

# Peninsula Methodist.

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FOR CHRIST AND HIS CHURCH.

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VOLUME XIV,  
NUMBER 38.

WILMINGTON, DELAWARE, SATURDAY, SEPTEMBER 22, 1888.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## MY FRIEND.

At set of sun,  
Through musings dun,  
A knock broke on my startled ear,  
A voice said, sweet and silver clear—  
"Open, a Friend is at the door."

I answered slow—  
"No friends I know,  
Nor trust in friendship any more;  
Friends sting and slay;  
Friends go their way,  
And leave one lonelier than before.  
Better to dwell apart,  
Keeping an empty heart,  
Than see love's smile become hate's frown;  
Better a starless gloom,  
Shut in a silent room,  
Than ghosts slow-gliding up and down."

Again the sweet voice came—  
"Yet open all the same,  
For I have need of thee,  
Though thou hast none of me;  
I hunger, thirst, am naked, sick, and poor;  
The weary sun is set,  
My locks with dews are wet,  
My face with tears—I pray thee open thy door."

Such plea I could not choose  
Unpitiful to refuse,  
Yet half-reluctant still the bars I drew;  
Gave food and wine,  
Garments of mine  
Mended and cleansed to look like new;  
Nay, more, as love with labor grew,  
And patient use brought skill,  
I turned nurse with right good will;  
Lastly, my scanty purse did part  
With him who so had won my heart.

O wondrous change and rare!  
In royal garments dressed,  
Not suppliant, but King, stood there,  
And clasped me to His breast—  
Not guest, but Host,  
Who, in His turn, fed me at dearest cost;  
Not pensioner, but Friend—  
A Friend at sorest need,  
Of kindest word and deed;  
And best of all a Friend  
Whose love flows on and on, and knows no end.

—Selected.

## Triumphs of Orthodoxy.

A SERMON BY REV. ALFRED SMITH.

TEXT: "For we have not followed cunningly devised fables, when we make known to you the power and coming of our Lord Jesus Christ."—2 Peter, 1-16.

It is quite evident that false teachers had pronounced the teachings of the apostle, fables. His refutation of this charge was given in the fact that he had been an eye witness of the majesty and glory of Christ. Now, as then, there are false teachers; hence it becomes necessary, to examine the foundations of our faith. The subject has been suggested by the present agitated state of the public mind on this question. It is really Orthodoxy versus Heterodoxy. Let us explain a little the significance of these terms. Orthodoxy comes from two Greek words: 'orthos'—meaning right, and 'doxa,' meaning opinion—"right opinion." What is orthodox must be determined by a standard. With the Church of Rome, the standard is the dogmas of that church. With Protestantism, it is the generally accepted interpretation of the Bible. Orthodoxy as generally accepted, when applied to Protestant Christianity, includes all those religious denominations which believe in what are known as the great cardinal doctrines of the Bible. For instance: Episcopalians, Presbyterians, Methodists, Baptists, and many others. Heterodoxy includes all those religious denominations or schools of thought that deny any or all of these cardinal doctrines, such as Unitarianism, Universalism, Swedenborgianism, Rationalism, &c. The creed of the Evangelical Alliance, which held its first meeting in London in 1846, and was made up of about fifty of the leading denominations of the world, is the creed of Orthodoxy. Let us examine it. What does it teach? 1. The divine inspiration and authority of the Bible.

2. The unity of the Godhead and the trinity of persons therein. 3. The fall of Adam and the depravity of the race. 4. The incarnation of the Son of God, by whom atonement was made for the sins of the world. 5. Justification by faith. 6. Regeneration through the Holy Ghost. 7. The immortality of the soul and the resurrection of the body. 8. Future rewards and punishments, eternal in their duration.

These are what are known as the great cardinal doctrines of the Bible, and constitute the basis of Orthodoxy. In the development of our theme we propose to contrast Heterodoxy with Orthodoxy, showing, if we shall be able, the triumphs of the latter.

1. Orthodoxy's first triumph was over the sects that were prevalent in the world at the time of the institution of Christianity. At the coming of Christ the human mind was not vacant. The ground had been pre-occupied. Essenecism, Phariseism, Saduceism, had to a large extent pre-empted the popular faith. And all of these were at war with Christ's teachings. All denied the doctrine of the resurrection of the body. But the people in spite of this fact lunged eagerly about the footsteps of Jesus, if perchance they might hear the great truths that he came to teach. The world was hungry for a solution of the problem of salvation and a future life, and they found it solved in the teachings of Jesus. There is no doubt, that all these isms were distanced in the race, because Christianity taught the resurrection of the body, and they did not.

2. The second great triumph of Orthodoxy was over the church of Rome, through the German Reformation. Nothing sadder to the student of church history than to witness the gradual fading out of the truth from the ecclesiastical horizon from the 4th to the 10th century. In the 10th century darkness seems to have overcast the whole sky. First came Wickliffe, "the morning star of the Reformation." Then Luther, the full-orbed sun. Fables had taken the place of truth. The Pope had taken the place of Christ. Penance had taken the place of faith. Luther called the world to a halt, and again reasserted the old doctrine of justification by faith. It seemed an unequal contest; one man against the best organized and most unscrupulous ecclesiasticism that the world has ever seen. But it was the truth, and had in it the expansive power of the truth, and hence must triumph. Luther, by the propagation of this truth, shook the continent of Europe as with the tread of an earthquake.

3. The third triumph for Orthodoxy is found in its splendid achievements in the mission fields of the world. There it has to meet the densest darkness, the foulest superstition and the keenest logic. But it has met them, and almost laid continents at the feet of Jesus. Not so with heterodoxy. Dr. Talmage is responsible for the following statement: "Call off all the missionaries who are to-day enduring sacrifices in the ends of the earth, that believe in orthodoxy, and there would not be left a man or woman on the field." Orthodoxy has captured vast regions of barbarism for civilization; heterodoxy has yet to capture the first square inch. Neither Unitarianism, Universalism, nor Swedenborgianism has to-day a single missionary in the foreign field. The fact is, they spend

their money, their time, and their talents, in attempts to undermine orthodoxy and disturb the faith of the multitude. But in spite of them the old truths live, and are gaining such triumphs over the heathen world as have never been witnessed before.

4. The fourth triumph of orthodoxy has been over the foibles and sophistries of modern unbelief. The first assault came from the Rationalists of Germany, through the lives of Jesus by Strauss and Renan. Next came the ponderous blows of Theodore Parker, of Boston; then the withering sarcasm of O. B. Frothingham, of New York, and last, Col. Robt. G. Ingersoll. The conflict has been a fierce one. But what is the result? Strauss and Renan have been completely snowed under by hundreds of lives of Christ from an orthodox standpoint. Parker is dead and almost forgotten. Frothingham has withdrawn from the conflict in disappointment and shame. Ingersoll is hardly felt at all any more. But the old truths of the Bible and Christ, and conversion, and judgment, and hell and heaven are marching on. Orthodoxy never presented such an array of learning or laid such treasures at the shrine of these old truths as to-day.

5. The last triumph of orthodoxy of which I shall speak is its death beds. Dr. Talmage, in a sermon on a kindred topic, makes this point, and in elaborating it says: "You may gather up all the biographies that have come forth since the art of printing was invented, and I challenge you to show me a single triumphant death outside of orthodoxy." This is a remarkable statement, but I have no doubt it is true. People that deny these great cardinal truths have nothing to triumph over, and hence when they die they either die in fear or in stolid indifference. They go into eternity because they are pushed into it. Death to the man who has no Bible, no Christ, no resurrection and no heaven, is a bridge ending in an abyss. Death to the skeptic, or to the man who only half believes these things is a leap in the dark. Not so the man who believes in a whole Bible, an atoning Saviour, a resurrected humanity and a blissful eternity. To death he says, "O death, where is thy sting? O grave, where is thy victory?" Dr. Eddy said when dying, "Sing, O Sing! Eternity dawns." Bishop Gilbert Haven said, "O, it is glorious! There is no river of death. God lifts me up in his arms!" And later he held up his right hand, that was already black from mortification, and fixing his eyes upon it he exclaimed in a triumphant voice, "I believe in the resurrection of the body!" Thus, my brethren, do these grand old truths triumph, and this is the foundation upon which we have builded, and these are the truths for which we stand.—Dorchester Era.

## Africa.

BY ADDISON.

This grand division of the globe has earned the title of the "dark continent," perhaps in two ways—by its dusky people, and especially by its till lately unexplored interior. It might also well have the name from the deep degradation and rayless darkness of its cruel heathenism. Many of its millions of inhabitants have no notion of God or providence, and, in the words of another, "Look upon the sun with the eyes of an

ox." Hence, the work of the missionary is not simply to correct, but to build from the bottom the religious life of the people. The most revolting and barbarous cannibalism and vices exist among most of the native tribes. Blood-thirsty and cruel as death, they are engaged in almost constant war. In the *Missionary Review* for July, a terrible picture of Africa is painted by a worker on the Congo. I give a short extract: "I am now at the farthest post on the Congo, with a vast sea of heathenism around, amazingly shameless immorality, habitual lying, and the utmost ferocity now to be found on the globe. The people are in utter darkness, the huts garnished with human skulls, human limbs boiling in caldrons, manhunting, droves of wretched women and children in chains, and the deserts strewed with human bones."

Among such tribes do the missionaries of the present go; and worse, if possible, was the condition when, in 1798, John Vanderkemp lauded in Kaffirland. He had been an officer in the Dutch army, then had graduated at Edinburgh, as a medical student, but was afterward converted, and offered his services to the London Missionary Society, by which he was sent to south-eastern Africa. He settled first in the village where Gaika was chief, but was compelled, after a year and a half, to remove within the boundary of Cape Colony. He died in 1811.

The work was resumed among the Kaffirs by Joseph Williams, in 1816. He only survived the hardships of the climate and toils of his position a little more than two years. Another martyr to the cause of the world's salvation had earned his crown and glory.

Williams was succeeded in 1820 by John Brownlee, who labored in that field more than fifty years. He is spoken of as one of the grandest, simplest, most patient of men, one of the truest most honorable and accomplished of missionaries, one of the benefactors of South Africa.

John Ross, sent out by the Glasgow Missionary Society, labored among the Kaffirs fifty-five years, during which time he never once visited his native land. Such were some of the earliest hero missionary apostles to south-eastern Africa.

The first missionary to the Hottentots that succeeded in gaining a hold among them was John Campbell, who reached Cape Town in 1812. The greatest of all the missionaries to South Africa was Robert Moffat, who was ordained in Surrey Chapel, October 1816. He proceeded to Cape Town, but was detained there eight months before he obtained permission of the governor to establish a mission beyond the colonial boundaries. He went at once to the kraal of the noted and blood-thirsty Chief Africamer, who was the leader of a band of marauders. He is described by one of his chiefs as "the lion at whose roar even the dwellers in far-distant hamlets fled in terror from their homes." He was soon converted, and became the leader of his people in the virtues and services of the Christian life. His conversion and after holy life is one of the great miracles of divine grace, and an absolute proof that the gospel will save the most desperate sinner. When near his death, Africamer summoned his people together and gave them his dying charge,

full of tenderness and good advice. In 1821 Moffat removed to the Kuruman River. Here he encountered great dangers and hardships. At one time a dozen warriors came to his tent in time of a severe drought, and ordered him to leave the country immediately, as the rain-makers attributed the drought to the missionary's prayers. Baring his bosom, he said, "If you will, drive your spear to my heart, but I will not leave your country." This courage gave him the respect and love of these savage natives. He and his heroic wife toiled on, often disheartened and discouraged, but still with a "love for his Hottentots" that yearned for their salvation. His chief characteristics were his "unlimited confidence in God and his insensibility to fear." He translated into the native language the Scriptures, a hymn-book, Shute's Catechism, and Pilgrim's Progress.

Among African explorers, and indeed among the greatest of all explorers, stands the name of David Livingstone. Lewis Krapf and John Rebman, who went to Africa in 1838, made limited exploratory and missionary journeys through Abyssinia and adjacent lands. Livingstone arrived in Africa in 1840, and till 1845 was associated with Moffat, whose daughter became his wife, and other missionaries at Kuruman and Mabolotsa. From 1845 to 1849 he was stationed at Chouane and Kolobeng. During this time he made two exploratory missionary journeys of three hundred miles each. Then he began that wonderful career of exploration that has opened up the continent of Africa to commercial and missionary enterprise. It would be instructive to follow him in these journeys, sometimes for years at a time in the midst of the savage and barbarous tribes of south central Africa,—in perils by wild beasts, by hostile savages, by trackless and waterless deserts, by famine, thirst, and still more deadly fever,—but the limits of these sketches will not permit. In 1866, having returned from England, he set out for the interior, and nothing was heard from him, from May 1869, till November 1871, when Stanley found him at Ujiji, on Lake Tanganyika. From this place he set out on his last journey. Weakened by hemorrhage, he finally pleaded with his attendants to build him a "hut to die in." On the 1st of May, 1873, he was found "dead on his knees" in the grass hut, no doubt with his latest breath pleading for the redemption of Africa. Over such a scene might angels weep; and by it the church has been stirred as by none other since the days of Gethsemane and Calvary. Moffat, Livingstone, and Stanley are the three brightest stars in the African Missionary heavens. Some one has said, "Moffat led to Livingstone, Livingstone to Stanley, and Stanley to the Congo." And from the great commercial and missionary enterprises of the Congo Valley, together with the coast-stations before planted, the "dark continent" will be flooded with the light of life.—*Religious Telescope*.

Directors of the London and North-western Railway, have shown their appreciation of the movement, by establishing temperance houses at many stations along their line, for the accommodation of their employes. These taverns have been successful from a financial as well as a social and moral point of view.



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.

Saloon and School.

A. B. LEONARD, D. D.

Boston has recently had a sensation, growing out of an attempt on the part of the Roman priesthood to banish certain historical text-books from the public schools.

At a recent Commencement in Brooklyn an original poem was recited, which in view of its own excellence, and the notoriety it has obtained here, is worthy of a place in the columns of the Western.

"I'm licensed to sell! Get out of my shop!" the rum-seller angrily cried, with a frown on his face and a curse on his lips, to the woman who stood by his side.

It seems that one Mr. Oswald Czeslik, a prominent resident of the school district, and a saloon-keeper, was present on the occasion occupying a prominent seat on the rostrum.

It is declared that every liquor-sellers' association in the city will take action, demanding that hereafter all such temperance productions shall be forbidden in connection with the public schools.

remonstrances and protests from ministers, ministerial associations, and laymen, whom the New York Tribune styles "Sunday-school politicians;" but they will soon die out and amount to nothing in the end.

However, it is well to pause and meditate a moment, while this tempest from a beer-saloon is passing. The State of New York has given Mr. Czeslik the right, for a money consideration, to follow the business of saloon-keeping.

Then why shall these men be required on commencement occasions in our public schools to "blush with embarrassment and indignation," and be made to feel like criminals?

Kansas is filled with boys, ten years old and under, who never saw a saloon since they can remember. They never saw a man under the influence of liquor. Being wholly withdrawn from the sight of it, nearly all of them will have no more desire for drink at arriving at man's estate, than they will for opium or hasheesh.

Tobacco-smoking almost everywhere is a nuisance. If a man smokes by himself, he is a nuisance to himself. If he smokes in company with others, especially those to whom the fumes and smoke of tobacco are offensive, he is a nuisance.

The Liquor Dealer's Protective Association of Chicago, declares its intention of taking an active part in politics, and that it will support only such candidates, as will pledge themselves against prohibition.

According to the Rocky Mountain Advertiser New Mexico has eighteen breweries, forty-five wholesale, and one thousand and seven hundred and twenty six retail liquor dealers, forty-five Protestant churches, and five school houses.

Youth's Department.

To the Children Converted at Brandywine Summit Camp.

DEAR CHILDREN:—I have just returned from a trip down the Peninsula. All the time I was away, I was thinking of you; and hoping you would join church.

There were just thirty-six of you, who gave your tender hearts to Jesus, at the camp-meeting this year. I have all your names. I want you all to be the Lord's dear little children, while you are small, then grow to be thirty-six big Christians when you become men and women.

Well, I think so much of that old spot and church, that I took a picture of them, and when you come to see me, I will show it to you. I love to look at the place where Jesus and I became acquainted.

Your brother, C. A. GRISE. Wilmington, Del.

Why Minnie Could Not Sleep.

She sat up in bed. The curtain was drawn up, and she saw the moon, and it looked as if it were laughing at her.

"You needn't look at me, Moon," she said, "you don't know about it, you can't see in the daytime. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick tock, tick tock." She generally liked to hear it. But to night it sounded just as if it said, "I know, I know, I know."

Her loud voice awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did, when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a very soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek, and then began to "Pur-r-r, pur-r-r-r"

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I—guess—I—want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and

then Minnie told her miserable story.

"I was awful naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and then, I—I—oh, I don't want to tell it, but I 'spect I must, I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it, but she had hoped the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?" "Because kitty would never have left a spoon in the pie," replied mamma.—Little Men and Women.

We were struck lately by the orderly behavior of a large family of children, particularly at the table. We spoke of it to their father; and he pointed to a paper pinned to the wall, on which were written some excellent rules. We begged a copy for the benefit of our readers. Here it is:—

- 1. Shut every door after you, and without slamming it.
2. Don't make a practice of shouting, jumping, or running in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly to where they are.
4. Always speak kindly and politely to everybody, if you would have them do the same to you.
5. When told to do or not to do a thing, by either parent, never ask why you should or should not do it.
6. Tell of your own faults and misdoings, not of those of your brothers and sisters.
7. Carefully clean the mud or snow off your boots before entering the house.
8. Be prompt at every meal hour.
9. Never sit down at the table or in the sitting-room, with dirty hands or tumbled hair.
10. Never interrupt any conversation, but wait patiently your turn to speak.
11. Never reserve your good manners for company, but be equally polite at home and abroad.
12. Let your first, last, and best confidante be your mother.—British Juvenile.

The Wrong and Right Way.

How do parents provoke their children? By unreasonable commands; by perpetual restriction; by capricious jerks at the bridle, alternating with as capricious dropping the reins altogether; by not governing their own tempers; by shrill or stern tones, where quiet soft tones would do; by frequent checks and rebukes, and sparing praise.

The attitude of the Society of Christian Endeavor to the so called "doubtful amusements" is a gratifying development of the movement; and the longer it is tried, the more clearly it is seen that it is uncompromisingly hostile to all amusements that draw away the hearts of the young from the highest religious aims.

of the land. It has been truly said; "If, instead of being given over to frivolity, the social life of the young can be directed into channels that lead to building up their lives in those things that ally them to Christ and Christian work, it is surely a blessed thing both for them and the Church.

The Woman's Monthly Magazine is the first temperance paper in Japan. Its editors are Miss Asai and Mrs. Tasaki. The design on its cover is very suggestive: an angel, with the features of our Japanese sister, floating over the earth, while from her hand flutters down printed leaves, that surely will be for the healing of the nations; above shines the cross, radiating light.—The Union Signal.

Quarterly Conference Appointments.

Table with columns: WILMINGTON DISTRICT—THIRD QUARTER, Charge, Q. Conf., Preaching, SEPTEMBER, OCTOBER, NOVEMBER. Lists churches like Scott, Epworth, Madely, Swedish Mission, etc.

Table with columns: EASTON DISTRICT—THIRD QUARTER, Charge, Q. Conf., Preaching, SEPTEMBER, OCTOBER, NOVEMBER. Lists churches like Millington, Crumpton, Sudlersville, etc.

Table with columns: SALISBURY DISTRICT—THIRD QUARTER, Charge, Q. Conf., Preaching, SEPT., OCTOBER, NOV. Lists churches like Nanticoke, Mt. Vernon, Princess Anne, etc.

Table with columns: VIRGINIA DISTRICT—THIRD QUARTER, Charge, Date, Preaching, Q. Conf., SEPTEMBER, OCTOBER, NOVEMBER. Lists churches like New Church, Smith's Island, Acco. & Nor., etc.

A. D. DAVIS, P. E.



## The Sunday School.

LESSON FOR SUNDAY, SEPTEMBER 23rd 1888;  
DEUTERONOMY 34: 1-12.

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

### DEATH AND BURIAL OF MOSES.

GOLDEN TEXT: "The path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4: 18).

1. *Moses went up from the plains of Moab*—to which point he had conducted the children of Israel—their last journey before crossing the Jordan. The last words had been spoken, the leadership transferred to Joshua, and Moses was now ascending from the plain to the mountain, as Aaron had ascended Mt. Hor some months previous, to meet his mysterious and lonely fate. *Mountain of Nebo* . . . *Pisgah*—rising 4,500 feet above sea level, the principal summit of Abarim, or the Moabite range, on the east of Jordan. Tristram, in his "Land of Israel," describes this peak, and shows how perfectly it meets the conditions. From it a view can be obtained westward, beyond the Dead Sea, of Hebron and the mountains of central Judea. Northward can be seen the bed of the Jordan, the top of Gerizim, the plain of Esdraelon, the outlines of Tabor and Gilboa, and snowy Hermon. *Over against Jericho*—on the opposite side of the river Jordan. *Lord showed him all* . . . *Gilead unto Dan*—in the extreme north. Dan was not literally visible, of course, but the vanishing point of vision in that direction might be said to take it in; or, as Dr. Smith expresses it: "The foreground of the picture alone was clearly discernible; its dim distances were to be supplied by what was beyond, though suggested by what was within the range of the actual prospect of the seer." Canon Cook, on the other hand, supposes that "the sight thus afforded to Moses, like that of 'all the kingdoms of the world in a moment of time,' was no doubt supernatural. Yet it was not imaginary only, but a real view of the land, obtained perhaps, through an extraordinary enhancement of the dying lawgiver's power of vision." *The utmost sea*—the Mediterranean.

"Josephus, though writing from the imagination, could not be in material error when he says; 'Amidst the tears of the people, the women beating their breasts, and the children giving way to uncontrollable wailing, he withdrew. At a certain point in his ascent, he made a sign to the weeping multitude to advance no farther, taking with him only the elders, Eliezer, and the general, Joshua. At the top of the mountain he dismissed the elders; and then, as he was embracing Eliezer and Joshua, and still speaking to them, a cloud suddenly stood over him, and he vanished in a deep valley' (Geikie).

2. *Naphtali* . . . *Ephraim and Manasseh* . . . *Judah*.—The lot of Naphtali was in the north and west—in the highlands which form the southern prolongation of the range of Lebanon, bounded on the east by the Upper Jordan, the "waters of Merom," and the Sea of Chinneroth, and looking down on the west of the maritime plain of Asher. Ephraim was in the centre. "Besides the sacred valley of Shechem, it included some of the finest parts of Palestine, the mountains of Ephraim, and the great and fertile maritime plain of Sharon, proverbial for its roses" (Smith). Judah was in the south, between the Dead Sea and the Mediterranean, and south of the hill on which Jerusalem was located. Manasseh was north of Ephraim, but included also the land of Bashan and Gilead east of the Jordan.

4. *This is the land which I swear unto Abraham*, etc.—nearly five hundred years before (see Gen. 12: 7; 13: 51). Dreary centuries had intervened, but the promise had never been forgotten. Generation after generation had come on the stage and passed away, dying without the sight, but the goodly land had been reached at last, and Moses could see for himself how rich was the heritage. *Have caused thee to see it*.—Keil maintains that these words exclude every theory of ecstatic vision, or magical influence, or miraculously elevated power of bodily vision for the purpose. *Shalt not go over thither*.—Says Bishop Hall: "How many noble proofs had Moses given of his courage and strength of faith; how many gracious services had he done to his Master; yet for one act of distrust he must be gathered to his fathers. All our obedience cannot bear out one sin against God."

5. *So Moses, the servant of the Lord*.—The designation of Abraham was "the friend of God," that of Moses, "the servant of God." Says Prof. Rawlinson: "The special quality which this epithet marks, is his unswerving faithfulness—that absolutely unshaken fidelity to God which characterized him through-

out his entire career. Moses was 'faithful to God in all his house' (Heb. 3: 5); that is, in the entire government and administration which he exercised for forty years over Israel, God's 'house' or household." *Died there*—not a translation, like Elijah's, but a genuine death and burial, though, doubtless, with such mitigations and comforts, as God would willingly grant to one who had been brought into such close relations with Himself. *According to the word of the Lord*—precisely as the Lord had ordered, in his case; there was no weak yielding at the last moment. The rabbins interpret the words literally, translating "by the mouth of the Lord," and explaining, "by the kiss of the Lord." The Vulgate renders the words: "God willing it."

6. *He buried him*—hiding his sepulchre as effectually as He hid his body. Kurtz claims that his burial-place was concealed, in order that the body of Moses might not be left to corruption, as in ordinary burial, but prepared in the act of sepulture to "pass into the same form of existence, to which Enoch and Elijah were taken, without either death or burial." But such attempts to solve, what lies beyond the limit of revelation, and was meant to be kept in mystery, are idle. *Valley in the land of Moab, over against Beth-Peor*.—Beth-Peor was the name of the temple of the Moabites." Says Dr. Wm. Smith: "The allusion of St. Jude, seems to imply that the fallen angel, who was really worshiped there, disputed the invasion of his sanctuary with 'the divine prince, the chief of the angels' (Michael, the archangel), who rebuked him with the same calm authority which He used on the mount of temptation." *No man knoweth of his sepulchre*.—Had it been known, it would have been the Mecca alike of Jew and Mohamadan. It would have become one of earth's holy places, to which innumerable pilgrimages would have been made. "The grave on Mt. Nebo, as is the grave of Golgotha, was shrouded in thick darkness, to after ages an unknown locality" (Rawlinson). "We almost shrink from mentioning the absurd attempt, to contradict the mystery by the rude mosque, on the opposite side of the Dead Sea, which pretends to mark 'the tomb of the prophet Moses.' That of him which it was really left for posterity to seek, besides the record of his deeds, was his living likeness, in the Prophet whom God promised to raise of his brethren, as He had raised up Him, even Christ" (Smith).

"The passage in Jude, which every reader feels to be so singular, in its reference to a dispute between Michael and the devil over the body of Moses, may really allude to the resurrection of Moses, in order that, with Elijah, he might stand in glorified humanity beside Jesus on the Mount of Transfiguration. And if this be so, it is interesting to note that thus, not through Jordan, but over it by way of heaven, he actually at length did pass into Canaan, and stand upon the dewy Hermon" (Dr. Wm. Taylor).

7, 8. *Moses was an hundred and twenty years old*—fifty years above the limit which he puts, in his wonderful Psalm (the 90th). His life falls into three divisions, of forty years each; the first was spent in Pharaoh's palace, the second in seclusion as a shepherd, the third as the leader of God's host through the wilderness. *Eye . . . not dim, nor natural force abated*.—At a period in life, when human strength is "labor and sorrow," Moses entered upon his real life work; and when that work was ended, at sixscore, his eye was bright, and his vigor showed no signs of yielding. *Wept . . . thirty days*—the usual period of mourning for the death of distinguished persons.

"Nor could they forget that, if they had not provoked him to anger by their murmuring, they might have had him still among them. 'Here are few tears so scalding, as those which disobedient sons drop upon a father's grave; and there might be not a little of similar poignancy, in the grief of the Israelites over Moses' death'" (Dr. Wm. Taylor).

9. *Joshua*.—He was an Ephraimite, was born in Egypt, and had tasted the bitterness of its servitude. His age at the time of the Exodus was about forty. On the march to Sinai, his martial abilities had so impressed Moses, that he intrusted him with the command to repel the attack of the Amalekites at Rephidim. He was the personal attendant of Moses on several solemn occasions, was one of the spies sent out to explore the promised land, and on his return had his name changed by Moses from Hoshea (salvation) to Jehoshua (God's salvation), or Joshua, or simply Jesus. He commanded the hosts of the Israelites in the conquest of Canaan, and died at the age of 110. *Full of the spirit of wisdom*.—Note that his valor is not here put foremost. *Moses had laid his hands upon him*.—Says Canon Cook: "Joshua was endowed by God, with the requisite spiritual qualifications for the office. Moses, however, had laid his hands upon him, both

in order to confer formal and public appointment, and also to confirm and strengthen the spiritual gifts already bestowed. The previous reception of the inner grace did not dispense with that of the outward sign."

10-12. *There arose not* (R. V., "There hath not arisen") *a prophet since . . . like unto Moses*—until he arose "of whom Moses in the law and the prophets did write." He was the Son over all the house, as Moses had been "the servant." *Whom the Lord knew face to face*—granting to him a familiarity of presence and intercourse accorded to no other. *In all the signs . . . to Pharaoh*.—No one, in all the history of Israel, equaled Moses as a miracle worker' as the "signs" wrought in Egypt abundantly prove. *In all that mighty hand*—as evinced in the leadership, under God, of that vast host, and the administration of government. *In all the great terror*.—His readiness for any emergency, his intimacy with God, his promulgation of statutes, which were to shape the training and command the obedience of the nation, his venerable years, all conspired to make him an object of awe to the congregation.

### "I Will Manifest Myself to Him."

When the National Camp-meeting for Holiness was held at Round Lake, a Christian lady who was earnestly seeking for the grace of entire sanctification, saw many of her friends leave for the place of meeting. It was impossible for her to go; so she bade them a cheerful good-by, and turned to her work. The little children were bathed and kissed off to school, the rooms were swept and dusted, the heavy morning work was at last finished, and stepping into the cool sitting room, the longing of her heart found expression, "O, that I too might have gone to meet my Lord," when clear and sweet came the words, "Thou art ever with me, and all I have is thine." She knew the voice—it was that of the Master—while like a vision came the tender, persuasive Presence. As she fell at his feet with adoring love, he revealed to her that the great source of all blessing was *with her*. It was not needful to go on a journey to find the life-giving power; since duty held her there, *there alone* could she find her Lord. Thou compassionate Christ! the bliss of that hour was "heaven below!"

A few days after, as she sat busily sewing, she said to herself, "If I were at the camp-meeting this morning, and the invitation should be given for all who were seeking a clean heart to come to the altar, what would I do?" Quickly she answered, "I would at once arise and go, and put myself into God's hands to make me clean."

"Why not do so right here and now?" came a whisper.

Her soul seemed to gather itself up with a great resolution, like a mighty undergirding.

"I will!" she said. Immediately she laid down her work, and walked with a lofty and resolute air into the little room where she was accustomed to meet her Lord.

"I have come, Lord Jesus," she prayed, "and I do now solemnly and irrevocably transfer myself, entirely into thy hands, for time and eternity, and trust thee to wash and keep me clean."

Quick as light came the inner conviction, "He doeth it!" "Tis done!" she cried, "the great transaction's done"—and she swept out into the ocean of God's love—out beyond the quicksands of worldliness and half-heartedness—out beyond the sandbars of doubt and unbelief. The "shore-lines" were cut, and she felt the "long swell of the open sea." O, the depth, the length, the breadth, the height, of redeeming love!

A life of sweet obedience, of tireless activity and devotion to Christ, has been the result of that solemn engagement with the Lord.—*Mrs. M. N. Van Benschoten, in Guide to Holiness.*

A good many people who are "out of sorts" with liver troubles might try the buttermilk cure direct, without waiting for an illness to have it prescribed for them. Especially old people and worn-out people frequently find a fountain of youth in the churn's surplus.—*Exchange.*

A missionary in Bombay writes: "At the last monthly meeting of the Society of Christian Endeavor a larger number than ever before were reported as actively engaged in volunteer Christian work, such as preaching, and teaching in the Sabbath-schools. I have never seen any congregation at home or in India so zealous in the Master's work." Another writing from Ahmednagar says: "One Society has four sections, 1. To conduct preaching and prayer meetings. 2. To conduct Sunday-schools for non-Christians. 3. To induce people to come to all religious services. 4. To help the poor and sick and backsliding. Each section has a leader who serves for three months."

All the presidential candidates this year, are understood to be in favor of woman suffrage. When the sixteenth amendment was voted upon, in the United States Senate in January of last year, Harrison paired in favor of it. Cleveland, when he was governor of New York, signed several bills, giving local franchise to women, and said he expected these to lead to full legislation on the subject. The Prohibition and Labor parties have not only nominated candidates who are in favor of woman suffrage, but have also put suffrage planks into their platforms.—*Ex.*

The following statistics of the annual church benevolences of the Methodist Episcopal Church, show an average contribution of over \$10 per member:

Pastoral support (including bishops) \$7, 792,407; church building and payment of debts, \$5,291,799; current expenses of 19, 700 churches, \$3,500,000; missions, including W. F. M. S.; \$1,500,000, church societies, \$525,326; subscriptions and contributions for circulation of church literature, \$1,613, 871, aged ministers, widows and orphans, \$180,000; Bishop Taylor's work, \$63,000. Total, \$20,466,403.

Jacksonville, Florida, is in a sad condition from the spread of Yellow Fever. Liberal contributions of money and nurses are made for the relief of the sufferers. Arrangements are making for the removal from the city of all who are able and willing to leave.

At the 119th anniversary Conference of the Methodist Church in Ireland, in Centenary Chapel, Dublin, there were present 170 members. The Rev. John Walton, of the British Conference, occupied the chair. The reports showed that Methodism is holding its own in Ireland.

The statistics of the Pan-Presbyterian Council, show that there are 4,000,000 of Presbyterians in the world, supposed to represent an aggregate adherence of 20,000,000.

A practical temperance sermon is preached by a New Orleans paper, which tells of a printer who, when fellow-workmen went out to drink beer during the working hours, put in the savings bank the exact amount he would have spent if he had gone out to drink. He thus kept his resolution for five years. He then examined his bank account, and found that he had on deposit \$521.86. In five years he had not lost a day from ill-health.

Thirteen cities and 273 towns and villages of Massachusetts, are under prohibition this year.

## Obituaries.

"Blessed are the dead who die in the Lord."

Mrs. Elizabeth Fooks was born Dec. 15th 1808, and died at Church Creek Md., August 15th 1888. She was the daughter of Mr. Lewis Stewart, a member of a prominent family in Dorchester county, Md. She was married in Sept. 1827, and was the mother of eleven children; three of whom are still living. They "rise up and call her blessed" The entire community honor her memory as an exemplary Christian and a devoted and faithful mother. She was converted at the age of twelve, and for more than fifty years, enjoyed the blessing of sanctification, as a distinct experience. She was a consistent and earnest working member of the Methodist Episcopal Church, for over sixty years. Her last words were

"Oh may this my glory be That Christ is not ashamed of me."

JAMES T. PROUSE  
Mrs. Dolly Richardson, who has been a consistent member of the Methodist Episcopal Church for over fifty years, was born Apr. 7, 1804, and died at Church Creek Md. August 18th 1888. She was a member of a very large and respectable family in this town, the majority of whom have been, and are members of the Methodist Episcopal Church at this place. "Aunt Dolly," as all

called her, was a favorite with the young people; especially when any of them were sick or in trouble, and needed advice. She passed away suddenly, but peacefully. We miss her here. May we all meet her in the "beautiful home of the soul."

JAMES T. PROUSE.

After a long and severe illness, Edwin P. Janvier died September 1, 1888, at his late residence near Still Pond, Kent county, Md. in the sixty-second year of his life. He was the son of Geo. G. and Catherine Janvier, and was born near Newark, Del., Feb. 25, 1827, educated at Delaware College with the expectation of practicing medicine, but because of delicate constitution became persuaded that farming would be more conducive to health, and for this reason purchased the tract of land called Drayton, on which he resided and where he became one of the most progressive farmers of the county. He was a Granger and believed most thoroughly in the organization. He has been a lifelong advocate of temperance and no one did more for the securing of local option in Kent county, nor rejoiced more in its good effects than he. Although trained and converted in the Presbyterian Church, of which he became in early life a member, when he moved into Maryland, there being no Presbyterian Church near he joined the Methodist Episcopal Church in Still Pond, where he remained an active and earnest member until his death. As a Sunday-school worker he was among the foremost, representing his church as a delegate in International Sunday-school Conventions. He was also a local preacher, always ready when health would permit to go at the call of the church to perform any service required. He was a man of great activity, of more than ordinary intelligence; and when in health shrank from the performance of no duty that confronted him. For a number of years he was an active member of the Kent County Agricultural Association. He, however, bitterly opposed the feature denominated "trials of speed," contending that they had no legitimate connection with a properly conducted agricultural fair, and their continuance led him finally to sever his union with the association. He was an ardent advocate of temperance and often a delegate to county and state conventions. He was also a warm friend of the public school system and frequently attended the teachers' association and participated in the discussions. The deceased will be greatly missed and lamented by the community in which he so long resided. He leaves a widow, one son, and several daughters, the eldest child being the wife of the Rev. W. J. S. Murray, presiding elder of Wilmington district of the Wilmington M. E. Conference. His funeral services were conducted by Rev. J. D. Rigg, pastor of Still Pond Church, and Rev. Mr. Munford, rector of I. U. Church, at his late residence, Monday, Sep. 3, at 3 P. M. The body was interred in I. U. cemetery, a quiet and restful spot, by the side of a small cedar which is evergreen and beneath the overshadowing branches of a large white oak, a spot chosen by himself.—*Kent News.*

Brother Thomas Lumb was born August 22nd, 1809, in Yorkshire, England. He quietly passed to his heavenly home, near Newark, Delaware, June 3, 1888. He gave his heart to God when 22 years of age, and from that time until prevented by physical infirmity, he was an earnest worker in the church, a period of fifty years. He held the positions of exhorter and class-leader for many years, and never allowed any ordinary matter to prevent him from being at his post of duty. To worship God in his sanctuary was his meat and drink. His thirsty soul longed for the courts of the Lord. As he neared the end of life's journey he rejoiced in the prospect of crossing the river and entering the heavenly land, and greeting loved ones who were waiting to welcome him. Rev. George W. Lybrand, once his pastor, wrote to the bereaved family "No question your dear father, my dear and precious friend, went home to the glory land; a blessed release for the mansions of glory prepared for the blessed. I knew him well and valued his friendship. His peculiarities were all on the right side. I told him once I could spend all my days with him and we would agree."

When his feet touched the cold stream of death he said to his daughters, "I want to die; my confidence is strong in the Lord; Sing for me;" and folding his hands on his bosom, a sweet smile resting upon his features, without a sigh or struggle he fell asleep in Jesus. PASTOR.

## 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.

## Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.  
100 Doses One Dollar



## Peninsula Methodist,

PUBLISHED WEEKLY, BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR,

WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

### TERMS OF SUBSCRIPTION.

Three Months, in Advance, 35 Cents.  
Six Months, " " 60 " "  
One Year, " " \$1.00  
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.

No advertisements of an improper character published at any price.

Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion.

All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be in hand, the longer ones by Saturday, and the news items not later than Tuesday morning.

All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

### LIBERAL OFFER.

#### "The Peninsula Methodist"

wants more subscribers, and we will send it to all new subscribers from date up to January 1, 1890, for only \$1.00, or to January 1889 for only ten (10) cents.

Pastors and friends will please act on this now. Why wait until Winter to begin the canvas?

### Something Definite.

The *Christian Witness* (Boston, Mass.) in a recent issue says, "there is a vast amount of misdirected effort, as well as misapprehension, in regard to what we are to seek as entire sanctification; and then adds 'our first need as believers is, to be cleansed from inborn or original depravity.' Again, 'you may pray for Pentecost until doomsday, and it will never come until the heart is first made pure.' 'The unsanctified heart is corrupt,' and 'pressed with its corruptions.'"

It will be noted that these hearts, still soul with "inborn and original depravity," "corrupt," and "pressed with their corruptions," are the hearts of believers, children of God, born of the Spirit, new creatures, (a new creation) "heirs of God and joint heirs with Christ." Surely the work of the Holy Spirit in renewing our nature, is lamentably imperfect, if we are left with our "inborn or original depravity." St. Paul declares, "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Many of our brethren, who contend for the dogma of remaining corruption in the hearts of those who are born of the Spirit, plead only for some "remains" of this "inborn or original depravity," but our good brother McDonald, no doubt appreciating the embarrassment of accurately measuring how much of the old Adam remains, and how much is removed, cuts the knot by dispensing with any qualifying terms, and tells us, "our first need as believers, is to be cleansed from inborn or original depravity." Wesley, Fletcher, Watson, and other standards are very careful to qualify until there is large room for differences of opinion, as to what they really mean; but the *Witness* leaves no such leeway; whatever is "inborn" continues to corrupt the heart of those who are born again, and the unbelievers and the believers have hearts precisely alike in respect to "inborn" depravity. The new man does not displace the old, but merely seizes him by the throat, and has a desperate tussle with him with varying fortunes, until by some kind of a second regeneration, the old Adam is cast out, and the believer rejoices in being a child of God, without the disability of having a dual nature, part divine and part satanic.

The PENINSULA METHODIST for 10 cents, from now till Jan. 1, 1889.

### Our New Building.

After a number of unexpected delays, the erection of our new building is completed, and this week we move from our temporary quarters, 617 Market St., and occupy our own property on the opposite side of Market street, at No. 604. From an appreciative notice in the *Morning News*, we take the following description:

"The new building of J. Miller Thomas, 604 Market street, is completed, and will be occupied by him as a printing house and Methodist book store during the present week.

The signs of the Peninsula Methodist and of the Methodist Book Store are already on the front walls of the building, which presents a pleasing exterior. As seen from the opposite side of the street the effect of color and line is very pleasant. It is amply large to accommodate the increasing business of the owner, and has been designed for his special purposes. The first floor is slightly narrower on the front, than the second story, which is 20 by 112 feet. The first story will be occupied by the Book Store. The large bulk window, with its clear plate glass, filled with attractive goods will make a handsome appearance. The shelving is being made interchangeable, and fitted to allow of a variety of line in the arrangement of his stock. The numerous windows in the rear portion of the north wall give a pleasant light in the rear of the book store.

The second story is reached by a neat stairway rising from the street front along the south wall. A round hand rail of ash wood is fixed on each side of the steps. From the second floor landing to the third story the stairs are open and protected by banisters and hand-rail of ash. The second floor is divided into three rooms; the first, over the front part of the store, is a handsome room. The windows are so large that it is about as bright as out of doors. The first room to the rear is a neat office occupied by the Manhattan Life Insurance Company, and in the rear of this is a fine, light room, which is designed as a meeting room for the Wilmington Preachers' Association.

The third floor will be occupied by the job printing department, and the composing and press rooms of the PENINSULA METHODIST.

The whole inside woodwork of this building is of white pine and ash, in natural finish. The hardware is unique; all the door knobs and finishing pieces being of ash wood. The heating will be by steam; the lighting and motive power for the printing presses will be electricity.

On the first floor, in the rear of the Book store, are the Editor's and Publisher's offices.

A cordial invitation is extended to our friends and the public generally, to call and inspect our new quarters. With hearty thanks for past favors, we shall do our best to deserve increased patronage in the future. Besides our goods in stock, we shall be glad to fill orders for any articles in our line, that we may not have on hand.

ONLY THINK OF IT; the PENINSULA METHODIST until next January for 10 cts.

Dr. G. D. Watson, in preaching recently on David's prayer, to be washed "whiter than snow," used the metaphor as illustrative of the corruptions remaining in the heart of the believer. Although white to the unaided eye of the observer, the snow flake is found under the microscope, to have in it many impurities, bits of metal, charcoal, etc. After distillation this snow is entirely free from all impurities. So the soul, when entirely sanctified, is cleansed from all depravity, and becomes "whiter than snow." In order to relieve the case, Dr. Watson teaches a dual depravity; one, Brother McDonald's "inborn or

original depravity," and the other, the reflex influence of voluntary transgression inducing depravity; the new birth does not disturb the "inborn" article; the snow flake is defiled with its lead, iron, charcoal and etc., but the acquired depravity is removed. It is only when the "second blessing" is received, that the "inborn" goes out.

There is a great advantage in a definite use of terms. We can now see clearly the distinction between regeneration and sanctification, and between partial and entire sanctification. In regeneration, the Holy Spirit only infuses a new life into the soul, and removes its acquired depravity, leaving the "inborn" article in all its corruption just, as before. This cleansing at conversion is not a partial removal of the "inborn or original depravity," according to Wesley, Fletcher, and etc., but a complete and entire removal of the acquired article; and entire sanctification is not the completion of the cleansing begun in conversion, but the removal of the "inborn or original depravity," that has remained intact till the "second blessing" has been received.

This certainly makes very clear distinctions, and if our brethren will but stick to them, we will know where to find them. How far any fair and intelligent construction of Scripture will justify such distinctions, is a question upon which Methodists are very far from being agreed.

That the work of the Holy Spirit in the human soul, in connection with the voluntary acting of that soul itself, develops a holy character illustrated in holy actions, perhaps no one will deny. Whatever be our natural bias to evil, inborn or acquired, or both, the Holy Spirit proposes to remove, and in its place, shed abroad the love of God in the heart.

The apostle's injunction, to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ," was not addressed to the unsaved, but to those who had been converted, and had already received their new nature; it was not, that the unregenerate were to grow into regeneration, but as babes in Christ receiving the sincere milk of the word that they might grow thereby. If in this work of regeneration, the work of sanctification is included, and the *sinward* bias is removed by "the expulsive power of a holy affection," "the love of God shed abroad in the heart, what more fitting exhortation to all believers, than this same injunction of St. Peter, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ?" In complete consecration or devotedness of ourselves and all we have and are, not once for all, but constantly renewed, "a living sacrifice;" in ceaseless "hungering and thirsting after righteousness," filled, yet ever capable of more; in diligent seeking to excel in the knowledge of God, and his will concerning us, and the faithful doing of that will, as believers, as God's dear children we shall grow in grace and knowledge, until we come to be perfect (Revised Version, full-grown) man, unto the measure of the stature of the fullness of Christ."

May this be the blessed experience of every one who reads these lines!

### Dickinson Presidency.

Upon the resignation of Rev. Dr. McCauley last June, a committee was appointed by the trustees, to canvas the field for an available candidate to fill the vacancy. The trustees constituting that committee were, Gen'l. C. B. Fisk, representing the New Jersey Conference, Rev. Dr. Thompson Mitchell, the Central Pennsylvania, Rev. Dr. D. H. Carroll, the Baltimore, Hon. J. B. Starn, the Philadelphia, and Gen'l. John A. J. Creswell, the Wilmington. We understand there has been no meeting of this committee, and so far as we can ascertain, nothing has been done. This delay is certainly to be regretted. The

vested interests of the five patronizing Conferences are too large, to have imperilled by an extended interregnum. If Gen'l. Fisk's engagements are too engrossing, to allow him to attend to the business assigned to this committee, why not deputize another member of the committee to call it together, so that it may act?

Dr. B. H. Crever in last week's *Baltimore Methodist*, advises the trustees to "go slow." He says, "we want the best man in the United States." Of course we do; but are we ready to pay the best salary, and treat him handsomely besides? It is well to "go slow," provided we go; but for nearly three months, there has been a dead lock, and there is no "go" at all. The College sorely needs all the prestige that a capable and distinguished President can give it.

How can you spend 10 cents to better advantage, than by presenting your family with a good religious paper once a week, for fourteen weeks. The PENINSULA METHODIST, for 10 cts.

We take pleasure in noting the improved appearance of our vigorous and well edited contemporary, *The Baltimore Methodist*. With the practiced skill of Dr. Frysinger, as printer and business manager, our esteemed brother, J. W. Cornelius, will be able to put in his full time on the editorial work of his paper. If without such help he has done such excellent work, what may not his readers expect in the future, both as to style and quality. We greatly admire the pluck and independence, and intelligent loyalty of the *Baltimore Methodist* editor. Bishop Hurst paid him a high compliment, when he gave to the Conference as a reason for liking that paper, that the editor had opinions and was ready to express them. The PENINSULA METHODIST offers congratulations to its brother in the Monumental city, with hearty good wishes for its large success. Every Methodist family ought to have a Methodist paper, and as far as possible the local church paper, in addition to any other that may be taken.

### Preachers' Meeting.

A fair attendance last Monday morning. Rev. V. S. Collins read a paper on Inspiration, maintaining the theory of the plenary inspiration of the Bible, so that the writer was not only divinely illuminated to apprehend the message he was to record, but divinely guided in his statement of it. Bros. Stengle, Hubbard, Houston, Avery, Todd, Sanderson, Ewing, Koons, and Thomas, followed in the discussion of the topic.

On motion of Bro. Grise, the brethren voted to accept the invitation of J. Miller Thomas, publisher of the PENINSULA METHODIST, to meet next Monday morning in his new Hall, over the Methodist Book Store, 604 Market St.

Subject for next Monday, Prohibition and High License, in their relation to Christianity and public morality; Rev. J. D. C. Hanna to open the discussion.

A GOOD INVESTMENT of a dime; the PENINSULA METHODIST for more than three months.

A new candidate for public favor is announced to appear October 1st,—The *Home-Maker*, a monthly magazine, edited by Marion Harland. It will contain not less than one hundred and twenty pages, fully illustrated; will be issued the first of every month, at two dollars a year, or twenty cents a number. Address, The Home-Maker Company, 24 West 23d St., N. Y., Publishers.

ASBURY, Wilmington, Rev. James E. Bryan, gave his people a most excellent sermon last Sunday morning, on the text, "Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world," James 1: 27. His

theme, the nature and practice of true religion, was very forcibly presented. Despite the threatening weather, a large congregation was present.

The special services which Bro. Bryan held last week, have been continued this week.

Union and Scott; Revs. Adam Stengle and V. S. Collins exchanged pulpits last Sunday morning.

In the evening, notwithstanding the heavy rain, an interesting meeting was held in Union, at which three penitents came forward for prayers, and two of them found peace in believing before the close of the exercises.

Last Sunday afternoon, we looked in at St. Paul's Sabbath School. The large and attractive room was well filled. In the absence of the Superintendent, Joseph Pyle, Esq., who has not returned from his vacation trip, Major Swiggott, chief of the City Police, who is brother Pyle's assistant, directed the exercises of the school; showing himself as much an adept in preserving order here, as in preserving the peace of the city. The school appears to be in a very flourishing condition; 314 reported present by the secretary; collection \$14. Rev. L. E. Barrett, the pastor, teaches a Bible class, as do Mrs. Irwin and her daughter, Miss Lizzie, the widow and daughter of the late Rev. E. G. Irwin.

After this week, the PENINSULA METHODIST will be issued from our new office, 604 Market St.

We are sorry to learn, that the Rev. J. H. Willey, pastor of our church in Milford, Del., is seriously ill with typhoid fever and much anxiety is felt concerning him. Rev. J. S. Willis occupied his pulpit last Sunday morning. The Y. P. M., in the evening was well attended; there was no other service. A member writes us, expressing the solicitude of his people, and asking that earnest prayers be offered for his recovery and continued usefulness. We trust our brother will survive this attack, and live many years to preach successfully the unsearchable riches of Christ.

May we bespeak the attention of all our friends, especially the Wilmington Conference pastors, to our special offer, —the PENINSULA METHODIST until January 1st, 1889 for ten cents, and for a year and three months, until Jan. 1st, 1890, for one dollar. To get the full benefit of this liberal offer, the names should be sent forward at once. Will our brethren, the pastors, do us the favor to arrange for an immediate and thorough canvas. Scarce any one will refuse to subscribe for himself or for a friend, at least for a trial trip, three months for 10 cts.

A RATHER UNHAPPY ALLUSION; a correspondent of the *Baltimore Baptist* writing from Pottstown, Pa., as an indication of the prosperity of his church, says, "the baptismal waters have often been troubled." Not to make a point on the doubtful authority for the passage referred to, or upon the fact that the messenger from heaven did the troubling, if the waters were indeed "troubled," we would remind our immersionist brother, that the long-time sufferer was healed at the Master's word, without even getting into the pool. So that the "baptismal waters" can't gather much from the incident. But then the phrase is euphonic, just as that other one, the "liquid grace." Nothing like euphony for logical argument.

The yellow fever scourge multiplies its victims; up to Wednesday 1203 cases had been reported, and 153 deaths.

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## Conference News.

### Cecil County "Union."

We supplement our correspondent's report of last week, with the following items from the News: "At the afternoon session a memorial service was held in honor of the late State President, Mary W. Thomas; a resolution was adopted expressing the great feeling of loss and sadness occasioned by her death, and a desire to be strengthened and guided by the example of her beautiful, earnest Christian life. To aid in carrying on a work in which she was greatly interested and to which she had contributed liberally, that of building Temperance Headquarters in Baltimore, the members pledged themselves to raise a sum of not less than five dollars per Union, to be given "In memory of her who was our inspiration and leader in every good work—Mary Whitall Thomas."

Among other resolutions adopted was one of thanks to Senator McCullough and Representatives Mackall and Caldwell for their support of the present Prohibitory law in the Legislature last winter, and one, thanking the Agricultural Society for abolishing premiums on domestic wines and brandied fruits.

At the evening session Miss Minnie Johns read a paper on "Y" work; Mrs. Buell, one of the national officers of the W. C. T. U., delivered an address on the moral and legal sides of the temperance question; making a strong arraignment of the license system, and an earnest appeal for total prohibition, as the only law to protect the citizen and the home. The meeting closed with the benediction by Rev. E. H. Hynson.

The Women's Christian Temperance Union at its recent session in Easton, Md., appointed a committee of ten ladies to wait on the governor in person and urge him to grant their petition that he will direct the State's attorney to require certain clubs to show why they should not forfeit their charters.—*Tablot Times*.

Ex-Governor Hall has erected a very handsome monument to the memory of his late wife at a cost of about \$1,400. This adds greatly to the beauty of Barrett's Chapel Cemetery.

The Annual State Convention of the W. C. T. U. of Delaware, will meet in Middletown, October 10th, 11th, and 12th. Mrs. Emily McLaughlin, of Boston, and Miss Melowell of Chicago, prominent speakers, will be present, and address the Convention.

The Woman's Christian Temperance Union met in convention in the Court House, Centreville, Md., Wednesday September 12th, at 11 A. M. The meeting was called to order by the president, Mrs. Nelson.

After singing and prayer by Rev. C. A. Hill, Mrs. Nelson read a portion of scripture which was followed by a selection from the "Temperance Rallying Song."

Mrs. Brown, President of Kent county Women's Christian Temperance Union, sent greetings to the sister Union of Queen Anne's.

Owing to the absence of official members of the Union, much of the business portion of the programme was deferred until the afternoon. Miss Annie Hope was appointed secretary pro tem.

But two Unions were represented, Centreville and Winchester; the former sending four, and the latter two delegates.

Rev. C. A. Hill extended the welcome, which was followed by prayer and benediction; and the Union then adjourned until the afternoon.

The afternoon session consisted of music, prayer, and reports of various committees, one of the most satisfactory of which was the report of the juvenile work.

Addresses were delivered by Rev. T. O. Crouse, and W. F. Harman, Esq.—*Record*.

The Baptist church at Cambridge, Md., recently passed a series of resolutions, reviewing somewhat the history of Bro. Fitzwilliam's pastorate, and stating that to his labors was due much of the prosperity of the Cambridge church. The church also urged Bro. Fitzwilliam to continue with them, and pledged him their most earnest co-operation financially and spiritually.—*Balt. Baptist*.

We are pleased to learn that the church at Vienna, Md., Rev. D. S. Toy, pastor, is doing so well that the brethren think of building a larger house of worship.—*Baltimore Baptist*.

BETHEL AND GLASGOW, Asbury Burke, pastor. Presiding Elder W. L. S. Murray's third quarterly visitation, Saturday and Sunday, the 8th and 9th inst., was an occasion of special interest; church affairs moving on nicely.

The Rev. T. E. Terry has returned to Dover from his summer vacation and preached an eloquent sermon in the M. E. Church Sunday the 9th inst. He has secured a large tent, and pitched it in the northern part of the town, where revival services will be held every evening the next two weeks. Mr. Terry was led to this from the fact, that there appear to be a good many people in this part of the town who do not attend church at all.—*Farm and Home*.

At a meeting of the official board of the M. E. Church, Dover, Del., Monday evening of last week, the pastor, Rev. T. E. Terry, was, by the unanimous vote of the board, requested to remain in the pastorate for another year, to which he consented. Another congregation much desired to secure him, and had so notified him. We are pleased to learn, that we shall have the privilege of hearing Rev. Mr. Terry for another year.—*Delawarean*.

The annual convention of the W. C. T. U. of Caroline county Md., was held at Federalsburg, Thursday 6th inst. In the two sessions the regular business of the convention was attended to, and reports from the local unions read. Work was also planned out for the coming year, officers elected, etc. In the evening addresses were made by the president of the Federalsburg W. C. T. U., Mrs. Laura W. Burke; by Miss Amanda Saulsbury, of Ridgely, Superintendent of Young Women's Work for Caroline county, and by Mrs. Black, State Organizer of Maryland.

It was decided to hold the next annual meeting at Ridgely.—*Free Press*.

The second quarterly conference of the M. E. Church, St. Michaels, Md., was held Friday night Aug. 24, in the lecture room, Presiding Elder France in the chair.

Dr. Jos. A. Robinson, of Royal Oak, preached Sunday morning, and Presiding Elder France at night.

Sunday Aug. 26 the new M. E. Church at Sherwood, a neat and comfortable building, was dedicated. Every dollar of the indebtedness was raised by subscription.

The tent meeting, which has been in progress in Broad Creek Neck for about two weeks, attracts much attention. Sunday afternoon, Aug. 26, Presiding Elder France preached. Quite a large number of conversions are reported.—*Ex*.

ASBURY, WILMINGTON. Presiding Elder Murray, sends us this interesting item:—At the Quarterly Conference last Thursday evening, Bro. J. E. Bryan reported a successful carrying forward of his plan, to pay the \$1,000 debt on Asbury Church. He also reports \$1000, of the \$4,000 in hand to apply immediately. In addition to all other duties required of Bro. Bryan, he has organized and is carrying forward the plan which he believes will pay the whole debt, by conference. Bro. Bryan has also established Cookman Chapel in west Wilmington, which was accepted by the last Quarterly Conference at Asbury, with a flourishing Sunday-school; and proposes regular services at the Hall which has been rented for that purpose. Revival services have begun at Asbury, and the outlook is good.

EAST NEWMARKET, MD., L. W. Layfield pastor.—Revival services are in progress in this charge. Last week, during the absence of the pastor, Rev. D. S. Toy of the Baptist Church had charge.

Workmen in removing the debris of the Methodist Episcopal Church at Cecilton, Md which was demolished by the recent cyclone, found a tin box containing two bibles and a copy of the Baltimore Sun. The relics were sent to the office of that paper, by the Rev. E. C. Atkins, pastor of the church. The date of the paper could not be determined exactly, but as the church was built in 1850, the paper was probably of that date.

Rev. E. L. Hubbard lectured last Monday evening in Wesley M. E. Church on "Tough and Funny Experiences of the Early Methodist Itinerants."

Rev. A. Wallace, D. D., editor of the *Ocean Grove Record*, preached two excellent sermons last Sabbath, in the M. E. Church, Laurel, Del. At the close of the evening service, the pastor, Rev. J. Owen Sypherd, baptised three adult persons. The last Sabbath of this month, is the time appointed for the reception of Probationers into full membership in the Church.

Next Sabbath, 23d, Rev. Wm. Haines of Bridgeville, will fill the pulpit in the absence of the pastor.

Our select school, Mr. H. A. Hutchinson, teacher, is opening very encouragingly and satisfactorily. A number of children had to be refused, for want of room.

BRANDYWINE, REV. C. A. Grice pastor.—Revival spirit is present with this people; two conversions in regular prayer-meeting last week.

NEWPORT, Rev. J. D. C. Hanna has a meeting in progress at Stanton.

### Discounting Ourselves.

"It is the man who is back of his words, that gives force and character to his words. Some men's words are powerless, because the man's life destroys their power for good. The question is often asked in regard to some ministers, why is it that they are not sought after, by the leading churches of the Conference? No one questions their pulpit ability. In this respect, they are above their brethren who fill such positions. The answer comes, that they discount themselves. They do this in many ways. Some, by their arbitrary manner; they seem to deem it their duty to antagonize some one in their church. The steel and iron of their nature, seem to develop in their administration of church life. They carry with them the iron bedstead, and the chopping off or stretching out process is their chief joy and delight. They are the Ishmaelites of the modern church. They fancy that every man's hand is against them, and their hand is against every man. Thus many churches that would be opened to them, are closed. No church wants a pastor, who is a living guillotine.

Others discount themselves by their eccentricities; especially in the pulpit. While they give expression to some strong and beautiful thoughts, they seem to cultivate this element of weakness; simply because some one has smiled at their strange sayings, they take it for granted, that this is the thing that pleases. Churches do not want clowns in the pulpit. Others discount themselves by holding up to ridicule, the community in which they live; and their customs and manner of living, either from the pulpit, or through the local papers. No minister with a refined sense, would hold up to public ridicule, the people whom he serves; nor has the church any use for the man who brings himself down to the line of the game-maker.

Others have a wrong idea of sociability; they conceive to be popular in the community, is to put themselves down on an equality with the sporting characters, and be good fellows on all the gunning trips and boat races, and speed their horses on the race-course with the biggest horse jockey in the land. They seek the society of the thoughtless and trifling youngmen and ladies of the community; and instead of raising their associates, they lower their own standing. On picnics and excursions they surrender their ministerial standing, by rather questionable actions. Who wants a man to stand in God's stead, who is a hail fellow with the thoughtless and foolish?

Others, who spend part of their time on store boxes, with the crowds that amuse themselves with telling of some wonderful freaks; and then the preacher trumpeting them all with his *big yarn*. Who wants a man to stand as Christ's ambassador, who sustains the same relation to the community that the ancient *Cretans* did to the world.

Others discount themselves by their offensive egotism. Meet them when or where you may, the topic of conversation is self; what I have done. They are seeking after compliments to feed their vanity. Nothing is more offensive to the pure and refined, than egotism and self conceit. Who wants a man as the pastor in his home, whose egotism is a stench? These men complain because their ability is not recognized by the people, or the appointing authorities are held responsible if they are not advanced, while the fault is at their own doors. Brethren, do we discount ourselves?

SIGMA.

### Letter from Kenton, Del.

DEAR BRO. THOMAS,—A cyclone swept through this town late this afternoon with terrific force, leaving destruction behind. The tin roof was torn from the new school house, from which the children had been dismissed but a few minutes before, and carried one hundred yards or more away. Mr. Hughes the Principal was in the building at his desk, when the roof was taken off; but he escaped unhurt, save a slight bruise on the knee, that was done by a piece of his desk, which was demolished at his feet. Mr. Cook living near the school, had one end of his dwelling torn out, but the family all escaped serious hurt. Mr. Cook was blown down and hurt his hand; his little boy bruised his arm; the family were compelled to move, to find shelter from the rain-storm.

There was an exciting time in the tomato factory; some were screaming, wild with fright; others were overcome by nervous prostration, and it was some time before

quiet could be restored. Other buildings were unroofed, trees were blown up by the roots, others were broken off as if they were pipe stems; limbs of trees, boards, shingles etc., were flying promiscuously through the air. Dr. Cooper's ice house was blown away, and other outbuildings. No one was killed or seriously hurt.

The damage is unknown by your correspondent. This is the first cyclone that has visited this town, and the citizens hope it may be the last. The writer felt it was a special opportunity, and his duty, to speak a word of warning to the unsaved in the factory, and quoted the words of the Master: "Be ye also ready; for in such an hour as ye think not the Son of man cometh." If men tremble and quake at a cyclone, which is but as the breath of the Almighty, unroofing a few buildings, uprooting a few trees, what will they do in that great day, when the earth shall quake, and the "sun become black as sack-cloth of hair; and the moon become as blood; and the stars of heaven shall fall unto the earth, even as a fig tree casteth her untimely figs, when shaken of a mighty wind. And when the heaven shall depart, as a scroll when it is rolled together; and every mountain and island shall be moved out of their places. And the kings of the earth, and the rich men, and the great men, and the mighty men, hide themselves in the dens, and in the rocks of the mountains; and say to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand?"

"When I rise to worlds unknown,  
And behold thee on thy throne,  
Rock of Ages, cleft for me,  
Let me hide myself in thee."

W. W. SHARP.

September 17, 1888.

### Letter from Africa.

Kimpoko, Congo, June 13, 1888.

DEAR BRO. GRANT.—On May 26th, after a very long journey, Mr. and Mrs. Walker and myself reached here. We started from Vivi three months ago, but were delayed at different points by the difficulties of travel during the rainy season.

After securing men for our more necessary loads, we were obliged to move slowly, because of the many swamps and swollen streams to be crossed. If a stream was found only neck deep, 7 or 8 men would get under a hammock, and carry Mrs. Walker above their heads. Mr. W. and I would strip and wade through, pleasant enough unless we had fever, which sometimes happened; when a stream was over 6 feet deep and very swift, we were forced to camp and wait for it to subside. If unloaded, we could cross by swimming, but could not get our loads across. You will understand some of the difficulties of travel in the rainy season when I tell you that I have walked 200 miles in search of carriers, added to the 480 miles to Kimpoko and return to Vivi, crossed the Congo 11 times in native canoes, and all of us, together with our 50 loads and carriers, have crossed the river three times.

At Isangola we crossed two miles above the falls, where the river was over a mile wide; we crossed in small dug-outs, one of which upset, wetting some of our loads, but we lost none. Mrs. Walker had never been in a canoe before, yet stood the trip bravely, where a slight indiscretion might have upset the frail craft, and sent us over the falls or to the crocodiles. Well, the Lord was good to us during the tedious journey. I, too, have been homesick, but bless the Lord am entirely recovered, feeling I am now at home; none here are discouraged, but see great things for Jesus in the future. The dear Bishop will tell you, none of his people suffered greater privations than we at Kimpoko, but our hardships so called, have not been as great as we were led to expect by the committee; "in this all here agree." Of the very abundant supply of provisions sent with the party in April 1886, but a small portion reached Kimpoko, owing to the difficulty of transportation. In an inclined to think this was fortunate, for from the first we were compelled to rely upon the food of the country—kwanga, peanuts, sweet potatoes, and

hippotamus beef. So when a box of good things comes to us from Vivi, we enjoy it very much, but have the satisfaction of feeling that if no more are to follow we can get along without them—kwanga is good, I like it; many people don't, preferring biscuits; I prefer kwanga. We are often without sugar and milk, but always have tea, salt and quinine. The last three we consider indispensable. Not long ago a steamer went up the Kasai, the first in two years. We sent Dr. Summers 3 bales of cloth from our store. And, dear brother, we want your prayers, that in the midst of the innumerable trials and temptations which surround us, we may be kept spotless, that our lives may indeed be hid with Christ in God. There are two persons, for whom we at Kimpoko, never fail to pray—Bishop Taylor and Richard Grant.

The Lord supplies our every need, keeps us in health, and is wonderfully blessing our work. The people like us very much, and we hope soon to be able to preach the Gospel of Jesus Christ to them in their own language. We have five bright boys on our station, from the adjacent village; one lad is called Kasai, from the river of his country; he is the best native boy I have ever seen, and I have every reason to believe him a Christian; he takes an active part in prayer and class meetings, but the strongest evidence of his new birth is his daily life. Another bright lad promises to emulate him, so you see God is with us, and the sheaves are being gathered in away up here, in dark Africa. Your brother in Christ,  
BRADLEY BURN.

Bishop Adams, of the P. E. Diocese of Easton, preached at Houston's Branch Sunday, Sept. 9th, and confirmed several persons. He preached in the Presbyterian Church Thursday evening and was attentively listened to by quite a large congregation. While in town he was the guest of Mr. E. R. Goslin.—*Federalsburg Courier*.

Rev. Dr. William Roberts died at Dayton, Oregon, on Wednesday, Aug. 22. He was born in Burlington, N. J., in 1812, and was admitted into the Philadelphia Conference in 1831. Twelve years later he was appointed superintendent of the Oregon Mission, and was instructed by the Missionary Society to explore California. He organized the first church in San Francisco. He was a delegate to the General Conference of 1856, and for three years served as agent of the American Bible Society for Oregon and Washington Territory. His labors have extended from Puget Sound to Lower California, and from Astoria to Utah.—*Central Christian Advocate*.

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## Marriages.

McCOY-CLARK—Thursday, Sept. 13th, in the Bethel parsonage, Pivot Bridge, Md., by Rev. A. Burke, Henry R. McCoy and Florence Clark, both of Cecil county, Md.

NICHOLS-ROBINSON.—Sept. 13th 1888, at the M. E. parsonage, Laurel, Del., by Rev. J. Owen Sypherd, Samuel H. Nichols and Annie M. Robinson, both of Sussex County, Del.

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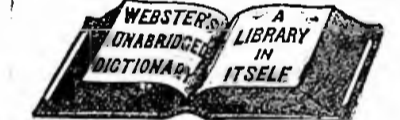
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" " Chester B. & O. R. R.	6:15		2:15	
" " Wilmington, French St.	7:00		2:40	7:00
" " B. & O. Junction	7:09		2:48	6:15
" " Dupont	7:21		2:58	5:27
" " Chadd's Ford Jc.	7:44		3:18	5:50
" " Lenape	7:54		3:28	6:02
Ar. West Chester Stage	8:29		4:03	5:57
Lv. West Chester Stage	7:00		2:40	5:00
" " Coatesville	8:32		4:05	6:43
" " Waynesburg Jc.	9:15		4:42	7:19
" " St. Peter's	6:50	12:25		
" " Warwick	7:15	12:50		
" " Springfield	7:27	9:28	1:45	4:57
" " Jones	7:33	9:33	1:15	5:01
" " Birdsboro	7:59	9:56	1:53	6:26
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" " B. Station					
" " Birdsboro	8:32	10:10	3:45	6:50	
" " Jones	8:55	10:50	4:10	6:15	
" " Springfield	9:09	11:02	4:14	6:25	
Ar. Warwick			11:12	6:35	
" " St. Peter's			11:30	6:50	
Lv. Waynesburg Jc.	6:58	9:15		4:25	
" " Coatesville	6:44	9:30		5:02	
" " Lenape	7:29	10:24		5:45	
Ar. West Chester Stage	8:05	10:59		6:21	
Lv. West Chester Stage	6:40	9:40		6:00	
" " Chadd's Ford Jc.	7:44	10:35		6:42	
" " Dupont	8:08	10:53		6:21	
" " B. & O. Junction	8:19	11:03		6:38	
Ar. Wilmington	8:30	11:15		6:43	
French St.				7:04	
" " Chester B. & O. R. R.	9:18	11:27		7:04	
" " Phila. B. & O. R. R.	9:10	12:00		7:35	

**ADDITIONAL TRAINS.**  
 Daily, except Sunday.  
 Leave Dupont 6:05 a. m., Newbridge 6:20 a. m., B. & O. Junction 6:31 a. m., Arrive Wilmington 6:42 a. m., Saturday only.  
 Leave Reading 12:00 p. m., Arrive at Birdsboro 12:30 p. m., Leave Dupont 1:20 p. m., Newbridge 1:40 p. m., Arrive Wilmington 2:03 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.  
 BOWNESS BRIGGS, Gen'l Passenger Ag't.  
 A. G. McCASLAND, Superintendent.

**Baltimore & Ohio Railroad.**  
 SCHEDULE IN EFFECT APRIL 29, 1888.  
 Trains leave Delaware Avenue Depot:  
**EAST BOUND.**  
 Philadelphia Accommodation, daily, 6:15 a. m. except Sunday.  
 Philadelphia Accommodation, daily, 7:30 a. m.  
 Philadelphia Accommodation, daily, 7:55 a. m.  
 Philadelphia and Chester Express, daily, 8:30 a. m. except Sunday.  
 Philadelphia Accommodation, daily except Sunday, 9:00 a. m.  
 Sunday.  
 Philadelphia Accommodation, daily, 10:30 a. m.  
 Philadelphia and Chester Express, daily, 11:14 a. m.  
 Philadelphia Accommodation, daily, 1:00 p. m.  
 Phil. Accommodation, daily, 3:00 p. m.  
 Philadelphia Accommodation, daily, 3:55 p. m.  
 Philadelphia and Chester express, daily, 5:20 p. m.  
 Philadelphia Accommodation, daily, 5:25 p. m.  
 Philadelphia Accommodation, daily, 6:40 p. m.  
 Phila. Accommodation daily except Sunday, 7:30 p. m.  
 Philadelphia and Chester Express, daily, 8:48 p. m.  
 Philadelphia Accommodation, daily, 8:55 p. m.  
**WEST BOUND.**  
 Singly Accommodation, daily, 12:30 a. m.  
 Baltimore Accommodation daily except Sunday, 6:45 a. m.  
 Chicago and Pittsburg Limited, daily, 7:38 a. m.  
 Cincinnati and St. Louis Express, daily, 11:38 a. m.  
 Baltimore Accommodation, daily, 2:45 p. m.  
 Chicago and St. Louis Express, daily, 5:40 p. m.  
 Singly Accommodation, daily, 7:30 p. m.  
 For Landenberg, 9:19 a. m., 2:45, 5:30 and 7:40 p. m. daily except Sunday, 2:45, 5:30 and 7:40 p. m. daily.  
 Trains leave Market Street Station:  
 For Philadelphia 2:20 p. m., daily except Sunday.  
 For Baltimore 2:25 p. m., daily. For Landenberg 6:50 and 11:00 a. m. daily except Sunday, 2:35, 5:30, p. m. daily.  
 Chicago and St. Louis Express, daily, 5:30 p. m.  
 Trains for Wilmington leave Philadelphia 7:00 10:00, 11:00 a. m., 1:35, 3:00, 4:30, 5:00, 6:50, 8:10, 9:10 p. m.  
 Daily except Sunday, 5:30 and 7:30 a. m., 4:25, and 6:30 p. m.  
 \*Express Trains.  
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