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FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 2 CENTS.

WE ALL MIGHT DO GOOD

We all might do good
Where we often do ill—
There is always the way.
If there be but the will;
Though it be but a word
Kindly breathed or suppressed,
It may guard off some pain,
Or give peace to some breast.

We all might do good,
In a thousand small ways—
In forbearing to flatter,
Yet yielding due praise;
In spurning ill rumor,
Reproving wrong done,
And treating but kindly,
The heart we have won.

We all might do good
Whether lowly or great—
For the deed is not gauged
By the purse or estate;
If it be but a cup
Of cold water that's given—
Like the widow's two mites,
It is something for heaven.

—Selected.

The Status of Bishop Taylor.

BY JAMES N. DAVIS, D. D.

In discussing this question the provisions of the constitution and the powers of the General Conference must not be lost sight of. Our church government has no co-ordinate branches. Beyond a few simple restrictions the General Conference has "full power to make rules and regulations for the church." These restrictions excepted, its legislative, executive and judicial powers are *supreme*. Hence it will be seen that our church government has no model in Church or State.

From the organization of the Church in 1784 to 1812, the General Conference was unrestricted. Between the above dates it was composed of all the traveling preachers. Since 1812 it has been composed of delegates from the Annual Conferences, but shares its constitutional powers with no parties, and give not its glory to another. It is the central sun of our governmental system. From it issue many rays of light and heat, enlightening and vitalizing the whole. But while blessing and conserving all, it holds each body in its appointed course, permitting none, from the least to the greatest, to lay hands on the reins of government.

In the light of these facts must be defined Bishop Taylor's relation to the General Conference. We must reduce the complex action of the Conference, in his case, to its parts.

I. There was an election. But an election to what? Not to ministerial orders, for in this respect he had no superiors at the time. For more than thirty years he had been an accredited presbyter or bishop in the church. His election was to the *office* of Bishop or Superintendent of the Methodist Episcopal Church.

II. He was consecrated or set apart to the duties of the high office to which he has been elected. Consecration to the duties of an office in no sense partakes of the nature of ordination.

III. He was appointed Superintendent of our Foreign Missions in Africa.

These were all constitutional acts, just the same as if the General Conference had appointed one of the other bishops to the superintendency of the same missions; for if the Liberia Conferences and the other Mission Conferences are not integral parts of the church, what are they? There is no constitutional barrier in the way of the General Conference districting the Bishops, limiting their jurisdiction for a term of years.

It may limit their terms of office, increase or decrease their numbers, multiply or diminish their duties, dispense with laying on of hands in setting apart to office, make presiding elders, office elective, and give the incumbents a legal voice in appointing the preachers, and do all other things not expressly prohibited by the Constitution. Even the terms of the third restrictive rule, the one perhaps the most carefully guarded, only prohibit at the point of doing away and destroying. It is simply, "Shall not do away Episcopacy," in the one case, "nor destroy the plan of the itinerant general superintendency" in the other.

The three principal forms of church government are Spiritual Monarchy, Spiritual Republicanism, and Spiritual Democracy. Methodism is equidistant from the two extremes. When society becomes elevated or depressed, as it regards intelligence and virtue, the forms of government need to be changed so as to meet the exigencies of the case. Methodism came out from under a Spiritual Democracy, and created for itself a Spiritual Republicanism. Hitherto it has proposed under that liberal form of government wherever planted. Adaptability to the changed condition of society has characterized it from the beginning. It is now almost world-wide, and a division of the whole field into episcopal districts analogous to the annual conferences into presiding elders' districts and these into circuits or stations, would fully harmonize with the itinerant plan and be decidedly more economical.

Now the Bishops are on the constant go, crossing each other's paths at all sorts of angles, unduly exposing their lives and health, with the loss of much time, in passing between distant points, besides heavy traveling expenses necessarily incurred. And then have not the Bishops themselves made an implied request to this effect by dividing their work so as to give to each a certain number of conferences for a given time? This they do every six months. In the very nature of things some such division of labor must be made.

We now come to the financial support of the Bishops, and more especially of Bishop Taylor. The statute governing the case reads thus: "It shall be the duty of the Book Committee to make an estimate of the amount necessary to furnish a competent support to each of the Bishops." How, in the face of the law, the committee could purposely refuse to provide for Bishop Taylor's support is a surprise. If he is not a Bishop in the broadest, deepest, highest sense of the word, then the Methodist Church never has had one. For nowhere in the constitution can the word Bishop be found except in the amendment to the third restrictive rule, where it reads the General Conference "may appoint a Missionary Bishop or Superintendent for any of our Foreign Missions." He was so appointed, and is therefore a bishop. Moreover, the title "Superintendent" can nowhere be found in the statute providing for the support of the Bishops. Hence the surprise at the committee's action. By every legitimate rule of interpretation and method of construction both of the law and the Constitution, is William Taylor a Bishop of the Methodist Episcopal Church. Hence, by the very terms of the Constitution and the law, it is the imperative duty of the Book Committee to provide for the sup-

port of Bishop Taylor.

We do not invest the word Bishop, as applied to Bishop Taylor or any one else, with *adventitious dignities*. Methodism has never applied the title in that sense to any one, but has uniformly used the word in its accommodated sense. Bishop and flock are correlatives.

Fearing the title might be abused, Mr. Wesley refused it for himself and his preachers. It was this that led him to protest in the most earnest and solemn manner against the use of the word Bishop as applied to Mr. Asbury. The same reasons kept it out of the Discipline for three years after the organization of the church in this country. Methodists have always taught that Elder and Bishop are uniformly interchangeable in the New Testament, and that Episcopacy refers to Presbyters or Elders collectively, and not to a third order.

We have spoken thus fully for the reason that many persons, otherwise well informed, have inferred from the action of the Book Committee, that Bishop Taylor is some kind of suffragan or sub-bishop, and that the other bishops form some sort of a prelate in the church. But such are not the facts in the case. What authority has the Missionary Society to pay Bishop Taylor's salary? He is not a crank attached to the machinery of that society to be used by its officers as a contrivance for changing circular into alternate motion. No. Bishop Taylor is not the crank, but the mighty turbine wheel producing in effect the largest known per cent. of the power expended. The General Conference is the only competent authority for the regulation of his movements, and that body will speak by authority in his case when it next meets.

Meanwhile, the good bishop must run the machinery of Methodism in Africa upon the Pauline principle of self-support. This his missionaries do, not only in Africa but everywhere else. But as a bishop superintending the work, by authority and direction of the General Conference, he has the right to draw his support from the Episcopal fund, and the church would be but too glad to pay it if an opportunity were given. To no cause does the church more readily give her money than to the support of her Bishops.

Had the General Conference appointed one of the other Bishops for our Foreign Missions, would the Book Committee have refused to provide for his salary? Or would the Missionary Society in that case propose to pay it? Who pays the salary of the Bishops for the time spent in visiting and superintending our Foreign Missions?—*Baltimore Methodist*.

Thanksgiving Day in 1633.

Thanksgiving meant much in the early time of New England, when the very life of the colony might depend upon a shower of rain. On all the coast of New England there is pretty sure to be a period of drouth in the summer, and this drouth causes the first-comers extreme apprehension.

The soil was light, the sun was burning hot, and the discouraged farmers saw the corn, upon which their existence depended, withering day by day. One of the old ministers in 1633 wrote in the quaint matter of the period, and not without a touch of Yankee humor:

"The chiefest corn the people planted before they had ploughs was Indian grain

whose increase is very much beyond all other, to the great refreshing of the poor servants of Christ in their low beginnings. All kinds of garden fruits grew very well, and let no man make a jest of pumpkins, for with this fruit the Lord was pleased to feed His people, to their good content, till corn and cattle were increased."

But even pumpkins will not grow without rain. In the summer of 1633 there was a day time so prolonged and so alarming that the people gathered together to pray for a saving shower. As the writer already quoted records, "they fell down on their knees," and urged it as "a chief argument that the malignant adversary would rejoice in their destruction."

The answer promptly came: "As they poured out water before the Lord, so, at that very instant, the Lord showered down water on their gardens and fields, and, as the drops from heaven fell thicker and faster, so the tears from their eyes, by reason of the sudden mixture of joy and sorrow."

To crown their happiness "whole shiploads of mercies" arrived from beyond the seas. In gratitude for this torrent of blessings the seven churches of New England appointed the sixteenth of October as a day of thanksgiving and praise. Thanksgiving was no mere form. "They took up the cup of thanksgiving, and paid their vows to the Most High."

A Dumb Animal Wiser Than His Master.

An English paper cites an incident where-in a goat not only resisted his human tempter, but emphatically vindicated his own principles. "Billy" belonged to a regiment and never was a goat more attentive to public duty than was he. In the mess-room he was a welcome guest and received many a dainty morsel there from the friendly hands of the men. One night, however, it happened that Col. Price, in a spirit of mischief proposed that the goat should be offered a glass of liquor. Accordingly he coaxingly held out his cup and Billy, after a suspicious preliminary sniff, quaffed off the contents. Another and yet another of the men offered Billy a drink, an invitation he could not think of declining. Finally the large earthen vessel which held the beer at the head of the table was placed upon the floor, and Billy was directed to help himself which he proceeded to do with such hearty good will that he became helplessly, unmistakably intoxicated.

The next morning he was absent from roll call and no one could tempt him to leave the stable during the entire day. When the second evening's mess began without him the Colonel was requested to bring the deserter before a court martial of those who had witnessed his tipping.

It was with difficulty that Billy was dragged into the room which he evidently remembered as the scene of his disgrace. His appearance was greeted with a cheer, but sadly changed were his looks. His once glossy coat had an unkempt appearance, while the once proud and erect head was lowered in shame.

"Come, Billy, take a drink!" said the sergeant at the head of the table.

The words seemed to rouse the animal. He lifted his head, his eyes lit up, his forehoof beat the floor. With a snort,

against the large earthen vessel containing the men's evening allowance of ale breaking it into a thousand pieces. Then with his head once more erect he stalked proudly out of the room.

"And really," said the Corporal who told the incident, "Billy's was the best blue ribbon lecture I ever listened to."—*Youth's Companion*.

"Why Don't You Say 'Amen'?"

A few years ago, as Charles G. Finney was holding a series of meetings in the city of Edinburg, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt, and Mr. Finney prayed:

"O Lord, this man declares that he is prepared to take Thee as his God, and cast himself upon Thy care, now and forever."

The man responded, "Amen."

Mr. Finney continued: "O, Lord, this man vows that he is ready to give his wife, family, and all their interest to Thee."

Another hearty "Amen!" from the man.

He went on: "O Lord, he says that he is also willing to give Thee his business, whatever it may be, and conduct it for Thy glory!"

The man was silent—no response. Mr. Finney was surprised at his silence, and asked:

"Why don't you say 'Amen' to this?"

"Because the Lord will not take my business, sir; I am in the spirit trade," he replied.

The traffic could not withstand such a test as that. The Lord will not take such a business under his care.—*The Pacific*.

When a small boy, I was carrying a not very large ladder, when there was a crash. An unlucky movement had brought the rear end of the ladder against a window. Instead of scolding me, my father made me stop and said very quietly: "Look here, my son, there is one thing I wish you to remember; that is, *every ladder has two ends*." I never have forgotten it, though many years have gone. Do we not carry things besides ladders that have two ends? When I see a young man getting "fast" habits, I think he sees only one end of the ladder, the one pointing towards pleasure and that he does not know the other is wounding his parent's heart. Ah! yes, every ladder has two ends, and it is a thing to be remembered in more ways than one.—*Pacific Christian Advocate*.

Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—*F. W. Farrar*.

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Peninsula Methodist for 1888.

ALL new subscribers are offered the PENINSULA METHODIST from the time of their subscription, to January, 1889, for the price of one year.

Newspaper Enterprise.

The Public Ledger, Philadelphia, has long been in the front rank of all secular papers published in that city, and especially has it been a paper for the people.

Last Saturday it surprised its numerous readers with two "new departures," in their interest.

Almost a Nonogenarian.

The venerable Abraham De Witt, for many years, the faithful and beloved pastor of the Rock Presbyterian church, Cecil Co. Md., peacefully departed this life, Sabbath Oct. 23d.

George W. Ford, aged 92, who was buried from his residence near North East, Wednesday, the 12th ult., was one of the few remaining "Old Defenders."

Mr. Ford was the grand-son of Capt. John Ford, the friend of Bishop Asbury, and retained vivid recollections of the devotion and holy zeal of the early Methodists of eighty years ago.

Elect Ladies.

Two weeks ago, we gave the names

as reserve lay delegates to the next General Conference, and one, Mrs. Angie Newman, as a delegate.

Why not Vote as You Pray?

Perhaps no better answer than to repeat the question, Why not? No true Christian will consent to cast his ballot against his convictions of duty, nor in a way that is inconsistent with the spirit, and aim of his prayers.

The argument which convinces the politicians of all parties, is the ballot argument. If Temperance voters will stand together, as liquor men do, and let it be known that they will give their votes or withhold them, as the candidates of either party favor or oppose Temperance Reform, it will not be long before their principles will be respected.

Reducing the Ratio.

It is to the wisdom of the fathers that we owe some of the most effective provisions against hasty legislation in reference to important matters of church polity.

voted solid against the "proposal" with the exception of a single vote.

The one exception that we have noted, to this well nigh universal disapproval is the North Ohio Conference.

Had the result been otherwise, however, this "proposal" could not have become a law, without the concurrence of two thirds of the next General Conference.

We trust the Conferences yet to vote will place such an emphatic negation on this proposition as to relieve the General Conference of any trouble in the further consideration of it.

"Thorn-apples," by Emily Huntington Miller; 296 pages, price \$1, Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del.

The General Missionary Committee of the Methodist Episcopal church, will convene in St. Paul's, New York, Wednesday next, Nov. 9th.

Something More of the Catechetical.

Ques. 1. What is a Bishop of the Methodist Episcopal Church?

Ans. An officer of the General Conference, charged with specified duties, and invested with specified prerogatives.

Ques. 2. How is a Bishop constituted? Ans. By the election of the General Conference, and consecration according to the Ritual.

Ques. 3. Was not William Taylor so constituted? Ans. He was.

Ques. 4. Do all the bishops have equal jurisdiction? Ans. They all share in a joint jurisdiction over all the churches, except where the General Conference appoints one to a foreign mission.

Ques. 5. How are the bishops supported? Ans. It is "the duty of the Book

Committee to make an estimate of the amount necessary to furnish a competent support to each effective bishop, x x x and the bishops are authorized to draw on the treasurer of the Episcopal Fund for said amount, and also for their traveling expenses," Discipline ¶ 359.

Ques. 6. Does the Discipline of the church provide any other Method, by which a bishop may receive his support? Ans. It does not.

Ques. 7. Does the Discipline give the Book Committee any discretion as to what bishops they are to estimate for? Ans. None whatever. Their instructions are specific, to estimate for each effective bishop.

Ques. 8. Was not the Book Committee as much bound to estimate for a missionary bishop as for any other bishop? Ans. They certainly were; for the Discipline makes no distinction whatever in the matter of support.

For want of room the account of the W. C. T. U. Convention, held in Seaford, Del., is held over until next week.

Very often the only way to revive a failing village society is to start a new society in the next village.

One's true birthday is not the day which witnessed one's entrance upon the stage of mortal life, but it was that more memorable day on which one's spiritual life began.

"This is indeed my birthday—soul and body, Its hours have done on me the work of years."

Blessed hours in which Christ was formed in the heart, the hope of Glory! Blessed is he who can look back to that happy day on which his soul was thus born anew by the power of the Holy Spirit!

For Him that Needeth.

Write it on every bond you accumulate, on every profit you acquire—"That I may have to give to him that needeth."

The library of the late distinguished historian, Von Ranke, consisting of 3,500 volumes and 75,000 pamphlets, has been secured by the Syracuse (N. Y.) University.

Our country is bigger than China. We have 3,000,000 square miles, and China has only 2,000,000.

Our Book Table.

With the current number of THE CHRISTIAN MAGAZINE begins its eighteenth year, thirty-fifth volume.

The frontispiece this month, is a portrait of Washington, by Wright of Philadelphia, made in 1784, and now for the first time engraved.

The fiction of the present number is especially notable, including the beginning of two serial stories: "The Graysons," a tale of Illinois life in the first half of the century, by Edward Eggleston, and a novelette of Acadian life by George W. Cable.

Additional results of Mr. Kemble's visit to Louisiana in the interests of "THE CENTURY" are seen in the striking drawings which are given with a paper by E. V. Smalley on "Sugar-making in Louisiana."

The conclusion of the Battle Series is emphasized in this number by an admirable presentation in text and pictures of the break-up of Lee's army and the surrender at Appomattox.

With the November number the Lincoln History reaches a most interesting part of the great President's career, the period between his election and his inauguration.

The poetry of the number is contributed by Dora Reed Goodale, Charlotte Flske Bates, Charles H. Webb, H. C. Bunner, and in "Eric-a-Brac" by Louise Chandler Moulton.

St. Nicholas for December.

Louisa M. Alcott contributes one of her charming stories, entitled "Pausies," to the first number of the new volume of St. Nicholas. It is followed by a bewildering array of short stories, entertaining sketches, and bright jingles and verses.

"How Marie Obtained Miss Alcott's Autograph" tells how an ingenious boy secured the coveted signature for his sister without the assistance of the popular authoress.

J. G. Francis has opened a new jingle mine in a very original and amusing series of "AZAR-then Hieroglyphs," and besides other interesting matter, there are verses and poems by Grace Denio Littlefield, Alice Wellington Rollins, Frank Sherman, and Emma C. Dowd.

Training Children.

Good breeding like charity, should begin at home. The days are passed when children used to rise the moment their parents entered the room where they were, and stand until they had received permission to sit. But the mistake is now made usually in the other direction, of allowing small boys and girls too much license to disturb the peace of the household. I think the best way to train children in courtesy would be to observe toward them a scrupulous politeness. I would go as far as to say that we should make it a point to listen to children without interrupting them, and answer them sincerely and respectfully, as if they were grown up. And, indeed, many of their wise quaint sayings are far better worth listening to than the stereotyped common places of most morning callers. Of course to allow uninterrupted chatter would be to surrender the repose of the household, but it is very easy if children are themselves scrupulously taught to respect the convenience of others and to know when to talk and when to be silent.

If a child is brought up in the constant exercise of courtesy toward brothers and sisters and playmates, as well as toward parents and uncles and aunts, it will have little to learn as it grows older. I know a bright and bewitching child who was well instructed in table etiquette, but who forgot her lessons sometimes, as even older people do now and then. The arrangement was made with her that, for every solecism of this sort she was to pay a fine of five cents, while for every similar carelessness she should discover in her elders she was to exact a fine of ten cents, their experience of life being longer than hers. You may be sure that Mistress Bright Eyes watched the proceedings at the table very carefully. No slightest disregard of the most conventional etiquette escaped her quick vision, and she was an inflexible creditor and faithful debtor. It was the prettiest sight to see her, when conscious of some failure on her own part, go unhesitatingly to her money-box and pay cheerfully her little tribute to the outraged proprieties.—*Louise Chandler Moulton.*

A WAY TO DO GOOD.—The first condition of doing good is being good. Character is better than usefulness. Every man ought to do four times as much good unconsciously as he does on purpose. There was a real truth symbolized by the nimbus around the heads of the saints in ecclesiastical art; who does not know some living saint whose head is always surrounded by a nimbus? Let our light so shine, says the Master. The first condition of letting light shine is having a light. To be luminous is the first duty of the Christian. There are some people who impress you by their rectitude while they equally repel you. They send out their virtues, not as the sun sends out rays of light, but as a hedgehog sends out his quills. They are irritatingly good. The little girl who did not want to go to heaven if grandpa was going there only spoke out what a great many people have felt. You have consecrated yourself to Christ, and want to begin at once Christian service. What can you do? Be a Christian. If you are a thorough Christian you will be an attractive one.—*Christian Union.*

A Beautiful Father.

"Tell your mother you've been very good to day," said a school-teacher to two little new scholars.
"O!" replied Tommy, "we haven't any mother."
"Who takes care of you?" she asked.
"Father does. We've got a beautiful father. You ought to see him!"
"Who takes care of you when he is at work?"
"He takes all the care before he goes

off in the morning, and after he comes back at night. He's a house-painter; but there isn't very much work this winter, so he is doing laboring till spring comes. He leaves us a warm breakfast when he goes off; and we have bread and milk for dinner, and a good supper when he comes home. Then he tells us stories and plays the fife, and cuts out beautiful things with his jack-knife. You ought to see our father and home, they are both so beautiful!"

Before long, the teacher did see that home and that father. The room was a poor attic, graced with cheap pictures, autumn leaves, and other little trifles that cost nothing. The father, who was preparing the evening meal for his motherless boys, was at first glance only a rough, begrimed laborer; but before the stranger had been in the place ten minutes the room became a palace and the man a magician.

His children had no idea they were poor, nor were they so with such a hero as this to fight their battles for them. This man, whose graceful spirit lighted up the otherwise dark life of his children, was preaching to all about him.

He was a man of patience and submission to God's will, showing how to make home happy under the most unfavorable circumstance. He was rearing his boys to be high-minded citizens, to put their shoulders to burdens rather than become burdens to society in the days that are coming.

He was, as the children had said, "a beautiful father," in the highest sense of the word.—*Good Tidings.*

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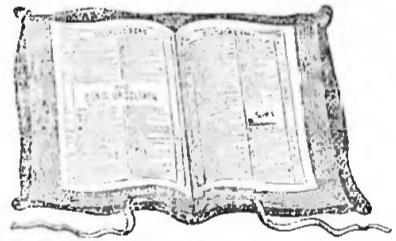
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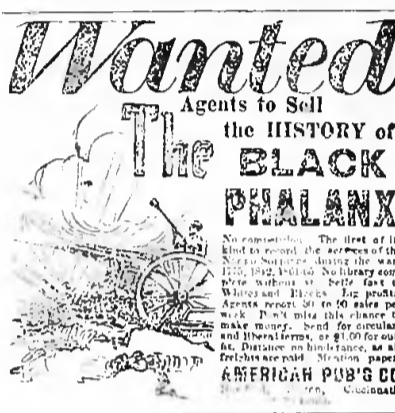
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 New York, 2:00 p. m., 4:00 p. m., 6:30 p. m., 10:07 p. m., 11:25 p. m.
 For Newark Centre, Del. 7:15 a. m., 12:25 p. m., 5:21 p. m., 11:35 p. m.
 Baltimore and intermediate stations, 10:08 a. m., 5:37 p. m., 11:35 p. m.
 Baltimore and Washington, 1:25 a. m., 4:45 p. m., 8:04 p. m., 11:00 a. m., 12:05 p. m., 2:25 a. m., 5:10 p. m., 8:30 p. m., 11:45 p. m.
 Trains for Delaware Division leave for New Castle, 6:10 a. m., 8:00 a. m., 12:35 p. m., 3:50 p. m., 6:25 p. m., 12:05 a. m.
 Harrington, Delmar and intermediate stations, 8:50 a. m., 12:50 p. m., 5:30 a. m., 12:55 p. m., 6:25 p. m.
 For Norfolk 12:00 a. m.

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 Time Table, in effect May, 19, 1887
GOING NORTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m.
 Wilmington, 7:05 7:45 4:55 6:15 7:15
 French St. 7:35 8:15 5:25 6:45 7:45
 Newbridge 7:55 8:35 5:45 7:05 8:05
 Dupont, 8:15 8:55 6:05 7:25 8:25
 Chadd's Ford Jc. 8:45 9:25 6:35 7:55 8:55
 Lenape, 9:05 9:45 6:55 8:15 9:15
 West Chester Stage 9:25 10:05 7:15 8:35 9:35
 Coatsville, 9:45 10:25 7:35 8:55 9:55
 Springsburg, 10:05 10:45 7:55 9:15 10:15
 Birdsboro, 10:25 11:05 8:15 9:35 10:35
 Reading P. & R. 10:45 11:25 8:35 9:55 10:55
 Station Saturday only
 Additional Trains, on Saturday only, will leave Wilmington at 11:15 p. m. for Newbridge, Du., out, and all intermediate points.
 French Creek Branch Trains.
 Leave St. Peter's 6:50 a. m., 12:55 p. m.
 Arrive Springfield 7:25 a. m., 1:00 p. m.
GOING SOUTH.
 Daily except Sunday.
 Stations a. m. a. m. p. m. p. m. p. m. a. m.
 Reading P. & R. 6:00 9:30 3:00 5:00
 E. Station 6:30 10:15 3:30 5:41
 Birdsboro, 9:00 11:05 4:03 6:15 5:10
 Springsburg, 9:15 11:20 4:22 6:25 5:25
 Coatsville, 9:35 11:40 4:41 6:45 5:45
 West Chester Stage 9:50 12:00 5:00 7:00 6:00
 Lenape, 10:10 12:20 5:20 7:20 6:20
 Chadd's Ford Jc. 10:30 12:40 5:40 7:40 6:40
 Dupont, 10:50 13:00 6:00 8:00 7:00
 Newbridge 11:10 13:20 6:20 8:20 7:20
 Wilmington 11:30 13:40 6:40 8:40 7:40
 French St. 11:45 13:55 6:55 8:55 7:55
 Additional Trains, on Saturday only, will leave Dupont Station at 1:00 p. m., Newbridge at 1:20 p. m., for Wilmington and intermediate points.
 French Creek Branch Trains.
 Leave Springfield 11:40 a. m., 6:25 p. m.
 Arrive at St. Peter's 11:49 a. m., 6:30 p. m.
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 4:40 A. M. Fast Mail for Shenandoah Valley and Southern and North Western Va. Also Glenwood, Westernport, New Windsor, Union Bridge, Mechanicstown, Blue Bell, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C R. R.
 11:35 P. M.—Accommodation for Glyndon.
DAILY EXCEPT SUNDAY.
 8:00 A. M.—Accommodation for Hanover, Frederick, Southland, Waynesboro, Chambersburg, Shippensburg, Hagerstown, Williamsport and intermediate stations. Also, points on S. V. R. R. and connections.
 9:55 A. M.—Accommodation for Union Bridge, Hanover, Gettysburg, and all points on B & C R. R., (through cars) also Carlisle, Pa.
 2:25 P. M.—Express for Glyndon, (Hagerstown).
 4:00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings' Mill, St. George's, Glyndon, Glenn Falls, Pinksburg, Palapso, Carrollton, Westminster, Medford, New Windsor, Glenwood, Union Bridge and stations west also Hanover, Gettysburg and stations on B & C R. R. Division, (through cars) Emmitsburg, Waynesboro, Chambersburg and Shippensburg.
 5:15 P. M.—Accommodation for Westminster.
 6:25 P. M.—Accommodation for Union Bridge.
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EAST BOUND.
 Philadelphia Accommodation, daily, 6:15 a. m.
 Philadelphia Accommodation, daily, 7:00 a. m.
 Philadelphia Accommodation, daily, 7:55 a. m.
 Philadelphia Accommodation, daily, 10:40 a. m.
 Philadelphia and Chester Express, daily, 11:14 a. m.
 Philadelphia Accommodation, daily, 1:00 p. m.
 Philadelphia Accommodation, daily, 3:10 p. m.
 Philadelphia and Chester Express, daily, 4:55 p. m.
 Philadelphia Accommodation, daily, 5:10 p. m.
 Philadelphia Accommodation, daily, 6:30 p. m.
 Philadelphia Accommodation daily except 7:50 p. m., Sunday.
 Philadelphia and Chester Express, daily, 7:58 p. m.
 Philadelphia Accommodation, daily, 9:00 p. m.
WEST BOUND.
 Chicago Limited, daily, 7:40 a. m.
 Arrive Chicago 7:50 next morning.
 Baltimore or accommodation daily except Sunday, 8:15 a. m.
 Cincinnati Limited, daily, 11:25 a. m.
 Arrive Cincinnati 7:40 a. m., St. Louis 6:40 p. m., next day.
 Baltimore Accommodation, daily, 3:00 p. m.
 Chicago and St. Louis Express, daily, 5:40 p. m.
 Singly Accommodation, daily, 7:30 p. m.
 For Lauderburg, 11:00 a. m., daily except Sunday, 3:00 and 5:25 p. m.
 Trains leave Market Street Station:
 For Philadelphia 6:30 a. m., daily except Sunday, 2:45 p. m., daily. For Baltimore 2:45 p. m., daily. For Landenberg 6:30 11:00 a. m., daily except Sunday, 2:45 and 5:25 p. m. daily.
 Trains for Wilmington leave Philadelphia 7:00 and 8:0 a. m., daily, 1:15 p. m. daily except Sunday; 6:40, 10:45 a. m., daily, 2:00, 5:00, 4:25, 8:00, 6:30, 2:00, 4:10, 10:00 p. m. daily.
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