

Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
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Love and Faith.

Saviour, my feet have never trod with
thine
The "solitary place,"
My eyes have never seen, in human form,
Thy manifested grace;
My hands have never touched Thy gar-
ment's hem.
With faith's unuttered plea,
Nor hast Thou tarried, when the day was
spent,
And broken bread with me:—
But, Lord, my rescued feet are steadfast
set
Upon the King's Highway,
And though as yet I may not see Thy face,
I follow on each day;
My waiting eyes are unto Thee, dear Lord,
In whom I live and move,
Whose love, believed in, is the fullest joy
That earth or heaven can prove.
The needs-be of Thy ways may not be
clear
To my perfect sight,
Love trusts Thee wholly, where it cannot
trace,
And knows that all is right,
It is enough for me by faith to stay
My hidden life on Thee,
And in the secret of Thy covenant
To rest implicitly
I know that Thou art gone to beautify
A place in heaven for me,
And when Thou comest to take Thy chil-
dren home
I shall be like to Thee.
Then shall I wake, and see Thee eye to
eye,
Whom now, unseen, I love:
Faith's darkly visioned glass exchanged
at last
For rapturous sight above. S. ted—

The Sunday Question.

We are firmly of the opinion that such an observance of Sunday as the higher interests of the community suggests is not incompatible with the proper demands of business. The observance of the Sabbath, or seventh day, has a higher object than the simple advancement of secular affairs. But we are not proposing just now to look at the Sunday question from the religious point of view, although that is the only comprehensive and true view of it. The Bible command is that the seventh day (Sunday is the seventh day if Monday is the first,) shall be kept holy, and as a day of rest from all except necessary labor. Its highest value no doubt is as a day of religious worship. In disregarding its injunctions all its benefits are forfeited—both body and soul are defrauded of what they need for their highest development. The body suffers under an unnatural and unnecessary burden, and the soul is deprived of the best condition for its development. It is possible however to obtain certain advantages, but not the highest, by a partial observance.

To-day the various carrying or transportation interests—the railway and steamboat companies—are responsible more than any others for the violation of the Sunday laws. But we must not think of it as generally a malicious violation of God's law. The companies by their agents constantly speak of and defend it on the plea of necessity, not of choice; they assume that the welfare and convenience of the community demand it. If we trace the development of Sunday traffic we find that at the beginning the Sunday railway train was run as a kind of necessary continuance of the week-day train: the transportation of perishable goods, it was said, made it necessary. The Sunday mail train has had the same line of defense. The Sunday street-cars, it is alleged, are run as much for the benefit of religious service as for general convenience: on account of the poor and the health of the masses shut up all the week from pure air and healthful exercise. And all this seems plausible

when all account of the higher object of the Sunday laws is left out of the question.

It requires a large share of faith to believe that the railway and steamboat companies are engaged in a work of charity. They are very careful to use every means to make their Sunday traffic money-making. And some of the more conscientious of their managers have all along protested against Sunday traffic as in reality injurious to the companies and unjust to the men in their employ. At the recent annual session of the New Jersey Sabbath Association, held at Ocean Grove, Mr. Geo. May Powell, in an address on the subject furnished abundant testimony from railway men of acknowledged high standing that Sunday railway traffic and travel when thoroughly studied does not appear to be profitable to the owners of the roads. They affirm that they are destructive of law and order, and the enemy of capital and labor. One superintendent of large experience testified that "Sunday running demoralizes the men and makes them reckless, and so is the cause of many accidents. I believe that railway companies would be more prosperous if Sunday running was entirely suspended." The superintendent of another important railway declares with emphasis, "From experience I know that laborers, mechanics, managers and others will do more work and do it better in six days than in seven." Attorney General Bates, of President Lincoln's cabinet, is quoted as saying, "If the Sunday laws be disregarded, the laws of person and property will soon share their fate and be equally disregarded." And this proposition hardly anyone will be disposed to deny. Nor is there any reason to doubt the correctness of Justice John McLean's opinion, "Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions cannot be sustained."

While the transportation companies have been more conspicuous in the degradation of the Sabbath than others they are not alone blamable. They could not have accomplished what they have had they not had the cooperation of the daily secular press of the country. The daily political press of the great cities, ready to sacrifice every principle of moral and religious conviction for political power, has pandered on this question to the foreign elements of our population, hoping to secure their political influence. This portion of our press has been the constant support of the continental Sunday against the Sunday of our American fathers. The advocacy of it by these papers has encouraged the police authorities and our city governments to let certain classes have their way on Sunday, until there is more violation of law, more personal violence, greater public disturbances, more drunkenness and crime on Sunday than on any other day of the week. And this portion of the press so stands in the way of Sunday observance that reform seems almost impossible.—*Central Christian Advocate.*

Rev. Dr. Pitman's Prayer at a Peninsula Camp Meeting.

"Who hath gathered the wind in his fists?
Who hath bound the waters in his garment?
"While traveling as the agent of Dickinson College, Dr. Pitman went to a camp-meeting in the State of Delaware.

He reached the place a little after noon, and when he got where he could speak with the presiding elder, who had charge of the meeting, he said to him: "Brother, I have a message from God to deliver to this people, and I cannot get away from it, and if you will let me preach this afternoon, as my duties call me away from this place to-morrow, I will deliver it in the name of God." The elder replied, saying, "that another brother had been engaged to preach this afternoon, but if you can arrange it with him to come in at another time, I shall be happy to have you preach." The arrangement was satisfactorily made for Dr. Pitman to preach that afternoon.

"As the preachers were gathering on the stand, and the people assembling for that afternoon's service, it was observed that the clouds in the heavens had been rolling together, and by the time the introductory services were to commence, there were ominous and threatening indications of a severe thunder-storm approaching the encampment. Mr. Pitman arose to announce his first hymn. The sky was so soon overspread with the blackness of the approaching tempest, that he could hardly see to read his hymn. The people had heard of Dr. Pitman's arrival, and of his intention to preach, and were out *en masse*, but were much agitated by the threatening aspect of the clouds. When he knelt to pray, the fierce lightnings flashed across the sky, and the loud booming thunders were rolling up their husky voices into mid-heaven. Undaunted amid this threatening scene, and untrifled with all the frowning aspects and angry premonitions that surrounded him, Dr. Pitman knelt before the God of the universe, whom he knew could command the storm, and hold the raging winds in check, and prayed in familiar intercourse, and with holy boldness: O Lord God Almighty, thou who hast sent me to preach to this people, hold back these threatening clouds for one hour, while we go on with this service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend on both preacher and people, and let great good be accomplished this day by the preaching of Thy Word in the salvation of souls."

This petition was thrice repeated, and each time with greater earnestness and fervor. It seemed, as one said, "that is a bold request, a strong venture on God." Some skeptical person, questioned his faith, as to whether the petition would be granted; failure seemed largely to preponderate against it; but there were those in the congregation, who, after he had offered that prayer and announced his text, took out their watches and marked the time. The preacher, thoroughly self-possessed and unmoved by all the threatening aspects that overshadowed him, preached with great power; never did the Lord more signally help him, and own the effort of his servant. The hour passed; some said the sermon exceeded it by ten minutes, others, that it closed almost to the minute, and at its close, it was difficult to account which had produced the greater effect, the answer to his prayer so signally made known to both saint and sinner, or the zeal and heavenly pathos of the preacher. God was in both; "And now," said the preacher, as he closed his sermon, "go to your tents and fall down before God, and thank Him for this

glorious privilege we have enjoyed together. The congregation repaired to their tents, and the ministers followed. Mr. Pitman was the last to leave the stand, and as he retired to a tent near by, the lightnings began to flash, and the pent-up thunders rolled in fearful omens over the encampment: the rain descended almost in a deluge; men stood aghast, women trembled and thought the day of doom was upon them. Sinners fell to the earth under the power of the convicting Spirit, and the presence of the Lord rested on the multitudes that gathered in the tents, and during the afternoon, from careful computation, it was estimated that over five hundred souls were converted. And so great was the spiritual influence that prevailed in the place, that the meeting ran on for into the hours of the night."—*Life, Labors and Sermons of Rev. C. Pitman, D. D. by C. A. Malmesbury.*

Kabinda.

We arrived here May 27th. Waeter and wife, Archer, Jr., Sister Collins and myself, were left here. We found Bro. Judson well, hearty and blessed of the Lord. We also found with him a man and wife named Johnson, whom he had married; the first couple ever married by Christian rite in Kabinda. Also with him were a King's daughter, named Chimbonza, and five boys from ten to fifteen years old, named Walter, Charley, Barton, Fasha and George. The Christian names he had given them. These people are his help and pupils. He has taught them some English, so they can read and write a little, and can sing quite a number of our hymns in English and repeat the Lord's prayer in English and Fota, (the native language) Johnson is his interpreter; but all the boys can interpret some. This has been quite a work to accomplish, considering all the other work to do. With chalk and blackboard, big bright eyes and anxious faces, drawing out all their tact by their eagerness to learn. Such is one of the missionary works for the Master in Africa.

The Mission here consists of 500 acres of land purchased for \$1,225. It has one half mile frontage of the Bay; also a fresh and soft water river on it. It is on the road of travel from town to coun-try, and is a good place to intercept a great number of people.

On this land has been cleared about 10 acres. I don't suppose you have any idea what it is to clear land in Africa. It does not mean Pennsylvania or Western prairie. These grounds are covered with an underbrush, and cane and vines, from the size of your finger to as large as your arm. They grow up and then bend over and re-enter the ground, grow out again, and are so interlaced together that you cannot go through them. They will not burn on account of their greenness. Heavy grasses are growing through the whole; also all kinds of African trees in abundance, all sizes and shapes. The ground has to be chopped off and then grubbed over with big hoes—"The Bishop's Liver Regulator." To clear and plant this land with corn, beans, onions, potatoes, cassada, etc. etc., is another phase of the self-supporting missionary work that the missionary has to do; for he cannot stand back, if he wanted to, and say to the natives, "Do so and so;" for they know nothing about it, and will not do such work, unless

you go right in with them.

There is on these grounds plenty of oranges, limes, bananas, mangoes, malolaers, coconuts, pineapples and other African fruits and nuts, the principal one being the palm-nut, which is required and used for almost all kinds of cooking.

For buildings, there was one on the place when bought, 20x11, two rooms with a door in one and board window in the other. This has a board floor. There has been one built since, 12x11, with door, open place for window, and dirt floor; also one, 34x15, with one room, door, two board windows and dirt floor. These buildings are made of native lumber. The first is used as the dwelling; the second for dispensary and library; the third for store room, tool and work room. We sleep in these buildings on our cots, cook in an open shed and eat out of doors under a tree. There is a large native building, called a "shimbeck," for the boys; also one for Johnson and his wife; and another to be put up. There is also a large chicken or barn-yard, and chicken house with fence made of round palm posts close together, and a house, or "shimbeck," for stock. There are three sheep (with hair instead of wool), three goats, three turkeys, twenty-five ducks, and about 100 chickens, large and small, quite a lot for a station.

The people are peculiar, very superstitious, and have a great many old and strange traditions; some of them having faint resemblance to parts of Bible history. They are not lazy considering their surroundings. They are also cleanly in their way, bear no malice, are anxious and quick to learn, imitate habits of civilization readily, and the missionary has great encouragement and hope, as he is well received and treated kindly. Praise the Lord who is with us and leading us. Respectfully your brother in Christ.—*Christian Standard.*

ARCHER STEEL.

Another Missionary Fallen.

DONDO, AFRICA, July 26, 1887.

Dear Brethren,—I write to send you notice of the death of my beloved wife, Mary R. Myers Davenport, M. D., on the 18th inst., at 11.30 A. M., of an aggravated attack of bilious fever. Age 28 years, 6 months and 20 days. She was sick but one day. I was fifty-one miles away, at Nhangue-a-pepo, when she died, attending the annual meeting of our mission. I did not reach home until the 20th inst. It was a sad home coming to me. Our married life of 2 years 4 months and 23 days, was full of overflowing with happiness and work for Jesus. This makes the loneliness and grief more oppressive, and yet the blessed Lord Jesus was never so precious as now, nor salvation so real. Bless His name! Mary was a true, loving, tender, thoughtful wife and helpmeet; and an earnest, consistent, devoted Christian. Her passing over was peaceful. She was prepared to go. I earnestly desire to take a medical course and fit myself at the earliest opportunity, to carry forward the work which she so nobly began. Pray for me!

Yours in sorrow,

C. L. DAVENPORT.

Christian Witness, (Boston.)

The Utah Mission Conference passed earnest and complimentary resolutions in reference to Chaplain J. W. Jackson, D. D., of the United States Army, stationed at Fort Douglas, Utah. He has been a great help to the mission. Dr. Jackson has leave of absence, and will be retired by age from the Army, in March next. He will reside in Philadelphia.—*California Christian Advocate.*

Youth's Department.

"Didn't I, Dan?"

"Jimmy, have you watered my horse this morning?"

"Yes, uncle. I watered him: didn't I Dan?" he added, turning to his younger brother.

"Of course, you did," responded Dan.

The gentleman looked at the boys a moment, wondering at little Jimmy's words; then he rode away.

This was Mr Hartley's first visit with his nephews, and thus far he had been pleased with their bright, intelligent faces and kind behavior. Still, there was something in Jimmy's appeal to his brother that impressed him unfavorably, he could hardly tell why; but the cloud of disfavor had vanished from his mind when, two hours later, he turned his horse's head homeward. Just in the bend of the road he met his nephew Jimmy, bearing a gun over his shoulder.

"Did your father give you permission to carry that gun?" he inquired.

"Yes, sir," replied Jimmy, "didn't he Dan?"

"Of course, he did," said Dan.

"And, of course, I believe you, Jimmy, without your brother's word for it," said Mr Hartley.

Jimmy's face flushed, and his bright eyes fell before his uncle's gaze. Mr Hartley noticed his nephew's confusion, and rode on without further comment.

"This map of North America is finely executed; did you draw it Jimmy?" asked Mr Hartley, that afternoon, while looking over a book of drawings.

"Yes, sir," replied Jimmy, with a look of conscious pride; then, turning to his brother, he added, "Didn't I Dan?"

Mr Hartley closed the book and laid it on the table.

"Jimmy," he began, "what does this mean? To every question I have asked you to-day you have appealed to Dan to confirm your reply. Can not your own word be trusted?"

Jimmy's face turned scarlet, and he looked as if he would like to vanish from his uncle's sight.

"Not always," he murmured, looking straight down at his boots.

"My dear boy, I was afraid of this," said Mr Hartley, kindly. "The boy who always speaks the truth has no need to seek confirmation from another. Do you mean to go through life always having to say, 'Didn't I Dan?'"

"No, uncle; I am going to try to speak the truth, so that people will believe me as well as Dan," said Jimmy, impulsively.

Mr Hartley spent the season with his nephews, and before he left he had the pleasure of hearing people say, "What's come over Jimmy Page? He never says lately, 'Didn't I, Dan?'"

Mr Hartley thought it was because Jimmy was gaining confidence in himself. Do you children?—*Little Sower*.

The Prompt Clerk.

A young man was commencing life as a clerk. One day his employer said to him: "Now to-morrow that cargo of cotton must be gotten out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been intrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolving to begin very early in the morning, he instructed the laborers to be there at half-past four o'clock. So they set to work, and the thing was done; and about ten or eleven o'clock his master came in, and, seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to remove that cargo of

cotton from the boat this morning."

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment, never! His character was fixed, confidence was established. He was found to be the man to do the thing with promptness. He very soon came to be one that could not be spared; he was as necessary to the firm as one of the partners. He was a religious man and went through a life of great benevolence, and at his death was able to leave his children an ample fortune.—*Christian Weekly*.

How Can I Tell?

"Papa, do you love me? I love you," said little Emma, climbing up on papa's knees and putting her arms around his neck.

"Do you?" said papa. "And what makes you think you love me, my dear little girl?"

"Why, papa, what a queer question! Don't I know when I love folks? Why, papa, I feel it all over me inside."

"Well, but how can I tell? I can't see inside."

"Why, papa, you can tell—'cause I love to have you come home, and I love to get up in your lap, and to see you, and hear you talk."

"Suppose I was away?"

"Then I'd read your letters."

"Suppose, darling, I was very busy, or very sick?"

"Then I'd keep so still, papa, and I'd run errands, and do all I could to help and make you well."

"And suppose I wanted you to do something you didn't want to do, what then?"

"Oh, papa, I wouldn't mind the didn't like, I'd do it as if I did, 'cause 'twas for you."

Papa kissed her.

"Emma, do you love Jesus?"

"Yes, papa."

"How can you tell?"

Emma thought a minute, then she said:

"Just the same way, I guess."

"That is so," said papa.—*Selected*.

The First Night At School.

In a large and respectable school near Boston, two boys from different States, and strangers to each other, were compelled by circumstances to room together. It was the beginning of the term, and the two students spent the first day in arranging their room and getting acquainted. When night came, the younger of the boys asked the other if he did not think it would be a good idea to close the day with a short reading from the Bible and a prayer. The request was modestly made, without whining or cant of any kind. The other boy, however, bluntly refused to listen to the proposal.

"Then you will have no objection if I pray by myself, I suppose?" said the younger. "It has been my custom, and I wish to keep it up."

"I don't want any praying in this room, and won't have it!" retorted his companion.

The younger boy rose slowly, walked to the middle of the room, and standing upon a seam in the carpet which divided the room nearly equal, said quietly:

"Half of this room is mine. I pay for it. You may choose which half you will have. I will take the other, and I will pray in that half, or get another room. But pray I must and will, whether you consent or refuse." The older boy was instantly conquered. To this day he admires the sturdy independence which claims as a right what he had boorishly denied as a privilege. A Christian might as well ask leave to breathe as to ask permission to pray. There is a false sentiment connected with their free exercise. If there is anything to be admired, it is the manliness

that knows the right and dares to do it without asking any one's permission—*Youth's Companion*.

A Long Account.

"Mother," said a black-eyed boy of six years, "when you get old, and want some one to read to you, I will pay you off." Little Alexander's mother had been in the habit of reading to him a good deal, and on this Sabbath day she had read to him a long time out of the Bible and a Sabbath school book. The child was just able to read a little himself, and the progress he was making doubtless suggested to him, how he might at some future time return in kind all his mother's care. "I will pay you off, mother," said he, looking up into her face with childish satisfaction, as if a new thought from heaven had been sent down to light up the little world of his soul. His mother pressed him to her heart with a delight that seemed to say, "I am more than paid off already."

But, children, you can never pay off, your mother. Her thoughts of love and acts of affection are more in number than the days of life. How often has she nourished you, kissed you, rocked you on her knee and in the cradle, carried you in her tender arms, watched over you in sleep, guided your infant steps, corrected at times your misdeeds, thought of you in absence, and guarded your life in the unvarying remembrance of a mother's solicitude, and the free-will offerings of a mother's devotion. Ah, dear child! you can never "pay off" your mother. Mother has taught you to read and to pray. She has patiently sat by you and taught you the letters of the alphabet; and then she helped you to put them together and spell words of thought. She taught you to spell "God." Before you could read she taught you to say, "Our Father which art in heaven." Mother has trained you with lessons and hymns and prayers to come to Christ. She has prayed for you when none but God knew it, and has prayed with you when your wondering eyes understood not the meaning of her grave and imploring looks. She has pointed you to heaven and "led the way." Dear child, you can never "pay off" your mother.—*Children's Friend*.

The last passage of the Cunard steamer Umbria was a stormy one, and awakened much uneasiness among the 614 saloon passengers. As they came to anchor at Sandy Hook, Dr. Joseph Parker began to sing, "Praise God from whom all blessings flow," and hundreds joined in most heartily.

The Election of Presiding Elders.

REV. R. C. JONES.

Should the offices of Presiding Elder be made elective. In the discussion of this subject, let us as far as possible, lay aside all pre-conceived and biased ideas, and look the question squarely in the face. We ought never to be afraid to discuss any question of church doctrine or polity, for only in this can we reach the truth. In the early days of Methodism it was necessary to give to the appointing powers, absolute authority; the exigencies of the case demanded it. We need not only go to those who wanted us, and those who wanted us, but to those who did not want us. We were to push our way into all parts of the country, and as Gods Messengers of truth and love, preach Jesus to dying men whether they would hear or not. But the Church has grown and spread, and become one of the most powerful and influential ecclesiastical bodies in this country; and according to the laws which govern nations, she ought to become more democratic in her form of government. As nations advance in civilization and influence, they become more democratic; until from a state of absolute Monarchy, they reach that of "a government of the people, by the peo-

ple, and for the people"; and this last is the highest form of self-government. The people are the sovereigns, and the virtue of the people is the hope of the nations permanence and prosperity. Why cannot the Church without danger, follow the same evolutionary law? The Methodist Episcopal Church in particular should be more in harmony with the progress of the age, and the spirit of true human liberty. She has ever been the champion of righteousness and truth, against all forms of oppression, and ought to-day to stand forth as the chief example of ecclesiastical freedom and power, setting forth and exemplifying in herself the righteous law of perfect liberty.

The admission of lay delegates to our General Conference was one step in the right direction. Now let the next General Conference enact a law, providing for their admission into the Annual Conferences, and let all the people have a voice in their selection. Then let the Annual Conferences have the power to elect all the officers of the Conference, including the Presiding Elders. We shall thus have a Church polity, much more in harmony with the vigorous and manly spirit of our national independence.

We often speak of the despotic character of the Church of Rome as not being in harmony with the ideas and spirit of this country, and yet we glory in a form of Church government, from which the people are largely excluded. We believe the time has come for our church to take another step upward in the scale of ecclesiastical independence, and to insist upon the Annual Conference being clothed with authority to select their sub-bishops. Make the office of Presiding Elder elective, and the Presiding Elders the authoritative and legal advisers of the Bishop, and also the legal representative of the whole Conference, and we bring at once the appointing power into closer sympathy with the preachers and the people, and the polity of the church into closer harmony with the spirit of our free institutions. This will largely promote on all sides a feeling of true self-respect. Another reason why the office should be made elective, is because the Conference is better qualified to judge of the fitness of a man for this responsible position, than the Bishop. He comes to the Conference for the first time a stranger, and has to find out in five or six days enough to make up his judgement, and not unfrequently his information comes through a biased medium. He will often make serious blunders, for he cannot in so short a time become sufficiently informed to properly adjust matters, for the highest good of the church. I do not wonder that as a matter of fact great mistakes are sometimes made. The elective plan might not be free from mistake, but the probability of a correct judgement would be largely increased, and the liability to mistake much reduced. Again, the office should be elective, because the Presiding Elder would thus be made responsible for the work throughout the entire Conference, and this would break up that district clandestine which prevails to such an extent at present. The men for this office would be selected from the Conference without respect to district or locality, and would be elevated to this position in recognition of their moral and intellectual fitness for the place, as well as for their special executive qualities.

Again, to make the office elective, and the presiding elder the legal advisor of the Bishop would prevent that convenient shifting of responsibility when a blunder is made, and as a result, there would be greater care and consideration of both preachers and churches before appointments are made, and less friction afterwards. Under the present system, it is very convenient to make the absent bishop, a kind of ecclesiastical scapegoat, and shift all responsibility for mistakes upon his shoulders; but with an elective presiding eldership the responsi-

bility would be distributed, and all of us would feel it as our own. This, of course, is on the assumption that the presiding elders are the legal counselors of the bishop.

There would be also a closer bond of sympathy between the presiding elders and the preachers, and it would promote that mutual confidence, which is so necessary to the success of the great work in which we are all engaged. There would be greater freedom in communicating with each other; there would not be any need to throw the glamour of secrecy over the plans and purposes of the presiding elders, and they could speak in an open, manly way to all under their authority, for all preachers of true manliness are grateful to be told of their faults, as well as of their excellences.

We have more respect for ourselves, as well as for our brethren, when treated in a fair and honorable way, but feel embarrassed and humiliated when not so dealt with. In view of the above reasons, which are only a few of many that might be given; we favor making the office of presiding elder, elective by the Annual Conferences.

As early as 1820, such a movement was agitated, and such men as Dr. Natham Bangs, Ezekial Cooper, Beverly Waugh, John Emory and others, championed the cause. They offered a report to the General Conference of that year, proposing a plan, whereby this could be brought about, and no harm but much good might come to the church, as the result.

I cannot present their most excellent plan in this article; but will mention one feature of it. When one, two, or more presiding elders were wanted, the presiding bishop was to nominate three times the number wanted from the conference, without respect to districts, and then without debate, or time for political manipulation; the conference was to elect by ballot the number desired; "provided that when more than one is wanted, not more than three at a time shall be nominated, nor more than one elected."

"Also that the presiding elders be, and are hereby made the advisory council of the bishop in stationing the preachers."

This plan was again recommended in 1824, when Messrs. Waugh and Emory offered a paper strongly urging its endorsement by the General Conference. They said: "We have believed with some of the bishops themselves, and with very many of our brethren, that this arrangement would afford aid and relief to the bishops, increase our mutual confidence, repel suspicion of unfair representations in the private councils, contribute to the desirability of the episcopacy, make the presiding elder's office also more efficient and agreeable, and thus give additional strength to the various links of our chain of union."

After the measure had passed by more than two thirds majority, Joshua Soule, who had just been elected bishop, but had not been consecrated, resigned.

In consideration for him, and desiring to be very conservative, a bare majority voted to suspend the rule for four years; subsequently it was repealed. This final result was doubtless one of the causes of the secession of 1828, out of which arose the Methodist Protestant church, what possible harm can come to the church by giving her members and preachers a part in all her plans and operations for pushing forward the Redeemer's kingdom? we believe it would create a greater interest in all departments of church work, and make us more interested, and intelligent methodists. The times demand some modification of our church polity in these respects; whether as above suggested, or otherwise. Some movement in the direction indicated will have to take place, or serious results will follow. What shall the modifications be?

How shall they be effected?

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Peninsula Methodist for 1888.

ALL new subscribers are offered the PENINSULA METHODIST from the time of their subscription, to January, 1889, for the price of one year. Those subscribing at once will get two months free.

Dickinson College commences the fall term with the best prospects she has known for years. The old, tried faculty are at their posts of duty. They and the worthy president, Rev. Dr. McCauley, begin the year in good health and spirits, determined to make Dickinson College second to no other in the land.—*Methodist Herald.*

We are glad to learn that the number of new students is larger than in any previous year of Dr. McCauley's administration, or for many years before his election in 1872. The whole number is about seventy, about half of whom are in the College classes, and the rest in the preparatory department. As the class graduated last June was an unusually large one, the largest indeed with two exceptions in the history of the college, and there have been some losses from the other classes, the whole number in College classes is a few less than last year.

Mr. Muchmore, the new instructor in Athletics has made a very favorable impression, and under his supervision the Gymnasium is being fitted up and will be ready for use in a few weeks.

Our last member, we think specially valuable. Bishop Mallalieu's grand sermon before the Michigan Conference, not only interests, but stirs the soul of the reader with holy purpose to emulate the great apostle in "counting all things but loss, for the excellency of the knowledge of Christ Jesus our Lord," Presiding Elder Murray, in his graphic sketch of old Bethel with biographic notes of our esteemed friend the venerable Samuel Thompson who enjoys in the eighty-third year of his age remarkable health and vigor of mind and body, gives us pictures of early Methodism in a locality into which it was introduced by George Whitfield, Francis Asbury, and Richard Wright, the pioneers of the American Itinerancy.

Dr. Causey of Saalsbury, Mass., a Peninsula emigrant, writes pleasant reminiscences of "Peninsula Men at Home;" our correspondent, "Missions," criticises the wisdom of our district-makers in their new departure last Conference; our clippings give some very choice selections from our exchanges; while our news items, home correspondence, and editorials present matters of live interest to every lover of our common cause. If any one's conscience is disturbed at the idea of getting so much for his money, the best way to induce a pleasant quietude will be to send us a few additions to our subscription list.

Discussion.

The columns of the PENINSULA METHODIST are open to contributions upon any topic pertaining to the interests of our Lord's kingdom, written in a Christly spirit, however much the views of the writers' may differ from those of the editor. We desire to have our paper reflect the views of the ministers and laymen of the patronizing territory, and shall be glad to welcome in the future, ever more than has been the case in the past, the expression of our brethren's opinions on all matters of church interest.

The man whose thoughts are communicated only to the ear has necessarily a very limited audience, while the writer who spends his thoughts upon the printed page cannot fail to reach indefinitely beyond the narrow circle of his personal presence. Not less than seven thousand pairs of eyes scan the contents of the PENINSULA METHODIST every week, and in proportion to their circulation, our other church weeklies have larger or smaller audiences. Who that has thoughts to utter, worthy a hearing, can afford to neglect such opportunities for moulding sentiment and influencing conduct?

FRATERNAL.—Rev. W. W. Rovall, pastor of the M. E. Church South, in Cambridge, Md., writes to the *Richmond Christian Advocate*, of the suspension of his revival services on account of his taking a sudden cold, and adds:—"There were seven or eight conversions while the meeting lasted, and the outlook was fine. Congregations were getting to be very large and very serious. We suspend for a few days and start again, if God will. Brother J. C. Watson is my right hand. Brother Alfred Smith of Zion M. E. church, gave us a fine talk, and was fully in sympathy. Brother Clarke, a young student from the College, gave us a lift on Wednesday."

The aged widow of the late Merritt Caldwell, widely known as a professor in Dickinson College, died Oct. 6, in the home of her son-in-law, Rev. Henry Bascom Ridgway, D. D.; President of Garrett Biblical Institute, Evanston, Ill. The place of her burial is the Evergreen Cemetery, near Portland, Me., by the side of her honored husband. She had been a member of the Methodist Episcopal Church, for sixty years. Many of our Peninsula, who were students at Dickinson thirty years ago, will recall pleasant memories of Prof. Caldwell and his interesting family.

Rev. G. W. Woodall, one of our missionaries to China, writes to the *Christian Advocate*, that he is compelled, on account of failing health, to return to the United States. He was to sail Sept. 18, from Yokohama, Japan, for Los Angeles, Cal. He met Bishop Warren in Yokohama, who afterward sailed for Korea, en route to North China. He also met Dr. and Mrs. Abel Stevens, and Mr. and Mrs. Julius Taft, who were to sail for this country Oct. 1.

We notice with pleasure that our former Conference associate, Rev. George W. Brindle, who has been a successful pastor for over twenty-five years, in the Upper Iowa Conference, has been honored by his brethren, with an election as delegate to the next General Conference. Dr. Kynett, the efficient and well known corresponding secretary of the Board of Church Extension, is a member of the same Conference, and leads the delegation.

We notice that our western brother's name is printed Brindell. If his older brother, Rev. James A. Brindle, a highly esteemed member of the Wilmington Conference, should receive similar honors at the hands of his Peninsula brethren, (and stranger things have happened,) there might be a question of nominal identity raised between them. Whether it is a matter of aesthetics as to an ultimate or penultimate accent; or a question of orthography, it is surely desirable that the brothers harmonize upon the one or the other.

ther it is a matter of aesthetics as to an ultimate or penultimate accent; or a question of orthography, it is surely desirable that the brothers harmonize upon the one or the other.

Bishops Must be Clean Men.

The North Ohio Lay Conference instructed its delegates to withhold support from tobacco-using candidates for the Episcopacy.

We regret to learn of the serious illness of Bishop Niude. The *New York Advocate* says he was taken ill at the close of the Erie Conference, Friday the 7th, inst., with symptoms of paralysis. Bishop Foss was secured to preside in his place, at the Genesee Conference, and Bishop Niude proceeded to Clifton Springs, where speedy improvement was anticipated as the result of complete rest. Private advices to the editor give the pleasing assurance that the Bishop is better.

Our acknowledgements are due Rev. and Mrs. J. D. Kemp for a card of invitation to the twenty-fifth anniversary of their marriage, he celebrated in Chestertown, Md., Friday, the 28th, inst., at 8 p. m. Brother and sister Kemp and family will accept our congratulations upon the completion of the first quarter-century of their connubial felicity, with our prayers and best wishes for their continued happiness and prosperity. We doubt not their many friends in the various pastoral charges they have served will crown this interesting epoch with tokens of appreciative remembrance that shall add a silvery lustre to the occasion. If it please our Heavenly Father, we trust they may be favored with another quarter-century in which to labor in his vineyard, when the silvery radiance of the present shall take on the golden hues of a ripened fruitage, suggesting the joys of the heavenly Harvest Home.

Dr. Crary of the *California Christian Advocate* thus pleasantly refers to his confrere of Detroit. "Rev. J. H. Potts, D. D., editor of the *Michigan Christian Advocate*, though deaf, was elected by his Conference to the General Conference. (The great Dr. Whedon was deaf.) It was gracefully done, and no more worthy delegate will attend the General Conference. He will do all the work assigned to him, carefully and well. His paper is among the best that reaches us."

Dr. Buckley of the "great official," in his address before the Michigan Conference, said in reference to Dr. Potts' paper, that he had watched its growth from the first with great interest, and regarded its success as great. He could not imagine how a local paper could be conducted with greater ability. This is a great concession, only papers not local can afford a chance for greater editorial ability. Its comforting to learn it is possible for us "locals" to get next to head. Dr. Potts reported a weekly circulation of 12,000, being one copy for every five members of the church in the State; and presented, on behalf of the publishing committee to the two patronizing Conferences, (Detroit and Michigan) the sum of \$1212, for their Conference Claimants' Funds. This is a good showing for an independent, non-official church paper. The Book Concern's dividend to these Conferences was only \$997.

The Ninde Family.

At the late session of the Detroit (Mich.) Conference, Edward S. Ninde, son of Bishop Ninde, was received on trial. He graduated from Middletown University last commencement with the highest honors of his class in oratory, and is to take a two years' course in the Garrett Biblical Institute, Evanston, Ill. The Ninde family are historic in Methodism. Two of this young man's great-great grandfathers were personally

associated in the ministrations of John Wesley, and four generations of his direct ancestry were represented in the pulpits of Methodism. In a letter from John Wesley to his brother Charles, dated London, Oct. 28, 1775, this reference is made to Bishop Ninde's great grandfather: "At Rambury Park, about a mile to the left of the high road (from Bedford) lives James Nind, local preacher, and general steward of the circuit, on a farm of £500 a year. His wife, Sally Nind, is one of the most amiable women I know. They mightily desire that you would spend a few nights with them." This James Nind emigrated to Maryland in the early part of this century. His son William was ordained by Bishop Cloggett of the Protestant Episcopal church, and became rector of St. Anne's, in Annapolis, and afterwards of St. Stephen's, in Cecil County. The oldest son of this rector was William Ward Ninde, the father of Bishop Ninde, the final e being added to the name to prevent a short sound being given to the letter i. This gentleman had been baptized and confirmed in the Protestant Episcopal church, but becoming interested in a Methodist revival, he was converted, and became a member of the Methodist Episcopal Church, and began to preach before he was nineteen years old. He is represented as a man of ardent, yet gentle temperament, of fervent piety, of lofty and animated eloquence. Hedied at thirty-five, leaving his eldest son, the bishop, less than thirteen years old. For these interesting facts we are indebted to the *Michigan Christian Advocate* of the 8th inst.

Interesting Memorabilia.

In the *Philadelphia Methodist* of the 13th, inst., Rev. B. F. Price makes the following references to two ministers well and favorably known among Peninsula Methodists. From Rev. J. F. Morell of the New Jersey Conference, whom he met at the Brandywine Summit Camp, Bro. Price says, "I learned some particulars of great interest, and worthy a place in history. While living in Philadelphia, he was on his way one evening to class meeting and met a young man of his acquaintance who was not religious, whom he invited to accompany him. The young man at first declined, but by persuasion yielded and went. He was converted that night, and afterwards became a minister, and was instrumental in the conversion of Bishop Hurst. That young man was James A. Brindle, of our Conference."

While Brother Morell was on Milton Circuit he went with a lay brother to a camp meeting near Milford, and preached from the text, "Why stand ye here all the day idle?" He considered his sermon a failure, and both himself and his lay friend were mortified. But in that congregation was a young man who had been in a conflicting state of mind with reference to his call to preach, and the attractions of the legal profession, and had about concluded to choose the latter. The sermon of Bro. Morell broke the "fowler's snare," and the ministry was accepted, and became the young man's life work. That young man was Alfred Cookman, whom fifteen years after Brother Morell met at Atlantic City, and from him learned these particulars, and received his hearty thanks. And here it may be apropos to quote the words of Solomon, as paraphrased by Montgomery:

"Sow in the morn thy seed;
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it o'er the land.
"Thou know'st not which shall thrive,
The late or early sown;
Grace keeps the precious germ alive
When and whatever strown.
"And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.
"Thou canst not toil in vain:
Cold, heat and moist and dry
Shall foster and mature the grain
For garner in the sky."

Dover District Again.

A brother writes us, asking why we account for the non appearance of Dover District Quarterly appointments, third quarter, and do no such service for Salisbury District. In the latter case, we had information from the Presiding Elder that his schedule had not been forwarded, because of some alterations he had to make in his plan.

But in the case of the other District, no sign had been given, and repeated efforts had failed to elicit any information on the subject, so that we were shut up to a simple statement of the fact, that these appointments had not been received at our office. Had we imagined that any one would suspect us of discriminating invidiously between the Districts, we would certainly have added a line in reference to the delay in publishing the Salisbury list. The PENINSULA METHODIST aspires to "know no man after the flesh;" or District, either.

The following women have been elected as lay delegates to the next General Conference. Whether they will be rejected, as was the case with our excellent lady who presented her credentials to the Protestant Episcopal Convention in Philadelphia, or admitted to the privileges of our highest Ecclesiastical Legislature, is a question for that body itself to decide; from the Colorado Conference, Mrs. (Rev.) O. L. Fisher, first reserve, from Michigan, Mrs. Mary T. Lathrop, first reserve, from North Nebraska, Mrs. A. C. Harding, and Mrs. H. Hodgetts, reserves from Detroit, Mrs. D. Preston first reserve from Southern Illinois; Mrs. F. B. Needles, and Mrs. J. M. Logan, reserves, from Nebraska, Mrs. Angie Newman, lay delegate, and Mrs. M. E. Roberts, reserve, from Wisconsin, Mrs. L. S. Coleman, reserve, from Pittsburg, Mrs. Lizzie Vankirk, reserve, from Rock River, Francis E. Willard, reserve.

Philosophy of the Plan of Salvation, by James B. Walker, D. D., Chautauqua Press, No. 805 Broadway N. Y., J. Miller Thomas, Wilmington, Del., 264 pages, price sixty cents. This is a new edition of a work of standard value with an introduction by Rev. H. B. Rudgway, D. D. "Few American books," says the Doctor "have had a wider circulation, and none in their sphere have done more solid and abiding good. Within a day or two one of the most cultivated ladies of our land, whose tongue and pen are doing so much to mold the thoughts of her country-women, has expressed her great debt to it, as saving her from skepticism and assisting to settle her in the faith of Christ at a most critical period in her intellectual and religious development." We heartily endorse this high encomium.

Bridging Wesley Lake.

So many of our readers are interested in Ocean Grove, as a summer resort, that we make note of the action of the association at its recent annual meeting, in reference to a long mooted question. The beautiful lake in miniature that constitutes a silvery boundary between the Grove and Asbury Park has been crossed heretofore only by boats. It has now been decided to span the lake with an ornamental bridge which shall be open to the public for free transit on Sundays. During the rest of the week there will probably be a small toll charged. We think this a wise movement upon the part of the Grove authorities, as it will remove the scandal of Sunday ferriage for Sunday pay.

In the communication last week concerning Bethel church, in speaking of the ages of the Thompsons, five should have been used instead of four; for instance, Bro. Samuel Thompson is 82 years old, his father 67, his grandfather 81, his great-grandfather 82, his great-great-grandfather 108; these five have lived 420 years.

Our Florida Letter.

DEAR EDITOR:—Florida is such a cosmopolitan state, (its citizens are from all the states, the Canadas and Great Britain), that the country at large is more or less interested in its progress. For the past two months we have had much excitement and enthusiasm on the temperance question. The policy of the temperance workers in the south is, to have the prohibition vote taken by counties, and to have it taken by a special election; so it is not mixed up with the issues of any other election. This seems to be a far more successful method than to attempt to carry the whole state at a time. Nearly a dozen of our counties have gone "dry" among them, Alachua the central county in the state. There have been some very blessed revivals in this state during the summer, and several camp-meetings are arranged for, during this Fall. Brother L. A. Sullivan who came here from the Eastern Shore of Maryland, is arranging with some friends to hold a meeting in Hernando County. I expect to attend one at Wildwood, in a few weeks. You must remember that in this "land of flowers" "December's as pleasant as May." We are expecting a great many people to come to Florida this winter. The railroads and steamship lines are giving greatly reduced fares; immigration associations are being formed through out the state, and our news papers are full of enthusiasm. Without doubt if the people at large knew all the facts about our climate here, the variety of our fruits and the openings for manufacturing, thousands of people would come here and settle. The oranges are now beginning to turn yellow; they will be ripe by last of November, though they will hang on the trees till March or April. The pomegranates and Japan persimmons are also ripening. We have fruit here every month in the year; some times two or three varieties at one time. They overlap each other like shingles; so that we may say our whole year is roofed over with fruit. I receive a great many letters from the North inquiring if this climate really does give relief from catarrh, bronchitis, sore throat etc. I can answer most positively, it does; unless in rare cases, where the catarrh has taken on a cancerous form. We are expecting several families to spend the winter here from the north; extra accommodations are being made to accommodate boarders comfortably, at about \$7.00 per week. If any of your desire to visit here and bathe in our genial sun-shine, let them write to me; and I will render any service I can to my dear Peninsula friends. We have a Holiness meeting every Friday night in our house, and expect blessed seasons, as we have had in times past.

Yours in Jesus,
G. D. WATSON.
Windsor Florida, Oct. 8th 1887.

Episcopal Districts.

EDITOR OF PENINSULA METHODIST: I have just read your article on "No More Bishops," with pleasure and general approval. You have touched upon some phases of the question, not as often and as fully presented as they ought to be. There is certainly not that visitation among all the churches by the "chief pastors" that is desirable, and there is more visiting the strong, central churches, and "prominent and influential laymen" than is really needed, or entirely consistent with the most profitable disposition of their time.

There is, undoubtedly, a great deal of labor imposed upon the bishops, not legitimately pertaining to their office, from which they ought to be relieved. If they are really our chief pastors, let them be pastors; not evangelists, church dedicators, lecturers or general managers.

The next General Conference will have the bishop question under discussion; and I suggest the following modification, which will, it seems to me, be

better for the church than the present plan, and more in harmony with the other parts of our itinerant system. If the world is the parish of the Methodist Episcopal church, let be districted. Let Africa be one district, India another, and China and Japan another. Divide the United States into as many districts as may be deemed best, after the plan of the General Conference districts, as in the Discipline. Let the General Conference assign a bishop to each of these districts for four years, as presiding elders are now virtually appointed by the bishops for four years.

In this way each bishop would have an opportunity of becoming well acquainted with the preachers and the churches in the several conferences of his district, and could make his influence felt for good more effectively in every part of his field. Perhaps this plan might enable the church to get along without so many presiding elders, or sub bishops, without any detriment to the work, and with considerable saving of expense.

A. M.

FORTY CENTS FOR MISSIONS.—The young lady who sends it writes: Let me give you the history of the mite. Teaching this last summer among some of the delightful mountains of Dutchess County and several miles from a Sabbath-school, I organized the Protestant children of my small day school into a Sunday afternoon class. Beginning on a cloudy Sabbath in May with four little girls, one brought me a penny in a cunning way for a contribution, though I had said nothing about money. The next Sabbath my school numbered nine boys and girls; collected seven cents. I told them of the Missionary fund, and of heathen lands and heathen homes. I shall always remember the earnestness of one little girl as she said: "It would make one want to give all they had to help them." And so they did, those children bringing from their poverty all the pennies they had.

About two thousand negroes attended a reception given to Fred Douglass at the African Methodist Episcopal Metropolitan church in Washington City. The occasion of the demonstration was the return of Douglass from his recent trip to Europe.

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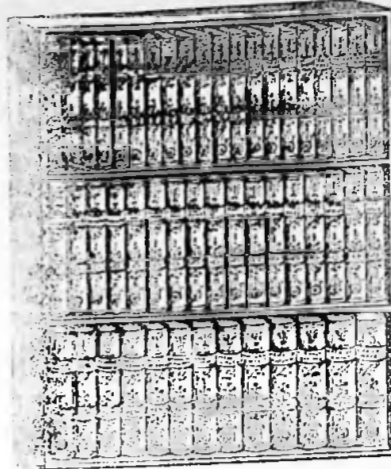
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A MINUTE from the July meeting of the Dover Auxiliary of Women's Foreign Missionary Society.

WHEREAS, It hath pleased our Heavenly Father to call home our beloved vice president, Mrs. S. A. Ridgely, We thereby express our gratitude to Him, that up to her death, at the advanced age of 84 years, her faculties were wonderfully preserved, in almost youthful freshness; and that her unselfish interest in all benevolent work never flagged. In her removal, this society has lost a member who has been a prominent and earnest co-laborer since its organization in 1871 and who has been a steadfast friend, and faithful worker, having served in every official capacity. Declining to be President that a younger person might render more active service, she consented to be our first vice president and was always at the post of duty when health permitted. Her interest in home work was manifest in organizing the first Infant school on this Peninsula, and serving as its superintendent for over 30 consecutive years.

Caring for the Pastor's home comfort, she organized the Mite Society, and was its efficient president for more than a quarter of a century. The president for many years of the Ladies' and Pastor's Christian Union, she systematically visited the prison, and looked after those who were non-attendants at church and ministered to the comfort of the needy. The desire to emphasize, as illustrated in her life, the thoroughly established truth, that a deep seated interest in Foreign mission work, is but the broadening out of that interest in Christ's kingdom, which, though first limited to ones' personal salvation, must ultimately embrace the human race.

Thus abundant in labors, she has been called away to reap the reward of the faithful; while the memory of her beautiful life, her christian spirit and her zeal for Christian missions is to us a living inspiration.

MRS. ALBERT COWGILL, Sec'y. Dover, Del.

The following incident was related by Gen. C. B. Fisk, in the Sands St. Church Sunday School, Brooklyn, on Christmas Day, 1885:

"After the war I had an office in New York City. Often a little bootblack came in to black my boots. As he was a bright, active little fellow; I often had a little talk with him. Once I asked him if his business was a good one. 'Yes sir,' was his reply; 'Would not you like to go into the business yourself?' 'I know a little boy would give half he earned if he could only find some one to set him up.' I replied, send him along. A rugged, but promising little fellow made his appearance. He figured out on a board the sum of ninety-seven cents, which it required to buy his outfit. I dressed him decently and took him to a policeman I knew, and told him to put him in a good place and look out for him, as he and I had gone into partnership in the boot-blackening business. He was placed near Trinity Church, and I often went to see him. One time he came to me and said: 'Mr. Fisk, we're busted.' In explanation, he said he went to hear a missionary, who talked so touchingly about the heathen, he felt as if he ought to give something; and as he went on, he wanted to give more until at last, when they came around, he gave all he had—nineteen dollars. As I had heard the same man, I knew by experience how hard it was to hold on to my pocket book; so I did not scold him, but told him I thought \$1.00 for him would be plenty. Would you like to know where that boy is now? Go to one of our large western cities, and on a certain street looking along at the signs over the doors, you will see Morgan & Co., where there is a flourishing business and his residence is the abode of refinement and plenty. This shows a noble trait of character in Mr. Fisk. Let all who have the opportunity help the poor and penniless in our large cities, thus—'Sown seeds of kindness for your reaping by and by.' He said, 'if there is any little boy present who would like to go into the boot-blackening business with me, I am ready.'—Sel.

Quarterly Conference Appointments.

Table with columns: Charge, Date, Hour for Sabbath Quarterly Service, Hour for Conf. Conf. Ebenezzer, Oct 23 22 3.00 10.00 Hopewell, " 23 24 7.30 9.00 Rising Sun, " 25 25 7.30 3.00 Mt. Pleasant, " 26 26 7.30 3.00 Rowlandsville, " 27 7.30 Grace, " 30 28 7.30 9.00 Union, Oct 30 " 10 30 7.30 Scott, " 30 " 1 7.30 7.30 Epworth, Nov. 3 3 7.30 9.00 Wesley, " 4 4 7.30 9.00 New Castle, " 6 7 10.30 7.30 Stanton, " 8 8 7.30 3.00 Salem, " 6 7 3.00 10.00 Red Lion, " 9 9 7.30 3.00 St. George's, " 10 10 7.30 2.00 Delaware City, " 11 11 7.30 7.00 Asbury, " 13 12 7.30 7.30 St. Paul's, " 13 14 10.30 7.30 Swedish Mission, " 15 7.30 W. L. S. MURRAY, P. E.

Table with columns: Charge, Date, Hour for Sabbath Quarterly Service, Hour for Conf. Conf. Chestertown, Oct. 21 23 Still Pond, " 22 23 Pomona, " 29 30 Rock Hall, " 29 30 Oxford, Nov. 5 6 Royal Oak, " 5 6 Trappe, " 6 7 Greensboro, " 12 13 Hillsboro, " 12 13 Easton, " 18 20 Kings Creek, " 19 20 St. Michaels, " 25 27 Talbot, " 26 27 Bayside, " 26 27 Tains Mills, " 27 28 Townsend, Dec. 3 4 Middletown, " 3 4 Odessa, " 4 5 J. NO. FRANCE, P. E.

Table with columns: Charge, Date, Hour for Sabbath Quarterly Service, Hour for Conf. Conf. Tangier Island, Oct 29 30 10 S 7 Onancock, Nov. 12 13 10 S 3 Smith's Island, " 19 20 10 M 9 A. D. DAVIS, P. E.

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 Philadelphia express, 2:25, 4:40, 6:50, 7:50, 8:50, 9:47, 10:15, 11:15 a. m.; 12:35, 2:27, 4:27, 5:22, 6:23, 7:05.
 New York, 2:00, 2:52, 4:00, 6:50, 7:00, 10:07, 11:35, 11:51 a. m.; 12:23, 1:32, 2:27, 4:30, 5:22, 6:23, 7:04, 9:50 p. m.
 For Newark Centre, Del., 7:45 a. m.; 12:58, 6:21 p. m.
 Baltimore and intermediate stations, 10:08 a. m. 5:57, 11:58 p. m.
 Baltimore and Washington, 1:25, 4:45, 8:04, 10:08, 11:00 a. m.; 12:45, 4:17, 7:24, 8:44, 9:20, 9:30, 7:43 p. m.
 Trains for Delaware Division leave for:
 New Castle, 6:10, 8:20 a. m.; 12:55, 2:50, 3:50, 6:25, 12:05 a. m.
 Harrington, Delmar and intermediate stations, 5:30 a. m.; 12:55 p. m.
 Harrington and way stations, 5:30 a. m.; 12:55, 6:25 p. m.
 For Seaford 5:30 p. m.
 For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
 Time Table, in effect May, 19, 1887.
 GOING NORTH.
 Daily except Sunday.
 Stations: Wilmington, French St., Newbridge, Dupont, Chadd's Ford Jc, Lenape, West Chester Stage, Coatesville, Wayneburg Jc, Springfield, Birdsboro, Reading P & R Station.
 Additional Trains on Saturday only, will leave Wilmington at 11:15 p. m. for Newbridge, DuPont, and all intermediate points.
 French Creek Branch Trains.
 Leave St Peter's 6:50 a. m. 12:55 p. m.
 Arrive Springfield 7:25 a. m. 1:00 p. m.
 GOING SOUTH.
 Daily except Sunday.
 Stations: Reading P & R Station, Birdsboro, Springfield, Wayneburg Jc, Coatesville, West Chester Stage, Lenape, Chadd's Ford Jc, Dupont, Newbridge, Wilmington, French St.
 Additional Trains, on Saturday only, will leave Dupont Station at 1:00, 7:02 p. m. Newbridge at 1:20 and 7:15 p. m. for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:10 a. m. 5:20 p. m.
 Arrive at St Peter's 11:40 a. m. 6:50 p. m.
 For connections at Wilmington, Chadd's Ford Junction, Lenape, Coatesville, Wayneburg Junction, Birdsboro, and Reading, see time-tables at all stations.
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 Commencing Thursday, Oct. 7, 1887, leave Hilden Station as follows:
 DAILY.
 4:40 A. M. Fast Mail for Shenandoah Valley and Southern and West Virginia. Also Glenwood, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C V. R. R.
 11:35 P. M. Accommodation for Glyndon.
 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.
 9:55 A. M. Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B. & H. Div., (through cars.) Also Carlisle, Pa.
 2:25 P. M. Accommodation for Glyndon, (Hagerstown).
 4:00 P. M. Express for Arlington, Mt. Hope, Pikeville, Owings' Mill, St. George's, Glyndon, Glenn Falls, Funksburg, Parapoco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west also Hanover, Gettysburg and stations on B. & H. Division, (through cars.) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
 5:15 P. M. Accommodation for Westminster.
 8:35 P. M. Accommodation for Union Bridge.
 TRAINS ARRIVE AT HILDEN.
 Daily—2:40 and 10:40 P. M. Daily except Sunday—7:30, 8:12, 11:40 A. M., 3:35, 6:10 and 6:45 P. M.
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Baltimore & Ohio Railroad.
 SCHEDULE IN EFFECT JULY 8, 1887.
 Trains leave Delaware Avenue Depot:
 EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 Philadelphia Accommodation, daily, 7:00 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia Accommodation, daily, 10:10 a. m.
 Philadelphia and West Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Philadelphia Accommodation, daily, 3:10 p. m.
 Philadelphia and Chester Express, daily, 4:35 p. m.
 Philadelphia Accommodation, daily, 5:10 p. m.
 Philadelphia Accommodation, daily, 6:30 p. m.
 Philadelphia Accommodation daily except Sunday, 7:50 p. m.
 Philadelphia and Chester Express, daily, 7:58 p. m.
 Philadelphia Accommodation, daily, 9:00 p. m.
 WEST BOUND.
 Chicago Limited, daily, 7:40 a. m.
 Arrive Chicago 6:00 next morning.
 Baltimore accommodation daily except Sunday, 8:15 a. m.
 Cincinnati Limited, daily, 11:25 a. m.
 Arrive Cincinnati 7:45 a. m., St. Louis 6:40 p. m., next day.
 Baltimore Accommodation, daily, 3:00 p. m.
 Chicago and St. Louis Express daily, 5:40 p. m.
 Singery Accommodation, daily, 7:40 p. m.
 For Laneyberg, 11:00 a. m., daily except Sunday, 3:00 and 5:25 p. m., daily.
 Trains leave Market Street Station:
 For Philadelphia 6:30, a. m., daily except Sunday, 2:45, p. m., daily. For Baltimore 2:45 p. m., daily. For Landenberg 6:30 11:00 a. m. daily except Sunday, 2:45 and 5:25 p. m. daily.
 Trains for Wilmington leave Philadelphia 7:00 and 8:0 a. m. daily, 7:10, a. m. daily except Sunday, 10:00, 10:45 a. m. daily, 2:00, 3:00, 4:25, 5:00, 6:30, 6:30, 8:10, 10:00 p. m. daily.
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