

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

REV. T. SNOWDEN THOMAS, A. M., Editor.
J. MILLER THOMAS, Associate Editor.

WILMINGTON, DEL., FEBRUARY 22, 1890.

VOLUME XVI.
NUMBER 8.

To Our Patrons.

It is very desirable, that all our subscribers who are in arrears, and all who have not paid for the current year, either pay their dues promptly to their pastors, or remit to this office. There is a large amount unpaid, and it is a matter of serious inconvenience in our business, to have accounts remain unsettled. The date attached to subscribers' names, marks the time to which the subscription is paid.

Conference will meet in four weeks from next Wednesday, and we greatly desire to have matters squared up, at least, by that time.

"Dividing Charges."

MR. EDITOR:—It appears that a number of your contributors, as well as yourself*, are greatly exercised over dividing our work up into so many small or weak charges; and you are in for not only calling a halt in this line, but for uniting weak appointments that have previously been divided. As this is the work of the bishop, and his council, much that has been written looks like a reflection on the powers that be; I feel moved to pen a few lines in their defense.

First of all, where are those weak charges that have been wrongfully made? Will some of your contributors be honest enough to come out, and

* If Bro. Davis will turn to our editorial of the 8th inst., on "Dividing Charges—Weakening the Work," he will find the editor is entirely non-committal. He only adverts to the "very deep and general dissatisfaction" that exists, and invites free discussion of the subject. The editor "is in" for fair play, and intelligent criticism; but does not propose to take sides. Bro. Davis and the brethren, lay and clerical, are to turn on the light, and determine the question.

† We are surprised our good brother should intimate, that this, or any other matter of administration, in which preachers and people have so much at stake, may not be discussed without "reflecting on the powers that be." It is true the presiding bishop has the responsibility of forming the districts and fixing the appointments of the preachers, but as he neither has nor claims to have absolute knowledge, he is dependent on information furnished by others; and while presiding elders are usually well qualified to give information, it does not follow that others as deeply interested as they, if not more so, are not at liberty to give the bishop the benefit of their opinions.

In the matter of appointments, the bishops usually invite representations outside "the council." This discussion, my dear brother, does not mean any "reflection on the powers that be."

over their own names point out some of those, weak, oppressed, dying appointments, so that we may know that what they write is correct. I am right well acquainted with the work over much of our territory, and I don't know an appointment as now arranged, that will not give a young man a reasonable support, if well worked; and if he don't work, he ought not to have it. Ministers, like any other employees, do not deserve to be paid unless they do their work.

Having large, half-worked circuits looks to me, like a good deal of the Delaware farming. Farmers will till large farms, only half doing their work; whereas, if they were to improve and well till half the quantity of land, they would not only reap more abundant and remunerative crops, but save a great deal of worry and unnecessary hard labor. I believe in the system of small farms, and in no man's undertaking more than he is able to do well.

This rule is equally applicable to church work. No man should be given more territory, than he can work well. As numbers of people on this Peninsula are now making a better living off' of a few acres, than others are off' large farms, so will this rule work in cultivating the Lord's vineyard. The minister will not only receive a better support, but will reap a richer harvest of souls. My theory is, that we ought to work every foot of the grand territory within the bounds of our conference, and that we ought to work it well. There is yet very much land to possess; let us reach out and take it in, instead of uniting charges already formed. If the people are induced, by faithful pastoral work, to come in and fill up our churches, and are then educated to appreciate the worth of the gospel, and their duty to support it, it will be found there are but few

‡ Does Bro. Davis mean to say, that "starvation salaries" are the result of failure to work well a given field, and that every young man who does not receive a "reasonable support", has himself alone to blame for it? We are sure he does not. Some of our most faithful and devoted pastors are among these sufferers.

We are informed of one preacher and family, who in five months received but \$150, and of other cases as bad or worse than this. As one of our correspondents puts it "you can't get water out of an empty bucket."

charges that have not the financial ability to support their ministers.

If some of your contributors will but point out some charge, that has been oppressed and killed, by giving, I will come and preach its funeral, and take for my text, "Blessed are the dead who die in the Lord." As it will take too much of your valuable room, to publish in one issue all I have in my mind to say, I will probably write again.

A. D. DAVIS.

§ We think it likely, few individuals or churches "die of giving too much," but we challenge the application of that beautiful text to any such case. Who hath required this?

"Is It Wise?"

Under this modest caption, we wrote a brief editorial, expressing our regret that Bishop Fitzgerald had published in a party newspaper, so severe a denunciation, of the President of the United States, Associate Justice Brewer, and the United States Senate. As this criticism has been grossly misrepresented, it may be well to call attention to a few facts.

1. We expressed no opinion whatever, approving or disapproving either of the parties whom the bishop so fiercely assails. Hence, all that has been said or written, about our endorsing Judge Brewer, as worthy of the high honor conferred, or commending President Harrison for appointing him and the Senate for confirming him, is without the shadow of justification. We have done nothing of the kind: and the gunners who have been so extravagant in the use of their ammunition, have been firing into the air; the man they are after, is not the writer of that editorial, but some man of straw, existing only in their own imagination.

While the PENINSULA METHODIST takes pleasure in saying well done to any man, high or low, in church or state, without any party discrimination whatever, and condemning wrong doing, it is careful not to enter the arena of party politics. Its patrons are members of the several political parties, and we do not think it proper for the paper to take sides.

2. Our criticism was entirely respectful to Bishop Fitzgerald, simply expressing sorrow at what he had done,

and explicitly condemning his imputation of unworthy motives to the highest dignitaries of our government. We did not question his right to express his opinion on this, or any other matter of public interest, but we did challenge the propriety of his making charges, which attributed such disreputable motives to these gentlemen.

In the letter we criticised, the Bishop describes Justice Brewer, in italics, as the famous "anti-prohibition Judge." What are the facts? In the *New York Tribune* of Feb. 10, appears a letter, signed W. E. Sutherland, who, we are told, is a prominent lawyer of Rochester, N. Y. This letter, addressed to Bishop Fitzgerald, states that all Judge Brewer's decisions have sustained the validity of Prohibition law; and the famous compensation opinion, in which the Supreme Court of the United States differed from Judge Brewer, was not a formal decision at all; Mr. Brewer saying, "while I do not care formally to dissent, I must say my judgment is not satisfied." The point on which he was not satisfied, was the right of a State to destroy property without compensation, which the State itself had authorized its citizens to acquire.

The Voice devotes nearly two columns to a review of Mr. Sutherland's letter, but the facts stated by him are not denied. So that we think it manifestly unfair, to characterize Judge Brewer as "an anti-prohibition Judge". If he is not, and Mr. Sutherland cites volumes and pages of Kansas Reports in confirmation of his claim, should not every true prohibitionist rejoice to find it so? In the language of Dr. Moore, the brilliant editor of the *Western Christian Advocate*, "it is not wise, to read a man into the camp of the enemy."

Wesley M. E. Church, N. M. Browne pastor, which was damaged by fire last week, to the extent of several hundred dollars, will very soon be repaired. In repairing the damage resulting from the fire, the board of trustees have decided to expend about \$1,000 in improvements. A new roof will be put on, a recess pulpit will be added and the front will be somewhat remodeled. The seating arrangements will also be much changed. Messrs. James P. Smith, Benjamin Singles and George Coyle have been appointed a committee to obtain estimates, &c., for the work.

The Light-House.

High-lifted on the island cliff, Its lantern fronts the sea, And sendeth forth a fine, straight ray Of dazzling light to me— And slender line of shimmering shine Across night's mystery. It is the path set for my eyes To travel to the light, And warm their darkness in the blaze, And be made glad and bright. None other may catch just that ray, Or have the self-same sight. And yet a hundred other eyes, Bent on that central blaze. Find each its separate, shining path, Its line of guiding rays: And all eyes meet in concord sweet By all these differing ways. No voice shall say, "The light is mine, All other eyes are dim!" No hand the glory hold or hide, Which streams to ocean's rim; None claim or seize one ray as his More than belongs to him. O Light of Truth, which lighteneth all, And shineth all abroad, What favored soul or souls shall say, "Mine is the only road." Each hath his own, to make him known, And all lead up to God. —SUSAN COOLIDGE, in Independent.

Reproving Sin.

How we neglect this duty! There is a plain command upon the subject, "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him" (Lev. xix: 17.) How it would diminish profanity, for instance, if every time a man should swear on the streets on the cars, or in depots, he should be sure to call up some witness for Jesus. The judgment hall, where the Son of God stood amid His foes, was a good place to cry out, with Thomas, "My Lord and my God!" There are men living to-day, who would do it, who would glory in doing it. The effect, of simply speaking the name of Jesus with reverence and love on such occasions is wonderful. Every reader is familiar with the name of John H. Vincent. Once he reprimanded a swearer so powerfully, and yet so tenderly, that he not only subdued him, but melted him to tears. It was in a railway station. The room was full of passengers waiting for a belated train. A man probably slightly intoxicated, was shocking everybody with his profanity. Suddenly Dr. Vincent began to sing: "Jesus, Lover of my soul, Let me to Thy bosom fly." The song ceased. Perfect silence reigned. The swearer was reprimanded. After a time he came to Dr. Vincent, and said: "Could I see you a moment outside."

They went out together. "How came you," said he, "to sing that hymn just now?" The doctor replied: "I heard you swearing, and I thought I would let you know there was somebody there who loved the name of Jesus." "That's very strange," said the man. "My sister when she was dying sung that very hymn, and she made me promise to meet her in heaven. Could you pray for me?" Down in the snow they knelt together, and the Doctor prayed for the penitent man and asked that he might have grace and strength to keep his vow. The train came. They were separated to meet no more, in all probability, till they meet in eternity. —ANON.

Married Lovers.

It was a little country railroad station; a white-haired old man and a woman almost as old, drove to the door in an antiquated buggy, to which was attached a horse long past its youth. Shabby as were the old man's turnout and garments, and simple minded as he seemed, his bearing toward his aged wife was courtliness itself. "Don't try to get out o' the buggy, until I hitch old Ned an' help ye," he said as he slowly climbed out. He stumbled backward and almost fell when helping the old lady out, so that she came to the ground rather heavily. "Didn't hurt ye, did it ma?" he asked with tender solicitude; "I don't know what made me so clumsy an' keepless." Then he brushed the dust from her dress with his red cotton handkerchief, and carefully righted the bonnet that had become awry during the ride to the station. "Now you set right here, ma, an' I'll see to things," he said, as he led her to a seat in a shady corner of the room and made it comfortable with the shawls she carried. When he returned he said: "Don't feel any skeery 'bout goin' off alone, do ye, ma? I've wished a hundred times I could go too, but you know we can't both leave home at this time o' the year, an' I aint skeered but you'll git along all right. Aaron'll meet you sure when you git there, an' don't fail to have him drop me a card right off, lettin' me know you're all right." Just before the train arrived he came over to where I was sitting and asked me where I was "bound fer." "For M——," I replied. "Ye don't say," he said gleefully. "Well, mebbe then ye wouldn't mind

lookin' after my wife a little. She's goin' to M——, too; called there sudden by the sickness of our daughter Harriet. She never traveled alone none, and I feel real guilty lettin' her start alone now, but it aint so we can both go. I know it aint but forty mile, but I'll feel easier to know that some one 'll tell her when she gits there, an' help her off the train, mebbe. She can't see so very well, and her hearin' aint none too good." I gladly agreed to give the old lady all necessary assistance, and the old gentleman was profuse in his thanks. I had taken "quite a load off his mind," he declared. He kissed his wife good-by two or three times when the train came in, and stood on the station platform, waving his red handkerchief as it moved away, while the old lady's handkerchief fluttered from her window in loving response until the station was quite out of sight.—Selected.

Is the Matter Settled?

"Is the matter settled between you and God?" I asked solemnly of one whose declining health warned us to expect her early removal from this world. "Oh, yes, sir!" was her calm reply. "How did you get it settled?" "The Lord Jesus Christ settled it for me." "And when did he do it for you?" I asked. "When he died on the cross for my sins." "How long is it since you knew this blessed and consoling fact?" The answer was readily given, "About twelve months ago." Anxious, however, to ascertain the grounds of this confidence, I asked, "How did you know that the work which Christ accomplished on the cross for sinners was done for you?" She at once replied, "I read in the Bible, and believed what I read." And now, dear reader, have you read in the Bible, and believed what you have read? It is written, "Christ Jesus came into the world to save sinners." Does this bring comfort to your soul? Do you believe this faithful saying?—Herald and Presbyterian.

The Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health-giving, blood purifying and appetite-restoring which everybody seem to need at this season. Do not continue in a dull, tired, so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong. A prayerless person, if beautifully virtuous before man, is sinful before God.

LAWTON'S China Bazaar.

You are invited to call and inspect our NEW FALL STOCK, now opening of CHINA, GLASS, LAMPS, SILVER-PLATED WARE, CUTLERY, BASKETS, ETC., Contained on five floors, all accessible by an electric elevator. Visitors always welcome. WM. LAWTON, 611 Market St., WILMINGTON, DEL. 39 tf

J. P. ALLMOND & CO., FANCY GROCERS.

- COFFEES. MOCHA, MARACAIBO, JAVA, and RIO, GREEN and ROASTED. CHEESE. NEW YORK FULL CREAM, ENGLISH DAIRY, EDAM, PINE APPLE, and ROQUEFORT.

We have the reputation of buying as fine Teas as are imported and our selections are made with great care, our 50 cent, of which we made special mention, can not be excelled. Send for a sample. Less in 5lb lots.

J. P. ALLMOND & CO. 8th & Market St. Wilmington, Del.

Midwinter Music.

Music as a household stands ready to assist in all social pleasures and gaieties. Social Singing. College Songs (50 cents) College Songs for Banjo, Guitar (each \$1) Good old songs we use to sing \$1. Temperance. Temperance Crusade (75 cents or \$1.60 doz. Emerson & Morey Temperance Rallying Songs (35 cts or \$1.60 dozen) Full Anthem Books. Easy Anthems (80 cents or \$7.20 doz Emerson Anthems of praise \$1 or \$9 doz Emerson American Anthem Book \$1.25 or \$12 doz Dows Responses and Sentences, 80 cts or 7.20 doz. Easy Cantatas. Sacred, Ruth and Boaz 65 cents \$6 doz Rebecca 65 cents or \$6 doz Secular, Dairy Maids upper: 0 cents or \$1.80 doz Garden of singing flowers 40 cts. or \$3.60 doz. Great Success of our new \$1.00 Music Books Piano Class. Vol 1 and Vol 2 Popular Piano Collection Popular Duets Music Collection Song Classics for Sop Song Classics for Alto Class. Baritone and Bass Songs Classic Tenor Songs. Each book \$1. Any book mailed for retail price. OLIVER DITSON CO., BOSTON. C.H. DITSON & Co., 867 Broadway, New York.

Another Year.

I know not what the year may bring,
Nor know I what the year may take;
But take or bring whate'er it may,
I know that there can come no day
In which I may not trust and sing,
"The Lord my soul will not forsake.

His promise stands forever sure;
'Mid changing scenes unchanging, He;
Whatever else may pass away,
Upon His word my faith I'll stay:
His mercy must for aye endure,
And that is enough for me.

Should care be mine, or loss of health,
Or poverty or loss of friends,
Since the dear Lord of all is mine,
My soul shall never more repine:
For happiness comes not of wealth,
Nor joy on earthly source depends.

With God's forgiveness for the past
And with His grace for days in store,
Though short or long those days may be,
The future hath no dread for me;
He will be with me to the last,
His love be mine for evermore.

Come bane or blessing, good or ill,
All things are under His control;
The boundless universe His care,
I none the less His mercy share,
And all things serve to work His will
For the best welfare of my soul.

So will I start the year with song,
And bless God's name from day to day;
Sing when the sky is clear and bright,
Sing 'mid the darkness of the night,
Through all I will His praise prolong,
And praising pass from earth away.

—New York Observer.

Saving the Children.

Rev. W. A. Ferguson, pastor of Cambria St. M. E. Church, Philadelphia, has tried an experiment for the past year, of which Dr. McCullough gives the following account in the *Philadelphia Methodist*:—At the anniversary of his Young People's Society, Sunday evening, we had an opportunity to learn the outcome of a year's effort on this line. All the children of his church are invited to become members of this association and meet the pastor from time to time for instruction, exercise in singing, etc. All thus enrolled are encouraged to attend church, at least once every Sabbath, and are promised a suitable reward at the anniversary if they shall have attended at least forty times during the year. The result has been, that in a congregation of some two or three hundred generally in attendance upon the morning service, there have been present from forty to fifty of the children. Nearly twenty were rewarded at the anniversary with suitable books, after being called around the altar and publicly commended for their fidelity. And thus these children were made to comprehend the idea that regular attendance upon the services of the sanctuary will bring its reward. At the close of this service other children were invited to come forward and

be enrolled, and over a dozen responded. And thus by this simple expedient Bro. Ferguson is training these children to come to church and to form a habit of doing so—a habit that will result in most cases in their early conversion, and in holding them through life to the house of the Lord.

His example in this respect is worthy of imitation, especially by his younger brethren, who are filling charges that will allow them time for this kind of work—the most profitable work, perhaps, that the minister can perform. For it is easier to save a score of children than to rescue one confirmed prodigal; and one such saved child is worth to the church a score of converted outcasts.

In Time of Need.

Yes, you may do without your Bibles in the heyday of prosperity, when the sun shines, and the birds sing, and not a breath ruffles the surface of your summer sea. You may then, possibly, afford to rest satisfied with barren theoretic views, or the chill of a skeptic creed—to regard the Sacred Oracles as the effete record of a bygone economy, antiquated sophistries, some writings of Palestine peasants and fishermen, which the superstition of an after-age has palmed upon a too credulous world. But wait till the sky is clouded, and the wind moans, and the hurricane of trial is let loose; and where are you without those discredited pages *then*? No poetry, no philosophy, can hush the sorrows and satisfy the yearnings of the crushed and broken spirit, as that Book of books has done. When no other panacea is of any avail, it has put courage into fainting hearts, and peace into troubled hearts, and hope into despairing hearts. Greece and Rome! Socrates, Cicero, and Plato! You have, we allow, served us heirs to many golden maxims; beautiful fantasies, which read pleasingly in the sunshine, lulled by the ripples of the brook and the music of the grove; life all ecstasy and rapture.

But for the soul which, in its hour of bitter desolation, craves for realities, commend me to the Psalms of David and the promises of Isaiah—above all, to the living, loving, balm-words of Him, who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Every other world-oracle is a Delphic one. It is either dumb, or its utterances are perplexing, dubious, misleading. But "Thy testimonies are very sure;" "The word of the Lord is tried;" "This is my comfort in mine affliction, for thy word hath quickened me!" "Read, read the Bible," said William Wilberforce on his death-bed. "Through all my perplexities and distresses I never read any other book, and I never feel the want of any other."—J. H. Macduff.

Unlike a Christian.

It is not like a Christian to come into church on the Lord's day, after the worship has commenced, and sit down as if you had nothing to be ashamed of.

It is not like a Christian to stare about during the service, and to be busied pulling on your gloves and arranging your dress whilst the last acts of worship are being offered.

It is not like a Christian to wander from your own church and to choose to meet with a strange congregation, when the members of your own church are assembled for worship.

It is not like a Christian to absent yourself from the prayer meeting, when a little sacrifice would enable you to attend.

It is not like a Christian to subscribe only one dollar for missions when you can afford to subscribe ten.

It is not like a Christian to gauge the amount of contributions by what others give, and to overlook the rule which requires us to give as God hath prospered us.

It is very unlike a Christian to absent yourself from church when a special collection is to be taken.

It is very unlike a Christian to go out of your church when the Lord's Supper is to be observed.

It is not like a Christian to leave others to teach the young, and visit and instruct the ignorant adults, when you have an opportunity to join in the good work.

It is not like a Christian to give labor and substance to outside societies when your own church stands in need of help.

It is not like a Christian to deem anything unimportant which Christ has commanded, or to treat with indifference matters relating to Church government, because they are essential to salvation.

It is not like a Christian to be a self-seeker, or to overlook the rule that whether we eat or drink, or whatsoever we do, we are to do all for the glory of God.—*Christian Inquirer*.

There is a demand in the nature of every child for at least a little play, and this demand has a right to be gratified. But in any given case parents are better able to discriminate between what is right and what is wrong than we are. The only thing on which we insist is either manifestly hurtful or of a doubtful tendency. The application of this principle will usually terminate in satisfactory results. As to "sociables," we can see no good reasons for prohibiting them, provided only they be properly conducted. Let every thing connected with them be done decently and in order. The game of Authors, as we have observed it, is a perfectly innocent and very pleasant recreation.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown. **Sarsaparilla** and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of **Peculiar** sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research **To Itself** in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

GEO. W. GOODLEY,

511 MARKET ST., 411 MADISON ST.

WALL PAPERS & WINDOW SHADES.

Workmen sent to all parts of the country.

WILMINGTON, DELAWARE. 43-6mo.

JOHN M. SIMPERS,
UNDERTAKING PARLORS,

200 W. 7TH ST.

ENBALMING A SPECIALTY.

RESIDENCE 709 MARKET STREET.

24-12mo

HARRY YERGER,

419 Shipley St., Wil., Del.,

Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings. Try him. 44-ly

TELEPHONE NO. 540.

WILMINGTON, DEL.

GENERAL PORTRAITURE,
No. 617 Market Street,

THE LEADING
Artist in Photography

Paul Brown

25 CTS
PISO'S CURE FOR
CONSUMPTION
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes good. Use
in time. Sold by druggists.

1-27-07

Correspondence.

Reflections.

EDITOR PENINSULA METHODIST

Dear Bro.—The information that comes through the columns of your journal, possesses the merit of giving general and local details of importance; and the order of things to this effect, without it would seem, any preconceived arrangement, meets the case and imparts to its special interest. Four districts, since the fifth wheel to our conference chariot was removed, represent our territory; and the reports from their several incumbents are received with satisfaction. We live in a day of journalistic and statistical literature; and so eager is everybody to get the current news, that active brains are at work to meet the desire, and to even satisfy paucity curiosity. The needs of all times seem to be provided for, and providence has its watchmen and workers at their posts, to command all resources.

Besides the above mentioned writers, the various itinerants send from their respective charges missives for your paper; supplying omissions, or duplicating incidents already narrated. And then in addition to the recorders of these facts and incidents, there are writers on other lines; and just at this juncture, a question not altogether new has entered the arena of discussion. It comes under the head of "Dividing Charges." Now so far as these reflections may have a say, it will be in the line of caution. The question merits careful consideration. It is so closely allied to the work of Evangelism, that every word and act concerning it must be dictated by prudence. Before new departures are taken, let them be contemplated from all points of view that effect them; and when they have been taken let the same care govern the administration. And if any attempt, should be made to reverse the present order, even a greater caution, must be practiced, or disaster will follow.

It will not be disputed, that the division of larger charges, and the formation of new ones, became a necessity in our work. This was brought about by the general and local increase of populations, by the growth of the older towns and the springing up of new ones; Sabbath preaching and Sabbath school work being called for; this if not supported by our Church, would demand the presence of other denominations; and while the presence of a sister church may create emulation, yet duty requires, that we do not give up work to other hands which we can do ourselves. By doing so, the burden complained of is increased, and our people have it to bear. One thing seems certain to the writer, that where the necessity of a di-

vision of an old charge, or the creation of a new one exists, the expense is always available, when "the people have a mind to work."

Educated Ministers.

[Commentated.]

EDITOR PENINSULA METHODIST.—DEAR BRO.—Having read with much interest the articles in your paper, on "Dividing Charges," the query rises in my mind, if there is not a serious mistake being made, that is closely allied to that of "Dividing Charges." Injustice, and I may almost call it an evil, is the admission of young men to permanent work in the itinerancy, without sufficient education to qualify them to expound as well as to preach. If the M. E. Church expects to retain the respect and fellowship of sister churches, she must place fit representatives in the field. It is true, there are small charges and plenty of them, but why should our Conference have so many charges paying starvation salaries, when by uniting two or three churches, the minister would be furnished with a comfortable support? The people of our Peninsula are not close with their pastors; they pay liberally, according to their means. "But water cannot be drawn from an empty bucket."

"Dividing Charges" makes it almost necessary to send young men into the field, who are deficient in education and ability. Men are to be reached through their minds. Christ taught in parables, and what is the "Sermon on the Mount," but a direct appeal to the minds of his hearers? Young men enter our preparatory schools, stay one, two, and sometimes three years; and then leave without graduating, to enter on active work. If they were to stay in school, till their minds are well stored with knowledge, and their faculties trained by exercise they could go forth, amply qualified to cope with their fellows.

While in school let them busy themselves with the studies prescribed by a wise Faculty, and when the time comes to enter active life, they can grasp its realities with a better appreciation of their real meaning. The successful minister is not the one who may talk the most fluently or make the most noise; but it is the one who sees and feels the beauty and logic of Bible truth, and is able to make his hearers see and feel them also. A friend once said to me, "Brother, all you need when you enter the pulpit, is to open your mouth, and the Lord will fill it." "Yes," I replied; "but what am I to do, if he fills it with wind?" He made no answer; for the only answer he could have given would have been, "Shut it."

It is true, that young men of limited means enter our schools, but in some cases are not able to remain, but with conference education loans, and the board of education at New York, our church is ready to extend a helping hand to every worthy young man.

We need less in quantity and more in quality. As the requirements of the world raised, how important it is, that the Church make her requirements correspond with the same. A liberal education gives to the young man, entering the ministry, the power to win the masses.

I trust to one will think me too radical; for these are the thoughts of one, who in tends to enter the ministry, and who is

CECILTON, Md.—The young people of Eastville and vicinity, gave a literary and musical entertainment, in the new building, at that place, Saturday evening, Feb. 15, proceeds for the new church building. The house was full; all standing room being occupied. The entertainment was a splendid success, as the repeated applause testified. At the request of the pastor, the entertainment will be repeated, in Anderson's Hall, Cecilton, Md., Friday, Feb. 23, at 7.30 p. m. Admission 25 cents; children 15c. Proceeds for the new church at Cecilton. E. C. ATKIN

The editor of the PENINSULA METHODIST will preach (D. V.) in Orono, M. E. Church, to-morrow, the 22d inst., morning and night.

Missionary Debt

The last fiscal year closed with a debt of ninety-seven thousand dollars. It was not possible to avoid it, by an increase of one hundred and thirty thousand dollars was very cheap, but our expenditures were greater than our income and we were compelled to run into debt to the extent of ninety-seven thousand dollars. That debt barred the way of the General Committee. It made it necessary to decline the most important appeals for reinforcements, for new buildings in our Missions, and for the purchase of our Missions Presses. If that debt remains the same thing will occur again. Most important interests will languish. What shall we do with it? Let us pay it an extra effort. Let us get it out of the way. Then, if our charge will come fully to the collection of the last year and a few dollars more we will find ourselves clear over the Twelve Hundred Thousand Dollar Line next November. If we cross that line reinforcements will be sent to churches will be built and schools established in our foreign Missions. Our Missions Presses will be enlarged. Our work in our own country will be greatly enlarged. With faith in God and faith in the Church we now start a special effort for this purpose. We ask every pastor and every Sunday-school superintendent to aid us. How can you aid? Take an extra collection of ten dollars and send it promptly to the Treasurer and he will give you a receipt for it, and be added to your regular collection next month. "Many hands make light work." What to the Missionary Society is an intolerable burden will be lifted if the response to this appeal is universal. Here are a few suggestions to start with.

C. C. McCABE
J. O. PECK
A. B. LEONARD

Marriages.

SOLLERS—KIRK—At the M. E. Church, Zion, Md., Feb. 6th 1899, by Rev. F. H. Hynson, George Wm. Sollers and Eva G. Kirk, both of Cecil county, Md.

rously feels the force of these words in their application. Hoping this will find a space in your excellent paper, I am Very respectfully,
HOSNER.

Dedication.

The new Chapel-annex to Bradywine M. E. Church was dedicated, Thursday evening, Jan. 13th, Revs. C. A. Grise, Jacob Todd, E. L. Hubbard, J. D. C. Hanna, and W. L. S. Murray, taking part in the exercises.

The Chapel is a very pretty structure; the entire cost being \$5,200. A handsome window of cathedral-glass, given by the Sunday School, in honor of Jas. T. Millin, a liberal friend of this enterprise, adorns the front of the building. At the dedication services \$2,000 were raised, which with the sums previously secured, amounts to \$3,200; the Sunday School assuming very liberally; and we feel assured the Chapel will not have to wear the yoke of debt long, but will soon be free from all financial embarrassment. There were a number of other preachers present, aiding in the good work, besides those named above. Saturday evening a socialable was held in the Chapel, in charge of our Epworth League. An interesting programme was rendered, after which refreshments were served to all present, and a very pleasant time was had.

Sunday last, the new Chapel was occupied by the Sunday School; the room being tastefully decorated with potted plants and flowers, and a number of visitors attending. The lessons were omitted and a praise and song service substituted, in which the teachers and officers were called on to express their appreciation of God's goodness, in providing this beautiful addition to our Church. There was an attendance of about 500. During the week, services will be held in the new Chapel. Yours Respectfully,
E. F.

From Creighton, Penn

DEAR BRO. THOMAS.—Allow me to congratulate you, on the improved form of your paper. It is a welcome visitor to our home here, in the western part of Pennsylvania. I prize it, as I would a letter from an old friend. Coming as it does from my old conference home, it keeps me informed as to the work of the brethren with whom I spent twenty years of my life. Allow me to inform them, through your paper, that I am in the midst of a glorious revival. Nineteen have joined the Church on probation, others are seeking, and the interest is on the increase. I am beginning to feel quite at home among the brethren here.

Yours fraternally,
J. E. KIDNEY

Epworth League.

Upon a call from the presiding elder of Dover District, for the appointment of delegates to meet at Harrington Tuesday of del. to organize a District Epworth League delegates assembled from Harrington, Milford, Farmington, Denton, Bridgeville, Dover, Loopsie, Taylors Island, and Linsb. Rev. Vaughan S. Collins, President of the sixth General Conference District Epworth League and member of the General Board of Control, was present by invitation and stated the object and working of the League.

Correspondence.

Reflections.

EDITOR PENINSULA METHODIST

Dear Bro.—The information that comes through the columns of your journal, possesses the merit of giving general and local details of importance; and the order of things to this effect, without, it would seem, any preconceived arrangement, meets the case and imparts to its special interest. Four districts, since the fifth wheel to our conference chariot was removed, represent our territory; and the reports from their several incumbents are received with satisfaction. We live in a day of journalistic and statistical literature; and so eager is everybody to get the current news, that active brains are at work to meet the desire, and to even satisfy, pantry curiosity. The needs of all times seem to be provided for, and providence has its watchmen and workers at their posts, to command all resources.

Besides the above mentioned writers, the various itinerants send from their respective charges missives for your paper; supplying omissions, or duplicating incidents already narrated.

And then in addition to the recorders of these facts and incidents, there are writers on other lines; and just at this juncture, a question not altogether new has entered the arena of discussion. It comes under the head of "Dividing Charges." Now so far as these reflections may have a say, it will be in the line of caution. The question merits careful consideration. It is so closely allied to the work of Evangelism, that every word and act concerning it must be dictated by prudence. Before new departures are taken, let them be contemplated from all points of view that effect them; and when they have been taken let the same care govern the administration. And if any attempt, should be made to reverse the present order, even a greater caution, must be practiced, or disaster will follow.

It will not be disputed, that the division of larger charges, and the formation of new ones, became a necessity in our work. This was brought about by the general and local increase of populations, by the growth of the older towns and the springing up of new ones; Sabbath preaching and Sabbath school work being called for; this if not supplied by our Church, would demand the presence of other denominations; and while the presence of a sister church may create emulation, yet duty requires, that we do not give up work to other hands which we can do ourselves. By doing so, the burden complained of is increased, and our people have it to bear. One thing seems certain to the writer, that where the necessity of a di-

vision of an old charge, or the creation of a new one exists, the expense is always available, when "the people have a mind to work." SIRE.

Educated Ministers.

[Communicated.]

EDITOR PENINSULA METHODIST, DEAR BRO:—Having read with much interest the articles in your paper, on "Dividing Charges," the query rises in my mind, if there is not a serious mistake being made, that is closely allied to that of "Dividing Charges." Injustice, and I may almost call it an evil, is the admission of young men to permanent work in the itinerancy, without sufficient education to qualify them to expound as well as to preach.

If the M. E. Church expects to retain the respect and fellowship of sister churches, she must place fit representatives in the field. It is true, there are small charges and plenty of them, but why should our Conference have so many charges paying starvation salaries, when by uniting two or three churches, the minister would be furnished with a comfortable support? The people of our Peninsula are not close with their pastors; they pay liberally, according to their means. "But water cannot be drawn from an empty bucket."

"Dividing Charges" makes it almost necessary to send young men into the field, who are deficient in education and ability. Men are to be reached through their minds. Christ taught in parables, and what is the "Sermon on the Mount," but a direct appeal to the minds of his hearers? Young men enter our preparatory schools, stay one, two, and sometimes three years; and then leave without graduating, to enter on active work. If they were to stay in school, till their minds are well stored with knowledge, and their faculties trained by exercise they could go forth, amply qualified to cope with their fellows.

While in school let them busy themselves with the studies prescribed by a wise Faculty, and when the time comes to enter active life, they can grasp its realities with a better appreciation of their real meaning.

The gospel must be expounded. The successful minister is not the one who may talk the most fluently or make the most noise; but it is the one who sees and feels the beauty and logic of Bible truth, and is able to make his hearers see and feel them also. A friend once said to me, "Brother, all you need when you enter the pulpit, is to open your mouth, and the Lord will fill it." "Yes," I replied, "but what am I to do, if he fills it with wind?" He made no answer; for the only answer he could have given would have been, "Shut it."

It is true, that young men of limited means enter our schools, who in some cases are not able to remain; but with conference education loans, and the board of education at New York, our church is ready to extend a helping hand to every worthy young man.

We need less in quantity and more in quality. As the requirements of the academies and colleges of our land are being raised, how important it is, that the Church make her requirements correspond with the same. A liberal education gives to the young man, entering the ministry, the power to win the masses:

I trust no one will think me too radical; for these are the thoughts of one, who intends to enter the ministry, and who seriously

feels the force of these words in their application. Hoping this will find a space in your excellent paper, I am
Very respectfully,
HOMER.

Dedication.

The new Chapel-annex to Brandywine M. E. Church was dedicated, Thursday evening, Jan. 13th, Revs. C. A. Grise, Jacob Todd, E. L. Hubbard, J. D. C. Hanna, and W. L. S. Murray, taking part in the exercises.

The Chapel is a very pretty structure; the entire cost being \$5,200. A handsome window of cathedral-glass, given by the Sunday School, in honor of Jas. T. Millin, a liberal friend of this enterprise, adorns the front of the building. At the dedicatory services \$2,000 were raised, which with the sums previously secured, amounts to \$3,200; the Sunday School assuming \$600. Responses to appeals for help were very liberal, and we feel assured the Chapel will not have to wear the yoke of debt long, but will soon be free from all financial incumbrance. There were a number of other preachers present, aiding in the good work, besides those named above. Saturday evening a social was held in the Chapel, in charge of our Epworth League. An interesting programme was rendered, after which refreshments were served to all present, and a very pleasant time was had.

Sunday last, the new Chapel was occupied by the Sunday School; the room being tastefully decorated with potted plants and flowers, and a number of visitors attending. The lessons were omitted and a praise and song service substituted, in which the teachers and officers were called on to express their appreciation of God's goodness, in providing this beautiful addition to our Church. There was an attendance of about 500. During the week, services will be held in the new Chapel. Yours Respectfully,
E. F.

From Creighton, Penn.

DEAR BRO, THOMAS:—Allow me to congratulate you, on the improved form of your paper. It is a welcome visitor to our home here, in the western part of Pennsylvania. I prize it, as I would a letter from an old friend. Coming as it does from my old conference home, it keeps me informed as to the work of the brethren with whom I spent twenty years of my life.

Allow me to inform them through your paper, that I am in the midst of a glorious revival. Nineteen have joined the Church on probation, others are seeking, and the interest is on the increase.

I am beginning to feel quite at home among the brethren here.

Yours fraternally,

J. E. KIDNEY.

Feb. 17, 1890.

Epworth League.

Upon a call from the presiding elder of Dover District, for the appointment of delegates to meet at Harrington Tuesday 18th inst to organize a District Epworth League delegates assembled from Harrington, Milver, Leipsic, Taylors Island, and Lincoln. Rev. Vaughan S. Collins, President of the sixth General Conference District Epworth of Control, was present by invitation and stated the object and working of the League.

CECILTON, MD.—The young people of Earlville and vicinity, gave a Literary and Musical entertainment, in the new school building, at that place, Saturday evening Feb. 15, proceeds for the new church at Cecilton. The house was full; all the standing room being occupied.

The entertainment was a splendid success, as the repeated applause testified. At the request of the pastor, the entertainment will be repeated, in Anderson's Hall, Cecilton, Md., Friday, Feb. 28, at 7.30 p. m. Admission 25 cents; children 15c. Proceeds for the new church at Cecilton.
E. C. ATKINS.

The editor of the PENINSULA METHODIST will preach (D. V.) in Odessa M. E. Church, to-morrow, the 23d inst, morning and night.

Missionary Debt.

The last fiscal year closed with a debt of ninety-seven thousand dollars. It was not possible to avoid it. Our increase of one hundred and thirty-thousand dollars was very cheering, but our expenditures were greater than our income and we were compelled to run into debt to the extent of ninety-seven thousand dollars. That debt barred the way of the General Committee. It made it necessary to decline the most important appeals for reinforcements, for new school buildings in our Missions, and for help for our Missions Presses. If that debt remains the same thing will occur again. Most important interests will languish. What shall we do with it?

Let us pay it an extra effort. Let us us get it out of the way. Then, if every charge will come fully to the collection of the last year and a few dollars more we will find ourselves clear over the Twelve Hundred Thousand Dollar Line next November. If we cross that line re-enforcements will be sent out, churches will be built and schools will be established in our foreign Missions. Our Missions Presses will be relieved of debt. Our work in our own country will be greatly enlarged.

With faith in God and faith in the Church we now start a special subscription for this purpose. We ask every pastor and every Sunday-school superintendent to aid us. How can you aid us? Take an extra collection of, ten dollars and send it promptly to the Treasurer and he will give you a receipt for it to be added to your regular collection when you take that. "Many hands make light work". What to the Missionary Society is an intolerable burden will be lifted if the response to this appeal is universal. Here are a few subscription to start with.

C. C. McCABE
J. O. PECK
A. B. LEONARD

Marriages.

SOLLERS—KIRK—At the M. E. parsonage, Zion Md., Feb. 6th 1890, by Rev. E. H. Hynson, George Wm. Sollers, and Eva G. Kirk, both of Cecil county Md.

Church Discipline.

The first object in Church discipline is to save the offender. Undertaken in a proper spirit, it is calculated, as it is intended, to awaken him to a sense of his wrong-doing. The silence and inaction of the church helps to silence the voice of his conscience, and to encourage him in his evil doings. To allow any man, to persist in willful disregard of the obligations of church membership, tends to harden him in his transgressions, and to make him lose all respect for a body that is too indifferent or too cowardly to enforce obedience to its laws on the part of those who voluntarily assumed the obligation to do so. Satan is ready to persuade a backslidden church member that the reason he is not dealt with is to be found in the fact, that there is a secret conviction in the minds of those to whom the administration of discipline is committed that the whole thing is a hollow delusion and a sham. For the wrong-doer's own good, let discipline be brought to bear upon him as the Scriptures require.

The conservation of the life of the Church is involved in the enforcement of its Discipline. Dead-letter statutes are deadly in their effects, both in Church and State. They destroy respect for all law, and foster a lawless spirit that chafes against all authority. A church without discipline is on the fatal path that leads to weakness, anarchy, disintegration, death. This is the way that churches have died, self-destructed, from the seven churches of Asia down to this hour.

Unconverted sinners are interested in this matter. They are stumbling into perdition over unfaithful professors of Christianity in the churches, who are destroying men's faith in the religion thus misrepresented, and are furnishing to men who love their sins, the fatal quibble by which they fortify themselves in their neglect of the great salvation.

The principal causes of the neglect of discipline are the fear of man and distrust of God. As you would reclaim the erring, as you would preserve the Church, as you would remove stumbling-blocks from the paths of them that are without, do your duty, ye pastors of the flocks of Christ! A sense of the vital importance of this matter will grow on every pastor who will think and pray over it.—*Nashville Christian Advocate.*

Realizing the need of something unusually attractive that societies can turn to practical advantage, Mrs. Mary B. Ingham, for years familiar with church and association work in its various branches, has composed and placed before the public the Flag Festival, a pro-

cessional entertainment, arranged for sixty-four young folks, besides solo and chorus singing. It may be conducted with a less number if desired. Enthusiasm is awakened by its preparation; and if properly carried out, success, both social and financial, is almost sure to follow. This festival aids secular and Sunday-schools, to buy pianos or other furnishing; gives cash in hand to Woman's Christian Temperance Unions and missionary societies; performed by Woman's Relief Corps, it kindles campfires for veterans; it pieces out the salaries of clergymen on the frontier, or even in the interior. The Festival helps the Y. P. S. C. E., Epworth Leagues, and every description of young people's associations; even the women and girls of the King's Daughters may wear the royal purple and the silver cross, with our national colors. This unique entertainment has been received with great favor wherever presented. The second edition greatly improved by the presence of the new States and all the Territories, is now ready. This edition includes, also, the origin of the Stars and Stripes, and the Lucy Hayes Flag Drill. Price of pamphlet giving the entire program, with full description and definite direction, only 25 cents.

There is danger in impure blood. There is safety in taking Hood's Sarsaparilla, the great blood purifier. 100 doses one dollar.

In Memoriam.

Lena Stuart Stephenson, wife of Rev. R. K. Stephenson of Smyrna Circuit, died Feb. 11th 1890, bronchial consumption; having been a sufferer for the last three years, but only for a few weeks past compelled to remain in her room. Her life ebbed rapidly away, until the afternoon of the eleventh inst., when with a wave of her hand and a bright smile, she passed to her home above. She was the eldest daughter of Rev. P. A. Leatherbury, of Onancock Va., and was united in marriage with Rev. R. K. Stephenson in June 1880. She leaves a husband and two children to mourn their loss.

She was a lady of exceedingly bright mind; was educated in Baltimore, Md., standing second in a class of 40 and receiving a gold medal for general excellence.

Her life was beautiful. Possessing the most delicate sensibilities, refined and polished by education and religion, she lived a beautiful life, and developed a most attractive character.

Before marriage she had been an earnest worker in the church, first at Onancock, then at Ayres' Chapel, and finally at Leatherbury's Chapel, a church built and largely supported by her father. As the wife of Brother Stephenson she fully devoted her life to the Master, and her charming voice

and all her powers to the glory of God.

Her funeral services were conducted in the parsonage in Smyrna, Feb. 14; Rev. John France, presiding elder of Easton dist., having charge. There were fourteen ministers present; Bros. John France, Wells Wilson, J. D. C. Hanna, A. P. Prettyman, R. H. Adams, R. C. Jones, S. M. Morgan, T. C. Atkins, J. D. Rigg, E. E. White, T. E. Terry, J. H. Willey, W. M. Warner, W. W. Sharp. Bros. France, Hanna, Warner, Adams, Rigg, Terry and Willey took part in the services; Rev. Wells Wilson reading an excellent memoir, and Rev. R. C. Jones delivering an address, speaking of her, as a tried and faithful friend. He was her pastor three years, introduced her to Bro. Stephenson in August, 1877, at a camp-meeting at Wise's Point Va., and joined them in marriage in June 1880.

The funeral services were deeply impressive, and the very large number of friends present indicated the high esteem in which she was held.

R. C. J.

Holiday Week at the Seashore

The country will take a holiday on Saturday to celebrate the memory of George Washington. How can it be celebrated in a more fitting manner than by a trip to the seashore, which combines pleasure with rest and recreation? One can go down on Friday and enjoy a good holiday. The charms of Atlantic City are too well known to need comment. Suffice it to say that more than fifty hotels and cottages are open for the reception of guests.

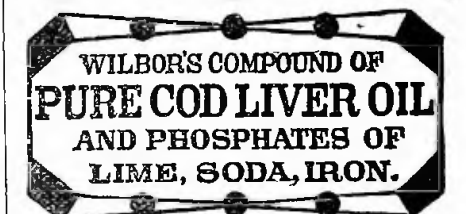
Sea Isle City, with its fine climate, is also an attractive point. A number of hotels

and cottages are entertaining winter sojourners, who enjoy all the benefits that sea air, bright skies, and genial temperature can give.

The grand beach at Cape May is a tempting spot in these days of semi-winter. One may stroll over its hardened sands and secure in return recreation, pleasure, and new strength. Several hotels and cottages offer good accommodations.

The train arrangements for all these points by the Pennsylvania Railroad's seashore branches is incomparable. For Atlantic City, express trains leave station foot of Market street 8.50 A. M., 4.00 and 5.00 P. M. week-days, and 8.45 A. M. Sundays; for Sea Isle City and Cape May, 9.00 A. M., 3.50 P. M. week days, and 8.00 A. M. Sundays. The trains leaving for the city are equally as numerous and well adjusted as to time, so as to be equally as convenient for daily visitors or those who may prolong their stay.

The newest name for rum comes from the dark Continent, where it is called by the natives "shame water," a good name. It brings shame to the African who drinks it, and should bring greater shame to the American who supplies it for gain.—*Pittsburg Advocate.*



For the Cure of Consumption, Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and Scrofulous Humors. To Consumptives.—Wilbor's Cod-liver Oil and Phosphates has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphates with pure Cod-liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. It can be taken by the most delicate invalid without creating the nausea which is such an objection to the Cod-liver Oil when taken without Phosphates. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by all Druggists.

BRADLEY'S, (Formerly Hoyt's)

CHEAP

Sunday-School Library, No. 2.

50 VOLUMES. 16mo.

Containing 15,885 pages, and 147 full page Cuts.

Former Retail Price, \$61.85.

Publisher's Net Price, \$25.

Bound in uniform style, in extra cloth, finished in black and gold. This is a choice selection by popular authors.

Father Muller,
Antoine,
Old Oak Farm,
The Veil Lifted,
Finding Shelter,
The Door without a Knock,
A Ride on Horseback through the Holy Land,
Queen Rhoda,
Faithful in Least,
Janet Durney,
Simon Martin,
The House in Broad Street,
Captain John,
Mecca,
The Family Doctor,
Arthur Lee,
Which Wins,
Fred's Fresh Start,
Aunt Lois,
A Piece of Silver,
Ned's Search,
Will Foster of the Ferry,
Mary's Patience Bank,
Three Months in Egypt,
Bessie Brown,

The Old Barracks,
The Middletons,
Eleanor Willoughby's Self,
Gold and Gilt,
Organ Grinder,
The Newell Boys,
The Sunny Path,
Bernice, the Farmer's Daughter,
Little Meg's Children,
Faith White's Letter Book,
Mildred Gwynne,
Mrs. Fielding's Household,
Up to Fifteen and Only Me,
Peter, the Apprentice,
The Viking Helr,
Froggy's Little Brother,
Ruth Chenery,
Mark Steadman,
Climbing the Mountains,
Heart's Delight,
The Artist's Son,
Gathered Sheaves,
Hasty Hannah,
Forty Acres,
Faithful Ruth.

J. MILLER THOMAS,

604 MARKET STREET,

WILMINGTON, DEL.

The Sunday School.

LESSON FOR SUNDAY, FEB. 23rd 1890.
Luke 4: 1-13.

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

THE TEMPTATION OF JESUS.

GOLDEN TEXT: "In that he himself hath suffered, being tempted, he is able to succor them that are tempted" (Hebrews 2: 18).

1. *Being forty days.*—The R. V. omits "being" of the Holy Ghost (R. V., "Holy Spirit")—which had descended upon Him in a dove-like shape at His baptism. See John 3: 34. Returned—"rather, 'went away,'" (Farrar). He left the place where John was baptizing. Was led by the Spirit—was "driven" by the Spirit, according to Mark. He followed the impulse of the Holy Spirit; though it led Him into temptation. The wilderness—probably the wild, rocky region between Jerusalem and Jericho, though some authorities contend for Sinai. The high mountain near Jericho called Quarantina from the forty days fast, is the traditional location of the Temptation. "Scripture everywhere recognizes the need of solitude and meditation on the eve of great work for God (Ex. 24: 2; 1 Kings 19: 4; Gal. 1: 17)" (Farrar).

2. *Being forty days.*—The R. V. renders these words "during forty days," and connects them with a comma to the preceding verse. Jesus was under the Spirit's impulse, and subjected to Satanic trial during all this period. Our record includes only the final assault. "The number forty was connected in the Jewish mind with notions of seclusion, and revelation, and peril" (Farrar). Tempted—(R. V., "being tempted").—This was the purpose for which he was "led up"—that He might be proved by actual trial. Through His human nature He was accessible to temptation—could feel its force; and in His human nature, fallible like our own, and with no other aid than that Spirit which the weakest of His followers may summon to his help, He met and vanquished temptation. On any other supposition, as Whedon plainly shows, He ceases to be our Example, "as One tempted like unto us." Of the devil—by the devil—a personality, not an influence. The word means, in the original, "slanderer," or "accuser." "The doctrine of the devil, as revealed in the Word of God is, that he is a created being, of a higher order than man, who has fallen away from God (Jnde 6); that he is related to sin as its primeval and seductive originator (John 3: 8; 8: 44); that he is an adversary, accuser and tempter of God's people (Genesis 3: Rev. 12: 9; Matt. 13: 39); that he stands in relation to the Redeemer, as a conquered enemy (John 12: 31; Rev. 12: 9); and in relation to the redeemed as an enemy absolutely vincibile (1 Peter 5: 8, 9; James 4: 7); that he, nevertheless, continues to rage and persecute on earth (Rev. 2: 10; 3: 9)" (Butler's Commentary). Hungered.—During the forty days the natural appetite was in abeyance under the sense of the Messianic powers which had been awakened in Him. Now the body makes itself felt at length in a feverish, imperative craving for food.

"Observe the recurrence of "forty days" in the history of Christ. He was forty days before the presentation in the Temple; forty days in the wilderness before His entrance on His ministry; forty days after His re-

urrection before He presented himself in the heavenly temple to God" (Wordsworth).

3. *The devil said.*—It is the devil's way to attack us when we are weak and exhausted. If thou be (R. V., "art") the Son of God—more exactly, "since Thou art;" implying either, 1, a sarcasm or taunt—Thou—born in a stable, a Nazarine; or 2, flattery; or 3, a doubt, a challenge—since Thou art such a lofty being, make the experiment and try your powers, and satisfy yourself beyond doubt. Command this stone—"pointing perhaps to one of the stones lying around him, silicious accretions, which assume the exact shape of little loaves of bread" (Farrar). That it be made (R. V., "that it become" bread.—"Hunger will break through stone walls," the proverb runs, and our Lord must have been almost maddened by hunger after His prolonged fasting. "No temptation," says Geikie "is more difficult to resist than the prompting to do what seems needful for self preservation when abundant means are in our hands. And then, too, it seemed plausible. Why should He not? God had fed the Israelites with manna. An angel had pointed out the fountain to the fainting Hagar. Elijah too, had been fed by an angel in the wilderness—why should not He, the Son of God, faint and famishing, spread for Himself a table in the wilderness? It was a real temptation; and Jesus doubtless felt its force keenly, but not for an instant did He consent. He would not distrust His Sonship. He would not be beguiled into proving it, either by taunt or flattery. Nor will He invoke miraculous power to relieve Himself from bodily discomfort while acting under the lead of the Spirit.

"Satan tempts our Lord, as he did Eve, by the bodily appetite. By this avenue he approaches and conquers the great majority of mankind. Beneath this temptation all gluttons, drunkards, and debauchees have fallen, and become the devil's prey."

4. *It is written.*—By the "sword of the Spirit," the Word of God, a weapon which can be used by every one of His followers, our Lord foils the tempter in his threefold trial; "not by miracles, but by Scriptures" (Origen). Man shall not live by bread alone—Deut. 8: 3 (Septuagint). The meaning is Man should depend upon God. He taught the hungry Israelites in their forty years' sojourn in the wilderness, where there was no bread, to live on His unfulfilling word of promise; and He fed them with manna, etc. I, too, depend upon Him. He will feed Me when and how it seemeth best to Him. I live upon His word. My meat is to do His will. By every word of God—omitted in R. V.; probably imported from the parallel passage in Matthew.

"A hint to honor the Old Testament, which is rendered emphatic by this particular quotation" (Schaff)

5. *And the devil taking Him up into a high mountain.*—R. V., "And he led him up." The "devil" and "the high mountain" were probably added from Matthew. How this excursion was made, it is useless and needless to conjecture. No mountain however high could furnish a standpoint for any mortal eyes to behold all the kingdoms and their glory. In Matthew's account this temptation occupies the third place instead of the second as here. In a moment of time—an instantaneous flash which revealed all by a sort of "diabolical phantasmagoria" as Godet calls it.

6, 7. *All this power* (R. V., "authority") *I will give thee*—as much as to say, "It is all mine. I rule. My will is obeyed. My

precepts govern. You have come as the Son of God to take it from me. The conflict will be hard. If you win, it will be by pain, and sweat, and blood, and prolonged effort. See, I will give it all to you this instant, abdicate in your favor and without a struggle, for one act of homage. Says Schaff, "Religious worship is meant; devil worship in this case. Satan, fallen through ambition, would ask no less for his kingdom. His price is always exorbitant." Is (R. V., "hath been") delivered unto me—"hence the expressions, 'the prince of this world,' 'the prince of the power of the air,' Satan is in one sense 'a world-ruler of this darkness' (Eph. 6: 12)" (Farrar). To whomsoever I will, I give it.—Compare Rev. 13: 2: "The dragon gave him his power and his seat, and great authority." "Here, however," says Farrar, "we note the exaggeration of the father of lies."

"The offer made by the tempter rested on the apparent evidence of the world's history. The rulers of the world, its Herods and Caesars, seemed to have attained their eminence by trampling the laws of God under foot, and accepting evil, as the lord and master of the world (Ellicott).—Many serve the devil, for far less than he here offered. A matter of half a crown, or ten groats, a pair of shoes, or some such trifle, will bring us on our knees to the devil" (Bishop Andrews).

8. *Get thee behind me, Satan*—omitted in R. V.; another interpolation into this Gospel from Matthew's account. It is written, etc.—The old weapon never fails. The quotation is taken, with a slight variation, from Deut. 6: 13.

9. *He brought* (R. V., "led") *him.*—Our Lord's surrender, temporarily, to the power of Satan seems to have been complete. Satan was permitted to test Him to the uttermost. "We need not wonder," says Gregory, "at Christ permitting the devil to lead Him about, if He permitted the devil's servants to crucify Him." Pinnacle of the temple.—The floor of the temple, on Mt. Moriah, according to Josephus, was 200 feet in perpendicular height above the Vale of Kedron, and on this floor rose Herod's porch 100 feet higher. This may have been the "pinnacle," or, possibly, it was an elevation of the temple itself, overlooking the court and therefore public to the eyes of all. If—again insinuating doubt. Cast thyself down.—Do something brilliant—you will be safe. Show your trust in God and your belief in your Sonship, by a single downward leap.

"The first temptation had been to natural appetite and impulse; the second was to unbalanced ambition; the third is to rash confidence and spiritual pride. It was based, with profound ingenuity, on the expression of absolute trust with which the first temptation had been rejected. It asked, as it were, for a splendid proof of that trust, and appealed to perverted spiritual instincts. It had none of the vulgar and sensuous elements of the other temptations. It was at the same time a confession of impotence: 'Cast thyself down.' The devil may place the soul in peril and temptation, but can never make it sin" (Farrar).

10, 11. *It is written.*—What is this I see Satan himself with a Bible under his arm and a text in his mouth! Having felt the power of the Word, he now tries it" (Bishop Hall). Satan's temptation is never so deceitful and dangerous as when he quotes (perverts) Scripture. Give his angels charge etc.—Psa. 91: 11. This quotation sounded

plausible and safe. No doubt Jesus might have cast Himself down without personal danger. No doubt he would have gained thereby the world's favor. No doubt He felt really tempted to forsake the divinely ordered pathway of suffering and death, and try His powers, and burst upon the world with a blaze of miracle. But the temptation, though doubtless felt, was not for a moment entertained. It was dismissed at once.

12. *It is said.*—in Matthew, "it is written again." Our Lord's quotation is from Deut. 6: 16. Satan's quotation was true in itself, but false in its application. Many heresies have been built upon just such distorted use of isolated passages. There is a unity in the Scriptures, and for every thing that is "written" it is easy to find other things which will either confirm or modify it. Thou shalt not tempt, etc.—Thou shalt not challenge God to interpose and save you from the effects of rash confidence or presumptuous folly.

13. *He departed.*— "Resist the devil, and he will flee from you" (James 4: 7). For a season—until a more favorable time, in the devil's estimation.

For The Christian.

- Do I give thanks at the table?
- Do I make secret prayer my daily habit?
- Do the people of the world know I am a Christian?
- Do I observe daily Scripture reading and family prayer?
- Do I give on the first day of the week as the Lord prospers me?
- Do I visit the sick, the poor, the afflicted and the new members?
- Do I see to it that my church engagements take precedence over all others?
- Do I try to induce my friends and neighbors to attend the means of grace with me?
- Do I ever take the trouble to make the stranger who sits in my pew feel at home?
- Do I knowingly stand in the way of any sinner coming to Christ either by word, look or act?
- Do I find delight in telling what the Lord has done for my soul whenever the opportunity presents itself?
- Do I ever have a personal talk or write a letter to an unconverted friend over whom I have some influence?

In the gloomy cell of an Indian jail a number of prisoners were listening to a gentleman entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume he put the question, "Have any of you the Bible?" After a pause, a soldier, under sentence of death for murdering a black man, broke the silence, and, amidst sobs and tears, confessed he once had a Bible. "But" said he "I sold it for drink. It was the companion of my youth; I brought it from my native land. O, if I had listened to my Bible, I should not have been here!"

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 Masonic fraternity in Nebraska is purging itself of saloon men.

The Young Womans Christian Temperance Union, of Montreal, Canada, has sent to London for a coffee barrow. It will weigh about three hundred pounds, will be provided with a large fire box, water and cocoa, if desired, a small cupboard for cups, saucers, etc.; also a drawer where pens, ink, pledge-cards and temperance literature may be kept. It is hoped by supplying good, hot coffee at a lower price than a glass of liquor can be bought, to help reclaim the drinking working-men as well as to keep many young men from acquiring a taste for intoxicants.

The one paper in Rhode Island which more than all others combined had influence to secure the repeal of Prohibition in that State and the enactment of High License was the Providence *Journal*. How it denounced Prohibition and exalted the merits of High License! It pooh-poohed all of our arguments and statistics against high license as "the madness of fanaticism," and many honest opponents of the saloon like president Robinson, lost their interest in prohibition and permitted its overthrow. After a short trial of its new experiment hear how the Providence *Journal* talks:

"Wherever, outside of Rhode island, the experiment of High License has been tried, there is the same story of large decreases in the number of drinking places as compared with the number under low license. But it is not so here in Rhode Island. On the contrary, the saloons seem to have increased. Complete and absolutely accurate statistics are not, indeed, obtainable. But there are probably not less than 1,200 licensed saloons in the State today, while at the close of the low license period in June, 1886, it was estimated that the number was a little over 900, certainly not more than 950. Indeed during the lawlessness of the Prohibition period itself, there were hardly more tippling places of all sorts in the State, than there are licensed places now."—*The Voice.*

The *Chicago Champion*, a liquor paper, says: "Unless there is a speedy and energetic awakening all along the line, the liquor traffic and manufacture in these United States will eventually be squelched out of existence."

What is the Irish question? It is the whiskey question. If the Irish had

been able to live in their true majesty, and conquer the appetite for drink, there would be no nobler people. There are no more loyal hearts on the face of the earth. Whiskey is the cause of the Irish question. The whiskey bill of Ireland is \$2,250,000, which is more than the whole rental of the country.—*Cannon Wilberforce.*

The school board of Asheville, N. C., has granted the W. C. T. U. the privilege of teaching scientific temperance, half an hour each day, in the primary grades of the city schools. The Union has employed an excellent kindergarten teacher, who will work under its supervision.

In one of the Dakotas, pending the struggle for constitutional prohibition, and while our own and most other ministers were doing their utmost for victory, one *lunaticus*—charitably so called—said: "I would rather vote to close the public schools—yea, I would rather vote to stop the publication of the Bible itself—than to see Dakota cross the threshold of Statehood with the stain of prohibition on her virginal garments." Sam Small, happening along, rejoined with: "I had rather be Judas Iscariot, with my tongue parching in the bottom of hell, than be a Christian minister, advocating the cause of high license." Neither saying is becoming, but they show the white heat of the battle. The *lunaticus* is the same minister, who advertises such subjects for pulpit consideration as "Rats," "Red Hair," etc.

In Wilmington Del., there are about 200 saloons, whose sales will average \$75 a week each, or \$780,000 each year. Estimating the population at 60,000 it gives an average of \$13 per annum for liquor, for each man, woman and child in the city. If the same amount was taken from the people by taxation it would cause a revolution.—*Ex.*

It is encouraging to note that, in Chester County, Pennsylvania, the temperance men of all parties—Republican, Democrat and Prohibition—recently united and signally defeated the candidate for judge who was supported by the liquor interest,

Cambridge, Mass., a city of 70,000 inhabitants, has just voted for the fourth year to allow no saloons. Clergymen of all denominations and politicians have worked together in this common cause.

Judge Joseph Cox revives this anecdote of James B. Finley. Going to a certain appointment, to the support of which a distiller was the most liberal contributor, he was confidentially admonished not, to say anything about temperance, lest the support should be withdrawn. He began his sermon with something like this, "I have been re-

quested to say nothing about whisky, for fear of offending the distiller. All I shall say is, that any church which depends upon a distillery, the sooner it is dead and in hell the better."

What is meant by keeping the Sabbath holy? Is it right to take pleasure rides on Sunday? How should one treat visitors on that day?

Keeping the Sabbath holy involves at least two things—cessation from all needless labor, and special diligence in the worship of God. By every token and in every way the day ought to be marked and set apart as belonging to God. We do not believe in pleasure rides, nor in social visiting on the Lord's day. It is a good time, however, for visiting the sick; and we can see no good reason why special friends who are like-minded in religious matters should not occasionally call upon one another. If visitors come, they should of course, be treated with politeness.

It is easy, we think, to do this without encouraging frequent similar calls.—*Nashville Christian Advocate.*

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.

	QUAR. CON. FEB.	PREACHING.	
Red Lion,	8	2	9 10.30
New Castle,	10	7.30	9 10.30
Summit,	10	7.30	9 7
Kirkwood,	10	7.30	9 2
Del. City,	15	7.30	16 10.32
Port Penn,	15	10	16 20
St. Georges,	15	2	16 7.30
Asbury,	22	7.30	23 10.30
St. Paul's,	24	7.30	23 7.30
Swedish Mission,	25	7.30	23 3
Kingswood,	26	7.30	23 10.30
Cookman,			

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

DOVER DISTRICT—FOURTH QUARTER.

Charge.	Date.	S. Service.	Quar. Conf.
	FEB.		
Seaford,	9 10	10	M. 7
Milford,	8 9	2	S. 2
Ellendale,	9 10	7	M. 9
Lincoln,	15 16	7	F. 7
Georgetown,	15 16	2	S. 10
Harbeson,	15 16	7	S. 2
Millsborough,	21 23	10	F. 7
Lewew,	22 23	2	S. 10
Nassau,	23 24	7	M. 7
Milton,			
	MARCH		
Dover,	2	10	Th. 7
Camden,	1 2	3 7	S. 10

JOHN A. B. WILSON, P. E.

SALISBURY DISTRICT—FOURTH QUARTER.

CHARGES.	QUAR. CON. FEB.	QUAR. MEETING.
New Church,	8	10 9 7
Barren Creek,	11	3 9 10
Sharptown,	12	7 9 10
Bethel,	13	10 4 10
Laurel,	14	7 16 10
Concord,	15	3 16 10
Annamessex,	20	3 23 10
Asbury	19	7 23 10
Crisfield,	20	7 23 7
Delmar,	22	10 23 10
Quantico,	25	3 mar. 2 10
Fruitland,	26	3 2 10
	MAR.	
Salisbury,	3	7 2 10
Smith's Is.	6	3 2 10
Tangier Is.	5	7 2 10
Holland's Is.	4	3 2 10

T. O. AYRES, P. E.

Do I, in short, fold my arms, and do nothing in the Sunday-school, in the Church and in the world for Christ and lost souls? Is "nothing but leaves" my only record for the judgment?—*Stephen A. Northrop.*

FRENCH, GERMAN, ENGLISH AND AMERICAN CHINA,

For Table, Toilet and Ornamental purposes. Improved Lamps and Silver-plated ware.

I. LEWIS ROW,
413 King St., Wilmington.
96-97

PEIRCE OF BUSINESS AND SHORT-HAND, RECORD BUILDING, 917-919 CHESTNUT STREET, PHILADELPHIA, PA. SECOND, THIRD AND FOURTH FLOORS.

Morning, Afternoon Sessions every week day except Saturday. Night Sessions, Monday, Tuesday and Thursday evenings till April 1st

Twelve hundred and sixty-nine (1269) students last year. Early application necessary. Send for enrollment blank.

Technical knowledge qualifying for business engagements. Full instruction for commercial and general business vocations. Also short-hand and type-writing.

A faculty of more than a score of practical men who have practiced what they teach. Bookkeepers out of counting houses teaching book-keeping; lawyers teaching law and business forms successful high school principals teaching English branches; law teaching reporters short-hand and type-writing, etc., etc.

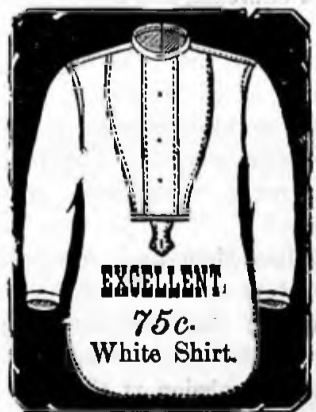
"This institution has been exceptionally fortunate in the success of the students who have graduated therefrom."

Office open every week-day during business hours and also on Monday, Tuesday, and Thursday evenings for the enrollments of students.

Announcements, etc., sent when requested. Visitors always welcome. Address, THOMAS MAY PEIRCE, M. A., Principal and Founder

37-6m

TRY OUR



White Shirts 50, 65, 75, \$1.00.

WYATT & CO.,
603 Market Street,
WILMINGTON, DEL.

Peninsula Methodist,

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR

WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

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

Our Trip to Dorset.

CONCLUDED.

In referring to our brethren, E. A. Melson and J. B. Blades, of *Bishopville, Md.*, our types, by some mischance made us locate them in Selbyville, Del. Our readers will please note this correction.

On our way down, we had the pleasure of meeting Rev. John France, the faithful and beloved presiding elder of Easton district, and exchanging a few words with him. He was out, for the first time, after an illness of three weeks, from a severe attack of "la grippe."

AN ACADEMY STUDENT.

Our young brother, G. W. Bounds, was detailed from the Conference Academy, in July 1888, and assigned to Taylor's Island circuit, which had been mapped out by Rev. G. F. Hopkins, now doing missionary work in Lucknow, India. Three dilapidated and abandoned buildings, with but a handful of members, if indeed, there were any, composed the circuit. In twenty months, this tireless young worker, reports to conference, 90 members, 40 probationers, and 180 Sunday-school scholars; 4 churches valued at \$2000 with an encumbrance of \$400; benevolent collections, \$110; and \$265 for ministerial support, of which the pastor received \$250, and the presiding elder, \$12; the remaining \$3, going to the Episcopal Fund.

Up to date, Bro. Bounds has built two new churches, and thoroughly renovated two that were in a most forlorn condition. He has the respect and confidence of all the people, and deserves the most liberal financial support his people can give, even if they should have to make considerable personal sacrifice.

"Chaplain Memorial", a very neat new structure on the Island, and "Old St. John's" on the main renewing its youth, were dedicated last summer and fall; and our mission, at this time was to dedicate "Hargis Memorial," also on the main, about half way between the Island Chapel and St. John's. "Asbury" in Mekin's Neck, the fourth church, only needs a coat of

paint, which is soon to be given, to make it ready for services of reconsecration.

A NEW CHURCH.

"Old Bethesda," used for a while as a sheep fold, has been dissolved, and to its successor has been fitly given, the name, "Hargis Memorial," in memory of the faithful itinerant, James Hargis who died at his post in Princess Anne, Md., Feb. 19, 1863, after a remarkable ministry of twenty-six years, all of which was exercised on Snow Hill district.

Born of Presbyterian parentage, near Lewes, Del., Feb. 21, 1803, "he was induced to seek the 'forgiveness of sins,' under the powerful preaching of the Rev. Henry White, at a camp meeting, near Cool Spring, Sussex Co., Del., and there obtained the knowledge of salvation by the remission of sin." "His last end was peace," as he praised God, "for supporting grace."

Bro. Hargis' wife was a niece of Henry White, and grand-daughter of Frederick Conner, a local preacher, after whom "Conner's Chapel," near Snow Hill, Md., was named, and whose son Frederick was a licensed exhorter, and a member of the first board of trustees of Snow Hill M. E. Church.

It was specially appropriate, that this neat and tasteful new chapel should be dedicated to the worship of Almighty God, by Dr. Hargis, son of the honored minister of Christ, whose name it bears.

After the storms of Friday and Saturday, the brightness and beauty of Sunday were very welcome.

The formal dedication service was held in the morning, after which the congregation dispersed, to enjoy the hospitality of the neighbors. It was our good fortune to be guests of brother and sister Richard Stirling, who served us and their other visitors with a most sumptuous repast, both at noon and at eventide. A very good congregation assembled in the afternoon, to whom Dr. Hargis preached a most interesting and stimulating discourse, on the words, 'Giving thanks for the hope which is laid up for you in heaven, whereof ye heard before, in the word of the truth of the gospel,' Col. 1-5.

At night, we had a composite service; Judge Travers, Dr. Hargis and the writer participating.

We were gratified to hear the Judge commend the enterprise, in so strong and discriminating terms; exhorting the people to liberal and hearty support of their indefatigable pastor, who was evidently laboring for the moral uplift of the community; and earnestly invoking the Divine blessing on the work and the workmen.

The entire cost of this new chapel, including donations in labor and ma-

terial was about \$1050, on which, the sum of \$435 had yet to be collected.

A donation of \$100 by the Church Extension Society, and a gift of the same amount by a friend, had made the enterprise possible. As the result of the day's effort, \$235 were received in cash and subscriptions, leaving a balance of \$200 yet to be raised.

We hope outside friends will be found to help these struggling brethren, who are doing all they can, and who deserve assistance from those who are able to give it.

HOMEWARD BOUND.

Monday afternoon we drove to Cambridge, where brother and sister Smith had prepared generous entertainment, in expectation of having Dr. Hargis, Bro. Hammersley, and the writer as their guests. Though we were too late to enjoy the delicious bivalves and other creature comforts, we did not fail to enjoy an evening of very pleasant social converse.

The next morning, taking the train for Seaford, we had the pleasure of meeting a party of friends from Salisbury, en route for Havre de Grace, Md.; the interesting occasion being, the marriage of Mr. William P. Jackson, only son of Mr. William H. Jackson, and nephew of the Governor, to Miss Sallie McCombs, eldest daughter of Mr. A. P. McCombs, president of the First National Bank of Havre de Grace.

We were glad to learn, that both of the contracting parties, are members of the Methodist Episcopal Church; the young gentleman being an official in the Salisbury charge. May their lives be happy in the loving favor of God, and in the consciousness of living to his glory.

Rev. T. E. Martindale, on his way to take part in the ceremony, was accompanied by his daughter, Miss Lucy, and Miss May Jackson.

Bro. Martindale's meetings in Salisbury have closed, with some thirty conversions. His church is not willing to part with him, but unanimously request his return, to serve them as pastor a fourth year; evidently thinking their brethren in Easton cannot reasonably expect them to love their neighbors better than themselves.

INCIDENTAL.

On our way from Cambridge to Taylor's Island, Dr. Hargis held the ribbons, the first half of the journey; acquitting himself most satisfactorily to his traveling companion, except in the small matter of losing some precious time by making a diversion on the road to Blackwater.

Though our driver's mistake was discovered in time to prevent any very serious consequences, it was so late when we reached Church Creek, that not only was the falling rain literally

black water, but our safety and comfort alike demanded a stop-over for the night.

The next morning, it was the writer's turn to guide the steed. Starting from Church Creek, where Bro. James W. Hammersley is pleasantly closing his first year, and where his people show their high appreciation of his character and services, not only by a recent liberal donation, but by an unanimous request for his continuance with them another year, we passed through Milton the present head of steamboat navigation on Church Creek, and Madison, the euphonious substitute for the old time "Tobacco Stick," where our brethren of the M. E. Church South have a neat church.

With a lively recollection of our experience of the preceding evening, the new driver was minded to take every possible precaution, not to get on the road to Blackwater, or any other water, except Slaughter's Creek, over which Taylor's Bridge, would give us safe crossing to the Island we were seeking. Although our friend was confident he could find the way, we insisted on making inquiry.

Accosting a man who was standing in his door yard, in sailor's garb, we asked if he could direct us to Taylor's Island. His reply was, "I don't know the road, for I've never gone there but by water." As the rain was falling fast, and the road was afloat, we felt, that we too, were going by water.

Looking across to another front yard one of the party exclaimed, "there's a brother in black, I'm sure he can tell us." Scarcely had the words been uttered, before his companion cried out, "Why, that's a scarecrow." And so it was. It would be hardly fair, to tell right out, which of the two friends was so dull of vision, as to make such a mistake possible; but as the joke was on the one, for missing his way the preceding evening, there was a little compensatory satisfaction to him, in finding the other had taken a scarecrow a veritable specimen of the genus homo.

Despite these and other incidentals, we made our point of destination, had a good time, with our Dorset friends, and on leaving, were cordially invited to "come again."

Mayor Grant of New York has vetoed an ordinance providing for a public drinking fountain on the ground, that there was another such fountain only about one hundred and twenty-five feet away from the point named in the ordinance. If that mayor wants to be consistent, he should now see, that only one saloon in every one hundred and twenty-five feet be allowed to remain — *Michigan Christian Advocate*

Conference News.

FAIRMOUNT, MD.—The fourth quarterly conference, unanimously requested their pastor, Rev. C. W. Prettyman to serve them a third year.

NASSAU, DEL., Rev. James T. Prouse writes us, of a generous donation from his Ebenezer friends, Monday evening, Feb. 10th, in which the pantry was liberally supplied, and "Old Dan" not forgotten; the whole affair convincing the pastor and his family that a very active and generous form of Methodism is found within his charge, and filling their hearts with joy and gratitude.

CHESTER-BETHEL, A. P. Prettyman, pastor.—Revival meeting closed last Sunday night, with 119 conversions; eighty-five have joined on probation, and others will yet join; the rest uniting with other churches.

The converts range in age from ten to seventy, and many of them are heads of families.

Large congregations and great interest, last Sunday, both morning and night.

To-morrow, the 23d inst., will be mission day in this charge. Rev. R. C. Jones, of Odessa Del., will assist the pastor, preaching both morning and night.

PREACHERS' MEETING met in *Fletcher Hall*, Monday morning, Feb. 17th. President D. H. Corkran being absent, W. G. Koons, was elected president pro tem.

The order of the day, an essay on the "Divinity of Christ" by D. H. Corkran was postponed.

By vote of the meeting, Bro. Corkran opened a discussion on "Second Probation" the theme presented the preceding Monday in a paper by S. T. Gardner. On motion, the privileges of the floor were extended to Rev. Bro. Gunther, of the German Baptist Church, in this city. The topic was further discussed by Bros. Gunther, Jacob Todd, J. E. Bryan, J. L. Houston, W. G. Koons, W. E. Tomkinson, J. T. VanBurkalow, and W. E. Avery.

Curators reported, a sermon by Rev. L. E. Barrett, next Monday, Feb. 24. Adjourned with benediction by Bro. Gunther. R. IRVING WATKINS, Sec'y.

Wilmington District.

DELAWARE CITY—There have been thirty-one conversions, in this charge—one of the converts being the great grand-daughter of Bishop George. The pastor, Bro. S. N. Pilchard, had the class of probationers in front of the altar, and requested the presiding elder to address them, in the regular service.

The church is greatly quickened; the classes deeply spiritual; and every financial interest in good condition; benevolences all attended to; missionary collection greatly advanced.

The trustees have paid a note against the church and burned it. They reported the plate collection the largest on record in the history of the church.

PORT PENN.—Membership has increased from fifteen to sixty-nine. Sixteen adults were baptized Sunday afternoon. The love feast was of unusual interest. It is wonderful, how Methodism sometimes wakes up after eight or ten years sleep, and goes to work just as though there had been no sleep at all.

ST. GEORGES and **SUMMIT** are thoroughly alive. The revival at Summit greatly strengthened the church, and brought in twelve probationers; yea, more, it has aroused the stewards, who reported finances up within \$13. The protracted meeting at St. Georges has developed into a revival of wide-spread interest; sixteen conversions up to the sixteenth inst; ten penitents at the altar Sunday evening and one converted.

My Sabbath services and quarterly meetings at the above places gave me great satisfaction. The themes by the above pastors have been consecration, conversions, and collections. They have succeeded.

The revival at **PRINCIPIO** continues, with forty conversions. Among the converts are included grand-parents, parents, young men and women, and younger Sunday School scholars.

W. L. S. MURRAY.

From Sharptown, Md.

Revival meetings in the M. E. Church continue, with several persons seeking the Lord.

The fourth quarterly conference was held Wednesday evening, after a very instructive sermon by Rev. T. O. Ayers, presiding elder. Though not fully up, the finances were much in advance of last year.

The pastor, Rev. E. H. Derrickson tendered his resignation, to take effect at the close of the conference year. He has labored faithfully for two years and has seen many unite with the church. Soon after he entered upon his work, he was sadly bereaved in the death of his wife. This was a heavy affliction upon him. Scarcely had he passed through this ordeal, when one of his eyes became ulcerated and he had to endure much suffering under medical treatment. But notwithstanding these and other drawbacks, Bro. Derrickson has nobly stood to his post, and has won the high esteem of the people here; steadily growing in power, influence and in their admiration. Wherever his future lot may be cast he can cherish the thought that he will ever be accompanied with the best wishes of the people of Sharptown. There is no hesitancy in most heartily recommending him to the confidence of any congregation, that may secure his services. C.

The contract for the building of St. Paul's church, Fort Worth, Tex., is signed and work begins at once. The church will be of stone and the contract price, exclusive of furniture, heating apparatus, painting etc., is \$38,500. The total cost of the church will not fall short of \$50,000. Bishop Goodsell will as a memorial to his mother, furnish the altar, pulpit furniture etc., which will be rich, chaste and beautiful. He has decided to have his residence at Fort Worth.

The committees of the Methodist New Connexion and the United Methodists in England have definitely agreed on terms of union. The consummation of their labors will be celebrated in 1891, on the centennial anniversary of John Wesley's death, which occurs on March 2.

Ash Wednesday last Wednesday, is so called "from a custom in the Catholic Church of sprinkling ashes on the heads of penitents, who are admitted to penance on that day."

A correspondent of the *Western Christian Advocate* found in Oklahoma City "a neat handsome Methodist Episcopal church and

a Catholic church with a high steeple which can be seen for miles and miles; a Southern Methodist Episcopal church, only a half block from ours, and a Presbyterian church, three squares from the Methodist Episcopal, a Young Men's Christian Association hall, —all this and much more done inside of six months."

Galena, Md.

Our meeting continues with increasing power. God is moving mightily upon the souls of the people. Monday night, there were six penitents and three conversions. The outlook is most encouraging. Bro. Welsh, a local preacher, and Bro. Pitman, of the Presbyterian church, have rendered efficient assistance.

The members and friends of the church gave us a handsome donation, last Saturday night. It was one of the nicest and sweetest we have ever received; there being among the articles given about 100 pounds of sugar, to keep us sweet till conference. Several fancy and useful articles for pastor's study and for pastor's wife, were among the numerous gifts. God bless the donors! How can we help loving such a people? We do love them, and challenge for their superiors, in this or any other conference. Words can not express our thanks and appreciation.

I. G. FOSNOCHT.

Rev. W. R. Mowbray, pastor of Pomona charge, Kent county, Md., has just completed the removal of Hynson's Chapel, a substantial brick church building, located near Lankford, to the site of Walton Chapel, the latter building having been recently destroyed by fire. Hynson's Chapel has not been used for religious services for ten years past. The destruction of Walton Chapel necessitated a new building there, and it was determined to utilize the material in Hynson's Chapel; and the remarkable thing about the accomplishment of this work is the little expense incurred. Under the skill and personal management of Mr. Mowbray the building was torn down and the forty-five thousand brick moved nine miles, at an expense of less than ten dollars! Walton Chapel will be rebuilt in the spring, and having "got his hand in" with the removal, we may not be surprised to hear that the reverend gentleman by completing this job, secures for the Walton congregation a new and modern church building—at less than nothing!—*Kent News*

CHARLESTOWN CIRCUIT, T. B. Hunter, pastor.—We have entered upon the eighth week of our meeting at *Principio*. The Holy Spirit is still with us, in convicting and converting power. Over forty have been saved; many of them heads of families. The young, the middle aged, and the old, are coming to Jesus, and finding in Him sweet peace and rest.

There are, at present, fifteen inquiring the way of life; and many others are "almost persuaded." A brother, who often visits us from a neighboring appointment, remarked, "I never saw a meeting like this; there seems to be no end to it." Bless the Lord! we believe it never will end, but its influences will go on, while time endures, and in eternity its fruit appear.

Sunday evening, 9th inst., by special request, Bro. Hunter baptized five of the converts, two young men and three young ladies. The ceremony was very solemn and impressive. May the vows then taken "be ever kept in mind!"

Feb. 18, 1890.

Solid Comfort.

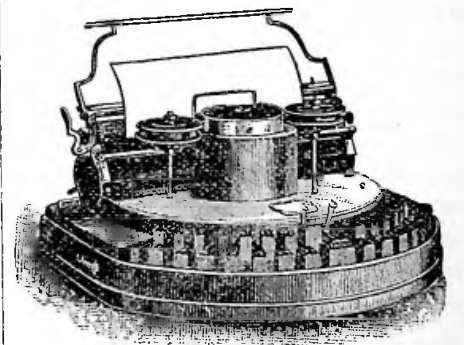
And economy in buying a heavy overcoat or storm coat now, as you save a clean 10 per cent on the marked-down prices and have the balance of the winter to use them. Lots of new pants being put in stock every day. They may piece you out until your new suit is wanted, and you can always find wear for them. Clothing to order at clearing prices. Our new styles of tailoring goods are on the way and we want room for them.

J. T. MULLIN & SON,
Tailors 6 & Market,
Clothiers, Wilmington.

Hammond Type-Writer.

The best machine on the market, on account of its perfect alignment, interchangeable type and durability.

Record: 170 Words Per Minute.



For particulars and terms address:

AUBREY VANDEVER,
Clayton, Del.

49-1 m

Heroes of the Dark Continent,

AND
How Stanley found Emin Pasha.

Genuine new Stanley book. Hunt and Eaton, publishers, New York. 1200 octavo pages, 400 beautiful illustrations. Fine silk cloth \$3.00. Half morocco \$4.00. Full morocco gold edges \$5.00. Agents wanted in every charge. For copy of the book, and full particulars address

WM. T. TULL,
800 Monroe St., Wilmington, Del.

42mo

(Copyrighted 1890 by J. Miller Thomas.)

OUR SERIAL STORY
Blanch Montague,

OR

WHY WAS IT?

By CAUGHEY.

CHAPTER VIII—BAFFLED.

Walter Melvin decided to return at once to Harlingsburg, to obtain if possible, some clue to the whereabouts of the golden haired maiden. Taking the Western express train, he walked through every car, hoping he might chance to find the subject of his thoughts, among the passengers. This search proving a failure, he stepped from the car to the platform, at every station, and carefully observing all who entered the train, and hurriedly scanning those in the waiting-rooms.

At last, he found himself in the waiting-room of the Harlingsburg depot, where he had last seen the bright vision that had vanished from his sight the day before. Here he sat a half hour, watching the crowd coming and going, and thinking out his plans.

"This young lady," he said to himself, "most likely lives here, but if she does not, it is likely she has friends or relatives here, whom she is visiting. There is a chance, I may get a glimpse of her at some place in this city. At any rate, I know she did come here yesterday morning, and may be here now."

So making his way into the crowded streets, he walked several squares, looking carefully about him. Becoming dissatisfied with this method, he called a cab, and mounting the box beside the driver, paid him a liberal amount, and ordered him to drive leisurely through the public thoroughfares and parks, and along the most prominent squares. Still unsuccessful in his search, he next ordered the cabman to drive through the business section of the city, where most of the fashionable shopping was done. His search here being in vain, the driver is directed to take him through the aristocratic portions of the city, where the wealthy had their homes.

After a fruitless search of three hours, Walter ordered the driver take him to the best hotel.

Though he did not wish to be extravagant, he thought it prudent to select the best quarters, as he must spend the night in a strange city. Had he been acquainted in Harlingsburg, he would have sought accommodations at some comfortable, but less expensive place, than the Washington House; but as it was, he put up here, and an hour after tea, took his seat in the wide veranda that ran the entire length of building, fronting on Columbia Ave-

nue, from which he could command a view of the street, in both directions.

He had bought a paper, to ascertain what lectures or public entertainments were advertised for the evening; thinking that in such a place he might possibly find the fair stranger he was seeking. As he sat there crowds of people thronging the avenue, absorbed his attention, until it grew dark; when taking a seat near a light, he hurriedly looked over the advertising columns of the *Evening Bulletin*.

His eyes soon fell upon the notice of a lecture, to be given by the Rev. Arthur Hugo, D. D., of Cardova College, in Brambridge Hall, at 8 o'clock; subject: "The Possibilities of Life." "I will hear the lecture," he said, "and will stand a better chance of finding the object of my search."

He had but a few minutes to spare, but they were sufficient for him to make his way to the Hall, and secure a seat near the door. This suited him admirably, as he could look over the entire assembly without attracting attention.

The lecture well repaid him for coming. It well deserved its title, and did credit to the able Doctor who delivered it.

At the close of the lecture, Walter hastened to the street, and took his station under the shadow of the trees, near the curb-stone, carefully watching the tide of human beings as it flowed from the Hall. As he looked intently from face to face, he started, uttering a half suppressed cry of delight, as he saw directly in front of him, and coming toward him Blanche Montague, in company with another young lady.

She passed close enough to Walter for him to have touched her, and he trembled with a nervous thrill, that for the moment, seemed to overpower him. Almost mechanically, he turned and followed in the throng, keeping as near as possible to these unknown ladies.

He had not a thought of being rude, nor that this action was unmanly; but he certainly was liable to such censure, and in his more rational moments, he would not have done such a thing. But the power of a strange spell was upon him, so that he was not himself; and having the purest and most honorable feelings toward the young stranger, and being honest in every thought and intention, he failed at the time to realize, how improper it was, for him to follow these strangers.

The inspiring influence she unconsciously exerted over him made him feel, that in justice to his better nature, he ought to seek to know more of her; and his only purpose in following her was to ascertain her residence, and then by prudent inquiries learn if it was possible to form her acquaintance. He

had not walked twenty-five yards however, before the ladies stopped in front of a close carriage, in waiting beside the curb. A man in livery descended from his seat, and opened the door of the carriage, into which they entered. The driver closing the door and mounting his seat, drove rapidly away.

For a moment Walter was non-plused; but it was clear to him, that the carriage belonged to some private family, in whose employ the coachman was; for the ladies entered the carriage without giving the driver any directions. Walter determined to follow the vehicle, and learn at least, where this unknown fair one lived.

He looked hurriedly up and down the streets for a cab; but the hour was late, and there were none passing. Seeing he could not get one, he felt a wild impulse to follow on foot, and it is not certain he would not have attempted to do so, had not the carriage with its fair occupants, already passed out of sight, and in his confusion, he had not noticed into which street it had turned.

(To be continued.)

Tit for Tat

An old lady of his flock once called upon Dr. Gill with a grievance. The Doctor's neckbands were too long for her idea of ministerial humility, and after a long harangue on the sin of pride, she intimated that she had brought a pair of scissors with her and would be pleased if her dear pastor would permit her to cut them down to her notions of propriety. The Doctor not only listened patiently, but handed over the offending white bands to be operated upon. When she had cut them to her satisfaction and returned the bibs, it was the Doctor's turn.

"Now," said he, "you must do me a good turn, also."

"Yes, that I will, Doctor," replied she "what can it be?"

"Well you have something about you which is a deal too long and which causes me no end of trouble, and I should like to see it shorter."

"Indeed, dear sir, I will not hesitate; what is it? Here are the scissors, use them as you please."

"Come, then," said the sturdy divine "good sister, just put out your tongue."

—Selected.

Mothers, don't destroy your children's faith in you by not keeping your promises to them, no matter how trifling they may seem. The simple childish faith they place in you should be a reason, if there were no other, for keeping a promise once made. The child may doubt every one else, but will believe the mother. A child's faith is involuntary, born of weakness and

conscious dependence, and his mother is his law and gospel. But let a child once distrust the word of his mother, and he loses his simple childish faith. It is a shock that the tender sensibilities never recover from, and often a cruel disillusion that makes him ultimately perhaps a cynic.—*Detroit Tribune*.

Plan of Episcopal Visitation,
Spring Conferences, 1890.

	Bishop Merrill.	
Baltimore	Cumberland, Md.	Mar. 5
Wyoming	Binghamton, N. Y.	April 2
East German	Brooklyn, N. Y.	April 10
	Bishop Joyce.	
Missouri	Maryville, Mo.	" 12
St. Louis	Rolla, Mo.	" 19
Cent. Missouri	Springfield, Mo.	Mar. 26
	Bishop Foster.	
Washington	Frederick Md.	" 12
C. Pennsylv'a	Carlisle, Pa.	Mar. 19
	Bishop Goodsell.	
New Jersey	Millville, N. J.	" 12
Delaware	Philadelphia, Pa.	Mar. 26
New York	New York City	April 2
	Bishop Mallalieu.	
Indian Mission		April 3
	Bishop Foss.	
Kansas	Horton, Kan.	March 5
South Kansas	Emporia, Kan.	" 12
S. W. Kansas	Hutchinson, Ks.	" 19
N. W. Kansas	Minneapolis, Ks.	" 26
	Bishop FitzGerald.	
Philadelphia	Pottsville, Pa.	" 12
Lexington	Louisville, Ky.	Mar. 20
	Bishop Newman.	
Newark	Newark, N. J.	April 2
N. New York	Oswego N. Y.	" 9
Troy	Saratoga, N. Y.	" 16
	Bishop Ninde.	
N. Indiana	Muncie, Ind.	" 2
New England	Boston, Mass.	April 9
N. E. Southern	Newport R. I.	" 16
	Bishop Fowler.	
New York E.	Brooklyn, N. Y.	" 2
Wilmington	Milford, Del.	Mar. 26
N. Hampshire	Lisbon N. H.	April 30

FOREIGN CONFERENCES.

	Bishop Warren.	
Bulgaria M'n	Rustchuk	Apr. 2
Italy,	Bologna	Apr. 23
Cent. China Mission		Apr. 30
Switzerland		May 14
Germany		May 28
W. China Mission		May 28
N. China Mission		June 16
Denmark M'n		June 25
Japan	Tokio	July 11
Norway	Skein	July 16
Sweden	Vestervik	Aug. 6

The new arrangements, by which the Conferences in China and Japan are to be put in the Spring list, would put the Foo-chow Conference in March. Its session in 1890 will therefore be omitted, since it would come only about three months after its meeting in December, 1889.

By order of the Board of Bishops.

CYRUS D. FOSS,

Assistant Secretary.

Topeka, Kan., Nov. 12, 1889.

FRESCOING CHURCHES.

Send for designs and ettimaths without extra charge, to Nicholas F. Goldberg, 415 King St., Wilmington, Del.

Obituaries.

Memoirs, if brief and correct, will be published as written. If not brief, they will be condensed. Poetry can in no case be admitted.

Orenzo Rice was born in Jefferson county, New York, April 25th, 1832, and died in Trappe, Talbot Co., Md., Friday, August 16th, 1889. His parents were members of the Methodist Episcopal Church; and their Christian training was manifest, in the conversion of their son at a camp meeting when 20 years of age. He at once became an active and earnest Christian; receiving a license to exhort soon after he was received into full membership in the church. During his religious life he was an official member, as trustee, class-leader, and exhorter; showing himself a wise counsellor, and a faithful executive.

October 25th, 1855, he married Miss Lucy M. Chandler, a member of the church, in whom he found a faithful companion and a devoted wife, who with their seven children, five boys and two girls, are left to mourn their loss. All the family are members of the Methodist Episcopal Church, except the youngest son.

In 1861, he removed with his family, from New York State to Trenton, Michigan, where he lived for six years; and then moved to north-western Michigan, where he remained till 1884, when he removed to Trappe, Md.

In Trappe Methodist Episcopal Church, Bro. Rice was trusted and beloved; and his loss is greatly regretted. As one has said, "His sad and somewhat sudden death takes away one, universally esteemed wherever known, whose loss will be sincerely felt in the community in which he resided."

Bro. Rice died of typhoid fever, after a few weeks' illness; during which time his pastor visited him frequently. His faith was unwavering, his trust unshaken; and death had for him no terrors. If he could have made choice of the result, it would have been for longer life, as he felt that his boys just then needed a father's counsel and direction, "but," said he, "The Lord knows best, and what he doeth is best."

In this confidence, he passed to the land, where shadows and death are not known. His piety was deep, abiding, and in public service, the prayer meeting, the class, and other means of grace, he is greatly missed. But we look forward with hope, to the day when our work and conflicts shall be over, and with him we shall join the redeemed about the throne, in the songs of rejoicing and deliverance.

F. J. COCHRAN.
Trappe, Md., Feb. 10, 1889.

Henry H. Hargadine died at his home, January 10th, 1890, surrounded by his children and grandchildren.

This devoted servant of God was born in Kent Co., Del., May 25th, 1817. His father, Robert Hargadine, was one of the trustees, to whom was deeded the land, on which Asbury Church, west of Dover, was built.

Loving his parents early in life, he became impressed with the need of Divine guidance, and yielding to the Holy Spirit's influence, he was happily converted; ever afterward maintaining a Christian character in the strictest sense. Thrown upon his own resources, he was often among persons of bad habits, but with unshaken resolution he let his light shine.

June 27th 1843, he married Ruth A. Whitaker, who, after forty-seven years of blessed work and consecrated labor in the "Masters Vineyard," still survives, awaiting the call of her Divine Lord.

The home of Bro. Hargadine was always open to Methodist preachers, he and his devoted wife making these weary itinerant servants of God feel that their home was a place of rest, and for their encouragement. He was a Steward and Trustee of Bethesda Methodist Episcopal church from the time of its erection, until the day of his death; continuing in office, thirty-three years.

He was a constant reader and a great lover of the *The Christian Advocate*, and was seldom absent from the house of God, on the Sabbath; He loved the church, and the church reverses his memory.

Although failing strength indicated to him that the end of life might be near, he still continued his service in and for the church. The day before he was stricken with paralysis, he attended the corner-stone laying of the church at Woodside, Del. This was one of the last acts of his life, and in keeping with its entire record. All who knew him intimately, as a believer in the Christian faith, will be ready to say, "Servant of God, well done." Of six children five survive him; four of whom are married; the youngest remaining at home the constant companion of the bereaved mother. His elder son, a physician, was at his father's side, an hour after the first stroke came and everything that could be done for the dear patient's comfort was gladly done. After four weeks the end came. One of the daughters said to him "father how do you feel," he replied "I think I am passing away." Another said it's all right; Jesus is precious; isn't he with you?" "Yes, yes, He is with me" faintly came the reply.

Thus the spirit of this just man went from earth, to join the spirits of the just made perfect in Heaven. His funeral, one of the largest ever known in the community, was conducted by Rev. S. A. Bender, assisted by Rev. E. C. MacNichol of Felton and Rev. Mr. White of the Methodist Protestant Church; Rev. T. E. Terry of Dover officiating at the grave.

Thus closed an eventful life on earth; and thus grows richer to us the life beyond. The friend of our youth, as well as our father's friend, is held in precious memory.

W. A. MASSEY,
N. J. Conference.

Dr. J. O. Peck tells in *Zion's Herald* about his first sermon. He received a great baptism at a camp meeting, and had to begin right away. Says he: "I opened my heart to my instructor, Rev. H. W. Worthen, now of the Vermont conference, and he at once cut the red tape of ecclesiastical authority by saying, 'Come up with me to McIndoes Falls next Sabbath and preach.' I went with him on the following Sunday, and in the morning I preached my first sermon. Crude and ragged and puerile as it was, God gloriously helped me, and the people did not suspect that it was my maiden effort. I adopted an ingenious method against breaking down, aside from reliance on divine help, which many a young preacher has found does not avail when he gets 'rattled.' I have always believed that God can best help the minister who has best helped himself. I had written my sermon the best I knew how; then I had studied it thoroughly until I knew it by heart. Next I prepared a sketch of catch words, composed of the first word or words of each sentence. Then after earnest prayer for divine help, I took only my sketch into the pulpit. I felt no fear of forgetting, no doubt of keeping the connection and so I felt free to extemporize as the Spirit gave me utterance. I did extemporize, and yet there was my sketch by which I could 'couple on' to my prepared thoughts. With some modifications, I have blended this preparation by the pen and this extemporaneous utterance all my ministry. But I had actually preached, and yet was not a member of the church! I did right. In the preaching, I mean."

FIRST CLASS ORGANS & PIANOS,

fully warranted for six year, for cash or instalments. We recommend the Waters Organs and Pianos, and Worcester Organs, as the best instruments known. Every purchaser will be delighted with one of these very superior instruments. For a short time will give purchasers \$5 worth of music free. address

WM. K. JUDEFIND & Co., Box 1, Edesville, Md

P. S. Best references in the State. Catalogues and discount prices given. We recommend the above firm to our readers.

WILSON'S UNDERTAKING ROOMS 616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty

Connected with Telephone Exchange. Open all Night.

J. A. WILSON, Funeral Director.

1889.

1890.

Winter Bargains, ZION MD.

- CARHART & CO., For Dress Goods, French cloth, in colors. Henriettas, black and colors, Cashmeres, and black Moriah silk, Surah silks.
- CARHART & Co., For Notions, Trimmings, Laces, Ruchings, Pushes, and Velvet. Hosiery and Gloves.
- CARHART & CO., For Rag and Ingrain Carpets, Smyrna Rugs, Window curtains and fixtures, etc.
- CARHART & CO., For Horse and Bed Blankets, Comforts, Lap Robes, Goat Robes & Sleigh Bells, Whips, etc.
- CARHART & CO., For Ladies, Misses and Childrens coats, jackets Men and Boys clothing. Overcoats at bottom prices.
- CARHART & CO., For Hats, Caps, Hoods for ladies and misses. Boots and Shoes, Gum Goods, etc.
- CARHART & CO., For Canton Flannels, Red and Grey. Hemmed Ladies and Gents underwear, etc.
- CARHART & CO., For your Groceries, Raisins, Currants, Peaches, Can Goods, etc.

CARHART & CO.,

The oldest established stand in the county. Established 1849, November 20th, 40 years, 28 years on the cash system, which has proven beyond a doubt to be a save of ten per cent to all patrons and in many cases twenty per cent. Call and be convinced of the facts

J. M. C. C. TERMS CASH. A. C. C

JOB PRINTING

AT REASONABLE PRICES

At the Peninsula Methodist Office.

South American Missions.

Bishop Walden, writing to the Northwestern Christian Advocate, speaks of Bishop Taylor's work at several points.

At Colon, in Central America, the Methodist mission owns a two-story frame building on a leased lot. The upper part of the building is the parsonage, the lower part is church and day-school quarters. The society numbers forty-two. It is the only organized church in the city, and is composed mostly of members who came from Jamaica, and who came here being already members. The school has about twenty boys and girls.

At Panama, the Taylor mission was abandoned years ago, and the property sold. [The Wesleyans have a school and a hundred members, but that is not the Taylor work.]

At Callao and Lima, "self-supporting" missions were begun in 1879. Rev. J. P. Gilliland, after ten years of faithful effort, not satisfied with the results, went to Iquique, Chili. Rev. J. M. Baxter took charge of Callao for four years, and then returned to the United States. There is no organized result at Callao, from all these years of labor. There is a Union church, distinct from the "Taylor mission." There are three schools at least, taught by persons from this country. But Rev. Francisco Ponzotti, a member of our South American mission, was assigned to Callao as agent of the American Bible Society. He has brought together about eighty persons. A copy of the class paper, July 19, gave the names, residences and nationality of seven full members, thirty-four probationers, besides children enrolled for religious instruction. They can do a little towards the support of the pastor.

We do not know what this work might have been had not Bishop Taylor been taken away from it. We do not know what has been the actual outlay on these stations. We do not know if any other measures would have brought larger results. But we do believe that at the earliest possible moment our Missionary Society ought to do a good deal more than merely send a bishop down there to inquire into what is or what is not. We hope the bishops who have voyaged over that main will put their heads together and tell us plainly how to do what manifestly ought to be done for the evangelization of those communities.

New York's Position in History

Apropos of the New York celebration, this extract from the "History of the People of the United States," by Prof. John Bach McMaster, of the University of Pennsylvania, is interesting:

In obedience to the provisions of the law, elections were held on the first Wednesday of January, 1789, for presidential electors. Everywhere the day passed off quietly, and before night electors were chosen in all the ratifying states, save New York. In that commonwealth the voting was to be done by the Legislature, and there at the very start, the absurd law produced a quarrel.

The Legislature was full of the creatures of Clinton, and strongly Anti-Federal; the Senate, strongly Federal. The Lower House demanded a joint ballot, which would have sent two Anti-Federalists to the Senate and ten to the Electoral College. The Upper House demanded a concurrent vote, which would undoubtedly have given it one Senator and five electors.

But the Assembly refused; the Senate stood firm, and the Legislature adjourned. New York, therefore, cast no vote for the first President; nor did she, during much of the First Congress, have any representative on the floor of the Upper House.

The FitzGerald Letter.

The Northern Christian Advocate one of the ablest and most conservative of our Official church papers has the following editorial in last week's issue:

Some weeks ago the Voice, of New York, published a letter from Bishop FitzGerald in which he strongly condemned the appointment of the Hon. David J. Brewer, of Kansas, as Associate Justice of the Supreme Court of the United States. To that letter W. A. Sutherland, of Rochester, replies at length in The New York Tribune, and in the course of his remarks makes the statement that the Bishop's letter was copied in the Methodist church papers. Herein Mr. Sutherland is mistaken. The paper which he names as having copied the letter is not a church paper and in no church paper, so far as we have observed, was that letter printed. This may not indicate that they all regard Bishop FitzGerald as having done wrong in publishing his opinion regarding Judge Brewer's appointment, but simply that they are not disposed to indorse his utterances. Indeed, very few of the religious papers of the country offered any criticism on the appointment of Judge Brewer. This silence may be accepted as evidence, not that they would not be quick to condemn any manifest subserviency to the rum power in so important an appointment, but rather that, they were charitably and reasonably indisposed to assume that in this instance such subserviency was at all probable. It was from the first evident even from the testimony of his critics, that Judge Brewer's judicial opinion regarding the legal right of brewers to compensation for property rendered worthless by the operation of the prohibitory law was only an exception to the general bearing of his many decisions regarding that law; and not a scintilla of evidence was produced to show that this exception was due to any

sympathy with the saloons or any antagonism to prohibition. It is well to be on the alert, and we are glad that the solicitude of intelligent and high-minded citizens concerning the purity of the highest court in the nation is shown by the quick, though perhaps too impulsive, utterances of such men as Bishop FitzGerald; but it is well, also, that the great body of temperance people have not taken a position which could be interpreted as a demand that every judge of the Supreme court shall stand pledged to sustain all prohibitory laws, whatever they may be, and whether constitutional or not. Honest and competent judges are all that the best of causes has a right to demand; but this all good men should demand; and a jealous and vigilant guarding of that right is to be commended, especially in the presence of such a sleepless, lawless and adroit enemy as the rum power.

Do We Honor the Holy Ghost.

That we live under the dispensation of the Holy Ghost all who accept the teachings of the Bible readily admit. Since the death, resurrection, and ascension of our Lord in the economy of sovereign grace, the Holy Ghost, the "Comforter," that he promised should come, is the Divine agent in making efficient the redemptive scheme, and the Divine medium of intercourse between the Holy Trinity and man. And yet, we often have occasion to ask, do Christians properly honor the Holy Ghost in worship, or even in their concept of Scriptural truth? Recently we heard a sermon from a Methodist pulpit, in which the preacher took, as the theme of his discourse, the fire descending and consuming Elijah's sacrifice on Mt. Carmel, and the flame of fire descending on the day of Pentecost making the impression on his hearers, that the Pentecostal baptism implied little, or nothing more than the descent of this fiery flame, similar to that which consumed the sacrifice on Carmel.

Again, in pronouncing the "benediction" ministers frequently omit the Holy Ghost; using only the names of the Father and the Son. This certainly, is not apostolic. In prayer, also, very often, the Father is entreated to send the influences of the Holy Ghost etc., etc.

Now all such teaching can but lead to the impression, that the Holy Ghost is but a fiery flame, or influence, or at best, something widely different from, and inferior to the first and second persons in the adorable Trinity. But, is not the Holy Ghost, the third person in the Trinity, as verily God, as the Father, or the Son, and as distinct in his personality? What is the teaching of the 4th article of religion of our own Church?

"The Holy Ghost * * * is of one

substance, majesty and glory, with the Father and the Son, very and eternal God." Should He not, therefore, receive the same homage, reverence, adoration, and recognition in our worship, as the Father or the Son? And are not Christians gravely at fault, in thus failing to reverence and acknowledge the Holy Ghost? A.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test short-weight adulterated phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

WE ARE PREPARED

-To do all kinds of-

Printing & Book-Binding.

-WHEN YOU NEED-

- Letter Heads, Note Heads, Bill Heads, Statements, Business Cards, Calling Cards, Envelopes, Circulars,

Or when you want Programmes, Reports, Minutes, Constitutions, etc.,

For your Church or other Organizations, when you want your

Magazines, or Pamphlet Bound,

Or are in need of any kind of

PRINTING

From a Calling Card to a Newspaper,

GIVE US A CALL.

Our Establishment is one of the most complete in the State. We have every facility for all kinds of work.

Workmanship Guaranteed to be the BEST

-AND- PRICES AS LOW AS CAN BE MADE

CONSISTENT WITH GOOD WORK AND FAIR WAGES

J. MILLER THOMAS

604 Market St., WILMINGTON DEL.

GENERAL CHURCH ITEMS.

The revival meetings, which have been in progress in the M. E. Church, New Castle, Del., for six weeks, closed last week. Over 100 persons have professed conversion. Twenty-two persons were taken into the church on probation, Sunday morning, the 16th inst.

The revival meetings, which have been in progress at Asbury M. E. Church between Georgetown and Laurel, for several weeks, have been very successful.

Rev. J. A. Howard, of Opelika, Ala., has accepted the call to the Baptist church in Cambridge, and will occupy the pulpit, the first Sunday in March. He is a preacher of ability.

The M. E. church at New Castle was damaged to the extent of \$75, by fire recently. The fire originated from some hot coals falling from the heater on the floor of the Sunday school room.

The marked success of the extra meetings recently conducted, by Rev. Mr. Easley, are likely to bear good fruit elsewhere, Mr. Easley having been called to assist in revival meetings now in progress in the First M. E. Church, of Hoboken, N. J.; and in which work he is likely to remain the balance of this month.—*Federalsburg Courier*.

The next session of the Annual Conference of the Methodist Protestant Church of Maryland, will be held in Chestertown, Wednesday, April 2nd. The *Kent News* will issue a daily paper, during the session of the conference, giving full reports of the proceedings, with the homes of the ministers and delegates, incidents of the session, etc. A number of illustrations of churches, schools and prominent individuals will also be given.

The State Temperance Alliance of Kent county, Md., held a meeting at Chestertown, Tuesday of last week. Much interest was manifested. Over one hundred delegates from different sections of the county were present. The object was to frame a bill to be presented to the Legislature which would strengthen the local option law in Kent county. A bill directed especially against clubs was prepared, and delegates were chosen to go to Annapolis.

The Rev. Robert M. Lipscomb, the oldest member of the Baltimore conference of the Methodist Episcopal Church, died Feb. 5, aged eighty-two years.

The Pope has issued a decree empowering the bishops in all countries recently visited by the influenza, to absolve the faithful from fasting until further notice.

Bishop Hurst will be the Andover lecturer on foreign missions next year.

Miss Hankey, the first woman ever graduated at Columbia, is to be commemorated by a window in the college library. The design is an allegorical treatment of her career as a scholar, cut short by death.

Miss Janet Hunter, M. D., of Ayr, sailed for India, recently, with several other ladies, to engage in medical missionary work at Madras, in connection with the Ladies' Society of the Free Church of Scotland for Female Education in India. Miss Hunter is a distinguished student of the London School of Medicine for Women, and has taken the double qualification from the

Royal Colleges of Physicians and Surgeons, Edinburgh, and the degree of Doctor of Medicine at the University of Brussels. She has recently spent some months in further medical study in the hospitals of Vienna and Prague.—*The Christian*.

No mission in the world, perhaps, can show a more notable record than that of the Canadian Presbyterian Church in China. At the end of sixteen years' work, and with a comparatively small staff of laborers, it reports 2,650 baptized members, 2 native pastors, 64 elders, 60 deacons and 37 native preachers. It maintains 2 mission houses, 50 chapels, a girls' school and a training college.—*Presbyterian Review*.

We have heard a good deal of Samoa from a political standpoint, but do our people know, that sixty years ago the Samoans were in dense heathen darkness, and that to-day there is not a pagan among them? Ninety per cent of the population attend Christian worship every Sabbath and they give proportionately more than do our churches at home for the evangelization of the "regions beyond."—*Northern Christian Advocate*.

The effect of our stringent laws against polygamy is seen in the settlement of 1,000 Mormon refugees from Utah in Canada. At present there is no law against polygamy in the Dominion, but the government will be asked to introduce a measure making it a punishable offense. The Canadians view with alarm the migration of Mormons to their country.

"On an island called Upolu, in the Samoan group, is perhaps the most remarkable theological seminary in the world. It was founded in 1844, by Dr. Turner of the London Missionary Society. At that time two temporary houses were built and twenty-five youths were selected for instruction. The two cottages have now grown to fifty substantial houses, half of them of stone, built in a hollow square like military barracks. In the centre of this square stands a large building for class-room instruction, furnished with all the modern helps to study. The thirty acres of land, originally possessed by the college, have been increased to three hundred, cultivated and stocked with 10,000 bread-fruit and coconut trees, besides thousands of bananas. The twenty-five students have grown to one hundred and twenty-five annually, and so popular is the institution that two candidates present themselves for every vacancy, and students come from nineteen different islands."—*Exchange*.

The Rev. J. Jones, the popular pastor of Hopewell Church, in this county, had conferred on him, the 15th of January last, the degree of Bachelor of Music by the Royal Academy of Music, London, after fourteen years of musical study in connection with that institution. This was a highly complimentary recognition of Mr. Jones' high attainments in that elevating and refining art.—*Cecil Whig*.

The services at Union, Sabbath, Feb. 9, consisted of an interesting discourse on missions by Rev. T. A. H. O'Brien, after which a collection was taken, which, with the sum raised by the collectors, amounted to near forty dollars.

Twenty-two persons have united with Calvary M. P. Church, Easton, Md., as the result of the recent protracted meeting there.—*Talbot Times*.

The Sunday-school at Flint Hill M. E. Church, will give an entertainment in the church next Tuesday evening, the 25th inst. Vocal and instrumental music, recitations and addresses will form an attractive programme. Admission 10 and 15 cents.

The M. E. Church at Queenstown, Md., Rev. G. T. Alderson pastor, will be dedicated, Sunday, March 2d. Dr. S. F. Upbam, of Drew Theological Seminary, will deliver the dedicatory sermon, and addresses will be made by other prominent divines. The church has been recently rebuilt, and is now one of the handsomest houses of worship in the county.—*Centreville Observer*.

It was unanimously decided to organize a League for Dover District; a constitution was adopted; and the following permanent officers were elected. Rev. J. H. Howard, President; Rev. J. S. Willis, Vice President; Rev. I. L. Wood, Cor. Secretary; Miss Blackman, Recording Secretary; Mrs. Wm. Simmons, Treasurer.

Directors, Miss Anna Cannon, Mrs. J. S. Willis, Rev. J. H. Willey, Mr. H. P. Cannon.

A resolution, "that we organize a chapter on every charge in the district," was unanimously adopted.

A sensible girl will not keep a lot of cosmetics and drugs on her toilet-table, but there are a few articles she should always have in a convenient place. She should have an array of glass-stoppered bottles containing alcohol, alum, camphor, borax, ammonia, and glycerine or vaseline. A little camphor and water may be used as a wash for the mouth and throat if the breath is not sweet. Powdered alum applied to a fever sore will prevent it from becoming very unsightly and noticeable. Insect stings or eruptions on the skin are removed by alcohol. A few grains of alum in tepid water will relieve people whose hands perspire freely, rendering them unpleasantly moist. A few drops of sulphuric acid in the water are also beneficial for this purpose, and are also desirable for those whose feet perspire freely. We would always recommend care in use of scented soaps; in many cases the perfume is simply a disguise for poor quality. A good glycerine or honey soap is always preferable. Of course, one may rely on scented soap of a high-class manufacturer, but it costs more than it is worth. In addition to the soap for bathing, white castile should be kept for washing the hair. Occasionally a little borax or ammonia may be used for this purpose, but it is usually too harsh in its effect.—*The Family Doctor*.

I have heard one of our preachers most positively assert that baptism is no part of the gospel. Is this statement true?

No; it is not true. The sacrament of baptism was instituted by our Lord himself. "It is a visible badge of a Christian man's profession." As such, it is not to be slighted or ignored. Thus much we may safely maintain without in the least countenancing the foolishness of baptismal regeneration.—*Nashville Christian Advocate*.

A Voice from India.

We have received from Principal T. J. Scott, the program of the closing exercise for the graduating classes of 1889, Saturday, November 30th, of Bareilly Theological Seminary and Normal School, also a moving appeal for \$50,000. Read these extracts:

There is only the Methodist theological seminary among the 250,000,000 of India! It was founded in 1872 by the gift of \$20,000 from Rev. D. W. Thomas, of the North India Conference. It has so far turned out one hundred and sixty-five native missionaries and forty-four Christian teachers. The students are almost entirely supported in the school by scholarships, simply because, in becoming Christians, either they "suffer the loss of all things," or they give up every means of livelihood they had and must depend on the school.

The support of a student amounts to from \$2.50 to \$3.50 a month. One thousand dollars invested at fair interest insures the perpetual support of a man in school. This seminary should be a veritable West Point for the missionary war in India. Bishop Foster said it is the most important "point" in our work in India. Our endowment is about \$50,000. We want to double this at once. Money is needed for scholarships, for buildings, for teachers, and for appliances generally. The home church has the money. We have the teachers, the students, the opening, and a heart for the work. Do come up to the help of the Lord. The idols are being shaken out of India. Satanic agency is seeking to put in infidelity and atheism, Men of God, now to the rescue! Donations may be sent through the missionary secretaries. *Western Christian Advocate*.

The Calamity at Washington.

Since the assassination of President Garfield, no event of the kind has so deeply shocked the country, as the calamity which has befallen Secretary Tracy. It may be almost said to have brought a pang to every household in the land, and sympathy for the Secretary has been universal and profound. This melancholy event, and the double bereavement of Secretary Blaine, have cast a mournful shadow upon the administration, and they call a truce to the fury of party warfare. But no sympathy, however sincere and general, no pity, however tender, can assuage the grief of the chief sufferer. It can be hoped only that time may gradually soothe the sorrow, which it can never heal, and that devotion to great duties, may at last, reconcile him to a life from which all joy has vanished.—*Harper's Weekly*.

Printing and Book Binding neatly done at PENINSULA METHODIST office.

THE FIRST AND THE LAST.

DR. TALMAGE TELLS OF THE MAJESTY OF CHRIST.

No Burden Is Too Great for Him to Lift,
No Miracle Too Wonderful for Him to Perform—Death Should Have No Terror for True Christians.

BROOKLYN, Feb. 16.—At the Tabernacle, this morning, Rev. T. De Witt Talmage, D. D., announced that he would very soon begin a series of sermons on his journey "To and Through the Holy Land." The subject of his discourse this morning was "The Glorious Christ." His text was: "He that cometh from above is above all."—John iii. 31. The great preacher said:

The most conspicuous character of history steps out upon the platform. The finger which, diademed with light, pointed down to him from the Bethlehem sky, was only a ratification of the finger of prophecy, the finger of genealogy, the finger of chronology, the finger of events—all five fingers pointing in one direction. Christ is the overtopping figure of all time. He is the vox humana in all music, the gracefulst line in all sculpture, the most exquisite mingling of lights and shades in all painting, the acme of all climaxes, the dome of all cathedral grandeur, and the peroration of all splendid language.

The Greek alphabet is made up of twenty-four letters, and when Christ compared himself to the first letter and the last letter, the alpha and the omega, he appropriated to himself all the splendors that you can spell out either with those two letters and all the letters between them. "I am the Alpha and the Omega, the beginning and the end, the first and the last." Or, if you prefer the words of the text, "above all."

What does it mean? It means, after you have piled up all Alpine and Himalayan altitudes, the glory of Christ would have to spread its wings and descend a thousand leagues to touch those summits. Pelion, a high mountain of Thessaly; Ossa, a high mountain, and Olympus, a high mountain; but mythology tells us when the giants warred against the gods they piled up these three mountains, and from the top of them proposed to scale the heavens; but the height was not great enough, and there was a complete failure. And after all the giants—Isaiah and Paul, prophetic and apostolic giants; Raphael and Michael Angelo, artistic giants; cherubim and seraphim and archangel, celestial giants—have failed to climb to the top of Christ's glory they might all well unite in the words of the text and say: "He that cometh from above is above all."

First, Christ must be above all else in our preaching. There are so many books on homiletics scattered through the country that all laymen, as well as all clergymen, have made up their minds what sermons ought to be. That sermon is most effectual which most pointedly puts forth Christ as the pardon of all sin and the correction of all evil—individual, social, political, national. There is no reason why we should ring the endless changes on a few phrases. There are those who think that if an exhortation or a discourse have frequent mention of justification, sanctification, covenant of works and covenant of grace, that therefore it must be profoundly evangelical, while they are suspicious of a discourse which presents the same truth, but under different phraseology. Now, I say there is nothing in all the opulent realm of Anglo-Saxonism, of all the word treasures that we inherited from the Latin and the Greek and

the Indo-European, but we have a right to marshal it in religious discussion. Christ sets the example. His illustrations were from the grass, the flowers, the spittle, the salve, the barnyard fowl, the crystals of salt, as well as from the seas and the stars; and we do not propose in our Sunday school teaching and in our pulpit address to be put on the limits.

THE POWER OF WORDS.

I know that there is a great deal said in our day against words, as though they were nothing. They may be misused, but they have an imperial power. They are the bridge between soul and soul, between Almighty God and the human race. What did God write upon the tables of stones? Words. What did Christ utter on Mount Olivet? Words. Out of what did Christ strike the spark for the illumination of the universe? Out of words. "Let there be light," and light was. Of course, thought is the cargo and words are only the ship, but how fast would your cargo get on without the ship? What you need, my friends, in all your work, in your Sabbath school class, in your reformatory institutions, and what we all need is to enlarge our vocabulary when we come to speak about God and Christ and heaven. We ride a few old words to death when there is such illimitable resource. Shakespeare employed fifteen thousand different words for dramatic purposes, Milton employed eight thousand different words for poetic purposes; Rufus Choate employed over eleven thousand different words for legal purposes, but the most of us have less than a thousand words that we can manage, less than five hundred, and that makes us so stupid.

When we come to set forth the love of Christ we are going to take tenderest phraseology wherever we find it, and if it has never been used in that direction before, all the more shall we use it. When we come to speak of the glory of Christ, the Conqueror, we are going to draw our smiles from triumphal arch and oratorio and everything grand and stupendous. The French navy have eighteen flags by which they give signal, but those eighteen flags they can put into sixty-six thousand different combinations. And I have to tell you that these standards of the cross may be lifted into combinations infinite and varieties everlasting. And let me say to these young men who come from the theological seminaries into our services every Sabbath, and are after a while going to preach Jesus Christ, you will have the largest liberty and unlimited resource. You only have to present Christ in your own way.

Jonathan Edwards preached Christ in the severest argument ever penned, and John Bunyan preached Christ in the sublimest allegory ever composed. Edward Payson, sick and exhausted, leaned up against the side of the pulpit and wept out his discourse, while George Whitefield, with the manner and the voice and the start of an actor, overwhelmed his auditory. It would have been a different thing if Jonathan Edwards had tried to write and dream about the pilgrim's progress to the celestial city, or John Bunyan had attempted an essay on the human will.

Brighter than the light, fresher than the fountains, deeper than the seas, are all these Gospel themes. Song has no melody, flowers have no sweetness, sunset sky has no color compared with these glorious themes. These harvests of grace spring up quicker than we can sickle them. Kindling pulpits with their fire, and producing revolutions with their power, lighting up dying beds with their glory, they are the sweetest thought for the poet, and they are the most thrilling illustration for the orator, and they offer the most

intense scene for the artist, and they are to the ambassador of the sky all enthusiasm. Complete pardon for direst guilt. Sweetest comfort for ghastliest agony. Brightest hope for grimmest death. Grandest resurrection for darkest sepulcher. Oh, what a Gospel to preach! Christ over all in it. His birth, his suffering, his miracles, his parables, his sweat, his tears, his blood, his atonement, his intercession—what glorious themes! Do we exercise faith? Christ is its object. Do we have love? It fastens on Jesus. Have we a fondness for the church? It is because Christ died for it. Have we a hope of heaven? It is because Jesus went ahead, the herald and the forerunner.

THE ROBE OF CHRIST.

The royal robe of Demetrius was so costly, so beautiful, that after he had put it off no one ever dared put it on; but this robe of Christ, richer than that, the poorest and the wariest and the worst may wear. "Where sin abounded grace may much more abound."

"Oh, my sins, my sins," said Martin Luther to Staupitz, "my sins, my sins!" The fact is, that the brawny German student had found a Latin Bible that made him quake, and nothing else ever did make him quake; and when he found how, through Christ, he was pardoned and saved, he wrote to a friend, saying: "Come over and join us great and awful sinners saved by the grace of God. You seem to be only a slender sinner, and you don't much extol the mercy of God; but we that have been such very awful sinners praise his grace the more now that we have been redeemed." Can it be that you are so desperately egotistical that you feel yourself in first rate spiritual trim, and that from the root of the hair to the tip of the toe you are scarless and immaculate? What you need is a looking glass, and here it is in the Bible. Poor, and wretched, and miserable, and blind, and naked from the crown of the head to the sole of the foot, full of wounds and putrefying sores. No health in us. And then take the fact that Christ gathered up all the notes against us and paid them, and then offered us the receipt.

And how much we need him in our sorrows! We are independent of circumstances if we have his grace. Why, he made Paul sing in the dungeon, and under that grace St. John from desolate Patmos heard the blast of the apocalyptic trumpets. After all other candles have been snuffed out, this is the light that gets brighter and brighter unto the perfect day; and after, under the hard hoofs of calamity, all the pools of worldly enjoyment have been trampled into deep mire, at the foot of the eternal rock the Christian, from cups of granite lily rimmed and vine covered, puts out the thirst of his soul.

Again, I remark, that Christ is above all in dying alleviations.

I have not any sympathy with the morbidity abroad about our demise. The emperor of Constantinople arranged that on the day of his coronation the stone mason should come and after a while he would need that there are men who are monomaniacal on the subject of departure from this life by death, and the more they think of it the less they are prepared to go, you, not worthy of me.

Saladin, the greatest conqueror of his day, while dying, ordered that the tunic he had on him be carried after his army, and that then the head of ever and anon, should stop and say: "Behold, all that is left of Saladin, the emperor and conqueror! Of all the states he conquered, of all the wealth he accumulated, nothing did he retain

but this shroud." I have no sympathy with such behavior, or such absurd demonstration, or with much that we hear uttered in regard to departure from this life to the next. There is a commonsensical idea on this subject that you and I need to consider—that there are only two styles of departure.

CHRIST'S POWER TO MAKE DEATH EASY.

A thousand feet underground, by light of torch toiling in a miner's shaft, a ledge of rock may fall upon us, and we may die a miner's death. Far out at sea, falling from the slippery ratlines and broken on the halperly yards, we may die a sailor's death. On mission of mercy in hospital, amid broken bones and reeking leprosy and raging fevers, we may die a philanthropist's death. On the field of battle, serving God and our country, slugs through the heart, the gun carriage may roll over us, and we may die a patriot's death. But, after all, there are only two styles of departure—the death of the righteous and the death of the wicked—and we all want to die the former.

God grant that when that hour comes you may be at home. You want the hand of your kindred in your hand. You want your children to surround you. You want the light on your pillow from eyes that have long reflected your love. You want

the room still. You do not want any curious strangers standing around watching you. You want your kindred from afar to hear your last prayer. I think that is the wish of all of us. But is that all? Can earthly friends hold us up when the billows of death come up to the girdle? Can human voice charm open heaven's gate? Can human hand pilot us through the narrows of death into heaven's harbor? Can any earthly friendship shield us from the arrows of death, and in the hour when Satan shall practice upon us his infernal archery? No, no, no, no! Alas! Poor soul, if that is all. Better die in the wilderness, far from tree shadow and from fountain, alone, vultures circling through the air waiting for our body, unknown to men, and to have no burial, if only Christ could say through the solitudes: "I will never leave thee, I will never forsake thee." From that pillow of stone a ladder would soar heavenward, angels coming and going; and across the solitude and the barrenness would come the sweet notes of heavenly minstrelsy.

Gordon Hall, far from home, dying in the door of a heathen temple, said: "Glorious to thee, O God!" What did dying Wilberforce say to his wife? "Come and sit beside me, and let us talk of heaven. I never knew what happiness was until I found Christ." What did dying Hannah More say? "To go to heaven, think what that is! To go to Christ, who died that I might live! Oh, glorious grave! Oh, what a glorious thing it is to die! Oh, the love of Christ, the love of Christ!" What did Mr. Toplady, the great hymnwriter, say in his last hour? "Who can measure the depths of the fills my soul! Oh, the sunshine that for surely no one can live in this world after such glories as God has manifested to my soul."

What did the dying Janeway say? "I can as easily die as close my eyes or turn my head in sleep. Before a few hours have passed I shall stand on Mount Zion with the one hundred and forty and four thousand and with the just men made perfect, and we shall ascribe riches, and honor, and glory, and majesty, and dominion unto God and the Lamb." Dr. Taylor, conveyed thither broke away from the

guardsmen and went bounding and leaping and jumping toward the fire, glad to go to Jesus and to die for him. Sir Charles Hare, in last moment, had such rapturous vision that he cried: "Upward, upward, upward!" And so great was the peace of one of Christ's disciples that he put his fingers upon the pulse in his wrist and counted it and observed it; and so great was his placidity that after a while he said: "Stopped!" and his life had ended here to begin in heaven. But grander than that was the testimony of the worn out first missionary, when, in the Mamartine dungeon, he cried: "I am now ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day, and not to me only, but to all them that love his appearing!" Do you not see that Christ is above all in dying alleviations?

WAITING FOR THE FINAL LIFE.
Toward the last hour of our earthly residence we are speeding. When I see the sunset, I say, "One day less to live." When I see the spring blossoms scattered, I say, "Another season gone forever." When I close this Bible on Sabbath night, I say, "Another Sabbath departed." When I bury a friend, I say, "Another earthly attraction gone forever." What nimble feet the years have! The roebucks and the lightnings run not so fast. From decade to decade, from sky to sky, they go at a bound. There is a place for us, whether marked or not, where you and I will sleep the last sleep, and the men are now living who will, with solemn tread, carry us to our resting place. Ay, it is known in heaven whether our departure will be a coronation or a banishment.

Brighter than a banquet hall through which the light feet of the dancers go up and down to the sound of trumpeters will be the sepulcher through whose rifts the holy light of heaven streameth. God will watch you. He will send his angels to guard your slumbering ground, until, at Christ's behest, they shall roll away the stone.

So, also, Christ is above all in heaven. The Bible distinctly says that Christ is the chief theme of the celestial ascription, all the thrones facing his throne, all the palms waved before his face, all the crowns down at his feet. Cherubim to cherubim, seraphim to seraphim, redeemed spirit to redeemed spirit, shall recite the Saviour's earthly sacrifice.

Stand on some high hill of heaven, and in all the radiant sweep the most glorious object will be Jesus. Myriads gazing on the scars of his suffering, in silence first, afterward breaking forth into acclamation. The martyrs, all the purer for the flame through which they passed, will say: "This is Jesus, for whom we died." The apostles, all the happier for the shipwreck and the scourging through which they went, will say: "This is the Jesus whom we preached at Corinth, and at Cappadocia, and at Antioch, and at Jerusalem." Little children clad in white will say: "This is the Jesus who took us in his arms and blessed us, and when the storms of the world were too cold and loud, brought us into this beautiful place." The multitudes of the bereft will say: "This is the Jesus who comforted us when our heart broke." Many who wandered clear off from God and plunged into vagabondism, but were saved by grace, will say: "This is the Jesus who pardoned us. We were lost on the mountains, and he brought us home. We were guilty, and he has made us white as snow." **Mercy boundless. grace un-**

paralleled. And then, after each one has recited his peculiar deliverances and peculiar mercies, recited them as by solo, all the voices will come together into a great chorus, which will make the arches echo and re-echo with the eternal reverberation of gladness and peace and triumph.

Edward I was so anxious to go to the Holy Land that when he was about to expire he bequeathed \$160,000 to have his heart, after his decease, taken to the Holy Land in Asia Minor, and his request was complied with. But there are hundreds today whose hearts are already in the Holy Land of heaven. Where your treasures are, there are your hearts also. Quaint John Bunyan, of whom I spoke at the opening of the discourse, caught a glimpse of that place, and in his quaint way he said: "And I heard in my dream, and lo! the bells of the city rang again for joy; and as they opened the gates to let in the men I looked in after them, and lo! the city shone like the sun, and there were streets of gold, and men walked on them, harps in their hands, to ring praises withal; and after that they shut up the gates, which when I had seen I wished myself among them!"

Exaggeration Is Vulgar.

Almost everything we use has some touch of decoration about it, however slight, before it is complete, and if these touches are not in good taste the thing, as a decoration, is valueless. It is not easy to designate how much or how little we should decorate, but it is safe to say that the tendency is to overdo rather than to underdo it. The former is vulgar, the latter gives a sense of meagerness and desolation. The happy condition of having everything of the very best, selected and worked out by capable craftsmen, is possible only to the few; the great majority must be satisfied with articles of less intrinsic value and must rely upon their own judgment as to the fitness of the things they are able to procure. In these days, however, when machinery turns out such beautiful fabrics in such profusion that they are within the reach of the million, there would seem to be small reason why one should not be able to get the things that are exactly fitted to one's requirements. We have artistic paper for our walls, artistic rugs and carpets for our floors, artistic cretonnes and damasks and brocades for our hangings, and artistic glass and pottery for our tables, which, while they do not perhaps meet the unqualified approval of the theoretical artist, need not be less effective and decorative than the choicest productions of the hand looms.

It is true the modern decorator has much to contend with in a modern house, which is rarely of such a character as to lend itself readily to high art in the matter of furnishing; but even with these much may be done to tone down their bad points and bring out their good ones.—Philadelphia Record.


Enough Said.

"Study penmanship, my boy, as carefully as you know how. I lost a fortune once by bad writing."
"How?"
"I loved a rich girl and she loved me. I wrote and asked her to share my lot and she—well, she thought I asked her to shave my note."—New York Sun.

An Englishman of science has propounded the theory that the influenza arose from the contamination of the air by the decaying bodies of the million Chinese drowned in the great floods of 1888.

It is not like a Christian to take only two sittings in a pew because you only occupy two, when you can afford to pay for four

Ely's CATARRH Cream Balm



when applied into the nostrils will be absorbed effectually cleansing the head of catarrhal virus, causing healthy secretions. It always infuses astringents the membrane of the nasal passages from additional colds, completely heals the sore and restores sense of taste and smell.

TRY THE CURE. HAY-FEVER

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

CHAS. F. HUDSON,
Wholesale and retail dealer in choice butter, eggs, cheese and poultry, Gilt Edge Creamery Print Butter a specialty. Good store trade and consignments solicited. Telephone 411
No. 76 to 82 City M'kt., Wilmington, Del. 1 yr.

TAKE NOTICE.
A great clearing out sale of Boots and Shoes. On and after this date I will sell my entire stock at a reduction at and far below cost to make room for my spring samples. Come and satisfy yourself at

MONTGOMERY'S Clayton House Shoe Store,
505 King Street, City. 4-6mo

Private School.
307 West 12th St., Wilmington, Del.
Reopens January 6th, 1890. Pupils received at any time, rates reasonable, instruction thorough, course of study comprehensive. For further information call upon or address
MISS E. J. BENHAM.
References: Rev. Jacob Todd, D. D. 4-6m
Rev. A. N. Keigwin

DOMESTIC Sewing Machine Co.
814 MARKET ST.,
Wilmington, Delaware.

Domestic Sewing Machines and Paper Fashions. 4-1yr

THE NEW AMERICAN MUSICAL BOX



FREE

To introduce them, one in every County or Town furnished reliable persons (either sex) who will promise to show it. Borden Music Box Co., 7 Murray St., N.Y.

LESLIE W. MEGOWEN, Marble and Granite Works,
Established in 1848.
N. E. Cor. Tenth & Tatnall St., Wilmington, Delaware.
Monuments, Tombs and Enclosures
Tile Floors, Repairing, Re-setting, Cleaning, etc.
ALL WORK GUARANTEED.
50-6mo

DR. WELCH'S Communion Wine, unfermented, for sale at this office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
Half Pint " " 2.75

J. Miller Thomas, 604 Market Street, WILMINGTON, DELAWARE.

Lady Agents WANTED
To Sell Dr. Vincent's **HOME BOOK**

A MARVEL OF Beauty and Usefulness
Write for Terms to
J. MILLER THOMAS,
604 Market St., Wilmington, Del.

STORY OF THE BIBLE.
BY CHARLES FOSTER.
PRICE \$1.

Sent by mail on receipt of price. Address
J. MILLER THOMAS,
604 Market St., WILMINGTON, DEL.

ALBERT BUEHLER & CO'S FURNITURE STORE,
513 SHIPLEY STREET.
We will sell PARLOR FURNITURE, Chamber Suits, DINING ROOM and LIBRARY FURNITURE, Beds, Bedding, Tables, side boards, Chairs, Lounges, Couches, and a full line of CARPETS and OIL CLOTH, COOK STOVES and RANGES, Children's COACHES, Lamps and Window Shades and a variety of other useful and ornamental furniture as cheap as possible for cash or on weekly or monthly credits.
We also upholster, paint, varnish polish and repair furniture at moderate prices. We guarantee satisfaction in all our dealings. Remember the place.
ALBERT BUEHLER & CO.,
513 SHIPLEY STREET,
WILMINGTON - DELAWARE.



B. & O.

SCHEDULE IN EFFECT NOV. 10, 1889

Trains leave Delaware Avenue Depot: EAST BOUND. Express trains. NEW YORK, week days, 7:00, 7:00, 7:00. PHILADELPHIA, week days, 7:00, 7:00, 7:00. CHESTER, week days, 7:00, 7:00, 7:00. ATLANTIC CITY, N. J., week days, 7:00 a. m., 7:45 p. m. WEST BOUND. BALTIMORE AND WASHINGTON, *5:20, *8:47, *11:45 a. m., 2:45, 4:45, 6:15, 8:15 a. m. daily; 7:40 a. m. *10, pm daily except Sunday. BALTIMORE and principal stations on Philadelphia Division 4:55 pm daily. PITTSBURG, *8:47 a. m., *5:15 p. m. both daily. CHICAGO *8:4 a. m., *3:37 p. m. both daily. CINCINNATI AND ST. LOUIS, *11:45 a. m., and *8:15 p. m., both daily. SINGLERLY ACCOMMODATION 7:30 p. m. daily (2:25 a. m. daily, except Monday. LAURENSBURG ACCOMMODATION, week days, 7:00 11:00 a. m., 5:45, and 4:55 p. m. Trains leave Market Street Station: For Philadelphia 5:50, 8:30, 11:55 a. m. 12:43, 2:35, 3:55, 4:55 p. m. For Baltimore *5:35 *8:30, a. m. 2:35 *3:55 *4:55 p. m. Baltimore and principal stations on the Philadelphia Division 4:55 p. m. daily. For Lansdowne, way stations 6:50, 10:45 a. m. 2:35, 4:5 p. m. daily. Chicago *8:30 a. m. daily except Sunday. Pittsburg *8:30 a. m. daily except Sunday, *4:55 p. m. daily. Trains for Wilmington leave Philadelphia *4:40, *3:15, 10:00, 11:10 a. m., 12:00 noon, 1:40 3:00 *3:40, 4:40, 4:41 5:05, 6:30 *7:40, 8:10 10:10, p. m. daily. Daily except Sunday, *6:15 6:40 7:35 a. m. *1:35, 4:10 6:30 11:30 p. m. Rates to Western points lower than via any other line. J. O. SCULL, Gen'l Pass Agent. Telephone call No. 193.

Wilmington & Northern R. R. Time Table in effect, Nov. 23d, 1889.

Table with columns: Stations, Daily, p.m., Daily. Rows include Wilmington, French St, B & O Junction, Montcharlin, Chadd's Ford Jc, Lenape, Ar. West Chester Stage, West Chester Stage, Statesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Joanna, Birdsboro, Reading P & R Sta., Ar. West Chester Stage, Chadd's Ford Jc, Mon charlin, B. & O. Junction, Ar. Wilmington, French St.

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 Montcharlin 6:53 p. m. On Saturday only, will leave Wilmington at 5:17 p. m. arrive at Newbridge 5:41 p. m. Leave Wilmington 6:15 p. m. Newbridge 10:35 p. m. Arrive Montcharlin 10:55 p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40 p. m.

Table with columns: Stations, Daily, p.m., Daily. Rows include Reading P. & R. Sta., B. & O. Junction, Joanna, Springfield, Ar. Warwick, St. Peter's Jc, Ar. Waynesburg Jc, Statesville, Ar. West Chester Stage, West Chester Stage, Chadd's Ford Jc, Mon charlin, B. & O. Junction, Ar. Wilmington, French St.

ADDITIONAL TRAINS. Daily, Except Sunday. Leave Montcharlin 5:05 a. m., Newbridge 6:20 a. m., B. & O. Junction 6:31 a. m. Arrive at Wilmington 6:2 a. m. Saturday only. Leave Reading 12:00 pm. Arrive at Birdsboro 12:30 p. m. Leave Montcharlin 1:10 p. m., Newbridge 1:30 p. m. Arrive Wilmington 1:53 p. m. Leave Newbridge 7:00 p. m. Arrive Wilmington 7:23 p. m. For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Joatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations. BOWNESS BRIGGS, Gen'l Passenger Agt. A. G. McCausland, 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. 1:30 A M Fast Mail for Shenandoah Valley and Leathers and Southwestern points. Also Glyndon, Vestal, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & O R. R.

DAILY EXCEPT SUNDAY. 7:15 A M - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & O R. R. 8:00 A M - Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B & O R. R. also, Frederick, Emmittsburg, and Martinsburg and Winchester. 10:00 A M - Accommodation for Union Bridge and Gettysburg. 12:25 P M - Accommodation for Glyndon. 3:21 P M - Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on Band II Division. 4:00 P M - Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glens Falls, Finksburg, Patspsco, Carrollton, Westminster, Redford, New Windsor, Linwood, Union Bridge and stations west also Emmittsburg B & O R. R. and points on Shenandoah Valley R R. 7:15 P M - Accommodation for Union Bridge. 8:20 P M - Accommodation for Glyndon. 11:25 P M - Accommodation for Hillen (Reisterstown). TRAINS ARRIVE AT HILLEN. Daily - 11:45 A M. Daily except Sunday - 7:30, 8:12, 11 A. M., 12:15, 2:40, 5:10 and 6:07 7:10 10:00 P. M. Ticket and Baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager. R. T. GRISWOLD, Gen'l Pass. Ag't

P. W. & B. Railroad. Trains will leave Wilmington as follows: Philadelphia and intermediate stations, 7:00, 7:05 8:15, 9:10, 10:30, 11:35 a. m. 12:30, 2:30, 5:40, 7:40, 9:50 10:35 p. m. Philadelphia, (express), 2, 2:52 4:40, 6:30, 7:50, 8:50, 10:07 11:35, 11:51 a. m. 12:23, 1:35, 2:27, 5:22, 6:22, 6:28 New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:05 11 a. m. *12:23, 1:39, 2:27, 4:00, 5:22, 6:28 7:00 7:40, 9:00 p. m. For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m. Baltimore and intermediate stations, 10:08 a. m. 5:57, 8:30 p. m. Baltimore and Washington, 1:25, 4:45, 8:04, 10:08, 12:00 a. m. 12:06, *1:17, 2:52 4:41, 5:10, 6:30, 7:45 pm. Trains for Delaware Division leave for: New Castle, 6:40, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25, 7:42 12:05 a. m. Harrington, Delmar and intermediate stations, 8:30 a. m. 12:05 p. m. Harrington and way stations, 8:30 a. m. 12:55, 6:25 For Seaford 3:50 p. m. For Norfolk 12:05, a. m.

CANCER and Tumors CURED - no knife.

Book free: Dr. G. W. H. & H. Co. No. 163 E. 10th St., Cincinnati, O. 4-17



Wilmington SAW WORKS, 222 W. 2nd St., Wilmington, Del. George L. Norris.

Agent for the Henry Disston & Sons celebrated saws. Saws gummed, humped and sharpened. Also dealer in all kinds of sheet steel, oils, belt- ing and files. Also a line of hardware, such as carpenters, cabinet makers, pattern makers, machinists, butchers and moulders tools. All orders for new work and repairing promptly executed. Send for price list.

MOST STYLISH BUGGIES. Phaetons, Road Carts, &c., on the market, for durability and style, comfort and moderate price, unrivaled. We guarantee satisfaction, and will give a nice harness free to purchasers, to increase our trade. Best reference. Address WM. K. JUDEFIND & CO. Box 11, Edesville, Md.

P. S. We recommend the above firm to our readers.

RELIABLE. NATIONAL LIFE INSURANCE COMPANY OF MONTPELIER, VERMONT THE MOST DESIRABLE POLICY EVER ISSUED.

It protects the insured against adversity in business, and also makes an absolute provision, in case of death, for wife, children, parents or creditors.

It is a safe and desirable investment, and guarantees that a certain amount of money will be accumulated in a specified time, which the purchaser can use at an age when he is more likely to be dependent upon others than others upon him.

This policy is negotiable for its cash value, the same as any bond or stock.

The thousands of policies which lapsed or were surrendered during the last fifteen years would have been saved by the provisions of this policy.

The principles of this policy are indorsed by the wealthiest and shrewdest bankers, merchants, and lawyers of America.

Under this policy you know exactly what you have, and if you need your money more than insurance you can get it.

Under this policy you have Investment, Protection, and the use of your capital.

Write for particulars.

WM. V. HARPER, General Agent, Maryland, Delaware, District of Columbia, and Virginia. 239 E. German street, Baltimore, Md.

DELAWARE OFFICE, 824 Market street, Wilmington, Del.

Or AUBREY VANDEVER, Clayton, Del.

PEACH GROVE NURSERIES.

First class Peach Trees 4c, best selection for profit; Dwarf Pear 12c. Apple, 12c.; Cherry 15. All other stock low. Address Wm. K. JUDEFIND & Co., Box 11, Edesville, Md., P. We recommend the above firm.