

# Peninsula Methodist

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS  
Associate Editor.

VOLUME XV.  
NUMBER 45.

WILMINGTON, DELAWARE, SATURDAY, NOVEMBER 9, 1889.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## Clear Doctrinal Statement.

*Zion's Herald* publishes in full the admirable address of Professor Olin A. Curtis, on the occasion of his inauguration as Professor of Systematic Theology in the School of Theology of Boston University. In the course of his remarks he defined his attitude toward certain questions prominent in current theologic discussion, in terms worthy of a broad and liberal teacher of evangelical truth; and interesting just now to a wide circle of readers. Having discussed somewhat the general bearings of thought, as for instance, the positive and negative which lie behind "special work," and "special belief," determining its "quality, tone and spirit," he said:

"From this general bearing, it is an easy step to personal beliefs. At this point my only aim is to touch such crucial beliefs as just now are under public discussion, or in some way test a man's theological position. In every system of theology, there is more or less fundamental philosophy. Thus, as Dr. B. F. Cocker has pointed out, Watson's Institute rests upon the empirical philosophy the imperial name of John Locke then dominating the schools of England. Holding to empiricism, Richard Watson had in him an element of deism; and down through the first century of Methodist theology, there is many a deistic touch. All this subtle deism must be uncovered, and purged out of our conceptions of God. We must walk squarely between deism and pantheism; emphasizing equally the transcendence and the immanence of Deity. A true Christian theism gives us our opportunity. Never has there been a philosophy of life giving to the theologian a better chance to organize Biblical truth into one consistent whole. This theism cannot be demonstrated any more than deism could be demonstrated; but theism, as Professor Bowne says, 'is implicit in everything.'

"Another matter of peculiar interest, in the relation of this chair to Methodism, is that central doctrine, the atonement. The pure governmental theory is held to some extent in our Church; yet there are those among us, who have never been entirely satisfied with this theory, and I must count myself among that number. Take this forcible statement made not long ago: 'There is no necessity for the punishment of sin, in the nature of sin. It is punished, to maintain the authority of the law. Any thing else that will maintain the authority of law may be substituted for penalty.' To me, this is an unbiblical conception of all sin, and a mechanical notion of the relation of God to moral law. The law is of no value except as an expression of the holiness of God; and I would say, that the only reason the law must be satisfied, is that God himself must be satisfied. God does not demand the supremacy of the moral law, first of all, because He has rectoral obligations; but, first of all, because he is holy and cannot be other than himself. With Anselm, we must reach back into the nature of God and get there the absolute necessity for the atonement; then coming out from that absolute necessity to the nature of the atonement, the governmental theory, with elements of the moral influence theory, can be used at large value.

"All the questions growing out of eschatology are becoming more important but of all of them, the doctrine of the In-

termediate State demands the most searching consideration. Valuable monographs have been written; but the doctrine must be given a larger place in a systematic theology, and so related carefully to other parts of the system. The Romish doctrine of purgatory is too coarse; and the doctrine of *post-mortem* probation is, as we believe, both unscriptural and unphilosophical. Two things must be protected: First, the significance of this life as a probation; second, a fair chance for every responsible creature. This can be done, by saying that all decision bearing upon trend of character, must be made *here*; but this decision may mean to some, only what Dr. Whedon has called 'the spirit of faith and the purpose of righteousness.' Here I would bring to bear a true doctrine of the intermediate state; showing how a fixed purpose of righteousness may *there* work out completely, through personality, and the spirit of faith become an actual faith in Christ. In short, all that here in this life is implicit becomes explicit, when we are absent from the body and present with the Lord.

"Concerning the Bible itself there are several important questions now before us, and it seems to me right to be plain here also. *What is Rationalism?* This word has been defined and discussed until many can appreciate the condition of a student who said: 'If any man ever lived on the earth with a clear notion of what the thing means, that man must be dead!' In the 17th century the word 'rationalism' had a technical significance as the name of a special school of thought. Bacon uses the word to express the rational as opposed to the empirical philosophy. In Clarendon's state papers the word is applied to a party in the Presbyterian church. Then for a time, the deists were called rationalists. In Germany, the word took on various shades of meaning. Kant gave a new turn to the old 'neology' and his philosophy was called rationalism. Then they divided the rationalists into 'supernatural' and 'pure.' Now the shading was so delicate that they had not only the supernatural rationalist, a man like Bretschneider, but also the rational supernaturalist, a man like Staudlin. In a broader manner, Fr. v. Reinhardt defines the rationalist as one to whom 'the Bible is like any other book. He accepts it, only when it agrees with his opinions, and then as an illustration and affirmation, not as an authority.' Today in Germany they speak of the old rationalism and the new; meaning what there is taught of it at Jena, and the new-Kantian philosophy of Ritschl.

In view of all this variation, and in fair relation to what may be called the central trend of rationalism, I would define a rationalist, as one who tries to explain the Bible and Christianity and all human experience without the supernatural. To the rationalist, as Rohr puts it, 'the supernatural causes a feeling of disgust.' Now two plain standpoints for the study of the Bible can be fixed: 1. That of the supernaturalist; 2. That of the rationalist. Easily now can be made the tests: Is the miracle possible as an idea in philosophy? Is the resurrection of our Lord a fact in history? Is the Bible supernatural in its origin and character.

"What, now, is the relation between reason and the Bible? In the first place

reason is used to decide which of the two standpoints a man will accept. Then, accepting the standpoint of the supernaturalist, a man's mind is not to be packed away like a dry bulb in a jar. As Pascal says: 'Two extremes are to be avoided, the exclusion of reason and the admission of nothing but reason.' To a supernaturalist, no Bible doctrine can be considered as *one item*, to be made reasonable all by itself; but it is to be made reasonable from the supernatural standpoint, and in relation to all the Word of God. Thus reason has before it two questions: 1. What is there in the Bible? 2. What is its meaning?

"This brings us squarely to Biblical criticism, a subject with which a systematic theologian has something to do, before he can fully discuss the doctrine of Inspiration. Of the value of 'lower criticism,' in placing the exact text and bringing out the testimony for a conjunction or an adverb, there can be no intelligent dispute. But is the same true of 'higher criticism?' Have we any right to pry under the canon? Have we any right to study the books as books? to inquire as to date and authorship? to seek the relation of a book to the place and period in which it was written? to discover the process by which it came to its present shape? It seems to me that all these things are not only our right, but our duty; and in the end will help the Bible. As Professor Green says: 'The more thoroughly the foundations are examined, the more solid they will seem to be.' The systematic theologian must dare to say to all the departments of criticism and exegesis; 'Test the Word of God in all ways known to your skill and modern apparatus, and then give it to me for doctrine; but you must be true to your supernatural standpoint in all your work.' This suggests another thing, which should be said in this connection. There are indications that some of these critics, yet claiming to be supernaturalists, are slyly flinging doubts at their standpoint itself. One of them, a year ago last Easter, said (a student told me) that he could no longer believe in the resurrection of our Lord; and yet he teaches on, in a school belonging to a Church which would have neither significance nor existence without that doctrine in her creed. The elaborate relation such a man must sustain to honesty and the moral law, I do not pretend to understand. Professor Franz Delitzsch has accepted more of the results of 'higher criticism' than I wish he had; but I once heard him say in class, speaking of a man who went over to Wellhausen: 'He and I separated at the empty tomb; for he has not a risen Christ and I have.'

"Coming now to the doctrine of Inspiration, the important thing is not to get a verbal theory; the important thing is to get a supernatural theory. In relation to God, inspiration is but a part of the supernatural plan of redemption. In relation to the man inspired, inspiration is the supernatural raising of his entire person to the highest power. As to the Book, it is the *result* of this supernatural purpose and process. More than that, the Holy Ghost is *now* with the Word to keep it safe, to vitalize it, and make it the power of God unto men. The whole thing is supernatural; and yet the human element is as plainly in it, as it is in the person of our Lord."—*Northern Christian Advocate.*

## From One to Forty Witnesses.

The modern classic on the subject of holiness, was written more than a decade ago, by Daniel Steele, under the fitting title of "Love Enthroned." Amid the confusion of jarring tongues in this later day, we often return to this work, for clear statement and spiritual quickening. To those, therefore, who would sincerely know the truth, and be guided to right thought and life, we unhesitatingly and gratefully commend this book. Touching the Scriptures, the author is critically exegetical and comprehensive, and in the entire treatment of the subject is lucid and frank, and glows with a delightful spirit of Christian charity and fellowship.

We have just now re-examined the volume, with pencil in hand, to see with what phrase this master in this specialty describes this doctrine and experience. The title of his book, "Love Enthroned," is perhaps his favorite characterization. He also makes use of the following phrases: "entire sanctification," "fullness of love," "evangelical perfection," "perfect love," "full salvation," "entire holiness," "Christian perfection," "higher life," "baptism of the Spirit," "fulness of the Spirit," "gift of the abiding Comforter," "maturity of grace," "kingdom of the Holy Ghost." Amid such variety of classification, showing such studied caution in statement, the term "second blessing" is used directly but once. In describing his own experience farther on in the volume, he wrote: "I can't interpret the blessing; whether it is the second or the third, it certainly is the greatest I ever received."

In the closing chapter, in an "Address to professors," under the significant heading "Beware," Dr. Steele quotes Mr. Wesley's words: "Avoid all magnificent, pompous words; indeed, you need give it no general name, neither sanctification, perfection, the second blessing, nor the having attained. Rather speak of the particulars, which God has wrought for you."

The latest and best volume on the same theme, bears the title of "Forty Witnesses." It is the testimony of forty women and men, eminent for their piety relative to the doctrine and experience of holiness. It is a book that thrills the Christian with aspiration, hope, joy. Among this forty are many well-known Methodists, notably Bishop Foss, Daniel Steele, B. K. Pierce, William Reddy, John Parker, Fanny J. Sparkes, Jennie F. Willing, L. B. Bates, O. M. Fitzgerald, George Hughes, Sarah A. L. Palmer, Henry P. Hall, William Jones, Mary Sparkes Wheeler, Mary D. James, William Butler, Ethel Perkins, Alfred Cookman, J. O. Peck, Phoebe Palmer, James Mudge, Frances E. Willard, G. D. Watson, B. F. Crary, R. Kelson Carter. The term, "second blessing," does not occur, in this book of more than three hundred pages.

Though these forty witnesses are testifying upon this special theme and experience, no one of them ever mentions the "second blessing." Indeed, our first witness, Dr. Steele, while on the stand as one of the forty, says, with his usual frankness on the matter of phraseology: "In this respect, I follow no man's formula. The words which the Spirit of inspiration teaches in the Holy Scriptures, though beclouded with misunderstandings and beset with fanaticism,

are, after all, the most appropriate vehicle for the expression of the wonderful work of God, in perfecting holiness in the human spirit, soul and body."

As we have before declared, this expression, "second blessing," is neither Biblical nor historically Methodist. It is a provincial term, limiting and confusing, and leads directly to misapprehension of the doctrine and experience of holiness. There is no sound reason, why this equivocal and unsatisfactory phraseology should be retained, but many and decided reasons why it should be banished entirely from our religious vocabulary. We shall do well to follow the example of these forty eminent witnesses.—*Zion's Herald.*

## To-Morrow.

We have often wondered, at the reply of the Egyptian king, to Moses' inquiry, when he should pray to have the frogs removed from the dwellings of the people. How strange that he should say, "To-morrow." Why did he not want them removed at once? And yet is his conduct any more singular, than that of thousands in all ages? Sinners are invited to come to Christ to-day, and have their sins taken away, to have the peace of Christ fill the aching void, which the pleasures of this world leave in their hearts; yet they answer, "To-morrow." Even when their sins trouble them, so that they cannot rest day or night, but in their "bed-chambers," and wherever they go, they are before them instead of seeking relief at once from the Great Physician of souls, they will wait until "to-morrow," to pray for deliverance. How many, many precious souls have been lost, by waiting for "to-morrow."

One of the saddest instances that ever came under the writer's notice, was that of a young man, who, returning from a meeting, where sinners had been urged to come to Christ, and where he had heard the Spirit's call, said with deep feeling, and we believe with sincere intention, "To-morrow night I will seek the Savior." Alas! to-morrow night never came to him. Before the next day's sun had set, he was in eternity. How strange, how sad, that souls will persist in putting off until "to-morrow," or some future time, their return to God. But sadder and stranger is it, when God's own children, who have had all their sins forgiven, and are shown by the Holy Spirit, their need of full salvation, hesitate to come at once to the cleansing fountain, to be made "every whit whole." Instead of obeying this call of God they linger, and wait day after day, until the much grieved Spirit ceases to urge, and into a wilderness of doubts, and fears, and wanderings they go. The names of such may still be upon the church record, but they have no joyous, Christian experience, if, indeed, they can be said to have any.

"Behold, *now* is the day of salvation" from the *guilt* of sin; behold *now* is the day of salvation from its *power*.

EMMA J. GREGG.

It is only by a faith that unites us to a living Christ that we are able to steer clear of the rocks of worldliness and the shoals of unbelief. If we abide in him and are guided and strengthened by his spirit we shall not float with the current but shall stem the tide, however vehement, and, mastering every obstacle, go through to victory.—*Christian Inquirer.*

**Youth's Department.**

**With Pencil and Paper**

Janie was a little invalid who could not run about or play as other children did, and who had very little with which to while away the long hours. All day long she sat in a large chair beside the window that looked down into the crowded, dirty court below, where noisy children quarreled and played. Janie never looked down, though, and as she lived on the top floor of the tall tenement house, she could look over the roofs of some of the neighboring houses and see the blue sky with fleecy white clouds drifting over it. In the next street was an old church with a square tower which was tenanted by doves, and these birds were Janie's companions. She never was tired watching them flitting in and out their windows, with the sunlight glittering upon their blue and gray wings and making them look like molten silver. Now and then they would come close to patient little Janie's window, where they wheeled about in great circles, and twice a snow-white dove had fluttered timidly to the sill and looked wonderingly at the little girl. Sometimes, to while away the long hours, Janie would try to draw the old tower with the doves fluttering about it. She had only a tiny piece of pencil and no paper, except brown wrapping paper, but the mother used to marvel at the work the slender fingers did with these poor materials.

One day when she was ready to take home the freshly laundered clothes by which she earned her own and Janie's scanty living, she said to the little girl; "I can't find a bit of paper, Janie. Will you let me have that large piece you've been drawing on this week? and if I have good luck in getting paid to night, I'll bring you some paper home with me."

Janie willingly gave her paper to her mother and it lined the basket in which the clean clothes were placed. The lady who took the clothes out had but a few short months before lost a daughter who had been very fond of drawing and painting and when her eyes fell upon the paper covered with Janie's patient efforts, she recognized real talent in the crude outlines. When the laundress came again she questioned her as to who the artist was, and she was so interested in what the mother told her of little Janie's patient suffering that she determined to do something to make the child happier if she could, in memory of her own darling.

Little Janie was made happy by the gift of pencils, drawing paper, and a set of copies, and when Mrs. Marcy saw how perseveringly the child worked with no one to guide her, she sent a good teacher to her once a week that her talent might be cultivated. Happy Janie no longer grieved that she could not run around and join in the out-door sports of the other children. She was quite contented to spend the days absorbed in her favorite pursuit, and her teacher helped her to progress as rapidly as possible.

Many a quaint device and artistic design that formed itself in the childish brain found expression upon paper, and one day Janie found that the greatest wish of her life was to be realized; she was to be a help to her mother instead of a burden. A market was found for her work, and she found that her designs were eagerly sought after and well paid for. The room in the dingy tenement was exchanged for a little house in a pleasant neighborhood, and Janie was happy in her work and in the consciousness that she was helping her hard-worked mother. Many pictures wrought by Janie's skillful fingers adorn the walls of the little home, but the one she loves best, and has put her most loving work upon, is an old tower looming up from among a sea of roofs and chimneys, with silver winged doves

circling around it. "I shall always love the doves," she said one day, as she was looking at it, "for God let them be the messengers to bring us all these blessings and our happy home."—*Christian Intelligencer.*

**From our Massachusetts Correspondent.**

DEAR BRO. THOMAS:—Let us now spend a while in Pilgrim Hall, Plymouth. The first building was erected in 1824, by the Pilgrim Society. The second building was erected in 1880, by Joseph Henry Stickney, Esq., a wealthy Baltimore merchant of Boston nativity. It is a stone fire proof building. It is entered by a Doric portico, which is surmounted by a finely executed allegorical "Landing" in demi-relief. Just at the left of the building, before one enters the portico, the eye is arrested by a large marble slab, enclosed by an iron fence. Into this slab is cut the "Compact" made in the cabin of the Mayflower before landing, and the names of the forty-one signers of this compact appear on the heraldic curtains of the fence.

Passing into the Hall, one first enters an ante-room where the name is registered, and the fee paid. In this ante-room, is an excellent picture of the Landing. Here, also, is a clock, once owned by Gov. Hancock, and still keeping correct time, although more than one hundred and eighty years old. On the wall hangs a commission from "Oliver Cromwell, Lord Protector of England," to Gov. Edward Winslow, as one of the arbitrators between Great Britain and the United Provinces of Holland. It is written on parchment, and is particularly valuable from having a contemporaneous portrait of Cromwell in the upper left hand corner. The original signature was torn off by some unscrupulous visitor, but it has been supplied by a finely executed *fac-simile*.

The main hall is forty-six by thirty-nine feet, and twenty-two feet in height. At the east end, is the large picture of the landing, thirteen by sixteen feet, painted by Henry Sargent of Boston, and presented by him, to the Society in 1834. At the left is a portrait of the venerable Dr. James Thatcher, first secretary of the Pilgrim Society, and author of one of the best Military Journals and Histories of Plymouth ever published. In the middle of the south wall, is a copy of Wier's Embarkation from Delft Haven. The original is in the rotunda at Washington. Among the portraits bordering this picture are those of Rev. John Alden, great grandson of John Alden of the Mayflower, and of Dr. James Kendall, for fifty-two years minister of the First Church. In the centre of the north wall, hangs Charles Lucy's large painting of the Embarkation. This picture at a prize exhibition in England, took the first premium of one thousand guineas. It is bordered by portraits of the illustrious Winslow family, including some of the women. The west wall is well covered with portraits of illustrious men and women, connected with the early and later history of the colony. Among the latest portraits, is a fine one of Daniel Webster Marshfield, the Massachusetts home of this illustrious statesman, adjoins Plymouth.

On the floor of the hall, protected in large cases, very many mementoes are preserved. Under the Sargent picture, protected by railings, are the model of the Mayflower, the leather seat substantial chairs of Elder Brewster and Gov. Carver, the cradle in which Peregrine White, the baby born during the voyage over, was rocked, and other things. In another case, among other things are found a number of interesting autographs, a collection of vessels used in the sacrament of the First Church, etc. In the Alden case are found, John Alden's Bible printed in 1620, a halberd he once owned, and probably brought with him from England in the Mayflower, and many ancient documents with

his signature. Next to this is the Standish case, there is found the famous Damascus sword, of the redoubtable captain. The Arabic inscription on the blade, have always been a puzzle, and remained undeciphered until the visit of Prof. James Rosedale of Jerusalem, with a troop of Arabs in 1881. Mr. Rosedale pronounced the inscriptions to be of different dates, one of them in Cufic, very old, and the other in Medieval Arabic of a later period, but still very ancient. The last, he translated as follows; "With peace God ruled his slaves (creatures) and with the judgment of His arm He troubled the mighty of the wicked."

He had no doubt, that the weapon dated back two or three centuries before the Christian era, and might be much older. It is probable that this blade came down to Capt. Standish from the Crusaders, and hence possessed historic interest in his day. Here is also to be seen an iron pot and other articles, found a number of years ago, in the cellar of the Standish house in Duxbury. There is also a piece of embroidery, worked by the daughter of Miles Standish, at the bottom of which is wrought the following verse:

"Lara Standish is my name;  
Lord guide my heart, that I may do thy will  
Also fill my hands with such convenient skill  
As will conduce to virtue, void of shame  
And I will give the glory to thy name."

It will lengthen this article too much to pause with several other cases. But one more, then, will be noticed. It contains the famous long shot Thompson gun, the gun barrel with which King Phillip was killed, the original manuscript of Mrs. Heman's celebrated ode, "The breaking waves dashed high," also that of William Cullen Bryant's poem, "Wild was the day, the wintry sea," and a piece of a mulberry tree planted at Scrooby, England, by Cardinal Wooley.

The north ante-room is fitted up as a library, and contains several cases of ancient, rare, and invaluable books and ancient documents, belonging to the society. An old sofa, formerly owned by Gov. Hancock, upon which he probably sat and plotted treason with Samuel Adams against the English crown, is in this room. Here also may be seen the original signatures of those present at the Pilgrim Society dinner, Dec. 22d, 1820, when Mr. Webster delivered his famous oration. The coat of arms of the British crown, which in Colonial days hung over the Judge's seat in the Court House is in this room. When the Revolution broke out, the Tory Judge took it to Shelburne, N. S., whence it was returned some years ago to its old home.

In the lower hall, one will find a fine, large collection museum of antiquities, but we must not linger over these.

**THE MONUMENT.**

This is one of the finest that I have ever seen. The plan of the principal pedestal is octagonal, with four small and four large faces. From the small faces, project four buttresses or wing pedestals. On the main pedestal stands a figure of Faith. One foot rests upon Forefather's Rock; in her left hand she holds a Bible; with the right uplifted, she points to Heaven. Looking downward, as if to those she is addressing, she seems to call them to trust in a higher power.

On each of the four smaller or wing pedestals, is a seated figure. They are emblematical of principles upon which the Pilgrims proposed to found their Commonwealth. The first is Morality, holding the Decalogue in her left, and the scroll of Revelation in her right hand. Her look is upward, towards the impersonation of the Spirit of Religion above. In a niche, on one side of her throne, is a prophet, and in the other, one of the evangelists. The second of these figures is law: Justice is on one side, Mercy on the other. The third figure is Education, with Wisdom, ripe with years, on one side, and Youth on the other, led by experience. The fourth figure is Freedom. On one side, Peace

rests under its protection, on the other, Tyranny is overthrown by its powers.

Upon the faces of these projecting pedestals are beautifully chiseled alto-reliefs, representing scenes from the history of the Pilgrims. On each of the four faces of the main pedestal, is a large panel for records. That in front, contains the general inscription of the monument, as follows: "National Monument to the Forefathers, erected by a grateful people, in remembrance of their labors, sacrifices and sufferings for the cause of civil and religious liberty." The right and left panels, contain the names of those who came in the Mayflower. The rear panel still remains plain.

The total height of the Monument is eighty-one feet. The height of the base is forty-five feet; the height of the station, surmounting the base, is thirty-six feet. The figure is two hundred and six teen times life size. The outstretched arm measures, from shoulder to tip of finger, within one and a half inches of twenty feet. The head is thirteen feet, seven inches, measured around the forehead. The arm just below the short sleeve, is six feet ten inches around. The waist measures four feet. The length of the heaven pointing finger is twenty-five inches, and from centre to centre of eyes is eighteen inches. The ground around contain nine acres, and are beautifully decorated.

The Monument was unveiled the first day of August of this year, with grand Masonic and other ceremonies.

J. M. WILLIAMS.

Fall River, Mass., Oct. 31st, 1889.

"Twenty years ago," says the *Christian Advocate* published at Belfast, Ireland, "Rev. C. Garrett attempted to establish a band of hope at a certain Sunday-school. He was unsuccessful, as the superintendent favored moderation. One boy, however, signed the pledge. Revisiting the circuit recently, he found the old superintendent a hopeless drunkard, who took the Bible from under the pillow of his dying daughter, to sell it for drink. The boy is now a circuit steward, and holds a high position in one of the largest cotton mills in the country."

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**Change of Time on the B. & O.**

The Winter schedule of the Baltimore and Ohio R. R. will go into effect on the 10th inst., when some important changes will be made.

**Quarterly Conference Appointments.**

WILMINGTON DISTRICT—THIRD QUARTER.			
	QUAR. CON.	PREACHING.	
	NOV.		
Del. City,	9 7.30	10	7.30
Port Penn,	9 10.30	10	3
St. George's,	9 3	10	10.30
Kingswood,	15 7.30	17	10.30
Cookman	20 7.30	17	7.30
Swedish Mission	19 7.30	17	3
Asbury (Wil)	23 7.30	24	7.30
St. Paul's,	25 7.30	24	10.30

W. L. S. MURRAY, P. E.

DOVER DISTRICT—THIRD QUARTER.			
Charge.	Date.	S. Service.	Quar. Conf.
	NOV.		
Millsboro,	9 10	10	S. 2
Georgetown,	8 10	7	F. 7
Lewis,	15 17	10	F. 7
Nassau,	16 17	2	S. 10
Milton,	17 18	7	M. 7
Harbeson,	17 18	3	M. 10

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—THIRD QUARTER.			
CHARGES.	QUAR. CON.	QUAR. MEETING.	
	NOVEMBER.		
Laurel,	8 7	10	10
Concord,	9 3	10	10
Annamesssex,	18 10	17	10 C
Asbury,	16 7	17	10 M
Crisfield,	18 2	17	10 A
Holland's Island,	23 7	24	10
Delmar,	20 10	24	10
Fruitland,	19 10	24	10
Quantico,	22 10	24	10
Salisbury,	30 7	Dec. 1	10
Tangier Island,	27 10	27	7
Smith's Island,	28 10	27	7

T. O. AYRES, P. E.

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The Sunday School.

LESSON FOR SUNDAY, NOV. 10th, 1899.  
2 Sam. 18: 18-33.

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

DAVID'S GRIEF FOR ABSALOM.

GOLDEN TEXT: "A foolish son is a grief to his father, and bitterness to her that bare him" (Prov. 17: 25).

18. Now Absalom in his lifetime.—These words follow closely the record of his ignominious death and burial, in a pit beneath a heap of stones. Reared up for himself a pillar to preserve his name in memory. The king's date—probably near Jerusalem; Josephus says "two furlongs distant." I have no son. He had three sons; they had probably died young. Absalom's place (R. V., "monument")—literally, "Absalom's hand."

19, 20. Then said Ahimaz the son of Zadok. Ahimaz had served David well in bringing to him tidings from Jerusalem (17: 17-21). He naturally desired to break to him the sad intelligence of Absalom's death, and the end of the rebellion. But the wily Joab who commanded the army, preferred another messenger to this noble son of the loyal Zadok. David's anger and grief might be prejudicial to Ahimaz. He would delay sending him till the next day.

21, 22. Then said Joab to Cushie (R. V., "the Cushite")—an Ethiopian, as the name implies, and probably a slave. It was Joab's intention evidently, to let this slave bear the brunt of David's resentment, rather than Ahimaz; but the latter was persistent, and Joab let him go, thinking that Cushie had the start, and would reach the city first. Seeing thou hast no tidings ready—R. V., "seeing thou wilt have no reward for the tidings."

23. But howsoever—R. V., "but come what may." Ran by the way of the plain.—He took the level road, with a runner's instinct; a longer road probably than the Cushite took, but an easier.

Philippides, being sent by the Athenians to Sparta, to implore their aid in the Persian war, in the space of two days, ran 1,200 furlongs; that is, 170 Roman miles and a half. Fuchidas was sent by the same Athenians to Delphos, to desire some of the holy fire from thence. He went and returned in the same day, having walked 1,000 furlongs, or 125 Roman miles. When Fonteius and Vespasian were consuls, there was a boy called Addas, who, in one day, ran 75 miles (Percy Anecdotes)."

24. David sat.—He had submitted to the wishes of his friends, and remained in the city, when the army went forth to battle. Now he sat waiting for tidings. The "wood of Ephraim," where the encounter took place, was within a day's journey at Mahanaim, probably in some part of the forests of Gilead, and had derived its name, it is supposed, from a defeat which was inflicted upon the Ephraimites at that place, in the days of Jephthab (Judg. 12: 4). Between the two gates.—Like all fortified cities, Mahanaim had its outer and inner gate, with its court between, where, in times of peace, the people congregated, and the judges dispensed justice, and business of various kinds was transacted. Roof over the gate unto the wall.—The outer gate was generally protected by flanking or overhanging towers, easy of access from the court between the gates. These towers were equally available for warriors or watchmen. Behold a man running alone.—He was running, of course, towards the city, with news from the battle-field.

"At the gateways of walled cities, special care was taken to increase the strength of the wall and the power of resistance, since the most formidable attacks of the enemy would probably be made there. The ordinary thickness of wall not being sufficient, it was here widened, or, more properly, doubled. Considerable space was included between the outer and inner wall, and to each of these walls there was a gate. It was in the room thus made, that David sat between the two gates" (Freeman)."

25-27. If he be alone, there is tidings.—He must have been either a courier or a fugitive, a messenger with tidings or the first of a defeated army seeking safety in flight. Another man running.—It proved afterwards that this second runner had been outstripped by the first. Porter—the "captain of the gate," entrusted with the care of opening and closing at fixed times, generally at sunrise and sunset. The running of Ahimaz.—The watchman detected a certain peculiarity in the running of the foremost messenger, which showed him to be the son of Zadok, the priest, even before his features could be seen. Says even before his features could be seen. Hanna: "There is a great deal of individuality in running; and practiced foot-runners are known and recognized at a distance by their gait, as Ahimaz was." Good man... their gait, as Ahimaz had previously good tidings.—Ahimaz had previously

brought good tidings to David (15: 31, 34; 17: 14-17), and the king was naturally hopeful when the watchman recognized the running of this favorite messenger.

"Speed was a heroic virtue in those simple times: swift-footed Achilles, and others of Homer's heroes; Asahel, 'light of foot as a wild roe' (2: 18), Saul and Jonathan (1: 23), and even Elijah the Tisbbit (1 Kings 18: 46), may be cited as examples (Cook)."

28, 29. Ahimaz called.—His voice outran his feet. All is well—more exactly, "peace." Fell down to the earth—the prostration of homage or allegiance. Blessed be the Lord thy God—a devout ascription of praise, to the invisible but real Victor on the bloody field from which he brought tidings; but a studied concealment, also, of Absalom's fate. Hath delivered up—"hath shot up." David was thus officially informed, that his enemies had suffered defeat. Is... Absalom safe?—the uppermost question in David's mind. He had bidden his generals "deal gently" with the youth. His heart was bound up in his boy, unworthy, rebellious as he was. Had he escaped the casualties of battle? When Joab sent the king's servant, and me thy servant.—The Vulgate (probably more correctly) reads: "When Joab, the king's servant, sent me, thy servant. Saw... twomult... knew not what, etc.—prevarication, more creditable to the speaker's tenderness of heart than to his veracity. Ahimaz had learned from Joab that Absalom was dead (verse 20).

"Fondly foolish old sire! He is not so much concerned about the issue of the war, as about his wicked son. The excess of his fondness, is seen in the word he uses, calling Absalom a youth, young man, boy. 'How is it with my boy?' 'Is there peace to my boy?' Verily, there was reason for Joab's indignant words: 'I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well' (see next chapter, verses 5-7). But allowance must be made for David's anxiety, about the spiritual condition of Absalom. If he lived, he might yet repent (Hanna)."

30, 31. Turn aside and stand here.—David retained him near his person, probably for another questioning, in case he failed to hear definitely, concerning Absalom from the second runner. Cushie came—or, as the R. V. renders it, "the Cushite [Ethiopian] came." The Lord hath avenged thee, etc.—The Cushite is as pious as Ahimaz, in the terms which he uses to convey the tidings, and no less guarded.

"By a beautiful figure of speech, the war between David and the rebels is viewed as a case at law, wherein God is the judge or arbiter. The victory of David's army is, then, the legal decision pronounced by Jehovah between the plunders: 'The Lord hath judged thee out of the hand of thy enemies,' as the sentence literally reads" (Hanna).

32. Is the young man Absalom safe?—From what followed, we may judge with what eager, tremulous tones this question was put. The enemies... be us that young man is—not a direct reply, but fatally significant. "The delicacy of Ahimaz's communication was made up the unmistakable plainness of Cushie's. He answers the question about Absalom indirectly, yet so as not only clearly to make known his death, but also to express condemnation of his hostile attempt against his father and king. The Cushite refers to God's punitive justice in Absalom's destruction, a fact that David in his heart-rending grief loses sight of (Lange)."

33. The king was much moved.—We catch but a faint shadow of the intensity of David's sorrow, even from this graphic and pathetic narrative of it. It was something deeper than grief for his son's death—it was the feeling of its utter hopelessness, combined, too, with the consciousness, that his own misdeeds had had their share in this dreadful catastrophe. Went up to the chamber.—Says Stanley: "He rushed into the watchman's chamber over the gateway, and eight times over repeated the wail of grief for Absalom his son. It was the belief of the more merciful of the Jewish doctors, that at each cry one of the seven gates of hell rolled back, and that with the eighth, the lost spirit of Absalom was received into the place of paradise." Would God I had died for thee.—The very essence of self-sacrifice, finds utterance in this heartbreaking ejaculation of the stricken king; it was the same feeling which brought our Lord from the skies, to die that we might not die.

"Many things indeed entered into that bitter cup, which David was made to drink in the chamber over Mahanaim's gate. There was the natural sorrow of a parent in the loss of a child whom he had once loved most passionately, and whom he still yearned after though he had ceased to be worthy of his affection. There was also the hopelessness of this dreadful separation between him and his boy. When the infant of Bathsheba died, he could say, 'I shall go to him,' but on this occasion, there is no such comforting

assurance. Absalom's sun had gone down in thickest darkness; no one ray of hope remained to relieve the gloom of his father's heart, and none but those who have been called to mourn in similar circumstances can tell how bitter is a grief like that. But, worse than either of these ingredients in this cup of anguish, would be, I think, the consciousness in David's heart, that if he had himself been all he ought to have been, his son might not thus have perished. Was there no connection between his own great trespass and Absalom's iniquity? If he had been less foolishly indulgent, Absalom might never have rebelled; nay, if he had been wiser, even after Absalom's fratricidal guilt, probably he had not stung him into revolt (Taylor)."

In The Dark Continent.

MRS. B. KEPHART.

The district over which Mr. Kephart presides extends inland along the Cavalla river 100 miles, and sixty miles up the coast. The last of March he and Bishop Taylor, with the mission carpenter, Mr. Gunnison, and J. S. Pratt, or "Bro. Pratt," as we all call him, (a native of Sierra Leone), with a skin as black as ink, but a heart as white as snow, a man who is a true Christian and a faithful friend to the missionaries, and two natives to carry them across the streams—there are no bridges in this country—and also to carry their beds or "cots," took a trip up the river and visited all the mission stations, preaching to and studying the native and his ways as they went along. From Cape Palmas to the river, a distance of thirty-five miles, they took the native highway, which is not a hard smooth American turnpike, but a path just wide enough for one to walk and push his way between the thick "brush" growing on either side. Then fifty miles up the river, which is a beautiful stream in a native canoe make of the bark of a tree, (and in which one must sit very still, flat on the bottom, and perfectly balanced, as the least tip to one side will turn his frail "bark" upside down), and thence over mountains and through "brush" to the three stations inland from the river. After an absence of ten days they returned, well pleased with the trip and in excellent health. I hope to make the journey myself when the rainy season is past.

We planned a visit up the coast, and expected to go about May 20, but the rainy season having set in the weather was unfavorable for the voyage till the 24th, when we "set sail," under protest of our people, on a heavy sea in the mission boat an iron boat, 25x12 feet, with one sail, and manned by a crew of five men. The day was fine, and after passing the "bar" in safety, and going out to sea a mile or two, we changed our course northward, and almost flew over the great waves, in a few hours entering Po river, where we landed at Garraway station, twenty-five or thirty miles up the coast. Misses McAllister and Binkley are the missionaries at this station and are of our party from America. Garraway is a beautiful place. The mission house stands on a hill, and can be seen from the surrounding country in every direction. The house is of galvanized sheet iron, and is set on posts six feet from the ground. We were escorted to the house by several native men, who each performed the various offices of expressmen, cabmen, and whatever other helps one usually finds at the end of a journey, the "expressmen" carrying, or "toting," as they say our small tin trunk, wraps, etc., on their heads, while the cabmen toted "us passengers" in their arms over the creek and swampy places. We were soon at home in the mission house, with the two self-sacrificing girls who have gone there to carry the light of the gospel to those who sit in darkness. We enjoyed the magnificent view which we had in every direction. At the front of the house are two large cotton-wood trees, which are laud marks for far down the coast. We could see them when not more than half way to Garraway. The sides of the hill are planted in potatoes, cassava, sugar-cane, eddoes, and almost

every vegetable that can be raised on African soil. From the foot of the hill at the front and at one side of the house stretches a broad level meadow as green as emerald, crossed and recrossed by foot paths made by the natives in going from one village to the other, and dotted here and there with the great ant hills some of eight and ten, and perhaps twelve, feet high, made by the white ants. As they are made of yellow clay they very much resemble straw stacks, and we could almost imagine we were gazing on a country scene at home. Beyond this meadow are the Nyambo villages of Mares Town, Boliver Town, Ties Town, and Waterside Town, but so buried in the trees that they cannot be seen till we are right on them. These towns are on the Po river which can be seen for quite a distance up stream, as well as to where it empties into the ocean, and from thence to the horizon rolls the great Atlantic. We can see for miles up and down the coast and as far over a wild country covered with "bush" and timber in other directions. At this station the soil is good and they have a fine garden, but the house we found in bad condition. The "bug-a-bugs," a species of ant which eats into wood, and fills the parts eaten with clay as it goes, had eaten the posts under the house, and left it standing on columns of clay with a thin shell of wood to hold them up. Every step on the floor shook the house all over. The day before our arrival the front veranda fell, hurting a little native girl quite severely, and the back steps broke down while we were there. The young ladies had been sleeping in one of the native towns for four nights previous to our coming. Our first night was a stormy one. The winds blew and the floods came and beat on that house, but it fell not, for we were under the protecting care of One who neither slumbers nor sleeps. I think the Lord is nearer to us here in Africa than he was in America; at least he seems to be. The mission carpenter being with us, the next morning he placed props under the house that made it comparatively safe till new posts could be cut and carried from up the river, which was done the following week, and we left it standing on a good foundation.

On Sunday Mr. K. had "God palaver" in the village of Boliver. He preached through an interpreter, sitting on a chair in the veranda of the king's house, with his audience sitting around him on the ground, "tailor" fashion. It was a strange-looking congregation composed principally of men and children. The women are hard to reach, being nothing more than slaves, with no knowledge of anything beyond their own domestic affairs. They listened attentively frequently interrupting Mr. K. with remarks in their own tongue, or in such broken English as they can command, as "Your mouf speak true, daddy," or "True, true!" or "We no hear that before;" and when Mr. K. told them to quit serving the devil (they are all devil worshippers), and to ask the true God for clean hearts, one man raised his hand and said earnestly: "Help us to fight daddy. We no hear such before." On our way home, we stopped in the village and talked and prayed with the people, and among those who came to listen noticed the same thoughtful expression on their faces as if they were pondering over the new ideas they were receiving.

The Baltimore Methodist reprints the report of a committee of the Central Kansas Preachers' Meeting, showing the success of Prohibition in Kansas, and appends a note from Bishop Nind endorsing it as reliable. The editor adds: "We could fill our paper with like testimony, and we now again most solemnly, on this testimony and that of personal observation, pronounce the statements so frequently repeated by the secular press, that prohibition is not enforced in Kansas, as downright falsehood."

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## Conference News.

MARYDEL, MD.—Revival services at Thomas' Chapel were resumed this week, by the church members, under the belief that more souls can be saved, and more good done besides. The work at Hartley is progressing finely; Monday evening twelve were at the altar, and eleven converted.

G. S. CONAWAY.

PREACHERS' MEETING, in Fletcher Hall, Monday morning, Nov. 4th, president, Julius Dodd; H. W. Ewing, secretary; devotions by D. H. Corkran. Reports of success in church work, were made by R. C. Jones, E. L. Hubbard, J. D. C. Hanna, T. C. Smoot, D. H. Corkran, and H. W. Ewing; Bro. Hanna reporting fifty-two conversions, Bro. Corkran twenty-five, and Bro. Smoot twenty-three.

On motion of Bro. Hanna, the meeting proceeded to the election of officers for the ensuing six months. Bros. Hanna, Avery, and Barrett were appointed to make nominations; and their report was made and adopted as follows:—president, D. H. Corkran; vice-president, W. G. Koons; secretary and treasurer, R. Irving Watkins; curators, A. Stengle, J. T. VanBurkalow, and Henry Sanderson. Bro. Stengle declining to serve, Bro. V. S. Collins was elected in his stead. The newly-elected president and secretary then took their places, and the order of the day was taken up; and J. D. C. Hanna preached a sermon from Judges 3-31; after which remarks were made upon the discourse, by Bros. Sanderson, Ewing, VanBurkalow, Houston, and Hubbard; Bro. Hanna closing the discussion.

T. S. Thomas reported interesting and successful dedicatory exercises, last Sunday, in the new church at Bridgeville, Del. Adjourned with benediction by Bro. VanBurkalow.

### From Bayside, Md.

MR. EDITOR.—In 1886 our church was repaired and modernized; and, although pronounced "paid for," its friends have been struggling since then to pay the remainder of the debt, the first that has ever rested upon it. The income derived from the farming and oyster industries being small, the burden has been lifted little by little, with the much abused "festival" thrown in; until now, at last, we are rejoicing in our freedom.

Years before the first gun was fired in the war of 1812-1814, the foundation stones of Methodism were planted deep and broad on this historic spot. Here have stood the hardy pioneer itinerants, calling sinners to repentance. The grand old oaks in the rear, now dressed in the livery of Autumn, echoed to the thrilling voice of the elder Cookman, who was lost in The President. In front, rolls the blue Chesapeake, upon whose waters many a sail boat and steamer from Norfolk, Baltimore, and the surrounding country has lain at anchor, during the memorable camp-meetings of the past.

Generations have come and gone, yet the church still stands firmly to-day, as a landmark, a tower of defence. And thus it will ever stand, until Methodism shall be no more.

We who are down here in this obscure part of the Peninsula, read with pleasure, in your last issue, of the success of Rev. Mr. Kidney's son. Eight years ago, he lived among us, a bright, promising lad. His teacher and school-mates remember, with how much enjoyment they listened to his rendition of "Hiawatha," on a Friday afternoon.

B. S.

### Dover District.

Oct 1. We held the TAYLOR'S ISLAND quarterly conference to-day; found Old St. Johns undergoing thorough repair. The work so far as the pastor's part of it goes, is being well done. About 70 conversions up to this date, and 264 visits for the quarter. This is a large circuit, covering much territory. The pastor's horse is so nearly used up, that I make arrangements for its being cared for, for a month, with nothing to do but eat and rest. Bros. W. Spry Andrews and James, M. Andrews, each bear a third of the expense.

If the people here could see that the pastor needs something more than complimentary words, it would be a blessing to them and a mercy to him.

HOOPER'S ISLAND at night. Cross to Bawn Island, and preach. Here is a Holland's Island in embryo already. They have neither the numbers or strength of Holland, but they are doing grandly, and will be heard from at conference. It is a pleasure, to find people so spiritual and generous as these Bawn Islanders. They love the old church, and are loyal to her every interest.

The shadow of death has fallen upon the home of our dear brother Swain, the pastor here. His eldest daughter has been taken to the heavenly home, since the second quarter. He needs the prayers and sympathies of his brethren. Yet nothing causes a cessation of

his heroic labors; 100 visits now, and 220 last quarter; old Mt. Zion being rebuilt into a two room church, with spire, on Ch. Ex. plan, and old Centennial giving place to a beautiful new church, No. 19 A., Ch. Ex. plan. The honor of founding a circuit in Methodism belongs to this brother, and the same to Bro. Bounds, on Taylor's Island.

Oct. 2. Preached at TAYLOR'S ISLAND this evening, for the first time in the new church. Everyone is treating us kindly at this place now. I think we have discovered the way to conduct our "border work," with the minimum of friction. Will sell the secret cheaply.

Oct. 3. Held conference at CHURCH CREEK to-day. Bro. Hammersley is well and doing well. His people fully appreciate his ministry.

From here we go to CAMBRIDGE, to attend county conference, a gathering of our pastors in this county, to consider questions helpful to our work. The first service was attended by two southern Methodist pastors, and the Methodist Protestant minister stationed in Cambridge. It was a great pleasure, to have them present. If we could look into each others faces oftener, no doubt we would love each other better. Two days spent in mutual help and encouragement, must result in good to us all. The conference closed with a sermon on entire sanctification by Bro. T. F. Tabler of Salem. It was good to be there. The next conference will be held on Taylor's Island, Dec. 16, 17.

Quarterly conference at close of service; pastor reported 140 visits; 280 last quarter. The church is in a good spiritual condition. The only thing behind is the steward's work. All over this district, we need the application of business methods and efforts, in this department.

Oct. 5. Quarterly conference at Spedden on BECKWITH ct. to day; 100 visits reported. The outlook is for no retreat in any part of the work.

Oct. 6. Preached on missions in Cambridge this morning. The outlook is for a large advance, as Bro. Smith has since informed me. Preached at Spedden, this afternoon. The prospect of a stormy evening caused Bro. Green to excuse me, and I returned to Cambridge; in time to hear Bro. Smith preach.

Oct. 7. Took train for home this morning, after an absence of more than two weeks.

Oct. 10. Came to FEDERALSBURG, and preached for Bro. Easley this evening at Chestnut Grove.

Oct. 11th. Went to PRESTON and held quarterly conference; the usual indifference manifest here. 20 visits were reported; and a good showing on collections.

Returned to Federalsburg and held quarterly conference; 106 visits made; collections up; and all the work well in hand. Preached again this evening at Chestnut Grove.

Oct. 12. Off this morning with Bro. Easley for Wesley on GALESTOWN ct. for quarterly conference this afternoon. 100 visits reported collections away up, and a great revival blazing at Cokesbury.

Oct. 13. Preached this morning at Wesley. This little country church in the midst of ruined crops, this morning raised \$60 for missions. This ct. will be heard from along all lines this year; no feature of the work is slighted; 100 visits reported, and 180 last quarter. Brother Hardesty is on deck here. Preached in the afternoon at Chestnut Grove. Another rainy Sabbath; preached at night in Sutton; raining still, yet a small congregation assembled.

Oct. 14. Took train this morning at Easton for Wilmington, to be present at the Centennial observances. J. A. B. WILSON, P. E.

### Salisbury District.

On the head of a barrel I sit, thinking Mr. Editor, "thinking dear of thee," and of those mercifully cruel scissors of thine, that are, cut, cut, cutting their way through the world. Since my last I have seen churches dirty, and churches clean, and preachers fat, and preachers lean; and laymen in all stages, good, bad, and indifferent. The good ones believe, pray, and pay; the indifferent are not very good, nor are they very bad; the bad are they who "steal the livery of heaven, to serve the devil in."

At Reid's wharf, we found several of the leading people sick, or from home; a temperance lodge meeting on one side, and a Democratic meeting on the other. So our audience was "small and select." We found it "all well with the child." Next morning that old alarm clock got loose, and made more noise than a dozen bulls "in a china shop." We got up and ate some crackers and butter, and drank a glass of "Adam's ale," and then yanked on to the old satchel and down the hill, into the boat, and "across the dark river" we went; all before four o'clock in the morning "Hitched up," and started with one rein foul, pulling the horse out of the way; this way and that way, into the fence, the ditch, and on a bank; till we had to get out into the mud, water, and darkness, and

wade, leading the horse as we went, "Splash, splash;" defacing the polish on our shoes, and strongly provoking us to forget one of the ten commandments.

On the train, with this trial over, on we went to hail brother Dulaney, at PARKSLEY,—"the growiest town on the road;" so said a native. The interior of the parsonage has been painted, and several additions made. Much improvement has also been made in the church about the pulpit. Preached at Parksley.

At ONANCOCK, we found brother Burke on deck, and full of determination to "rise and build." The men of means here, for some reason unknown to us, fail to see the crying demand of the hour; but the young men and ladies see the need, and are anxious to seize the opportunity and save the day. The situation is alarming. The sisters, God bless them, are full of hope and faith; and are about to lay their hands on that old parsonage. If they do, the dust will fly, and the song of the saws will be heard in the land, and the roses will bloom and the birds will sing in brother Burke's heart; and sister Burke will clap her hands and laugh and cry with joy, while the little Burkes will make the air vocal with their gleeful songs. There is only one thing in the church that ought to stay there, and that is the organ. Bro. E. Window made a strong speech in favor of an advance movement; but alas! the load was too heavy for him to pull alone. We are tied up in that town, and we have tied our selves. A good church property would send us into the lead, to stay there.

Now we climb to the cabin on a freight train, and go shaking, bouncing, bumping, on our way to see brother Wood. With him we take carriage to Modestown, to see brother and sister Matthews, two of the Lord's servants who withstood secession; holding on to the M. E. church, and they hold on still. They are spending the evening of an honorable life, in their comfortable home. The church at Hallwood has apigeonhouse steeple on it, that "leaks like a riddle;" and the plaster is falling from the ceiling. Held quarterly conference with the pastor; and then up and on to NEW CHURCH. Bro. Graham is at his work, which is growing. It was a field day for New Church. While I held quarterly conference in the church, there was a horse race on the track in front, and Prof. Brent was harranging thirty-three people about the sins of Billy Mahone. He told us, that Mahone is an Atheist, and has not been to church for years. As I am a Third party prohibitionist, I concluded the case was not my affair. So I left the meeting, and went to the parsonage. Old Virginia is suffering much from rum shops, horse races, gambling, and Sabbath breaking.—the three last are the legitimate children of the first.

Sunday morning, and the rains have come again. The Lord sends the weather, and I, by his grace, fill the appointments. This Virginia work is growing rapidly, and is growing rapidly, and is now one of the recognized fixtures of the counties of Accomac and Northampton. The people show signs of gladness, to see the "grand old church" coming back to her own. The aged people inquire with much tenderness for the older preachers who used to minister to them in holy things. May God in his mercy, extinguish the last spark of passion fires, and give us a United Methodism, marching on to the conquest of the world for God and his Christ! It was a benediction last summer, to see the brethren and sisters ministerial and lay gather about camp meeting altars and praise God together. At the old Pentecost there were "devout men, out of every nation under heaven;" at our camp-meeting Pentecost, there were Baptists, Methodists, Protestants, and Southern Methodists, with members of our own loved church, all praising God together; and all seemed glad to see the old "church triumphant," leading on the grand army of redemption to victory over the world, the flesh, and the devil. The churches of all denominations here represented, are coming to see, that "the hour is come, and now is," in which all of the Lord's children need to cease to hew each other to pieces, and should turn their battle axes upon the devils strong hold, the saloon. Peace among ourselves, and war with the devil, should be the motto of the various branches of the Church of the Lord Jesus Christ.

Now, we wade through the mud, with the rain coming down, on our way to church, where we preached to seven persons. Had the day been fair, we would have had a full house; for the people fill the church on good days. Grand pumpkin pie for dinner; and rain all the afternoon and evening.

T. O. AYRES, P. E.

### Another Paper.

EDITOR OF THE PENINSULA METHODIST.—Dear Bro.—An article appeared from the pen of Bro. G. W. Burke, in a secular paper of your city, recently, respecting your paper and its relations to the Wilmington Confer-

ence. Perhaps a reply may be in order.

It seems to me unfortunate for us to be divided by party lines in the support of a Methodist paper, published within the bounds of our Conference. Why any division? Bro. Burke tells us, the "partisans of the paper" failed to do something last year, which they did the previous year. And we are informed, as to their motives. Perhaps he is mistaken!

Then he gives us some reasons why he and others are opposed to the PENINSULA METHODIST. He says, the Conference has no part in its management. What part does the conference want? As we may infer he is informed as to what it wants, it seems a pity that he has not told the publisher and editor of the PENINSULA METHODIST what it is. A part in the management; how? Does he think that the conference could elect a committee of one, two, or three members, whose management would give entire satisfaction? Party lines are drawn now as Bro. Burke assures us. Is there any management by the conference which would unite us? If there is, we ought to know what it is.

But another objection is, that the editor is not a member of the Wilmington Conference. The editor, poor fellow! He is a stranger and foreigner, not a fellow citizen with the saints! He was born in Cecil County, Md., of Methodist parents. He began his ministry in our territory. His son, the publisher, is a member of the church within our bounds, and was a member of our Lay Electoral Conference of 1888. He has invested thousands of dollars in a Methodist Book Store in the city of Wilmington. It is a fact, that until he opened his store, our Church, though the leading denomination, had no place in the city, where its members could find our distinctive Methodist publications. The editor, though a member of the Philadelphia Conference, resides in Wilmington, and is at home among us; but alas! he is a foreigner.

What then is the next line to be drawn in the Conference? Shall we exclude all, not born on the Peninsula? We have been receiving strangers, talented, pious young men; but they were not born among us. It is true they promise usefulness, but wouldn't they be better adapted and more trustworthy if they were not strangers? Had they grown up in our cypress swamps, they would be more contented and devoted to our work, perhaps. But to be serious, is this objection to Rev. T. Snowden Thomas a real one? Can it be, that the members of our conference object to the PENINSULA METHODIST, because its editor is not one of our members? Would the objection cease, if he were transferred to us? Yes, certainly, if this is the real reason.

But if we had a paper of our own, the surplus earnings would make our conference claimants rich. The PENINSULA METHODIST offers us a share in its profits, it is true; but if we had the whole, what a fortune it would be to our needy brethren! Does Bro. Burke really imagine that a conference paper owned and managed by the conference, would give a margin of profits to help our funds, by the sum of a single dollar annually? Does he know a conference paper which does such a service as that!

Again, objection is made, that the editor does not admit anything to his columns, which antagonizes his pet theories. Perhaps Bro. Burke will conclude this is a mistake, upon further consideration.

As to the politics of the editor. How does Bro. Burke know, that we party prohibitionists could elect one of our number editor, if we had the choice in the conference? If the brethren have been polled, and it is a sure thing, and the pay is big, and guaranteed, it may be, some brother to the manor born, a party prohibitionist, who will promise under no circumstances to leave the conference, can be elected editor of our paper. But where is the paper? Will Bro. Burke inform us? The one he is antagonizing, has a capital under it, of ten or more thousand dollars. It was proposed recently, to raise a subscription to the stock of a conference paper. If it has been a success, and the paper only needs an editor, surely it will be no difficult thing to secure one.

If, however the paper should run the conference in debt, we might incur very serious discredit; nori would it be at all pleasant to find ourselves published in some mercantile agency as an insolvent debtor.

JOHN B. QUIGG.

At the session of the American Inter-Seminary Mission Alliance in Chicago, Rev. A. T. Pierson, D. D., of Philadelphia, who is to sail for Europe next month to investigate the workings of all foreign missions, made an address on "Mission Work." He declared the time would come when every congregation of ordinary size would have two pastors, one at home, and another in the field of missions.

At the First Presbyterian Church, Wilmington, Sunday night, Oct. 13th, the pastor Rev. Geo. M. Hickman, preached an interesting discourse on the theme "Wilmington's Sabbath," taking as his text these words from the fourth commandment: "Remember the Sabbath day to keep it holy." He estimated that of Wilmington's 60,000 population, only 15,000 are church goers. As glaring instances of Sabbath breaking, he especially mentioned the Sunday visits of men to the fish-houses along the river near Grubb's Landing, where drinking, carousing and games, are indulged in; the Sunday gathering of men and boys in and around cigar-stores; and the frequenting of various club rooms. He made a strong plea for a proper observance of the Christian Sabbath.

Rev. B. T. Vincent, brother of the bishop, and formerly of East Ohio, has been transferred and stationed at Greeley, Col.

This, we believe, is a former charge, which Bro. Vincent served successfully, before his transfer to the Philadelphia Conference.

During Bishop Thoburn's stay in Jubbalpore his sermons and lectures were attended by large numbers of educated natives.

The executive committee of the Wilmington district Epworth League, met Wednesday, Oct. 30 and decided to send but one delegate to the General Conference district convention, to meet in Knoxville, Tenn., Nov. 5th and 6th. They also decided to hold a district convention in Scott M. E. Church, Jan'y 9th 1890.

### Dentistry as a Cure for Lipping.

Rev. Benjamin C. Warren, pastor of Deal's Island Methodist Episcopal Church, and a member of the Wilmington Conference, is not only a very active church worker, but a very happy man. From boyhood he had lipped so badly as to materially interfere with his talk, and when he came into the pulpit his lip interfered in no small degree with his success as an orator. He studied in the best schools of elocution and corresponded with English elocutionists, but without effect. Finally he resolved to try dentistry, and came to Dr. William S. Norris, of this city. Dr. Norris made a little plate, which fits closely in the upper jaw, and which contains a little tooth, which closes up the aperture which formerly existed between the pastor's two front teeth. With the plate out of his mouth Mr. Warren lipped badly; with it in he speaks as well as you can.

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## Marriages.

SMITH—WARD.—Oct. 29th 1889, in the Bethel M. P. Church, by Rev. J. Owen Sypher, Joseph F. P. Smith and Ida N. Ward, eldest daughter of Jessie Ward Esq., of Vernon, Kent county, Delaware.

### Dr. Simms' Blood Purifier.

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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture. Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

The Temperance Education Society, which was organized in Chicago last spring, has made a good start in its work. Its purpose is to educate public sentiment upon the temperance question, by placing before the people short, pithy statements of the facts on this subject. The statements are to be conservative, and under, rather than over the truth, as much as possible in the shape of figures, and bearing for the most part upon the financial and economic phases of the liquor problem in its relation to the community and to the individual—particularly the laboring man. These facts are to be presented to attention in the street cars, steam-cars, waiting rooms, restaurants, factories; on the bill boards, on pay envelopes, or in any way that may be used to attract the attention of those who do not care to read temperance literature. The statistics given, will be without note or comment, and the work will be carried on in a strictly non-partisan, non-sectarian manner. A couple of the posters that are being put up read as follows: "More than \$26,800,000 spent in Chicago in 1888,—not for bread not for meat, not for clothes, not for homes, not for schools, not for taxes, but for beer." "Forty-nine gallons of beer for each man, woman, and child in Chicago. Twenty-five gallons of beer for each man, woman, and child in Germany." The movement gives promise of exerting a strong and wholesome influence.

The return which has just been published of the convictions for drunkenness in England and Wales during the four years from 1885 to 1888, inclusive, is not particularly cheerful reading. Taken altogether, the figures show that there has been, in the last few years, no perceptible diminution in the number of the habitual toppers, there can, however, be no doubt that a great improvement has taken place, the evidence of which is to be found in the falling off in the quantity of alcoholic liquors consumed.—London Daily News.

Local Preachers' and Exhorters' Association.

The Local Preachers and Exhorters of the M. E. Church, Wilmington Conference, will hold their thirty-first annual meeting, Asbury Church, Wilmington, commencing Friday evening, November 15th. The full programme arranged for the meeting is:

Friday evening—Preaching at 7.30, by Daniel Green; alternates, W. W. Morgan, J. Hodson.

Saturday morning—Opening services at 8 o'clock, followed by address of welcome by the Rev. C. Moore. Response by Thomas Mallalieu, Esq.

FIRST. May not the church expect as powerful manifestations of Divine power now as in former days? Open for volunteer discussion.

SECOND. Resolved. That the so-called Christian science of today, is as damaging to the church, as the false teaching in the days of the Apostle Paul. Dr. E. Dawson, T. Numbers, E. T. Benson, C. W. Knight, J. W. Grier, J. V. Smith, J. W. Clark, D. Dodd, W. H. Hendrickson, W. W. Morgan.

THIRD. Is there or is there not, a plurality of orders or calls in the ministry? P. A. Leatherbury, W. W. Thorington, D. Green, I. T. Scott, J. W. Wise, J. W. Cullen, H. Lawson, T. Mallalieu, George Hudson, W. T. Dickerson.

FOURTH. Is not the Methodist Church signally at fault in not providing for her



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FIFTH. Exegesis, or essay, on Romans 8th chapter, 29th and 30th verses, by Thomas Numbers.

SIXTH. What are the bonds of a mission circuit or station as set forth in discipline of 1888? D. S. Clark, J. Hutton E. Mendinhal, R. M. Biddle, A. Dolbow, D. Gollie, G. W. Bounds, Robert Hodson J. E. Franklin, G. V. Bracca, Dr. M. A. Booth.

SEVENTH. Is not the pulpit of today losing its powers by failure to preach the terrors of the law? Smith C. Wells, J. B. Roberts, H. Roe, William Faries, Dr. J. H. Simms, John Ford, W. J. Hammond, P. C. Russell, C. C. Case, R. B. Hazzard, C. A. Foster, G. H. Smedley.

EIGHTH. Does the soul enter upon the full and final reward immediately after death? Volunteer discussion.

NINTH. Foreign immigration, its relation to Romanism, the effects of both upon our religious and national institutions, and the remedy. Volunteer discussion.

TENTH. Prohibition. Its final success and the means to be employed. Volunteer discussion.

Sunday, 8.30 a. m., prayer service; 9 love feast; 10.30, preaching by T. Numbers; alternates, H. Roe, J. V. Smith; 2 p. m., children's meeting; 7, prayer service; 7.30 preaching by the Rev. F. C. Pears, D. D., of Philadelphia; alternates, W. Faries, E. Mendinhal.

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St. Thomas' Chapel. This indenture, made this twenty-fourth day of December, in the year of our Lord one thousand seven hundred and seventy nine, by and between William Thomas of Kent county on Delaware, of the one part, and Stephen Black senior, Thomas Soward, Daniel Wheelor, Nathan Harrington, Richard Shaw, Thomas Scotton, Nathan Bailey, Edward Calahan, and Stephen Black junior, all of the county aforesaid, of the other part, witnesseth, that for and in consideration of the sum of five shillings current money of the State of Delaware by the said persons Stephen Black, senior, Thomas Soward, Daniel Wheelor, Nathan Harrington, Richard Shaw, Thomas Scotton, Nathan Bailey, Edward Calahan and Stephen Black junior to the said William Thomas in hand paid before the sealing and delivery thereof the receipt whereof the said William Thomas doth hereby acknowledge and for divers other considerations, him thereunto moving, the said William Thomas hath granted, bargained and sold their heirs and assigns forever, all that part of a Tract or parcel land, formerly surveyed and laid out for a certain Penelope Furman, now the wife of Owen Irons; together with a preaching house or chapel erected thereon, containing half an acre of land, be the same more or less and also all the estate, right, title, intent, property, claim and demand whatsoever of him the said William Thomas either in law or equity, to have and to hold the aforesaid part of a tract or parcel of land and premises thereby bargained and sold with the appurtenances thereunto belonging unto the said persons, their heirs and assigns forever.

Nevertheless, upon special trust and confidence and to the intent, that they and the survivors of them, and the trustees for the time being, do and shall from time to time and at all times forever thereafter permit such persons as shall be appointed at the yearly conference of the people called Methodists, to preach and expound God's Holy Word, and no others to have and enjoy the said premises for the purposes aforesaid; provided always that the said persons preach no other doctrine than is contained in Mr. John Wesley's notes on the New Testament, and four volumes of sermons; and upon further trust and confidence that as often as any of these trustees, or of the trustees for the time being shall die, or cease to be members of the society commonly called Methodists, the rest of the said trustees for the time being, as soon as conveniently may be, shall and may choose another trustee or trustees in order to keep the number of nine trustees forever.

In witness whereof, the said William Thomas hath hereunto set his hand and seal the day and year above written. WILLIAM THOMAS.

Signed, sealed, and delivered in the presence of us ARMWELL LOCKWOOD. JOSEPH FURTAD. Kent county, ss.—Be it remembered, that William Thomas, party to the within, did come into the Court of Common Pleas, held at Dover in and for Kent county on Delaware the 17th day of February Anno Domino 1780, and then and there did acknowledge the within unto Stephen Black, Sr., Thomas Soward, Daniel Wheelor, Nathan Harrington, Richard Shaw, Thomas Scotton, Nathan Bailey, Edward Calahan, and Stephen Black, Jr., with the land and premises therein specified, according to the purport &c., and effect thereof. In testimony whereof, I have caused the public seal of Kent county aforesaid to be hereunto affixed, the 20th day of February 1830. JAMES SYKES, Proth'y. A true copy test. The above deed is on record in the office of Recorder of Deeds at Dover, Delaware, in Deed Record Book W, volume 1, folio 215.

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**P. W. & B. Railroad.**  
Trains will leave Wilmington as follows:  
For Philadelphia and intermediate stations,  
4:40 7:00, 7:08 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,  
4:40, 7:40, 9:50, 10:35 p. m.  
Philadelphia (express), 2:25, 4:40, 6:30, 7:50, 8:50,  
10:07, 11:35, 11:51 a. m.; 12:28, 1:39, 2:27, 3:22, 6:28,  
7:05 p. m.  
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:27,  
12:11 a. m.; 1:23, 1:39, 2:27, 4:00, 5:22, 6:28, 7:05, 7:10,  
8:30 p. m.  
For Newark Centre, Del. 7:42 a. m.; 12:18, 6:21 p. m.  
Baltimore and intermediate stations, 10:08 a. m.; 11:55,  
11:58 p. m.  
Baltimore and Washington, 1:28, 4:46, 8:04, 10:18,  
11:00 a. m.; 12:08, 1:17, 2:52, 4:44, 5:10, 6:30, 7:48 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:27,  
12:05 a. m.  
Harrington, Delmar and intermediate stations, 8:48  
a. m.; 12:05 p. m.  
Harrington and way stations, 8:30 a. m.; 12:55, 6:27  
p. m.  
For Seaford 8:50 p. m.  
For Norfolk 12:05 a. m.

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT MAY 12, 1889.  
Trains leave Delaware Avenue Depot:  
EAST BOUND.  
\*Express trains.  
NEW YORK, week days, \*2:13, 6:05, \*7:05, \*10:20 p. m.; 12:08, \*2:38, \*3:38, \*6:45 p. m.  
PHILADELPHIA, week days \*2:13, \*7:05, 6:05, 6:50, 7:55, \*8:50, 9:00, \*10:25, 10:26 a. m.; \*12:45, 1:00, \*2:38, 3:00, 4:10, \*5:08, 5:25, 6:10, \*6:45, 7:05, 8:35, \*9:52 p. m.  
CHESTER, week days, \*2:11, 6:05, \*7:05, \*9:45, 5:0, 7:55, 8:50, \*10:25, 10:26 a. m.; \*12:08, 1:00, 2:58, 3:04, 4:10, \*5:08, 5:25, 6:10, 6:45, 7:05, 8:45, \*9:52 p. m.  
ATLANTIC CITY, N. J., week days, 6:00, \*7:05 a. m.; \*2:38 (3:00 p. m.).  
WEST BOUND.  
BALTIMORE AND WASHINGTON, \*4:50, \*8:46, \*11:45 a. m.; 2:45, \*4:46, \*5:40, \*8:46. All daily; 6:40 a. m. 2:08 p. m. daily except Sunday.  
PITTSBURG, \*8:46 a. m.; \*5:40 p. m., both daily.  
CHICAGO, \*8:46 a. m.; \*5:40 p. m. both daily.  
CINCINNATI AND ST. LOUIS, \*11:45 a. m., and \*8:05 p. m., both daily.  
SINGLER ACCOMMODATION, 7:30 p. m. and 11:10 p. m. daily.  
LA DENBERG ACCOMMODATION, week days, 6:40 11:45 a. m.; 2:45, and 5:40 p. m. daily.  
Trains leave Market Street Station:  
For Philadelphia 5:50, 6:35, 8:30 a. m.; 12:43, 2:35, 3:50 p. m.; for Baltimore 5:35, 6:30, 8:30, \*11:35 a. m.; 2:35, 5:30 p. m.; for Landenberg 6:30, 9:20 and 11:35 a. m. daily except Sunday, 2:35, 5:30 p. m. daily.  
Cincinnati and St. Louis, \*11:35 a. m. daily except Sunday.  
Chicago \*8:30 a. m. daily except Sunday; \*5:30 p. m. daily.  
Pittsburg \*8:30 a. m. and \*5:30 p. m. daily.  
Trains for Wilmington leave Philadelphia \*1:10, 8:15, 10:00, \*11:10 a. m.; 12:00 noon, \*1:35, 1:40, 3:00, \*5:15, \*4:30, \*5:05, 6:30, \*7:30, 8:10, 10:10, 11:30 p. m.  
Daily except Sunday, 5:40 and 7:25 a. m.; \*1:45, 3:40 and 4:25 p. m.  
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**Wilmington & Northern R. R.**  
Time Table in effect, June 23d, 1889.  
GOING NORTH.  
Daily except Sunday.  
Stations a. m. a. m. p. m. p. m.  
Wilmington French St. 7:00 2:10 4:00 5:40  
B & O Junction 7:09 2:22 5:05 5:55  
" " " 7:21 2:33 5:17 6:08  
" " " 7:41 2:53 5:38 6:37  
" " " 8:01 3:14 5:51 6:48  
Ar. West Chester Stage 8:29 4:03 6:41  
Lv. West Chester Stage 7:00 2:15 4:50 5:00  
Coatesville 6:38 3:33 10:50 4:10 6:16  
Waynesburg Je 6:50 3:45 11:05 4:25 6:28  
St. Peter's 6:50 3:45 11:05 4:25 6:28  
Warwick 7:15 12:50  
Springfield 7:27 9:27 1:05 4:33 7:15 8:15  
Joanna 7:33 9:33 1:15 4:50 7:20  
Birdsboro 7:33 9:33 1:15 4:50 7:20  
Ar. Reading P. & B. Sta. 8:25 10:25 2:25 5:43 8:15  
ADDITIONAL TRAINS.  
Daily except Saturday and Sunday, leave Wilmington 6:17 p. m. B. & O. Junction 6:28 p. m. Newbridge 6:41 p. m. Arrive Dupont 6:59 p. m.  
On Saturday only, will leave Wilmington at 5:17 p. m. arrive at Newbridge 5:41 p. m. leave Wilmington 10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:55 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.  
GOING SOUTH.  
Daily except Sunday.  
Stations a. m. a. m. a. m. p. m. p. m.  
Lv. Reading P. & B. } Daily 5:00 8:35 9:25 3:15 5:15  
" B. Station }  
" Birdsboro 6:17 9:06 10:10 4:45 5:50  
" Joanna 6:38 9:33 10:50 4:10 6:16  
" Springfield, 5:10 6:43 9:38 10:58 4:15 6:23  
Ar. Warwick, 11:12 6:36  
" St. Peter's, 11:30 6:50  
Lv. Winesburg Je. 5:28 6:55 9:55 4:32  
" Coatesville, 6:38 9:33 10:50 4:10 6:16  
" Lenape, 6:47 9:53 11:04 4:44  
Ar. West Chester Stage 8:05 6:20  
Lv. West Chester Stag 6:00 7:00 10:15 4:50  
" Chads Ford Je, 7:01 8:06 11:15 6:02  
" Dupont, 7:31 8:28 11:35 6:24  
" B. & O. Junction 7:46 8:40 11:45 6:36  
Ar. Wilmington, 7:56 8:51 11:55 6:45  
French St.  
ADDITIONAL TRAINS.  
Daily, Except Sunday.  
Leave Dupont 6:05 a. m. Newbridge 6:20 a. m. B. & O. Junction 6:31 a. m. Arrive Wilmington 6:42 a. m. Saturday only.  
Leave Reading 12:30 p. m. Arrive at Birdsboro 12:20 p. m. Leave Dupont 1:10 p. m. Newbridge 1:0 p. m. Avenue Wilmington 1:53 p. m. Leave Newbridge p. m. Arrive Wilmington 7:23 p. m.  
For connections at Wilmington, B. & O. Junction, Chads'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.

**Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.**  
Commencing Monday, Oct. 21, 1889, leave Hillen station as follows:  
DAILY.  
4:10 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicstown, Blue Edge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R.  
DAILY EXCEPT SUNDAY.  
7:15 A. M.—Accommodation for Fairfield, Gettysburg, Hanover, and all points on B. & C. V. R. R.  
8:30 A. M. Mail for Williamsport, Hagerstown, Shippensburg, and intermediate points on Main Line and B. & C. V. R. R., also, Frederick, Hagerstown, S. V. R. R. and connections.  
10:00 A. M.—Accommodation for Union Bridge and Gettysburg.  
2:25 P. M.—Accom. for Glyndon  
3:21 P. M.—Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on B. and H. Division  
4:00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Pinksburg, Patasco, Carrollton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west also Emmitsburg, B. & C. V. R. R.  
5:15 P. M.—Accommodation for Glyndon  
5:20 P. M.—Accommodation for Union Bridge.  
11:35 P. M.—Accommodation for Glyndon (Reisterstown)  
TRAINS ARRIVE AT HILLEN.  
Daily—7:17 P. M. Daily except Sunday—7:30, 8:2, 11:11 A. M., 12:15, 2:40, 5:10 and 6:00, 7:00, 10:00 P. M. Ticket and Passage Office 217 East Baltimore St. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.  
J. M. HOOD, General Manager  
H. S. GRISWOLD, Gen'l Pass. Ag't

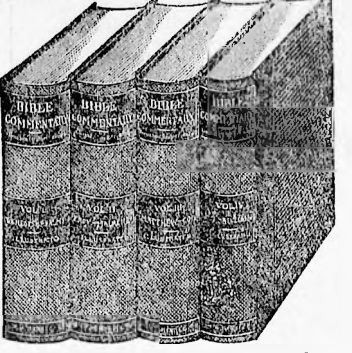
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