

THE Peninsula Methodist FOR CHRIST AND HIS CHURCH.

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Our Conference Seat.

The town of Milford, Del., is located on both sides of Mispillion Creek, a navigable stream which divides Kent and Sussex counties, nine miles east from Harrington, and about six miles west from Thorne Point, on the Delaware Bay. Its site is part of a tract, warranted to Henry Bowman, March 20, 1680, on condition of his building a saw mill on it, and hence called "Saw Mill Range." In 1787, Joseph Oliver had James Johnson survey, and lay off in town lots, the land on the north side of the Creek; and the first lot, of which there is any record at Dover, was taken by William Johnson. This is now occupied by Mr. C. W. Davidson. The town was first incorporated in 1807; the first commissioners being Dr. Joseph Sudler, John Wallace, Martin Dewaile, and William Davis.

Saw-mills, grist-mills, and ship-building were, naturally, early industries in this place. A husk factory, a woollen mill, and other manufactories were subsequently introduced, with merchandising of many kinds.

William Johnson was one of the first school teachers, and held his school as early as 1788. In 1832 was the first public school, and William Dickinson its first teacher.

Rev. Sydenham Thorne, a Church of England clergyman, began a church in Milford, in 1791, which was, however, not completed until 1835.

In 1849, the Wilmington Presbytery instructed its evangelist, Rev. G. W. Kennedy, to organize a church in Milford, if possible.

He found but two Presbyterians in the place, the wife of General William Tharp, and a Miss Johnson, afterwards Mrs. Primrose. Soon after, an organization was effected, and General Tharp Col. Peter F. Causey, afterward Governor, Dr. James P. Lofland, and John Hazzard, were appointed a building committee, with Mr. Kennedy as chairman and financial agent. By their exertions, a neat and substantial brick church and parsonage were erected in 1850. In 1880, the present pastor, Rev. H. L. Bunstein, was installed. Mrs. Bunstein, is a daughter of Rev. Joseph S. Cook, supernumerary mem-

ber of the Philadelphia Conference, well and widely known on the *Peninsula*, during whose pastorate in Elkton, Md., 1859-61, the present neat church edifice was built there.

METHODISM.

As early as Oct. 18, 1787, Bishop Asbury makes this entry in his journal, "I had divine aid in preaching at Milford; the house was open, and the day was cold." Dec. 3d, 1787, Joseph Oliver deed to Nathaniel Smithers, Jr., Joseph Aydelotte, William Ward, Chas. Shockley, Thomas Ross, Reynear Williams, William Beauchamp, John Taylor, and David Beauchamp, a lot containing 14,400 sq. ft., "for the use and express purpose of building a preaching house or church thereon, for the only proper use and benefit of the religious society of people called Methodists." The itinerant Bishop has the following, "Tuesday, Oct. 22, 1789, rode to Milford; we had a great move and noble shouting." Richard Whatcoat, afterwards bishop, was then presiding elder, and most likely was with him, as it was his official duty "to attend the Bishop when present in his District." This year, Milford first appears in the Minutes, with Thomas Jackson and William Ratcliffe as its preachers, with 879 white, and 236 colored members.

Under the ministry of William Anner, a Wesleyan missionary in South Africa, there was a great revival, in 1853, and many were added to the church. During the pastorate of Rev. D. C. Ridgway, 1872-75, the church was favored with another great revival, and some 300 joined on probation, of whom 90 were from the Sunday-school.

The first building stood nearly opposite the present site, and was sold at auction for \$49.50.

The second church and lot cost \$4,428.35, and were secured in 1840, when Wm. Connelly was preacher in charge. The present edifice was built in 1871, at a cost of \$19,000, during the pastorate of Enoch Stubbs, now of 13th street M. E. Church, Philadelphia, William T. Vauls, Joseph S. Truitt, James H. Deputy, William Welsh, and Peter F. Causey, were the building committee; the old church being bought by a party of nine gentle-

men, was converted into a public hall.

The parsonage was rebuilt, at a cost of \$4,000, in 1883, while Johnathan S. Willis was pastor. Through the instrumentality of Peter F. Causey, John C. Hall, and Joshua Spencer, a chapel was built in 1887, for Sunday-school purposes at a cost of \$2,000.

CONFERENCES.

The good people of Milford have shown their high appreciation of the Methodist ministry, by extending their generous hospitalities to them on the occasion of their annual assemblies, not less than four times already.

April 12-19, 1821, the Philadelphia Conference held its 33d session in this place; Bishop Enoch George presiding, with S. J. Cox, secretary. There were but 76 names on the roll of appointments. We give some interesting notes of this session, as we find them in the *Milford Daily News and Advertiser*, of March 10, 1877.

The Philadelphia Conference met in the old wooden church, which stood near the middle front of the present cemetery in Milford, the 12th of April, 1821. This church was originally built about 1787, and was thirty-five feet long by 30 feet wide, and one story high, with a gallery on three sides of it. In 1800 it was enlarged by the addition of twenty-two feet, to the east end of it. It was superceded in 1840, by a brick building.

At this Conference Bishop George presided; and among the preachers present were, Charles Pitman, Jacob Gruber, Solomon Sharp, Freeborn Garretson, Lawrence Lawrenson, Manning Force, Henry White, Ezekiel Cooper, James Smith, Robert Burch, Thomas Burch, and a score or more of others; all now safely housed in the better country.

The good Bishop preached Sunday morning, April 16th, from the following text:

"And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable, and unreprieveable in his sight." Col. 1-21, 22.

Under the power of this holy man on this happy theme, accompanied, as it was, by the unction from on high, the great congregation of rugged men

and women, was melted into little children in love, and shouts of joy and hallelujahs went up to Heaven, mingled with the blessed words of the great gospel preacher.

Both afternoon and evening two sermons were preached. In the afternoon first came Rev. Ezekiel Cooper from the text, "For all things are now ready." This was followed by another by Rev. Lawrence M'Coombs.

At the evening service Thomas Burch preached from the text, "As ye have therefore received Christ Jesus the Lord, so walk ye in him," Col. 2: 6.

This was followed by another by Thomas Mason, from this passage,

"Marvel not that I said unto thee, ye must be born again." John 3-7.

There are a few persons living in town, who were present at this conference, but they have no distinct recollection of anything more, than that great power fell upon all who heard them. It is worthy of notice that these old heroes believed in the power of preaching; and not only were there so many sermons on Sunday, but every afternoon and night of the week, that the conference lasted, two or more sermons were preached to the great crowds of people that had come from far and near longing for the bread of life.

The first of these discourses was by Rev. John Potts, from Job 7: 7;

"What is man that thou shouldst magnify him, and that thou shouldst set thine heart upon him."

We are indebted, to notes of this conference made by the late Rev. T. P. McColley at the time, for the facts above stated.

April 2-11, 1845, Milford entertained the conference, in its 57th session; Bishop Beverly Waugh presided, and Wm. A. Wiggins was secretary. Bishop Edmund S. Janes, who had been ordained bishop the preceding May, was present part of the time.

Of eleven young men received on a trial, Henry Sanderson, Charles Hill and W. E. England survive, members of the Wilmington Conference, and Peter Hallowell, T. A. Fernley and William Rink, members of the Philadelphia Conference.

(Continued on page 8.)

SATURDAY NIGHT.

Placing the little hats all in a row;
Ready for church on the morrow, you know;
Washing wee faces, and little black fists,
Getting them ready and fit to be kissed;
Putting them into clean garments and white
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that are worn thro' the toes
Looking o'er garments so faded and thin—
Who but a mother knows where to begin?
Changing a button to make it look right—
That is what mothers are doing to-night.

Calling the little ones all round her chair,
Hearing them lisp forth their evening prayer
Telling them stories of Jesus of old,
Who loves to gather the lambs to His fold;
Watching, they listen with childish delight
That is what mothers are doing to-night.

Creeping so softly to take a last peep,
After the little ones all are asleep;
Anxious to know if the children are warm,
Tucking the blanket round each little form;
Kissing each little face, rosy and bright—
That is what mothers are doing to-night.

Kneeling down gently beside the white bed,
Lowly and meekly she bows down her head,
Praying as only a mother can pray,
"God, guide and keep them from going astray."

—Selected.

Exalt the Word.

BISHOP CYRUS D. FOSS.

God has spoken. We have His Word. It is all abroad in the earth in more than three hundred languages. It has been copied by pen, and press a thousand times more than any other book. All down the ages it has been thrust upon the attention of the world, demanding search, belief, homage, obedience.

It has been tested sharply, skillfully, remorselessly, and in multitudinous ways. Every joint in its celestial armor, has been tried again and again, by swords and spears of infernal temper. Persecution has decreed its destruction. Scientific theories have proclaimed its falsity. Rationalistic "higher criticism" has self-complacently announced its utter lack of authenticity. All these, and other forces of opposition have affected it very much as thunder and storms do Mont Blanc. The clouds around its base only make it seem loftier and more resplendent.

Is it not high time for those who teach the Bible, to give a truce to nervousness, and go ahead as though nothing had happened? As, indeed, nothing has happened to effect in the slightest degree the substance of "the faith" or the all-conquering power of the Word. I am satisfied that religious doubt gets a large part of its currency in our time, from the careless suggestion of it by ministers and Sunday-school teachers, who often crudely state and overstate objections which they have not the skill effectually to answer, thus making themselves teachers of infidelity. The great business of the pulpit and of the Sunday-school is to teach the Bible, and to urge its claim on the

belief and obedience of all who listen. Let us teach it, and not busy ourselves in suggesting doubts about it. Children, youth, and the masses of church-going people, urgently need to know what the Bible says.

I plead with young ministers to exalt the Word of God. Don't be PERPETUALLY APOLOGIZING FOR THE LORD GOD ALMIGHTY.

Find out what He has said, and tell the people. There was hard sense in the reply of a plain man who was urged to read Watson's "Apology for the Bible," and who, misapprehending the technical meaning of a single word, answered, "No, I don't want it; the Bible needs no apology." Paul's charge to Timothy is everlastingly timely: "I charge thee before God, preach the word." Preach it, proclaim it, and trust God to make a way for it to the hearts of men. Preach it, and not some weak dilution of it. Treat it as your Lord did. Consider well what He said about it, and what He did with it. He said, "Search the Scriptures; for . . . they . . . testify of Me;" and, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." And in the pinch of His sorest need He turned to the Old Testament, and used what He found there as the very word of God. In His forty days' duel with the Devil, He drew no sword but what fits my hand as well as His. He seemed to have no concern as to whether the whole Bible is verbally inspired or not, or as to whether Moses wrote the whole of the Pentateuch; but, keeping His eye on the foe, He thrust His hand back as though almost at random, and drew from the sheath of Deuteronomy, three good blades before whose glittering points Satan fled. Dig evermore in the exhaustless mine. The grandly effective preachers are biblical preachers. The greatest sermons are those which make the Word seem great.

Sunday-school teachers, exalt the Word. Your great business in preparation is to

FIND OUT WHAT GOD SAYS.

Your general study of the Bible ought to consist largely in a comparison of Scripture with Scripture, and in thoughtful and prayerful meditation on the Word itself; and your special preparation of the lesson should be chiefly a diligent search after the very meaning of the Holy Spirit in the verses. Teach your scholars to handle the Book, to find the verses promptly, to reverence it as the very Word of God, to obey it.

The Sunday-school should be a Bible-school, and nothing else. I wish its name could be changed to that. In these days of black-boards and orchestras, and Sunday-school libraries, and

multiplied other appliances, let it not be forgotten what all these things are for, and let them not crowd aside the very thing for which the Sunday-school exists. Dr. James W. Alexander, one of the most suggestive of writers on preaching and Sunday-school teaching, gave most emphatic testimony on this point: "Having been, in one or another capacity, busied about Sunday-schools for forty years, I venture my judgment, for forty years, I venture my judgment, that, if a pupil must forego one or the other—the explanation of the meaning by question and answer, or the possession of the text in his memory *verbatim*—he had better let go the former. With those attainments which such knowledge insures or infers, there is no part of household and juvenile learning so valuable as what in good old idiomatic mother-English is called getting verses by heart. Having almost worn out my eyes by reading and study, let me testify to you, of all I ever learned I most prize what is level to you all—that is the knowledge of the English Bible; and for one verse that I know by heart I wish I knew a hundred."

Parents are under the pressure of AN OBLIGATION CONCERNING THE BIBLE

which it is to be feared very few of them justly appreciate, and which many totally ignore. Let a father distinctly admit the truth of these three propositions: 1. That the greatest want of his children is religious knowledge and motive; 2. That the Bible is the chief storehouse of such knowledge and motive; 3. That the character and the eternal destiny of his children are largely dependent on their use of the Bible—and how can he fail to be a priest in his own household? Do not suppose your duty done if you give each of your children a gilt-edged Bible, and send them to the Sunday-school, and take them to church. Before they are old enough to read, teach them to love the Bible. Teach them its stories and precepts. Read to them some of the numerous excellent books of Bible history. They will listen as they would to Aesop or Mother Goose.

They will surprise and delight you with deep questions about God and duty and destiny. And what they thus learn they will never forget. Train them in private prayer and in family worship. I regard the decay of home of our times. Have a family altar, and make the worship there various and interesting. I remember with perpetual gratitude such an altar, at which my father so read the Scriptures reading them with moistened eye and tremulous lip, and which my widowed mother kept up until her sons were old enough to take her place. I can never

forget my father's last words to his sons, words weighted with deep and lasting power of impression because backed by a life which justified such dying counsel—"And thou . . . my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; . . . if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever." One of those four sons soon followed the father to the better country, and the other three all followed their father's steps into the ministry of the same church. When, in her ninetieth year, the aged mother passed on to the goodly fellowship above, she left the old family Bible to the sole survivor, with this inscription: "This time-worn, time-stained holy Book, the guide and director of a once happy, unbroken household in their daily worship of the triune God, remains a precious relic, which I transfer to my dear son."

The private reading and study of the Holy Scriptures is, of course, the solid basis for the proper use of them in the pulpit, the Sunday school and the family, and, when duly accompanied by needed explanatory readings and prayer, it is

THE TAP-ROOT OF THE CHRISTIAN LIFE.

In some homes many books have crowded out "the one Book," or have crowded it into very narrow quarters. The daily paper is regularly read; the religious weekly and the literary magazine receive attention; some favorite books are often in hand—but what proportion of professing Christians, and of religiously-disposed, church-going people, give their Bible any regular, thoughtful, deliberate attention every day? Too often this great duty and priceless privilege is left to odd scraps of time, or omitted altogether.

A striking proof of the divinity of the Bible is that it has accomplished so much in the world in spite of the mis-use, or non-use, or imperfect use, of it by its friends. Who doubts that Christian character would be far richer, and church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the Word of God? I submit these: 1. Read the Bible regularly every day; 2. As nearly as possible at a fixed hour; 3. Alone in your room; 4. Never when in haste; 5. The morning is the best time, but if you have found no other opportunity during the day, take time immediately before retirement at night; 6. Read in course; 7. Select, in addition, from any part of the Bible, such passages as you especially need; 8. From time to time read largely—several chapters, or a whole epistle or other book, at a sitting. In this way give your Bible a chance to pour into your

soul its great tides of truth; 9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the Word.

Two things have often struck thoughtful observers of the religious life—the maturest saints are those

MOST SATURATED WITH THE BIBLE, and those who read it most love it best, and find the most in it that is fresh and new. In my early ministry I had occasion frequently, to visit an aged man, who had been for many years bed-ridden. His spiritual life was constantly fed from the perennial fountains, and I always found him serene, and often triumphant. One day I found him with a large copy of the Psalms in his thin white hands, and said to him, "Father Knapp, you do not seem tired of the Word." "Tired of the Word!" he answered; "no, indeed. I have read the whole Bible through sixty seven times, and am now as far as the Psalms in my sixty eighth reading of it; and I declare to you, pastor, I have found more in it that is fresh and new this time than ever before." Truly, "Thy testimonies are wonderful." By some means, by all means, exalt the Word. "Wisdom is the principal thing; therefore get wisdom . . . Exalt her, and she shall promote thee."—*Sunday-School Times*.

True Holiness.

Another class claim to be entirely sanctified by reason of having once received a precious experience, and some of these profess those blessed changes while they get mad and do other ugly things. Profession without possession is hypocrisy. It is absurd to claim entire sanctification when bitter words and a covetous spirit and selfishness are manifest in the life. Prejudice and neglect to pay debts and bad temper are not the fruits of sanctification. Great harm is done by some, who go about professing holiness, when it is known that they are unclarity, selfish, jealous of others, backbiters, and will not pay what they owe, or make an earnest effort to do it. This sort of thing injures the cause of holiness more than anything else. It disgusts many, has a repelling influence, and reacts dreadfully upon a precious doctrine. True holiness people are modest, unassuming, gentle, meek, loving, humble, unselfish, ready to help others, and full of trust to Christ. They are winning in their manner, attractive in their conversation, brightly hopeful in their outlook, tenderly sympathetic and charitable toward others, and timid about putting themselves forward. Such are to be found here and there, living under the shadow of the cross, keeping close to Jesus in daily companionship, and they are God's saints indeed—and truly sanctified.—*Florida Christian Advocate*.

From North India.

Rev. C. L. Bare of Bareilly, India, writes: "We hoped to be able to return to the United States this year, having completed our ten consecutive years in India; but others needed to go more. We stay two years longer, and take the presiding-eldership of the Rohilkhand district. Our work advances all along the line. We shall have at the lowest estimate, 3,000 accessions by baptism in this district alone this year. The recent session of our conference, Bishop Thoburn's second, was a most excellent one. Statistical reports showed an increase at every point. With a bishop on the field, and especially with one who knows the field and its people and language so well; many perplexing difficulties are soon settled for the good of the entire work. Dr. Parker, assisted by a large force of native workers, has been set apart to travel throughout our Indian Methodist field and arouse the workers to more diligent efforts. Thousands will be led to forsake idolatry and turn to Christ as their Savior through this evangelistic agency. We are on the verge of great gatherings here. Tell the church to pray and give more for us."

Bishop Andrews says the spiritual faculty in man is a matter of cultivation, and the darkness of heathenism is almost incomprehensible. The heathen neither knows God nor desires to know him. We are not sufficiently thankful that our fathers received the gospel of the Lord Jesus. We have at least a thousand years of Christian culture behind us. It is a great wonder that Christianity has done what it has for men. The nations that have received Christianity are the only ones that have made any progress. If they would obey the Lord Jesus their progress would be much more rapid.—*California Christian Advocate*.

"Behold He Prayeth."

This was said by the Lord of Pain when under conviction, as evidence of his sincerity and a changed purpose. Prayer is a good spiritual barometer. People may pose in other ways of religious, but the prayer-gages is the best revelator. We once knew of a superintendent of a Sabbath-school who was not a member of the church, but assumed to be religious. He would not offer public prayer, however, and this was such an embarrassment to him in his office that he resigned the position. The real Christian must talk with God the Father as children talk with parents. In another church an official member was under suspicion for some alleged un-Christian conduct. The pastor was much disturbed about it, and

could not determine the real character of the man. There was an earnest effort for a revival in the church. On a certain morning the minister was obliged, without the knowledge of the suspected man, to pass his house at a very early hour. "Behold he prayeth." From the hay-loft in the barn that man was crying unto God for help for his past or, his church, and his enemies. All doubts about the real character of that man then and there vanished.

Let not Protestants forget that, in the conflict with Rome, the sword of the spirit is the mightiest weapon. The open Bible and the proclamation of its saving truths to catholic populations must result in bringing multitudes to a saving knowledge of the truth as it is in Jesus. A letter from Baltimore in the *Christian Advocate*, of New York describes the revival work of some of the churches in that city and says that "among those professing faith in Christ have been several members of the Roman Catholic Church, and notable among these a young man, a student of theology in one of the institutions of the city." The Baptist ministers of that place have been taking the lead in this kind of work and have invited such speakers as Father Chiniquy and the Nun of Kenmare to their pulpits.—*Buffalo Christian Advocate*.

He who said that the saloon can no more run without boys than a saw mill without logs, said a wise saying. It is exactly true. A Chicago school teacher saw a knot of boys counting the number of holes in some cards. He called one of them up and insisted on knowing what it meant, and the boy told him that a saloon-keeper who had his saloon near the school had given them those cards, and every time they took a drink, he punched them—one hole for beer, two for straight drinks and three for mixed drinks. And each month he gave prizes. The boy who had the most holes punched in his card got a revolver, the second a life of Jesse James, and the third a meerschaum pipe. That saloonist knew his business. Keep a sharp eye upon the saloon man—and that boy.—*Michigan Christian Advocate*.

Bishop Andrews found the Chinese missions in excellent working order, and left the work about as it was planned by Bishop Fowler the year before. Bishop Andrews could not remain in China near as long as the Conferences desired, but had to go to Japan to attend an important meeting concerning the Methodist Union in that country.—*California Christian Advocate*.



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CONSUMPTION

1-2y ow

Correspondence.

From Newport, Del.

DEAR BRO. THOMAS: I desire to make a correction in Bro. Thompson's "Pastoral Record," in regard to my appointment to Sudlersville circuit.

In '64 Rev. Elijah Miller and John E. Elliott were appointed to Kent circuit, and with them my name was associated as the third minister. I filled the pulpit on local days, i. e. every other Sunday, at Still Pond and Chestertown, but had nothing to do with the other appointments of that circuit. I lived in Still Pond, and had pastoral supervision of that place only. This was preparatory, upon the part of the Still Pond brethren, to being set apart as a separate charge.

At the end of the conference year, they requested my return; but as they had no house into which I could take my family, except one four miles from the village, an acceptance would have placed my family out of reach of all church privileges for a year; so I declined the invitation, and I was appointed to Sudlersville circuit, and Bro. E. Miller to Still Pond. As the brethren of Still Pond did not see how they could provide for Bro. Miller, whose family was larger than mine, Bro. Miller suggested an exchange. To that I consented, provided the presiding elder, T. J. Thompson and the official members of Sudlersville circuit should agree to the arrangement. The change was made, and I remained in Still Pond; never going to Sudlersville at all.

In May, of '65, the present parsonage was bought, and possession given in ten days. We borrowed a bedstead and a few chairs from a neighbor, turned a goods-box bottom upwards for a table, and began housekeeping. Take courage, young folks! The house was soon comfortably furnished, and we had a delightful year.

"DIVIDING CHARGES."

As this subject is engaging the attention of the brethren permit me to add a word.

Without division there would be but little development. I have no doubt, that in a few instances it has been overdone, and some mistakes have been made; but where would the church be to-day, had there been no division?

Take Kent circuit, as an example. In '63, it embraced all the appointments now contained in Still Pond, Chestertown, Pomona, Rock Hall, and Union, including Hynson's recently removed; and excepting Piney Neck, which has been built since. Without taking the time to look up the figures, I am sure that Still Pond contributes more to the benevolences of the church, and pays a better salary to its pastor, than the whole circuit paid to its

two preachers, or to the cause of God. Division is the result of growth, and growth is the result of life.

There may have been some mistakes made, as it is human to err, and a few small charges may be overtaxed and burdened in sustaining themselves; yet we have no doubt but that in the large majority of the changes made, results have amply proved the wisdom of division.

All such changes, however, should be made at the request or with the consent of the appointments interested. No arbitrary authority should be exercised in such matters.

The smaller the charge, if able to sustain itself, the better will be the pastoral oversight; the better acquainted will the preacher become with the members of his church and congregation; the better acquainted will the people become with the minister and the more strongly attached to him; more regular will be the attendance upon the services; the more interested will the people become in all the interests of the church.

May the great Head of the church guide in all such matters! Then will they redound to His glory, and the good of the Church, and the happiness of the race. Yours truly,

J. E. BRYAN.

March 11, 1890.

DEAR BRO. THOMAS.—As the year draws to a close, perhaps it may be profitable to give you a few items from Camden, in reference to our work here for the year. All the collections will be equal in amount to last year's, and the Missionary about 20 per cent in advance. The salaries will be paid in full. A new organ has been put into the church at Camden, and some repairs amounting to something over one hundred dollars have been put on the church. Extra services were held at the different points on the circuit. Fifty conversions reported, and forty probationers received. Our last quarterly conference was held March 1st, at which a unanimous request was extended to the pastor to return for the third year. Following this, on Saturday, March 8th, the congregation of Camden church, presented the pastor and his wife with a handsome silver set. The presentation was made by Dr. Cooper, on behalf of the donors. The pastor was so much surprised and confused, that he could but very feebly express the thanks of himself and wife, at the time, and choose to more fully express them on Sabbath evening, before the whole congregation in the church.

The quarterly conference passed a resolution, requesting "the powers that be," not to disturb the present boundary lines of Camden circuit, as they

thought any change of lines, or removal of either of the outlying appointments would be detrimental to the cause of Christ in this community.

On Tuesday morning the 11th inst., Bro. Hiram Bancroft died at the residence of his son E. H. Bancroft, near Camden. He was in the 87th year of his age. For years he had been very deaf, and all communication with him had to be in writing. Yet notwithstanding this great infirmity, he was generally in his place at church, when his health and the weather would permit. His interest in the Church and its success in the world ceased not. He would often ask his pastor, in regard to the success on the charge, the attendance at prayer meetings, the interest taken in the benevolences, etc. He was a constant reader of the *Christian Advocate*, and had been for many years. For more than 70 years his name had stood upon the records of the church, and in his younger and active life, he was for many years one of the office-bearers, holding the positions of steward, class-leader, and trustee. During his last sickness, he, on one occasion, remarked to his son, "I expect to eat my supper to night in my Father's House." His longing desire was for home, the home of the blest, and when he felt the weakness of age and disease coming over him, he felt the time for him to go home had come. He said to his pastor two or three days before his death, "I am almost home."

How the weary traveler longs to see the city and be forever at rest in "The Father's House." His remains were interred on Thursday, 13th inst., in the Odd Fellows Cemetery, Camden, Del., by the side of his wife, who died four years ago.

X.

Camden, Del., March 15, 1890.

Well Done.

Our genial friend, Dr. Peck, one of the three Corresponding Secretaries of the Missionary Society, sends us the stirring article, "Heroes in the Pews," which we publish in this issue. Those who heard him at our last session in Easton, Md., will remember his eloquent enthusiasm in pleading for Missions. We are glad to welcome him to the goodly fellowship, of contributors to the PENINSULA METHODIST. He sends us the following hearty note of commendation:

ON THE WING.

Mar. 10, '90
MY DEAR DR. THOMAS.—Here is a mite, for your live paper. Ring out your clarion calls to the Church! You are doing nobly, and your paper improves constantly. I hope to hear grand news from the Wilmington Conference, this year. Have to write, as I fly to Kansas and Missouri Conferences. Yours for victory,
J. O. PECK.

MR. EDITOR.—As I have had my say on the subject of "dividing charges," I will not ask for space to answer my sister "Preacher's Wife", who is just a little personal and somewhat waspish, but will leave that subject in the hands of others, and bring forward another one. We ought to raise a fund by subscription, and keep our brother W. K. Gallaway in the evangelistic field, the approaching conference year. Through this brother's revival efforts, well-nigh unto a 1,000 souls have been converted within the past year. For eight months, faithful services in this good work, our brother received a sum considerably less than \$200, and was therefore compelled to turn aside, and take charge of Concord circuit, in order to secure a living for his family. I know of no way that the Lord's money could be put to better use, than to raise a fund by subscriptions, to send this brother out on his special mission of soul-saving, and not keep him confined to a single charge. Let us raise by subscription, say \$400, to be paid to a treasurer in monthly installments. This with what the people would give him to go where he is needed most, might afford him a living. Now, let some of our able members come to the front, and start this movement with liberal subscriptions, and let all, who can give from \$1.00 upwards, take hold. Let all who second this motion, see me or write me at Milford, Del., during the session of our Conference, the amount they are willing to give, and we will see what can be done in this undertaking.

A. D. DAVIS.

From Bethel, Del.

EDITOR OF THE PENINSULA METHODIST,
DEAR BROTHER: Please insert the following in your valuable paper:

We, the undersigned committee, appointed by the board of Stewards of Bethel M. E. Church, wish to express our great love and respect for our pastor and family.

Bro. Wm. B. Gregg is now closing the third year of his pastorate with us. We have found him to be a good preacher, an excellent pastor, and a true christian gentleman. Under his care the charge has prospered, spiritually and temporally,—except that the present year, our finances have suffered on account of a failure in all agricultural products. Nevertheless, Bro. Gregg has been doing all he could to sustain the church and her interests. He has built a neat church at Bladesville, which is mostly paid for, and has largely reduced the debt, on the large and beautiful church, at Bethel, built by his predecessor, Rev. A. T. Melvin.

During the present conference year, there have been about sixty received on probation. Wherever Bro. Gregg may be sent as pastor, the people will find him a true christian, a good preacher, an ardent worker, and we hope and pray, that his life and health may be precious in the sight of God, that he may yet have many years to labor for the cause he has so long upheld.

H. W. PHILLIPS,
GEO. F. PHILLIPS,
WM. T. MOORE,
Committee.

Sharptown, Md.

A change of ministers means more now than formerly; and the unpleasant effects following many of these changes, affords an argument in favor of more permanent pastors. So much transient work agitates the minds of the people, and sometimes thinking a change will be a relief, they often find it makes a subsequent change more desirable. A minister's worth should be estimated by his work.

As we approach the close of this conference year, with the resignation of our pastor before us, we turn back a few pages and compare our present standing with what it was at the beginning of his pastorate. In doing this we find much to his credit, and a handsome balance in favor of the cause of Christ in this section of Methodist territory. In summing up the work we are pleased to see our lady members, young and old, acting as stewards, leading in public prayer, holding prayer meetings at private residences, and actively engaged in the Master's cause; feeling and acting in harmony with the minister, in the work of saving souls. As a result of the united efforts of men and women with the pastor, many have been added to the church during the last two years; and among them are the old, the middle aged and the young. During a recent revival, several boys and girls, from ten to fifteen, have professed conversion and united themselves with the church. Sunday last the Sunday school exercises were abridged, and an exhortation by Capt. McGee, of Milton, Del., was highly enjoyed; after which a short prayer service was held, during which three little girls presented themselves at the altar. The Superintendent has suggested that all scholars who professed conversion, or who pledged themselves to lead a religious life, be placed under the care of a special leader, who would give them spiritual training. When the boys and girls turn their hearts toward Christ, we may reasonably expect better men and women. Nearly all of these recently converted children have Christian parents, who must be inspired with new zeal, when they see their dear ones turning their faces toward the higher objects and purposes of life. All these things have we seen, and our minister has ingratiated himself in the hearts of his members and congregation. Harmony and good feeling have characterized his administration, and our advancement as a Christian society is the strongest evidence of his work and attending success.

A MEMBER.

The Conference year at Mt. Salem has closed up very nicely and satisfactorily to the pastor and official brethren. The pastor's salary has been paid in full, and the benevolent collections all taken.

On Sunday last, the regular missionary exercises were held. In the morning, Rev. E. L. Barrett, of St. Paul's M. E. Church, preached an interesting missionary sermon, and a collection of \$65 was taken. In the afternoon the Sunday-school held its anniversary. The exercises began at 2.30 p. m., and were very interesting. The church was nicely trimmed, and an arch trimmed with evergreens, and bearing cards on which were the names of the countries in which we have missions, as erected over the pulpit. The singing was enjoyed by the large audience in attendance.

The secretary's report showed the last year to have been very successful. The membership of the school is as follows:

main room 221; infant room, 60; officers and teachers, 28, total, 309. The average attendance has been as follows: officers and teachers 23; scholars, 157; total average attendance, 180. The average attendance last year was 150. The numerical strength of the school is slightly in advance of last year, but the interest taken is shown by the increase in the attendance. The spirit of giving has not lagged, and the amount raised for missions alone exceeded what was given last year both for missions and home purposes. The school contributed, for home purposes, \$57.89; for missions, \$153.00.

The condition of the school is, indeed, highly gratifying. It has had a great deal of opposition; three new churches having started in the neighborhood, during the past two or three years, but the faithful and earnest work of Bro. Avery, has been the means of building up the school, and hopes are entertained that with his return for the next conference year, better results will be secured. While there has been no great revival in the church, yet, with his preaching and pastoral work, the members have been quickened to new zeal in working for the Master in his place.

Riddle's chapel will have its anniversary to-morrow, and a pleasant time is anticipated. Riddle's chapel always has enjoyable entertainments, and specially good singing.

JOHN W. HALEY.

From Rock Hall, Md.

DEAR BRO. THOMAS.—For sometime we have been suffering the after results of "la grippe;" but though we have been compelled to remain in doors for the most part during our cold snap, we have been comforted in having a true and loving companion to nurse us while we have been perusing the life of that great and good man of God, Bishop E. S. Jones, a gift from our beloved pastor; also the life of Alfred Cookman. Oh, what inspiration there is in those works. May you and I be able to say at the last, with the sainted Cookman, "I am sweeping through the gates, washed in the blood of the Lamb."

Rock Hall has been steadily marching on in the work of the Lord. Sunday, Feb. 23d, a grand rally was made to liquidate some balances, \$20 on missions and \$61.30 on pastor's salary. Bro. C. S. York, a local preacher of Chestertown, filled the pulpit at Rock Hall, while Bro. McQuay filled his regular appointment at Piny Neck. It seems to us, that Bro. York should be in the regular ministry as he is a grand speaker, and can handle the Word of God with ability.

The church here is being awakened to a greater sense of duty, and quite a number, who have been more or less estranged from church work, and the various means of Grace for a year or so, have renewed their vows, and show their earnestness in deeds as well as words. To the faithful, God's promises are sure.

Our class meetings are largely attended, three times a week; and the power of the spirit is greatly manifested on each occasion. Indeed, all the church services are largely attended.

The high license dodge is being worked here for all it is worth. In consequence of such being the case, a temperance prayer service was held a few nights since; and though the weather was stormy, a goodly number were present, who manifested great earnestness for the success of every good ef-

fort for temperance reform, and praying for our state legislators. We believe the prayers were heard by Him, whose ear is ever ready to catch the feeblest petition of His children. We are so unfortunate as to have a pear-cider ranch in our midst, but think in the near future the keeper will find it convenient to go hence.

March 2d, the Rock Hall Sunday-school elected officers for the present year, as follows: superintendent, Wm. N. Ayres, re-elected; (Bro. Ayres is an efficient officer, thoroughly alive to the best interests of the school, both spiritually and temporally); assistant superintendent, C. D. Kelley; secretary, Miss Mary McKivett, (this being her third year in that position); treasurer, J. W. Boyer, re-elected. Our school is in a flourishing condition.

The ladies held a festival, Saturday, the 1st inst., netting \$48.05, notwithstanding the inclemency of the weather. This amount was handed over to the board of stewards to be applied on account of pastor's salary; thus making \$50.04 more, than the amount agreed upon by the stewards. Taking all things into consideration, we doubt if another charge on the Peninsula can boast of such a noble band of Christian workers, as the ladies of this charge. The official boards of the church have from time to time found themselves in difficult circumstances; having, as they thought, exhausted all the means to pull through; when to their surprise and pleasure, the ladies have come to the rescue, and afforded relief. God bless these women, is the prayer of the writer, who has found them faithful and true every time.

Conference is drawing near, and our beloved pastor and his good wife are at work, packing up, preparatory to their departure. Owing to the recent death of Bro. McQuay's father, he will have to leave sooner than he otherwise would, in order to settle up the affairs of his father's estate.

We are sorry, very sorry to see Bro. McQuay and his wife leave us; but it is a glorious thing to be able to say at all times, "Not my will but Thine be done?" For this we are asking God's help.

Bro. McQuay, who has been with us four years, and sister McQuay, who has been with us three years, have proved themselves worthy of their high calling. They have been unflinching and courageous all the time, carrying conviction to erring ones, and consolation to the sorrowing, and building up along all lines, wherever it was possible. Their love and devotion will leave a lasting impression upon many hearts. It is seldom that a minister, after laboring three or four years at one place on the Peninsula, goes away carrying with him, and leaving behind so many pleasant memories as Bro. McQuay will. We know of but one man in a population of 500 in this community, who has anything but well wishes and pleasant memories of Mr. and Mrs. McQuay. Happy will that charge be who has Bro. McQuay for their pastor during the ensuing conference year.

Yours for God,

R.

Camden, Del.

EDITOR OF PENINSULA METHODIST.—There is much talk, pro and con, on the propriety of publishing the action of church meetings, commending the work of the pastor; but by taking away the privilege to praise, you equally deprive of the right to censure, and thus abolish a proper and use-

ful criticism of the work of public men, which would be highly detrimental to the best interests of society. Let us give praise where praise is due; and we can, as we ought, censure where censure is demanded. With this announcement of our platform, I submit the following unanimous action of the fourth quarterly conference of Camden circuit, held March 1, 1890.

WHEREAS, We are just finishing the old itinerant term of two years, with our pastor, and the annual conference is near at hand for the arrangement of the church work, and

WHEREAS, We have noticed, with increasing satisfaction and pleasure, the life and labors of our pastor, Rev. P. H. Rawlins, and have seen in his earnest zeal and effort in the work of the church and the cause of the Master, an ardent desire for our temporal as well as spiritual prosperity and growth; and believing this to be the case in the general community as well as within the church, therefore

Resolved, That we (the last quarterly conference of Camden circuit) thus formally, though feebly express our appreciation of his work and efforts in our behalf, and unitedly ask his return to us, that the bud developing under his fostering care and watchfulness, may become the full and perfect flower.

Resolved, That we cannot refrain from an expression of equal appreciation and regard for his co-laborer, sister Rawlins. Her Christian character at home and abroad, her amiable and quiet, though active and constant work, in our Sabbath-school and other departments of church work, have greatly endeared her to us. May the Good Shepherd long care for them in this world, and bring them at last to the rich fields of Paradise.

And now, just another word in proof, solid proof of the sincerity and strict, full truth of the above. One evening of last week, a few representative ladies called at the parsonage, each bearing a package beneath her wrap. After waiting, what seemed to them and to Mrs. Rawlins, (who was somewhat perplexed to know why this unusual call, for it was growing late) an interminable time, for the arrival of Mr. Rawlins, the boxes and papers were removed from the centre table, and each one of the ladies placed on it a piece of a beautiful quadruple-plated tea set; and the surprised pastor and his wife were informed, that this was from many friends, as a small token, &c., &c. The ladies returned to their homes, much pleased with the completeness of the surprise.

X.

March 18, 1890.

CHESTER-BETHEL, A. P. Prettyman, pastor. Wednesday evening, March 5th, the inmates of the parsonage were taken completely by surprise, by about one hundred friends, who came in upon them to spend a social evening. But for the storm there would have been more visitors than the house could hold. Refreshments of various kinds were brought, and a delightful time was enjoyed in converse interspersed with music by all. On their leaving, sundry bundles and other packages were discovered, and their contents gave satisfactory proof of the thoughtful generosity of these kind people in caring for the comfort of the pastor and his family. The itinerant's horse was by no means neglected.

The Sunday School.

LESSON FOR SUNDAY, MARCH 23d, 1890.
Luke 5: 17-26BY REV. W. O. HOLWAY, U. S. N.
[Adapted from Zion's Herald.]

CHRIST FORGIVING SIN.

GOLDEN TEXT: "Who can forgive sins, but God only?" (Luke 5: 21).

17. On a certain day (R. V., on one of those days).—Luke pays no great attention to chronological sequence. We learn from Matt. 9: 2-8, Mark 2: 3-12, that the place was a house in Capernaum, and that He had just returned to that town, probably from His missionary tour in Galilee. Pharisees and doctors of the law.—Matthew and Mark call the latter "scribes." Galilee, Judea, and Jerusalem—attracted by His fame as a miracle-worker and teacher, and on the alert to detect in Him, if possible, imposture or double dealing. Long before this our Lord had broken with the Pharisees at Jerusalem. Power of the Lord was present—as shown immediately after. That "power" was not restricted; never, in our Lord's history, was it wanting, when needed. To heal them.—The R. V., reads: "The power of the Lord was with him [Jesus] to heal."

18. Behold—a remarkable fact. Men brought—four of them, according to Mark. In a bed—utterly helpless. The Greek word for "bed" differs in each Gospel: In Luke, the classic diminutive *kulidion*—"little bed"—is used; in Matthew, *kline*—"bed"; in Mark, *krabbatos*—"pallet" or "mat." Palsy—a frequent disease in the New Testament; a nervous malady, sometimes local or partial, sometimes entire and disabling. The term also covered in ancient times cataplexy, lock-jaw, and "cramps," the latter sometimes causing excruciating pain. Sought to bring him in.—Mark tells us that the crowd was too dense for the party to enter by the door.

19. Went upon (R. V., "went up to") the housetop—using the outside stairs for the purpose. The whole proceeding illustrates "the active, and as it were nobly impatient faith of the man and his bearers." Let him down through the tiling.—"The whole affair," says Dr. Thomson ("Land and Book"), "was the extemporaneous device of plain peasants, accustomed to open their roof, and let down grain, straw and other articles as they still do in this country. I have often seen it done, and done it myself, to houses in Lebanon. I have the impression, however, that the covering, at least of the *lexan* (court) was not made of earth, but of coarse matting, or boards, or stone slabs, that could be quickly removed."

20. When he saw (R. V., "seeing") their faith.—Others saw only cleverness or perseverance in the act of these bearers; He saw faith; and not simply the faith of the friends, but also that of the sufferer himself. Man.—In Mark, "son"; and in Matthew, "cheer up, son," which, says Farrar, "were probably the exact words used by Christ." Thy sins are forgiven thee.—Jesus was reading the sufferer's heart, and detecting its inmost wish. Meyer and other commentators believe that the man's disability had been brought about by sinful excesses; and quite likely the sufferer himself feared that his sins would stand in the way of his cure by the Saviour. It was necessary, therefore, that his fears should first be dis-

pelled and his troubled conscience quieted before the body was attended to.

21. Who is this?—The tone is contemptuous, as the original word indicates. Which speaketh blasphemies?—From first to last the scribes condemned Jesus for uttering "blasphemies," literally, "abuse and injurious talk, but the Jews used the word especially of curses against God, or claiming His attributes." They were right in their theology, but wrong in their application. They were right in asserting that only God, against whom sin is forgiven, can forgive transgression. Any mere man who presumes authoritatively to forgive sin, is a blasphemer. This "man" had done so; had done what no prophet, however holy ever assumed to do, and was therefore condemned. But the error of the scribes lay in refusing to see that Jesus was more than human—superhuman.

22. Perceived their thoughts (R. V., "their reasonings").—They had not spoken out their judgment, but Jesus knew what was in man, and was in the habit of answering the very thought of the heart. What new evidence must this have furnished of His divinity! Says George Herbert: "God sees hearts as we see faces." Why reason ye?—in Matthew, "wherefore think ye evil?" Christ's claim is bold, but consistent. If He were what He claimed, it was evil, sinful, for them to misjudge Him as they had done, or question His power to forgive.

23. Whether is easier? etc.—"An impostor might say, 'thy sins have been forgiven' without any visible sign whether his words had any power or not; no one could by a word make a man 'rise and walk' who had not received power from God. But our Lord had purposely used words which while they brought the earthly miracle into less prominence, went to the very root of the evil and implied a yet loftier prerogative" (Farrar).

24. That ye may know—have convincing, palpable evidence. The Son of Man—a favorite appellation of our Lord, borrowed from Daniel, and understood by the Jews to be synonymous with the Messiah. Our Lord used the title eighty times. Hath power on earth—authority brought from heaven, and a prerogative of My divine nature. Says Alford: "The Son of Man, as God manifest in man's flesh, has on man's earth that power which in its fountain and essence belongs to God in heaven." I say unto thee, etc.—The forgiveness had already taken place. It was independent of the healing, which might or might not have been added. It was added, in this case, primarily to establish Christ's claims. Priestly claims to absolve sins, when submitted to a test like this, ingloriously fail.

25. Immediately—no delay. Took up that whereon he lay.—This circumstance is emphasized in all three narratives to contrast his previous helplessness ("borne of four") with his present activity. He now carried the bed which had carried him, and 'the proof of his sickness became the proof of his cure' (Farrar). Glorifying God—showing that he recognized the Almighty Hand, body cure.

26. All Amazed—astonished. These feelings were mingled—fear, awe, amazement, gratitude. Faith, however, is not mentioned. Men may wonder without believing. Says Stock: "The words, 'they were all amazed,' should be, 'amazement seized them all,' and 'amazement' in the Greek our 'ecstasy,' and is the original of 'trance' in Acts 10: 10; 11: 5: 22: 17." Strange things—"paradoxes."

THE EDITORIAL THREE.

Pencil:

I'm the stub of a Dixon,
Well worn with fixin'
Copy from sun to sun.
I toil with creation,
With ne'er a vacation;
I'm the all-important one.

Shears:

With a familiar clatter
I've clipped the best matter
That's come to this office for years.
So when you have read it
Please give me the credit;
I'm the editorial shears.

Paste:

O, I'm made of flour
And used every hour.
I'm so very important, you see,
That no editor's table
Has ever been able
To prosper at all without me.

All:

O, we are three powers,
So important at all hours!
We're the editorial three.
No one is inferior
But all are superior
To the editorial "we."

—Western Journalist.

A Great University at Washington.

Doubtless Bishop Hurst has had this project simmering in his mind for a long time, but he has wisely kept it practically to himself, meanwhile forecasting and making all preliminary arrangements for launching it forth upon the great heart and pulse of our common Methodism. Indeed, we might more appropriately say, the heart of Protestantism, for the encouragement received is not limited by denominational lines. It is as surprising as it is gratifying to mark the enthusiasm that has been everywhere awakened by the suggestion. This is, no doubt, because of the conviction which everywhere obtains, of the need of such an institution at Washington, coupled with the recognized fact that in all the denomination (or outside of it) there is no more appropriate person to take the initiative and furnish the *esprit de corps* of such a movement than Bishop John F. Hurst.

The site secured is just outside of the city, on a high eminence, contiguous to the beautiful country residence of ex-President Cleveland. The price for the land is \$100,000, which the Bishop prefers to have subscribed in Washington and vicinity, so that when they come before the people at large they can show that sufficient has already been accomplished to furnish a broad basis of action. In reply to the question of an interviewer as to whether any method had been adopted for raising an endowment, he said: "No, not yet. An organized effort will of course be made, but of just what kind we have not decided. The question will probably not be brought officially to the attention of the church until the spring Conferences, when it will evoke

general discussion, and something definite is likely to be done then. We hope long before the next General Conference in 1892 to have some organized scheme for raising the necessary endowment. Such an institution as we propose will need a very large endowment to make it a success. It would be almost fatal to its proper development were we to feel cramped for means. We want to make it a truly great institution of the whole church. It will not be in the control of any section or locality.

It will be too broad and general for that. Bishop Hurst is in daily receipt of letters from all over the country endorsing this movement, and urging it to a successful issue. It is therefore confidently believed that, when the time comes for an appeal to be made to the church at large for an endowment, the response will fully justify the present expectation. This, however, will not be done by small subscriptions only; our millionaire Methodists and wealthy Protestants generally must put their shoulders beneath it.—*Zion's Herald*.

WILLIAM T. STEAD, writing from Rome concerning woman suffrage, says: "The pope has certainly not yet declared for woman's suffrage. But many of his best advisers find the demand just and logical. And this on two grounds. First, the obvious fact that women in Europe are the sole hope of the church. To enfranchise women women place the free-thinker everywhere in a minority. Secondly, apart from this self-interested view, the Holy See is logically driven to demand the enfranchisement of woman. The Catholic church has always protested against the intrusion of the state in the question of education. The responsibility rested with the parents, with the mother equally with the father. So it was in other matters, such as child labor, the nursing of the sick, sanitation poor relief, etc. In all these matters the state has encroached upon the family. The rights usurped by the husband and the wife. They were now solely in the hands of the state, which is monopolized by the male. Hence as a *pis aller* to restore to the woman her original share in the management of the home and the governance of her children is an obvious duty, upon which I venture to hope the church will not fail to insist. For morality and religion the woman's vote is all important."

Bishop Hurst paid, on Feb. 23, the \$20,000 first installment on the \$100,000 90-acre tract near Oak View upon which stand the proposed Methodist University is to stand. With one exception, the entire amount necessary for the first payment was subscribed in Washington, men of all denominations contributing.

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 *Union Signal* national organ of the W. C. T. U., has now reached a weekly edition of 80,000 copies. For the last two weeks subscriptions have come in at an average rate of a thousand a day.

The sale of cigarettes has been absolutely prohibited in Frankfort, Kentucky. Mr. Mangan the councilman who proposed the prohibitory ordinance, said that he believed it necessary to public health; that nearly every boy in town who was able to walk was smoking cigarettes, and that he was also influenced by a selfish desire to prevent his own son from continuing the habit.

The Young Woman's 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, and 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 liquor can be bought, to help reclaim the drinking workmen as well as to keep many young men from acquiring a taste for intoxicants.

The W. C. T. U., of San Francisco, Cal., has begun active agitation against the "corner grocery saloons" of that state. The county union is pledged to withdraw or withhold its patronage from all groceries where liquor is sold, and to publish the names of temperance grocers as generally as possible. A corresponding movement is going on in London, England. The Woman's Council of that city has secured a list of the grocers who do not sell liquors, and is sending out copies to different ladies with the request that they encourage these dealers.

Rev. J. M. Foster in the *Christian Statesman* says that 324,000 divorces have been granted in the United States within twenty years, and that in consequence of our peculiar divorce system, a man may go from state to state divorcing and remarrying until he has as many wives as a prosperous polygamist, the only difference being that in Utah they have *contemporaneous polygamy*, while in the states they have *consecutive polygamy*.

The report of our corresponding secretary, Mrs. C. B. Buell, which is remarkably complete, comprehensive

and satisfactory, shows a total membership for 1889 of 142,348, a gain of 3,821 over the paid membership of 1888. This does not include members who, for any reason, have failed to pay their dues on time, nor the large number of unreported unions, honorary members, and loyal temperance legions.

The national W. C. T. U. through its present, has received a bequest of \$1,000 from Mrs. Dinah Mendenhall, of Pennsylvania, whose death occurred last November.

Three new total abstinence Catholic bishops—Shanley, McGoldrich and Cotter—have been added to Archbishop Ireland's force. Two of them will work in Minnesota and one in North Dakota.

The *Republic* believes that it knows the so called 'negro question' root and branch, and all its study and observation, its intimate familiarity with the negro character and its close watch of his development as a citizen, have all confirmed it in the belief that the alleged negro question is the question of the ability of the negro to keep sober.—*St. Louis Republic.*

A Catholic priest gives us the following: 'Shakespeare, with all his preternatural play of thought and power of language, was forced back to calling drink just "Devil". So past finding out it was even in his day in its action upon men. But how much more a "Devil" is it now, affecting men not only in their bodies and minds individually, but much more powerfully in their civic or political life.

High License would do wonderful things for Philadelphia. So the advocates of the measure promised. So some good temperance people hoped. But the thing has proven a great big farce. The evidence comes from different sources. Here is a fact or two from a whisky source, *Bonfort's Wine and Spirit Circular*:—"We said when the much-vaunted high-license law was adopted in Pennsylvania, that the unavoidable result in localities where attempts might be made to enforce it, would be to increase unlicensed selling. How our observation has been justified is shown in the actual condition of things in Philadelphia. It is reported that there are now in that city 5,000 bar-rooms, or "saloons," in the language of the report, doing business without any license. We have no doubt whatever that the number of places in Philadelphia where intoxicating beverages are sold without a license is very much larger than 5,000.

Much interest is felt in the vote soon to be taken in Nebraska upon the constitutional amendment. The local temperance press speaks hopefully of the result.

The advocates of high license were so flushed with the victories of the year that they hoped to make a successful assault upon the prohibition sentiment of the Green Mountain State. The result is precisely what we have predicted it would be. Any agitation of the subject in Vermont only adds intensity to the purpose of the people to adhere to the present prohibitory law.

Trinity Church, New York, was crowded to its utmost capacity by business men to listen to Dr. Phillips Brooks in a series of addresses especially prepared for them. Of the assemblage on Tuesday, Feb. 25, the daily press reports:—

"In the aisles there stood with perfect patience for nearly an hour, men who command millions of money and who direct affairs of colossal importance. There is no excitement, but there is a majestic revelation of the power of eloquence used to illustrate the sublimest of all truths upon a vast body of business men."

Why are people everywhere so eager to give this preacher a hearing? Is not the answer to be found in the fact that he so freshly and conscientiously interprets the Gospel of Christ to the intuitive needs of men without special solicitude for what is traditional or conventional? It is a gospel of life that this preacher of the century declares.—*Zion's Herald.*

For forceful putting of an important statement, in brief, the *Boston Journal* leads in this paragraph:—

"If the lottery agents who have just been baffled in North Dakota succeed in floating their nefarious scheme in Nevada, the American people will have additional reason for deploring their error in elevating that pocket borough to the dignity of Statehood."

At the Columbus (Ohio) penitentiary, every Sunday morning some twenty gentlemen from the various churches of the city spend an hour teaching the International Lesson to little groups of men, 400 of whom are in regular attendance. At the preaching services in the afternoon conversions frequently occur. Night schools, a library of 4,000 volumes, and a Bible placed in every cell, contribute to the good work of reformation.

The Best Result.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the herbs and roots are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?



JEWELS AND LACES.

"Oh, girl with the jewelled fingers,
Oh, girl with the laces rare!"

What are your jewels and what are your laces worth to you if, from undergoing the trying ordeals which fashionable society imposes on its devotees, enough to test the physical strength and endurance of the most robust, you break down, lose your health and become a physical wreck, as thousands do from such causes? Under such circumstances you would willingly give all your jewels and all your laces to regain lost health. This you can do if you will but resort to the use of that great restorative known as Dr. Pierce's Favorite Prescription. Thousands of grateful women bless the day it was made known to them.

For all derangements, irregularities and weaknesses peculiar to women, it is the only remedy sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money will be refunded. This guarantee has been printed on the bottle-wrapper, and faithfully carried out for many years.

An invigorating tonic, it imparts strength to the whole system. For feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon.

DR. PIERCE'S PELLETS

regulate and cleanse the liver, stomach and bowels. One a dose. Sold by druggists. 25 cents a vial.

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Communion Wine, unfermented, for sale at this office.

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

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

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Peninsula Methodist.

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OFFICE, 804 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.

(Continued from page 1.)

At that session, James L. Houston and A. Manship were appointed to Milford circuit, as the immediate successors of Wm. Quinn and John Bayne. The circuit reported 919 white and 323 colored members. Henry White was presiding elder of the district (Easton).

The Wilmington Conference held its ninth session, in Milford, March 7-12, 1877; Bishop Edward R. Ames presiding, and T. E. Martindale serving as secretary. Bishop Levi Scott was present a part of the time.

An unpleasant sensation was produced during this session, by the appearance in the *Daily News and Advertiser* of a disrespectful criticism on the venerable bishop who presided, signed "A member of the Conference." The subject was promptly brought to the notice of the Conference by Dr. L. C. Matlack, who offered a resolution, severely denouncing the anonymous publication. After its adoption and a subsequent reconsideration, it was referred to a committee, consisting of Dr. L. C. Matlack, Dr. I. T. Cooper and J. B. Mann. Their report, presented next morning, was adopted as follows:

Resolved, That in the judgment of the Wilmington Annual Conference, the statements made in the *Daily News and Advertiser* of March 9th, over the signature of "A Member of Conference," are inconsistent with the relations sustained by the brethren toward their fellow laborers, and chief pastors; nor do the facts involved or referred to justify any such language; and we regret that any member of the Conference should publish such an article anonymously or otherwise."

The 22d session of the Wilmington Conference will convene in the M. E. Church, Milford, Del., next Wednesday, March 26th, (D. V.) Bishop Charles H. Fowler, D. D., LL. D., an outline of whose busy life appears in our columns this week, will preside. We earnestly pray that the divine blessing may so rest upon the preachers and the people, as to make this session the most intelligently spiritual and delightful of any ever held.

Our Conference President.

In the Episcopal plan for visiting the spring conferences, Bishop Charles H. Fowler was assigned, to preside over the Wilmington Conference, at its session in Milford, Del., to begin at 9 a. m., Wednesday March 26th, 1890. Although this is his first appearance on the *Peninsula* as Bishop, he is not a stranger to our preachers, having visited the Conference, while he was Missionary secretary. A brief outline of his life will be of interest to our readers.

He was born in Burford, in the province of Ontario, Canada, Aug. 11 1837. At four years of age, he was taken by his parents to the state of Illinois, where he spent his early youth on a farm. At 14, he entered Rock River Seminary, and in his 18th year, became a student in Genesee Seminary, Lima, N. Y. Six months later he entered Genesee College in the same place, and graduated in 1859, with the honors of his class.

He at once began the study of law, in Chicago, but, being converted during the year, he entered the Garrett Biblical Institute in Evanston Ill., in March 1860, and graduating the following year, was received on trial in the Rock River Conference in the fall of 1861.

Rising rapidly to eminence as a pulpit orator, he served successfully, four of the largest churches in Chicago.

In 1866, he was elected to the presidency of the North Western University in Evanston, but declined to accept.

When so much of our church property in Chicago was destroyed by the great fire, Dr. Fowler visited Philadelphia and other eastern cities, in the interest of the sufferers, and raised \$40,000, as a relief fund.

In 1872, Dr. Fowler was again elected to the presidency of the University, and served that institution four years, with great ability, until elected editor of the *Christian Advocate*, by the General Conference of 1876.

Under his editorial care, our "great official" flourished; acquiring wide fame and increasing in circulation beyond any previous period.

In 1880, he was elected a corresponding secretary of the Missionary Society of the Church. In this position, his rare gifts as a preacher and lecturer, found ample scope, and were made available in most effective service.

In 1884, he was elected bishop, with W. X. Ninde, J. M. Walden, and W. F. Mallalieu. The *Daily Advocate* thus describes him at that time; "In person, Dr. Fowler is large, without being too full in build, with a massive brain, bright and piercing eyes, and a pleasant countenance. He is very genial, social, courteous, and a great favorite

among his hosts of friends, in all departments in which he has served, in the Church."

This review shows, that in the thirty years since his conversion, he has served the Church eleven years as pastor, four years each as University president, editor, and secretary of the Missionary society, and is now closing the sixth year of his episcopate.

In all these positions of great responsibility and eminent distinction, he has fully justified the confidence of the Church, and acquitted himself with great honor.

Since his election to the episcopate, Bishop Fowler has travelled most extensively in the discharge of his duties; averaging 25,000 miles per annum for the first four years, and traveling 110,000 miles during the last two. In these journeyings, he has visited the southern sections of South America, and Alaska the north country of North America, the Northern extremity of Europe; and has gone round the globe from East to West.

He has visited all the mission fields of our Church, throughout the world, except Mexico, though he has been in that country, and he is, perhaps, the only man living, who has this record.

In founding and fostering educational institutions, Bishop Fowler has a splendid record. By his aid, the University of Southern California has been developed from a small school with \$50,000 assets to an Institution with 14 Colleges and preparatory schools, and \$4,000,000 assets.

He has caused to exist the following schools—Nebraska Wesleyan University, at Lincoln, with \$3,000,000 assets; Tacoma University, Tacoma, Washington, with \$250,000 assets; Universities of Peking, Nankin, and Foochow, China, with departments of Letters, Medicine, and Theology.

In the exercise of his episcopal prerogatives, he has stationed missionaries in every division of the globe, except Australia, and founded missions in Brazil, in the southern borders of the Argentine Republic; in Assuncion, the capital of Paraguay; in the northern borders of China; in Hammerfest, the most northern city in the world; and in St. Petersburg, the capitol of Russia.

In all this work Bishop Fowler has aimed to be thorough, and has been sustained by the consciousness of God's approval, and the confidence and love of the brethren.

We anticipate great pleasure and profit to the Conference and the good people of Milford, from the visit of this distinguished Bishop.

As a pulpit orator, he holds high rank, and will, no doubt, maintain the favorable reputation made for us,

by the eloquent discourse of Bishop Foster in Easton, last spring. We bid Bishop Fowler a cordial welcome to the *Peninsula*.

The Philadelphia Conference closed a very delightful session last Tuesday, at 5.30 p. m.

Bishop Fitzgerald won all hearts, by the modest dignity of his bearing, his affability of approach toward all who had business with him, and his admirable preaching Sunday morning to an immense audience in the Academy, on the words Pilate caused to be inscribed on the Savior's cross, "Jesus of Nazareth, King of the Jews."

The writer had the pleasure of a few minutes talk with the Bishop, and found him cordial and kind.

Saturday morning, a gloom was cast over the Conference, by a telegram announcing the sudden death, the day before, of the estimable wife of Bishop John F. Hurst.

Resolutions of sympathy were adopted and a committee was appointed to attend the funeral. Let us all pray for the Bishop and his family, in this great sorrow. We hope to give particulars next week.

A private letter from Dr. Frynsinger dated last Monday, gives us unwelcome intelligence as to the condition of Rev. Dr. McCauley. Bro. Frynsinger writes, "Dr. McCauley lingers, but cannot recover."

His sorrowing wife and daughter, as well as the honored invalid, deserve to be, as we are sure they will be, remembered by their many friends, in earnest prayers for Divine grace, in this hour of sore trial.

Every tissue of the body, every bone, muscle and organ, is made stronger and more healthful by the use of Hood's Sarsaparilla.

Bishop Foster, in an address before the Methodist ministers of Baltimore on Monday, Feb. 23, expressed his great pleasure with the Woman's College, which, he said, is an ornament to Methodism in that city.

Rev. Dr. McNally, editor of the *St. Louis Christian Advocate*, celebrated his 80th birthday on Feb. 17. He has been sixty-one years in the ministry and forty-one in the editorial chair.

A widower with a number of small children married a widow who was similarly blessed. In time the newly-married couple added to the number. Hearing a voice in the yard one day the father went out to see what was the matter.

"Well, what was it?" asked his wife as he returned out of breath.

"Your children and my children were pounding our children," was the reply. — *Texas Siftings*.

The deaconness movement spreads. It gathers strength. When rightly understood by the church it will everywhere be recognized as an arm of real power.

Conference News.

Notice.

The class of the third year, will meet the examining committee in the M. E. Church, Milford, Del., March 24th, at 7.30 p. m.

W. E. AVERY,
N. M. BROWNE,
T. R. CREAMER,
D. F. WADDELL,
C. S. BAKER.

Committee

A meeting of the stockholders of "The Wilmington Conference Academy," will be held at the M. E. Church, Milford, Del., on Friday, March 28th, 1890, at 2 o'clock p. m., for the purpose of electing four lay trustees to serve for eight years; their term to commence on the day of the annual meeting of the Board of Trustees in June 1890, and for other purposes.

C. H. B. DAY, Sec'y.

The class of the first year for examination, will please meet in the M. E. Church, Milford, Del., Monday evening, March 24th, at 7 1/2 p. m. The order of examination indicated in the Minutes, will be followed.

J. OWEN SYMPHERD,
W. A. WISE,
E. C. ATKINS,
T. A. H. O'BRIEN,
G. W. BURKE.

Committee.

Candidates for admission on trial are requested to meet the examining committee, in the Methodist Episcopal Church, Milford, Del., March 24th, at 7 1/2 o'clock, p. m.

J. P. ORIS,
ROBERT WATT,
W. T. VALIANT,
J. W. EASLEY,
W. W. WILSON.

Committee.

The class of the second year, will please meet the examining committee in the Methodist Episcopal Church, Milford, Del., March 25th, at 2 o'clock p. m.

JNO. D. KEMP,
A. S. MOWBRAY,
ALFRED SMITH,
E. L. HUBBARD,
W. L. P. BOWEN.

Committee.

The class of the fourth year will meet in the M. E. Church, Milford, Del., Monday, March 24, 7 1/2 o'clock p. m., sharp.

I. N. FOREMAN,

Chairman of Committee.

Orders for R. E. tickets have been sent to the presiding elders, from whom they may be secured by pastors, delegates and their families, who desire to attend conference.

W. L. S. MURRAY.

DEAR BRO. THOMAS:—Will you please give prominence to the fact that there is a mistake in the notice to the Second Year Class. By a vote of the Class a year ago it was agreed to meet at 9 a. m., on Tuesday of the week of Conference, which will be the 25th. The members of the class will expect the committee to be on hand of course. I do not know how the mistake came about, and it is too late to make inquiry before correcting it.

Yours sincerely,

A. S. MOWBRAY.

Class of the second year will meet Tuesday 25th, at 9 o'clock a. m. Make this correction in the notice I sent you, please. In haste.

Very truly,
JNO. D. KEMP.

Members and friends of Ebenezer Church, Zion circuit, very pleasantly surprised the pastor and his family, Thursday afternoon, 13th inst., by a donation visit to the parsonage, and left substantial expressions of their good will, long to be remembered by the recipients.

Bro. R. C. Jones writes from Odessa, Del. —I had a very pleasant visit to Wye, the 9th inst. I went down to assist the pastor, Rev. John D. Lecates, in his missionary collection. The apportionment was \$75; and in spite of stringent times financially, the entire amount was secured. Bro. Lecates is exceedingly popular with his people, and has had great prosperity. They expect his return next year, and the charge will grow under his efficient supervision.

DEAR BRO. THOMAS:—Missionary anniversary held Thursday, the 13th inst., and the apportionment met. Bro. Wilson of Smyrna, gave us a good address, and the children acted their parts well. Galena responds with \$57.51 from Sunday-school, and congregation \$19.34. Grove with \$18.15 from Sunday-school, and \$5.00 from congregation, total \$100. The Lord is with his people here.

I. G. FOSNOCHT.

Galena, Md., March 3, '90.

NEWARK, MD.—The members and friends of the M. E. Church held a festival on Friday and Saturday evenings, which proved a success.

Should we fail to express our appreciation for our pastor, Rev. T. H. Harding, it would be a duty greatly neglected. Bro. Harding's sermons are both interesting and instructive. By his earnest efforts and untiring zeal, he has been the instrument in greatly reviving our church. Should we fail to secure him another year, we would heartily recommend him to the confidence of those to whom he may be sent.

A MEMBER

CHARLESTOWN CIRCUIT, T. B. Hunter, pastor.—The protracted services at Principio church were closed on Wednesday night last. Fifty-seven professed conversion, and nearly all have united with the church. Among these are six married couples. The converts range in years from the Sunday-school scholar of eleven to the grand-parent of nearly seventy.

Bro. Hunter preached his last sermon as pastor of Principio church, yesterday. We hear nothing but expressions of regret at his departure. He will live long in the hearts of the people here, and many prayers will follow him to his new appointment. Next Sunday, he preaches at Perryville and Asbury, which will close a pastorate of three years on Charlestown Circuit.

Before the revival, financial matters looked very dark. We owed our sexton, and were farther behind than usual with our pastor's salary. We could not let him leave us unpaid. Principio never allows that. But where was the money to come from?

The revival had not more than fairly commenced, before every cent of Bro. Hunter's salary was subscribed, and before the meetings closed was paid; our sexton was paid for the entire year, and a balance left in the treasury—all without resorting to an oyster supper, or any other doubtful expedient. "Praise God from whom all blessings flow."

X.

March 17th, 1890.

POWELLVILLE, MD.—Dear Bro. Thomas: Our beloved pastor Joshua Grey, is closing a year of successful work in building up the walls of our Zion. We have become much attached to him and his family, a christian wife presiding over his home; and we will be sorry enough if he should be sent to another field of labor, as we would very much like to have him returned to us. Some of our young men would also like to have his handsome daughters return. Should God will it otherwise, we can congratulate any people to whom he may be sent to minister in holy things; and will pray that success may abundantly crown his labors.

Notwithstanding the hard times, we have raised more for conference collections and salary, than we did last year. Although we are not up on our preacher's salary we have a good prospect of paying him in full.

Yours fraternally,

JOHN KELLY.

Wilmington District.

MADELEY has grown rapidly during the present pastorate of three years, until the Sunday school, John S. Mullen, Jr., superintendent, has reached 325 in attendance; 250, average for the present quarter; 227, average for the year. There are 27 classes; and the missionary collection is the largest in the history of the church. The pastor, Rev. H. W. Ewing, reported 400 pastoral visits, 10 subscribers to *The Christian Advocate*, and 9 to the *PENINSULA METHODIST*; a W. C. T. U. with 60 members; an Epworth League of 70 members, whose officers were approved by the quarterly conference; a parsonage rented and furnished; and a wide-spread revival in which 98 professed conversion, 86 of whom joined the church. The pastor, answering the question, "What becomes of the probationers?" said, "My first and second years I received 118 on probation; 16 of these were discontinued, 11 removed with letter, 2 died, making a loss to Madeley of 29. The remaining 89 were received into the church. This church seats 450, and the preaching services are so crowded that more room is needed.

COOKMAN has 33 full members, and has raised this year, \$468.42. They have paid in full all they promised. Rev. A. T. Scott announced, that next Sunday, March 23d, would be missionary day. They have requested the presiding elder to give them Rev. W. L. White as pastoral supply for next year.

EPWORTH.—Public quarterly conference brought together a large attendance of interested members of the church. The pastor's report, and those of the trustees and stewards were prepared with great care, and contained much information. Improvements have been made costing \$3,300. The pastor Rev. D. H. Corkran, has made 4000 pastoral visits, and attended 300 funerals in the last four years, and has taken only two weeks vacation in that time. Under his ministry the membership has increased from 80 to about 300, with 70 probationers. This society has made substantial spiritual and financial growth in these years; and brother Corkran has been unanimously invited to return for the fifth year.

W. L. S. MURRAY.

A Faithful Pastor.

DEAR BROTHER THOMAS: We understand there is quite a stir at one of the appointments on this charge, in reference to a change of ministers. For this we are very sorry; we all love brother Hynson. As our

pastor, he has served us faithfully for two years, and we would be very sorry to part with him; and as for his family, there is none in our conference that can excel them. Pardon me, if I say they have done more toward the advancement of Christ's kingdom, than any minister and his family have done, at this place, for years as it seems to me. We think, if Christians were to spend more time in their closets on their knees, there would not be so much said and done to discourage and hinder our ministers. We don't know whether there will be a change or not; but one thing we would like pastor and people to remember, that Zion and Ebenezer do not desire a change.

Your humble servant,

X. Y.

"You've Heard of Us."

You say—"our goods are too high priced"—Well, our good clothes do cost more than others—nevertheless they are cheap.

THEY ARE CHEAP.

—to us—because they have brought us the largest trade in good clothing—cheap to you because they fit better—look better—wear better and last longer than any others. Our clothing make new customers. New customers make increased business. Increased business makes lower prices.

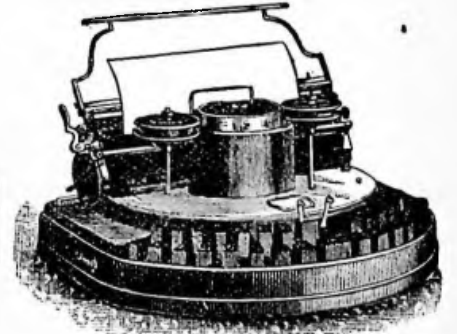
Have you seen our new styles for Spring? We have the handsomest Suits and Trousers you ever saw.

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OUR SERIAL STORY
Blanch Montague.

OR

WHY WAS IT?

By CAUGHEY.

CHAPTER XI—THE RESCUE.

CHAPTER XII—STRANGELY AFFECTED.

Walter's first thought was to call for aid, but a hurried glance about him, showed there was no one within call; so lifting the beautiful girl in his arms he bore her up the steps to the saloon, and placing her gently upon the nearest sofa, went for a glass of ice water, with which he bathed her face. In a few moments she opened her dark eyes, and gazed wonderingly about her. "Where am I," she said quietly, "what has happened?"

"Walter fanned her gently with a newspaper, he chanced to have, and in a straight forward, and manly way said: "It is nothing serious; the saloon is warm, and you were faint a moment ago; but it is all over now, and you are better."

She looked at him inquiringly a moment, and then said, "Did I really faint?" "It seems so strange, I can't remember. I thought I was on the lower deck. How came I here?" Walter told her what had occurred, and how he had chanced to come to the foot of the stairs, just in time to prevent her falling to the deck.

As he finished his brief statement, Blanche arose from the couch upon which she had been reclining, and approaching Walter, who remained standing extended her hand to him, and said, "though I know not to whom I am speaking, I must say, the sincerest gratitude of my heart is due to the gentleman who has thus saved my life."

Bending low over the beautiful hand he held in his, he said: "I am Walter Melvin of Glen Eden, in the Arlington Manor; and I thank God to-day, for the privilege, his providence has given me, of doing you such a service."

The young girl's eyes opened wide in surprise and admiration at this frank acknowledgement on the part of Walter, of his faith in God.

"I am Blanche Montague," she said, in a voice so rich and musical, that the name sounded like poetry, as it came from her lips. "My father is now at Ocean View, where I have promised to join him to-day."

"Can I be of any further service to you?" inquired Walter, after replacing the glass, and returning to Blanche, who had taken a seat.

"Yes," she said feebly; for the effort she had made to express her gratitude had been too much for her strength;

"if you will be kind enough to assist me to my state room, and then send the stewardess to me, I will thank you very much." Walter bowed his willingness; for he could not trust himself to reply, so wildly did his heart beat at that moment.

Aiding her to rise, he gently drew her arm within his, and led her to the further end of the saloon, where she told him her state-room was.

Expressing the hope that she would soon be quite strong again, he walked away with a quick, and elastic step that quite astonished him. His feet scarcely touched the carpet, as he flew down the saloon stairs two steps at a time, and almost ran to find the stewardess. She had been up most of the previous night, with the lady passengers, many of whom had been far from comfortable during the storm; and Walter startled her from a sound sleep by his impetuous rapping. Asking her to go at once to room No. 5, to a lady passenger who required her attention, he went again upon the promenade deck, and for half an hour walked to and fro, too happy to read, too restless to sit.

The clouds had all fled from the face of the sky, and as he looked up into the blue dome, he thought it never was so beautiful. The afternoon sun, as it was reflected by a thousand sparkling wave-tops, never seemed so bright. The leaping, tossing waters seemed to clap their hands, and laugh with delight. Walter was in a new world. "Old things had passed away, and all things had become new;" and we will leave him for the present, to the wild fancies that filled his heart, and the thoughts that were too vague and dreamy to be recorded, and return to the stewardess, and her charge.

When Mary, for that was her name, reached No. 5, her curiosity was at boiling point. She was quite interested in the young stranger who had startled her, by his quick, and energetic call, and by his bold determined manner.

She had been with the fair occupant of No. 5, during the night, and learned that she was traveling alone. How this strange gentleman had become acquainted with the wants of this young lady, excited her curiosity and puzzled her sorely. Rapping nervously upon the door, she announced her name, and entering the room she saw the young girl lying upon the couch, looking much fatigued, and paler than she was the day before.

To her inquiry what she could do for her, Blanche replied, "I have eaten nothing to-day, I feel faint; please bring me a cup of tea, some warm rolls, and a broiled steak?" The stewardess hastened away, and as supper was nearly ready, returned in a few minutes with a delicious repast.

While Blanche Montague was eating, Mary unable, longer to restrain her curiosity, said: "I beg pardon, Miss, but I am dying to know who that handsome young man is by whom you sent for me. I declare, he liked to have scared me into a fit. I was setting in my chair, sound asleep, when he slammed agin my room door, well-nigh hard enough to bust it. I was dreamin, that we were at sea in a storm, and when he banged agin my door, I thought the steamer had struck a rock, and when I opened the door, his eyes flashed with such determination, and he spoke so quick and decided, that it well-nigh took my breath."

Blanche laughed out right, at this description of her late preserver. She did not like Mary's inquisitive spirit, but said pleasantly: "It was Mr. Walter Melvin, of Glen Eden, a friend of mine. I chanced to meet him in the saloon, and feeling faint, I sent him for you, and returned to my state-room."

"Well, I never!" exclaimed Mary, as she gathered up the tray of dishes and prepared to leave, "I congratulate you Miss, on such an escort; that fellow, I beg pardon, that gentleman I mean, can be depended on in any emergency; why Miss, when he came like a battering ram agin my door, he looked for all the world, as though he could run over a regiment, if got in his way."

With this parting speech, Mary left the room, Blanche, reclining upon her pillow, gave herself up to meditation. She first reverently thanked God for her deliverance from what must have proven a most painful accident, if not a fatal one; and then her thoughts turned naturally, to her deliverer. His noble presence, his courtly bearing, his frank, honest, and manly deportment, crowned by an avowal of his faith in God, and his recognition of a Divine providence in this event, impressed her deeply, and she felt she would like to know him better.

The gentle, almost womanly delicacy of his attentions to her, in contrast with the bold, determined, almost fierce spirit he showed to the stewardess, in his effort to bring her quickly to her assistance, afforded Blanche an interesting study. "Gentle, thoughtful, tender as a mother, in his attentions to me; bold and determined as a warrior in his effort to aid me."

These are man's noblest traits, she thought, as she continued to muse; a rare combination of virtues, found only in the truly noble.

"Walter Melvin," she repeated to herself, "Walter Melvin, that name is as pleasant as its owner; and Glen Eden, what a lovely name. Has the Millennium come, and has it given earth another Eden, and another man

of Adamic perfection?" She took from her etchel, a neat little blank book, in which she wrote the name of Walter Melvin.

As Blanche Montague closed the little book, and returned it to its place, she felt a strange feeling steal into her heart, which at that time she did not understand, but which in after years she comprehended in the deepest depths of its hidden meaning.

(To be continued.)

GROWING OLD.

They call it "going down the hill" when we are growing old,
And speak with mournful accents when our tale is nearly told;
They sigh when talking of the past, the days that used to be,
As if the future were not bright with immortality.

But it is not going down; 'tis climbing high and higher,
Until we almost see the mountain that our souls desire;
For if the natural eye grow dim it is but dim to earth;
While the eye of faith grows keener to discern the Saviour's worth.

Who would exchange for shooting blade the waving golden grain;
Or, when the corn is fully ripe, would wish it green again?
And who would wish the hoary head, found in the way of truth,
To be again encircled with the sunny locks of youth?

For though, in truth, the outward man must perish and decay,
The inward man shall be renewed by grace from day to day;
Those who are planted by the Lord, unshaken in their root,
Shall in their old age flourish, and bring forth their choicest fruit.

It is not years that make men old; the spirit may be young,
Though fully three score years and ten the wheels of life have run.
God has himself recorded in his blessed Word of truth
That they who wait upon the Lord shall e'en renew their youth.

And when the eye, now dim, shall open to behold the King,
And ears now dull with age shall hear the harps of heaven ring,
And on the head now hoary shall be placed the crown of gold,
Then shall be known the lasting joy of never growing old.

—Evangelist.

Westminster Revision.

BISHOP MERRILL.

The demand for the revision of the creed does not come entirely from the inexperienced in the Presbyterian church, and is not to be regarded as the result of restlessness on the part of the younger men in the ministry who desire to be distinguished as progressivists. It is evidently the deliberate conviction of the thoughtful, who have reached the conviction after painful solicitude, that revision must be made in the interest of evangelical truth, and as the best possible means of conserving the integrity of the system of doctrines which gives Presbyterianism its standing among the churches rated in the popular estimates orthodox. As soon

as the fact is established that revision must take place, if the fact be not already settled, the whole church, and all the churches, will want to know the character and extent of the revision likely to meet the requirement of the times. There will be a variety of opinions, of course, and the extremes will be wide apart. Some will insist upon a thorough overhauling of the doctrines, so as to make an expression of the dominant faith of the church of to-day with little, if any, regard to the forms of statement contained in the old standards; and others, wedded to these old forms, will desire to retain all that is possible of language that has become sacred to them, notwithstanding they are compelled to concede that it bears a meaning they cannot approve. In the presence of these extremes the practicability of a satisfactory revision will seem problematical, even after the decision has been made that the attempt is desirable and necessary. To revise a creed is about equivalent to making a new one, and not many of the present generation have adequate conceptions of the delicacy and difficulty of the task.

The trouble in the work of revision will not arise from lack of learning or piety in the Presbyterian church. It is not of the kind that ripe scholarship and superior skill in polemics can conquer by the dexterous use of technicalities; nor can it be met by concessions adroitly hidden beneath the ambiguities of language, and not openly proclaimed with satisfactory reasons; but it will be found in honest efforts to harmonize conflicting opinions and tastes as to the prominence to be given to this or that doctrine, and with reference to the emphasis and shadings to be distributed throughout the finished work. In all probability embarrassments will be encountered in the details that will induce silence where speech would be desirable if it could be framed to command general consent. It will be found more convenient to err in underdoing than in overdoing.

The scope of the revision may be inferred from the reasons urged in favor of the undertaking. There is widespread dissatisfaction with certain things in the confession, and these things must come out. It is the Calvinism that excites the agitation, and it is the Calvinism of the creed that revision will eliminate. The creed differs from unitarianism, but the trinitarianism it affirms causes no trouble. That will abide. In its relation to the Unitarian controversy the Westminster confession stands on common ground with methodism, and needs no revision. It is a fact of no small insignificance that revision is called for only with reference to these points in which the confession differs from Wesleyan Arm-

inianism. The things to be eliminated are the things against which Methodism has protested all these years. When all these are excinded the Presbyterian creed will be full enough and stronger than ever before. It will retain unimpaired its affirmations of the Trinity, the corruption of human nature through the sin of Adam, the vicarious atonement, justification by faith regeneration by the Holy Spirit, the future judgemut, and the eternity of rewards and punishments. All these belong to non-Calvinistic trinitarianism and form no part of the Calvinistic system, although Calvinistic churches agree with others in maintaining them.

Calvinism, properly speaking, goes behind all these fundamental doctrines of holy scripture, and essays to deal with the unrevealed—with the secret counsel and purpose of God, and to account for human conditions and human destiny by resolving all into the sovereign will and good pleasure of the Almighty. It holds that the ultimate destiny of each individual of the human race was unalterably fixed by an absolute decree before the foundation of the world. It disdains to seek for any reason for the salvation of one or the damnation of another, except that it was the will of God. It distinctly denies that the election of one and the rejection of another can have any relation to human conduct or character, declaring that the divine choice is without any foresight of faith or good works, or any other thing in the creature, as causes or conditions moving him thereto. The essential principle which pervades the whole system is that the salvation of the elect is unconditional, and that the rejection of reprobates is absolute. It is against this element of fatality that the Christian intelligence of the times revolts.

In connection with revision there will be much talk about "modified Calvinism." There was such talk in the days of New-school Presbyterianism. The phrase sounds well, but is misleading. There is no such thing possible as modified Calvinism. The only modification conceivable is the introduction of the conditional element, and the moment that enters the system, it is no longer Calvinism. God's decree of election, in its application to persons must be absolute or conditional. If absolute, Calvinistic; if conditional, non-Calvinistic. There is no middle ground. Calvinism, in this foundation principle, must be true or false. It cannot be both; it cannot be partly true and partly false. If salvation is conditional, Calvinism is false; if salvation is not conditional, Calvinism may be true, unless it errs as to the number saved. The moment one admits that salvation is conditioned on the exercise of human agency, he

abandons Calvinism and steps upon Arminian ground. It is safe to predict that this must be the outcome of revision. The revised system, when completed, may be labelled "modified Calvinism," but the modification will leave nothing distinctively Calvinistic in it.

In the discussions in the presbyteries concerning revision, one marked feature has been the emphasis some have given to the necessity of retaining the sovereignty of God's love in the revised creed. This is significant. Calvinism exalts the sovereignty of God in resolving all destinies into his will. God's love is indeed sovereign, but not in the sense that it arbitrarily selects this one and that one to share its benefits, while with equal arbitrariness it

rejects others. Calvinism has never been alone in asserting the sovereignty of God's love, nor has it been as consistent as Arminianism in its method of asserting it, although it has taken to itself more credit than it deserves for the assertion. It has used it for the support of the absolutism of its creed in a way not authorized by the scriptures or sound reason. God's sovereign love is displayed, not in arbitrary election and reprobation, but in the gracious scheme of human redemption through Jesus Christ—a scheme which makes ample provision for the salvation of all men, and becomes ineffective only when rejected in unbelief. Let the sovereignty of God's love abide as a foundation principle in the revised creed.—*Northwestern Christian Advocate.*

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The Wonderful Boot-Jack.

PHOEBE PARMELEE.

Wallace Earl was sitting in his aunt's kitchen eating pop-corn. He had come to the bottom of the pan where were left only the round, brown grains which had refused to pop.

"Why do you eat that, Wallace?" asked Hubert Black, his cousin. "If you really want some more pop-corn, I'd just as soon pop it as not."

"Thank you," answered Wallace, pushing away the remnant of their late feast, "I believe Aunt Maria has put away or cleared up our muss, and I wouldn't like to make her do it over again; besides, I have had all I want, and all that is good for me. Thank you just the same," he reiterated, glancing around the room absently, then scanning his ten-year-old cousin's face.

"Pop-corn don't hurt anybody, and it's no trouble to clear up the muss," persisted Hubert.

"How do you know?" Wallace asked, almost sharply.

"Why, because"—began Hubert, wondering at his guest's manner.

"I guess that's about all the reason you could give," laughed the older boy.

"What shall we do then?" queried Hubert, putting aside a subject which he did not understand, or which was not interesting to him.

"I believe I'll go to bed," answered Wallace, with a yawn. "I see you've already pulled off your boots, and it's 'high time,' as Uncle Jerry says." He took up the boot-jack which Hubert had just thrown upon the floor and regarded it with a thoughtful air for a moment before he spoke again: "I like this boot-jack better than any other I ever used. Now our's at home don't come up with it."

Hubert drew nearer and became unusually interested in the useful though homely object which had served him unnoticed for a long time. "It's only made out of a piece of board; our hired man made it year before last: I saw him saw the nocht and nail on the cleat," he said, wonderingly.

"That so?" began Wallace. "I wonder if I couldn't make one like it; but I am afraid not. Where is this hired man you spoke of? Was he sort of a magician?"

"Push! I don't know what you are talking about. What kind of a boot-jack have you at home?"

"An iron one; something like a beetle in shape. Where did you say this hired man lives? You see I have taken a great fancy to this boot-jack."

There was a slight mocking accent

as Wallace continued, and Hubert began to detect the sarcasm: "You needn't make fun of our old boot-jack if yours at home is a nicer one," he pouted.

"Make fun! I say 'handsome is that handsome does.' Ours at home can't hang itself up; I always have to do it myself." Wallace was speaking earnestly now.

"Hang itself up!" exclaimed Hubert, "I guess you're crazy."

"No, I'm not crazy," persisted Wallace, "I have noticed that you never have to go to the trouble of picking it up after you are through using it, and in the morning I never see it lying on the floor where you left it. Now I call that a labor-saving machine." He was turning the "machine" over and over in his hands, while again a mocking smile appeared on his lips.

Hubert looked uneasy, though he forced the answer, "Somebody has to pick it up; it never does so itself."

"You don't say!" exclaimed Wallace. "Probably some one who can do it more easily than you can."

"It's easy enough to hang up a boot-jack. Come, I thought you wanted to go to bed so fast."

"How do you know it's easy enough? You never have made the experiment. Who do you suppose *does* hang it up?"

"Oh, come on to bed! Throw the old boot-jack down!"

"Hubert, who will hang it up if I don't?" There was no mistaking the severe earnestness of Wallace's tone. "I know who will hang it up; it will be Aunt Maria; and I can't think how it will be easier for her than for you. Now I am only taking this boot-jack as a text. I have noticed that you never put anything back in its place. You find where a thing belongs rapidly enough when you want to use it, but when you are through with it, you forget where it belongs, and your mother has to stoop down and pick up things forty times a day."

"Oh, now, Wal!"

"Well, but don't you see how mean it is for you to force other people to do your duty? But I don't suppose you can begin to see, else you would be too ashamed to ever trespass on other people's rights again."

Wallace began to look as if discouraged, and his tones manifested hopelessness of his cause.

"Why, boys, you are letting your fire go out; you will take cold; I thought you were in bed half an hour ago." Mrs. Black came into the kitchen intent upon the last household matters for that day. She stooped to put the boot-jack in its place. Hubert sprang forward and said,—

"I'll do that, mother," and with a shame-faced glance at his cousin, he hung up the wonderful boot-jack.

"Now, that's nice!" began Mrs. Black with a pleased look. "I believe it is easier for you to stoop down than for me to do so; I wonder you never thought of it before."

Then the boys said "good night" and started off upstairs, Wallace wondering why neither mother nor son had ever thought of it before.—*Zion's Herald.*

Heroes in the Pew

We have them, but want more. We have a greater proportion of heroes in the missionary field than in the home pews. Why should this be so? There is no obligation in the word of God that calls upon Bishop Taylor in Africa or Rev. Dr. Parker in India or Miss Vail in Japan to make more sacrifices, endure more self denial, or give more of themselves for the salvation of the world, than Christ puts upon every member of the church at home in their several abilities.

ALL

we can do by personal service, or individual contribution is the exact requirement that Christ makes of each christian. Some are called of God to give everything—abilities, acquirements, health, life, and family comfort—for service in the field. All this sacrifice they are called to make in obedience to the marching orders of the Head of the Church. But equal obligation to push the evangelization of the world rests upon every member of the church at home. Yet when has the membership in our church evinced by their missionary offerings a *hundredth* part of the self denial for Christ's sake that our foreign missionaries make? At the front these noble men and women see the open doors and the perishing waiting millions to whom we have access to-day as never before, and they cry day and night for reinforcements. They know the church could lay down annually

A MILLION FOR FOREIGN MISSIONS alone, without a tithe of the self denial or hardship they themselves are making gladly for Christ. Between the perishing need of one thousand millions of souls abroad, and the meagerness of the gifts at home they are greatly distressed. God is calling the candidates for foreign fields and they have responded by the thousands, but there is no corresponding response to His call to His church to furnish the money needed to send these candidates. The field is white for the harvest as never before in our work; the men and women are ready and waiting to go and gather the golden sheaves, but we cannot get the money required to send these consecrated laborers. Does not the same God that calls the candidates also call on His church for the means to send and sustain these workers? To-

day the loudest call of God in the world's redemption is His call to the pews for larger contributions. He wants heroes there—men and women who will show as ready and cheerful self-denial in giving as others do in going; men and women who give as much to save the rest of the world as they pay for their own church privileges. Here is a case in point. I was

SUMMONED TO CHICAGO

ten days ago to see a former parishioner—a humble, nearly blind widow. When I was their pastor she and her husband lived in lowly poverty, working hard to get on in the world. They gave their full share toward the support of the pastor and church—twenty-five dollars—but they gave annually *fifty dollars to missions!* There was self denial for Christ's sake. There was the spirit of the heroes in the field. Besides their little home on a poor street when the husband died, they had a small amount of money on some outside land. The owner of the land failed and the widow had to take the property—then of little value. For years this widow has been supported mostly by an adopted daughter who takes in washing. I found them in a back alley, opposite a stable, next door to a negro family, up stairs in three rooms, and yet through all these years she has held on to that piece of land, for missions! The city has grown toward it; she has paid the taxes by sacrifice, and now when it is worth \$30000, she gives it to the missionary society asking only a modest annuity while they live; and this includes the humble home and all she has! There were husband and wife who loved the souls for whom Christ died—the world over—as they loved their own souls.

But when a church averages less than fifty cents per member, for the world's evangelization, there is need of serious heart searching. Look at

BISHOP TAYLOR,

and get the measure of self-denial! Not only laying his closing years of manhood on the altar of Africa, but laying down \$5500 of his salary in the past two years, to build churches and school houses for the heathen of the Dark Continent! Let such sacrifice pervade the ministry and membership at home, and we would have *many millions for missions!* Reader, will you join the heroic band, that will give in that spirit? Pastors, do you give, as well as beg? I see both kinds—the generous and stingy—in going to take collections. Lately one pastor, with a salary of \$1000, gave \$25 for missions. Another with a salary of \$4000 and a parsonage subscribed \$5. Let Bishop Taylor shame all, who do not sacrifice for Christ's sake! Heroes in the pulpit, to plead with impassioned intelli-

gent zeal for the cause—giving as loudly as they preach—and heroes in the pews, whose offerings shall glorify the spirit of self-denial for the world's salvation!

Never were our successes so great as now, and yet we could quadruple our triumphs in heathen lands, if we had only twice the means. Now is the hour of need. India alone ought to have half a million dollars annually, and her idolatry would be swept away, in a few years. Blessings on the Wilmington Conference for what she has done! But surpass your own noble record, and surprise the whole church by your advance!

J. O. PECK.

Virginia Conference, M. E. Church, met in Alexandria, Feb. 26th, Bishop Fitzgerald presiding. The presiding elders made favorable reports of the work. The proposed change in lay delegation, was rejected by a unanimous vote. Statistical secretary reported, members 7,090; probationers, 1,787; Sunday-schools, 153; officers and teachers, 1,232; scholars 7,286. Centennial services were appointed to be held in July, in Leesburg M. E. Church which was built in 1790.

At the afternoon session a resolution was adopted to erect a marble memorial at the grave of Rev. William Waters, the first American itinerant, in Fairfax county, near Alexandria. Bishop Fitzgerald immediately donated \$100 for this object.

Rev. J. W. Hammersley, son of Rev. J. W. Hammersley of the Wilmington Conference, was appointed to Manassas; and Rev. R. F. Bishop, who supplied for a time in Denton, to Alexandria.

The reception of probationers into the church is an important matter. It is indeed. Magnify it. Emphasize it. Make it impressive.

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To All Who Are Interested In Mission Work.

After ten years of close observation of Bishop Wm. Taylor's Self-supporting Missions in Chili and Brazil, South America, I feel so impressed with the good results that I do not hesitate to state that it deserves the attention and support of our Church and all Christian people.

It is no longer an experiment. It is a marvelous success. During the past ten years, about one hundred and twenty thousand dollars gold has been invested in building Colleges, Schools and churches, and furnishing them. During these ten years over twenty missionaries have been constantly at work, and there are now twenty-eight or twenty-nine in the field. All have had self-support, and some of the stations have had \$20,000 surplus over self-support, all of which has been invested in the work.

Hundreds have been converted. Several of the converts are now Missionary teachers in the Mission schools. Thousands are under the influence of the Missionaries. All the \$120,000 invested could be withdrawn if the property were now sold.

The College at Santiago is the finest of its kind in the world. The Mission workers are a heroic band. I would recommend those who wish to invest their money so as to produce the greatest results for time and eternity to put it in the self-supporting Missions in South America.

There are five stations now in Chili and two in Brazil. The need for Christian workers of the deepest piety and high grade of scholastic attainment is great. Any wishing to enter the work and those wishing to contribute to this work, may correspond with Richard Grant, 181 Hudson street, New York.

The latest information from all the stations is that the opportunities for extending the work have never been so good as now. Fifty more missionaries could be employed, all of whom could secure ample self-support when provided with churches, school and home in which to do this Mission work.

I consider that an investment of \$25,000 would establish fifty Missionaries, whose work would go on and on indefinitely until the country is saved; and even then the money invested could be realized if the property were sold.

ANDERSON FOWLER.

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TREATMENT OF PARENTS.

DR. TALMAGE PREACHES A SERMON ON A PROLIFIC SUBJECT.

The Young Owe as Much Consideration to the Aged as the Aged Do to the Young—Good Advice for Youth and Maiden.

BROOKLYN, March 16.—The following sermon was preached this morning by Dr. Talmage in the Academy of Music, in which his church is worshipping during the rebuilding of the Brooklyn Tabernacle, and which will continue to be so occupied until that edifice is completed. After expounding a chapter describing Absalom's carriage toward his father David, and the singing of an appropriate hymn, Dr. Talmage announced as his text the words, "A foolish son is the heaviness of his mother"—Prov. x, 1. He said:

All parents want their children to turn out well. However poorly father and mother may have done themselves, they want their sons and daughters to do splendidly. Up to forty years of age parents may have ambitions for themselves, after that their chief ambitions are for their children. Some of the old time names indicate this. The name of Abner means "his father's lamp." The name Abigail means "her father's joy." And what a parental delight was Solomon to David, and Samuel to Hannah, and Joseph to Jacob! And the best earthly staff that a father has to lean on is a good one, and the strongest arm a mother has to help her down the steep of years is that of a grateful child. But it is not a rare thing to find people unfilial, and often the parents are themselves to blame. Aged persons sometimes become querulous and snappy, and the children have their hands full with the old folk.

Before entering my profession I was for three months what is called a colporteur. One day in the country districts I stopped at the house of a good, intelligent, genial farmer. The hospitality of such a country house is especially pleasing to me, for I was born in the country. This farmer and his wife were hard working people, but tried to make their home agreeable and attractive. The farmer's father, about sixty-five years of age, and his grandfather, about ninety, were yet alive and with him. Indeed, there were four generations in the house, for the farmer had little children playing about the room.

We gathered at the dining table. After the blessing was asked the farmer put some of the meat upon his plate and courteously passed it to me, when his father of sixty-five years cried out to his son, who was at least thirty years of age: "Why do you not pass the meat as you always do, and let us take it off the plate ourselves? you are trying to show off because we have company." Meanwhile his grandfather of ninety sat with his hat on at the table, his face unclean, and his apparel untidy. Still the farmer kept his patience and equposure, and I never think of him without admiration. He must have had more grace than I ever had.

Because people are old they have no right to be either ungentlemanly or uncanny. There are old people so disagreeable that they have nearly broken up some homes. The young married man with whom the aged one lives stands it because he has been used to it all his life, but the young wife, coming in from another household, can hardly endure it, and sometimes almost cries her eyes out. And when little children gather in the house they are afraid of the venerable

patriarch, who has forgotten that he ever was a child himself and cannot understand why children should ever want to play "hide and seek," or roll hoop, or fly kite, and he becomes impatient at the sound from the nursery, and shouts with an expending of voice that keeps him coughing fifteen minutes afterwards, "Boys! stop that racket!" as though any boy that ever amounted to anything in the world did not begin by making a racket!

Indeed, there are children who owe nothing to their parents, for those parents have been prodigates. My lamented friend, good and Christian and lovely Henry Wilson, vice president of the United States, in early life changed his name. Henry Wilson was not his original name. He dropped his father's name because that father was a drunkard and a disgrace, and the son did not feel called upon to carry such a carcass all his life. While children must always be dutiful, I sympathize with all young people who have disagreeable or unprincipled old folks around the house. Some of us, drawing out of our memories, know that it is possible, after sixty or seventy or eighty or ninety years of age, for the old to be kind and genial; and the grandest adornment of a home is an aged father and an aged mother, if the process of years has mellowed them.

Besides that, if your old parents are hard to get along with now, you must remember there was a time when they had hard work to get along with you. When you were about five or seven or ten or twelve years of age what a time they had with you! If they had kept a written account of your early pranks and misdoings, it would make a whole volume. That time when you gave your little sister a clip; that time when you explored the depth of a jar of sweet things for which you had no permission; that havoc you one day made with your jack knife, that plucking from the orchard of unripe fruit; that day when, instead of being at school, as your parents supposed, you went a-fishing; and many a time did you imperil your young life in places where you had no business to climb or swim or venture. To get you through your first fifteen years with your life and your good morals was a fearful draft upon parental fidelity and endurance.

Indeed, it may be that much of this present physical and mental weakness in your parents may have been a result of your early waywardness. You made such large and sudden drafts upon the bank of their patience that you broke the bank. They were injured in being thrown while trying to break the colt. It is a matter of only common honesty that you pay back to them some of the long suffering which they paid to you. A father said to his son: "Surely no father ever had as bad a boy as I have." "Yes," said the son, "my grandfather had." It is about the same from generation to generation, and parents need to be patient with children, and children dutiful to their parents. Taking it for granted that those who hear me today have had a good parentage, I want to urge upon all the young the fact that the happiness and longevity of parents much depends upon the right behavior of their children, and I can do this no more effectually than by demonstrating the truth of my text, "A foolish son is the heaviness of his mother."

Perhaps some young man astray may be brought back by a thought of how they feel about him at home. A French soldier lay wounded and dying in the hospital at Geneva, Switzerland. His father, at home, seventy years of age, heard of his son's suffering, and started, and took the long journey, and found the hospital, and as he entered the son cried: "O father, I am so glad

you have come to see me die." "No," said the father; "you are not going to die; your mother is waiting for you, and I am going to take you home; I have brought you money and everything you need." "No," said the soldier; "they give me here everything that is nice to eat, but I have no appetite, and I must die." Then the father took from his knapsack a loaf of rye bread, such as the plain people of his country ate, and said: "Here is a loaf of bread your mother made, and I am sure you can eat this; she sent it to you." Then the soldier brightened up and took the bread and ate it, and said: "It is so good, the bread from home, the bread that my mother made!" No wonder that in a few days he had recovered. O young man, wounded in the battle of life, and discouraged, given up by yourself, and given up by others, the old folks at the country fireside have not given you up. I bring you bread from home. It may be plain bread, but it is that bread of which if a man eat he never again shall hunger. Bread from home! Bread from home!

Carrying out the idea of my text, I remark that a reckless or dissipated son makes a heavy hearted parent because it hurts the family pride. It is not the given name or the name which you received at the christening that is injured by your prodigality. You cannot hurt your name of John or George or Henry or Mary or Frances or Rachel, because there have been thousands of people, good and bad, having those names, and you cannot improve or depreciate the respectability of those given names. But it is your last name, your family name, that is at your mercy. All who bear that name are bound, before God and man, not to damage its happy significance. You are charged, by all the generations of the past and all the generations to come, to do your share for the protection and the honor and the integrity of that name. You have no right, my young friend, by a bad life to blot the old family Bible containing the story of the marriages and births and deaths of the years gone by, or to cast a blot upon the family Bibles whose records are yet to be opened.

There are in our American city directories names that always suggest commercial dishonesty or libertinism or cruelty or meanness, just because one man or woman bearing that name cursed it forever by miscreancy. Look out how you stab the family name! It is especially dear to your mother. She was not born under that name. She was born under another name, but the years passed on and she came to young womanhood, and she saw some one with whom she could trust her happiness, her life and her immortal destiny; and she took his name, took it while the orange blossoms were filling the air with fragrance, took it with joined hands, took it while the heavens witnessed. She chose it out of all the family names since the world stood, chose it for better or worse, through sickness and through health, by cradles and by graves.

Yes, she put off her old family name to take the family name you now wear, and she has done her part to make it an honorable name. How heavy a trouble you put upon her when, by misdeeds, you wrench that name from its high significance! To haul it down from your mother's forehead and trample it in the dust would be criminal. Your father's name may not be a distinguished name, but I may not be famous, like that of Homer, the father of epic poetry, or Izaak Walton, the father of angling, or Ethelwold, the father of tragedy, or Herodotus, the father of monks, or Thomas Aquinas, the father of moral philosophy or Abraham, the father

of the faithful, but your father has a name in a small circle as precious to him as theirs in a larger circle. Look out how you tarnish it!

Farther, the recklessness and dissipation of a young man are a cause of parental distress at a time when the parent is less able to bear it. The vicissitudes of life have left their impress upon those parents. The eye is not as clear as once, nor the hearing as acute, nor the nerves as steady, nor the step as strong, and with the tide of incoming years comes the weight of unfilial behavior. You take your parents at a great disadvantage, for they cannot stand as much as they once could. They have not the elasticity of feeling with which once they could throw off trouble. That shoulder, now somewhat bent, cannot bear as heavy a burden as once it could. At the time when the machinery is getting worn out you put upon it the most terrific strain.

At sixty and seventy years the vitality is not so strong as at thirty or forty. Surely they are descending the down grade of life swiftly enough without your increasing the momentum. They will be gone soon enough without your pushing them away. Call in all the doctors who ever lived since Hippocrates raised medicine from a superstition to a science, and they could not cure the heartbreak of a mother over her ruined boy. There may be, as some suppose, enough herbs on earth, if discovered, to cure all the ailments of the body; but nothing save a leaf from the tree of the heavenly Paradise can cure a wound made by a foolish son who is the heaviness of his mother.

Perhaps it is a good thing that cruel treatment by a child abbreviates a parent's life; for what is there desirable in a father's life or a mother's life if its peace is gone? Do you not think death is something beneficent if it stops the mother's heart from aching and her eyes from weeping, and says: "You need not bear the excruciation any longer. Go and sleep. I will put the defense of a marble slab between you and that boy's outrages. Go now where the wicked cease from troubling and the weary are at rest!" At the departure of such mothers let the music be an anthem instead of a dirge. While you and I hear no sound, yet there are at this moment tens of thousands of parental hearts breaking. All care was taken with the boy's schooling, all good counsels given, and the equipment for a sober and earnest and useful life was provided, but it has all gone, and the foolish son has become the heaviness of his mother.

Much of the poignancy of the parental grief arises from the ingratitude of such behavior. What an undertaking it is to conduct a family through the ailments and exposures of early life! Talk about the skill demanded of a sea captain commanding a ship across the ocean! That requires less skill than to navigate a young soul in safety across the infantile and boyhood years. The sicknesses that assault, the temptations that entrap, the anxieties that are excited! Young man, you will never know what your mother has suffered for you. You will never know how your father has toiled for you. You have been in all their thoughts, in all their plans, in all their prayers, from the time your first breath was drawn to this moment's respiration. What they could do for your health, what they could do for your mind, what they could do for your soul, have been absorbing questions. To earn a livelihood for you has not always been an easy thing for your father. By what fatigues of body and what disturbances of mind, and long years of struzzle, in which sometimes

the losses were greater than the gains, he got bread for you, paying for it in the sweat of his own brow and the red drops of his own heart's blood! He looks older than he ought to look at his years, for it has been work, work, work. Many a time he felt like giving up the battle, but then he looked at your helplessness and the helplessness of the household, and then he nerved himself up anew and said: "By the help of God I will not stop; my children must have home and education and advantages, and a comfortable starting in the world, and I must get a little something ahead, so that if I am taken away these helpless ones will not be turned out on the cold charities of the world." Yes, your father has been a good friend to you. He has never told any one, and he never will tell any one, of the sacrifices he has made for you. And he is ready to keep right on until unto that hand that has been toiling for you all these years shall come the very numbness of death. You cannot afford to break his heart. But you are doing it. Yes, you are. You have driven the dagger clear in up to the hilt.

And your mother—I warrant she has never told you much about the nights when you were down with scarlet fever or diphtheria, and she slept not a wink, or, falling into drowsiness, your first cry awakened her, and brought the words, "What is it, my dear?" Oh, if the old rocking chair could speak! Oh, if the cradle could only tell its story of years! And when you got better, and were fretful and hard to please, as is usual in convalescence, she kept her patience so well, and was as kind as you were unreasonable and cross. Oh, midnights of motherly watching, how can you keep silence! Speak out and tell that wandering young man the story that he so much needs to hear.

By the bye, I wonder what has become of our old cradle in which all of children were rocked! I must ask my sister when I see her next time. We were a large family, and that old cradle was going a good many years. I remember just how it looked. It was old fashioned and had no tapestry. Its two sides and canopy all of plain wood, but there was a great deal of sound sleeping in that cradle, and many aches and pains were soothed in it as it moved to and fro by day and night. Most vividly I remember that the rockers, which came out from under the cradle, were on the top and side very smooth, so smooth that they actually glistened. They must have been worn smooth by a foot that long ago ceased its journey. How tired the foot that pressed it must sometimes have got! But it did not stop for that. It went right on and rocked for Phebe the first, and for De Witt the last. And it was a cradle like that, or perhaps of modern make and richly upholstered, in which your mother rocked you. Can it be that for all that care and devotion you are paying her back with harsh words or neglects or a wicked life? Then I must tell you that you are the "foolish son who is the heaviness of his mother." Better go home and kiss her, and ask her forgiveness. Kiss her on the lips that have so often prayed for you. Kiss her on the forehead that so often ached for you. Kiss her on the eyes that have so often wept over you. Better go right away, for she will be dead before long. And how will you feel then after you realize it is your waywardness that killed her? Romulus made no law against patricide, or the slaying of a father; matricide, or the slaying of a mother, because he considered such crimes impossible, and for six hundred years there was not a crime of that sort in Rome. But then came Lucius Ostinus

and slew his father, proving the crime possible. Now do you not think that the child who by wrong behavior sends his father to a premature grave is a patricide, or who by misconduct hastens a mother into the tomb is a matricide?

The heaviness of parents over a son's depravity is all the greater because it means spiritual disaster and overthrow. That is the worst thing about it. In the pension regulations a soldier receives for loss of both hands or feet \$72. For loss of one hand and one foot \$36. For loss of a hand or foot \$30. For loss of both eyes \$72. But who can calculate the value of a whole man ruined body, mind and soul? How can parents have any happiness about your future destiny, oh young man gone astray? Can such opposite lives as you and they are living come out at the same place? Can holiness and dissipation enter the same gate? Where is the little prayer that was taught you at your mother's knee? Is the God they loved and worshiped your God? It is your soul about which they are most anxious, your soul that shall live after the earth itself shall be girdled with flames, and the flames, dying down, will leave the planet only a live coal, and the live coal shall have become ashes, and then the ashes shall be scattered by the whirlwinds of the Almighty.

"But," says some young man, "my mother is gone; my behavior will not trouble her any more."

Oh that those lips had language! Life has passed with me but roughly since I heard thee last.

What! Is she dead? How you startle me! Is she dead? Then perhaps you have her picture. Hang it up in your room in the place where you oftenest look. Go and study her features, and while you are looking the past will come back, and you may hear her voice, which is now so still, speak again, saying: "From my heavenly home, my dear boy, I solicit your reformation and salvation. Go to the Christ who pardoned me, and he will pardon you. My heaven will not be complete till I hear of your changing. But I will hear of it right away, for there is joy here when one sinner repenteth; and oh, if the next news of that kind that comes up here might come up regarding you, oh my child of many tears and anxieties and prayers!"

Come, my boy, do you not hear your mother's voice? O my son, my son, would God that I could die for thee? O my son, my son! Young man! what news for heaven would be your conversion. Swifter than telegraphic wire ever carried congratulations to a wedding or a coronation would fly heavenward the news of your deliverance; and whether the one most interested in your salvation were on river bank, or in the temple, or on the battlements, or in the great tower, the message would be instantly received, and before this service is closed angel would cry to angel: "Have you heard the news? Out yonder is a mother who has just heard of her wayward boy's redemption. Another prodigal has got home. The dead is alive again, and the lost is found. Hallelujah! Amen!"

The latest fad in England is for the collection of the military crosses given by the military authorities to soldiers for especial acts of bravery. The fact that such collections were being made came out through the indignation of the holder of one, who received a letter asking him what he would sell it for, and saying that the writer had already secured several. The man, like the good Englishman he was, sat right down and wrote to The Times all about it.

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Trains leave Delaware Avenue Depot: EAST BOUND.

*Express trains. NEW YORK, week days, *2.13, *7.00, *12.26 p. m., *12.08, *2.42, *8.18, *6.46 p. m.

PHILADELPHIA, week days, *2.13, 6.07, *7.00, 7.00, *8.24, 9.00, *10.26, 10.26, *11.23 a. m., *12.18, 1.00, *2.43, 3.00, 4.10, *5.13, 5.25, 6.10, *6.46, 7.00, 7.50, *10.13 p. m.

CHESTER, week days, *2.13, 6.07, *7.00, 7.00, *8.24, 9.00, *10.26, 10.26, *11.23 a. m., *12.18, 1.00, 4.10, *5.13, 5.25, 6.10, *6.46, 7.00, 7.50, *10.13 p. m.

ATLANTIC CITY, N. J., week days, *7.00 a. m., *2.43 p. m.

WEST BOUND BALTIMORE AND WASHINGTON, *5.20, *8.47, *11.45 a. m.; 2.45, *4.15, *5.15, *6.37, *8.15 a. m. daily; 7.40 a. m. *2.10, p. m. daily except Sunday.

Baltimore and principal stations on Philadelphia division 4 5 p. m. daily. PITTSBURGH, *8.47 a. m., *5.15 p. m. both daily.

CHICAGO *8.47 a. m., *5.37 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 12.25 a. m. daily, except Monday. LA DENBERG ACCOMMODATION, week days, 7.00 11.00 a. m.; 2.45, and 4.55 p. m.

Trains leave Market Street Station: For Philadelphia 6.50, *10.30, *11.55 a. m. 12.43, 2.35, 3.55, 4.55 p. m.

For Baltimore *5.25, *8.30, a. m. 2.35, 3.55, 4.55 p. m. Baltimore and principal stations on the Philadelphia division 8.55 p. m. daily.

For Landenberg, way stations 6.50, 10.55 a. m. 2.35, 4.55 p. m. daily. Chicago *8.30 a. m. in daily except Sunday.

Pittsburg *8.30 a. m. in daily except Sunday, *4.55 p. m. daily. Trains for Wilmington leave Philadelphia *1.40, *3.15, 10.00, *11.10 a. m., 12.00 noon, 1.40, 3.00, *3.40, *4.40, 4.45, 5.30, *7.40, 8.10, 10.10, p. m. daily.

Daily except Sunday, *6.15, 6.40, 7.35 a. m., *1.35, 4.10, 5.30, 11.30 p. m. Rates to Western points lower than via any other line.

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Telephone call No. 193. Wilmington & Northern R. R. Time Table in effect, Nov. 23d, 1929.

GOING NORTH. Daily except Sunday. Stations. a. m. a. m. p. m. p. m.

Wilmington, French St. 7.00 2.25 4.47 7.10. B & O Junction 7.15 2.37 5.02 7.22.

Montclair 7.26 2.48 5.16 7.34. Chadd's Ford Jc 7.47 3.08 5.40 7.54.

Lenape 8.00 3.19 5.54 8.14. Ar. West Chester Stage 6.50 2.20 4.45.

Lv. West Chester Stage 8.28 3.55 6.32. Coatesville 9.15 4.42 7.40.

Waynesburg Jc 7.15 2.45 5.15 7.45. St. Peter's 7.27 2.59 5.47 7.47.

Warwick 7.33 3.04 5.52 7.53. Josanna 7.57 3.28 6.16 8.07.

Birdsboro 7.57 3.28 6.16 8.07. Ar. Reading P & R Sta. 8.00 10.25 5.46.

ADDITIONAL TRAINS. Daily, except Saturday and Sunday, leave Wilmington at 8.17 p. m. B. & O. Junction 9.25 p. m. Newbridge 6.41 p. m. Arrive Montclair 6.59 p. m.

On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. arrive Wilmington at 6.15 p. m. Newbridge 10.35 p. m. arrive Montclair 10.55 a. m. Leave Birdsboro 1.10 p. m. arrive Reading 1.40 a. m.

GOING SOUTH. Daily except Sunday. Stations. a. m. a. m. p. m. p. m.

Lv. Reading P. & R. Sta. 8.00 9.25 3.15 5.15. B. & O. Junction 8.31 10.10 3.45 5.48.

Birdsboro 8.51 10.59 4.10 6.14. Josanna 9.01 10.58 4.15 6.19.

Springfield 6.00 9.01 10.58 4.15 6.19. Ar. Warwick 11.12 11.30 6.32.

St. Peter's 6.13 9.15 4.32 6.46. Lv. Waynesburg Jc. 6. 6 9.50 5.08.

Western Maryland Railroad, connecting with P. W. & B. R. R. at Union Station Baltimore.

commencing Monday Oct. 1, 1929, leave Hillen station as follows: DAILY. 1.10 A. M. Fast Mail for Shouanda Valley and Swanton and South-western points. Also Glyndon, Westminister, New Windsor, Union Bridge, Mechanicstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R.

DAILY EXCEPT SUNDAY. 7.15 A. M. - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B. & H. D. V. 8.00 A. M. - Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B. & C. V. R., also, Frederick, Emmittsburg, Martinsburg and Winchester.

10.00 A. M. - Accommodation for Union Bridge and Gettysburg. 2.25 P. M. - Accom. for Glyndon.

3.21 P. M. - Express for Arlington, Howardville, Keokuk, Owings Mills, Glyndon and all points on B. & H. D. V. 4.00 P. M. - Express for Arlington, Mt. Hope, Pikeville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Adolfo, New Windsor, Linwood, Union Bridge and various west also Emmittsburg B. & C. V. R. and points on Shenandoah Valley R. R.

5.15 P. M. - Accommodation for Glyndon. 7.40 P. M. - Accommodation for Union Bridge. 1.38 P. M. - Accommodation for Hillen (Reisterstown).

TRAINS ARRIVE AT HILLEN. Daily - 11.45 A. M. Daily except Sunday - 30. 5. 11 A. M., 12.15 2.40, 5.10 and 6.09 7.10 10.00 P. M. Ticket and Baggage Office 217 East Baltimore at. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.

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P. W. & B. Railroad

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Philadelphia, (express), 7.22, 8.40, 9.30, 7.50, 8.55, 10.12, 11.35, 11.51 a. m. 12.23, 1.39, 2.27, 5.22, 6.28, 6.28, 6.06.

New York, 2.00, 2.52, 1.00, 6.30, 7.00, 10.07, 11.35, 1.11 a. m. *12.23, 1.39, 2.27, 4.00, 5.22, 6.28, 7.06, 7.40, 8.50 p. m.

For Newark Centre, Del. 7.42 a. m., 12.53, 6.21 p. m. Baltimore and intermediate stations, 10.08 a. m. 5.57, 1.56 p. m.

Baltimore and Washington, 1.28, 4.46, 8.04, 10.07, 1.50 a. m. 12.06, *1.17, 2.52, 4.44, 5.10, 6.30, 7.45 p. m.

Trains for Delaware Division leave for: Philadelphia, (express), 12.55, 2.50, 3.50, 6.25, 8.20, 10.05 p. m.

Harrington, Delmar and intermediate stations, 8.30 a. m., 12.50 p. m.

Harrington and way stations, 8.30 a. m. 12.55, 6.27. For Seaford 3.50 p. m.

For Norfolk 12.05 a. m.

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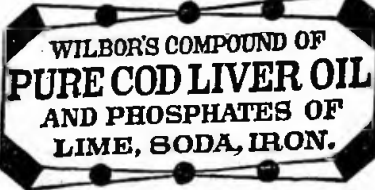
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