

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.
SINGLE NOS. 3 CENTS.

THE OTHER LIFE.

I love to think of the other life,
Far, far beyond the grave;
For a joy pervades my soul meanwhile,
And a peace as sweet as an angel's smile;
And a bliss we all might crave.

For I know the Lord prepares for me,
Of royal splendor a home;
A home where nothing can decay,
While countless ages pass away,
Into the great unknown.

The wrinkled face, the wearied hands,
And the bended form of years;
In youth and beauty forever bloom,
For in that land there is no tomb,
Nor sighing grief, nor tears.

Then is it strange, I love to think,
And long that life to live?
For a joy pervades my soul meanwhile,
And a peace as sweet as an angel's smile,
And a bliss we all might crave.

H. C. ENGLISH.
Wilmington, Del., April 26th, 1859.

Practical Religion.

Giving up sinful practices or pleasures—or even questionable ones—is not enough. Such negative religion will not last long, or avail much. Genuine piety is a positive thing; it is doing right, it is keeping Christ's commandments. Pulling up weeds, does not make a garden, in the bright May days. Mellowing the earth, and dropping the seeds, and setting out young plants, is the only substantial way to do it. When the soil is busy in growing vegetables and flowers, there is little space for weeds. Less than half your religion depends on the "Thou shalt nots." Christ did not say to Matthew, "Thou shalt stay here at the toll-booth, and try to keep out of cheating and other evil practices of the publicans." He said, "Follow me," and Matthew goes at once into a new line of conduct and a new life.

Begin at once, to do whatever your Master commands. Begin to practice religion. A child never would learn to walk, by a hundred talks about the law of gravitation; it must use its own feet, even at the risk of many a tumble. Wait not for more feeling or more pungent convictions, or for any thing that you read of in other people's experiences. These are all snares and hinderances, if they keep you from doing at once the very first act that will please Christ. Have you ever opened your lips to any unconverted friend, either to avow your own feelings, or to do that friend some good? Then try it; you will strengthen yourself, and may bring an unexpected blessing to him or her. In short, you must begin to obey a new Master, to serve a new Saviour, to strike out a new line of living, and rely on God's almighty help to do it. When you give yourself to Christ in this whole-hearted and practical fashion, He will give you a thousand-fold richer gifts in return. Yea, He will give you himself? When you possess Christ, you have everything.—*Dr. T. L. Cuyler.*

At a recent holiness convention in Boston, Professor Townsend gave one of the talks. He said: "The only regret, I have in regard to any such meeting as this, is, that there is a necessity for it. To those who are opposed to this holiness movement I use these words: 1. You perhaps have a right to say, that you do not believe in holiness, or cannot be holy, but you have no right to say that others do not or cannot. You have no right to say how holy a life you can lead, until you have tried your utmost. 2. You have no right to say that you cannot lead a holy life, until you have exhausted divine resources. What reason have

we to suppose, that we can lead a life of holiness? 1. Intelligent men say they have this experience. 2. God never would ask us to do or be what we cannot be; and he asks us to be holy—*Michigan Christian Advocate.*

"Good at Review."

The following incident occurred during the Revolutionary War:

One night, near the British camp, not far from the River Hudson, a Highland soldier was caught, creeping stealthily back to his quarters from out the woods. He was taken before the commanding officer, and charged with holding communication with the enemy. The case of Major Andre was then recent, and no Briton was disposed to be merciful toward a suspected friend of the Americans.

The poor Highlander pleaded, that he had only gone into the woods to pray by himself. This was his only defense.

The commanding officer was himself a Scotchman and Presbyterian, but he felt no tenderness for the culprit.

"Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly.

"Yes, sir."

"Then down on your knees and pray now!" thundered the officer; "you never before had such need of it."

Expecting, perhaps, immediate death, the soldier knelt and poured out his soul in a prayer, that for aptness, and simple, expressive eloquence, could have been inspired only by the piety of a Christian.

"You may go," said the officer, when he had done. "I believe your story. If you had not been often at drill, you couldn't have got on so well at review."

The poor soldier had saved his life, by proving himself to have practiced habitual communication with God.—*Selected.*

Growing Old Gracefully.

We have just been reading an article on the above title, and if the blessed old Bible were not lying open before us, we should feel that every gray hair about our temples was like the first flake of a death-dealing blizzard. The writer says, with too much truth, "the days are gone by, when men rose up before the hoary head, when years taught reverence, and were supposed to bring wisdom; now they fetch us only infirmities and contempt." We are told, we must "retire into a corner and learn to sing contentedly, 'O, to be nothing.'" There is truth in this view, in too many cases, we know; it is as painful and revolting an exhibition, as human nature can display. From nothing do we turn with more inward protest and pity, than from the disrespect shown to "hoary heads" in some family circles, and often in public places. Thoughtless fathers and mothers are to blame for this, not the young children. If they were taught to be deferential and thoughtful of the comfort of their elders, "growing old" would not mean being "pushed into a corner" in the household. By the way of illustration, we were riding in a street car the other day, where four or five girls and boys occupied seats. We stood for some time, wondering if the grace of courtesy had come to be an utterly unknown quantity in youthful character. Presently a man, with the dignity of not less than seventy years upon him, entered the car. Not one of the young people moved. He stood, until the conductor suggested to a

strong healthy boy of ten, perhaps, it would be well for him to give the old gentleman a seat. The mothers of those children were with them. We could not help thinking about their prospect of "growing old gracefully," in the presence of these sons.

With all possible love and thoughtfulness from those who are younger, it is true that the days of "hoary hairs" are often days of more or less loneliness. Yet they need not be days of sadness. The sunset light may glorify the landscape of life with even richer glow than it wore in the morning. The Bible says "the beauty of old men is the gray head;" it is a crown of glory, if it be found in the way of righteousness;" in such a case the bloom of the almond-tree suggests the life "where everlastingspring abides." So that, after all, we can look with more than complacency upon our own silver hairs, as well as upon others. It is blessedly possible, to "grow old gracefully;" having the intimate companionship of Him, who, having loved His own, loves them "unto the end." Looking into the calm face of a friend who is, in the true sense, growing old gracefully—that is, full of grace—one said, "It is hard to believe, you have seen nearly three-score years. Where are the wrinkles? Truly, He is the health of your countenance."—*Christian Advocate.*

God's Guidance.

E. K. MOHR

"My presence shall go with thee, and I will give thee rest." Ex. 33:14.

1. Illustrations (a) the cloud, Num. 9:16-23. (b) the angel, Matt. 2:13, 19-22. God's guidance in our day will be just as plain and sure if we look for it.

2. The necessity. (a) We are pilgrims; 1 Pet. 2:11, and know not what a day may bring forth. Prov. 27:1 (b) We are surrounded by enemies, Eph. 6:12.

3. Promises. Jas. 1:5; John 10:3, 4; Isa. 48:17; 42:16; Ps. 32:8; Isa. 30:20, 21.

4. The how. (a) By his word. Ps. 119:105, a step at a time. Joshua 1:7. Treat the Scriptures of God as you would a guidebook, and you will have the same results. (b) The Holy Spirit. Ezek. 36:37; John 16:13; 1 John 2:27. (c) Providences. Ps. 27:5, 23; Is. 43:29; 52:12. (d) Example. 1 Peter 2:21; John 8:12. (e) If we allow, God will work our will for us. Phil. 2:13.

5. The whom. (a) The meek, Ps. 25:9. (b) The obedient. Prov. 3:6. See Joshua ch. 5 for illustration; vs. 2-9, separation; vs. 10-12, communion; vs. 13-15, leading. Our part now as then is to come out and be separate, then God never fails to be a Father unto us, 2 Cor. 6:17, 18.

6. The when. (a) Continually, Is. 58:11. (b) Unto death. Ps. 48:14 (c) After death in glory forever. Rev. 7:17. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Michigan Christian Advocate.

From India.

Brother Hopkins sends us specimens of his church "dodgers," and a quarterly plan for services in his church in Cawnpore. The list includes four Sunday-school officers, seven stewards, and fifteen "workers." The general meetings are, inquiry meetings at the parsonage

every Sunday evening after service; communion after evening service every second Sunday in each month; Sunday-school, every Sunday at 8 a. m., at the Institute, and at the girl's High school; Bible study the same hour at the parsonage; choir practice, after Thursday evening's service. Leaders and stewards, last Monday of each month at the parsonage, and a general fellowship meeting in connection with the quarterly conference.

There are also undenominational meetings Sunday, Monday, Friday, and Saturday evenings, for prayer, for Bible study, for praise, and for addresses.

The native work is under the care of Rev. Dr. H. Mansell, whose assistants are Miss T. J. Kyle of the Zenana Mission, and Rev. Kanhai Singh of the Central Native church.

Brother Hopkins is pastor of the English church—Sunday services, 11 a. m., and 6 p. m.; and 6.30 p. m., Thursdays, during the cold season; and 7 a. m., and 6.30 p. m., Sundays, in the hot season.

He sends us also a 6 page programme of a special responsive service for Children's Day, which he observed March 10, 1889.

In reference to what he sends, he writes:

"It will give you some idea of what we are doing here in Cawnpore. You see this English church pays its own way; hence these printed forms, however they are all necessary, and nothing is wanted.

Yours in Christ,
G. F. H.

Whys?

Why is it, that our forefathers, fifty years ago, walked in a rain storm, five miles to church, to be present, especially at the Lord's Supper, and our modern professors, in good health and strength, can't walk five squares, through a beautiful April shower, even with umbrella and gossamer?

Why is it, that some preachers are so gifted? They can, (or try) to run two appointments the same year; the one they have just left, and the one at which they are now stationed?

Why is it, that so many members of our church find the "poor part" of a sermon, and never see the good part, though there is plenty of good in it?

Why is it, that so many preachers are one-eyed? They can see and talk science, for an hour on Sunday mornings, and never come within a mile of Christ and Calvary?

Why is it, that progressive euchre, dancing, and theatre going, are more popular with some members of church, than class-meeting and prayer-meeting?

Why is it, that some preachers, good ones, too, say class meeting is a thing of the past?

Why is it, that some class leaders make the class meeting like a funeral service, instead of making it the vestibule of heaven? Why don't they sing, once, now and then?

Why do some people think, that presiding elders are more angel than man? Is it because they never make mistakes?

Why all this waste? Six columns in last week's PENINSULA METHODIST on modern Faith Healing? Why did not the writer say, modern Faith Healing, is a hole in a sand-bank; a storm washes away the sand-bank without disturbing the hole.

CHARITY.

The Maryland Conference of the Methodist Protestant Church, closed its 61st annual session, Tuesday, April 9th, Rev. W. M. Strayer, pastor of Starr church, Baltimore, was elected President. A writer in *The Sun*, gives this sketch of him:

He was born May 25, 1836, in Berkeley Co., Va. now West Virginia, and was converted when seventeen years of age. He united with the M. P. Church, and joined the conference when twenty years old. Since that time he has been engaged in the itinerant work; serving many important charges, mainly on the Eastern Shore of Maryland, where he is well known and highly esteemed. He is a positive man, but one of a kind heart and tender sympathies. He is very well read, and is considered one of the ablest men in the conference. His preaching is straight and to the point. He is an ardent prohibitionist. He was a delegate to the last General Conference of his Church, held last year in Adrian, Michigan.

The committee on temperance presented as their report, the action of the last General Conference; which, after an animated discussion, was adopted by a large majority. This report places the church fair and square in favor of constitutional prohibition; and makes any connection on the part of any minister or member with the sale, buying, or giving away of intoxicating liquors, an immorality, to be dealt with according to the Discipline of the Church. A resolution was adopted, deprecating the introduction of anything into the columns of the official paper supporting anyone political party above another, in the cause of temperance.

A resolution was adopted, condemning card playing, attending circus and theatrical performances.

The overture from the General Conference, to license women to preach, got one vote.

The appointments for the Peninsula are as follows:

Accomac, G. F. Farring; Barren Creek, B. A. Dumm; Cambridge, S. F. Cassen; Caroline, C. S. Arnett; Cecil, J. B. Jones; Centreville, T. O. Crouse; Chestertown, W. R. Graham; Chincoteague, B. T. Truitt; Clayton, C. R. Blades; Concord, C. H. Littleton; Crisfield, J. W. Kirk; Crumpton, G. J. Smith; Dorchester, W. D. Litzinger; Easton, J. W. Trout; Felton, W. W. White; Georgetown, L. W. Bates; Harrington, C. M. Thompson; Kennedyville D. E. Day; Kent Island, J. H. Daugherty; Laurel, G. Q. Bacchus; Leipsic, H. W. D. Johnson; Milton, F. H. Mullineaux; Newark, William S. Hammond; Oxford and Talbot, J. M. Holmes; Pittsville, W. H. Stone; Pocomoke, J. W. Norris; Pocomoke City, A. D. Melvin; Powellsville, A. J. Walter; Quantico, A. D. Dick; Queen Anne's, S. J. Smith; Rowlandsville, J. W. Grant; St. Michael's, William M. Poisal; Salisbury, R. L. Lewis; Seaford, D. W. Anstine; Snow Hill, B. F. Jester; Somerset, W. J. Neepier; Sussex, Geo. D. Edmonston.

In descending the stairs Tommy's foot slipped, and he and the coal-hod which he was carrying, rattled to the bottom.

"Here, here!" shouted his father from the parlor, "what's up, out there?"

"Nothing's up, pa," shouted back Tommy; "everything's down!"—*Selected.*

Letter From Africa.

MONROVIA, Jan. 31, '89.

DEAR BROTHER,—I wrote you of Bishop Taylor's arrival, that he stopped off at this port three hours, the 15th inst. Sunday afternoon, the 20th, a German steamer ran in, and the fifteen of the bishop's company who were to follow were on board. The American consul who was to preach for me that afternoon, and myself, had just reached Kroo town, as the steamer came in, and as Kroo town was out on the beach to see the steamer, our interpreter sending word, "Tell Mammy wait a bit," the consul and myself went on the beach too. Directly a boat shot out from the steamer, and those who had longer vision than myself descried some ladies; we were sure the boat contained the missionaries. This boat headed for the beach, as the sea was very rough, making crossing the bar dangerous. As the boat neared us and came into shallow water, the Kroo men jumped out, and soon they were all borne ashore by the stalwart Kroo men. And such a noisy greeting, as they had! I was delighted to see them, but the Kroos; old and young, men, women, and children, clapped their hands, shook hands, welcomed them in boisterous Kroo. Bishop Taylor's missionaries mean something, for their kindred, down the coast. I led the way up to our bamboo church, the crowd following; some in fantastic array, very many in their Sunday dress, which consists of blue and white chalk marks, usually in curves on their bodies. I meant to show the missionaries the church, but by the time we reached the platform every available space was filled. The consul started, "Praise God from whom all blessings flow," which was sung, as Wesley says, lustily. Brother Kephart prayed, and after being introduced, he made his first attempt at preaching to a native congregation through an interpreter, within a few minutes after his feet first touched African soil. The services were closed, by singing, "All hail the power of Jesus' name." They could only remain about two hours on shore, and left with the same noisy demonstrations as on their arrival, and were soon on their way to the Cape of Palms. Some I may see again, others not till the heavens be no more. Africa is still deadly. Graves still mark the path of missionaries. Unmarried women of settled years outlive others, in Africa. They all seemed in exuberant spirits. God bless them!

This is the time to "make farm." If casada is to be planted, and that is the chief vegetable hereabouts, a slight hole is dug, and three pieces of casada stick—not the root—are put in the hole with ends out, and the rest covered an inch or so with earth. The ground has no further preparation than burning it over. Later, when sweet potatoes are planted, the ground is made into beds or rows, and the vines, which have kept on growing since the year before, are planted in bunches. To plant a crop of either potatoes or casada, it costs nothing for seed. When casadas are dug, the sticks are thrown in a heap; these seldom die; so that months after, they can be used to plant a fresh crop. Rice requires no irrigation. The rainy season does that. Yet a natural rice growing country as it is, rice forms the greatest portion of the importation here. The coffee crop this year has been very abundant. Ginger and arrow root are but little cultivated. Chocolate of good flavor can be produced, but no one cultivates it for market. This is the hot, dry season, consequently no gardening. The heat is somewhat mitigated by a dry, hard wind—the Harmattans—which produces a dark hazy atmosphere, said to be fine particles of dust and sand borne from the desert. It is anything but agreeable, to persons having throat or lung difficulty. Stanley must have approached Africa, when the Harmattans were blowing; if so, it presented the appearance of a "Dark Continent," truly.

You would naturally infer, that the number of missionaries that have come to Liberia under Bishop Taylor, would make quite a difference in social life among the missionaries who were already here. It makes not the slightest difference, as they are all so distant from those near Monrovia. The native population within the jurisdiction of Liberia is very large, how large, can only be approximated, as no census has ever been taken, nor is the eastern boundary of Liberia closely defined. Her authority extends so far as she has the means to enforce her laws.

Yours,
MARY A. SHARP.

—Buffalo Christian Advocate.

Rev. Henry Boehm.

The following sketch is taken from "Methodism of the Peninsula," by Rev. R. W. Todd, one of the most entertaining volumes of local church history we have ever read.—Editor Baltimore Methodist.

A long, strong, beautiful life, that stretched all the way through the first century of American Methodism, was that of Rev. Henry Boehm. In his stalwart young manhood, as traveling companion to the then enfeebled Bishop Asbury, he traversed almost every part of the Peninsula. Afterwards, as presiding elder, and in the pastoral relation at various points, he became a prominent factor among the agencies of God, in building up Peninsula Methodism. Indeed, some of the first years of his ministerial life were spent within this territory. Mrs. Anna Hewitt, of Elkton, died in 1883, ninety-three years old. The writer heard this devoted saint tell of her conversion at Purnell's meeting house, near where Felton afterwards sprung up, when she was a girl but about ten years old. But little attention was given to children in those days, and the penitent child was kneeling alone in a corner; when, near the close of the meeting, Mr. Boehm, the young preacher, approached her, raised her head gently, and exclaimed, "Why, if this isn't my little Annie!" and then spoke so encouragingly and lovingly to her, that in a little while she was rejoicing in the salvation of Him who said, "Suffer the little children, and forbid them not to come unto me." It must have been a most delightful episode, when seventy-five years afterwards, the same devoted man of God met this precious mother in Israel, and heard from the lips of her, he once called "my little Annie," but whom he had supposed long since dead, the above story of her conversion through his instrumentality. Since that day, they have met again.

Father Boehm's "Reminiscences" cover an ample stretch of time and space, and are of a general interest that will well repay perusal. His references to the Peninsula are frequent, and are sometimes tinged with a vein of humor, that shows he was by no means an ascetic. In this he was no doubt influenced by his associations, which were with men of the most genial natures and habits. No set of men, who ever blessed the world with their sunny presence, could better tell or more heartily enjoy an innocent joke, than the old itinerants of early Methodism. Of course they had due regard to King Solomon's rule, of "a time and a season to all things." In fact, the more we study them, in the mature light of the century whose dawn ushered them upon the stage, the more we are convinced, that they were of just such materials as Methodist preachers are made of to-day.

There are sour spirits in the Church here and there, who comfort themselves annually, with a summer spell of hydrophobia, or horror of watering-places patronized by ministers of the gospel in search of rest and relaxation. "Just think of such men as Asbury and Boehm and Chandler, fooling away their Lord's time after that fashion!" say they. But they did; and modern preachers who

visit the seashore, are but following the example of the ancient Methodist worthies. Young Mr. Boehm visited at least two watering places the same season, while preaching on the Peninsula. He employed his vacation in July, in a visit to his brother's farm in Pennsylvania, whereon was a watering-place of refreshing, flowing springs. One hot day with the mercury at 90°, he amused himself mowing in his brother's meadow, until he was dripping with sweat and nearly sunstruck. Then, on his way to the house, he waded neck deep through a pool of the flowing spring water, to "cool himself off." The experiment was successful. In fact, he very nearly cooled himself off permanently. Dr. Chandler, being a medical doctor as well as presiding elder, took his case in hand; bled him well; administered stimulating restoratives, and cared for him until he became convalescent, and able to travel a little; when he took him by easy stages to the seashore near Lewes, Delaware, to recuperate his prostrate energies. So depleted was he, that when bathing, he was frequently turned topsyturvy by the breakers. On these occasions, Dr. Chandler, he tells us, would indulge in a hearty laugh, and exclaim: "Ah, my boy; that is the medicine for you!"

An incident related by Mr. Boehm will serve to illustrate the depth of ignorance, that once prevailed in certain portions of the Peninsula. On one occasion, Rev. Freeborn Garretson, travelling at night through the wilds of lower Sussex, became hopelessly bewildered and lost, amid the labyrinths of the great Cypress Swamp. At length, seeing a light and following its guidance, he was led to a friendly cabin, and received under its hospitable shelter. After some little conversation with his host, he ventured upon the subject of religion, and wound up by inquiring whether he were acquainted with the Lord Jesus Christ; when he was astonished by the manifestly innocent reply: "No, sir; don't know 'im; an' I've never hearn wher the gentleman lives at!"

Mr. Boehm once heard the celebrated Lorenzo Dow, while on one of his hurried trips through the Peninsula, preach at old Union Church, on Duck Creek circuit. He had traveled all night and until 10 o'clock a. m., to be in time at his appointment. He preached to three thousand people within and without the church. His text was, "Watchman, what of the night?" and the sermon was characteristic. When he concluded his discourse, he leaped out from the pulpit window; remounted his horse, and rode away to Duck Creek, where he preached again to a great multitude. On that occasion, this wonderful man rode eighty miles and preached five sermons, without sleep.

The prophet Elisha was not the only instance of a man of God, providential ly led by a bird of heaven. A widow Rouark, a Methodist lady of "ye olden times," resided on Hooper's Island in the Chesapeake Bay. Rev. Jos. Everett, one of the early itinerants, one day quite unexpectedly, and just before the hour for dinner, sought the hospitality of her home. Spring chickens had not yet ripened, and the pious widow was greatly distressed, that she had nothing suitable to set before her distinguished visitor. Excusing herself, she left the house, and started forth from the yard, in tearful agitation and distressed perplexity, as to what expedient she could possibly hit upon to relieve her mortifying embarrassment. But, at that moment, the burden of her heart was strangely lifted. A fish-hawk, sailing over her head, dropped at her feet a fine large bass fish, which she received with joyful gratitude, and dressed and served to her reverend visitor.

The following interesting incident is related of Mr. Harry Enalls, one of the prominent early Methodists of Dorchester county, Maryland. He was probably the same man, from whom the

historic Enalls' Spring camp ground derived its name. On one occasion, Mr. Boehm and other ministers were at Mr. Enalls' house, in company with Governor Bassett, of Dover, and the elder James Asheton Bayard, United States Senator of Delaware. For some unexplained reason, at evening family worship, ignoring his ministerial guests, Mr. Enalls himself led in the devotions. He made the service the occasion of a special and very fervent prayer in behalf of his distinguished senatorial guest. At the conclusion, Mr. Bayard, apparently much agitated, paced back and forth across the parlor floor for a time; and then, turning to Mr. Enalls, inquired with some severity: "Harry, what did you mean, by shaking your brimstone bag over me that way?" "To save you from hell, sir," was the prompt response. The narrator informs us, that the Honorable Senator seemed visibly impressed, and was silent and apparently thoughtful throughout the evening. Was that honest, brave seed-sowing of Harry Enalls harvestless? The gathering of the angel reapers in the day of eternity will reveal the answer.

Mr. Boehm was accustomed to act as an amanuensis for Bishop Asbury, when engaged with his residing elders, in making the appointments. On such occasions, not infrequently, the anxious preachers were disposed to importune him, to ascertain, if possible, what was likely to be their fate. The humorous reply, with which he was accustomed to effect his escape when thus waylaid, was: "Secret things belong unto the bishop; but those things which are revealed, belong unto the preachers and their children." In those days the propriety of an appointment was supposed to hinge largely upon the condition that both preacher and people were kept in profound ignorance of it, until the awful hour of its *ex cathedra* promulgation. Now, sometimes, both preachers and people are wont to reveal some very curious and interesting secrets on the question of appointments to the bishop!

That Tired Feeling

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

The New Jersey State Board of Health.

Public Warning Against Cheap Baking Powders containing Alum and Phosphate.—Aid in their Suppression Promised.—Name of the Alum Powders Sold in the State.

Trenton, N. J., State Gazette.

The New Jersey State Board of Health has published its official regulations for the enforcement of the laws relating to the adulteration of food and drugs. With reference to baking powders, the following provision is made:

"BAKING POWDERS.—The market is flooded with large quantities of inferior baking powders, and as these are sold largely to working people, and are used by these people as substitutes for yeast, it is necessary, in order that light bread be made, that these powders have proper leavening power. This power the cheaper powders do not have, many of them giving off very little carbonic gas. These cheap and imperfect powders contain alum and phosphate, and are so crudely compounded that a residue is left in the bread or biscuits after baking. The public are warned against these, and in their suppression will be faithfully aided."

The regulations provide for the collection of samples which are to be forwarded to the State chemists for analysis. Four chemists have been appointed, as follows: Prof. A. R. Leeds, Hoboken; Prof. H. B. Cornwall, Princeton; Shippen Wallace, Burlington, and Dr. W. K. Newton, Paterson.

The following are the names of the alum baking powders sold in the state examined and reported upon by the State Chemists. The list will be useful for dealers and consumers alike. If other cheap or new powders are discovered, samples should be forwarded to the state chemist for examination:

ALUM BAKING POWDERS SOLD IN NEW JERSEY.

DAVIS',	PATAPSCO,
HIGGINS',	KENTON,
ONE SPOON,	ATLANTIC & PACIFIC,
WASHINGTON,	HENKEL BROS.,
MARTHA WINSLOW,	SOVEREIGN,
WINDSOR,	SILVER TEA,
MILES' PRIZE,	FOUR ACE,
BROOKS & MCGEORGE'S,	ORANGE,
OUR BEST,	SILVER PRIZE,
OUR OWN,	WHITE STAR,
JACOBS',	FEATHERWEIGHT,
GRAPE,	SOMERVILLE,
G. & J.,	LINCOLN,
STATE,	ON TOP,
PERFECTION.	

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Gives Relief at once
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CATARRH CREAM BALM
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CATARRH,
HAY FEVER.
Not a Liquid, Snuff
or Powder, Free from
Injurious Drugs and
Offensive odors.

A particle is applied into each nostril and rubbed
ade. Price 50 cents at Druggists; by mail, registered
50 cents. ELY BROTHERS, 66 Warren St., New
York.

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are offered. Send 2c. stamp for particulars. Address,
Grattan Detective Bureau Co., 44 Arcade, Cincinnati, O.

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COUGH SYRUP.

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edy for coughs, colds, and bronchial affec-
tions. Made and sold only by

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Sixth and Market Streets,
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The Sunday School.

LESSON FOR SUNDAY, MAY 5th, 1889,
Mark 13: 24-37.

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

THE COMMAND TO WATCH.

GOLDEN TEXT: "Take ye heed, watch and pray; for ye know not when the time is" (Mark 13: 33).

24, 25. *In those days, after that tribulation*—The "tribulation" may refer either to "the destruction of Jerusalem and the dissolution of the Jewish state and dispensation" or "the period of trial which shall belong to 'the last times.'" *Sun shall be darkened.*—As this prediction is still unfulfilled, no certain explanation can be given. Some commentators refer it to the visible phenomena—resembling an eclipse both of the sun and of the moon, caused not in the natural way, but by vapors and exhalations rising from the earth from the convulsions and conflagrations which are to precede "the new heavens and the new earth." Others interpret the prediction spiritually, as referring to the darkening of the Sun of Righteousness (Christ) and the obscuration of all true knowledge reflected from Him (moon losing its light), which will be caused by the great "falling away" from the faith that is to precede the Second Advent. Probably both views are correct—that startling physical portents, and a great spiritual defection or obscuration will be the signs which shall immediately precede the coming of Christ. *Stars of heaven shall fall*—possibly an unusual meteoric display, and typifying an apostasy of great leaders of the Church. *Powers that are in heaven shall be shaken*—disturbance of the heavenly lights which rule the day and night, great cosmical changes in the sun and moon especially; also, disturbance among the controlling powers in human society.

26. *Shall see the Son of man coming in clouds.*—"Every eye shall see him" (Rev. 1: 7). "The clouds, which will be rolling over the troubled sky, and which are the fitting symbols at once of the impending crisis and of the impenetrable mystery that surrounds the throne of Him who rules over it, will be, as it were, the sublime drapery of His presence, illumined with the brightness of His coming" (2 Thess. 2: 8). *With power and glory.*—This visible coming will be attended with appropriate manifestations of pomp and power.

27. *Then shall he send his angels—who will form the retinue of His advent. Gather together his elect.*—Matthew says, "with a great sound of a trumpet," a summoning call to believers, both living and dead, to assemble at the right hand of the Judge. The "four winds" indicate the four quarters, that is, every part, of the earth; and the same idea is expressed in the words, "from the uttermost part of earth to the uttermost part of heaven." "Optically the earth and heavens meet at the horizon, so that the idea is, from one extremity of the world (take the horizon at what point you please), to the other."

"Schaff understands this gathering to be one of 'individual believers, over against the organizations, which contain or conceal them; a gathering either of living and raised believers into one place, or of the saints hitherto scattered among the nations into one organization. It is implied, that before that time no organization will include all true believers: a lesson against sectarian bigotry wherever found.'"

28, 29. *Now learn a parable of the fig tree*—R. V., "Now from the fig tree learn her parable." There were fig trees on the Mount of Olives, and perhaps one was at this moment in sight. *While her branch is yet* (R. V., "is now become") *tender—at the sprouting season when the foliage begins to come. Summer is near* (R. V., "nigh").—The sign is an infallible one. The green sprout is a sure prophet. *So ye, in like manner*—R. V., "even so ye also," addressing the disciples. *Shall see these things—the signs already specified.* He is referring here to the first coming—the coming in judgment upon guilty Jerusalem. *Know that it* (R. V., "He") *is nigh.*—Christ himself will be "at the door," when these signs are being accomplished.

30. *This generation shall not pass* (R. V., adds the word "away").—The word "generation" has been variously interpreted by different writers to refer to the Jewish people then living, or to the Jewish race itself. Undoubtedly the Jewish race has been wonderfully preserved and bids fair to continue till the end of time, but it seems unnecessary to explain the passage in this sense. Apparently our Lord is speaking in this connection of the fall of Jerusalem, and simply declaring that all the terrors predicted should occur before those then living should pass away. *Till all these things be done*—R. V., "until all these things be accomplished."

31. *Heaven and earth shall pass away.*—Stable though they look to be, "heaven and earth"—the present cosmos—"will have their day and cease to be," in their present condition. Science confirms this statement of Christ. See also Psalm 102: 26; Isa. 51: 6. *But my words shall not pass away.*—Scoffers will ask in the last days, "Where is the promise of His coming?" and will assert that all things will continue as they have continued (2 Pet. 3: 34), but Christ's words will survive the scoffing of scoffers and the conflagrations of the last day.

"Never did the Speaker seem to stand more utterly alone, than when He made this majestic utterance. Never did it seem more improbable, that it should be fulfilled. But as we look across the centuries, we see how it has been realized. His words have passed into doctrines, they have passed into proverbs, they have passed into consolations; but they have never 'passed away.'" What human teacher ever dared to claim an eternity for His words?"

32. *Of that day and that hour knoweth no man* (R. V., "no one"), etc.—The fact is proclaimed; the date is reserved. From fallible man, in His humiliation, in His alliance with human conditions the secret is kept. The Father only has absolute prescience of that hour of destiny. What our Lord could not know, it is idle for man to try to discover. "His voluntarily not knowing, or 'sacred unwillingness to know,' the day of judgment, during the days of His flesh, is a warning against chronological curiosity and mathematical calculation in the exposition of Scripture prophecy. We cannot know more than Christ himself chose to know in the state of His humiliation."

"He did not know, in the same sense in which men and angels do not know. In His voluntary humiliation, in taking upon Him the form of a servant (Phil. 2: 6-8), He laid aside, not only external glory, but also knowledge and power, (Matt. 20: 23; Mark 10: 40). The declaration of ignorance here is no more inexplicable, than the declaration that He grew in wisdom (Luke 2: 52); learned obedience (Heb. 5: 8); marveled (Matt. 8: 10); was tempted (Matt. 4: 1-11); uttered desires in prayer (Luke 6: 12, etc.). Any theory of Christ, that denies or interprets away these and similar and significant declarations of His nature, is unscriptural."

33. *Take ye heed, watch and pray.*—Instead of trying to calculate the day and the hour, accept the uncertainty, and devote yourselves to prayer and watchfulness—lest the hour dawn unawares. This attitude of prayerful vigilance best befits mortals like ourselves, to whom the hour of individual judgment may come without warning. See the fuller account in Matthew (24: 37-42).

34-37. *The Son of man is as a man—in R. V., "It is as when a man."* *Take a far journey*—R. V., "sojourning in another country." *Commanded the porter to watch.*—In this parable, unlike its parallel in many details as given by Matthew, the whole point turns on the duty of watchfulness. *Watch ye therefore.*—Because the absent Lord and Master may come at any moment, therefore let every disciple shake off spiritual slumber, and be "looking for and hastening" unto the coming of that day. So eager and alert should we be that the coming of Christ at any moment should cause no surprise or agitation. Probably in the darkness of some spiritual night. He will cyme. Therefore there is no night-watch, from even to morning when our Lord's followers can unguard their loins and let their lamps go untrimmed.

"St. Matthew tells us how the Lord sought to impress these lessons of watchfulness and faithfulness still more deeply by the parables of the Ten Virgins (Matt. 25: 1-13), and the Talents (Matt. 25: 14-30), and closed all with a picture of the awful day when the Son of man should separate all nations one from another, as the shepherd divideth his sheep from the goats (Matt. 25: 31-46). So ended the great discourse on the Mount of Olives; and the sun set, and the Wednesday of Holy Week had already begun, before the little company entered the hamlet of Bethany."

The temperance question becomes more and more interesting every day, and the lovers of purity, piety, and peace take heart, as the news of the advanced ground taken by our best citizens is daily promulgated through the press. In Boston and vicinity recently, a canvass was made among ministers of all denominations. 1036 replies were received. 934 responded in a positive affirmative for the prohibitory amendment, 94 in the negative, and 11 as undecided. Our own church, as voiced by her ministers, is the color-bearer in this movement in that State. Of the 250 replies received from Methodist preachers, all were in the af-

firmative; Baptist, 201 affirmative, 1 negative; Congregationalist, 172 affirmative, 7 negative; Episcopalian, 11 affirmative, 37 negative; others, scattering.—*Baltimore Methodist.*

"THE WAY, THE TRUTH AND THE LIFE."

Thou art the Way—and he who sighs,
Amid this starless waste of woe,
To find a pathway to the skies,
A light from heaven's eternal glow,
By Thee must come, Thou gate of love,
Through which the saints undoubting trod;
Till faith discovers, like the dove,
An ark, a resting place in God.

Thou art the Truth—whose steady day
Shines on through earthly blight and bloom
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light that out of darkness springs,
And guideth those that blindly go;
The word, whose precious radiance flings
Its lustre upon all below.

Thou art the Life—the blessed well
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more.
Thou art the mystic pillar given,
Our shield by night, our light by day;
Thou art the sacred bread from heaven;
Thou art the Life, the Truth, the Way.
—Sel.

Remember Robert Morris

The darkest days of the revolution were when Washington had his army in winter quarters at Valley Forge,—after the ending of an unsuccessful campaign the previous year. The commander-in-chief's officers were insubordinate, his men were deserting, his best friends seemed to be losing confidence in him, and the great spirit of the great Washington came nearer quailing, than it ever had done in all the troubles that had again and again oppressed him.

The financial affairs of the embryo government were in a deplorable condition. Patriotism can be no more run without money than the banking business can. The soldiers were freezing at Valley Forge, and their wives and children were suffering and famishing at home. The pay of the army was many months in arrears. Washington had no money. The congress had no money. The States had no money. The outlook was gloomy, and Washington saw it, appreciated it, and grieved that the army would disband for need of money, and that the attempt of the British colonies in America to become free and independent, and to found a republic on the basis of the declaration of independence, was about to end in failure.

In this emergency, Robert Morris, a merchant of Philadelphia, stepped forward with the material aid his money and credit afforded, and saved the patriot cause. Without his financial aid, furnished without stint, to the limit of an almost unbounded credit, it is almost certain the army would have been disbanded. At one time he had his own notes outstanding to the amount of \$1,500,000, for money to pay the army.

This great man managed the financial affairs of the struggling colonies for years; when Washington was forming his cabinet, he offered Robert Morris the post of secretary of the treasury, which he declined, asking Washington to appoint Alexander Hamilton. Mr. Morris was one of the first two U. S. senators from Pennsylvania.

And yet in his old age, when business reverses overtook him, an ungrateful and forgetful country, suffered him to lie for years in a debtor's prison!

Robert Morris, Sr., the father of the financier of the revolution, was a large importing merchant at Oxford, Talbot county, and his grave and tombstone are in Whittemarsh church yard, near the village of Hambleton. His will is amongst the will records of Talbot county. His large estate was left to his son Robert, then a lad of fourteen, at school in Philadelphia.

A monument, as tall as any the world contains, should be built to the memory of Robert Morris.—*Easton Ledger.*

Dr. Oliver Wendell Holmes advises young men not to smoke. "It is liable

to injure the sight," he says, "to render the nerves unsteady, to enfeeble the will, and to enslave the nature to an imperious habit, likely to stand in the way of a duty to be performed."

Letter from a Dying Christian.

Ex-Governor Green of Kansas writes to the Kansas Conference;—

Dear Brethren: I am surely entering the Valley of the Shadow of Death, and I send back, almost from the borders of an eternal world, this greeting to my brethren in the ministry. Say to Bishop Ninde, I rejoice in his renewed strength, I have been apprehensive on account of his health; I pray that he may long be spared to the church. Give him my best benediction and farewell.

Tell the brethren of the Conference I have fathomed all the depths of suffering, but the long and unequal struggle will soon be over, and I shall lay down as weary a head as ever rested on the bosom of Divine compassion. I shall soon know more of the mysteries of death and destiny, and whether it is the folding of wings or the pluming of pinions for a loftier flight; tell them in all my affliction I have been wonderfully sustained by Divine grace, and constantly cheered with the "hope of home and heaven o'er yonder sky." Like the prophet, when I stood with the captives down by the side of the river Chebar, "the heavens were opened and I saw visions of God." Tell them not to weary in well-doing, for in due season they shall reap if they faint not; to quit themselves like men and be strong and brave. Tell them to sigh not beneath the juniper shade, but to sow beside all waters; to push on the conquests of Calvary to the ends of the earth, looking for their reward when the angel reapers shall come to shout home the harvest of seed sown in tears and watered in sorrow. Tell them to lift up in all lands that standard around which is gathering the veneration and hopes of the tossed and toiling millions of earth. Tell them a better day is coming.

It seems to me, as I stand amid the solemnities of a receding world, the fruition of many promises is about to be realized. The watchman seems to whisper, "The morning cometh," and the dawn of a better day is breaking in the east. The handful of corn has been sown upon the mountain tops, and its fruitage begins to wave in all lands like the forests of Lebanon. The little stone cut out of the mountain without hands will yet fill the whole earth. The kingdoms of this world will surely become the kingdom of our Lord and of His Christ. The great potential agency in the accomplishment of this work is the church of God and His ordained ministry. Tell them to lift their eyes, look on the whitened fields, and then to dare and do until death. And I will wait and watch for them over the river. Ask them to continue me in the superannuated relation until I am made effective in the church triumphant. Give them my last, my long and loving farewell, until we meet beyond the realm of suffering and sorrow.

N. GREEN.

Manhattan, Kan.
—Zion's Herald.

The white man must concede to the Negro all the rights which the Constitution and State laws guarantee. He must deal justly with his poor brother in all business and other transactions. He must be even generous in his treatment of him, and lend a helping hand in his struggles to rise to a higher plane than that to which he was elevated by his enslavement. There must be no attempt to keep him from attaining a civil position to which he is entitled by qualifications, by worth, and by the law. These statements, though guarded, will not be readily accepted by all; but the logic of events will bring about the result, notwithstanding temporary obstructions.—*Nashville Christian Advocate.*

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me to buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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J. MILLER THOMAS,
WILMINGTON, DEL.

Conference News.

Brother Smoot writes from Stanton, Del.—Stanton and Marshallton seem to be well satisfied, with the arrangement made for their pastoral oversight the present year. Though hitherto connected with Newport, and without any special responsibility for the care of the pastor, they now assume the entire responsibility of supporting a pastor, with great willingness of heart.

Our congregations are very good, and there seems to be considerable religious zeal, especially at Marshallton. When our people decided to set up for themselves, they expected to have a single man; but when they learned that the single man was to be married in less than three weeks after Conference adjourned, the good sisters with some of the brethren began to look around for a house, which might be used as a parsonage. This was soon secured, and furnished; and the larder well supplied with edibles. Upon our arrival at the parsonage in the evening of April 12th, notwithstanding it was stormy, we found about seventy-five of the brethren and sisters present to welcome us. Refreshments were served, and an hour was spent in social enjoyment. We are pleased with our home and our people, and hope by the help of God, to have good success here, in working for the Master's cause.

ROCK HALL, MD., N. McQuay, pastor.—Easter was appropriately observed here, as the anniversary of our Lord's resurrection, and as Missionary day. In the morning the Sunday-school in Rock Hall contributed \$14. In the afternoon, some new and beautiful Easter music was sung by the young people, Miss Maggie Hersch, organist. She had previously trained the singers; the result doing teacher and taught much credit. There were also a responsive service, an Easter sermon, and a missionary collection. An interesting responsive service, interspersed with fine Easter music by Miss Hersch's trained band, the congregation joining heartily in the familiar hymns, made the evening service one of special interest, and spiritual profit. Fine audiences all day.

The ladies are arranging to improve the parsonage, both without and within.

The trustees have had the church and parsonage property insured; a very important matter that has been long neglected.

Miss Dora Bramble, of Centreville, a niece of Mrs. McQuay, and Mrs. Erdman, from near Hillsboro, sister-in-law to Mrs. McQuay have been visiting at the parsonage, since Conference.

The Conference Board of Church Extension will meet in Fletcher Hall, 604 Market St., Wilmington, Del., Tuesday, May 7th, at 11 a. m.

The members of the Board, according to the Minutes, are J. B. Quigg, president, T. E. Terry, vice-president, T. E. Martindale, cor. secretary, J. H. Hofecker, treasurer and R. H. Adams, Alexander Kelley, Joseph Pyle, W. T. Kellum, W. R. McCabe, and the presiding elders, managers.

CRAPO, MD., A. Burke, pastor. The churches on this charge seem ready for a blaze of salvation. At Zion, Sunday morning, after preaching, the power of God was so moving the hearts of the people, that we invited the unsaved to bow at the altar of prayer, and three came forward.

The people show their appreciation of their new pastor, not only in praying for him, but also in the matter of paying. At their first quarterly conference, the salary was advanced from \$600 to \$800.

SMYRNA, DEL., W. S. Robinson pastor. Easter was appropriately observed. The floral decorations were tastefully designed. The pastor preached sermons on the resurrection, morning and night. In lieu of the Sunday-school lesson for the day, the one for June 23d, "He is risen," was taken; some inspiring music was given by a quartette; and two recitations by two of the scholars.

The Christian Endeavor Society here is flourishing, and very helpful. The pastor makes it a point, to attend their Sunday evening meetings.

Bro. E. H. Miller writes from Chincoteague.—I never received a more cordial welcome, than was given me at this place. The stewards had procured a most delightful home for me. We have two churches on the Island. Christ church is just a beauty; everything modern, and convenient. Bro. J. T. Kenny and son have charge of the music, which we think is hardly excelled anywhere in our conference.

Bro. Disbrow and Maffit are hosts in the Sunday-school work, and are meeting with much success.

Good Will has a membership of over 120. It is a plain, but large church, and the fire burns red hot; scarce a Sunday is passed without a shout in the camp.

April 1, we reached Franklin City; but the wind blew a little too hard, and the waves rolled most too high, for our constitutional make; so we waited until the 9th, when we ventured on the deep, and after a most delightful voyage, we were safely landed. We have no idea of troubling anybody for their boats; but shall in our way preach Christ only. The outlook is encouraging.

CECILTON AND ST. PAUL'S, E. C. Atkins, pastor.—The foundation of the new Methodist Episcopal Church in Cecilton, Md., is nearly complete; brick and lumber are on the ground, and the work of erecting the new structure, will be pushed steadily forward. The congregation hope to be in the new building, by the time the first frost falls.

Thursday evening, Apr. 25th, Rev. Jno. Duke McFaden, of Philadelphia, delivered his famous lecture, on "How to get Married, and then be Happy," in Anderson's Hall. The audience was delighted; the speaker holding their undivided attention for an hour and forty minutes. The speaker has a pleasant manner, and his matter is charming. It was instructive and impressive, without being heavy, and entertaining without being trivial. The lecture was in the interest of the new church.

Sunday before Easter, the pastor distributed envelopes in the congregations, at both of his churches, and asked the people, in addition to their already liberal subscriptions to our church enterprise, to make an extra contribution as to an "Easter Offering." The envelopes were returned the following Sunday, with over \$170.

The corner-stone of the new church will be laid Sunday, May 12th; but the exercises will not be attended with any manual labor.

The pastor has placed a copy of Rev. S. Olin Garrison's Probationer's Handbook, in the hand of every probationer, and is lecturing to them every Wednesday night, on the Doctrine, Discipline, and History of the Methodist Episcopal Church.

Our members and their interest in church work, have so increased that it is no longer practicable to conduct the class meetings in the usual way; and general praise meetings have been instituted in their stead.

The pastor has entered upon his fourth year with us, in the midst of much spiritual prosperity, and hope. May the precious seasons of the past be but a prophesy of good times to come, as the months go by.

C. E. S.

A few days ago, in a Peninsula town, two men, heads of families, who had recently joined the church, and entered into the Sunday-school, came to their pastor, and said:

"We want to subscribe for the PENINSULA METHODIST. We never saw it until the other day; but it is just what we want. We find that every week it has the Sunday-school lesson in it, and this is such a help to one in studying the lesson. Can't you send for it for us,—here is the money."

That particular pastor acknowledges a feeling of mortification, to find that there were any in his congregation, and membership, needing just such a paper, who were not informed of its existence, until by an accident they found it out. He will surely be more careful in the future, to keep his people posted in this matter, and hopes other pastors will take the hint.

RE-OPENING—Morris M. E. Church, Golt's Station, has been thoroughly repaired, and will be re-opened to-morrow, May 5th. Love feast at 9.20 a. m.; preaching at 10.30 a. m., by Rev. James A. Brindle of King's Creek; children's meeting at 1.30 p. m.; preaching at 3 p. m., by Rev. Andrew Manship of Philadelphia; preaching at 7.30 p. m. Other ministers will be present.

D. GOLLY, Pastor.

Rev. S. N. Pilchard writes from Delaware City.—We feel it good to be here; and if the people are as well pleased with us as we are with them, there is mutual satisfaction. On our arrival, we were met by a number of brethren, who escorted us to the parsonage, and to a substantial dinner which was awaiting us.

A few days after, we received a note from one of our good sisters, asking if it would be convenient to receive a few callers that evening. The callers came, to the number of nearly one hundred; and after some pleasant social chat, we were invited out into the dining room, where choice refreshments were served. The evening passed away rapidly in so congenial a company, and we were made to feel, that "that the lines have fallen unto us in a pleasant place."

Church work is looking well; congregations large, and the interest good. Last Sunday morning, while the pastor was preaching, the good Lord owned the Word, in the conversion of a young man of considerable promise. Would that we might have conversions at every meeting!

VIENNA, MD., J. M. Mitchell, pastor.—Tuesday, Apr. 23rd, members and friends of the church in this charge, paid a visit to their pastor, bringing liberal supplies of meats and groceries, with which to replenish the parsonage larder. The evening was spent delightfully in social converse, interspersed with sacred songs, and closing with prayer.

KENTON, DEL., W. W. Sharp, pastor.—We are glad to learn from a correspondent, that through the efforts of the Woman's Christian Temperance Union, the Court has refused the application for license to sell intoxicants, which was presented by the Hotel keeper of this town. So strong remonstrance was made and such ample testimony given, that the Court was convinced, and the application was denied. We congratulate our friends in Kenton, and trust that they will never again be afflicted with a licensed bar.

GUMBORO, MD., W. W. Johnson, pastor.—A correspondent writes favorably of this charge, in which there has been some dissatisfaction, on account of certain changes in the arrangement of the work, at the last Conference. The pastor has been kindly received; and though the hoped for calm has not settled down yet, brother Johnson's services are highly appreciated, and large congregations listen to his preaching. We trust, our Brother and his people will see abundant prosperity attend their united efforts.

ASBURY, WIL., John D. C. Hanna, pastor. Last Sunday's services were of special interest. The evening congregation was overflowing. The pastor preached on the words "When he came to himself;" this being the third of a series of discourses on the Prodigal Son. Several came forward for prayers, and four were converted.

Tuesday morning in accordance with the recommendation of the Bishops and the President of the United States, a meeting was held in Asbury, beginning at 9 o'clock. After several hymns and prayers, the pastor read a selection from the Scriptures, and made a few remarks. Rev. A. T. Scott read Washington's first inaugural address, and the editor of the PENINSULA METHODIST followed in a brief address. There was a good attendance, and a devoutly jubilant spirit prevailed.

EPWORTH, D. H. Corkran, pastor.—Tuesday of this week, work was begun for the enlargement and improvement of the church building.

NORTH EAST, MD., J. B. Quigg, pastor.—Inauguration day was observed in this charge. The pastor had preached a most interesting sermon the Sunday previous, in illustration of our national characteristics, and the relation of Methodism to their development. Tuesday morning, he sides appropriate devotional exercises, J. W. Falls, Esq., made an address appropriate to the Centennial Anniversary.

The preachers' meeting was held as usual last Monday morning in Fletcher Hall. In the absence of both president and vice-president, Rev. Adam Stengle was elected president pro-tem. Rev. Dr. Jacob Todd read an able essay, on "A common basis for Science and Religion."

Next Monday, May 6th, Rev. C. A. Grice is appointed to preach before the meeting.

Easter Sunday, and the Woman's Foreign Missionary Society in Easton.

The custom of a special service at Easter, to increase interest in missions, and add missionary dollars to the treasury, originated with the Woman's Foreign Missionary Society, and its observance is becoming more general, each year.

The Executive Committee of the Baltimore Branch decided to combine with this commemorative service, the twentieth anniversary of the Society; thus making recognition of the fact, that the power which had achieved so marvelous and wide-spread results through this Society, was none other than that which "brought again from the dead, our Lord Jesus."

Circulars and leaflets in behalf of Fochow Boarding School and Lucknow College, had been placed in the hands of auxiliary officers, to be distributed among the members. The reaping, Easter Sunday, in Easton, Md., shows that the seed-sowing there had been thorough. Flowers adorned the church, and the music sustained the reputation of the organist, leader, and choir. The pastor, Rev. W. W. Wilson, preached an appropriate

sermon that will not soon be forgotten. Mrs. Dodson, president of the auxiliary, followed; briefly reviewing its work, and soliciting additional members. The baskets were passed for the thank-offerings, which were placed in envelopes given out for the purpose.

The evening service was under the auspices of the Stevens' Band, Mrs. S. E. Jump superintendent; and according to the Star, "the rendition of the carefully prepared program, could not have been excelled." There were responsive readings, participated in by pastor, superintendent, officers and members; solos, duets, choruses, (some descriptive pieces combining the three,) and recitations. The singing of "Easter Bells," and "What the Lily Said," was specially commended; and Miss Mary Jump and little Ada Jarrell were highly complimented upon their recitations.

The baskets returned sixteen dollars in envelopes and three dollars additional making forty-six dollars for the day, beside additions to the membership of the auxiliary.

E. B. S.

Dover District.

DEAR BRO. THOMAS,—Your card asking me to write, and send plans to METHODIST received. Enclosed find quarterly conference appointments.

Crapo advanced the support from \$600 to \$800, for Brother Burke; Hooper's Island, from \$100 to \$500, for Bro. Swain; Cambridge, from \$1000 to \$1200, for Brother Smith. Church Creek went up very materially on the salary for Bro. Hammersley. They are delighted with their pastor and his family. The same is true with the other places.

Not one dissatisfied place or preacher on this district; so far as I have been able to learn.

Will be glad to write up this trip in Dorchester for you, as soon as I can.

Your brother,

JOHN A. B. WILSON.

Dover, Del., April 24 '89.

Easton District Preachers' Association.

To be held at Still Pond, Md., May 21, 23, 1889.

Tuesday, 3 p. m.—Devotional exercises; Organization; Welcome by Rev. J. D. Rigg; Response by E. C. Atkins; "Easton District and its outlook," J. France; "With what frequency is it advisable to administer the Sacrament of the Lord's Supper?" R. H. Adams, J. A. Brindle, F. J. Cochran.

Tuesday evening,—Sermon by R. C. Jones; "What is the best plan of conducting Revival work?" W. M. Warner, W. W. Sharp, J. B. Merritt, D. Gollie.

Wednesday morning.—Devotional Exercises; "Pastoral Work," Essay by W. S. Robinson; "Is the General Conference rule respecting the instruction of children practicable, and if so, what is the method of observing it?" J. A. Arters, E. C. Atkins, J. M. Lindale, G. T. Alderson; A review of Robert Elsmere, by R. W. Todd; "Is public, or private solicitation the better method of raising church benevolences?" R. K. Stephenson, J. D. Rigg, I. G. Fosnocht, G. S. Conoway.

Wednesday Afternoon.—Devotional Exercises; "The proper care of Probationers," Essay by W. W. Wilson.

Resolved, That the action of the General Conference in extending the Pastoral term was wise; E. P. Roberts, S. M. Morgan, J. Robinson, J. D. Lecates; "The imperative demand of the Pulpit of to-day upon the ministry," Essay by W. R. Mowbray.

Wednesday evening.—Devotional Exercises; "The proper treatment of converted children;" Essay by G. W. Townsend; "What is the duty of a Christian in the present crisis of the Temperance reform?" R. C. Jones, C. A. Hill, A. Chandler, W. Sheers, J. D. Reese. Thursday morning.—Devotional Exercises; "In what did the merit of Christ's Sacrifice, as a means of Redemption, consist?" Essay by S. J. Morris.

Resolved, That women ought to be eligible as Delegates to the General Conference." N. McQuay, T. H. Haynes, W. B. Walton, H. C. Turner.

G. W. TOWNSEND, }
W. S. ROBINSON, } Curators.
R. K. STEPHENSON, }

District Meeting—W. F. M. S.

Wilmington and Easton Districts will unite to hold their annual meeting, in the M. E. Church, Middletown, Del., May 8 and 9. There will be five sessions, open to all. Each auxiliary is asked to send representatives to this meeting, the more, the better; and there will be a welcome for all who will attend. These are some of the features of the program,—Greetings and Response; Roll Call of auxiliaries; Reports from auxiliaries; papers and discussions upon My duty to God, and My duty to the Woman's Foreign Missionary Society; the Field and the Laborers; How to increase interest in the auxiliaries

and attendance at the monthly meetings; Our Mission appliances and how to use them, such as Mite-boxes, Heathen Woman's Friend, Leaflets, Annual Reports, etc; A map exercise, showing where our work lies and who carries it; An exercise by Mite-Gatherers of Middletown, and recitation by Ada Jarrell of Easton.

The evening meeting will be addressed by those who can instruct and entertain; Miss Hu Hing Eng, our Chinese student in Woman's Medical College, Philadelphia, and Mrs. Stone, several years missionary in India, have been invited. I would affectionately urge a large attendance upon these meetings, by all who would hasten the day when our Redeemer shall see of the travail of his soul and be satisfied. All desiring entertainment are requested to send names and time of arrival, to Mrs. M. L. Cox, Middletown, chairman committee of arrangements.

E. B. STEVENS.

W. C. T. U. Notes.

Mrs. Frances J. Barnes, recently visited several of our young ladies Unions, inspiring the members, we doubt not, by her wise counsel, to greater activity in their work.

The W. C. T. U., of Newport, held a very pleasant musicale in the parlor of one of its members, the evening of April 5th. Wednesday, the 17th, the Smyrna Loyal Legion gave an enjoyable entertainment in the Opera House. Temperance work among the children in Smyrna, is very encouraging; those engaged in it, realizing that "the star of hope of the Temperance reform lies over the school house," and wherever else the young may be gathered for instruction.

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Native Christians in Japan, most of them with average wages of less than 25 cents a day, contributed last year \$27,000 to mission-work.

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

16-1f

Marriages.

WALKER—GRIFFITH.—At the Asbury parsonage, Tuesday evening, April 23d, 1889, by Rev. Jno. D. C. Hanna, Frederick Walker and Eva Griffith, both of Wilmington, Del.

LOGAN—FOSTER.—Wednesday evening, April 24th, 1889, by Rev. Jno. D. C. Hanna, Asher Logan, of Wilmington, Del., and Laura M. Foster, of Cape May, New Jersey.

SIMONS—LOWE.—Thursday evening, April 25th, 1889, at the residence of Thurston Lowe, Esq., by Rev. Jno. D. C. Hanna, Ulysses G. Simons, of Philadelphia, and Sallie A. Lowe, of Wilmington, Del.

PALMER—MOUSLEY.—April 25th, 1889, at Mt Pleasant M. E. parsonage, by Rev. J. T. VanBurkalow, Lewis Palmer and Hannah L. Mousley, all of Brandywine Hundred, Del.

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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.

From the Bench, to a Drunkard's Grave.

William W. Drummond, had once been a Chief Justice for the United States. In 1853, when yet a young man, of eminent abilities and a promising future, he was appointed Chief Justice of Utah, by President Pierce. After his appointment, though he had an elegant family, consisting of his wife, four daughters, and one son, he fell into the hands of a dissolute woman, who dragged him down to ruin. He abandoned his family, and after two years in Utah he resigned, returning to Chicago to practice law. But his reputation was blasted, and drink became the foe, which finished what the woman had begun. For eight years he had eked out a miserable existence by various disgraceful practices, lived in cheap boarding-houses, sometimes begging from house to house, and finally died in one of the lowest resorts of the city.

The smoking nuisance is becoming so prevalent and so annoying, as to evoke comment concerning the rights of non-smokers, even from the more considerate class of smokers themselves. The following significant paragraph appeared recently in the *New York Tribune*: "A number of men in the Fifth Avenue Hotel were talking about smoking the other evening, and it was generally agreed that the tendency on the part of smokers to ignore the rights of non-smokers is rapidly increasing. That most women, and many men are made uncomfortable by smokers in public places does not admit of question. One of the men present, himself a smoker, said: 'The smoking-rooms in drawing-room and sleeping cars are a nuisance. It is impossible to keep the fumes of the smoke from penetrating into the main part of the car, where there may be delicate ladies to whom these fumes are intolerable. In fact, smoker as I am myself, I don't like to sit in a car where the air is tainted with tobacco-smoke. The speaker added: 'I have no desire to curtail the rights of smokers; provision for their comfort should be made by the companies, but it should be so made as not to infringe on the rights of others. This is a matter on which Mr. Pullman might well exercise his ingenuity.'" It is quite time that some effective measure be adopted to protect the rights of non-smokers, especially in drawing-room and sleeping-cars, where extra fares are paid by invalids and others to insure increased comfort, and to avoid exposure in travel in making long journeys.—*National Christian Advocate*.

The *New York Nation* says: "Improvement in the laborer's condition is impossible, without cutting down his drink-bill. No social arrangement, which man can make, can benefit people who get drunk. No matter what wages you pay a drinking man, neither his condition nor that of his family can be improved thereby. There is no use in providing extra holidays, for men who use them to get drunk. There is no use in cutting down the day's labor from ten to eight hours, if the two hours gained are spent in a rum-hole. There would be no use in making arbitration compulsory, if one of the parties was likely to be kept from obeying the decision by liquor. There would be no use in handing over all the property in the world to laboring men, if they drink as they do now. They would soon dissipate it, and add nothing to the store."

Rev. A. J. Kynett, Secretary of the Church Extension Society, writes, in the *Philadelphia Methodist*: "Like thousands of others, you have been misled by the

statements of the secular papers. My official duties require me to travel, and I have repeatedly visited the States where prohibition has been adopted. I am familiar with the facts in Maine, Iowa, and Kansas. In all these States, except only a very few towns in Maine and Iowa, prohibition is an effective remedy, for the great evils which you so eloquently describe. In the State of Kansas, there is not a distillery, or a brewery, or an open saloon, and you may travel there for weeks, without encountering a drunken man."

In 1885, a census of Saturday night drinking was taken over certain parts of London. The results were startling. In three hours, 200 public houses were entered by 48,800 men, 30,784 women, and 7,019 children, or a gross total of 86,603 persons. If the average expenditure on each visit was 3d.—and it is scarcely likely to have been less—the sum of £1,082 10s. 9d., or \$5,412, was taken, in those houses in three hours.—*Northern Christian Advocate*.

Rev. Dr. Daniel Dorchester, in the *Independent*, compares the cost of pauperism in three cities and two large towns at periods twenty years apart, the first being a period of prohibition and the second of license. He shows, that in these five municipalities in twenty years, the increase in cost of pauperism under license averaged 482 per cent. over the cost under prohibition, the average increase in population being but 77 per cent.

Prohibition Defeat.

The advocates of constitutional prohibition in this State, (Mass.) made a gallant fight for the amendment, and polled (we take the *Journal's* figures of Tuesday morning, April 23) 88,892 votes in its favor. They were defeated, however, by a vote of 132,944 against its adoption; or, by an opposing majority of 44,552. Of this adverse majority Boston gave more than 20,000. The defeat, however, was not due so much to the vote of the enemies of prohibition, as to the disgraceful apathy of a large number of our citizens. In the presidential contest last year, this State cast 344,243 votes; only 221,336 votes were cast on Monday. It seems, therefore, that over 120,000 of our citizens were either shamefully indifferent to a great moral issue, or else had no positive convictions concerning it. Another cause of defeat may be attributed to the almost uniform opposition of the secular press. The prodigal use of money by the liquor ring had, doubtless, also much to do in influencing the large opposing vote. The temperance people have, however, made a noble campaign, and have been brought into a closer union than ever before. The women were bravely zealous in the good cause, and their efforts are worthy of all praise. Congregationalists, Baptists, Universalists, and Methodists, have stood shoulder to shoulder in the same conflict. This ninety thousand is the saving and determined remnant, that will yet carry the cause of constitutional prohibition to victory.—*Zion's Herald*.

WATCH YOUR WORDS.

Keep a watch on your words, darlings,
For words are wonderful things;
Sweet, like the bees' fresh honey,
Or, like bees, they have terrible stings;
They bless, like warm, glad sunshine,
And brighten a lonely life;
Or they cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass the lips unchallenged,
If their errand is true and kind;
If they come to support the weary,
Or comfort and help the blind;
If a bitter, revengeful spirit
Prompts words, let them be unsaid;
Lest they flash in a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they're cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.

May peace guard your lives; and ever,
From the time of your early youth,
May the words that you daily utter,
Be the words of beautiful truth.

—Pansy, in *Advance*.

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is panting for pants,
HE pants for the best pants
the pant-market grants.
HE pants unpanted
until he implants
HIMSELF in a pair of our
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5. The religious newspaper makes the pastor's work more effective, by increasing the intelligence of his hearers, by making them acquainted with the philanthropic and missionary enterprises of the day, and by giving them information respecting churches near and far.—*The Watchman.*

In "The Ethics of the License System," in the *Andover Review* for March, we find the following incontrovertible argument:

"The license fee makes it necessary for the saloon to increase its efforts for patronage. It has already been stated, that the saloon exists not solely by reason of man's appetite, but man's avarice. Burden it with heavy dues, and it must exert itself to increase its business to get its coveted gains. So what seems to some, to be the only wise condition in the system, its fee, reacts, and becomes, instead of a restriction, merely an inspiration. The system may regulate, but it also stimulates.

It would seem thus, as if there could be but one conclusion as to the ethics of this method, if the saloon be admitted an evil. A system which makes it legal, which protects, perpetuates, and stimulates it, must be radically and emphatically wrong.

Quarterly Conference Appointments.

EASTON DISTRICT—FIRST QUARTER.			
Pomona,	May	4	5
Rock Hall,	"	4	5
Massey,	"	5	6
Church Hill,	"	11	12
Centerville,	"	12	13
Queenstown,	"	18	19
Kent Island,	"	18	19
Wye & Halls,	"	19	20
Easton,	"	24	26
King's Creek,	"	25	26
Hillsboro,	"	25	26
Greensboro,	"	26	27
Orford,	June	1	2
Trappe,	"	2	3
Bay Side,	"	6	6
St. Michael's,	"	7	9
Royal Oak & Talbot,	"	8	9
Middletown,	"	15	16
Odessa,	"	15	16
Townsend,	"	16	17

J. FRANCE, P. E.

DOVER DISTRICT—FIRST QUARTER.

MAY.			
Galestown,	4	S	2
Federalburg,	4	S	9
Preston,	5	M	9
Dover,	9	T	7
L. C. Landing,	12	M	2
Leipsc,	12	M	2
Magnolia,	11	S	9
Woodside,	11	S	2
Camden,	12	W	9
Wyoming,	12	W	2
Potter's Landing,	18	S	2
Earlington,	17	F	2
Burrsville,	18	S	9
Denton,	19	M	9
Harrington,	26	M	9
Houston,	25	S	10
Milford,	24	F	7

JUNE.

Greenwood,	May 31	F	1
Bridgeville,	"	F	7
Cannon,	"	S	10
Seaford,	"	S	7
Lincoln,	"	S	10
Ellendale,	"	F	8
Milton,	"	F	8
Harbeson,	"	M	9
Lewis,	"	M	7
Georgetown,	"	F	8
Millsboro,	"	F	2
Nassau,	"	M	2

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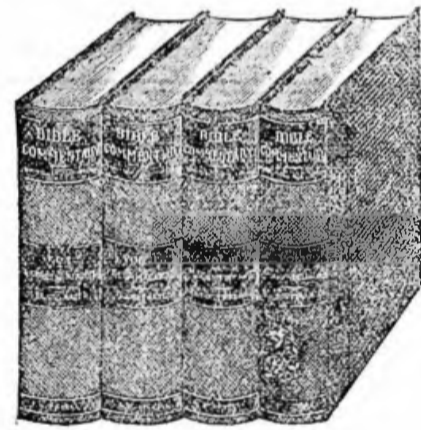
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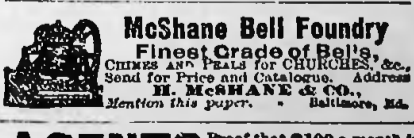
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4:40, 7:00, 7:55, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
4:40, 7:40, 9:50, 10:55 p. m.
Philadelphia (express), 7:30, 8:22, 4:40, 6:20, 7:30, 8:30,
10:47, 11:35, 11:55 a. m.; 12:35, 1:25, 2:27, 3:22, 4:23,
5:25, 6:27, 7:29, 8:31, 9:33, 10:35, 11:37, 12:39, 1:41,
2:43, 3:45, 4:47, 5:49, 6:51, 7:53, 8:55, 9:57, 10:59,
12:01 p. m.
For Newark Centre, Del. 7:42 a. m.; 12:35, 6:21 p. m.
Baltimore and intermediate stations, 10:05 a. m. 5:27,
11:58 p. m.
Baltimore and Washington, 1:25, 4:45, 8:54, 10:08
1:00 a. m.; 12:05, 1:17, 2:52, 4:44, 5:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 5:50, 8:50 a. m.; 12:55, 2:50, 3:50, 6:25,
9 a. m. 12:05 a. m.
Harrington, Delmar and intermediate stations, 8:30
a. m.; 12:55 p. m.
Harrington and way stations, 8:20 a. m.; 12:55, 6:20
p. m.
For Seaford 3:50 p. m.
For Norfolk 12:05 a. m.

Wilmington & Northern R. R.
Time Table in effect, December 9th, 1888.
GOING NORTH.
Daily except Sunday.
Stations a. m. a. m. p. m. p. m.
Wilmington, French St. 7:00 7:40 2:40 3:00
" B & O Junction 7:00 7:40 2:40 3:00
" Dupont 7:21 7:46 2:44 3:02
" Chadd's Ford Jc 7:28 7:53 2:51 3:09
" Lenape 7:38 8:03 2:58 3:16
Ar. West Chester Stage 8:29 4:03 6:41
Lv. West Chester Stage 6:40 2:40 4:50
" Coatesville 8:37 4:05 6:44
" Sayreburg Jc 9:17 4:45 7:19
" St. Peter's 5:50 12:25
" Warwick 7:15 12:50
" Springfield 7:27 9:25 1:05 5:03 7:56
" Joanna 7:30 9:33 1:15 5:07
" Joana 7:56 9:56 1:35 5:10
" Birdsboro 8:10 10:25 1:55 5:20
Ar. Reading P & R Sta. 8:30 10:25 2:25 6:00

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington
6:41 p. m. B & O Junction 6:25 p. m. Newbridge
6:41 p. m. Arrive Dupont 6:29 p. m.
On Saturday only, will leave Wilmington at 6:30 p. m.
Newbridge 6:45 p. m. Arrive at Dupont 6:33 p. m.
Leave Wilmington 11:55 p. m. Newbridge 11:35 p. m.
Arrive Dupont 11:35 p. m. Leave Birdsboro 1:10 p. m.
Arrive Reading 1:40 p. m.
GOING SOUTH.
Daily except Sunday.
Stations a. m. a. m. p. m. p. m.
Lv. Reading P & R Sta. 8:00 9:25 8:15 5:18
" B. Station 8:00 9:25 8:15 5:18
" Birdsboro 8:32 10:10 8:45 5:50
" Joana 8:55 10:50 9:10 6:16
" Springfield, 9:05 10:55 9:15 6:23
Ar. Warwick, 11:32 6:55
" St. Peter's, 11:30 6:50
Lv. Sayreburg Jc. 6:25 9:15 4:32
" Coatesville, 7:00 9:50 5:05
" Lenape, 7:42 10:24 5:41
Ar. West Ches-
ter Stage 8:05 10:59 6:26
Lv. West Chester Stag 8:40 9:40 4:50
" Chadd's Ford Jc, 7:55 10:35 6:02
" Dupont, 8:24 10:55 6:24
" B & O Junction 8:10 11:03 6:36
Ar. Wilmington, 8:51 11:15 6:45
French St.

ADDITIONAL TRAINS.
Daily, except Sunday.
Leave Dupont 6:05 a. m. Newbridge 6:20 a. m. B &
O Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.
Saturday only.
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
p. m. Leave Dupont 1:10 p. m. Newbridge 1:19 p. m.
Avenue Wilmington 2:00 p. m. Leave Newbridge 7:00
p. m. Arrive Wilmington 7:23 p. m.
For connections at Wilmington, B & O
Junction, Chadd's Ford Junction, Lenape,
Coatesville, Waynesburg Junction, Birdsboro
and Reading, see time-tables at all stations.
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Baltimore & Ohio Railroad.
SCHEDULE IN EFFECT MARCH 10, 1889.
Trains leave Delaware Avenue Depot:
EAST BOUND.
*Express trains.
NEW YORK, week days, *2:15, *10:26 a. m.; *12:05,
*2:05, *5:05, 6:41 p. m.
PHILADELPHIA, week days, *2:15, 6:10, 7:50, 7:55,
*8:50, 9:40, *10:25, 11:10 a. m.; *12:05, 1:05, 2:05, 3:00,
3:55, *5:05, 6:10, 6:55, *6:41, 7:55, 8:35, 10:52 p. m.
CHESTER, week days, *2:15, 6:10, 7:50, 7:55, *8:50,
9:50, 10:25, 11:10 a. m.; *12:05, 1:05, 2:05, 3:00, 3:55, *5:05,
6:10, 6:55, 6:41, 7:55, 8:35, 10:52 p. m.
WEST BOUND.
BALTIMORE AND WASHINGTON, *4:50, *8:46,
11:45 a. m.; 2:45, *4:45, *8:50 p. m. All daily; 7:30 a. m.
2:15, p. m. daily except Sunday.
CHICAGO AND PITTSBURG, *4:50 a. m.; *6:50
p. m. both daily.
CINCINNATI AND ST. LOUIS, *11:45 a. m., and
*8:45 p. m., both daily.
SINGLERLY ACCOMMODATION 7:30 p. m. and
11:10 p. m. daily.
LAUDENBERG ACCOMMODATION, week days,
11:00 a. m.; 2:45, and 5:30 p. m.
Trains leave Market Street Station:
For Philadelphia 5:35, 7:10, 8:35, p. m. daily except
Sunday, or Saturday 8:35 a. m.; 12:05 p. m. daily
except Sunday. For Audenberg 6:50 and 10:55 a. m.
daily except Sunday, 8:35 p. m. daily.
Trains for Wilmington leave Philadelphia *4:10
*6:15, 10:40, 6:15 a. m.; 12:00 noon, 1:30, 3:00, 4:15,
*4:50, *5:15, 6:30, 7:30, 8:10, 10:10, 11:30 p. m.
Daily except Sunday, 6:30 and 7:25 a. m.; *1:25, 4:25
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Commencing Sunday, June 3, 1888, leave Hillen
Station as follows:
DAILY.
4:10 A. M. East Mall for Shenandoah Valley and
Southern and Southwestern points. Also Glyndon,
Westminster, New Windsor, Union Bridge, Mechan-
icstown, Blue Ridge, Hagerstown, and except Sun-
day, Chambersburg, Waynesboro, and points on B & O
R. R.
9:00 P. M.—Accommodation for Glyndon and Emory
Grove Wednesdays and Saturdays only.
DAILY EXCEPT SUNDAY.
8:00 A. M.—Accommodation for Hanover, Frederick,
Emmitsburg, Waynesboro, Chambersburg, Shippens-
burg, Hagerstown, Williamsport and intermediate
stations. Also, points on S. V. R. R. and connec-
tions.
9:45 A. M.—Accommodation for Union Bridge,
Hagerstown, Gettysburg, and all points on B & O
R. R., (through cars.)
2:25 P. M.—Accom. for Emory Grove.
4:40 P. M.—Express for Arlington, Mt. Hope, Pikes-
ville, Orange, Mills, St. George's, Glyndon, Great
Falls, Finksburg, Patapsco, Carrollton, Westminster,
Medford, New Windsor, Linwood, Union Bridge and
stations west also Hanover, Gettysburg and stations
on B & O Division, (through cars.) Emmitsburg,
Waynesboro, Chambersburg and Shippensburg.
6:15 P. M.—Accommodation for Emory Grove.
8:20 P. M.—Accommodation for Union Bridge.
11:35 P. M.—Accommodation for Glyndon (Reister-
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TRAINS ARRIVE AT HILLEN.
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