which their fears had brought them.

## To The Trustees of Dickinson College.

At this change of administration, it may be well to call your attention to the relations existing between Dickinson College and the Preparatory Schools of the patronizing Conferences. This is the more necessary, perhaps, as there is no official relation existing between the College and the Schools, no one of them having a representative in the Board of Trustees.

In the report of the Committee on education of the Philadelphia Conference, the following statement occurs; "A comparatively few students come from the five Seminaries above represented to Dickinson College. The students from these schools, either go elsewhere to finish their education, or do not go to College at all." It is by no means in the power of a preparatory school to send its students to a particular college, as their direction is determined by a variety of circumstances, other than the friendliness of the school to the college.

One of the circumstances that send our students elsewhere, is the meagre system of electives at Dickinson. By the electives in chemistry, physics, and Hebrew, excellent provision is made for the prospective student of medicine and of theology, and for the prospective teacher in these departments; but for the student of law, literature, history, political economy, no provision whatsoever is made. On the one side is the Scylla of Greek, on the other the Charybdis of calculus; and his only salvation is versatility, or else inertia enough to destroy one or the other. From my own day, I recall a young man intending to study law, who, in despair of working calculus, because of indifferent ability in mathematics, devoted himself for a year to its alternative, Hebrew. He would be a hardy doctrinaire, who would assert that this student would not have derived more profit from history on political economy, than he did from his Hebrew, studied under these circumstances. In the introduction of electives in chemistry and Hebrew, the college let go the rigid curriculum of twenty-five years ago, and with it the arguments in its favor. The logical step is forward. And in order, then, that our students may be turned in greater numbers to Dickinson, we ask you so to modify the course of study, that there may be electives in history—English and American—political economy, English literature and psychology. No disposition of the funds of the college, will be so profitable as in development along this line.

In the second place, we would ask you not to be led astray by the question of numbers. This cry like the poor, you have always with you. The test is a very rude one. Harvard is no better than Johns Hopkins, yet it has three or four times as many students. Dickinson has only about one tenth as many students, as a certain college that could be named, and yet Dickinson is ten times as good a college. In the present status of education, determining the excellence of a college by the number of its pupils is somewhat like determining the excellence of the character of a man by the number of his children. Numbers, like happiness, can be obtained only indirectly. Scholarship, not numbers, should be aimed at, and numbers will eventually follow.

In this connection we must express our regret at the establishing of the "Modern Language Course," which a student can readily enter upon after three months, instead of three years

preparation, and with one years study additional to what he would have to take in a preparatory school, he can be a college graduate. The college thus becomes what it ought not to be, a rival of the preparatory school. It waters the wine of scholarship, and destroys its flavor and body.

In the third place, the criticism of the college, upon the methods of the preparatory school, tends to weaken the relation between them. Every year you tell us in the catalogue, that the College Preparatory School gives students a shorter preparation for college, than they can secure elsewhere. It follows, then, that our preparation is too long, or, in other words, that we give our student unnecessary work to do. To this imputation we are sensitive. We do not ask for the abolition of the preparatory school; we ask merely that it do not abridge the time necessary for the proper preparation for college. It can then do its proper work without forcing us from its vantage point to lower our grade of college preparation or, to avoid this, to send our students elsewhere.

These suggestions and criticisms we make in the friendliest spirit. But for our interest in, and largely to the college, we would have kept quiet. The college and the preparatory schools have a work to do, and they can best do it by working together more closely in the future, than they have done in the past. God bless our college.

W. L. GOODING.

Dover, Del.

## Matrimony.

What is lovelier to behold, more of honor and praise, than a noble, good, true, unselfish and unconventional woman? Are they many? Are they few? Man, if you find one, consider yourself blessed, and duly and rightly appreciate and deserve this prize. I count a pure, intelligent, well-bred woman the most attractive object of vision and contemplation in the world—one who abhors deceit, trickery, everything save honor and truth. Picture such a woman as a wife, a mother; cannot you clearly bring to your vision her home, a place of peace, harmony and contentment? Oh! young man, look for such a woman, if you are seeking happiness. If this is your object, the right and only one in contracting matrimony, and you are not a "calculating Romeo," search till you find her, for she is to be found. Man, if you want a wife, a companion, a helpmate, do not expect to find her in the conventional class. Oh, how I do loathe conventionalism! Give me a true, honest person, for in these there is dependence. When a woman contemplates matrimony, her only object is to marry the man of her choice, solely for himself, thinking by the union, peace and happiness will be brought to their souls because she loves him, and by being joined, her love is consecrated to a holy cause. They plant a home where there is a perfect blending of two noble natures. It is good for the eyesight to view two souls mated. Oh! may we see many of them.

Women, look for good men. If you can't find one of this kind, I implore you to take none at all. Don't marry simply for a home, a support, for the sake of escaping old maidenship, for it would be ten-fold better to remain single, than to be an imperfect wife, or a wife in name only. Oh! how I wish I could talk with you, young women. Do not throw yourselves away. How a woman could wed when she does not love, is a mystery to me. The same query is applicable to men.

Another point: Happiness and selfishness can never flourish on the same stem; one kills the other. To be wedded happily, the promoter is congeniality and unselfishness. A good woman will endure much for her husband, a man for his wife. A true woman will smile, cheer and help her husband

should clouds come. Then is the time to test her character and solve the problem, the object of her matrimony. Men, look for women with a heart, a soul. Do not let their facial beauty be their sole attraction, rather let it be their beauty of soul and character, that inspires your love for them. For with these there is no autumn, no fading, their leaves will be fresh and beautiful forever.—Baltimore American.

## What The Bishops Say.

Bishop Vincent says he is a strong temperance man, but not a third party man.

The bishops as a whole say, that the liquor traffic cannot be licensed without sin.

Bishop Fitzgerald said, at prohibition headquarters, Chicago, July 24, that "he wants to be considered a fearless prohibitionist."

Bishop Merrill told the Chicago Methodist preachers recently, that "now a pastor could remain but five years in ten, while before the change, the rule permitted six years in nine." The Nebraska Methodist thinks this is like some of the good bishop's temperance logic. He forgot to add, that now a minister could be pastor of the same church ten years in fifteen.

Bishop Foss, having declared his belief that "the so-called modern spiritualism about nine-tenths self-deception and one-tenth devil," the New York Independent adds: The bishop, whether right or not in the proportions stated, is quite right as to the constituents of modern spiritualism. Take out the "self-deception" and the "devil" element, and there would be very little of it left.

Bishop Mallalieu, who has been traveling and holding conferences in Denmark, makes the following observation: The most of those who have joined us in Denmark, are among the poor people, though there are some among our members, who are in very comfortable circumstances; but the same principles operate here as elsewhere. The rule is that our Methodist converts are almost sure to leave off all worldly indulgences; they do not go to the theater or the dance; they do not spend the Sabbath in a frolic or picnic; they quit the use of intoxicating drink, and are almost without exception diligent, law-abiding, and frugal people. It would double the financial value of the Danish kingdom in a day, if all the people would adopt and practice the principles which form and fashion the lives of the members of our church.—Michigan Christian Advocate.

American statistics show a population of 800,000 paupers, seventy-five per cent of which grows out of drunkenness. There are said to be 30,000 idiots in the country, three-fourths of whom are the children of drunken parents.



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ALL FOR ONLY \$2.—One year's subscription to the PENINSULA METHODIST and a copy of Rev. R. W. Todd's new book, "Methodism of the Peninsula," for \$2, to new subscribers, and to all old subscribers, who renew their subscriptions for 1888; in each case the cash must accompany the order.

We are glad to learn of considerable revival interest on Tangier Island, G. L. Hardesty pastor. There were six conversions after Presiding Elder Davis left, and many earnestly seeking the Lord.

Brother Dulaney's note gives cheering intelligence from Crowsontown, on Parksley charge. May the sacred flames spread to every church.

### A Sad Calamity.

We are deeply pained to learn, that our friend and brother, Rev. J. O. Wilson, pastor of the Tabernacle M. E. Church, Philadelphia, met with a most distressing affliction, Friday of last week. While enjoying a mountain drive with his family, in the vicinity of Saratoga, N. Y., they were thrown from their carriage; Mr. Wilson's shoulder was broken, and his wife so badly injured, that she died in a short time after the accident.

Mr. Wilson is one of the most prominent, and successful of the younger members of the Philadelphia Conference. During the last session of that body, the writer was the guest of this interesting family, and greatly enjoyed their refined hospitality. Mrs. Wilson leaves an infant of less than a year, besides her husband's son and daughter of tender age, upon whom she bestowed that loving care and attention, of which they had been deprived by the death of their own mother.

In such a trial, none but the God of all comfort is equal to the need of the stricken heart. How inexpressibly precious the assurance of the Divine word,—“The eternal God is thy Refuge, and underneath are the everlasting arms.”

### Presentation.

A pleasing incident was the presentation of a handsome Pulpit Bible and Hymnal to the Managers of the Brandywine Summit Camp-meeting Association Monday, afternoon, Aug. 20 by the ministers attending the camp this season. The books were procured through J. Miller Thomas, Esq., of the Methodist Book Store, Wilmington Del., and were appropriately inscribed. They replace the old ones which had become much the worse for wear, and form a fitting expression of appreciation upon the part of the preachers for favors generously extended by the Association. Appropriate addresses were made, and a well filled purse was added, from the preachers' wives.

### Our Peninsula Camp-meetings.

We are under obligations to the brethren who have sent us reports from the various meetings, held in the tented groves within our Conference bounds, and shall be glad to add brief summaries of what has been done at any of those which have not yet been reported. The preacher in charge, or some one in his stead, will do a good work, by telling our readers what the Lord has done for his people in these feasts of tabernacles. Let us put on record, dear brethren, the blessed work of the Holy Spirit in converting and sanctifying grace in the hearts of sinners and saints, and the interest awakened in behalf of the cause of Missions and Temperance.

**BRANDYWINE SUMMIT.** Thursday, the 23d ult., Rev. C. H. Sentman, editor of the *Advance*, Middletown, Del., led the 6.30 A. M., meeting, and Rev. L. E. Barrett, a prayer and experience meeting at 8.30. Rev. Dr. H. A. Cleveland, of Philadelphia preached at 10 A. M., from the words, “The eternal God is thy refuge,” Deut. 33:27. The reporter only notes the length of the sermon as “one hour and 37 minutes.” We have heard Dr. Cleveland, and have no hesitation, in assuring our readers, though we were not present on this occasion, that the discourse was a masterly oration, so replete with eloquence, brilliant thoughts, and most impressive illustrations, that its length was rather to the hearers' gratification, than otherwise. His sermon at Ocean Grove, the following Sunday afternoon, was almost equal to this in the time occupied in its delivery, yet his audience steadily increased, instead of diminishing. At 3 P. M., Rev. Adam Stengle preached from the text, “Can'st thou by searching find out God?” Job 11:7. Rev. J. D. C. Hanna led the young people's meeting at 6.30; and at 7.45 Presiding Elder Murray preached from the reply of Abraham to the appeal of the rich man in HADES, Luke 16:25, “Son remember that thou in thy life time received thy good things and likewise Lazarus evil things; but now he is comforted and thou art tormented.” This was the last preaching service; the closing exercises were held Friday morning, Rev. J. E. Bryan, who had charge of the camp, leading the final service.

### Non-partisan.

An esteemed brother has sent us two communications in advocacy of the Third, or Prohibition Party. Did we judge it wise to make the PENINSULA METHODIST an organ of a political party, Prohibition, Democratic, Republican, or any other, we should, of course, welcome contributions in favor of the cause we espoused. Were it deemed advisable to open our columns to political debate, and give each party a hearing, it would be an herculean, if not an impossible task, to avoid the charge of unfair dealing. We have, therefore, decided, to steer clear of partisanship, and as far as possible, to make our paper equally helpful in the families where it goes, whether the voters wear the white ribbon, the bandanna, or the national colors. Our motto is, “For Christ and His Church,” and while questions of political methods, and legal enactments, and governmental administration are matters of great importance, upon which every citizen should exercise his most intelligent judgment, our line of work, like that of the pastor, is the developing of intelligent piety in the individuals of all parties; and in our success on this line, we shall multiply votes who may be relied upon, to enact and enforce wise and righteous laws, not only in reference to the drink traffic, but in reference to other great perils to the peace and prosperity of our people.

Let it be understood, then, dear brethren, that our columns are not open for political controversy. Write us your very best thoughts on church work, on the needs of the heathen, including Bishop Taylor's great bishopric, and tell

us how we may do most effective service in bringing all men to loyal and loving obedience to Christ; and we shall gladly spread them before the thousands of our Israel. Were every political problem solved, and the State precisely what it ought to be, unless the Divine Kingdom was set up in the hearts of the people, transgressions would abound, and Christ's claims be repudiated.

### Effective Temperance Work.

At a recent camp-meeting, after a discourse on Temperance, in which the drink traffic was represented, as a stumbling block in the path of progress in Church and state prosperity, and its removal urged as the duty of every true Christian, and every true patriot, the people were called to prayer, and earnest supplications were offered for Divine light and Divine guidance as to personal duty. The conflicting views among good and true men, who were seeking the same end, the removal of this great stumbling block, were felt to be a serious embarrassment. Some of these are thoroughly convinced, that success can only be secured by the triumph of the Democratic party; others are equally sure that the only way to remove the evil, is to give political power to the Republican party; while another portion of these same temperance people, hold that there is no ground for hope, for the triumph of legal prohibition, but in the success of a Third political party.

In the midst of all this conflict and confusion, it was well to look aloft, and ask wisdom of Him “that giveth to all men liberally and upbraideth not.” And as these earnest prayers were offered, there came to the writer with great force this thought,—is there not a line of temperance work which every one may follow, and which will be far more effective, than any legal enactment? If we seek to be filled with the Holy Spirit ourselves, and in its power seek to win souls for Christ, are we not doing the very best possible temperance work? Were there no customers, there would be no saloons. Every convert to Christ not only depletes the ranks of those to whom the saloon looks for patronage, but strengthens the forces that are sworn to its destruction. Here women, who can't vote, can wield a mighty power, and wield it without interruption. Men of all parties, and of all conditions can work in harmonious co-operation on this line. Let every lover of God and his fellow consecrate himself to such service. Especially let every minister, relying upon the arm Divine, devote his thought and influence and labor, to multiplying Christian converts, and “politics” will show the healthful leavening of their influence.

### A Great Day at Ocean Grove.

The present is the 19th season for this unique seaside resort. Of all the nineteen camp-meeting Sundays, whose religious services have been attended by increasing thousands from year to year, the last, Aug. 26th, was equal to the best; some say it was beyond any one of its predecessors. The weather was beautiful, though the heat was somewhat oppressive. Before sunrise, some devout souls were engaged in prayer and praise, and at 5.45, the first of the day's meetings began. At 8, Mr. Yatman opened his service for the young people, and at 8.45, the spacious auditorium was filled with persons eager to participate in the annual love feast.

In lieu of bread and water, as symbol and pledge of brotherly love, a universal hand-shaking was indulged in. As Dr. Stokes could not gratify his desire to take by the hand every one of the 5000 present, he received a salute by the waving of hands and handkerchiefs, that testified the universal good will, in a very striking manner.

The three sermons of the day were of a very high order. Rev. O. H. Tiffany, D. D., now of St. James', New York, was at his best. His text was, “What

could have been done more to my vineyard, that I have not done in it?” Isa. 5: 4, and his sermon was a most impressive and eloquent vindication of the Divine administration.

The Bible class and Sunday-school met at 1.45, and at 3, Rev. H. A. Cleveland, D. D., of Philadelphia, announced for his text the words, “Our Father who art in Heaven.” For more than an hour he discoursed, in his impressive and eloquent style, upon the Divine Paternity, and man's privilege of sonship.

The evening sermon was a most earnest and convincing appeal to the unconverted, to embrace their present gracious opportunity for salvation. The text was, “behold, now is the accepted time; behold now is the day of salvation;” 2 Cor. 6; 2, and Rev. Dr. A. B. Kendig of Brooklyn, the preacher.

Mr. Yatman announced at the morning love feast, that 240 persons had professed to find Christ during his meetings this season.

Dr. Buckley says in this week's *Advocate*, “It is a common saying that long sermons are not effective. But it depends on who preaches them. Bishop Taylor preached at Ocean Grove a sermon one hour and fifty-five minutes long, on the condition and needs of the heathen. At the close he said he would not ask a public collection, but those who wished to assist the work he was doing in Africa, might give him what they pleased. In a few hours the gifts amounted to \$5,000.” And this is the way it was done. Free-will offerings, large and small, and many were handed to the Bishop, until they amounted to \$2500. As T. B. Welch, Esq. of Vineland, N. J., had engaged to give dollar for dollar, as much as was offered by the people, this liberal contribution secured for the Bishop an equal sum of \$2500 from Mr. Welch, making the grand total of \$5000.

The publisher of the *Public Ledger*, Philadelphia, long since gave orders that Ingersoll's name should not even be mentioned in his paper. A hint for some preachers.—*Michigan Christian Advocate*.

We most emphatically endorse the above. Nothing has done more to give this blatant scuffer a standing before decent people, than the notice taken of him and his venomous jibes by Christian ministers and respectable laymen. No less a minister than the lamented Dr. Thomas Guard, lugged the offensive subject into his pulpit, while pastor of Mt Vernon Place M. E. Church, Baltimore and the peerless Gladstone stoops low enough to tussle with him. The more's the pity.

### No Compromising.

Two or three generations ago the principal churches in Boston were almost without a creed; certainly imposed none upon applicants for admission; held the broadest and loosest theological opinions; hardly sustained a prayer meeting among them, and indulged without restraint in the amusements of the world. Were they strong, large, vigorous churches? On the contrary, they were small and feeble. When Lyman Beecher went there and began to preach a theology that had some backbone in it, and established a live prayer meeting, and stiffened up the conditions of admission to the church, and laid worldliness under the ban, not only did his church spring into life and power, and increase rapidly, but all the other churches in self-defense, were obliged to ring their bells for evening meetings, and follow in the wake of the reformer.

Two centuries ago the members, and even the parsons, of the English church were universally given to dancing, theatre-going, horse-racing, card-playing, gambling, fox-hunting, wine-drinking, etc. Will any one select that period as

one of prosperity, to say nothing of spirituality, in the English Church? What was it that gave the early Methodism its prodigious growth and vitality? Has Spurgeon's church become what it is through waltzing? The teaching of history is that the church grows in size, influence and vitality when she preaches positively a strong theology, maintains earnest prayer-meetings, and keeps herself separate from the world; and that just in proportion as it is made easy for the world to come into it, the world does not care to come.

There is an ominous significance in the fact that distaste for prayer-meetings, irregularity in attendance upon public worship, lack of interest in church and missionary work, unwillingness to engage in the work of persuading men to become Christians, or in any kind of spiritual activity, usually go together, and are found in connection with theatre-going, dancing and worldly amusements. We do not believe that the way to make the church grow is to bring down its standards to the level of the world's theological belief and pleasure and practice.—*Bostonian*.

### Our Book Table.

The Midsummer issue of THE AMERICAN MAGAZINE abounds with interesting and timely articles. Dr. W. F. Hutchinson's “Along the Caribbean” deals with Trinidad. “Where Bargoyné Surrendered,” by C. H. Crandall describes the Saratoga Monument, soon to be unveiled. Frederick G. Schwatka, the noted Arctic Explorer, tells about “The American Arctic Savage,” and Trebor Ohl has an illustrated paper on “Six Story-Tellers for Children.” Joel Benton has a poem on “Midsummer,” and Sara F. Goodrich describes “The Country in Midsummer.”

Additional poems are “An Indian Love Song,” by E. M. Allen, “Frederick III. of Germany,” by Edna Dean Proctor, and “August,” by Zitella Cocke. Anna Verzon Dorsey writes on “A Summer Episode in Washington,” Dr. A. S. Isaacs on “She Would Write for the Magazines,” and Mary W. Kramer on “Father-in-Law”—a companion picture to the much abused Mother-in-Law.

The Departments are filled with useful and interesting matter. Dr. Hutchinson has his monthly health article; and the Portfolio has an amusing travesty on “The Quick and the Dead.” In Timely Topics a plan for “The Unification of America” is outlined.

DEMAREST'S MONTHLY for December has two little gems in Water-Colors, which could easily be taken for hand-painted pictures. Some of the instructive articles in this number are “The Minister's Parlor Furniture,” giving such a lesson in upholstery that any one can make over the old furniture; “Reading for Girls,” saving mothers no little trouble in looking up suitable books for their daughters; and “How We Did During the War,” an interesting account of the home make-shifts, during that terrible period. “An Atelier des Dames” (illustrated), giving an account of the life of women art students in Paris, and an article on Newport (beautifully illustrated) are among the other attractions. Published by W. Jennings Demarest, 15 East 14th st., N. Y.

### Literary Note from the Century Co.

M. George Kennan will contribute to the September *Century*, an article on “Exile by Administrative Process,” in which he gives a great number of instances of the banishment of persons to Siberia, without the observance of any of the legal formalities, that in most countries precede or attend a deprivation of rights. Mr. Kennan will also discuss, in an Open Letter in this number of *The Century*, the question, “Is the Siberian Exile System to be at Once Abolished?” stating his reasons for believing that the plan of reform, now being discussed in Russia and which is said by the London “Spectator” to involve the entire abolition of exile to Siberia as a method of punishment, will not be put into operation. Mr. Kennan says that the present plan, is one proposed by the chief of the Russian Prison Department, with whom he had a long and interesting conversation just before his departure from St. Petersburg. It grew out of the many complaints of the respectable inhabitants of Siberia, who demanded that the penal classes of Russia should not be turned loose upon them. The Russian official only hoped to restrict and reform the system, so as to make it more tolerable to the Siberian people, by shutting up in prisons in European Russia, a certain proportion of prisoners who are now sent to Siberia. This reform would have affected in the year 1885, fewer than three thousand exiles out of a total of over ten thousand.

Before such a plan goes to the Council of State for discussion, it is always submitted to the ministers within whose jurisdiction it falls,—in the present case, the Minister of Justice, the Minister of Finance, and the Minister of the Interior. Two of these officers have already disapproved of the plan, the Minister of Justice declaring that “exile to Siberia for political and religious offenses must be preserved,” and it is Mr. Kennan's belief that the scheme will not even reach the Council of State.

This is by no means the first measure of reform which has been submitted to the Tsar's ministers, but every effort has so far been fruitless, and the plans have been found “impracticable.”

Conference News.

The church that Presiding Elder Davis bought of the M. E. Church south last Spring has been completed and is to be dedicated next Sabbath, September 2. Rev. C. A. Grice of this city and Dr. G. D. Watson, of Florida, have been engaged to preach, and Prof. Robinson of Baltimore to preside at the organ and have charge of the musical department. Bro. Davis writes us that the outlook at this point is very encouraging.

A friend from Onancock, Va., writes: Our second Quarterly meeting was held last Saturday and Sunday. Pastor's salary well up, and in advance of last year. Collections also well up, and a healthy advance. Dr. G. D. Watson, who is a native of this place and is held in high esteem by this people, preached an able sermon to a large congregation on Sabbath morning. The love feast and sacramental service, conducted by the elder, were precious seasons of grace. The bower-meeting at Leatherbury's chapel commenced in the afternoon. Bro. Watson preached in the afternoon, and conducted a consecration service at which many bowed at the altar, and sought purity of heart. Elder Davis preached at night. Six penitents earnestly sought the Lord; the prayer meeting was one of great power and a good influence prevailed. The congregations were very large at both of these services. The meeting at Ayer's chapel resulted in 26 conversions and accessions to the church. Onancock charge is in a good healthy condition, the pastor, Bro. Easley, being incessant in labour and doing his work well.

We learn that our brethren at Cape Charles City, Va., Rev. W. A. Wise, pastor, netted \$400 on their recent excursion, and that they have secured a lot, and are soon to commence work on a new church, having sold their present one to their colored brethren of the Delaware Conference.

DEAR EDITOR:—A bush meeting has been in progress at Crowstown since the 12th ult. We are glad to report that twenty-four have given themselves to Jesus, and about twelve or fifteen are still seeking. The members are greatly revived. Bro. Galloway came in the evening of the 19th. This being his field last year, his many friends were delighted to see him.

Brother Davis, P. E., passed through Saturday, 18th, enroute to Tangier Island. We were called, a few evenings since, to Crowstown, and thought it was to see about the contemplated improvements of the church, but it proved to be an opportunity for many friends to make us valuable gifts, that showed us how warm and generous hearts we have about us. The people are indeed very kind. We are praying for a flood tide of salvation. DULANY.

The first Local Option election in New Jersey, under the law passed by the Legislature last winter, was held in Cumberland county, August 28, and resulted in a majority of 1,741 for anti-license, with three precincts to hear from. One ward of Bridgeton and one township gave a majority for license.

The bell for the new M. P. church, at Chestertown, Md., has arrived. Its weight is 1,400 pounds, and its tone is full and sweet. It is a gift from the little folks and bears this inscription: "1888—The children's gift to Christ Methodist Protestant Church, Chestertown, Md., ever to remind them as the weeks, months, and years pass and its peals call them to the house of prayer and praise that eternal gladness awaits them in the house not made with hands." The building will be dedicated on the 14th of October.

CONCORD, MD., CAMP MEETING.—A correspondent thus reports: Evidently the days of camp-meetings are not over. They have become a part of our Methodism. God still owns and blesses them for good. The Concord camp was under the care of Rev. W. W. Redman of Potter's Landing circuit. The following brethren preached: John A. B. Wilson, Presiding Elder of Dover district, and his son Clarence, W. J. Duffadway, S. T. Gardiner, S. Morgan, A. Man-ship, P. H. Rawlins, G. W. Wilcox, J. G. Fosnocht, W. K. Galloway, and John Warthman. The first Sunday was Temperance day. Tuesday was devoted to the interest of the Third political party. The religious exercises were under the management of Bros. Galloway and Clarence Wilson, and God wonderfully owned and blessed their labors. 125 souls were converted, making this our banner camp-meeting in soul saving results. WARTHMAN.

Variety in a Love Feast.

Aug. 24th, the second quarterly love feast was held in Asbury church, Wilmington. The lecture room was well filled, and many hearts fired with the Holy Spirit. The time appointed soon passed, for those who took part were brief and original. A few of the expressions were as follows: A brother said his work called him to toil with different classes. Politics often the theme of conversation; Cleveland and Blaine are referred to, with warmth and earnestness, but Jesus is my candidate, and with him I can beat them every time, for he is the chiefest among ten thousand.

A sister said, the devil has desired to sift me as wheat, but I am too big to go through his sifter. A brother said in the time of the war, there was a company in Harrisburg which was often fanned on dressparade, but when called into battle, many of them ran away. So it is with the church, when there is a dressparade, there are many to take part, but if difficulties arise then many run away. They will come to the church door; see who is going to preach; if a local preacher, leave. My religion does not depend on who preaches, but on who died to save me. As the brother spoke, I thought of the colored man who said concerning a number of preachers, when asked whose sermon he liked best; it makes no difference to me who takes the corn to mill, said he, so I get some of the bread.

While the brother was talking about war, another ejaculated, those who have no muskets had better get them. Bro. Foster said, I hold an honorable discharge received at the close of the war, it was a time of great joy when I received it, but I believe I shall have much greater joy, when discharged honorably from the church militant. Bro. McGarvey said, to him it was not fight, but peace-peace which passeth understanding, peace in difficulties, peace in trials as with Madame Guyon in prison, who said:

A little bird I am,  
Sht from the fields of air;  
And in my cage I sit and sing  
To him who placed me there;  
Well pleased a prisoner to be,  
Because, my God, it pleases thee.

Nought have I else to do;  
I sing the whole day long,  
And He, whom most I love to please,  
Doth listen to my song;  
He caught and bound my wandering wing,  
But still he bends to hear me sing.

Thou hast an ear to hear,  
A heart to love and bless,  
And though my notes were e'er so rude  
Thou wouldst not hear the less;  
Because thou knowest, as they fall,  
That love, sweet love inspires them all.

My cage confines me round  
Abroad I cannot fly;  
But though my wing is closely bound  
My heart's at liberty;  
My prison walls cannot control  
The flight, the freedom of the soul.

O 'tis good to soar  
These bolts and bars above,  
To Him whose purpose I adore,  
Whose providence I love;  
And in thy mighty will to find  
The joy, the freedom of the mind.

Said another, I don't hear much about perfection, I hear a great deal about the blade, the stock and tassel, but little about the full corn in the ear. Dr. Simms; I am saved every moment. W. L. S. MURRAY.

Old "Union" Rejuvenated.

Rev. G. S. Conaway, pastor of Appoquinimink charge, writes us, that this church has been repainted; a new chandelier, new bracket lamps, and new pulpit furniture have been put in; and the altar and aisles carpeted, and desirable alterations made in the pulpit. These improvements have been at the expense of Bro. W. Taylor of Middletown, who makes this offering as a present from his wife, sister Annie C. Taylor, to the society of Union M. E. Church.

Sunday last, Aug. 26th, the church was re-opened. Rev. C. W. Prettyman, who was the first pastor of Appoquinimink charge, preached from the words, "For this is the love of God, that we keep his commandments;" John 5: 3. The sermon, pointed, practical and edifying, was listened to with interest, and much enjoyed by the large congregation. As there was no occasion to raise money on account of the improvements, we felt it was well to make an offering to the Lord, in acknowledgment of what he had given us, through the generous gift of brother and sister Taylor; so we concluded to raise our Conference apportionments for the benevolent collections. This was soon done; services closed with the doxology and benediction. Revs. Alfred T. Scott and Thomas E. Bell participated in the services.

At 7 P. M., an experience and prayer meeting was conducted by brother Scott, and at 7.45, brother Prettyman preached again; his text was, "Be strong in the Lord and in the power of his might;" Eph. 6: 10. The sermon was well suited to the occasion, im-

pressing us all with the importance of securing strength from God, for our revival labors which are to commence in a few weeks.

The Union congregation has now one of the neatest and most attractive places of worship in the county.

Brother Prettyman's visit among his old parishioners was a treat to them; it having been his first return since the close of his pastorate here, some thirteen years ago. Recognizing God's hand in all that has been done for us, and for Union church and congregation, we trust for corresponding spiritual blessings, that shall extend all over Appoquinimink charge.

Virginia District.

DEAR BRO. THOMAS:—The annual church camp-meeting at Tangier Island, Rev. G. L. Hardesty, pastor, was held in connection with our second quarterly visitation, commencing Sabbath, August 19th. Capt. Augustus Barnes, the brother who was led to give his heart to God by a sermon I preached in his boat some two years ago on a voyage from this Island, took me over. Being detained by a storm followed by a calm we were out much of the night and did not reach the island till nearly preaching hour Sabbath morning. Being weary and sleepy, Bro. S. J. Morris, their former popular pastor, kindly took my place and preached an able sermon to the edification of over 400 people, from the words, "All things are yours." Next came in an experience meeting of unusual interest and power in which we witnessed some "old time" shouting. The children's meeting at 2 P. M., was assigned to me, and at 3 P. M., Rev. W. R. McFarlane preached an excellent sermon from Psalm 48: 9, "We have thought of thy loving kindness, O God, in the midst of thy temple." At 7 o'clock in the evening Rev. W. L. P. Bowen was at his best, and preached a telling sermon from John 11: 39, "Jesus said, take ye away the stone." A prayer service, in which God's presence was felt, was held at the close of each sermon. This was truly a high day in Israel.

It fell to my lot to preach the Monday morning sermon, which I did, leaning hard on the blessed Master, from the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Bro. Morris followed in a telling exhortation, and conducted a consecration meeting in which 75 persons fully consecrated themselves to God, a number of whom have come out in the clear light of the full blessing of sanctification. To give a full report of this meeting would take too much of your space. Brethren filled the pulpit in the order named, Monday 3 P. M., McFarlane, in the evening Morris. Tuesday 9.30 A. M., Davis, 3 P. M. Morris, evening McFarlane. Wednesday forenoon was wholly given up to an experience meeting, which was one of the very best we were ever in. At 3 P. M. Bro. McFarlane preached, and your correspondent in the evening. Children's meetings were held every day at 2 P. M., and exhortations and prayer services after every sermon. Bro. Hardesty delivered some powerful exhortations, and did what he could to bring sinners to Christ. We were compelled to sail for Read's Wharf, where we were due on Thursday morning. Up to this time some 25 or 30 had sought the Lord, 7 of whom professed to find him. The meeting was to be continued, the indications being good for a sweeping revival. Bro. Hardesty and his wife have a large place in the hearts of this people, and the outlook for the work on the island is encouraging. A. D. DAVIS.

Woodlawn, Md.

This Camp-meeting commenced the night of 14th ult., Rev. Jewell in charge, preaching. The following brethren were present and did faithful work for the master. Revs. E. C. Atkins, J. P. Otis, E. H. Hyson, J. Jones, R. C. Jones, T. B. Hunter, F. E. McKenzie, W. L. S. Murray, W. R. Sears, H. A. Cleveland, T. E. Terry, A. Burke, E. H. Miller, L. E. Barrett, C. F. Shepherd, S. L. Baldwin, J. France, E. L. Hubbard, and J. B. Quigg.

From the first to the last meeting, great spiritual power rested upon us. Never have we seen members work more faithfully with the preachers, for the salvation of souls. Twelve persons professed conversion. In these ten days there have been sown Gospel truths, which must in the future produce a great harvest in this county.

All the tent holders were prompt to respond to the seven services each day; more so than we have ever seen before. Presbyterians were present in large numbers, and worked with us with earnestness and anxiety. The Children's meeting was well attended; the roll numbering 260. Here is the work in which we may do most for the glory, the strength, and beauty of our church.

The singing was led by Wesley Ewing, who was prompt, kind and faithful. The

camp broke on the night of 23d inst., in the old fashion style of marching round the ground, with the cornet and choir leading, To God be all the glory. X.

"Methodism Not What It used To be."

This is the heading of an article in the PENINSULA METHODIST of Aug. 25. The author evidently has the dyspepsia, and, of course, every thing looks green, and covered with mildew. He asserts, that the Methodism of to-day is not the same it was forty years ago; but his assertions are not sustained by facts, she still teaches the grand old doctrines, "ye must be born again," and the "witness of the spirit." I challenge him to give a single instance where a Methodist church or a Methodist preacher, has told a sinner that the condition of salvation is not a "new birth." The conversions of to day are just as clear and powerful as they were on the day of Pentecost; and just as full of joy and gladness as they ever have been. Evidently the writer has not attended a revival service for the last 40 years; brother, what kind of a hand did you lend your pastor in the last revival in your church?

More care and attention are given today to secure the young converts to the church, than there has ever been given. We lose less of our converts than our fathers did. If there has been any change, it has been for the better. We have more preachers than in other days, greater attention given to the means of grace; there is more pastoral oversight, and we save more of our young converts than we did 40 years ago, because of these improvements.

No one is received into full membership in the church who has not saving faith in Christ.

In all the past history of the church, there have been those who did not like class meeting; and this is no new order of things.

The assertion that the church is filled with "merely nominal christians is not true. When was the church more aggressive than she is to day. Look at her agencies to save the world, her grand Sunday-school organization, and the great benevolences of the church. My experience has been, that the men who complain of the church losing its power, are the men who like the former better than the latter days, because they did not draw on their pocket-books, as it does to-day. How much Missionary, Church Extension and Freedman's Aid money do you give, brother? The cause of all this deterioration he asserts is that music boxes have found their way into the churches. Now, brother, the evil spirit is not in the box, but in those who head it. The writer was a member of a church a few years ago, where near 200 souls were converted and during the opening service the organ was used. The facts are against your statement; churches that have instrumental music, have wonderful revivals of religion: look at old Asbury, Wilmington, and other churches that have been blessed with the wonderful outpourings of the spirit.

Now the trouble with Brother "Layman," is this, he has had the nightmare, and in this condition, awful visions have passed before him.

OLD TIME METHODIST.

The Central has the following: "In one of our exchanges, we find some points on baptism that are new to us. It is said that on a certain occasion a Baptist minister, a Mr. Fuller, baptized—by immersion, of course—107 persons in 16 minutes. This is certainly a remarkable rate of speed. But the same correspondent says, another minister baptized 117 in 27 minutes. These good men must have been trying to establish an argument in favor of the baptisms of the Day of Pentecost from the Baptist point of view. At the rate of one every six seconds is 'business.'"

Mrs. Sallie F. Chapin gives utterance to the following remarkable combination of poetic fancy and unanswerable logic: "We must have the liquor tax to pave our streets," says a politician. But I think if mothers had the control— They could pave to-day The broad highway With something not so white as the souls Of the innocent boys at play. Why can't men pave the business marts With something harder than women's hearts? Is there no gold that will serve their turn, Save the shining gold of the heads that rest Soit on a mother's loving breast? Must these go down to the drunkard's grave, In order that we the streets may pave? —California Christian Advocate.

Jesus said "o Nicodemus, and through him to us, "Ye must be born again." Over against that *must* is the ever-blessed *may* that is implied in every promise. There was also a *must* as applied to him. "The Son of Man *must* be lifted up." Well, thank God, he has fulfilled his *must*! and to every one that believeth in him the *must* of the new birth is fulfilled. This is the sum of all theology. Jesus "*must be lifted up,*" and we "*must be born again.*" No theology is complete that does not include within its teaching the *must of atonement* and the *must of regeneration.*

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Quarterly Conference Appointments.

Table with columns: Charge, Q. Conf., Preaching. Rows include Wilmington District—Third Quarter, Brandywine, Mt. Lebanon, Mt. Salem, Chesapeake City, Bethel and Glasgow, Claymont, Chester, Mt. Pleasant, Scott, Epworth, Madely, Swedish Mission, North East, Elk Neck, Elkton, etc.

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 6:40, 7:00, 7:30, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,  
 4:40, 7:40, 9:50, 10:35 p. m.  
 Philadelphia (express), 2:20, 4:40, 6:30, 7:50, 8:50,  
 10:05, 11:35, 11:55 a. m.; 12:25, 1:55, 2:25, 6:25,  
 7:55 p. m.  
 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:53  
 12:51 a. m.; 12:50, 1:50, 2:27, 4:00, 6:22, 7:25, 7:05, 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.; 5:57,  
 11:20 p. m.  
 Baltimore and Washington, 1:25, 4:45, 9:04, 10:08,  
 11:00 a. m.; 12:05, 1:17, 2:52, 4:44, 5:10, 6:30, 7:46 p. m.  
 Trains for Delaware Division leave for:  
 New Castle, 5:10, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,  
 7:12, 12:05 a. m.  
 Harrington, Delmar and intermediate stations, 8:50  
 a. m.; 12:55 p. m.  
 Harrington and way stations, 3:30 a. m.; 12:55, 6:25  
 p. m.  
 For Seaford, 2:50 p. m.  
 For Norfolk, 12:07 a. m.

**Wilmington & Northern R. R.**  
 Time Table, in effect July 8, 1888.  
 GOING NORTH.  
 Daily except Sunday.  
 Stations. a. m. p. m. p. m. p. m.  
 Lv. Phila. R. & O. R. R. 5:30 1:45  
 " Chester E. & O. R. R. 6:15 2:15  
 " Wilmington, French St. 7:00 2:40 7:00  
 " B & O Junction 7:09 2:48 6:15  
 " Dupont 7:21 2:58 6:27  
 " Chadd's Ford Jc. 7:44 3:18 6:50  
 " Lenape 7:54 3:28 6:52  
 " West Chester Stage 8:29 3:53 7:07  
 " West Chester Stage 8:39 4:03 7:17  
 " Coatesville 8:52 4:05 6:43  
 " Waynesburg Jc. 9:15 4:12 7:19  
 " St. Peter's 6:50 12:25  
 " Warwick 7:15 12:50  
 " Springfield 7:27 9:28 1:55 4:57 7:56  
 " Joanna 7:38 9:33 1:15 5:01  
 " Birdsboro 7:56 9:36 1:55 5:25  
 " Reading P. & R. Sta. 8:50 10:25 2:25

**ADDITIONAL TRAINS.**  
 Daily except Saturday and Sunday, leave Philadel-  
 phia (B. and O. R. R.) 4:30, 5:30 p. m.; Chester (B. &  
 O. R. R.) 5:01, 5:20 p. m.; Wilmington 6:15 p. m.; B. &  
 O. Junction 6:26 p. m.; Newbridge 6:39 p. m.; Arrive  
 Dupont 6:57 p. m.  
 (On Saturday only, will leave Wilmington at 5:30 p. m.  
 Newbridge 5:45 p. m.; Arrive at Dupont 6:03 p. m.  
 Leave Wilmington 11:55 p. m.; Newbridge 11:35 p. m.  
 Arrive Dupont 11:55 p. m.; Leave Birdsboro 11:10 p. m.  
 Arrive Reading 1:49 p. m.  
 GOING SOUTH.  
 Daily except Sunday.  
 Stations. a. m. p. m. p. m. p. m.  
 Lv. Reading P. & R. 8:09 9:25 3:16 5:18  
 " R. Station 8:42 10:10 3:46 5:50  
 " Birdsboro 8:55 10:30 4:10 6:16  
 " Joanna 9:00 10:30 4:14 6:25  
 " Springfield 9:00 10:30 4:14 6:25  
 " Birdsboro 9:00 10:30 4:14 6:25  
 " Reading P. & R. 9:00 10:30 4:14 6:25  
 " St. Peter's 6:45 9:15 4:28  
 " Coatesville 6:44 9:39 5:02  
 " Lenape 7:25 10:24 5:46  
 " West Ches- 8:05 10:50 6:21  
 " West Chester Stage 8:40 9:46 6:00  
 " Chadd's Ford Jc. 7:44 10:35 6:02  
 " Dupont 8:05 10:35 6:21  
 " B. & O. Junction 8:19 11:05 6:33  
 " Wilmington 8:50 11:15 6:45  
 " French St. 8:48 11:27 7:04  
 " Chester E. & O. R. R. 9:10 12:09 7:35  
 " Phila. B. & O. R. R. 9:10 12:09 7:35

**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 1:20 p. m.; Newbridge 1:40 p. m.;  
 Arrive Wilmington 2:00 p. m.; Leave Newbridge 7:00  
 p. m.; Arrive Wilmington 7:23 p. m.  
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 SCHEDULE IN EFFECT APRIL 29, 1888  
 Trains leave Delaware Avenue Depot.  
 EAST BOUND.  
 Philadelphia Accommodation, daily, 6:15 a. m.  
 except Sunday.  
 Philadelphia Accommodation, daily, 7:30 a. m.  
 Philadelphia Accommodation, daily, 7:55 a. m.  
 Philadelphia and Chester Express, daily, 8:30 a. m.  
 Philadelphia Accommodation, daily except 9:00 a. m.  
 Sunday.  
 Philadelphia Accommodation, daily, 10:30 a. m.  
 Philadelphia and Chester Express, daily, 11:14 a. m.  
 Philadelphia Accommodation, daily, 1:00 p. m.  
 Phila. accommo. daily, 3:00 p. m.  
 Philadelphia Accommodation, daily, 3:55 p. m.  
 Philadelphia & Chester express, daily, 5:20 p. m.  
 Philadelphia Accommodation, daily, 5:25 p. m.  
 Philadelphia Accommodation, daily, 6:40 p. m.  
 Phila. accom'd daily except Sunday, 7:30 p. m.  
 Philadelphia and Chester Express, daily, 8:48 p. m.  
 Philadelphia Accommodation, daily, 8:55 p. m.  
 WEST BOUND.  
 Singly Accommodation, daily, 12:30 a. m.  
 Baltimore accommodation daily except  
 Sunday, 6:45 a. m.  
 Chicago and Pittsburg Limited, daily, 7:35 a. m.  
 Cincinnati and St. Louis Express, daily, 11:33 a. m.  
 Baltimore Accommodation, daily, 2:45 p. m.  
 Chicago and St. Louis Express, daily, 5:40 p. m.  
 Singly Accommodation, daily, 7:30 p. m.  
 For Landover, 2:15 a. m.; 2:45, 5:20 and 6:40 p. m.  
 daily except Sunday; 2:45, 5:30 and 5:40 p. m. daily.  
 Trains leave Market Street Station:  
 For Philadelphia 2:35 p. m. daily except Sunday.  
 For Baltimore 2:35 p. m. daily. For Landover 6:50  
 and 11:00 a. m. daily except Sunday, 2:35, 5:30, p. m.  
 daily.  
 Chicago and St. Louis Express daily, 5:30 p. m.  
 Trains for Wilmington leave Philadelphia 7:00  
 10:00, 11:10 a. m.; 12:00 noon, 1:45, 3:00, 4:30, 5:00,  
 6:30, 8:10, 10:10, 11:30 p. m.  
 Daily except Sunday, 5:50 and 7:30 a. m.; 4:25, and  
 4:50 p. m.  
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