

THE Peninsula Methodist FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., MARCH 29, 1890.

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NUMBER 13.

AGE!

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Conference Notes.

BALTIMORE.

The 106 session of this historical body of Methodist itinerants was held in the city of Cumberland, in north-western Maryland, beginning Thursday March 5th, and closing Tuesday March 11th; Bishop Stephen M. Merrill presiding.

Cumberland, the Queen City of Western Maryland, is the capital of Alleghany county and is beautifully situated at the junction of Will's Creek with the north branch of the Potomac, 191 miles by rail, northwest from Baltimore via Washington City. Its present population is about 15,000. The site of Fort Cumberland, so prominent in our early history, is now occupied by Emmanuel Protestant Episcopal Church, which was consecrated, Apr. 20, 1830, by Bishop Meade of Virginia.

After reading of the Scriptures, singing and prayer, the routine of business was at once taken up.

Dr. S. F. Upham, representing Drew Theological Seminary, reported gratifying prosperity. We quote from the *Baltimore Methodist*:

"Its rooms are full of earnest Christian students, preparing either for our Conferences at home or for the Missions of the Church in various parts of the world. It has the largest library of Methodist and religious books in the world.

Some people think that Madison, N. J., where the institution is located, is 20 miles from nowhere—out in the prairies or forests, where the professors have an easy time studying and teaching and spending their holidays in shooting buffaloes. The fact is it is only 20 miles from New York, the great Metropolis of the country.

Send your young men to Drew; even the *needy* ones. The majority of those whom God calls are poor. I have only known one millionaire, to enter our Seminary; and he, after educating himself, offered himself to one of the Conferences, on condition that he should be sent to a circuit which no one else wanted to go to. If young men can only get enough money to bring them to Madison, let them come; we have funds to help them after they get there, if they can't help themselves.

We teach them nothing but pure Christianity and Methodism. We have no creeds to revise. My father is a Methodist preacher, 90 years of age, and has been in the itinerancy 70 years. I have two sons in the ministry. I be-

lieve in the succession. One or two of the old yellow skeletons of my father contain exactly the same arguments against Calvinism, which the Presbyterians are now using against their own creed. To Methodism is really to be attributed the pure creed of Christianity, which prevails in the ideas of the people in this land.

We also teach our young preachers, to preach extemporaneously. No Professor in the institution can get or hold his place, who uses a manuscript."

The second day, Rev. W. W. Evans, pastor of our Church in Carlisle, Pa., represented the urgent need for outside help in providing a suitable house of worship; the Conference commending the enterprise by formal resolution.

Rev. Dr. Reed, in speaking of the increased prosperity and encouraging outlook of Dickinson College, took occasion to repeat, with emphasis, Bro. Evans' reference to Dr. James A. McCauley, as "the most successful president Dickinson College ever had," and made allusion to the wide-spread sympathy felt for Dr. McCauley, in his present severe illness.

The Conference stewards received the annual dividend of \$30 from the Chartered Fund and a special appropriation of \$1434, from the Book Concern.

BISHOP MERRILL PLEADS FOR *The Christian Advocate*.

"During allusions to the dividends declared by the Book Concern, Bishop Merrill said, that much of the profits were from the circulation of the *Christian Advocate*; and as the *Baltimore Methodist* paid the Conference no dividend, we ought to patronize a paper that did pay dividends.

But how often has the Book Concern paid such a dividend? Only once in a century. When the *Baltimore Methodist* has been in existence, as long as the Book Concern and the *Advocate*, and has had the same patronage, such a remark might be in order. The Methodist Book Concern began with a borrowed capital, and had a severe struggle for many years. The *Baltimore Methodist* has spent all its profits and much more, in strengthening its usefulness in our boundaries, and adapting itself to our needs, which no *general official* paper could or would do.

Even Bishops disagree, for Bishop Hurst and some of his colleagues have highly commended the unofficial papers, especially the *Baltimore Methodist*."

—Reporter.
We think our excellent Bishop Merrill went out of his way, to place the

local Conference paper, in competition with "our great official." The *local* paper does for Methodism, what the *general* paper cannot do; and on account of its size, price, and adaptation, finds a place in Methodist homes, which would otherwise be without any Methodist paper. We are surprised, that a man of such intelligence and wide observation as Bishop Merrill, does not see, that the local paper is a necessity.

As to dividends, the first thing to consider is, how any dividends out of actual profits can be made. Will Bishop Merrill tell us, how much is added to the Book Concern by dividends from the *South Western Christian Advocate*, the *California Christian Advocate*, or the *Methodist Advocate* of Chattanooga, and some others of our official papers.

In the report of the Book Committee to the last General Conference, it is stated that the *South Western Christian Advocate* cost the Book Concern, the preceding year about \$3,200. Not much dividend in that! And yet we are confident our good Bishop doesn't neglect his duty in urging the circulation of that "official paper," for any such paltry consideration. The same Conference voted an annual subsidy to that organ of \$2,000, and paper on which to print it.

The California Christian Advocate was granted a subsidy of \$1,000; *The Methodist Advocate*, (private property) \$2,000 per annum; and *Our Youth* cost the Concern \$25,000 over its receipts, from Dec. '85 to May '88.

The dividend-paying consideration is not the only one to be regarded, in determining what papers are published in the interests of the Methodist Episcopal Church.

THE PENINSULA METHODIST is not, nor does it want to be, in any proper sense, a competitor of *The Christian Advocate*, or any other of our General Church papers. Its mission is to visit homes, in which both the official paper and itself may find welcome, and those many other homes, in which it must go if they are to have any Methodist paper at all. As it interests people in local church work, an appetite is excited for intelligence from the regions beyond and a demand created for the general church paper.

"Let us have peace," on these lines, rather than competency strife.

Secretary Leonard forcibly presented the needs of the Missionary Society; Dr. Freeman, the claims of the Sunday-school Union, and Tract Society; and Miss Jane M. Bancroft, Ph. D., the Deaconess movement. Dr. Bancroft is reported as saying:

"Methodism is not holding its own in proportion to the population, in the great cities like New York. Last year the Protestant Episcopal Church in that city spent over a million dollars, and the Presbyterian over half a million dollars, in church operations, while the Methodist Episcopal church did not spend a quarter of a million. In England our church and other churches use deaconesses; Germany has 80,000. A gentleman a few days ago, in Washington, offered to send two deaconesses to one of the Indian reservations: if such a proposition were made to the Roman Catholic church, how quickly would it be taken up! We must have Methodist Christian women among our Indians, among the negroes of the South, and amongst all our native and foreign populations."

A resolution of sympathy for Dr. James A. McCauley, was unanimously adopted.

Bishop Merrill's address to candidates for full membership, was similar to the one he made at our session in Snow Hill.

An appreciative resolution was adopted, respecting the generous gift of \$5,000, to the Woman's College, of Baltimore, by Wm. H. Baldwin, Jr., a member of the Protestant Episcopal Church; also to Rev. Dr. G. F. Goucher, whose donations aggregate \$175,000 for the same institution.

On the proposition submitted by the last General Conference to equalize the number of lay and clerical delegates, in that body, the Conference voted 53 yeas, to 122 nays.

Memoirs were read of Joseph France, Robert M. Lipscomb, and Charles A. Reid.

Drs. J. C. Hartzell, and F. J. Wagner, made addresses in behalf of our Southern work.

The stewards reported \$12,477.54, in hand, for distribution for Conference Claimants.

Sustentation fund, amounting to \$6,042.50, was distributed among 53
(Continued on page 8).

EVERY CHILD A MONARCH.

A little kingdom I possess,
Where thoughts and feelings dwell,
And very hard I find the task
Of governing it well;
For passion tempts and troubles me,
A wayward will misleads,
And selfishness its shadows casts
On all my words and deeds.

How can I learn to rule myself,
To be the child I should,
Honest and brave, nor ever tire
Of trying to be good?
How can I keep a sunny soul
To shine along life's way?
How can I tune my little heart
To sweetly sing all day?

Dear Father, help me with the love
That casteth out my fear;
Teach me to lean on thee, and feel
That thou art very near,
That no temptation is unseen,
No childish grief too small,
Since thou, with patience infinite,
Dost soothe and comfort all.

I do not ask for any crown
But that which all may win,
Nor seek to conquer any world
Except the one within.
Be thou my guide until I find,
Led by a tender hand,
Thy happy kingdom in myself,
And dare to take command.

—Louisa M. Atcott.

The High Crime of Not Insuring.

Extracts from a sermon preached in the
Brooklyn Tabernacle, by the
REV. T. DEWITT TALMAGE.

"Let him appoint officers over the land,
and take up the fifth part of the land of
Egypt in the seven plenteous years. Gen
41-34.

These were the words of Joseph, the President of the first Fire Insurance Company, that the world ever saw. Pharaoh had a dream that distracted him. He thought he stood on the banks of the river Nile, and saw coming up out of the river, seven fat, sleek, glossy cows, and they began to browse in the thick grass. Nothing frightful about that. But after them, coming up out of the same river, he saw seven cows that were gaunt and starved, and the worst-looking cows that had ever been seen in the land, and in the ferocity of hunger they devoured their seven fat predecessors. Pharaoh, the king, sent for Joseph to decipher these midnight hieroglyphics. Joseph made short work of it, and intimated: "these seven fat cows that came out of the river are seven years with plenty to eat; the seven emaciated cows that followed them, are seven years with nothing to eat; now," said Joseph, "let us take one fifth of the corn crop of the seven prosperous years, and keep it as a provision for the seven years in which there shall be no corn crop." The king took the counsel and appointed Joseph, because of his integrity and public-spiritedness, as the President of the undertaking. The farmers paid one fifth of their income as a premium. In all the towns and cities of the land there were branch

houses. This great Egyptian Life Insurance Company had millions of dollars as assets. After a while the dark days came, and the whole nation would have starved, if it had not been for the provision they had made for the future. But now these suffering families have nothing to do, but go up and collect the amount of their life policies. The Bible puts it in one short phrase: "In all the land of Egypt, there was bread." I say this was the first Life Insurance Company. It was divinely organized. It had in it all the advantages of the "whole life plan," of the "Tontine plan," of the "reserved endowment plan," and all the other good plans. We are told that Rev. Dr. Abate, of Lincolnshire, England, originated the first Life Insurance Company in 1698. No. It is as old as the corn cribs of Egypt, and God himself was the author and originator. If that were not so, I would not take your time and mine, in a Sabbath discussion of this subject.

But what does the Bible say in regard to this subject? If the Bible favors the institution, I will favor it; if the Bible denounces it, I will denounce it. In addition to the forecast of Joseph in the text, I call to your attention Paul's comparison. Here is one man, who through neglect, fails to support his family while he lives, or after his death. Here is another man who abhors the Scriptures, and rejects God and Christ and everything good. Which of these men is the worst? Well, you say, the latter. Paul says the former. Paul says, that a man who neglects to care for his household is more obnoxious, than a man who rejects the Scriptures; Timothy, 5th chapter and 8th verse; "He that provideth not for his own and especially those of his own household, is worse than an infidel." Life Insurance Companies help most of us, to provide for our families after we are gone, but if we have the money to pay the premiums and do not pay the premiums, we have no right to expect mercy at the hand of God in the judgment. We are worse than Tom Paine, worse than Voltaire, and worse than Shaftsbury. The Bible declares it—we are worse than an infidel. After the certificate of death has been made out, and the thirty or sixty days have passed, and the officer of a Life Insurance Company comes into the bereft household and pays down the hard cash on an insurance policy, that officer of the company is performing a positively religious rite, according to the Apostle James, who says: "Pure religion and undefiled before God and the Father is this: 'To visit the fatherless and widows in their affliction,' and so on. The religion of Christ proposes to take care of the temporal wants of the people, as well as the spiritual.

Just after the battle of Antietam,

there was a man found distributing religious tracts, and a Christian merchant came up to him and said, "What are you distributing tracts here, for? There are three thousand men out yonder, who have not their wounds bound up, and they are bleeding to death. You go and bind up their wounds, and then distribute the tracts." I think that was good, healthy gospel. When Hezekiah was dying, the injunction came to him: "Set thy house in order, for thou shalt die and not live." That injunction in our day would mean, "Make your will; settle up your accounts; make things plain; don't deceive your heirs with deeds for wild lands that will never yield any corn, but chills and fever; don't leave them notes that have been outlawed, and second mortgages on property that will not pay the first: 'set thy house in order.'"

That is, fix up things, so your going out of the world may make as little consternation as possible. See the lean cattle devouring the fat cattle, and in the time of plenty prepare for the time of want.

The difficulty is, when men think of their death, they are apt to think of it only in connection with their spiritual welfare, and not of the devastation in the household which will come because of their emigration from it. It is meanly selfish, for you to be so absorbed in the heaven to which you are going, that you forget what is to become of your wife and children after you are dead. You can go out of this world, not leaving them a dollar, and yet die happily, if you could not provide for them; you can trust them in the hands of the God who owns all the harvests and the herds and the flocks; but if you could pay the premium on a policy, and neglected them, it is a mean thing, for you to go up to heaven while they go into the poor-house. You, at death, move into a mansion, river front; and they, into two rooms on the fourth story of a tenement-house in a back street. When they are out at the elbows and the knees, the thought of your splendid robe in heaven will not keep them warm. The minister may preach a splendid sermon over your remains, and the quartette may sing like four angels, alighted in the organ loft; but your death will be a swindle. You had the means to provide for the comfort of your household when you left it, and you wickedly neglected so to do.

"O," says some one, "I have more faith, than you: I believe, when I go out of this world, the Lord will take care of my family." Yes, He will provide for them. Go to Blackwell's Island, go through all the poor-houses of the country, and I will show you how God often provides for the neglected

children of neglectful parents. That is, He provides for them through public charity. As for myself, I would rather have the Lord provide for my family in a private house, and through my own industry and parental and conjugal faithfulness. "But," says some man, "I mean in the next ten or twenty years, to make a great fortune; and so I shall leave my family, when I go out of this world, very comfortable." How do you know, you are going to live ten or twenty years? If we could look up the path of the future, we would see it crossed by pneumonias, and pleurisias, and consumptions, and colliding rail trains, and runaway horses, and breaking bridges, and funeral processions. Are you so certain, you are going to live ten or twenty years, that you can warrant your household any comfort after you go away from them? Beside that, the vast majority of men die poor. Two—only two out of a hundred—succeed in business. Are you certain, you are going to be one of the two? Rich one day, poor the next.

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lions of dollars; and the money came so rapidly, it turned his brain, and he died in the lunatic asylum. All his property was left with the business firm, and they swamped it; and then the family of the insane man were left without a dollar. In eighteen months, the prosperity, the insanity, the insolvency, and the complete domestic ruin! Besides that, there are men who die solvent, but are insolvent before they get under ground, or before their estate is settled up. How soon the auctioneer's mallet can knock the life out of an estate! A man thinks the property worth \$15,000; under a forced sale, it brings \$7,000. The business man takes advantage of the crisis, and he compels the widow of his deceased partner, to sell out to him at a ruinous price, or lose all. The stock was supposed to be very valuable, but it has been so "watered," that when the executor tries to sell it, he is laughed out of Wall street; or the administrator is ordered by the Surrogate to wind up the whole affair. The estate was supposed at the man's death to be worth \$20,000; but after the indebtedness has been met, and the bills of the doctor, and the undertaker, and the tombstone cutter have been paid, there is nothing left. That means, the children are to come home from school and go to work; that means, the complete hardship of the wife, turned out with nothing but a needle to fight the great battle of the world. Tear down the lambrequins, close the piano, rip up the Axminster, sell out the wardrobe, and let the mother take a child in each hand, and trudge out into the desert of the world. A Life Insurance would have hindered all that.

"But," says some one, "I am a man of small means, and I can't afford to pay the premium." That is sometimes an awful and a genuine excuse; but rarely. The answer to it is this: If you are too poor, to support your family and pay for a policy on your life, you are too poor to take the chance of dying and leaving them deprived of the support your brains and hands supply them. In nine cases out of ten, when a man says that, he smokes up in cigars, and drinks down in wine, and expends in luxuries enough money, to have paid the premium on a Life Insurance policy, which would have kept his family from beggary when he is dead. A man ought to put himself on the strictest economy, until he can meet this Christian necessity. You have no right to the luxuries of life, until you have made such provision. I admire what was said by the Rev. Dr. Guthrie, the great Scottish preacher. A few years before his death, he stood in a public meeting and declared: "When I came to Edinburgh, the people sometimes laughed at my blue

stockings and at my cotton umbrella, and they said I looked like a common ploughman, and they derided me because I lived in a house for which I paid thirty-five pounds rent a year, and oft-times I walked, when I would have been very glad to have had a cab; but, gentlemen, I did all that, because I wanted to pay the premium on a Life Insurance, that would keep my family comfortable if I should die." That I take to be the right expression, of an honest, intelligent, Christian man.

The utter indifference of many people on this important subject, accounts for much of the crime and the pauperism of our day. Who are these children sweeping the crossings with broken broom, and begging of you a penny as you go by? Who are these lost souls, gliding under the gas light in thin shawls? Ah! they are the victims of want; in many of the cases, the forecast of parents and grand parents might have prevented it. God only knows, how they struggled to do right. They prayed, until the tears froze on their cheeks. They sewed on the sack, until the breaking of the day, but they could not get enough money to pay the rent; they could not get enough money to decently clothe themselves; and one day, in that wretched home, the angel of purity and the angel of crime fought a great fight, between the empty bread tray and the fireless hearth, and the black-winged angel shrieked, "Aha, I have won the day!"

Says some man, "I believe what you say; it is right and Christian, and I mean some time to attend to this matter." My friend, you are going to lose the comfort of your household, in the same way the sinner loses heaven,—by procrastination. I see all around me the destitute and suffering families of parents, who meant some day to attend to this Christian duty. During the process of adjournment, the man gets his feet wet; then comes a chill and a delirium, and the doleful shake of the doctor's head, and the obsequies. If there be anything more pitiable, than a woman delicately brought up, and on her marriage day, by an indulgent father, given to a man to whom she is the chief joy and pride of life, until the moment of his death, and then that same woman, going out with helpless children at her back to struggle for bread in a world where brawny muscle and ruggedness of soul are necessary—I say, if there be anything more pitiable than that, I don't know what it is. And yet there are good women, who are indifferent in regard to their husbands' duty on this subject, and there are some positively hostile, as though a Life Insurance subjected a man to some fatality.

There is in this city to day a very poor woman, keeping a small candy

shop who vehemently opposed the insurance of her husband's life, and when application had been made for a policy of \$10,000 she frustrated it. She would never have a document in the house, that implied it was possible for her husband ever to die. One day, in the quick revolution of machinery, his life was instantly dashed out. What is the sequel? She is, with annoying tug, making the half of a miserable living. Her two children have been taken away from her, in order that they may be clothed and schooled, and her life is to be a prolonged hardship.

O man, before forty-eight hours have passed away, appear at the desk of some of our great Life Insurance companies, have the stethoscope of the physician put to your heart and lungs, and by the seal of some honest company decree that your children shall not be subjected to the humiliation of financial struggle, in the dark day of your demise.

A Noble Defense.

REV. A. T. FOSTER.

We have passed through a great crisis, in North Dakota. The most infamous plot of modern legislation has been defeated, and the Louisiana lottery will never come to North Dakota. Never have I seen the better element of society more thoroughly aroused, than by this nefarious plot. Too much credit cannot be given to our noble Gov. Miller, Chief Justice Guy C. H. Corliss, Attorney General George F. Goodwin, and Lieut. Gov. Alfred Dickey for the noble stand they took. Ministers' meetings were held in Grand Forks and Fargo, and vigorous protests were passed by them. Rev. D. C. Plannette and I sent out blank petitions, to every Methodist congregation of the state. Every Methodist pulpit of the state rang out a denunciation of this infamy; mass-meetings, were held; petitions poured in from every quarter; until the promoters of the infamous scheme were made to realize, the people of North Dakota would not tolerate such legislation. Thank God for the victory? A test liquor case has been carried up to the Supreme Court, and their decision, recently handed down is to the effect, that licenses may be granted until the first of July, when our prohibitory law will go into effect. With the lottery octopus dead, and a good strong prohibitory law taking effect July 1, North Dakota can look the world in the face, with no blush of shame.—North Western Christian Advocate.

Ex-Gov. Robert E. Pattison, of Pennsylvania, was born at Quantico, Wicomico Co., Md., December 8, 1850.

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Reflections.

EDITOR PENINSULA METHODIST,
DEAR BRO.—The eccentric and now
sainted John Hersey wrote a book on
"the importance of small things," and
surely you are in no wise ignorant of
their value. The Divine Teacher gave
to them the premium grade when he
made a "little child" the patterns of
greatness, in his followers—and the poet
has crystalized the sentiment when he
speaks of

"Little drops of water
And little grains of sand.

Now to the point—in writing a wrong
letter though a little thing will spoil
the autography, and a misused word
will fail to carry the meaning intend-
ed in a composition. In this last re-
spect, I find the printed *reflections* of
last week—marred by the word *mental*
when it ought to be *moral*, in order to
give the proper sense—as the following
sentence will show. "It is not altogether
a mental quality, but has a mental
property." Mental in connection with
property ought to be *moral*; for surely
there is little or no difference between
a mental quality and a mental prop-
erty. If the writer made the mistake,
it was a carelessness that needs apology,
which he herewith makes, if editor
or printer made it, the excuse may
be, that the writers' autography was
to blame, or that he himself, was some-
what inattentive to his work. But Oh;
how can mistakes be prevented, in this
dim world of clouded cares? And
amid the jostling crowds and discord-
ant sounds of this closing 19th. cen-
tury? Accuracy is of great import-
ance, in everything that is said and
done; it is a kin to *punctuality*. What
is the use of being on time, if you take
the wrong train? Be on hand when
the train starts, and be sure you take
the one that will bear you to your des-
tination. Articles for publication
should be in the Editors possession, in
time for the weekly issue; they should
be written so that the occupant of the
tripod, and the type setter can read
them, and should be printed as the au-
thor intended; so that the reader may
understand them. To give you and
your readers a quotation, I think from
cowper, which will furnish some work
for all parties to study, analyze, apply,
and practice, take the following:
"Faults in the life breed errors in the brain,
And these reciprocally those again.
The mind and conduct mutually imprint,
And stamp their image in each other's
mint."

(We emphasize with all possible
force our venerable brother "sire's"
counsel to contributors. *Be in time*;
not later than Tuesday for the cur-
rent issue; *write plainly*, if you don't
wish to tempt the compositor to prof-
anity, to say nothing about vexing the
editor, and on one side of the sheet;
and will do our best to follow copy. Ed.

Divided Charges, and Minis-
terial Support.

BY ALBERT COWGILL.

On the above theme, I will say, that
my experience of 50 years of business
life in two lower counties of Delaware,
shows me that of all vocations of our
people, the ministerial has been as cer-
tain of success, from a business stand-
point, as any other. I grant that a
very few in other callings have died
worth more money gained in their oc-
cupations, than any minister within the
bounds of this Conference. But tak-
ing 100 men of the same mental cali-
bre and physical development in each
vocation, it will be found that 90 of
the ministers have died, as financially
successful, as any 90 of either of the
other classes; nor have the lives of the
ministers been any more crowded with
painful anxieties, how to make their
net incomes cover the needed expen-
ses of their families; nor has the drain
upon their nerve forces or their worn-
out condition at 70, been any greater,
than has been the experience of their
brethren in other occupations. Their
wives and children have borne no
greater burdens, made no greater sacri-
fices to keep up appearances, nor
have they been sunk into untimely
graves any more frequently, than have
the families of men in other callings.

The trouble with the majority of
ministers is the same as with people
who are not ministers; they marry, be-
fore they are properly established in
business, and looking at the few suc-
cessful business men and ignoring the
95 per cent of failures. Ninety-three
out of every one hundred merchants,
on this *Peninsula* have died worth very
little money; not near enough to sup-
port their families in the same style in
which they lived. This a fact, stated
over and over again, by the most reli-
able mercantile agencies, whose especial
business it is to collect such statistics.

Brother Macnichol is
Mistaken.

In THE PENINSULA METHODIST of March
8th, Rev. E. C. Macnichol of Felton, Del.,
charges "carelessness and inaccuracy"
against the "Roll of Honor." The speci-
fication cited is, that his own charge was on
the Roll in 1888, and advanced 22 per cent.
in the benevolences in 1889, and yet was
left off the Roll.

The facts as given by the general Min-
utes are these: Felton charge advanced 28
per cent. in six of the seven collections
(taken together), but retrograded 18 per
cent. in the seventh one.

The Freedmen's Aid collection was re-
ported \$16 in 1888, and \$13 in 1889. The
latter sum is less than the minimum stand-
ard for that collection; and so the charge
could not be placed on the Roll.

In the tabulation of the Dover District,
in the April number of *Co-operative Euan-
gelism*, Felton charge was shown to have one
collection below the standard. A copy was
mailed to Bro. Macnichol, by courtesy of

the editor. If there had been an error, a
postal card would have secured a correc-
tion.

Chaplain McCabe is reprinting the Roll in
tract form, to be sent to every pastor in the
United States. If there had been an error,
it would have been corrected in the Chap-
lain's large edition, if Bro. M. had accepted
the invitation to write to the editor, instead
of prematurely going into print.

The Roll of Honor has been published
for six years, and excepting a very few im-
prints, and two or three errors made in
copying for the press; not one of the many
charges of inaccuracy has been sustained;
not a single error made by the tabulist has
yet been detected in the six years. The
carelessness and inaccuracy has generally
been with those making the charge.

J. W. YOUNG.

Alpine, N. J., March 22, 1890.

Editor, "Peninsula Methodist."

DEAR SIR:—For two or three years,
efforts have been made to secure the
passage of a law placing "yellow cover-
ed novels," and boy's story books in
the mails as third class matter, instead
of second class where they are now ra-
ted. The result of the *present* classifi-
cation, is that such books, to the amount
of hundreds of tons, are carried annu-
ally in the mails at *one cent a pound*,
while other books, bibles, miscellaneous
school-books, &c., cost *eight cents a
pound*. Last year such a bill was
passed by the House, but failed in the
Senate.

It seems almost incredible that such
books as "The Mysterious Marauder,
or the Boy Burglar's Long Trial,"
"Wizard Will, or the Boy Ferret of
New York," "Flora, or Wizard Will's
Vagabond Pard," "Gold Trigger the
Sport, or the Girl Avenger," "Solid
Sam, or the Boy Road Agent," and
thousands of others, of which these
are only a fair sample, should have a
premium placed on them by the Post-
office department, and be carried at
one-eighth the cost of helpful books.

It is true some unobjectionable books
are classed as second-class mail matter
but the number is very small. We
simply want to place all books on the
same level.

A bill similar to that of last year
has been introduced (H of R 7558);
and the way you readers can help this
bill is, (1) to write to some member of
the House or Senate Post Office Com-
mittee, or (2) to write to the member
of Congress from their district, and a
Senator from their State, calling atten-
tion to the bill by number, and asking
their assistance in securing its enact-
ment.

The following are the members of
Post Office Committees

Senate—Philetus Sawyer, Wis.,
Chairman; M. S. Quay, P., James
McMillan, Mich., E. O. Wolcott, Col.,
N. F. Dixon, R. I., C. H. Colquitt,
Ga., E. K. Wilson, Md., J. H. Regan,
Texas, Rufus Blodgett, N. J.

House—H. H. Bingham, Pa., Chair-
man; A. J. Hopkins, Ill., J. H. Ket-
chan, N. Y., J. A. Caldwell, Ohio, J.
W. Chandler, Mass., T. H. Carter,
Mont., H. C. Evans, Tenn., C. D. Beck-
with, N. J., J. L. Wilson, Wash., Wal-
ter J. Hays, Iowa, Jas. H. Blount, Ga.,
W. H. Crain, Tex., C. M. Anderson,
Miss., L. W. Turpin, Ala., A. B. Mont-
gomery, Ky., J. T. Craine, Utah.

Yours truly,
THOMAS K. CREE.40 East 23rd St., New York, March
22nd, 1890.

Humorous.

We find the following bit of pleas-
antry in the *Salisbury Advertiser*:

W. H. Jackson and T. E. Martindale,
hailing from Salisbury, where
they both are well known as extensive
lumber dealers, are in the city on busi-
ness and put up at the Girard.—*Phila-
delphia Times*.

Just so! W. H. Jackson's long ex-
perience in the manufacture of yellow
pine lumber, has gained for him, not
only a reputation as an extensive lum-
ber dealer, but an inexhaustible ex-
chequer as well. The editor hears the
buzz of his saws while he writes. T.
E. Martindale, too, has a deserved
reputation for being an authority on
good 'heart' material, and in a hand-
some structure on Division street, with-
in sight of the *Advertiser* building, he
has devoted some of the best of his
useful life in manufacturing a 'simon
pure' article of Gospel timber.

Rev. Walcott Calkins, D. D., pastor
of the Eliot Congregational Church,
Newton, Mass., closes a discussion on
"Creeds as a Test of Worship," with
the following words:—

"How shall our Congregational
churches bear the fullest and most ac-
curate testimony for the truth and
against error, without imposing un-
warranted terms of communion upon
the disciples of Christ? He who solves
this problem will do great service to
the cause of truth. There is only one
way. Remove all barriers of creed
from the sacraments. Restore the cove-
nant of personal surrender, consecra-
tion, and obedience to its place as the
only instrument of our church state,
and as the beautiful gate to the com-
munion table. Sharpen the tests of
Christian character. Keep out those
who have hard and impenitent hearts.
Turn out the wicked and scandalous.
Make the church a communion of
saints, and then trust soundly convert-
ed, holy men to take care of its ortho-
doxy, and the Lord Jesus Christ to de-
fend it against the gates of hell."

"Why don't he take Hood's Sarsaparilla?"
is the general inquiry of friends when a
person suffers from any disease of the blood.

ITEMS OF INTEREST.

If, in the midst of writing a sermon, Rev. Dr. Talmage needs a quotation, he seizes the volume that contains it and tears out the desired page with ruthless hand. Then, taking his shears he cuts out the particular passage he needs, and pasting it on his manuscript page, tosses the book aside. There is scarcely a book in his library that is not so mutilated.—*The Critic*.

One of the foremost electricians in America to day is Nikola Tesla, a Slav; he is but 34 years old; has been in this country but about four years. "He is tall and spare, with a clean cut, thin, refined face, and eyes that recall all the stories one has read of keenness of vision and phenomenal ability to see through things. He is an omniverous reader who never forgets."

When Henry M. Stanley arrived at Suez on the 10th of January, his figure, dressed in gray tweed, looked much slighter than three years ago, and his close-cut white hair emphasized his bronzed face, with its hard-set lips and cold gray eyes. More than ever he seemed the very embodiment of physical endurance and mental self control, and more than ever was visible that singular part-likeness to two men as different from himself as from each other—Gen. Gordon and Capt. Burton. He has the eyes of Gordon and the lips of Burton. At times Stanley's eyes seem to have that far-away light which was Gordon's most striking personal characteristic, and at times his lips make you feel that you would rather not quarrel with him.—*Harper's Bazar*.

Of Mrs. Booth of the Salvation Army, the *Free Church of Scotland Monthly* says, "Whatever we may think of the Salvation Army, it is impossible not to be profoundly touched by the accounts which have been published of the last days of the wife of its founder. Slowly sinking under a painful disease, she sent this message to her friends: 'The waters are rising, but so am I. I am not going under, but over. Don't be concerned about my dying. Only go on living well, and the dying will be all right.' And among her latest sayings were these: 'Don't discourage any body.' 'I cast myself upon God. I must—I do; and over the past and into the present, and for the future, I trust, I trust, I trust!'"

We are deeply grieved to announce that Catherine Elizabeth Hurst, wife of Bishop John F. Hurst, of Washington, died suddenly, March 14, of apoplexy. She was the daughter of Hon. Wm. La Monte of New York State. She was distinguished for her landscape painting and languages. She was the author of a series of biographical works

of note. Singularly gifted and cultivated, ardently devoted to the church, and sharing sympathetically and helpfully in the great work of the Bishop, graciously hospitable in the home and beloved by an unusually large circle of devoted friends, her absence will occasion a sense of desolation that will be long and tenderly felt. The honored Bishop and family will be borne up by the prayers of the church that will so closely share in this great sorrow.—*Zion's Herald*.

Kate Foote says in the *Independent*:—"Mrs. Senator Blair, of New Hampshire, gave her parlors one morning last week to a meeting of a charitable nature, with the object of establishing in Washington a Lucy Webb Hayes Memorial Deaconess Home. Mrs. Blair is herself interested in various good works in the city. She has been on the Board of the Garfield Hospital ever since that institution has been established, and is a member of the Indian Society, so that she was a person eminently fitted to be hostess to a party of ladies gathered for such a purpose. Besides, as one of the ladies said: 'We could ask Mrs. Harrison to be present at a Senator's house.' She was there, entering as quietly and modestly as the rest of the ladies, and taking her seat near the front when it was assigned to her and only there. Miss Elizabeth Johnson sang a song, filling the great room with her rich contralto voice, and then Miss Jane M. Bancroft, made the address for which the meeting was called."

Nail These Aphorisms to the Barn-Door.

"Who enters here leaves pipe behind."

The horse will be all the better for working his way through the winter.

The man that knows the right use of a horse-blanket is a first-class horse-man.

Too many horses eat up, during the winter, all they have earned during the summer.

The horse-blanket saves feed and flesh—less substance is used to make animal heat.

Keeping matches in any other receptacle than an iron or tin box is tempting Providence.

Some people think a farm animal is like a postage-stamp—no good until licked. They are sadly mistaken.

The farm horse, having only light labor, and not much of that, during the winter, should have less grain and more roughness than during the summer.

The man that puts iron bits in his horses' mouths in very cold weather, without first warming the bits, has altogether too much of the savage in his composition.—*American Agriculturist* for March.



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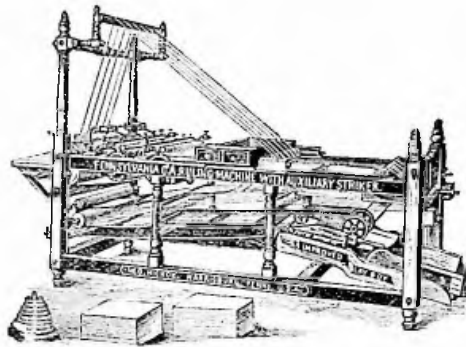
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The Sunday School.

LESSON FOR SUNDAY, MARCH 30th, 1890.

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

QUARTERLY REVIEW.

The lessons for the quarter taken from the first five chapters of Luke, include the birth and childhood of Jesus, and the first and part of the second year of His ministry.

1. *The Forerunner Announced.* (Luke 1:5-17).

Zacharias and Elizabeth were a blameless pair, aged and childless. Zacharias was a priest, and his wife was also of the daughters of Aaron. In the order of his course, Zacharias was accustomed to go to the temple. It fell to him by lot, on one occasion, to burn incense on the golden altar. While engaged in this duty in the Holy Place, the angel Gabriel suddenly appeared to him "at the right side of the altar," called him by name, bade him dismiss his fears, assured him that his prayer was heard, and that his childless wife should no longer be barren, but "should give to the world a son, consecrated to a glorious mission." His name should be called John; the vow of the Nazarite should be upon him from birth, and he should be endowed with the plenitude of the Spirit. His mission would be that predicted by Malachi of Elijah—the forerunner of the Lord, to preach repentance, and prepare the way before Him.

2. *The Song of Mary* (Luke 1:46-55). Shortly after the Annunciation, Mary hastened to the hill country of Judea to visit her cousin Elizabeth. Here her pent up feelings took a poetic, or rhythmic, form of utterance. She testified that her soul magnified the Lord and her spirit rejoiced in God her Saviour, who had regarded her low estate and selected her to be the one "blessed among women." The Almighty had "done great things" for her, and His name was to be ever hallowed. His mercy had never failed towards them that feared Him, while the "proud" had been "scattered in the imagination of their hearts." Princes had been abused, and the lowly exalted; the hungry had been filled with "good things," and the rich sent "empty away." He had been the succor and help of his people Israel, and now he was about to fulfill the terms of the Abrahamic covenant and give to the world the promised Seed, in "whom all the nations of the earth should be blessed."

3. *The Song of Zacharias* (Luke 1:67-80). Zacharias, having doubted the angelic prediction, had been stricken with dumbness. His son was born in due time, and on the day of his circumcision, after writing on a tablet, "His name is John," the venerable father recovered his speech, and "was filled with the Holy Ghost." In his lyric utterance, which is called the *Benedictus*, he praised the Lord God of Israel for visiting and redeeming His people; for raising up from the lineage of David "a horn of salvation," a Saviour, thus performing the mercies promised to the fathers and remembering His holy covenant. Henceforth the spiritual Israel would serve God "without fear," in all sincerity of heart and righteousness of life. Zacharias then addressed his infant son as one chosen to be "the prophet of the Most High," "to

prepare His ways," and give knowledge of His salvation. And all this would come because of the "tender mercy" of God, who, pitying those who "sat in darkness and the shadow of death," had sent "the dayspring from on high" to enlighten their minds and direct their steps "in the way of peace."

4. *Joy over the Child Jesus* (Luke 2:8-20).

The shepherds, watching their flocks by night in the fields adjacent to Bethlehem; the opening heavens; the angel proclaiming "good tidings" and announcing the birth, in the city of David, of "a Saviour, which is Christ, the Lord," "the sign" of which should be "a babe, wrapped in swaddling-clothes lying in a manger;" the sudden appearance of "a multitude of the heavenly host," whose glad song of praise was, "Glory to God in the highest, and on earth peace, good will toward men;" the eager journey of the shepherds, and their discovery of the Child, and Mary and Joseph; the wonder and comments of many; the attention paid by the virgin mother to every word, and her pondering of these things in her heart—were the principal points in this lesson.

5. *Jesus brought into the temple* (Luke 2:25-35).

Forty days after His birth Jesus was taken to the temple by Mary and Joseph, to be redeemed, according to the law. Here they were met by the aged Simeon, who had received the promise that he should not "see death" till he had beheld with his own eyes "the Lord's Christ." Recognizing the Child at once as the expected "Consolation of Israel," he took Him up in his arms, and with a heart overflowing with praises, uttered his *nunc dimittis*: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation"—a salvation which was to embrace all people, "a light to lighten the Gentiles, and the glory of Thy people Israel." The natural astonishment of Mary and Joseph at this unexpected prophecy was quickly changed to apprehension when the aged Simeon, after blessing them, told the virgin mother that this Child was set "for the fall and rising of many in Israel" and for a "sign" to be "spoken against," and that her own heart would be pierced as by a sword.

6. *Childhood and youth of Jesus* (Luke 2:40-52).

The growth of Jesus in spirit and wisdom; His journey to Jerusalem, with Joseph and His mother, at the age of twelve, to attend the Passover; His lingering behind in the city after the close of the festival; the discovery of Him, after a three days' search, in the temple, among the doctors, "hearing them and asking them questions;" His mother's chiding inquiry, and His own mysterious and yet significant answer, "Wist ye not that I must be about My Father's business?" His filial obedience in turning submissively from the companionship and converse of these venerable teachers, to follow His parents to Nazareth and enter upon the lowly duties of the village carpenter—were the principal points in this lesson.

7. *The ministry of John* (Luke 3:7-22).

John's early life, apart from men in the Judean wilderness, and his austere habits, were first alluded to; then the great multitude which flocked to his preaching and baptism when the word of the Lord came to him in the wilderness. Never was preacher more popular, or more unsparring

and uncompromising. "Generation of vipers," "wrath to come," "axe laid at the root of the tree," "repent"—such were the words which emphasized his teaching. Sadducees and Pharisees, Pharisees and Sadducees were instructed, each in turn, what they were to do. And he did not suffer them to bring forth. And he did not suffer them to debate mentally the question whether he was the expected Messiah. He assured the people that One mightier than himself was coming after him, whose baptism would be "with the Holy Ghost and with fire." He would winnow His grain and garner His wheat; but the "chaff" should be burned in an unquenchable flame. John's imprisonment was referred to, and the lesson closed with the baptism of Jesus.

8. *The temptation of Jesus* (Luke 4:1-13).

After a forty days' fast the tempter approached Jesus with the suggestion that He should assuage His hunger and at the same time prove His sonship by turning stones into bread. "Man shall not live by bread alone," the Lord replied, parrying the attack with the weapon of the Word. The offer of this world's kingdoms and glory, the throne of universal dominion, on condition of a single act of devil-worship—the second temptation—was repelled with an indignant, "Get thee behind Me, Satan!" To cast Himself down from the pinnacle of the temple and thereby gain the suffrage of the world by an exploit rather than by self-denial and suffering—the third temptation, which the devil made stronger by quoting Scripture—was overcome by the single text, "Thou shalt not tempt the Lord thy God." This ended the test, and the devil "parted from Him for a season."

9. *Jesus at Nazareth* (Luke 4:16-32).

The place was Nazareth; the day the Sabbath. Jesus went to the synagogue, and after the prayers and reading of the Law, "stood up for to read." The roll of Isaiah was handed Him. His selection was taken from that tender picture of the Messiah's office contained in the sixty first chapter—"The spirit of the Lord is upon Me," etc. Closing with "the acceptable year of the Lord," He calmly declared that the text which He had just read and which had been recorded 700 years before, was then and there fulfilled. Their evident jealousy, and His non-responsiveness in the matter of miracles, provoked unwelcome teaching, ending with a violent rejection and His final departure from His childhood home.

10. *The Great Physician* (Luke 4:33-44).

While teaching in the synagogue at Capernaum, a wretched demoniac made an outcry: "What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." Jesus sternly rebuked and exorcised the demon, to the great wonder of the congregation, and to the spreading of His own fame throughout Galilee. The healing of the mother of the wife of Simon followed on the same day, and at the evening tide all those sick with divers diseases and those possessed of devils were brought to Him, no case proving too hard. "He laid His hands on every one of them, and healed them." Early the next morning He arose and retired to a desert place; and when the people sought that He must "re-urn with them, declaring that He must "preach the kingdom of God" to other cities also.

11. *The Draught of Fishes* (Luke 5:1-11).

Pressed upon by the people who were

eager to hear His word, Jesus extemporized a pulpit on one of the fishing-boats which had come in from a fruitless night effort, and continued His teaching. When it was ended He turned to Simon in whose boat He sat, and bade him again launch out and let down his nets for a haul. Simon protested that their night toil had been unsuccessful, but declared that at Jesus' word He would let down the net. He and his brother fishermen were, shortly after, astonished by a draught of fishes too great for the capacity of their boats; and having with difficulty landed their spoil, at Jesus' call they turned their backs upon the Galilean waters to become toilers in a grander sea.

12. *Christ Forgiving Sin* (Luke 5:17-26).

A paralytic, borne on his pallet by four friends, was brought to a house in Capernaum where our Lord was teaching, and let down through the roof "in the midst, before Jesus." Seeing their faith, the Great Physician said to the sufferer, "Man, thy sins are forgiven thee"—an utterance instantly condemned by the scribes and Pharisees present as blasphemous. Perceiving their thought, Jesus inquired of them which was the easier—to forgive or to heal? And then to convince them that the Son of Man had "power on earth to forgive sin," He bade the prostrate man rise, take up his couch and walk—a command which, to the amazement of all, was instantly obeyed.

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Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

Temperance Notes.

The W. C. T. U., of Kent county, Del., began its annual session in Harrington, March 4th. Mrs. Ellis, and Miss Hillis added to the interest of the meeting by helpful suggestions; the latter giving an address in the evening which was most acceptable to the visitors, and residents of the town.

"Juvenile Work," Literature, and the Union Signal, "Y Work," and "Crusade Day," were presented in papers by delegates. Mrs. Kate E. Smithers will continue to serve as county president another year; Miss Elizabeth Smithers was elected sec., and Mrs. Lena Harrgrove, treasurer.

Sussex county W. C. T. U. held its annual convention in Bridgeville, March 6th and 7th. In the absence of the county president, Mrs. Rebecca Jefferson, Mrs. Ellis was made president pro. tem. and showed her fitness by the wisdom and tact with which she presided.

An excellent paper, on "Temperance teaching in Sunday schools," was read by the State supt. of that department, Mrs. Cora Emory of Seaford. Since then, Mrs. Emory has sent out a leaflet appeal to Sunday-school supt's.

From the interesting reports of Unions, no one could fail to be impressed, that the W. C. T. U., of Sussex county had been doing earnest and effective work, throughout the year.

Mrs. Ellis made the address at night, and pleased the audience, as in the other counties. The following officers were elected; Pres. Mrs. Rebecca Jefferson; Cor. Sec., Mrs. C. T. Gilman; R.-c. Sec., Mrs. Hannah Tunbell.

Mrs. Ellis conducted a successful Mother's meeting in Middletown, Sunday afternoon, 9th inst., speaking to a large audience in the Opera House, and in the evening, gave such a gospel message, in the M. E. Church, that we went into a prayer service, at which two penitents came to the altar, and one was happily converted.

Twenty new members were added to the W. C. T. U., by Mrs. Ellis's efforts in Middletown, that day and the day before.

THE NEWPORT Y.

This active and energetic Union was organized in Nov. 1885, with thirteen members and now has fifty one; twenty active, and twenty-two honorary. A patch-work quilt, which had been made by the young ladies at their business meetings during the year, was sent last

month to the Temperance Hospital in Chicago. The patches are joined together with white squares, on which the members had written Scripture verses, in indelible ink.

February 21st a parlortertainment was given in aid of the Temperance Temple, and nine dollars were realized; this, with another dollar contributed, is applied to the Temple fund.

March 7th, a pleasant sociable was given at the home of Miss A. L. Cranston. A recitation, "The Old Ship Ram," by Dr. Bull, a violin solo, by J. L. Snyder, and a shadow, "the pantomime of Cinderella and the glass Slipper, interspersed with vocal and instrumental music, afforded the entertainment. A novel dish at the refreshment table was a sawdust plum pudding, filled with toys wrapped in paper, which were taken from the dish with a silver dipper, in the hands of the sixty young people present. During the evening, six new members were added to the "Y;" three active and three honorary.

WHITE RIBBON.

A NATIONAL CONFERENCE on the Christian Principles of Civil Government, will be held in Lincoln Music Hall, Washington, D. C., April 1, 2 and 3, under the auspices of the National Reform Association.

The object of the Conference is to emphasize the justice and necessity of the existing Christian features of the American Government, and to urge the many important measures now pending before Congress which involve our national Christianity.

The call is signed by His Honor, Ex-Judge Strong, formerly of the Supreme Court of the United States; Joseph Cook, Boston; the Hon. Wm. Windom, Secretary of the Treasury; Bishops Huntington, Tuttle, Williams and Coleman, of the Episcopal Church; Bishops Hurst, Walden and Andrews, of the Methodist Episcopal Church, and many others.

Ex-Judge Strong will prepare a paper on "Conscience in Politics;" Judge Hagans, of Cincinnati, will speak on "The Civil Sabbath;" Judge Thayer, of Philadelphia, on "Our Divorce Laws;" Herbert Welsh, of the Indian Rights Association, on the "Indian Question;" President Seovel, of Wooster University, on "The Limitations of Liberty;" Dr. O. P. Fitzgerald, of Nashville, Tennessee, on "The Race Problem in the South from a Christian Point of View;" Dr. Jonathan Edwards, on "The Oath and its Abuses;" the Rev. R. M. Luther, D. D., of the Baptist Missionary Union, on "Christian Governments and Foreign Missions;" the Rev. Henry T. Cheever, D. D., of Worcester, Massachusetts, on "The Prohibition of the Liquor Traffic." Other addresses of interest and value, more than twenty in all, will be made during the Conference.

All leading railroads west of the Hudson and east of the Mississippi rivers, have granted reduced rates of fare to persons attending this Conference. Those availing themselves of this offer must pay full fare going, and obtain from the ticket agent at the starting point a certificate which will entitle to one-third rate on the return

journey. Tickets, going, can be purchased on and after Friday the 28th inst., and returning up until Tuesday, April 8th.

Christian citizens are earnestly invited to attend this Conference.

A Congo native who has been taught to read and write, has just sent a letter, his first, to the Arch-bishop of Canterbury. It is as follows: "Great and Good Chief of the tribe of Christ greeting: The humblest of your servants kisses the hem of your garment and begs you to send to his fellow servants more Gospel and less Rum. In the bonds of Christ, Ugalla."

BOOKS OF THE BIBLE.

In Genesis the world was made;
In Exodus the march is told;
Leviticus contains the law;
In Numbers are the tribes enrolled.
In Deuteronomy again
We're a god to keep God's law alone;
And these five works of Moses make
The oldest writings that are known.

Brave Joshua to Canaan leads;
In Judges oft the Jews rebel;
We read of David's name in Ruth
And First and Second Samuel.
In First and Second Kings we read
How bad the Hebrew state became;
In First and Second Chronicles
Another history of the same
In Ezra captive Jews return,
And Nehemiah builds the wall;
Queen Esther saves her race from death;
These books 'historical' we call.

In Job we read of patient faith;
The Psalms and David's songs of praise,
The Proverbs are to make us wise;
Ecclesiastes next portrays
How fleeting earthly pleasures are;
The song of Solomon is all
About the love of Christ; and these
Five books 'devotional' we call.

Isaiah tells of Christ to come,
While Jeremiah tells of woe,
And in his Lamentations mourns
The Holy City's overthrow.
Ezekiel speaks of mysteries,
And Daniel foretells kings of old;
Hosea calls men to repent;
In Joel blessings are foretold.
Amos tells of wrath; and EDOM
Obadiah's sent to warn;
While Jonah shows that Christ should die,
And Micah where he should be born.
In Nahum, Ninevah is seen;
In Habakkuk, Chaldea's guilt;
In Zephaniah, Judah's sins;
In Haggai, the temple built.
Zachariah speaks of Christ,
And Malachi, of John, his sign.
The prophets number seventeen,
And all the books are thirty-nine.

Matthew, Mark, and Luke, and John,
Tell what Christ did in every place;
Acts shows what the apostles did,
And Romans how we're saved by grace.
Corinthians instructs the Church,
Galatians shows of faith alone;
Ephesians, true love; and in
Philippians God's grace is shown.
Colossians tells us more of Christ,
And Thessalonians of the end;
In Timothy and Titus both
Are rules for pastors to attend.
Philemon Christian friendship shows;
Then Hebrews clearly tells how all
The Jewish law prefigured Christ;
And these epistles are by Paul.
James shows that faith by works must live,
And Peter urges steadfastness,
While John exhorts to Christian love,
For those who have it God will bless.
Jude shows the end of evil men,
And Revelation tells of heaven.
This ends the whole New Testament,
And all the books are twenty-seven.

—*Sunday-school Times.*



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A sea-serpent, 103 feet long, was seen to coil itself up in slippery folds on the coast of Florida last month. Three reliable persons saw this creature distinctly.
Reader, the above is a "yarn." If people would believe the following truthful statement as readily as they swallow sea-serpent stories, it would be the means of saving thousands of lives. Dr. Pierce's Golden Medical Discovery, if taken in time and given a fair trial, will actually cure consumption of the lungs, which is really scrofulous disease. If this wonderful medicine does not do all we recommend, when taken as directed, we will cheerfully and promptly return all money paid for it. Can any offer be more generous or fair? No other medicine possesses sufficient power over that fatal malady—Consumption, to warrant its manufacturers in selling it under such trying conditions. The "Golden Medical Discovery" is not only the most wonderful alterative, or blood-cleanser, known to medical science, but also possesses superior nutritive and tonic, or strength-giving properties, which assist the food to digest and become assimilated, thus building up both strength and flesh. For all cases of Bronchial, Throat and Lung Diseases, accompanied with lingering coughs, it is absolutely unequalled.

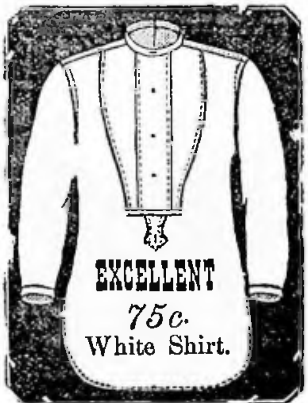
\$500 REWARD is offered by the manufacturers of Dr. Sage's Catarrh Remedy, for a case of Catarrh in the Head which they cannot cure. By its mild, soothing, and healing properties, Dr. Sage's Remedy cures the worst cases, no matter how bad, or of how long standing. Fifty cents, by druggists.

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Communion Wine, un-fermented, for sale at this office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
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 Six Months, " " " " 60 "
 One Year, " " " " \$1.00
 If not paid in Advance, \$1.50 per Year.

(Continued from page 1).

charges. Statistics show 38,676 members, an increase of 809; probationers, 3,670, which is less than last year by 922; missionary collection, \$40,260, an increase of \$278; W. F. M. S., \$7,761, an increase of \$807; W. H. M. S., \$1,812, an increase of \$740; educational endowment (Woman's College) \$24,295.

Rev. Drs. John Lanahan and L. F. Morgan, and G. H. Hurst and B. F. Bennett, Esq's., were nominated by ballot, as members of the Ecumenical Conference, to be held next year. *Baltimore* delights to honor her worthy veterans. Four young men were admitted on trial, and nine into full connection.

PHILADELPHIA.

The vote on equalizing number of lay and ministerial delegates in the General Conference, was 92 for, to 101 against it.

Subsequently, the Conference voted almost unanimously in favor of an equal number of lay and ministerial delegates, provided that the power to call for a vote by orders was withheld.

Dr. T. B. Neely, presiding elder of South Philadelphia district, and Dr. J. A. M. Chapman, pastor of Arch St. M. E. Church, Philadelphia, were nominated as clerical delegates to the Ecumenical Conference of '91, and John Field, Esq., post master of Philadelphia, and James Gillinder, Esq., as lay delegates.

Ten young men were admitted on trial; all of whom were represented as of exceptional fitness. One of them was Prof. Robert W. Rogers of Haverford College, Pa., who is a recognized authority on Assyriology. He lectured on recent Assyrian research, before the Conference, making a fine impression.

Five probationers were received into full connection; each one giving his pledge to "abstain wholly from the use of tobacco." The prospect grows brighter, of a clean ministry among us, so far as this unclean self-indulgence is concerned; "a consummation devoutly to be wished."

An admiring friend of the late Dr.

Durbin, and also of Dr. John A. Roche authorized Bishop Fitz Gerald to announce that he would present a copy of Dr. Roche's Life of Durbin to each minister received into full connection, and to each one admitted on trial.

Who will go and do likewise for the Wilmington Conference candidates?

The dividend from the Book Concern was \$2,071. Dr. Meudinball, made a ringing speech outlining the purpose and work of the *Methodist Review*, of which he is the accomplished editor. Dr. Reed, spoke of Dickinson's prosperity. It has the best steam heating plant in the state, and has arranged for re-establishing a Law school. At least 100 new scholars are expected next year.

The Philadelphia Orphanage was represented by John Field, post-master of Philadelphia. There is already secured property to the amount of \$200,000, and 82 orphans are now cared for. Mr. J. M. Bennet, a liberal friend of the enterprise, has offered \$50,000 for an endowment, on condition that the managers raise a like amount, and Mr. W. C. Hamilton has pledged the last \$10,000 of this.

Dr. Buckley made a characteristically rousing speech in behalf of the *Advocate*; and Dr. Van Meter spoke of the Woman's College. There are now three buildings completed.—Goucher Hall, Bennet Hall, of physical training, and College Hall. It has an endowment of \$157,000; and property including this endowment, to the value of nearly half a million. It has 270 students from 14 different states; 50 of them from outside the city.

Memorial services were held Sunday afternoon, Bishop Fitz Gerald presiding. Appropriate memoirs were read of six ministers, and three minister's wives; each one being followed by a hymn; and brief remarks being made after all the memoirs had been read.

The ministers who had died during the year were, Daniel L. Patterson, Henry R. Calloway, LeRoy W. Magee, George W. Lybrand, Levi B. Hughes, and Joseph Mason; the wife of Rev. Abel Howard had died during the year; also the widow of Rev. W. W. Fouch, and the widow of Dr. H. M. Johnson, a former president of Dickinson College.

WILMINGTON.

Much to the surprise of our people, Bishop Fowler was unable to attend, and Bishop E. G. Andrews took his place.

Conference met at 9 a. m., Wednesday, the 26th inst., Bishop E. G. Andrews presiding. A sermon by Rev. J. P. Otis, of Port Deposit, Md., from the eighth verse of John's Second Epistle, preceded the business routine. A large congregation enjoyed this thoughtful, earnest, and spiritual discourse.

A ballot was ordered for secretary, resulting in the re-election of J. D. Rigg over Adam Stengle, by some 20 votes.

Presiding Elder John France read his report of Easton district, and the list of effective elders on the same, was called, with the pleasing announcement in each case, "nothing against him." Presiding elder T. O. Ayres followed with his report of Salisbury district. Both reports showing faithful work, and gratifying results.

The absence of Bishop Fowler is greatly regretted; especially as it is caused by his severe illness. Bishop Andrews stated his illness to be nervous prostration aggravated by an attack of "la grippe."

Bishop Bowman is expected to morrow.

Rev. E. C. Atkins will supply the pulpit of Odessa M. E. Church, March 30th, morning and evening.

Personals.

Bishop Newman visited Toronto last week to take part in the missionary anniversary of the Metropolitan church, lecturing Thursday evening, on "The Seven Bibles of the World," and preaching Sunday morning and evening to large congregations.

By the will of John W. Jackson, of North Haverhill, N. H., who died March 4, the following named bequests are made: Missionary Society of M. E. Church, and Board of Church Extension, \$2,000 each; \$1,000 each to Preachers' Aid Society of N. H. Conference, Brooklyn Methodist Hospital, Bishop Taylor's "African Fund," North Haverhill M. E. Society, and Tilton Seminary, which last is also residuary legatee. A good man and genuine lover of the church while he lived, he has taken care to do good after his death.

Mrs. Blinn, widow of Rev. Christian Blinn—so widely known and loved among German Methodists—has offered two lots in New York city as a site for the Methodist Episcopal Blinn Memorial Church, which is to be a memorial to her late husband.

Hon. George Bancroft, the historian, said, when ninety years of age: "To my mind the world is growing better every day. As for our own country, I think its course has just begun. Its future will be brilliant."

Rev. W. F. McDowell, pastor of the M. E. church in Tiffin, Ohio, has established a reading-room in his church. There are 2,000 volumes in the library; the best magazines and papers in the country are on file; and the church is open every night in the week.

M. Chauteloup, the largest brass founder in Canada, who died recently, left his fortune, estimated at \$500,000,

excepting a few thousand dollars which goes to charity, to his employees. Three foremen are left the business and capital to carry it on.

Mrs. May Halsted Curry, widow of David Curry, D. D., died in Center Hill, Florida, Monday, the 17th inst.

Mrs. Jefferson Davis signs her name "V. Jefferson Davis," that is *verve* (widow) of Jefferson Davis. It is the custom, says the *Galveston News*, in Louisiana and other parts of the South, for widows to use this style of signature.

Try It.

The new game called "Editor's Delight," says an exchange, is played in this wise:—"Take a sheet of ordinary writing paper, fold it up carefully and enclose a bank note sufficiently large to pay all arrears and a year in advance. What adds immensely to the pleasure of the game is to send along the names of a new subscriber or two, accompanied by the cash. Keep your eye on the editor, and if a smile adorns his face the trick works like a charm."—*Talbot Times*.

Stonewall Jackson's widow now draws a pension allowed her as the widow of a Mexican veteran. General Longstreet's signature was attached to her application, as a witness. He and Jackson were comrades during the Mexican war at Vera Cruz, and Monterey; Longstreet as captain, and Jackson as lieutenant. The men were warm friends then and remained so to the end. Both were promoted by President Polk for gallantry. General Jackson's widow is in moderate circumstances, and the well deserved pension will be a great help to her.—*Talbot Times*.

IN THE HOMILETIC REVIEW for April the liturgical question is discussed by Dr. Witherpoon, of Louisville, Ky. Prof. Pattison, of Rochester Seminary, gives a paper on the Relation of Preaching to Christian Work and Worship; Rev. J. C. Allen, on the Law of Love in Business. Prof. Schodde writes on Protestant Church Problems in Germany. Intercollegiate Athletics is handled by Rev. A. McElroy Wylie. Dr. Kennard gives a final paper on The Cultivation of Psychic Energy. The Sermons are by Bersier, of Paris, (from the French), Dr. Davis, of Brooklyn. Dr. Maclarin, of Manchester, Eng., Dr. R. S. Storr, Dr. Allison, of Pittsburg, and others. The one by Dr. Eugene Bersier is on "Remember," and his recent death will add interest to the reading. The Prayer Meeting Service, by Dr. Hoyt, and the Easter Service, by several writers, are adapted to the English, and the Departments have matter of varied interest and instruction. Published by FISK & WAGNALLS, 18 and 20 Astor Place, New York. \$300 per year; single copies, 30 cents.

Laurence Hutton will contribute to *Harper's Bazar* an article on "The First American Society Play," with a portrait of the dramatic author, Anna Cora Ritchie Mowatt. The same number will contain a portrait of Mrs. Gladstone, together with a sketch of her by R. Donald.

Conference News.

BRANDYWINE, DEL., C. A. Grise, pastor. The present is the seventh week of special meetings in this charge. Fifty-six persons have professed faith in Christ; nearly, if not quite all, will join this church. Bro. Grise goes to conference with the revival fires still burning, and the meetings will be continued in his absence.

KINGSWOOD M. E. Church closed up the year financially in splendid style. Having begun the year as a mission of St. Paul's, they are now an independent charge, and have advanced along all lines of church work. The benevolent contributions are more than double those of last year; salary increased \$110, and all paid up, and money in treasury for the first time in its history. It is worthy of note, that this little church has paid for all purposes during this year, more than \$10 per member and probationer. This beats the "Roll of Honor."

CAMBRIDGE, Md., Alfred Smith, pastor. Brother Thos. E. Wright, recording secretary of the official board of this charge, sends us a copy of very complimentary resolutions adopted by that body, expressing high appreciation of "the very efficient services of their beloved pastor, both in his ministry to us in holy things, and in successfully relieving our church of its financial embarrassments;" declaring they will "always remember with pleasure this spiritual and financial prosperity which under God's blessing he has achieved in this place;" and "heartily commending him to the warmest place in the hearts of those whom he may be called upon to serve."

SHARPTOWN, Md.—The meeting which began here the first Sabbath in January, has resulted in wonderful benefit to the church and community. Sixty have united with the church; and still there are more to follow. The meeting is now at its best, and will continue through the conference week, and perhaps much longer. I have not had the help of an evangelist; but during the conference week, Bro. Magee of Milton, Del., will assist the brethren in conducting the meeting.

The state of religion in Sharptown was never better. The very best element is reached, while the membership responds cheerfully to the pastor's request. I venture the assertion that there is not a better set of religious workers among the sisters of any church on Salisbury district, than in the M. E. Church here; and many good things can be said in favor of the faithful brothers also.

The new pastor for Sharptown charge, may be thankful to receive a healthful home, good parsonage, and kind hearted, Christian people to welcome him as their spiritual leader.

My hostess, Mrs. Bounds, has been untiring in her efforts to make me comfortable at her table, and has made me feel quite at home during the two years that I have boarded with her. May God be with these people till we meet again.

RIDDLE'S CHAPEL was taxed to its utmost last Sunday afternoon to find room for the crowd in attendance upon its missionary anniversary. The decorations were very much admired; and it goes without

saying that the Riddle's Chapel choir can render music in the very best style. The readings and recitations by the scholars surpassed all previous efforts.

Dr. W. L. S. Murray, who is particularly interested in Riddle's Chapel Sunday school made an address in his usual pleasing manner.

The school presented its superintendent, R. W. Brown, and his wife, with a rocker; and Mrs. James E. Dickinson superintendent of the primary department, with a handsome lamp. Dr. Murray and the pastor, Rev. W. E. Avery, were each presented with a bouquet.

The school did nicely with its missionary collections; raising \$130 for foreign missions. This exceeds last year's offering. Under the management of Bro. Brown, the school is doing well, and this is due largely to his indefatigable labors. In the church and Sunday school Bro. Brown is a workman "that needeth not be ashamed."

JNO. W. HALEY.

BRANDYWINE missionary anniversary was held Sunday, March 10th. After singing by the school, Bro. Grise led in prayer, and after another hymn, Bro. H. F. Pickels gave an address, referring to former years when services were held in the old academy, and congratulating the school on having built so fine a chapel in which to worship God. Bro. Dr. W. L. S. Murray then made a missionary address in his usual forcible style, and giving an account of the life and death of Miss Michner, a missionary to Africa. After singing another hymn, and a soliciting speech by Bro. Grise, the collection was taken. Miss Kate Smith sang a beautiful solo, "Bring them In."

The secretary read the Sunday-school report for the conference year, showing an enrollment of 21 officers, 29 teachers, 309 scholars, and 261 infant scholars; a total enrollment of 620. Only two scholars had died during the year. The school has raised \$1,029.26 since last conference; \$103.50 of it was for missions.

An orchestra has been added recently; and a number of the scholars have been converted during the revival which is still in progress, and others are seeking.

This school is prepared to enter the conference year of 1890-'91, better equipped than ever before; and trusting in Him who has led us all the way, we expect to go from victory to victory.

EMMA L. FOSTER, sec'y.

Situations Obtained by Goldey's Wilmington Commercial College, for Some of Its Recent Graduates.

This institution has been remarkably successful, not only in thorough by preparing its students to earn their living, but in securing positions for them.

Among the recent graduates for whom Principal Goldey has secured positions are the following: C. T. Deakne of Townsend, placed with the Kent Iron & Hardware Co., E. L. Wilson, Jr., of New Castle, with R. G. Dure & Co., B. C. Sentman, with Martin & Dure, wholesale grocers, Miss Lottie Jones of Middletown, with Sussex Nurseries, Stockley, Del., as stenographer; Wm. F. Monigle of Rockland, has just been sent to the office of a leading lumber firm in this city. These positions have not been sought by the Principal, but the firms mentioned applied to him. E. S. Beswick of Milford, also recently graduated, and at once secured a position. Principal Goldey

recently wrote a recommendation for Herbert F. Mayne, of Greenville, for a very fine position in Philadelphia, which he has just secured. Other cases might be mentioned, illustrating the invaluable work this institution is doing in putting young men and women on the road to success.

As the instruction is mainly individual, new pupils enter every week, taking a full or partial course. The readers of this paper, who have young people to educate, should send for the fall catalogue of this college. Principal Goldey is a Christian gentleman, and his statements are entirely reliable.

We most heartily commend Goldey's Wilmington Commercial College and school of short-hand and type-writing. Institute Building, 8th and Market streets, this city. New applications are now being received.

NO CAVALRY IN THIS ARMY.

The King's highway is for footmen. A great many start for heaven in chariots, like Elijah, but the scattered spokes, and broken rims, and splintered poles, and moth-eaten cushions, on the way and in the way, convincing us that the attempt was unsuccessful. We read of none who drove over the track but Elijah, but his horses were trained for the occasion, and as soon as he mounted the chariot he left the earth. An hour's drive on the ground would have torn it to pieces. How this pride-born but broken-down Christianity does cumber the way! False professions and false theologies—this educated humanity and scientific salvation make the pathway rather rough. The breakdowns of eighteen centuries are great obstacles to the footman who is heavily burdened and weary. No man has a right to obstruct the public highway. Hang out the signal-light and clear the track!

The soldiers of the cross belong to the infantry. They are "shod with the preparation of the gospel," and they know nothing of cavalry tactics. The weapons with which they are armed and the orders given belong to the infantry. The Lord appeared to Abram and said, "Walk before me, and be thou perfect." The command is repeated down the line by Isaiah, "Walk in the sight of the Lord." Ezekiel sends it down the column, "Walk in the way I command you." John repeats it, "Walk in the light." Paul declares it again, "Let us walk by the same rule," and sometimes in haste he orders a doublequick, and commands us to "run the race set before us." None but an enemy would obstruct the way. Clear the track, the infantry are coming!

The cavalry may be expert in bringing on a battle, but when good solid fighting is expected, when a great engagement is had which settles momentous issues, the infantry are marched to the front. Mounted Christianity—the religion of high pretensions and wide forage fields—may be worth something in covering a retreat (provided our

warfare ever contemplates such a movement); but in the heat of battle, in contending for the faith, the life of the humble, plodding footman must make the defense and win the victory.

These discussions about evolution and involution, about transcendentalism and the higher life, are simply skirmishes among the cavalry, or the harmless aerial engagements between the balloonists. Not holy talk, but holy living, must sustain the truth and correct the creed. If you would destroy sin, whether it be in yourself or in another, you must aim low, for sin is a low thing, even when it is found in high places.

"The horse and his rider bath he thrown into the sea;" but, "He said unto the footmen that stood about him, 'Turn, and stay.'"—*Herald of Salvation.*

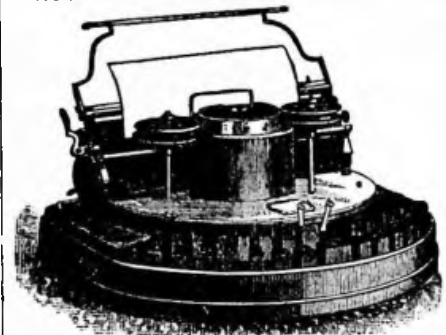
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OUR SERIAL STORY
Blanche Montague,OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XIII—SELF SACRIFICE.

Refreshed by the food she had taken Blanche rose from her couch, and giving a few touches to a toilet that ever seemed the embodiment of neatness and taste, was ready to go ashore when the whistle blew.

Walter was in the saloon reading, when Blanche entered. He at once arose, and folding his paper, went to meet her. His greeting was neither familiar nor reserved, but with a graceful bow, he said pleasantly, "I hope you are better by this time." She returned his courtly greeting with a smile, and said: "I am much better, thank you; and once with my father at Ocean View, I shall soon be all right."

As the boat was now at the pier, and the passengers were beginning to leave Walter walked by her side, toward the stairway leading to the lower deck, at the foot of which, Blanche met her father, who folded her in his arms in a warm embrace.

It was the same noble looking man, whom Walter had seen, a week before, in the surf at Sea Bluff, and of whom he had been so foolishly jealous; but as he saw this expression of paternal affection, he felt nothing of the pang that had so pierced his heart.

He was about to withdraw, when Blanche called out, "Mr. Melvin, pray do not leave us now. Father, this is Mr. Walter Melvin, of Glen Eden; Mr. Melvin, this is my father, Christopher Montague."

The two gentlemen clasped hands cordially, and exchanged expressions of mutual pleasure at meeting, and in a few moments, taking leave, Walter Melvin disappeared in the crowd.

Blanche felt a sense of disappointment, though she could not but admire his delicacy in so promptly retiring.

She had not had any fear, of his taking advantage of the accident which had placed her under such a debt of gratitude to him, to thrust his presence upon her; but gentle and refined as she was, she was not prepared for this; for in her gratitude, greater now in the light of her present happiness at meeting her father, she had wished to tell him of her narrow escape, and hear him express his thanks to Walter. But for the present, this was impossible, for the young man was no where to be seen.

When Walter left Mr. Montague and his daughter, he pressed his way thro' the crowd on the pier, and walked rap-

idly toward the town. It was plain, his mind was filled with some strong purpose, some noble resolve; for his lips were pressed tightly together, and his hands were clinched, as though he were unconsciously grappling with some invisible foe that must be conquered.

Hastening to the large hotel nearest the pier, and going at once to the office he examined the register, and found the name of Christopher Montague among the arrivals of the day before. Looking a moment at the bold signature, he turned to the clerk and asked if Christopher Montague was still there and being answered in the affirmative, he turned away and hurried from the hotel.

As he reached the broad high piazza, that ran along the front of the Surf House, he felt an irrepressible desire to see Blanche Montague again.

Halting on the porch, he scanned the crowd surging up from the beach, and had stood but a moment, when his quick eye caught sight of the beautiful girl, as she reached the end of the board walk leading from the pier to the hotel. As he beheld her bright happy face, all aglow with love and pleasure, and her stately figure, moving gracefully through the crowd, his face flushed, and then grew pale; his lips twitched nervously, and a slight shudder shook his manly form, as he turned and walked quickly toward another large hotel, several hundred yards further up the beach.

He did not stop at the Park Avenue as he had at first intended, but walked on, up Front street, to St. Mary's street and here he turned and walked west as far as No. 84, where he caught sight of the word "Lodging," on a neat porcelain plate. Whether he thought at this time of the comfortable cottage in which he had lodged at Sea Bluff, and wished to have such a retreat again, or whether, like Dives in Hades, he would find himself looking toward a place of bliss which he could see but to which he could not go, by taking up his quarters at the Park Avenue Hotel, opposite the Surf House, we may not know, but it is certain, he at once ascended the porch and rang the bell.

He was met at the door by Mrs. Curtis Newbold, who in answer to his inquiry showed him to a room which he engaged, and in which he soon made himself at home.

Left to himself, he had time to think. His soul was now the arena in which two great forces were in desperate combat, and wild indeed was the strife.

He had decided not to stop at the Surf House, because he knew Blanche would be there; not that he feared to meet her, or that he wished to avoid her; for in his heart he felt he would give much to be under the same roof

with her; but he had also a feeling which he could not understand, that he ought not to stop there. For a long time he tried to reason with himself. Laying all emotion and sentiment aside and looking at the whole subject in the light of common sense, he said to himself: "How foolish I was to come here! There is no earthly reason why I should not have gone to the Surf House. What is this lady to me, that I should have acted as I have done? What occasion was there for my acting in this way? Could not I have remained there, and had the privilege of looking upon and perhaps of talking with the beautiful girl, whom Providence seems to have thrown in my way?"

"Would I have been less of a gentleman there, than here? Could I not have kept away from her, and avoided any thing that would have looked like an attempt to take advantage of the incident of the afternoon, to force myself upon these people?"

"Would I not have had a better chance, to have acted like a gentleman there than here? Besides, what is this stranger, whom I met but a few hours ago, to me, and what am I to her, that I need be fleeing from her in this foolish, sentimental manner?"

Thus did he question himself; but despite it all, he could not consent to return to the Surf House.

"What a fix I am in," he said! "I feel, I would give half I am worth, to be at the Surf House this moment, and yet, not for half I am worth, would I go." Poor Walter, he was in a new world; and his experiences were novel, for his heart had never been touched before by a deeper passion than a mother's love, and he could not understand himself.

He had the highest appreciation of what was right, and would on no account have wilfully done wrong.

The truth was, Walter Melvin loved Blanche Montague, and he could not persuade himself that this was his secret. It seemed to him, that Blanche knew it, and that every one else knew it.

This accounts for his strange behaviour, in seeking quarters at the cottage, instead of at the Surf House.

There was certainly no sufficient reason, why he should not have remained at the same hotel with Miss Montague, but to his mind, at that time, it seemed altogether wrong; and although it required an effort to tear himself away from the place where the beautiful girl was, he resolved to go; to stay.

It was a noble sacrifice that he made to his sense of what was right; but little did he think, how romantically his stopping at the Newbold Cottage would

(To be continued.)

W. H. M. S.

The fourth annual meeting of the Woman's Home Missionary society, Wilmington Conference was held Thursday, March 13th, in Grace M. E. Church, this city. The attendance was larger, and the interest deeper, than at any previous meeting. We think the influence must be felt in many directions.

The platform and chancel of the church were bright with blooming plants and every courtesy was extended by the resident ladies to those who came from a distance.

A deep religious fervor pervaded the half hour devotional exercises, conducted by the president, Mrs. N. M. Browne.

At 10.30 a. m., the programme was taken up. Rev. Jacob Todd, D. D., in behalf of Grace church, warmly and wittily welcomed the society.

To the roll call, representatives from eleven of the fourteen auxiliaries responded.

The annual address by the president, dealt with the question, asked by Mrs. Hayes, at Boston in 1888, "Does the need of Home Missions grow less;" plainly showing that the need increases with every year; one great need of today being, the conversion of American womanhood.

After singing, a most excellent paper on "Home Missions" was read by Mrs. Dr. Butler, of Newark, Del.

The corresponding secretary, Mrs. C. W. Weldin, presented a helpful report showing that success is crowning the Society's efforts to lift up the down trodden and sinful.

The treasurer, Mrs. H. C. Robinson, being absent, her report was read by Mrs. J. P. Doughten, showing a total of \$775, with a contingent fund of \$34.40, increased by various collections to \$80.69. After paying out for various purposes, \$74.76, there remains a balance in contingent fund of \$5.93.

Our "Industrial Schools," was a paper by Mrs. Isaac Jewel, in which were given the various industrial homes, their histories, costs, accommodations, and lines of work.

Auxiliaries reported by their secretaries as follows: Asbury, Mrs. James Floyd; Newark, Miss Annie Pilling; New Castle, Mrs. Wm. Simpson; Easton, Mrs. J. F. Turner; Centreville, Miss N. Davis; and Fairmount, Mrs. C. W. Prettyman. Large membership; increased interest and strengthened purpose to labor for Christ, and in His name, was the testimony borne by all these reports.

Mrs. R. W. P. Goff, president of the Philadelphia Conference Executive Board, was introduced, and, as she has done many times before, expressed her full sympathy and willingness to aid us.

Mrs. W. L. Boswell and Miss Ida

Simpson of Philadelphia, were introduced.

The presence of so many of our ministers and laymen was a matter of special gratification. Rev. Messrs. Hanna Jewel, Grise, Sanderson, Brown, Murray, Van Burkalow, Jones, Collins and Houston were introduced; also the following laymen, Mr. J. Miller Thomas, of the the PENINSULA METHODIST, Mr. L. A. C. Gerry, of Port Deposit, and Prof. Goldey of the Wilmington Commercial College. Other auxiliaries reported as follows; Snow Hill, Miss Julia Brattan; Port Deposit, Miss Lulu Gerry, reported a year of prosperity and success with increased interest in local work.

Rising Sun, Miss Shepherd was shown to be in a thriving condition.

Grace, Mrs. Dr. Todd, secretary, gave an interesting account of their monthly meeting, and the methods by which they seek to increase at the same time their interest and their funds. They have 103 members, and have sent \$300 to the "Peck Memorial Home" in New Orleans; \$80.00 to purchase an organ for a reading room in New Orleans to be devoted to the use of young girls who work in the factories. This last sum was in memory of Miss Josie Robinson, "being dead, she yet speaketh."

The president named the following a nominating committee,—Grace, Mrs. W. Hastings; St Paul's, Mrs. A. Irwin; Asbury, Mrs. Chamberlain; Scott, Mrs. H. C. Campbell; Easton, Mrs. F. T. Turner; Centreville, Miss Nan Davis; Newark, Miss Annie Pilling; New Castle, Mrs. Challenger; Port Deposit, Mrs. H. C. Nesbit; Rising Sun, Mrs. I. Jewell.

After singing, and the benediction being pronounced by Rev. J. L. Houston, the ladies proceeded to the Sunday school room, where a bountiful lunch was served; to partake of which all received a hearty welcome.

Business was resumed at 2 p. m.; Mrs. H. P. Goff announcing a hymn, and leading in prayer.

The president, Mrs. Browne, one of our delegates to the convention in Indianapolis, last November, read an elaborate and impressive account of its proceedings. Another hymn was sung after which Prof. Goldey gave the Society a cordial invitation to hold its next annual meeting in Newark, Del.

The chairman of the nominating committee, Mrs. Washington Hastings made the following report, which was adopted by a rising vote.

President, Mrs. N. M. Browne; Rec. Sec., Maggie S. Hill; Cor. Sec., Mrs. C. W. Weldin; Treasurer, Mrs. H. C. Robinson.

DISTRICT OFFICERS.

Wilmington Vice-Pres., Miss S. R. Weldin; Sec., Mrs. H. C. Campbell.

Easton Vice-Pres., Mrs. I. G. Fosnocht Sec., Miss N. C. Avery. Dover Vice-Pres., Mrs. J. D. Kemp; Sec., Miss M. Salisbury. Salisbury Vice-Pres., Mrs. L. E. Dennis; Sec., Miss P. Cottingham.

MANAGERS.

Scott—Mrs. Mark Pierce, Mrs. I. H. McKaig, Miss A. Bratton.

Asbury—Mrs. Stant, Mrs. J. Floyd, Mrs. Lincoln.

Grace—Mrs. H. F. Pickels, Mrs. W. Hastings, Mrs. T. Darlington.

St. Paul's—Mrs. J. S. Hoffecker, Mrs. Annie Irwin, Mrs. Annie Alexander.

New Castle—Mrs. W. Simpson, Miss S. Deakne, Mrs. Challenger.

Newark—Mrs. S. D. Hill, Miss Annie Pilling, Mrs. Dr. Butler.

Port Deposit—Mrs. N. Nesbit, Miss S. Boynton, Miss P. Evenist.

Rising Sun—Mrs. I. Jewell, Miss Sheppherd, Miss S. Staley.

Centreville—Miss N. Davis, Miss S. Bailey, Mrs. T. Chambers.

Easton—Mrs. J. T. Turner, Mrs. L. Hubbard.

Greensborough—Miss Annie V. Betson.

Mrs. Isaac Jewell was made assistant organizer.

At this point we were favored with a solo by Mrs. Thos. Benson, to whom we were much indebted for services as organist throughout the day.

Rev. L. E. Barrett made a forcible address, the key-note of which was "Encouragement." A rising vote of thanks was unanimously given.

Miss Ida T. Simpson, city missionary in Philadelphia, gave us a number of interesting leaves from her book of experience.

Scott auxiliary reported through Miss Alice Brattan; Greensboro through Miss Annie V. Betson, and St. Paul's through Miss Bullock; all indicating growth and strength.

In the mite barrels were \$34.21.

The following ladies having completed the first and second years' course of reading, were entitled to badges Mrs. Shilling, Mrs. R. Wheeler, Mrs. Plummer and Mrs. H. F. Pickles.

Mrs. N. M. Browne was elected a delegate, and Mrs. Washington Hastings alternate, to the executive meeting, to be held in Buffalo.

Rev. W. L. S. Murray, P. E. of Wilmington District, addressed the society, expressing surprise at its growth, and pledging himself to do all he could to get an auxiliary in each of the charges on his district.

Mrs. Goff told of the founding of a deaconess home in Philadelphia, and promised any help that may be required in our territory.

Mrs. W. E. Tomkinson made a strong plea for the appointment of a city missionary in Wilmington.

The invitation to hold our next annual meeting in Newark was unanimously accepted.

The evening address by Rev. Wm. N. Brodbeck, of Boston, dealt with these inquiries: What is the origin, aim and purpose of this W. H. M. Society; what is the need; and is it meeting the need? These inquiries were masterfully answered. The birthplace of this society's organization was Dr. Brodbeck's home at that time, and its originators were his personal friends.

There are now 1770 auxiliaries. It is approved of God, and sanctioned by the church. The General Conference has put it on the same basis with the foreign, with which there should be no rivalry.

The need of such a society is imperative. 1st; For christian women themselves. 2d. No other society can do this work.

The choir sang an anthem, and we adjourned with benediction.

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Youth's Department.

A Beautiful Lesson.

"O mamma, please say yes; do let me go!" entreated Patience Quinn. "If I never go to school, I'll never be anything but a dunce."

"Why, child, you haven't a frock fit to be seen, nor a decent pair of shoes. Do you suppose I'll let a child of mine go to school barefoot and ragged? No ma'am! Just take up that baby, before he screams himself into fits, and let me hear no more about it! School, indeed! It's as much as I can do, to get bread and molasses enough to go round, let alone shoes. If anybody's to have schooling, it'll be Tommy. A boy needs learning, more than a girl does."

Mrs. Quinn was quite behind the age, and honestly thought that her freckled, towheaded Tommy had claims upon her, which were quite superior to those of pretty, darkeyed Patience. The mother hadn't much time for balancing considerations, for there was the weekly wash, which she took in from a family in the neighborhood, and in which there were more fine pieces than usual. She bent anew over the steaming tubs, and Patience, with the baby in her arms, went mournfully down the grassy road.

A very discouraged little heart it was that beat under the gingham apron. But there was a resolute streak in the little girl, and she had not yet given up the hope of going to school when it should open in the autumn. Mamma had interposed no objections except the one about the clothes, and Patience determined to get over that. Some way or another, she meant to earn those shoes and that new dress.

There came to her the memory of her teacher's talk in the class, last Sunday about the simple way in which the Bible people, Moses, and Daniel, and Nehemiah, and David, just went and talked to the Lord, telling him what they wanted, and waiting till he answered them.

"Why shouldn't I ask him, in the same way?" said Patience, hushing the baby, whose head grew heavier as sleep shut close the long fringed eyes. She carried him into the house and laid him softly in the cradle, rocking and patting him, lest he should waken. When she was sure that he was really asleep, her mother being out on the green hanging up the long lines full of white linen, Patience stole up to her own corner in the attic, and, though it was only the middle of the morning, she knelt down and said a prayer. It was a very short prayer. It was only a request that God would let her earn the money for a pair of shoes, and, if

he pleased, for a new dress. Patience concluded her petition as every petition should end, with, "For Christ's sake, Amen." Just as she rose from her knees, as if a voice had spoken in her ear, there came two words to her mind:

"Sweet clover."

All over the beautiful country around Patience Quinn's home the ground was white with a fragrant clover, fine and plummy, and all the fields were dotted and sprinkled with a delicate pink and white variety, which was the prettiest thing you can imagine. Patience had observed how fond the young ladies at the hotels were, of wearing great bunches of flowers on their dresses, or at their belts. She had heard her mother wonder, what the "city folks" saw in weeds to be so fond of them, and it came to her mind that perhaps city ladies, who always seemed to have more money than they knew what to do with, would buy her flowers, if she could only pick them and carry them up to those porches where they sat in their lovely gowns, with their fingers sparkling with rings, and hats on their pretty heads which were fit for fairy princesses to wear. The little country girl gazed with positive awe on the graceful, drooping hats which adorned the ladies' heads.

She told Tom what she had thought of, and as Tom, under his freckles and shock of rough hair and brusque ways, had a warm, brotherly heart, he helped her with all his might. Nobody had ever before seen bluff little Tommy Quinn tending the baby; but he now developed a remarkable fondness for that small personage and kept him amused while Patience, next morning before breakfast, gathered her flowers all sweet and gemmed with dewdrops, and made them up into bunches, which she arranged on a great blue platter of her mother's. Then after breakfast when Mrs. Quinn was washing the young gentleman and hushing him to his morning nap, Patience, her platter in hand, went bashfully up to the hotel, and there came the pretty ladies, all in their fluttering morning gowns, with their bright ribbons and laces. She stationed herself on the steps, and presently a bevy of girls surrounded her. One of them made the first discouraging remark Patience had heard.

"My goodness, Clara, see these road side flowers! The child fancies she can sell them! Well, these country people will do anything to make a little money."

The dark blue eyes filled with tears, and the little mouth quivered. Poor Patience was ready to drop her flowers, and rush home to hide her disappointment. But a sweet-voiced, tall girl, who had been reading apart from

the others, stepped forward, saying: "Please, Kathie, don't say 'My goodness!' Mamma says it is next door to downright profanity. Let me see what you have, little girl. Why, aunt Agnes, won't you come here? Here is just what you want for your painting, dear."

Out from an inner room came a graceful middle-aged woman, who said, "Sweet clover! Why, I haven't seen such a thing for years! It takes me back to my youth. Come with me into the parlor, little clover-blossom, and we'll see what we can do."

Before Patience went home, she had sold all her flowers, and had a whole dollar to show for her morning's work. She learned soon how to arrange her floral offerings tastefully, tying them in with swaying feathery grasses and cool green ferns. She found that clematis, golden-rod, yarrow, wild asters, and bitter-sweet, were all dearly prized by the city visitors; and Mrs. Quinn entered into the plan, and helped her with enthusiasm, when she discovered that Patience was really making money.

When the school term began, the dear child had more than enough for shoes and dress; and a thick jacket and neat hat came from the sale of her wild flowers. But the best lesson she had learned was the lesson of trust in God.—Mrs. M. E. Sangston, in *Congregationalist*.

Lucy's Lent.

All the girls in Lucy Winter's class were Protestant Episcopalians, and kept Lent. One of them ate no butter while the season lasted, and with the money thus saved, she bought shoes for some poor child. Another denied herself candy, a third ate no meat, a fourth gave up a costly indulgence, and devoted the money thus earned to a good purpose.

Lucy was the youngest of the class; she was interested and excited about the self-denial practiced, and the daily church-going, and wished earnestly that she, too, could keep Lent. It is always pleasant to "go with the crowd," and she was attracted, as generous young people are, by the idea of self-sacrifice; but the Winter family belonged to a sect in which Lent was not observed. Her elder sisters joked about it as "form" and "sentimentalism."

But to Lucy there was something sound and rational in the idea of self-sacrifice. She thought of it a long time until summer came; but could not Lent be kept in July as well as in April?

She planned out her own Lent. For forty days she would rise an hour earlier in the morning. After school, from

four until five o'clock in the afternoon, she usually sat in the orchard and read a story book. She would give those two hours up to helping some member of the family with his work. The Winters lived on a farm; everybody was busy.

One day Lucy helped her mother cook the breakfast; the next day she sewed for Susy on the machine. She explained his sums to poor, stupid Bob; she read the newspaper to her blind uncle; she weeded the onion-patch for her father.

She told nobody of her plan; she could not boast to anybody that she was keeping Lent. The most trying part of her sacrifice was that no one noticed or praised her for it. At times, too, it was almost unbearably tiresome, and she was tempted to give it up altogether.

If she could have gone to church and there received encouragement, it would have been easier; but all she could do was to utter a silent prayer for help and strength while she bent over the sewing-machine or the onion-bed.

With every day, however, the task grew easier. Her sisters no longer scolded her as an idle tomboy, her father called her once or twice his "helpful little Lucy," and, better than all, her mother's eyes always rested on

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her with a tender smile and a blessing. She saw the struggle in the child's heart to do right.

When the forty days were over Lucy rose as usual an hour earlier, and in the afternoon sat down to sew beside her mother, instead of going to the orchard with her novel. The pleasure of giving loving help to others, was now a keener delight to her than she could find in either story or sleep.

Lucy's Lent lasted all her life. It was kept in innumerable self denying, unselfish acts of which no one knew. She was tenderly loved for them, and they lifted her whole life and filled it with sunshine.

She appeared not unto men to fast, but unto her Father who sees in secret. He rewarded her openly.—*Youth's Companion*.

One Little Leaf.

A few weeks after they were married, and while still living in her father's house, surrounded by everything that heart could desire, when the church bell rang the husband came to his wife's room, and found her still in her morning dress.

"Why! Not ready for church, Mollie?" he said.

"No; I don't care to go to-day," she replied.

"Oh, yes, let's go—hurry up, you can get ready in time yet."

"No; I don't want to go to day, you can go without me."

"Of course, I'll not go and leave you at home," and he sat down to read the morning paper.

The next Sunday he again proposed going, but she declined, saying it was too warm to dress, etc. After that they ceased to notice the ringing of the bell or speak of going. He read the papers, then strolled down town. She skimmed a magazine or read a novel.

The years passed on.

Children grew up around her knee, each bringing its own love and care with it. She became a consistent and active church member, carried her little flock to Sunday school, and was always ready to aid in any church work; but John still spent his Sundays reading the newspapers and lounging down town.

I did not know them in those early days, but years afterwards we were intimate friends and in relating this little circumstance to me, she said: "Oh, how often young wives abuse their influence! If they could only know how one little act or word can change the whole course of their lives, how carefully they would weigh them before utterance, how earnestly they would strive for the right way! If they did not always see the path plain before them, they could at least take the one which led towards the right, and not

fly off in a tangent from what common science and wisdom would dictate. What would I not give to have John go to church with the children and me! How often, when I am dressing them and myself to go, does that other far-away Sunday morning come back to me. My pretty room, the bells ringing, his bright face and cheery voice when he came in, and his look of disappointment when I would not go. It was nothing but laziness that kept me at home. I just did not want to take the trouble to dress, but I was young and inexperienced. I did not know then what a stern reality life is; how every act stamps itself upon the broad page, as the moments hurry along, and there is no wiping them out; but as a light carried in the hand in the dark shines along the path far before you, so are our acts reflected along our pathway through life. Had I gone with him that Sunday morning and encouraged his love for the church, he might now be a christian, but I turned away and drew him with me; when I saw my error and changed my life, I could not take him back with me, even to the old starting-point, for since a few weeks after our marriage he has been as indifferent to everything like religion as you see him now, and I fear he will never be otherwise."

They were dear friends of mine. Many happy weeks have I spent in their pleasant home; but they have both passed away now, and it can do them no harm for others to read this one little leaf from their inner lives.—*Woman's Work*.

Harpers Young People published March 25th, has a notable array: Edwin Lassetter Bynner contributed a short story entitled "Jammer's Ghost," illustrated by W. P. Snyder; William Hamilton Gibson, an article on "The Spring Peepers," illustrated from his own drawings; E. H. House, a sketch entitled "Japanese Jack Ashore"; Lydia F. Emmet, a full-page illustration of a tableau entitled "Queen Bess and Sir Walter Raleigh," with explanatory text; Howard Pyle, a fairy story entitled "Where to Lay the Blame," elaborately illustrated from his own drawings; and Edith M. Thomas, a poem entitled "A cry of a Newsboy—*News, Sun or World!*"

Marriages.

BAKER-McCABE.—March 23d, 1890, at Frankford, Del., by Rev. C. F. Sheppard, Jonathan Baker and Lola McCabe, both of Sussex Co., Del.

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ANGELS EVERYWHERE.

DR. TALMAGE PREACHES A SERMON
ON THEIR ATTRIBUTES.

They Are a Superhuman Race, Good, Bright and Almost Omniscient, but They Cannot Fully Understand the Abounding Wonders of the Redemption.

BROOKLYN, March 23.—The Academy of Music was filled to overflowing this morning by the Tabernacle congregation, and a large number of strangers anxious to hear the famous preacher. After the opening exercises, which commenced with the singing of the hymn,

Heaven is my fatherland,
Heaven is my home.

Dr. Talmage announced as his text Judges xiii, 19: "And the angel did wondrously." Following is a verbatim report of his sermon:

Fire built on a rock. Manoah and his wife had there kindled the flames for sacrifice in praise of God, and in honor of a guest whom they supposed to be a man. But, as the flame rose higher and higher, their stranger guest stepped into the flame and by one red leap ascended into the skies. Then they knew that he was an Angel of the Lord. "The angel did wondrously."

Two hundred and forty-eight times does the Bible refer to the angels, yet I never heard or read a sermon on Angelology. The whole subject is relegated to the realm mythical, weird, spectral and unknown. Such adjournment is unscriptural and wicked. Of their life, their character, their habits, their actions, their velocities, the Bible gives us full length portraits, and why this prolonged and absolute silence concerning them? Angelology is my theme.

GOOD AND BAD ANGELS.

There are two nations of angels, and they are hostile to each other: the nation of good angels and the nation of bad angels. Of the former, I chiefly speak today. Their capital, their headquarters, their grand rendezvous, is heaven, but their empire is the universe. They are a distinct race of creatures. No human being can ever join their confraternity. The little child who in the Sabbath school sings, "I want to be an angel," will never have her wish gratified. They are superhuman; but they are of different grades and ranks, not at all on the same level, or the same height. They have their superiors and inferiors and equals. I propose no guessing on this subject, but take the Bible for my only authority. Plato, the philosopher, guessed, and divided angels into super-celestial, celestial and sub-celestial. Dionysius, the Areopagite, guessed, and divided them into three classes—the supreme, the middle and the last—and each of these into three other classes, making nine in all.

Philo said that the angels were related to God, as the rays to the sun. Fulgentius said that they were composed of body and spirit. Clement said they were incorporeal. Augustine said that they had been in danger of falling, but now are beyond being tempted. But the only authority on this subject that I respect says they are divided into Cherubim, Seraphim, Thrones, Dominations, Principalities, Powers. Their commander-in-chief is Michael. David called him Michael, St. John called him Michael. These supernal beings are more thoroughly organized than any army that ever marched. They are swifter than any cyclone that ever swept the sea. They are more radiant than any morning that ever came down the sky. They have more to do with your destiny and mine than any being in the uni-

verse except God. May the Angel of the New Covenant, who is the Lord Jesus, open our eyes, and touch our tongue, and rouse our soul, while we speak of their deathlessness, their intelligence, their numbers, their strength, their achievements.

THEY ARE DEATHLESS.

Yes, deathless. They had a cradle, but will never have a grave. The Lord remembers when they were born, but no one shall ever see their eye extinguished, or their momentum slow up, or their existence terminate. The oldest of them has not a wrinkle, or a decrepitude, or a hindrance; as young after six thousand years as at the close of their first hour. Christ said of the good in heaven, "Neither can they die any more, for they are equal unto the angels." Yes, deathless are these wonderful creatures of whom I speak. They will see world after world go out, but there shall be no fading of their own brilliance. Yea, after the last world has taken its last flight they will be ready for the widest circuit through immensity, taking a quadrillion of miles in one sweep as easy as a pigeon circles a dovecot. They are never sick. They are never exhausted. They need no sleep, for they are never tired. At God's command they smote with death, in one night, one hundred and eighty-five thousand of Sennacherib's host, at no fatality can smite them. Awake, agile, multipotent, deathless, immortal!

THEY ARE INTELLIGENT.

A further characteristic of these radiant folk is intelligence. The woman of Tekoah was right when she spoke to King David of the wisdom of an angel. We take in what little we know through eye and ear and nostril and touch; but those beings have no physical encasement and hence they are all senses. A wall five feet thick is not solid to them. Through it they go without disturbing flake of mortar or crystal of sand. Knowledge! It flashes on them. They take it in at all points. They absorb it. They gather it up without any hindrance. No need of literature for them! The letters of their books are stars. The dashes of their books are meteors. The words of their books are constellations. The paragraphs of their books are galaxies. The pictures of their books are sunrises, and sunsets, and midnight auroras, and the Conqueror on the white horse with the moon under his feet, and seas of glass mingled with fire. Their library is an open universe. No need of telescope to see something millions of miles away, for instantly they are there to inspect and explore it. All astronomies, all geologies, all botanics, all philosophies at their feet. What an opportunity for intelligence is theirs! What faculties for knowing everything and knowing it right away!

THE WONDERS OF THE REDEMPTION.

There is only one thing that puts them to their wit's end, and the Bible says they have to study that. They have been studying it all through the ages, and yet I warrant they have not fully grasped it—the wonders of Redemption. These wonders are so high, so deep, so grand, so stupendous, so magnificent that even the intelligence of angelhood is confounded before it. The apostle says, "Which things the angels desire to look into." That is a subject that excites inquisitiveness on their part. That is a theme that strains higher than they can climb, and deeper than they can dive. They have a comprehension. "Which things the angels desire to look into." But that does not discredit their intelligence. No one but God himself can fully understand the wonders of Redemption. If all heaven should

study it for fifty eternities they would get no further than the A B C of that inexhaustible subject. But nearly all other realms of knowledge they have ransacked and explored and compassed. No one but God can tell them anything they do not know. They have read to the last word of the last line of the last page of the last volume of investigation. And what delights me most is that all their intelligence is to be at our disposal, and, coming into their presence, they will tell us in five minutes more than we can learn by one hundred years of earthly surmising.

THEIR VELOCITY.

A further characteristic of these immortals is their velocity. This the Bible puts sometimes under the figure of wings, sometimes under the figure of a flowing garment, sometimes under the figure of naked feet. As these superhumans are without bodies these expressions are of course figurative, and mean swiftness. The Bible tells us that Daniel was praying, and Gabriel flew from heaven and touched him before he got up from his knees. How far, then, did the angel Gabriel have to fly in those moments of Daniel's prayer? Heaven is thought to be the center of the universe. Our sun and its planets only the rim of the wheel of worlds. In a moment the angel Gabriel flew from that center to this periphery. Jesus told Peter he could instantly have sixty thousand angels present if he called for them. What foot of antelope or wing of albatross could equal that velocity? Law of gravitation, which grips all things else, has no influence upon angelic momentum. Immensities before them open and shut like a fan. That they are here is no reason why they should not be a quintillion of miles hence the next minute. Our bodies hinder us, but our minds can circle the earth in a minute. Angelic beings are bodiless and have no limitation. God may with his finger point down to some world in trouble on the outermost limits of creation, and instantly an angelic cohort are there to help it. Or some celestial may be standing at the furthestmost outpost of immensity, and God may say "Come!" and instantly it is in his bosom. Abraham, Elijah, Hagar, Joshua, Gideon, Manoah, Paul, St. John, could tell of their unhindered locomotion. The red feet of summer lightning are slow compared with their hegriras. This doubles up and compresses infinitudes into infinitesimals. This puts all the astronomical heavens into a space like the balls of a child's rattle. This mingles into one the Here and the There, the Now and the Then, the Beyond and the Yonder.

THEY ARE MULTITUDINOUS.

Another remark I have to make concerning these illustrious immortals is that they are multitudinous. Their census has never been taken and no one but God knows how many they are, but all the Bible accounts suggest their immense numbers. Companies of them, regiments of them, armies of them, mountain tops haloed by them, of angels and other beings round the throne as ten thousand times ten thousand. Now, according to my calculation, ten thousand times ten thousand are one hundred million. But these are only the angels in one place. David counted twenty thousand of them. When God came away from the river rocks of Mount Sinai, the Bible says he had the companionship of ten thousand angels. I think they are in every battle, in every exigency, at every birth, at every pillow, at every hour, at every moment. The heavens full of them. They outnumber the human

race in this world. They outnumber ransomed spirits in glory. When Abraham had his knife uplifted to slay Isaac, it was an angel who arrested the stroke, crying: "Abraham! Abraham!" It was a stairway of angels that Jacob saw while pillowed in the wilderness. We are told an angel led the hosts of Israelites out of Egyptian serfdom. It was an angel that showed Hagar the fountain where she filled the bottle for the lad. It was an angel that took Lot out of doomed Sodom. It was an angel that shut up the mouth of the hungry monsters when Daniel was thrown into the caverns. It was an angel that fed Elijah under the juniper tree. It was an angel that announced to Mary the approaching nativity. They were angels that chanted when Christ was born. It was an angel that strengthened our Saviour in his agony. It was an angel that encouraged Paul in the Mediterranean shipwreck. It was an angel that burst open the prison, gate after gate, until Peter was liberated. It was an angel that stirred the Pool of Siloam, where the sick were healed. It was an angel that John saw flying through the midst of heaven, and an angel with foot planted on the sea, and an angel that opened the book, and an angel that sounded the trumpet, and an angel that thrust in the sickle, and an angel that poured out the vials, and an angel standing in the sun. It will be an angel with uplifted hand, swearing that Time shall be no longer. In the great final harvest of the world the reapers are the angels. Yea, the Lord shall be revealed from heaven with mighty angels. Oh, the numbers and the might and the glory of these supernals! Fleets of them! Squadrons above rank! Millions on millions! And all on our side if we will have them.

OFFICES OF THESE SUPERNALS.

This leads me to speak of the offices of these supernals. To defend, to cheer, to rescue, to escort, to give victory to the right, and overthrow the wrong; that is their business. Just as alert today and efficient as when in Bible times they spread wing, or unsheathed sword, or rocked down penitentiaries, or filled the mountains with horses of fire hitched to chariots of fire and driven by reinmen of fire. They have turned your steps a hundred times, and you knew it not. You were on the way to do some wrong thing, and they changed your course. They brought some thought of Christian parentage, or of loyalty to your own home, and that arrested you. They arranged that some one should meet you at that crisis, and propose something honorable and elevating, or they took from your pocket some ticket to evil amusement, a ticket that you never found. It was an angel of God, you to this service, and that now waits to report some holy impression to be this morning made upon your soul, tarrying with one foot upon the doorstep of your immortal spirit, and the other foot lifted for ascent into the skies. By some prayer detain him until he can tell of a repentant and ransomed soul! Or you were some time borne down with trouble, besickness and all manner of troubles and life. You gave up; you said: "I cannot stand it any longer. I believe I will take my life. Where is the rail-pike that will end this torment of earthly existence?" But suddenly your mind brightened. Courage came surging into your heart like oceanic tides. You said: "God is on my side, and all these adversities he can make turn out

for my good." Suddenly you felt a peace, a deep peace, the peace of God that passeth all understanding. What made the change? A sweet and mighty and comforting angel of the Lord met you. That was all.

WHAT AN INCENTIVE TO PURITY!

What an incentive to purity and righteousness is this doctrine that we are continually under angelic observation! Eyes ever on you, so that the most secret misdeed is committed in the midst of an audience of immortals. No door is so bolted, no darkness so Cimmerian, as to hinder that supernal eyesight. Not critical eyesight, not jealous eyesight, not baleful eyesight, but friendly eyesight, sympathetic eyesight, helpful eyesight. Confidential clerk of store, with great responsibility on your shoulder, and no one to applaud your work when you do it well, and sick with the world's ingratitude, think of the angels in the counting room raptured at your fidelity! Mother of household, stitching, mending, cooking, dusting, planning, up half the night, or all night, with the sick child, day in and day out, year in and year out, worn with the monotony of a life that no one seems to care for, think of the angels in the nursery, angels in all the rooms of your toiling, angels about the sick cradle, and all in sympathy!

Railroad engineer, with hundreds of lives hanging on your wrist, standing amid the cinders and the smutch, round the sharp curve, and by appalling declivity, discharged and disgraced if you make a mistake, but not one word of approval if you take all the trains in safety for ten years, think of the angels by the throttle valve, angels by the roaring furnace of the engine, angels looking from the overhanging crag, angels bracing the racing wheels off the precipice, angels when you mount the thunderbolt of a train, and angels when you dismount! Can you not hear them, louder than the jamming of the car coupling, louder than the bell at the crossing, louder than the whistle that sounds like the scream of a flying fiend, the angelic voices saying: "You did it well. You did it well!" If I often speak of engineers, it is because I ride so much with them. I always accept their invitation to join them on their locomotive, because I not only get to my destination sooner, but because they are about the grandest men alive.

ANGELS EVERYWHERE.

Men and women of all circumstances, only partly appreciated, or not appreciated at all, never feel lonely again or unregarded again! Angels all around; angels to approve, angels to help, angels to remember. Yea, while all the good angels are friends of the good, there is one special angel your bodyguard. This idea, until this present study of angelology, I supposed to be fanciful, but I find it clearly stated in the Bible. When the disciples were praying for Peter's deliverance from prison, and he appeared at the door of the prayer meeting, they could not believe it was Peter. They said: "It is his angel." So these disciples, in special nearness to Christ, evidently believed that every worthy soul has an angel. Jesus said of his followers: "Their angels behold the face of my Father." Elsewhere it is said: "He shall give his angels charge over thee, to keep thee in all thy ways." Angel shielded, angel protected, angel guarded, angel canopied art thou. No wonder that Charles Wesley hymned these words:

Which of the petty kings of earth
Can boast a guard like ours,
Encircled from our second birth
With all the heavenly powers?

Valerius and Rufinus were put to death for Christ's sake in the year 287, and after the day when their bodies

had been whipped, and pounded into a jelly, in the night in prison, and before the next day when they were to be executed, they both thought they saw angels standing with two glittering crowns saying, "Be of good cheer, valiant soldiers of Jesus Christ! a little more of battle and then these crowns are yours." And I am glad to know that before many of those who have passed through great sufferings in this life some angel of God has held a blazing coronet of eternal reward.

GUARDIAN ANGELS.

Yea; we are to have such a guardian angel to take us upward when our work is done. You know we are told an angel conducted Lazarus to Abraham's bosom. That shows that none shall be so poor in dying he cannot afford angelic escort. It would be a long way to go alone, and up paths we have never trod, and amid blazing worlds swinging in unimaginable momentum, out and on through such distances and across such infinitudes of space, we should shudder at the thought of going alone. But the angelic escort will come to your languishing pillow, or the place of your fatal accident, and say: "Hail, immortal one! All is well; God hath sent me to take you home;" and without tremor or slightest sense of peril you will away and upward, further on and further on, until after awhile heaven heaves in sight, and the rumble of chariot wheels, and the roll of mighty harmonies are heard in the distance, and nearer you come, and nearer still, until the brightness is like many mornings suffused into one, and the gates lift and you are inside the amethystine walls, and on the banks of the jasper sea, forever safe, forever free, forever well, forever rested, forever united, forever happy. Mothers, don't think your little children go alone when they quit this world. Out of your arms into angelic arms. Out of sickness into health. Out of the cradle into a Saviour's bosom. Not an instant will the darlings be alone between the two kisses, the last kiss of earth and the first kiss of heaven. "Now angels, do your work!" cried an expiring Christian.

Yes, a guardian angel for each one of you. Put yourself now in accord with him. When he suggests the right, follow it. When he warns you against the wrong, shun it. Sent forth from God to help you in this great battle against sin and death, accept his deliverance. When tempted to a feeling of loneliness and disheartenment appropriate the promise: "The angel of the Lord encampeth around about them that fear him and delivereth them." Oh, I am so glad that the spaces between here and heaven are thronged with these supernaturals taking tidings home, bringing messages here, rolling back obstacles from our path and giving us defense, for terrific are the forces who dispute our way, and if the nation of the good angels is on our side, the nation of bad angels is on the other side. Paul had it right when he said: "We wrestle not against flesh and blood, but against Principalities, against Powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In that awful fight may God send us mighty angelic re-enforcement! We want all their wings on our side, all their swords on our side, all their chariots on our side.

THANK GOD FOR THE ANGELS.

Thank God that those who are for us are mightier than those who are against us. And that thought makes me jubilant as to the final triumph. Belgium, you know, was the battle ground of England and France. Yea, Belgium more than once was the battle ground of opposing nations. It so

happens that this world is the Belgium, or battle ground, between the angelic nations, good and bad. Michael, the commander-in-chief on one side; Lucifer, as Byron calls him, or Mephistopheles, as Goethe calls him, or Satan, as the Bible calls him, the commander-in-chief on the other side. All pure angelhood under the one leadership, and all abandoned angelhood under the other leadership. Many a skirmish have the two armies had, but the great and decisive battle is yet to be fought. Either from our earthly homes or down from our supernal residences, may we come in on the right side; for on that side are God and heaven and victory. Meanwhile the battle is being set in array, and the forces celestial and demonical are confronting each other. Hear the boom of the great cannonade already opened! Cherubim, Seraphim, Thrones, Dominations, Principalities and Powers are beginning to ride down their foes, and until the work is completed, "Sun, stand thou still upon Gibeon, and thou, Moon, in the valley of Ajalon!"

WOUNDED BY INDIANS.

Shot Down by Crows at the Bozeman Mines, Near Bozeman, Mon.

A respectable looking man, with both arms hanging helplessly by his side, walked into Jones' drug store and purchased some medicine. Some comment was made upon his injured limbs, and he related a remarkable story, saying that he was the victim of an Indian attack at the Bozeman mines, near Bozeman, Mon., some five weeks ago.

The man stated that his name was Charles Brown, and that he was the superintendent of the mines. There had been some disturbances between the Crow Indians and the whites during the last year, but for a month before the affair took place which deprived Brown of the use of his arms there had been comparative peace.

The day the attack was made most of the miners had gone to the city, and Brown, with a few others, was left. While standing outside of the mines, four Indians stepped from behind some trees, and each seemed to choose his man. The miners had no weapons and did not have time to make their escape before they were fired upon. Two of the men, Frank Bryan and Charley Reid, were killed instantly. The bullet intended for Brown's breast missed its aim and entered his right arm above the elbow. The shot that had been meant for the fourth man, who happened to be the son of the president of the mine, struck a projection, and, glancing, passed through Brown's left arm, between the elbow and the wrist. Assistance was soon called from some huts near by, and the dead men were carried away. Brown was tied to his horse, and, with the aid of a woman, who took the lead, rode forty miles to Bozeman, the nearest place where he could obtain medical treatment. It was found that the bone in both arms had been shattered, and it was necessary to take out two inches of one and three inches of the other in order to save either of the limbs.

Brown has control of the limbs from his shoulders to the wounded parts, but from where the bones were removed his arms and hands are limp and lifeless. He is on his way to a warmer climate to see if a change of latitude will not alleviate the pain he still endures. He is a man of forty years, of fine physique, and, with the exception of his crippled arms, is in general good health. He said he was a native of New York city, and had been in Montana only a few months when the attack occurred.—Louisville Courier-Journal.

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SCHEDULE IN EFFECT NOV. 16, 1889

Trains leave Delaware Avenue Depot: EAST BOUND.

*Express trains. NEW YORK, week days, *2.13, *7.00 *10.26 a. m., *12.08, *2.43 *5.13, *8.46 p. m. PHILADELPHIA, week days *2.13, 6.0 *7.00 7.00 7.50, *8.50, 9.00, *10.26, 10.26 *11.26 a. m. *12.08, 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, 6.05, *7.00 7.60 1.50, *3.50 *10.26 10.26 *11.23 a. m. *12.08 1.00 *2.43, 3.00 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 all daily; 7.40 a. m. *1.10, pm daily except Sunday. Baltimore and principal stations on Philadelphia division 4.5 p. m. daily. PITTSBURG, *8.47 a. m. *5.15 p. m. both daily. CHICAGO *8.4 a. m. *5.37 p. m. both daily. CINCINNATI AND ST. LOUIS, *11.45 a. m., and *5.15 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 11.30 a. m.; 2.45, and 4.55 p. m. Trains leave Market Street Station: For Philadelphia 6.50, *8.40 *8.30 *10.55 a. m. 12.43, 2.35 3.55, 4.55 p. m. For Baltimore *5.35 *8.30, a. m. 2.35 *3.55 *4.55 p. m. Baltimore and principal stations on the Philadelphia division 3.55 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. daily except Sunday. Pittsburg *8.30 a. m. daily except Sunday, *4.55 p. m. daily.

Trains for Wilmington leave Philadelphia *4.40, *3.15, 10.00, *11.10 a. m. 12.00 noon, 1.40 3.00 *3.40 *4.40, 4.41 6.05, 6.30 *7.40, 8.10 10.10, p. m. daily. Daily except Sunday, *5.15 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.

C. O. SCULL, Gen'l Pass Agent. J. T. ODELL, General Manager. Telephone call No. 193.

Wilmington & Northern R. R.

Time Table in effect, Nov. 23d, 1889.

GOING NORTH.

Table with columns: Stations, Daily except Sunday, Daily. Rows include Wilmington, French St, B & O Junction, Montchanin, Chesapeake, etc.

ADDITIONAL TRAINS. Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B. & O. Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchanin 6.59 p. m. On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. Leave Wilmington 6.15 p. m. Newbridge 10.35 p. m. Arrive Montchanin 10.55 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

GOING SOUTH.

Table with columns: Stations, Daily except Sunday. Rows include Reading, French St, Birdsboro, etc.

ADDITIONAL TRAINS. Daily, Except Sunday. Leave Montchanin 6.05 a. m., Newbridge 6.20 a. m., B. & O. Junction 6.31 a. m. Arrive at Wilmington 6.42 a. m. Saturday only. Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m., Newbridge 1.30 p. m. Leave Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.23 p. m.

For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenoape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations.

BOWNESS BRIGGS, Gen'l Passenger Agt. A. G. McCausland, Superintendent.

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

Commencing Monday Oct. 21, 1889, leave Hillen Station as follows:

DAILY. 4.10 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R.

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

10.00 A. M. - Accommodation for Union Bridge and Gettysburg. 2.25 P. M. - Accommodation for Glyndon. 3.21 P. M. - Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on Band H Division.

4.00 P. M. - Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Ansford, New Windsor, Linwood, Union Bridge and stations west also Emmitsburg, B. & C. V. R. R. and points on Shenandoah Valley R. R. 5.15 P. M. - Accommodation for Glyndon. 1.20 P. M. - Accommodation for Union Bridge. 11.35 P. M. - Accommodation for Glyndon (Reisterstown).

TRAINS ARRIVE AT HILLEN. Daily - 11.48 A. M. Daily except Sunday - 7.30, 8.42, 11.15 A. M., 12.15, 2.40, 5.10 and 6.00 7.00 10.00 P. M. Ticket and Baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.

F. M. HOOD, General Manager. H. J. GRISWOLD, Gen'l Pass. Agt.

P. W. & B. Railroad.

Trains will leave Wilmington as follows

For Philadelphia and intermediate stations. 6 10 6 55, 7 05 8 10, 9 10, 10 45, a. m.; 12 35, 2 35, 4 5 2, 5 42, 7 40, 10 45 p. m.

Philadelphia (express) 1 55, 2 52, 4 20, 6 30, 7 50, 8 55, 9 10 07, 10 40, 11 51 a. m. 12 15, 12 30, 1 35, 2 27, 5 06, 6 29, 7 06, 10 10 40

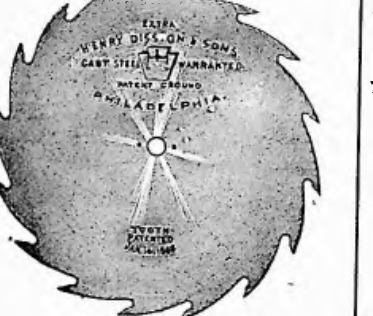
New York, 1 55, 2 52, 4 20, 6 30, 7 50, 8 55, 9 50, 10 07, 10 45, 11 23 a. m. 12 15, 12 30, 1 35, 2 27, 5 06, 6 29, 7 06, 10 10 40 p. m.

Philadelphia (express) 1 55, 2 52, 4 20, 6 30, 7 50, 8 55, 9 50, 10 07, 10 45, 11 23 a. m. 12 15, 12 30, 1 35, 2 27, 5 06, 6 29, 7 06, 10 10 40 p. m.

For Newark Centre, Del. 7.40 a. m., 12.54, 6.30 p. m. Baltimore and intermediate stations, 10.12 a. m. 2.54, 4.45, 6.12 p. m.

Baltimore and Washington, 12.49, 4.45, 8.04, 9.11, 10 a. m. 12.06, *1.15, 4.25 4.45, 5.23, 7.40 8.22, pm. Trains for Delaware Division leave for: New Castle, 12.15 8.30 a. m.; 12.21, 2.55, 3.50, 4.48, 7.00 p. m.

Delaware R. R., 12.01, 8.30 a. m., 12.21, 3.50 7.00 p. m.



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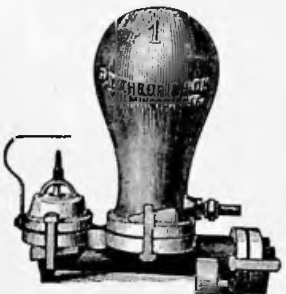
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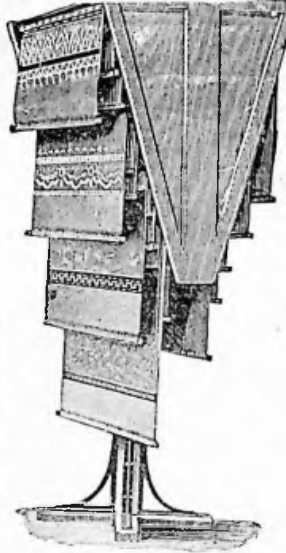
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