

# THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

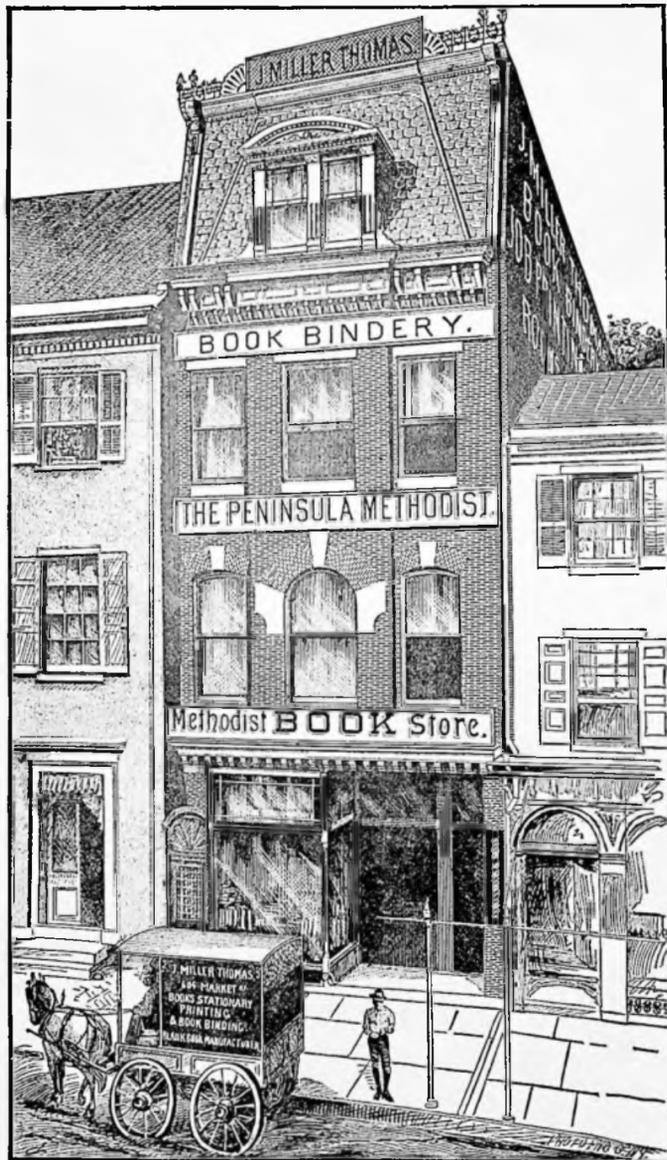
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VOLUME XVI.  
NUMBER 16.

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WILMINGTON, DEL., APRIL 19, 1890.

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## Off to Boston.

Last Monday, at 6 50 a. m., we left Landenburg, Chester Co. Pa., after most interesting and successful dedicatory services the preceding Sabbath, and made Wilmington in about one hour. At 10.05 we took an express train for Philadelphia, and completing our preparations there, resumed our journey at 1.40 p. m. In about two hours, we reached the metropolis of the Empire State, and at 5. p. m., sailed from that part in the magnificent Sound steamer, "Providence," with some 500 fellow passengers bound for Boston, via Fall River. Despite some threatening portents in the evening sky, we had a quiet night and a pleasant sail of less than ten hours over this watery way of nearly 200 miles. The steamer is mammoth in size and palatial in appointments; bearing its burden of freight and living beings so steadily, that no extreme force of imagination was necessary, to liken our journey over the waves to a trip on tura prima. As we rounded Point Judith, its revealing lights now small and almost indiscriminable, and their increasing to a radiance that spread a luminous pathway between our staunch ship and the rocky coast, was not the only suggestive indication of our bearings; for with the easterly wind came a swell of old Ocean that made our steamer roll for a brief interval as if we were indeed out to sea.

At 5.25 Tuesday morning, we took the express from Fall River, and with stopping made the distance of over fifty miles to Boston in about one hour and a half. The road is in admirable condition, and the train moves over it with the least possible jolting.

This is the last day of the annual session of the New England Conference, and business is dispatched rapidly, but in admirable order. We can give but a few notes. That the Bishop and his council may put a few finishing touches upon the work at which they have been toiling for a week. Dr. William R. Clark, who himself had received no mean vote for the Episcopal office, was detailed to preside over the body for a while.

A touching incident was the retirement of the Rev. William Gordon, from the effective ranks, in the 80th

year of his age, after a Christian experience of 60 years, and an itinerant ministry of 56 years, without an absence from his work except 12 Sundays when he was sick, and two weeks' vacation. Rev. Mr. Hodge, in behalf of his conference associates, presented the veteran with a purse, in testimony of their loving appreciation. Dr. Brodbeck, pastor of Tremont St. Church, who recently visited Wilmington, and made so admirable an address in Grace Church, in behalf of Home Missions, made a happy speech in presenting a check to the Statistical Secretary, in acknowledgment of his faithful services for the last fourteen years.

After the reading of an able report on "Education" by Dr. D. H. Ela, showing our schools in this section to be in a most prosperous condition, Dr. W. F. Warner, president of Boston University, addressed the Conference, and gave some most interesting facts.

The last year there have been 928 students in its various departments, 256 of them young ladies, and 672 young men; 90, out of 136 Theological students are college graduates; and 83 graduates of Harvard University, have come to Boston University to take advanced degrees.

Two of Bishop Taylor's South American missionaries, were admitted to the conference, upon the certificates of their location. This was done in accordance with a special provision of the Discipline enacted in 1884, at the instance of Bishop Taylor himself previous to his election to the Episcopacy. These brethren were Revs. I. G. LaFetra and James G. Gilliland.

A very happily expressed resolution of appreciation was passed in reference to the presidency of Bishop William X. Ninde, D. D., LL. D., whereupon the Bishop significantly remarked, "it is rather unusual in passing such votes of commendation, to confer literary degrees at the same time." Which of our Institutions will be first to add this honorary degree to our beloved Bishop Ninde, who is so eminently worthy to receive the highest honors. Bishop Foster was present most of the morning. Among the friends of other days, we were favored to greet, were the venerable Drs. Mark Trafton, W. R. Clark, and R. W. Allen; also Drs.

S. F. Upham, A. A. Wright, L. B. Bates, and S. L. Gracey. We also met for the first time Dr. Charles Parkhurst, the bright and genial editor of *Zion's Herald*.

While in Middletown over Sunday, the 6th inst., we were the guest of A. G. Cox, Esq., and his estimable wife. After Sunday school, we attended service in the Protestant Episcopal Church, and heard an excellent sermon, on "Blessed are the people who know the joyful sound," by the rector, Rev. Mr. Beers. We had a pleasant interview with him after service, being taken into his robing room, and shown an interesting relic, in the shape of a piece of needle work wrought by her majesty Queen Anne, on an altar cloth which she presented to this church in colonial days. The music here was very fine, and the floral decorations tasteful.

In our own church the ladies had displayed fine taste in attractive decorations, in which the Misses Cox, sisters of our host, and Miss Addie Hazard were active participants.

After evening preaching, Bro. Cox accompanied us in making a call on Rev. Frank H. Moore, who has recently been installed as pastor of the Presbyterian Church in this town. He was very cordial, and seemed to regard the outlook as eminently encouraging; having recently had a considerable number added to the membership. Mr. Moore was for a few years, a member of the Philadelphia Conference, but subsequently withdrew from the M. E. Church, and united with our Presbyterian brethren. He reported large congregations, and a delightful religious spirit among his people.

Monday morning, we called a few minutes on Bro. William Taylor, not the Bishop, but the successful lumber merchant, of Middletown whom we were glad to greet in his beautiful home with his excellent wife. Bro. Taylor honors the Lord with his substance, and is an active worker in the Sunday-school.

We also met Dr. McKee, a brother of Rev. Wm. McKee of the Philadelphia Conference, and Bro. Harry Taylor, the Sunday-school librarian, both of whom we are glad to know are ap-

preciative readers of the PENINSULA METHODIST.

The pleasure of our visit was greatly enhanced by meeting these friends and others, whose names we can't recall, except Mr. Henry Clayton and wife, formerly members at Bethel, Md.

We announced the new pastor, Rev. Alfred Smith for the following Sunday, whose arrival was anticipated with great interest.

The editor will be absent for two weeks, visiting friends in New England where he spent nearly six years of ministerial service, from 1865 to 1871; but his son, the associate editor, will see that the paper suffers no damages.

## Change of Church Relations.

Rev. Duncan McGreggor, D. D., one of our preachers of the "star" variety, has adopted the views of our brethren who think immersion the only solid form of water baptism. We learn from an exchange, that he was immersed by Dr. Wood of the Strong Place Baptist Church, Brooklyn, N. Y., and joined the Hanson Place Church, which was then without a pastor, but soon after called a Mr. Hisock of Troy, N. Y.

The *Brooklyn Eagle* says, the trustees of Carroll Park M. E. Church decided last December, to ask for a change in its pastorate, and Dr. McGreggor, promptly resigned.

Dr. Wallace says in the *Ocean Grove Record*,

"The step he took in leaving his unappreciative appointment and identifying himself with another denomination places him in the category of candidates for some vacant pulpit. His mark is a \$5,000 salary and it is just possible he may get a call that will be satisfactory."

We bid our brother God-speed, and hope he will be more successful in his ministry among the Baptists than he has been with us.

In Northern Africa, has lately been discovered a river that has worn a bed through the rock 300 feet deep, and then makes a perpendicular leap of 650 feet, while all around are deep yawning chasms and gigantic peaks.

## From Massachusetts-

DEAR EDITOR:—Last Saturday afternoon I somewhat impatiently awaited the arrival of the postman, expecting him to bring me THE PENINSULA METHODIST, according to his custom. I was disappointed, however, as that paper was not among his delivery, and perforce I must hold curiosity in abeyance, until Monday morning. But alas he did not bring me the paper then; it so happening, that this week when I was most most impatient to get the paper, it failed to reach here on Saturday as usual. Whether the fault lieth at the door of Bro. Wanamaker, or yourself, sir, deponent saith not.

"At last!" I mentally exclaimed, when the paper, with its pretty red gown, was brought to my table yesterday afternoon. Don't bother me for an hour, while I read the proceedings of the 22d session of the dear old Wilmington Conference. I begin at the beginning, and read the whole story, and wish it were fuller and longer.

The first thing, that arrested particular attention, was the question of the purchase of the Female Seminary at Cambridge. Of course I may not understand the matter fully at this distance, but it strikes me, that the action of the Conference was wise. I fear that two schools under the patronage of the conference, one mixed and the other exclusively for girls, would produce an unhealthy rivalry.

I read on, until the appointments were reached. These were less familiar than anything else in the proceedings and yet it is only eight years last month, since I attended, as a member, the session of the conference in Middletown. One would hardly think, that eight years would have wrought such a change in the personal of the conference. Yet the new names were so frequent, that I had the curiosity to find out the percentage of change brought about in this brief period. I counted the whole number of members of the conference, appointed to charges by the bishop, and found the number to be 154. I then went carefully over the names of those I had left there in 1882, and found the aggregate was 76; showing that a fraction over fifty per cent of the present membership of the conference are new men in these eight years? This wondrous change rather saddened me. The comparison must have been still more saddening to my friend, Dr. S. L. Gracey, who visited the conference at its late session.

Three pleasant years of my life were spent in Milford teaching, just prior to my entering the ministry. Among my pupils were some, who to-day are the substantial Methodists of the place. Then we were housed in the old church, with the Rev. J. H. Lightbourne, now of the New York East Conference, as

pastor. In the spring of 1868, I joined the Philadelphia Conference, and was sent to Harrington circuit, with the Rev. J. S. Willis as my colleague. From his eloquence and kindness I gathered much inspiration and purpose. I am glad still to enroll him among my substantial friends. Pleasant memories these.

One year of life I've passed in the New England Southern Conference, as pastor of St Paul's Church, Fall River. This church has given me a loyal support and there has been steady growth. It has had an excellent history, of nearly forty years. Rev. Dr. Chapman, now of Arch St. church, Philadelphia, Rev. Dr. Reed, now of Dickinson College, and Rev. Dr. Wagner, now of Morgan College, Baltimore, are among its former pastors.

Besides this one, there are five other Methodist churches; and a movement has just been begun, towards the establishment of still another. In a city of 70,000 people, your readers would naturally expect far more, than even seven Methodist churches. But it must be remembered, that Methodism has never won an acknowledged place in New England, until within recent years. But more significant still, this is a great cotton-manufacturing city, with nearly half the people foreigners and the majority of these foreigners, Roman Catholics.

The sixteenth of this month, we go to Newport, the world renowned summer resort, to hold our Conference, Bishop Ninde, presiding. Already the Methodism of this city has planned, to have the bishop spend a sabbath here, at our conference, and a reception is to be extended to him in my church, the evening of April 25th. A delightful time is anticipated.

Rev. W. H. Hutchin continues his enviable record, at Tilton N. H. He was called for elsewhere this spring but Tilton says he must return there for the third year. He is popular with both "town and gown," and Dr. Knowles, the President of the Seminary, is especially appreciative of him. A strong pressure is being brought to bear upon him, to induce him to accept the presidency of the Winnepesaukee Lake (Chautauque) Assembly.

J. M. WILLIAMS.

April 8, 1890.

The legislature of Maryland has passed a law regulating and restricting (not "permitting") the sale of cigarettes, which, while it does not prohibit the sale, requires the seller to pay an extra tax of \$50 and to make affidavit that the cigarettes he sells contain no injurious drug. It is said that few of the tobacconists will pay the extra license, unless the present price of the cigarette is doubled.

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## AN OLD STORY.

The pussy cat said,  
As she lifted her head,  
And gracefully raised her dainty paw;  
"Dear Robin, I've heard  
You're the sweetest bird  
That ever a mortal saw."

"Don't flatter me so—  
It's wrong, you know—  
Tho' better judges have said the same."  
Then the quick blood rushed,  
And she blushed and blushed  
Down to her bosom of flame!

"But, you see," said kitty,  
"It's such a pity  
To waste your charms on the desert air;  
I vow it's a shame  
For so rare a dame  
To pine in seclusion there."

Then pussy cat smiled,  
And Robin, beguiled  
By her gay and treacherous laughter,  
Alighted at once  
On the ground like a dunce,  
And never was heard of after.

—Selected.

## An Honest Dancer.

Dancers have freaks of downright honesty. When on the defensive they roundly deny that the contact of the sexes in the dance has the slightest significance. But when speaking in the columns of their own organs they unwittingly plead guilty to the charge preferred against the dance by modest manhood and womanhood. Take this as a specimen:—"That the young gentlemen of the period should be so neglectful of his opportunities is very surprising. *The waltz was invented as a means of making flirtation not only easy, but much more agreeable than it can be in more formal circumstances.*"

Notice. This was written by one who posed as an authority on the dance. Of all the fruitful sources of social vice none has a more malign fertility than what society calls flirtation. And of all the places in which flirtation is carried on the ball-room is the most favorable. Physical charms are here displayed with a shameful recklessness of the evil thoughts to which they inevitably give rise. Women permit men, and, too often, men of known vicious habits, to come into a nearness of contact with them at which they would be insulted in their own homes. With every nerve tingling with the intoxication of the music and the social contact, with the animal nature uppermost, and frequently inflamed with stimulants, the ball room becomes the place where the ruin of thousands is begun. The subject is a sad one. It is a delicate one. But it is one upon which the Christian pulpit and the Christian press should utter no uncertain sound. Here are no "formal circumstances" to interfere. The giddy girls swing through the mazes of the dance by one who is not "neglectful of his opportunities" is in an exceedingly perilous position. Her virtue may not be lost. But its fine edge is blunted.

Its bloom and delicacy are rubbed off, and can never be restored. Beware of offering occasions for "easy" and "agreeable" flirtations. They break hearts, blast lives and ruin homes. The recent scandals in high circles accentuate the danger which lies on that path. Every pure man and woman—every self-respecting man and woman—should be above the faintest approach to that abomination of desolation in society life—flirtation.—*Indian Witness.*

The Baltimore Conference of the Methodist Episcopal Church South, which was recently in session, passed a ringing report on the Temperance question. The committee stated that the liquor business and license system is at variance with Christian principles good morals and the best interests of the people. All ministers of the Gospel and editors of religious journals were urged to keep the subject of temperance in all its phases before the people. That the renting of property for the liquor business is inconsistent with the principles of our religion and should not be tolerated in the Church; that the strict enforcement of the Discipline against any who may in any way be connected with the manufacture and sale of alcoholic beverages, and also against those who indulge in intoxicants, be made. The word of the W. C. T. U. in opposition to the liquor business was endorsed. It was recommended that whenever any of the preachers preach on temperance that they read the report, so that the position of the Conference may be clearly understood.—*Buffalo Christian Advocate.*

The mail steamer leaving Bombay, carried the Rev. George Muller and wife, Canon Wilberforce, wife, and daughter, and Lord Radstock. The cold season of 1889-90 has been remarkable for the character of the visitors who have looked in upon India. Lord Radstock and Canon Wilberforce make a team such as do not often strengthen the hands of Christian workers in India by their visits, and their eloquent presentation of the gospel of Christ, and the moral and social reforms for which the Gospel calls, and which it makes possible. The influence of the eloquent Canon's ferbid pleas for total abstinence, will long be felt in the great centres whither he has gone. While the faithful testimony of the spiritual nobleman who accompanied him, will bear rich fruit. Mr. Muller will not likely see the coral strand again. The sun of his life is nearing the inevitable horizon that bounds all human existence. The rays cast by its setting, however, are all luminous with the light of faith and hope and holiness. Like Caleb he has "wholly followed the Lord his God,"

and faith has had its glorious reward in a life that will speak for God, when his lips are cold in death.—*Indian Witness.*

## HE GIVETH SONGS.

Though clouds may darken, still I sing,  
Above the shadows sits my King;  
He giveth songs to cheer the night,  
And I am glad, for God is Light!

So safe beneath the Almighty wing  
The heaven-bound saints on earth must sing;  
In weakness Christ is all their dower,  
And they are strong, for God is Power.

Sing on, glad souls, with love imprest,  
Your hope inspires you for your rest;  
Its founder guides your souls above,  
His home is yours, for God is Love.

Sing of the Father, and the Son  
Whose spirit with them joins in One;  
The glorious Kings—all Kings above—  
The God of Power and Light and Love.

Praise God from whom all favor flows—  
Praise him in labor and repose;  
Praise him in darkness and in light;  
And triumph in His saving might.

—Guardian.

The committee of the Anti-Slavery Conference, to which the liquor question was referred, has decided in favor of prohibiting the sale of alcohol in African territories where little liquor is now drunk, and of placing a heavy duty on alcohol imported into other regions, the area of which is defined. Let us be thankful for even so much. But the inference after all is, that where the traffic is now established, it is able to defy the civilization which it disgraces. The world never witnessed a more inhuman exhibition of greed, than the importation of intoxicating liquors to Africa, and no time should be lost in driving it out of the continent entirely.—*Northern Christian Advocate.*

Rev. R. W. Scott, in *Pittsburg Christian Advocate*, says: "I am a Prohibitionist, but I am in favor of making a man pay as much of his ill-gotten gains into the treasury of the town for the good of the paupers he makes as is possible, and the more the better. A law fixing license at five hundred dollars would be prohibition practically, in nine-tenths of our rural villages, where now for the paltry sum of twenty-five dollars, a half dozen doors leading to hell are thrown open."

Anna Fuller will contribute to the number of *Harper's Bazar* to be published April 11th a short story entitled "Old Lady Prat." It is a sequel to her story entitled "Aunt Betsy's Photograph," which, upon its appearance in a recent number of the *Bazar*, was hailed as a proof that American literature was about to be enriched by the work of another strong New England genre artist of the school of Harriet Prescott Spofford, Mary E. Wilkins Sophie Swett, and others.

Bishop Potter will contribute to *Harper's Young People* to be published April 5th a paper on "David and Jonathan." This is the first in a "Bible story" series of articles by prominent divines of different denominations. The articles are to be accompanied with illustrations specially drawn for *Harper's Young People* by well known French artists.

## SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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## Correspondence.

## Reflections.

Editor *Peninsula Methodist*:

DEAR SIR:—Your paper has suffered little, if any from the absence of this correspondence; nor must the above remark be construed into an intimation that it has. It is simply a way of stating the case. Nor would I have any of your readers or yourself to give to the title of these papers, a meaning that would imply reproach. By no means. When any adverse criticism is indulged, it is aimed to be well taken, and by no means in the sense of unkindness or arrogance. It is a lesson the writer is learning to know how to differ in opinion, and to hold opposite views to others, without the slightest personal ill will. And this he thinks, can be maintained even when an evil spirit is suspected in the antagonist. This lesson, these reflections would inculcate, nor can *charity* overlook the fact that the social atmosphere is not free from the spirit of evil litigation, nor is the clerical realm; it may be feared, entirely clear of the miasma that begets an evil temper.

In these days of physical influence, it is important to keep the spiritual man free from any contagion that might put our higher nature in a bad condition. But to pause here, and also to proceed, it is wholesome to say, our late Conference pressed through the ordeal of busy sessions in a state of mind, marked by "the feast of reason and the flow of soul." There was fair sailing, a good breeze, but no tornado, and even the temperance question that portended some shock, was moderated by a thoughtful minority report, which elicited explanations, if not disclaimers that modified what might have been regarded as a *furor* on a great subject, that challenges the wisdom of heroic caution. Hurrah for Temperance!

But ye men of the pulpit, preach it, together with "righteousness and judgement to come;" and always with "Repentance toward God and faith toward our Lord Jesus Christ." And know ye, that "it pleased God by the foolishness of preaching to save them that believe." If God's method cannot succeed against the liquor traffic, and all other evils, surely human policies cannot. But success, sooner or later, is certain. In the name of the Lord we will set up our banners.

SIRE.

Delaware Conference—  
M. E. Church.

This Conference closed its 27th session, in Philadelphia, Thursday, April 3d, Bishop D. A. Goodsell, presiding. The following are the appointments for the Peninsula.

Philadelphia District—Delaware City, Del., J. D. Pitts; Middletown, Del., T. M. Hubbard; Mt. Zion, Del., J. S. Als; Odessa, G. A. Findley; Port Deposit, Md., G. E. Townsend; Wilmington circuit, J. H. Scott; Ezion, J. Hudson Riddick; South Wilmington, J. H. Washington.

Dover District—Bridgeville, W. L. McEwan; Cambridge, Md., D. A. Riderl; Cambridge, Md., Geore Ross; Camden, Del., G. H. Griffin; Church Creek, W. T. Cole; Dover St., Del., J. L. Cole; Dover P. O., Cheswold, J. R. Webster; E. N. Market, Md., J. H. Harman; Federalsburg, Md., J. A. Scott; Harmony, Millsboro, J. E. Grissby; Laurel, Del., B. S. Brown; Lewes, Del., J. H. Blake; Madison, Md., G. Waters; Milford, Del., W. H. Johnson; Nassau, W. E. Hilton; Preston, Md., W. J. Hilton; Seaford, Del., J. H. Johnson; Lincoln, Milton and Slaughter's Neck, W. J. Moore; Smyrna, Del., S. Hammond; Sharptown, Md., T. Keene; Townsend, Del., J. A. Accoll; Vienna, Md., G. W. Dahring.

Salisbury District—Nanticoke, Md., R. J. Waters; Pocomoke, J. H. Nutler; Pocomoke Circuit, Peter Burroughs; Princess Anne, J. H. Hulbord; Quantico, Md., F. J. Lee; Salisbury, J. D. Elbert, Snow Hill, J. H. Winters; Mariou, J. S. Holly; Far Oak, J. H. Hulbord; Berlin, P. O., J. W. Pinckney; Berlin district, J. S. Willis; Jamestown, J. C. Canol; Moulken, J. C. Hall; Crisfield, Hooper Joller; Deal's Island, W. J. Henderson; Fairmount, J. H. Pierce; Fruitland, D. R. Dunn; Union, E. E. Henry.

Chestertown District—Sassafras, W. H. Woodlin; Skipton, L. W. Martin; Still Pond, W. C. Dickinson; Talbot, Joseph Cook; Trappe, George B. Lynch; Centreville, Md., D. J. Bingham; Chestertown, H. Mason; Church Hill, N. B. Snowder; Crumpton, J. W. Brown.

Wilmington District Epworth  
League.

The Annual Meeting of the Wilmington District Epworth League will be held May 22-23d, in the M. E. Church at Elkton, Md. This chapter has sent a unanimous invitation, and the District Board of control unanimously accepted the invitation.

A personal letter has been sent to each pastor on the district, asking for co-operation. If you, brother, have not received yours, send me a postal. Not only are Epworth Leagues invited but all Young People's Societies of Christian Endeavor, or Young People's Societies of any name, attached to, and working in connection with, any Methodist Episcopal Church, which is approved by the pastor and official board all these are welcome, and requested to send delegates, according to Art. VII, Sec. 2, of the constitution. If any charge has no organized Young People's Society they, also, are entitled to representation.

Brethren, please see that your quota of delegates is elected or appointed at once. Send a list to our Corresponding Secretary, or to me, indicating who would accept a position on the programme.

May we not expect every charge to be represented at this Annual Meeting The League at Elkton will provide entertainment for all delegates who attend; and those who have tried it know that the extent of Elkton hospitality is well nigh boundless.

Let us hear from you not later than Monday next, April 21st.

Yours,

VAUGHAN S. COLLINS.

Wilmington, Del., April 15th, 1890.

Among prominent law schools which do not admit women as students are Harvard, Columbia and Yale. One woman, however, wears the degree of Bachelor of Laws as conferred by Yale. This Alice R. Jordan, now Mrs. Blake, of Seattle, Washington. Miss Robinson, in comment upon this, says that in reply to her letter to him, asking for information, Dean Wayland, of Yale Law School, wrote, that "the marked paragraph on page 25"

(of the catalogue, which was sent with this letter) "is intended to prevent a repetition of the *Jordan incident*." The paragraph referred to reads as follows: "It is to be understood that the courses of instruction above described are open to persons of the male sex only, except where both sexes are specifically included." Our University of Pennsylvania Law School admits women students duly qualified, and two ladies have already graduated with credit there. The Trustees are not afraid of a repetition of either the Burnham-Kilgore incident or the Roberts incident. Both are incidents creditable to the advanced position of the faculties of the law school and to the women students themselves. Both of these graduates are highly "feminine" women.

At the close of Miss Amelia Edwards' last lecture in this country Mrs. Livermore, in behalf of many ladies presented Miss Edwards with a bracelet of California gold, set with stones from different parts of America. A pendant was also presented to Mrs. Bradbury, the friend who has taken such excellent care of Miss Edwards during her American trip. Mrs. Livermore, in a graceful address, told how as she traveled about the country lecturing, she had heard of Miss Edwards everywhere, and how it was the universal testimony that the women were bewitched with Miss Edwards and with Egyptology. One man in Chicago said he expected that the new crematory would be ruined, as now all the women would want to be mummified. Miss Edwards, though taken entirely by surprise, made a very pretty and touching response to Mrs. Livermore's address, declaring that she had met with the utmost kindness everywhere in

America and should carry away only the pleasantest remembrances. She wittily referred to herself as "an ancient Egyptian relic, fragmentary (touching her broken arm) but genuine" a remark which brought down the house.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

A grateful heart is always a happy heart. The man who is most give to praising God, is the one who has the fewest things to ask of God, and consequently is the man who is always richest in contentment.

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#### In Memoriam.

We are in receipt of a very neat and tasteful booklet containing a beautiful memorial tribute to Mrs. Kate D Hopkins, written by her sorrowing husband.

In a preparatory note, Bro. Hopkins says, "The present little tribute to my dear wife, is prepared for her numerous friends both in India and America, not because she has done more than many others, God only knows how much; but rather that she suffered much, lived close to Jesus, was speedily transformed into His image, and had an abundant entrance into everlasting life."

From the biographic sketch, we learn she was the daughter of James A. and Elizabeth Dixon, who resided in Caroline county, Md., and was born, July 11, 1863. One sister is Mrs. Annie D. Gary of Denton, Md.; another, the wife of Rev. J. H. Shively, of the North India Conference; her only brother being Rev. Edward E. Dixon, of the Philadelphia Conference.

Growing up amid the hallowing influences of a Christian home, she was impressed with the duty of seeking Christ publicly, and at a camp meeting near Conrad, Md., in August 1876 when but 13 years old sought and found converting grace.

Her intellectual culture was sought in the best available schools, including a term in the State Normal School in Baltimore.

Nov. 26, 1884 she was married by Rev. A. W. Milby, presiding elder of Dover district, to Rev. George F. Hopkins, then supplying Hurlocks circuit.

In this field, she proved for two years, a help meet indeed to her husband, exerting a most beneficent influence upon all who came within her reach. At the Conference of 1887, Bro. Hopkins was appointed to mission work in neglected portions of Dorchester county, Md.; and while at Ocean Grove camp-meeting, in August of that year, sister Hopkins was led to make a special consecration of herself to the Lord's service.

Soon after their return home Missionary Secretary, F. J. M. Reid, opened correspondence with them in reference to their transfer to North India Conference.

Though not in vigorous health, and unwilling at first to go, she sought earnestly to know the will of God in the matter, and when the appointment was finally fixed, she felt she dared not say no. And at once began to prepare for leaving her friends and native land, to aid her husband, in laboring for the salvation of the heathen on "India's coral Strand."

They sailed from the port of New York, Jan. 1, 1888, in company with Rev. W. F. Warner, wife and daughter,

who were on their way to Calcutta as missionaries.

After touching at Glasgow and Liverpool, they sailed from the latter port, Jan. 19, and reached Bombay, India, Feb. 17th.

Bro. Hopkins was assigned to the English church in Cawnpore, and with his wife availed himself of every opportunity to study the Hindustani language. In three months, sister Hopkins had to leave Cawnpore for the hills of Almora. Here she remained seeking recuperation till September. Only at brief intervals was she able to engage in the work, for which she had made so great sacrifices.

Sunday evening, Sept. 8th, 1889, the end came; and in holy triumph and with shouts of victory on her lips, our sister departed "to be with Christ."

Her funeral took place the following day; the solemn rites being pervaded by a spirit of devout joy over her triumphant exit, rather than that of sorrowful sadness.

The little volume concludes with the addresses on the occasion, and the appreciative letters written to the bereaved husband.

#### Corrections.

In our report of Conference licentiate's who had completed their first year on trial, in the PENINSULA METHODIST of April 5, the name of Rev. James E. Graham, was inadvertently included with those who were not present for examination, and consequently were continued in the first year's class. We are glad to state that he was present, and passed an excellent examination, his grade being 8½ on a scale of 10. Of course, he was advanced to the class of the second year, as appears in the Minutes.

#### An Attractive Souvenir.

The quarter centennial anniversary of Grace M. E. Church, this city, which was celebrated with such eclat, Jan. 26-Feb. 3, 1890, is to be commemorated in a handsome volume from the press of J. Miller Thomas, of the PENINSULA METHODIST. It will contain all the proceedings, including the historic papers that were read, and the sermons by Drs. W. L. S. Murray, and J. R. Boyle, and in its style and finish will be a credit to both publishers and committee.

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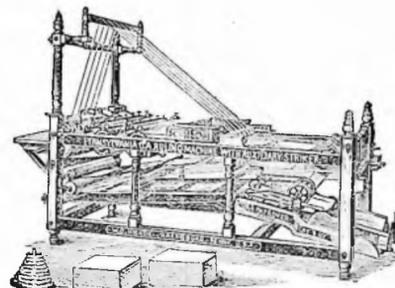
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## The Sunday School.

LESSON FOR SUNDAY, APRIL, 20th, 1890.  
Luke 7: 36-50.

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

### FORGIVENESS AND LOVE.

GOLDEN TEXT: "We love Him, because He first loved us" (1 John 4: 19).

36. *One of the Pharisees.*—His name is given as Simon, in verse 40. This incident must have occurred before the Pharisaic party took a hostile stand against Jesus. *Desired Him that He would eat*—asked Him to dine. *He went*—Our Lord seemed to make it a rule to accept invitations of this kind. He did not play the ascetic; He came "eating and drinking." But it was not the feasting, so much as the opportunity to utter important truths, which attracted Him. *Sat down to meat*—reclined at the table, on a couch, as the custom then was.

"To identify this Simon, with Simon the leper in Mark 14: 3, is quite arbitrary. It was one of the commonest Jewish names. There were two Simons among the Twelve, and there are nine Simons mentioned in the New Testament alone. There must therefore have been thousands of Simons in Palestine. . . . There also falls to the ground, the utterly improbable identification of the woman who was a sinner with Mary of Bethany (Farrar.)"

37. *A woman which was a sinner*—known as such; known to be lewd, unchaste, outside the pale of society. *When she knew.*—Plainly she had seen and heard Jesus before. On some previous occasion she had listened to His words, and her soul had been deeply stirred. Possibly she had already changed her life, and brought forth "the fruits meet for repentance." According to the harmony of the Gospels, the discourse uttered by our Lord just before going to this feast, ended with the tender invitation, "Come unto Me," etc. (Matt 11 and she may have been the first to accept it. *An alabaster box*—a long-necked cruse, sealed at the top.

"The ointment here has a peculiar interest, as being the offering by a penitent, of that which had been an accessory in her unhallowed work of sin (Allord)."

38. *Stood (R. V., "standing behind") at His feet.*—It was not difficult to gain access to the guest-room of an Oriental house, and it was not uncommon for uninvited guests to enter. *Began to wash (R. V., "wet") His feet with tears.*—She had no intention of doing this. The tears fell unbidden, and she wiped them as they fell. She did not, in strictness, "wash" His feet; rather she moistened them with her tears. "Her unbidden tears outran the prepared ointment, and were more precious in the sight of the Lord" (Schaff). *Wiped them with the hairs of her head.*—She dried the involuntary tears with her loosened hair, having nothing else to do it with. *Kissed His feet and anointed them*—showing her respect, affection, and gratitude.

"Many different emotions may have mingled in the woman's soul. Shame, penitence, gratitude, joy, love, all find the same natural relief. The act, the solis, the fragrance of the ointment, of course attracted notice (Ellicott)."

39. *Spoke within himself.*—He had been led to believe that his Guest was a prophet but His submission to the touch of this

fallen woman showed conclusively to Simon's mind that Jesus was destitute either of the holiness or the discernment, which belonged to that sacred order. Says Abbott "Of the inspiration that reads penitence in the heart, of the holiness that accepts sorrow for sin and a promise of repentance, he had no conception."

40, 41. *Answering*—his thoughts. *Some what to say unto thee*—a special message or announcement to Simon. *Creditor (R. V., "lender")*—In the application God, our Savior, is meant. The two debtors were Simon and the woman; the latter depicted as owing five hundred pence. *Five hundred. . . . fifty*—The "pence" represent denarii, fifty being equal to about \$7 50, and five hundred reaching about \$75; or at present rate of wages, at least \$250.

"The two sums due represent the different moral characters of the two, as they stand before the conscience of the world, and as they stand in view of their own moral judgment. One is, in the estimation probably of both, ten times better than the other (Whedon)."

42. *Nothing to pay*—both alike, and equally insolvent, and both conscious of it; both on the same level—for "to him who is penniless, a debt of 50 pence is as fatal as a debt of 500." Notice that the love of this fallen woman, grateful as it was to the Saviour, was not reckoned of any value in paying the debt of sin. *Frankly forgave both*—freely wiped out the debt of both. "This," says Jacobus, "is the only kind of forgiveness that would answer in such a case of utter inability (Gal. 2: 13); unless we can be saved without merit, we cannot be saved at all." *Which will love him most?*—Both standing on the same level of utter bankruptcy ought to love to the fullest of their ability their benefactor; but in the comparative intensity of feelings, the one who had been the heavier-burdened would naturally be the more grateful of the two.

"Are we to conclude from hence, as at first might seem, that there is any advantage in having multiplied transgressions? that, the wider a man has wandered from God, the nearer, if he be brought back at all, he will cleave to Him afterward—the more sin, the more love? To understand the passage thus, would it not be to affirm a moral contradiction? But the whole matter is clear, if we consider the debt not as an objective, but as a subjective, debt—not as so many outward transgressions and outbreaks of evil, but as so much conscience of sin. Often they who have least of what the world can call sin, or rather crime (for the world knows nothing of sin), have yet the deepest sense of the exceeding sinfulness of sin (Trench)."

43. *I suppose.*—Allord and Schaff interpret Simon's answer, "that is, if they feel as they ought." Farrar paraphrases thus: "I imagine"—there is a touch of supercilious patronage, of surprised indifference to the whole matter, in the word he uses—"I presume, him to whom he forgave most." *Thou hast rightly judged.*—Van Oosterzee detects in this reply a touch of holy irony.

44. *Turned to the woman.*—He had been reclining on the couch with His back towards her. *Seest thou this woman?*—Simon did not care to see her; had probably avoided looking at her; but now he had been associated with her in the parable, and his own frigid lovelessness set in sharp and stinging contrast with her fervid love and humble ministries. He could no longer avoid looking at her. *I entered.*—Simon had not suspected, that he had been honor-

ed by the acceptance of his invitation *Thine house.*—Schaff shows that the emphasis put upon the word "thine," pointed the rebuke. "It was thy duty, rather than hers to show such attentions, for I became thy guest." Simon's behavior was not, strictly, uncivil; only he failed to treat his Guest with the courtesies due to an honored guest. *Water for my feet*—Gen. 18: 4; Judges 19: 21. It was customary for travelers, perhaps to prevent soiling the mats which were used for prayer, to leave their sandals at the door; also it was an ordinary courtesy, for a guest to be treated with a foot bath, to cleanse and refresh his feet. *With the hairs of her head.*—This reverential loving act of the woman had not escaped the notice of Jesus.

45. *No kiss*—of hospitally welcome on the face (see Gen. 33: 4; Ex. 18: 7; Mat. 26: 49). *Hath not ceased to kiss My feet*—not one kiss, but many; not on the face, but on the feet.

46. *Head with oil*—an Egyptian custom, adopted by the Jews. The oil used was commonly olive perfumed. *Feet with ointment.*—Every instance of His host's shortcomings had been more than made up to Him, by the spontaneous, overflowing, and yet reverent ministries of the woman. Of course, the "ointment" (probably the nard) was more costly than the "oil."

47. *Wherefore.*—It is difficult to reconcile the precise language of the text, with the parable. In that, love was the consequence and not the cause of the forgiveness. If we suppose, with Whedon and others, that the act of forgiveness preceded this announcement, and translate with Riddle, "have been," as well as "are forgiven," and favor the idea that the woman followed Jesus because she had been forgiven, and longed only to hear the words from his lips it may help the difficulty. Better still would it be to consider "faith" (verse 50) as being mingled with the love, and love existing but held in abeyance, until faith had secured the sense of pardon. *For*—introducing not a cause or reason, but an evidence of proof. Says Godet: "Her sins are forgiven, as thou must infer from this, that she loved much." *To whom little is forgiven, etc.*—The fact that Simon is silent, while others condemn, (in the next verse) has led many to suppose that he was humbled by this reproof of our Lord, and was also numbered among the forgiven.

"To deepen Christian love, and strengthen Christian consecration, it is always necessary to deepen the conviction of sin. And I believe it is true, as a matter of history, that those forms of theology which have treated sin lightly have always issued in belittling Christ's divine nature and work; and that those experiences which have led to thorough heart-searchings and penitence before God have not led to a deep love for Christ, nor a thorough consecration to His service (Abbott)."

48. *And He said*—a personal and assuring declaration. "Justified before God, before man, and to her own heart, her bliss was perfect" (Whedon).

49. *Who is this that forgiveth sins?*—They might well be startled by this assertion of a prerogative which no prophet ever dared to claim. None but God could forgive sins they well knew.

50. *Thy faith hath saved thee.*—It was "a faith that worketh love," but still, it was faith and not love which saved her. *Go in peace*—"into peace," with God and her own conscience.

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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.*

Bonfort's Wine and Spirit Circular says: "It should not be forgotten that Nebraska votes on prohibition this fall." Whoever may forget that, the liquor men will not. They are wide awake and attentive to every interest of the traffic. They are wise in the use of means, and unsparing in the distribution of funds, where they think they will do the most good. The National Liquor Associations are now sending forth and distributing widely throughout Nebraska their anti-prohibition literature. Special appeals are being made to farmers, and not a stone is being left unturned to manufacture sentiment and win the day at the polls. There ought to be the widest possible dissemination of well chosen temperance literature. Every man who can spare a dollar more or less, should invest it in the literature fund for the Nebraska campaign. Send it to the *National Temperance Advocate of New York*—*Buffalo Christian Advocate*

In the *Revue d'Hygiene*, M. Bourriès, inspector of meat for the city of Paris, describes his experience with meat impregnated with tobacco smoke. Some thin slices of beef were exposed for a considerable time to the fumes of tobacco, and afterward offered to a dog, which had been deprived of food for twelve hours. The dog after smelling the meat, refused to eat it. Some of the meat was then cut into small pieces and concealed within bread. This the dog ate with avidity, but in twenty minutes commenced to display the most distressing symptoms, and soon died in great agony. All sorts of meat both raw and cooked, some grilled, roasted, and boiled, were exposed to tobacco smoke, and then given to animals, in all cases producing symptoms of acute poisoning. Even the process of boiling could not extract from the meat the nicotine poison.

The Philadelphia and Reading Railroad Company has recently discharged four engineers and four firemen for drinking. No one but an insane person will question the wisdom of this action, assuming of course that the company proceeded upon substantial evidence and that the men had been notified in advance that drinking would not be tolerated. We reaffirm the position taken in these columns sometime ago, that a man known to drink intoxicating liquor should not under any possible circumstances be entrusted

with the lives of the traveling public. It is not sufficient that he does not drink to excess, and that he never touches liquor when on duty. A locomotive is no place for a man who drinks at all. The railroads have been entirely too backward in this reform. They should insist upon total abstinence not only on the part of engineers and firemen, but of conductors, brakemen and every other class of employes in any way responsible for the safety of trains.—*Central Christian Advocate.*

When Dr. Swahlen was professor at McKenree College, he was invited, in the absence of the pastor, to fill the pulpit one Sabbath at Jerseyville. At the hour for preaching members of the congregation met him, expressing their regrets that several members of the choir were not on hand and that the organist was away. "We will try to get along," said the professor. In the opening service Dr. Swahlen presided at the organ, and with his fine voice led the congregation in singing, then went into the pulpit and preached and at the close returned to the organ and led as before. After the congregation was dismissed a lady congratulated him in the following language:

"You can preach and you can pray,  
You can sing and you can play;  
And now if you could only pray,  
I know we should want you for our pastor."  
M. N. P.

—*Central Christian Advocate.*

### Swear Not at All.

It is said that in Japan one seldom or never hears curses or oaths or any thing like that form of profanity.

A missionary who tries to explain the teachings of the Scriptures against cursing and swearing, has sometimes found it hard to make the natives understand just what he means.

The Japanese are not in the habit of committing this sin, and the question they naturally ask is, "Why should any one want to be thus profane?" Sure enough! What is the use of it? The person who swears gets no good from it. The man as whom he swears at is not hurt by it. To say the least, it is absolutely useless. Alas! that anyone in a Christian land should be guilty of the sin! Yet how many living close to Christian churches might learn a good lesson in this matter from the Japanese!—*Mission Dispatch.*

Learn to forgive. Do not carry an unforgiving spirit with you through all your life. It will hurt you, more than anyone else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder is his dwelling, one hun-

dred and fifty yards away. You pass by a wood fire, you pluck a half-consumed brand from it, flaming and gleaming, and thrust it under your neighbor's dwelling to burn it. Who gets the worst of it? You find your garments on fire and your own flesh burned, before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings his own soul like an adder shut up there. I know of some who are calling themselves Christians, who are miserable because of their own revengefulness. Forgive your enemies, and get down on your knees and pray for them, and salvation will come into your own soul like a flood. "Father, forgive them." Sweet prayer, and a blessed example!—*Central Methodist.*

Naming kittens is to young children a matter of no little importance. A little girl of the acquaintance of the *Buffalo Commercial's* Table-Talk, who has been well instructed in the Episcopal Prayer Book, has recently been made the happy possessor of three wee kittens, through the unselfish and maternal foresight of her pet cat. "What shall we name them?" said mamma. After serious thought and due deliberation, the little owner of the feline menagerie said: "Let their names be Battle, Murder and Sudden Death."—*Ex.*

In Rome there are several thousand priests who make their living solely by reading mass; especially in the 323 churches of the Eternal City, an almost endless number of masses are ordered from all the ends of the globe. The regular pay for each mass has been 250 francs, (25.) Now the Vicar General has ordered, that the priest reading the mass shall receive only 120 francs, and must hand over the rest to the treasury of the Church. Of course the lower clergy are more than dissatisfied with this innovation. In a number of papers bitter complaints are being made, about the lamentable condition of these priests. A priest recently published in the *Tribune* an article, that attracted a good deal of attention. He stated that there are in Rome less than 500 prelates and Monsignori, who do nothing but draw a monthly salary of 1,000 to 1,500 francs, and five hundred other ecclesiastics of the higher orders doing nothing, who draw from 700 to 1,000 francs a month.—*Independent.*

The *Chicago Champion*, a liquor organ, says editorially, that "while we consider \$1,000 license, a legalized robbery, we prefer a high-license system to prohibition."



### KISSES.

(A la Romeo and Juliet.)

"A prominent physician calls the kiss 'an elegant disseminator of disease.' He says, 'fever is spread by it, so are lung diseases.' Out upon the married and single vagabond! Evidently kisses are not for such as he, and the old fox says the grapes are sour. Let him devote himself to making our women healthy and blooming that kisses may be kisses. This can surely be done by the use of Dr. Pierce's Favorite Prescription, which is simply magical in curing diseases peculiar to females. After taking it for a reasonable length of time there will be no more irregularity, backache, bearing-down sensations, nervous prostration, general debility and kindred ailments.

It is the only medicine for women, sold by druggists, under a positive guarantee from the manufacturers, that it will give satisfaction in every case, or money refunded.

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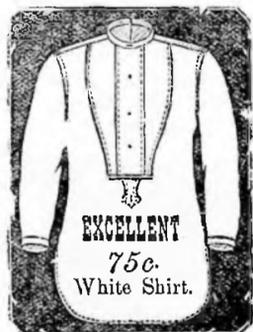
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### Old Minutes.

Philadelphia Conference minutes are wanted of dates prior to 1848; also for 1853, '61, '70, '72, and '73.

We have on hand, for sale or exchange, Philadelphia Conference Minutes of the following dates, 1835-36, 1847, 1849, (3 copies), 1851, 1852, (3 copies), 1854, 1855, (3 copies), 1856, 1857, 1858, 1859, (4 copies), 1860, (4 copies), 1862, 1863, 1868, 1876, 1877, (each 2 copies), and 1879; also Wilmington Conference Minutes for sale, as follows,—1869, 1870, 1872, 1873, 1874, 1875, 1877, 1881, 1883, 1884, 1885, 1887.

The readers of the *Methodist Review* will turn over with delight the pages of the May-June number which will be issued next week. Prof. W. W. Davies, of the Ohio Wesleyan University, contends for "The Integrity of the Book of Job." Dr. R. Wheatley, of Cornwall, N. Y., furnishes a paper on "Prophecy Fulfilled and Unfulfilled in Jewish Experience." "Dr. Roche's Life of John P. Durbin" is analyzed by Prof. S. F. Upham, of Drew Theological Seminary. Prof. J. C. Ridpath presents a biographical article, with portrait of "Washington C. DePaul," and a critical article follows on "Agnosticism" from the Congregationalist, Dr. James Douglas. Scholars will read the editorials on "Christian Scholarship and its Obligation," "The Common People," and "A Resume of the Controversy." All will read with interest, the comments on Magazines and Reviews, the pages devoted to Itinerants' Clubs, and the notices of recently published books. The *Review* was never more indispensable to the Church than it is now, and the minister who does not read it loses what he cannot gain "in some other way," or "elsewhere."

### Looking at the Unseen.

Looking heavenward is not as common as it was a few years ago. The crown of life is not the attraction it used to be. It has been insisted upon, that the rewards and punishments of

this life and of that to come are rather ignoble motives, appealing to human selfishness, and calculated to foster and strengthen selfishness. Men are to be taught to love goodness, it is said, for its own sake, because it is goodness, and not because it is rewarded in various ways. Unfortunately for this method of instruction, the most of men in this very practical world are not transcendentalists, not Concord philosophers. Besides, the urging of goodness for its own sake sometimes leads to self-righteousness in offensive forms. And moreover, the Bible frequently presents the results of action as reasons why the action should or should not be performed, and the effects of a godly, spiritual mind as a reason why this one of the best gifts should be coveted. The God who created man and understands him thoroughly, knows better than a handful of human moralists what to present as an inducement to right living, or as a support, incentive, and consolation. In addition to all this, it is to be remembered that there is a wide distinction between self-love and selfishness, and that the former is not to be condemned.

The highest example of true and right living the world has witnessed and preserved, was sustained and cheered by an anticipation of the rewards of the future. In the prayer which rises in grandeur above all other prayers, the Lord Jesus said: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." Here was a looking unto the recompense of reward. We are also told in regard to our Lord that He "for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Another glimpse into the mind of the Redeemer is given in His conversation with two of His followers on the way to Emmaus, when He said: "Ought not Christ to have suffered these things, and to enter into His glory?" Whether this joy and glory consisted in a large measure in the certainty of redeeming an innumerable company of men from the pollution and guilt of sin, and obtaining for them a participation in His glory, does not alter the case. This was His reward, a part of His glory, and to this He looked forward with assured hope. Therefore the best life ever lived upon the earth, the purest, the noblest, the most self-sacrificing, the most merciful, was in due degree sustained and cheered by the hope of a rich, even royal, reward.—*The Christian Intelligencer*.

Madison University, Hamilton, N. Y., has changed its name to Colgate University.

### GENERAL CHURCH ITEMS.

MILFORD, DEL.—Our new pastor, Rev. R. Watt, has been with us the past two Sabbaths. He is making a good impression among the people and has been greeted with large congregations on both Sabbaths. The Easter sermons and addresses to the Sunday-schools are spoken of in the highest terms.

Conference was much enjoyed by the people of Milford, each family seeming to think they entertained the best men in the Conference.

MEMBER

A donation party visited Rev. J. B. Merritt, Wednesday night, Apr. 3, but did not stay to consume what they took with them. It was just as enjoyable, though and made Mrs. Merritt a great deal less work.

WALTER

—*Centreville Record*.

Rev. R. W. Todd left Chestertown with his family, Thursday of last week, for Greensborough, his new field of labor; and Rev. J. A. Willey, the new pastor, reached here on the evening train, the same day, finding a nice supper awaiting him at the parsonage, which had been prepared by some ladies of the congregation.—*Kent News*.

A large gathering of the congregation of the M. E. Church, Newark, Del., met at the parsonage Thursday night, Apr. 10, and tendered a reception to their pastor and wife, Rev. N. M. Browne and Mrs. Browne. The abundant refreshments, good music, and social converse, made it an occasion of great delight to all.—*Delaware Ledger*.

Rev. Alfred Smith left Cambridge, for his new field in Middletown, Del., Tuesday the 9th inst. A farewell reception was held in the church the Monday evening previous. Rev. Mr. Howard arrived Thursday, and with his family met a very cordial reception; a delegation of ladies and gentlemen of his church being at the parsonage to receive them; a sumptuous dinner having been prepared, and the larder plentifully supplied. We have no doubt that Mr. and Mrs. Howard will be pleased with their new home.—*Dorchester Era*.

Rev. Samuel A. Gayley, D. D., pastor of West Nottingham Presbyterian Church, in Cecil County, will go to Europe in May, and remain abroad three months.

The new pastor at Chesapeake City Md., Rev. I. G. Fosnocht was pleasantly greeted by his people, and while the male portion insisted on unloading and unpacking his goods, the ladies were providing a tempting dinner for the incoming occupants of the parsonage. Large congregation greeted the pastor last Sunday, both morning and night.

The new church at Chesapeake City, is expected to be dedicated on the first or second Sunday in May.

### Resurrection of Christ.

The resurrection of Christ is a demonstration of a future state after this life, and a pledge of a blessed immortality in another world. For our Lord by His resurrection from the dead hath conquered death and "abolished it, and brought life and immortality to light." He is "the first fruits

of them that slept," and His resurrection is an earnest and assurance of ours; and from thence the apostle makes this inference, "Therefore, my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord." The belief of a future state after this life should put us upon the most earnest and vigorous endeavors to secure this happy condition to ourselves "if by any means," as the apostle expresseth it, "we may attain the resurrection of the dead." It should raise us above the world and the lusts of it, above all the terrors and temptations of it.—*John Tillotson*.

### The Empress of China and the Gospel.

A RELIGIOUS newspaper printed in China has the following: "At Peking there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation.

She heard the old story of the gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word; and when the Christian visitor had concluded, she said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God, and hear this gospel preached." This young lady is now empress of China.—*The Illustrated Christian Weekly*.

Do not fret, murmur, and complain, and by all means do not take up the idea, and insist on it, that people are not using you properly, that you deserve more notice than you get, and that if you are not better attended to, you will break away and go into some kind of solitude. Do not do this; for if people see you are incorrigibly set upon it, they will let you go, and after a little forget you, while you will perish under the influence of a self-consuming bitterness. As a rule, if one is doing his duty he has sympathy enough to keep him cheerful.—*Nashville Advocate*.

Mrs. Talmage, wife of the celebrated preacher, is said to be the financier of the family. It is she who makes all the doctor's engagements, and does his banking business.

There are souls in the world who have the gift of finding joy everywhere, and of leaving it behind when they go. Their influence is an inevitable gladdening of the heart.

## Conference News.

CHESTER charge, A. P. Prettyman, pastor was given a grand reception, on his return from Conference.

It is announced that Rev. E. H. Miller, of the Wilmington M. E. Conference, will be married the 23d inst., to Miss Bertie Caulk, of Chincoteague Island, Va.

The Methodist Episcopal Church, Smyrna, Del., W. W. Wilson, pastor, will be re-opened Sunday, the 27th inst. Rev. George Edward Reed, D. D., L. L. D., president of Dickinson College, is expected to be present and conduct the services.

The M. E. parsonage, Kenton, Del., we learn from an exchange, is nearing completion, and will probably be ready for the new minister, Albert Chandler, and his family.

Easter Sunday evening, Rev. T. H. Haynes, of Sudlersville charge, preached in Smyrna, and was cordially greeted by his former parishioners.

Rev. Thomas O. Crouse, of Centreville M. P. Church, has accepted a call from the Chatsworth Independent Methodist Church, Baltimore, Md.

Rev. J. M. Lindale, pastor of Bayside and Tilgham's, was received kindly, and greeted with good congratulations, Easter Sabbath, the first Sunday of his third year.

MARSHALTON AND STANTON, T. N. Given, pastor, have rented and furnished a parsonage, and last Friday evening a week, gave their pastor a royal reception. Large congregations greeted the pastor last Sunday, and both pastor and people are pleased.

The Rev. Alfred Smith preached his first sermon in the Middletown M. E. Church on Sunday morning to a very large congregation. The sermon was a very able one and the new pastor has already made many friends here.

Rev. Adam Stengle, pastor of Union M. E. Church, this city, was given a grand reception on his return from Conference.

German Baptist Church of this city, celebrated its 34th anniversary last Tuesday evening.

Dickinson College Glee Club, composed of 14 young men, and directed by Professor Dutton, gave a delightful concert in Grace M. E. Sunday-school chapel last Monday evening, under the auspices of the Woman's Home Missionary Society. The audience was large and the entertainment was a complete success.

On the arrival of the family of the new pastor of the Lewes, Del., M. E. Church, the Rev. F. C. MacSorley. A substantial supper was prepared and served at the parsonage, by the ladies of the church, and during the evening many of the members and friends greeted them in their new home.

Kingswood M. E. Sunday-school has elected the following officers for the ensuing year: Superintendent, George W. Todd; Male Assistant, Rev. J. E. Franklin, Female Assistant, Mrs. S. E. Hoffecker; Sec-

retary, Alex. Z. Clair; Assistant Secretary, Charles McKaig; Treasurer, Miss Reba Smith; Librarian, F. O. Bennett; Assistant Librarian, George W. Dixon; Organist, Miss Jennie Simpson; Assistant, Miss Bessie Clair; President of the Missionary Society, Miss Lillie Rinker; Secretary, Alex. Z. Clair; Treasurer, Charles McKaig.

Rev. A. D. Davis of Delmar charge while ordering some Sunday school supplies, writes as follows: "On our arrival last week we were met by a large delegation of the ladies and gentlemen of our charge, and given a royal reception. A sumptuous dinner was prepared. After a pleasant season of social converse, the brethren left, and we had time to arrange the many good things remaining to satisfy the wants of the inner man. On Sabbath Bro. Davis was greeted with overflowing congregations at Delmar and at King's, and shouts of praise were heard, and all had a joyous time together.

The Rev. R. W. Todd was presented with a handsome silver beaded umbrella by his congregation recently. He is the pastor of Chestertown M. E. Church.

Josaph Pyle lectured last Monday evening, before the Young Men's Christian Association on Mormonism.

Asbury Centennial Mission occupied last Sunday, newly leased premises on King street below Ninth.

NORTH EAST, MD.—A new carpet has been purchased for the M. E. Church. The Sunday-school is becoming more and more interesting.

Rev. J. B. Quigg preached an able sermon, from Jeremiah 17: 10, on Sunday night last.

The congregation of the Elkton M. E. Church, gave a donation party to the Rev. Charles Hill and family on Friday evening of last week, at the parsonage. About 125 persons were present.

The Rev. Mr. Torbert preached in the Dover, Del., M. E. Church last Sunday morning, and John Todd of the Conference Academy in the evening. The Rev. Thomas E. Terry, was ill and unable to conduct services.

William Knowles, of Frederica, a son-in-law of the Rev. J. E. Bryan, has secured a position in the office of public printing at Washington.

FARMINGTON, DEL.—Our people received their new pastor, Rev. J. Robinson, and family, Friday of last week, and gave them a cordial welcome to their new home, by a collation and a hearty handshake.

Sunday morning, a large audience of sympathetic hearers, greeted him as he discoursed upon the strength and beauty of unity, and the force of attractiveness in Christian work. His remarks were of an attractive, helpful nature, and proved him a scholar and a thinker. The liberality of thought shown by him in this sermon, coupled with his forcible delivery and kindly dignified attitude, created a most favorable impression, and have already won for him many friends. We feel confident that his labors here will be productive of a higher ethical training, and Christian living.

Our Sunday-school will very much regret the absence of their superintendent, Rev. John Poole. He has labored among us

faithfully and earnestly, and with success. We trust that he may meet with the success he deserves, in his new field.

N.

April 15, 1890.

Preachers' Meeting was called to order by the president, D. H. Corkran. Rev. I. G. Buddington led the devotions. Julius Dodd was elected secretary pro tem.

Bro. E. C. Atkins, pastor of Madely M. E. Church, and I. G. Buddington, pastor of Bethany Baptist Church, were introduced to the meeting.

Bro. Vaughan Smith at the request of the meeting, made a reference to his health and personal religious experience. Bro. Atkins reported that he had been kindly received by his new parish. Bro. Sanderson gave an account of the re-opening of Landenburg M. E. Church, at which he had been present.

Dr. Jacob Todd read an essay entitled "Foot-prints of God in Evolution." The reading was followed by remarks from J. T. VanBurkalow.

Other brethren present than those mentioned were, T. C. Smoot, Dill, Grise, Collins, Avery, Dr. Hubbard, Dr. Murray, and Franklin.

Curators report for April 21, "The Resurrection," by W. E. Tomkinson. The benediction was pronounced by E. C. Atkins.

### Wilmington District.

Dr. C. A. Grise has taken hold of Edgemoor, which was added to Brandywine at our last Conference, with a purpose first to give them preaching once a week, second, to pay their debt, third, to start in the near future a revival service.

The Sunday-school at East Lake Park numbers about 40. The attendance is good and outlook pleasing. We need here some library books, and shall be very thankful to any school or individual for help in this line, either in money to buy books or books.

We are trying to arrange for an organ for this enterprise.

At Brandywine our work has never been more encouraging. The people have begun to curtail the debt on the chapel with a vigor which will reduce it rapidly. The Sunday-schools are bright and vigorous. Revival and class-meetings, and all the regular services are well attended. A revival has just closed at which over 70 professed conversion. Many of them will make earnest workers for the Lord. They are all ages, young, middle aged, and old, many of the Sunday-school, and nearly all have joined the church.

An election of trustees was held during the quarter at which Jas. T. Mullin, M. B. Bullock, Columbus Sewell, David Burk, Augustus Pruitt, and Geo. Suter were elected. A. W. Young, David Richardson, and Isaac Vannelt were added to the board of stewards. A large attendance at the quarterly meeting showed interest in church work.

Bethel welcomed the return of their pastor, A. P. Prettyman, with great delight expressed in the reception given at the parsonage.

SHARPTOWN, MD., C. H. Williams, pastor, was cordially greeted by his new charge last Wednesday week. Last Sunday he preached to large congregations. Both pastor and people are looking for great results.

### Situation Wanted.

A young lady, a member of the M. E. Church, the daughter of a deceased minister of the Philadelphia Conference, desires to find a home in a Christian family, as governess or companion. She has had considerable experience, and is competent to instruct children and youth in music and common English.

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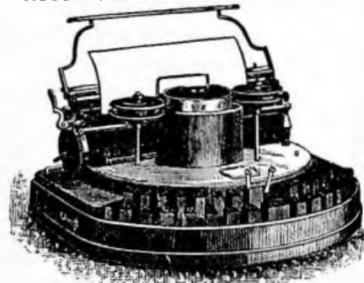
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## OUR SERIAL STORY

## Blanch Montague,

OR

## WHY WAS IT?

By CAUGHEY.

## CHAPTER XVI—INSPIRATION—LIFE.

On their way back to the hotel that night, Christopher Montague and his daughter had much to talk of, and to think about.

To say, that the Rockwell merchant admired the young man, hardly does justice to his feelings at that time. Walter's frank, genial spirit, his manly confession of faith in Christ, his courage and gentleness, his loving devotion to his mother, awakened admiration; while the knowledge that he had been the victim of a cruel mistake on the part of the police at Sea Bluff, called out his deepest sympathy; and besides all this, the many kind things his son Horace had said of him, made the gratitude he felt for the man, whose timely presence and courage had saved his daughter's life, nearly akin to love.

Blanch shared in her father's respect and gratitude, but, like the thoughtful girl she was, did not allow her true feelings to come to the surface, or find expression in words. Walter Melvin had become to her a study; and there were not many moments in which he was not in her thoughts. She recalled again and again what he had said about the singer at the Alaska Annex. "Why should my singing have affected him so much? Did he not say that it thrilled him, as no song had ever done before? Yes: those were his words. But why was it? He is a Christian—one who seems to have 'Christ formed within him,' a conscious, abiding, and saving power. Were he an unconverted man, knowing nothing of the grace of salvation, or were he one who had once known and loved and walked with Christ, but had wandered away from the fold, I could see some reason why he might have been affected by the singing of that beautiful hymn, 'The Ninety and Nine,' for thousands of such have been influenced by it." But that the song should have affected a man like Walter Melvin, she could not understand. Pure, innocent Blanch! She little suspected, that it was the music of her own sweet voice, made sweeter by the overflowing of a soul, filled with love for Him, who "came to seek and to save that which was lost." That anything beyond the sentiment of the song had interested him, she never dreamed.

The next evening, Walter called at the Surf House, after an early tea at

the East Park restaurant, and sent in his card to Mr. Montague. I need not tell the reader, he met with a cordial welcome from this gentleman, whom he found in his private sitting-room.

After they had exchanged greetings, Walter took the chair proffered him, and observing, that Blanch was not present, said to her father, "I hope Miss Montague is well to-day."

"She is quite well, thank you," he replied; and going to the door of an adjoining room, rapped gently, and said: "Blanch, Mr. Melvin is here, can't you join us for awhile?"

The door opened, and the young lady, in all her queenly beauty, entered the room. Although Walter summoned all his strength, as he rose to greet her, the keen eyes of Christopher Montague did not fail to observe, how Walter's face flushed at the sight of his daughter, and then grew pale; and how, as he rose, his whole frame trembled, as with some deep hidden emotion the young man strove in vain to conceal. "Depend upon it," he said to himself, "there is some mystery here; this is just the action described by the clerk, and just the emotion which he says this man manifested, as he stood upon the porch, looking in the direction from which we were, at that moment coming." "Could it have been the sight of my daughter at the time, that affected him so strangely; and was it from her that he fled, when he sought quarters elsewhere?" "Were it not that the thought is so absurd, I should be inclined to believe that Walter Melvin loves my child; for he acts as I felt, when I first met Helen Blain. I never could look upon her, without experiencing an emotion I could scarcely control. But pshaw! this is nonsense; the young man never saw Blanch until yesterday, and could not have had time, to more than admire her, were he disposed to do so."

Although Christopher Montague sought to banish the thought, as unworthy of consideration, it would return; and for weeks afterward, it afforded him a study, that was not a little perplexing.

Walter greeted Blanch with perfect courtesy, and soon entered into a pleasant conversation. He found her modest, but sprightly. What she did not know, she frankly acknowledged, and asked for information; talking intelligently on every subject that came up, even to the items of news in the afternoon papers. Walter was enchanted. His former experience had not been so agreeable; for during much of the time he had spent with the belles of Hathway, he had found it an effort, to converse at all. What he thought about and loved to talk of, they seemed to take little, if any interest in, and what they preferred as topics of con-

versation were of no interest to him, so that it was a relief to him, to escape from the so-called fashionable society, as he found it there, to the quiet of his home at Glen Eden, and the companionship of his mother, who was ever most deeply interested in every hope and ambition of his life.

But her was a young woman, with whom to talk was a delight indeed. She seemed to enter into the spirit of his own thought, and to lift him above himself. Under her influence, he touched upon topic after topic, and opened his heart and mind upon noble and grand themes, in a manner that surprised himself. The hours flew quickly by, and when the time came for him to leave, Walter felt, he had been taking lessons of a master.

Our hero admired the beauty of Blanch Montague, when he looked upon her lovely form, but now his whole soul was enraptured as he looked through her lofty thoughts into her pure and noble mind. He had never been as happy in his life, as he was during the hours spent with Miss Montague that evening. He felt, he could listen forever, to the music of her voice, if she would continue to talk, notwithstanding all this, however, so perfect was his self control, that even Christopher Montague could detect no weakness or sentimentality, after the first visible emotion which had so puzzled him.

Walter knew that his vacation was ended, and on the morrow he must return to Hathway and Glen Eden. Expressing his pleasure at meeting his friends again, and explaining that he must leave Ocean View on the morrow for his home, he extended his hand to Mr. Montague, and bowing politely to Blanch, was about to retire; but the kind heart of the Rockwell merchant was too grateful to Walter, to allow him thus to leave. He had come to feel, that the high respect his son Horace felt for Walter was not misplaced, and that this young man was one of all others he would gladly welcome to Rosedale.

Holding Walter's hand in both of his, and expressing again his appreciation of the great service he had rendered, he said, "We have much for which to thank you, and you will always be welcome at our home in Rockwell; but I want you to promise, that you will bring your mother, and spend next Thanksgiving Day with us at Rosedale."

Thanking his friend for this invitation, Walter promised to bring his mother, if it were possible; and assuring Mr. Montague that he and his family would always be welcome at Glen Eden, he bade them adieu, and hastened to his lodgings.

As he walked along the board walk

on Front street, in the direction of Mrs. Newbold's cottage, that night, he said to himself, "Mrs. Thornton was right, when she told me that day, on the village green in Hathway, that I would sometime meet a lady whose influence I could not resist. I can no more resist Blanch Montague, than I could a shock of electricity. I can no more stand the bright light of her dark eyes, than I can stand fire; and besides I have no desire to resist her. Her presence is to me inspiration, and life. I wonder how I have lived, without her influence. How noble she is! What a treasure the love of such a woman would be! What heights could I not climb, what triumphs might I not win, with such a woman as my wife!"

The thoughts that filled his heart that night were too tumultuous, to admit of sleep; and hour after hour, he sat in his room at the cottage, trying to think how all this would end. It was well for him, that he could not lift the veil and see all that awaited him, in the future.

(To be continued.)

"That tired feeling" is entirely overcome by Hood's Sarsaparilla which gives a feeling of buoyancy and strength to the whole system.

A new juvenile story of our Indian frontier—*The Red Mustang*—by W. O. Stoddard, is nearly ready for publication by Messrs. Harper & Brothers. It is illustrated by H. F. Farny.

## Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Preaching.
APRIL.		
Bethel & Glasgow,	19 3	20 10
Chesapeake,	19 7	20 7.30
Claymont,	21 8	
Chester,	22 8	22 7.30
Epworth,	25 8	27 10
Madely,	26	27 7
Silverbrook,	24	27 3
Scott,	23	
MAY.		
Hopewell,	3 7.30	4 10
Zion, (at Ebenezer)	3 10	4 3
Charlestown,	5 9	4 7.30
Port Deposit,	9	11 7.30
Mt. Pleasant,	10 3	11 3
Rising Sun,	10 7.30	11 10
Elkton,	19	2 18 10 1/2
Elk Neck, (Wesley)		18 3
North East,	19 9	18 7.30
Cherry Hill,	26 9	25 7
Newark,	24 3	25 10
Union,		25 3
JUNE.		
Hockessin, (Bryan)	27 7.30	1 10
Union,	28 7.30	1 7.30
Wesley, (Dr Grise)	29 7.30	1 7.30
Grace,	30 9	1 7.30
Asbury,	31 7.30	1 7.30
JULY.		
St. Paul's, (Stenge)	2 8	1 7.30
Newport, (Murray)	3 7.30	1 10 1/2
Cookman, (Franklin)	4 7.30	1 7.30
Kingswood, (Koons)	5 7.30	1 7.30
Stanton, (Murray)	6 7	1 3
Brandywine, (Barrett)		1 7.30
Salera,	7 3	
Red Lion,	7 7.30	8 10
Summit,	9 3	8 2.30
Delaware City,	9 9	8 7.30
Port Penn,	9 7.30	9 7.30
New Castle,	10 7.30	

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

## Obituaries.

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

### William W. Taylor

At the annual meeting of the Association of Local Preachers and Exhorters of the Wilmington Annual Conference, held in Asbury Church, Wilmington, Del., Nov. 1889, the following memoir, written by Rev. J. H. Simms, M. D., was read by the secretary, and unanimously adopted by the Association:

Rev. William W. Taylor was born at Fruitland Wicomico Co. Md., about seven years ago, and died in Wilmington, Del., Dec. 1st, 1880. In early life he was a sailor, but in answer to the many prayers of a pious mother, he was converted, when twenty years of age, and united with the Methodist Episcopal Church, of which he remained a faithful and devoted member, until death.

He was not only a consistent Christian, but intensely aggressive. His light was not hidden under a bushel, but shined forth where ever he went; giving light to many darkened souls, and leading them to the knowledge of the blessed atonement, and making brilliant the path of a pure Christian life.

He was a man of tender sensibilities; often weeping tears of sympathy in his earnest exhortations to the impenitent. There was but one opinion of dear "Father Taylor," and that was, that he was a godly man.

He took an active part in the cause of temperance, and seldom, if ever, missed an opportunity to take part in any good work, tending to the glory of God and the saving of precious souls.

As a citizen, he was honest, and upright, a man of inflexible integrity, industrious, energetic, cheerful, zealous, prayerful, and successful in whatever he undertook for the church.

It may be said, he laid the corner-stone of what is now Kingswood church, and was also the founder of Cookman M. E. Church; besides which there are numerous smaller monuments; all of them as the work of "Father Taylor," adding to the glory of God, and his own sacred memory as a faithful man of God.

He was ordained deacon by Bishop Matthew Simpson, in New Castle, at the Conference session of 1879, and an elder, by Bishop Mullalien, in Elkton, at the session of 1887.

He was married twice, and leaves a widow and six children, whom we devoutly pray, may all be saved, through the power of that same gospel, which so powerfully saved the husband and father, that they may all meet again in glory.

Farewell, brother, till we meet in the land of endless song!

### Mrs. Caleb Harlan.

Art thou dead? Aye 'tis true indeed;  
She whom we loved so tenderly,  
The faithful one, our friend in need,  
Whose many traits were heavenly.

So full of mirth, sincere and kind,  
Unselfish in each thought and deed;  
Such perfect trust not oft we find,  
Unwavering faith her soul did feed.

And then so true to those she loved,  
Whene'er dark clouds hung o'er the day  
'Twas then her tender words broke forth,  
Such as none else could think or say.

Alas! we grieve; I speak for all,  
Who knew her noble, generous heart,  
The dear, sweet smile, for great and small;  
But life and death must play their part.

She was my friend for years and years,  
E'en when the dear ones blessed her home  
When laughing clouds burst into tears,  
And parents fond were left alone.

Strange mystery! into yon sphere,  
Thou hast gone beyond our gaze;  
And must we live without thee here,  
All these sad, dreary nights and days?

Hast thou yearning thoughts in heaven,  
For the dear ones left below?  
O tell me, the sweet sights now given,  
O how dost now thy love below?

We would know whether thou art fled;  
And of the gain it is to die,  
And if thou art not fondly watching,  
For our coming by and by?

### McGee—Magee.

DEAR BRO. THOMAS:—I have been requested to send to a Delaware paper, a notice of the death of Edward McGee, which I received from his son-in-law, Hon. J. C. Waldron, Aberdeen, Ohio. It may be of interest, to many persons in and around Seaford, Georgetown, and other parts on the Peninsula, as Edward McGee's father was known throughout the State of Delaware and in Baltimore, Md., where much property still bears his name. Many acts of noble daring have come down from the fathers, which are attributed to him during the Revolutionary war, and the war of 1812; all of which are matters of history, and are to be found in the archives of Delaware and Maryland, with names, dates and deeds.

By inserting this, you will oblige Edward McGee's surviving daughters, two of whom are wives of preachers, as well as

Yours truly,  
W. T. MAGEE.

### DEATH OF EDWARD MCGEE.

Edward McGee departed this life Nov. 25th, 1889. He was born in 1804 in the State of Delaware, near Seaford, and came to Brown county, in '37 or '38. His father came over with Lafayette, during the Revolution, and went into the naval service. After the war he married and settled near Seaford, and died in 1816. He had three sons, Marquis, Bernard, and Edward—all dead. Edward left 8 daughters, living; Bernard has one child living, Rev. W. T. McGee of the Philadelphia M. E. Conference W. C. J.

Strasburg, Lancaster, Co. Pa., April 9, 1890.

[Brother Magee writes us, that McGee is the original and correct spelling of his name; though his brother changed it to Magee, while he was in his boyhood, and he has continued to retain this form since. A somewhat similar alteration in spelling a proper name has been made by our brother, George W. Brindle, of the Upper Iowa Conference, brother of James A. Brindle of our own Conference. Since his settlement in the West, he has reversed the order of the last two letters of his surname, and added one; so that on the roll of the last General Conference, of which he was a member, it appears as George W. Brindell. ED.]

### "Every Spring"

Says one of the best housewives in New England, "We feel the necessity of taking a good medicine to purify the blood, and we all take Hood's Sarsaparilla. It keeps the children free from humors, my husband says it gives him a good appetite, and for myself I am sure I could never do all my work if it was not for this splendid medicine. It makes me feel strong and cheerful, and I am never troubled with headache or that tired feeling, as I used to be."



## A GLORIOUS FLOWER

No engraving can do justice to the unique and peerless beauty of this NEW CHRYSANTHEMUM. Imagine plants completely studded with balls of flowers one foot in circumference, whose petals curve gracefully inward, and which in turn are dotted with a peculiar hairy-like growth, the whole resembling, more than anything else, masses of SNOW-WHITE OSTRICH PLUMES, and you then begin to form some idea of the beauty of this royal flower. Your garden will not be complete this season if it does not contain the "OSTRICH PLUME CHRYSANTHEMUM." (Plain and full instructions for culture with each order.)

PRICE.—For five plants, certain to bloom, 40c. each, three plants for \$1; seven plants for \$2; twelve plants for \$3. Free by mail.

With every order for a single plant or more will be sent gratis our superb Catalogue of "EVERYTHING FOR THE GARDEN" (the price of which is 25 cents), on condition that you will say in what paper you saw this advertisement. Club orders for THREE, SEVEN or TWELVE plants can have the Catalogue sent, when desired, to the SEPARATE ADDRESS of each member comprising the club, provided always that the paper is named.

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

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- CARHART & CO., For Rag and Ingrain Carpets, Smyrna Rugs, Window curtains and fixtures, etc.
- CARHART & CO., For Horse and Bed Blankets, Comforts, Lap Robes, Goat Robes & Sleigh Bells, Whips, etc.
- CARHART & CO., For Ladies, Misses and Childrens coats, jackets Men and Boys clothing. Overcoats at bottom prices.
- CARHART & CO., For Hats, Caps, Hoods for ladies and misses. Boots and Shoes, Gum Goods, etc.
- CARHART & CO., For Canton Flannels, Red and Grey. Hemmed Ladies and Gents underwear, etc.
- CARHART & CO., For your Groceries, Raisins, Currants, Peaches, Can Goods, etc.

### CARHART & CO..

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

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

## Youth's Department.

### A Five-Dollar Note.

It was a very ragged note, with a bit of paper pasted across the corner on which the V was printed, to keep it from tearing off.

It was stuffed, with a roll of larger bills, into a dainty purse of silver net-work. A young girl, much overdressed, who carried the purse, evidently valued the note but little. She had stopped at a counter in the shop, on which satin calenders were displayed.

"Look at this lovely thing, Belle," she said to her companion. "Only five dollars! It's awfully, pretty! I must have it."

"What will you do with it?"

"O, I don't know! Give it to Jane. I ought to send her something on her birthday, and it's really too pretty to leave behind."

She threw down the note on the counter, and passed on. Jane received the dainty trifle the next morning. She too, was a young girl, overdressed in satin and jewels, her purse, perhaps, fuller of notes than that of the donor.

"Dear me! What did she send me that trumpery thing for? I gave her a pearl pin last year," was her comment. The calendar was tossed on a chair, and soon after swept into the waste-basket.

The torn old note was given in change to the middle-aged, staid mother of a family. That night, while going over her accounts, she laid it aside.

"I cannot afford to give so much in charity," she said. "I will give it to the committee who send poor children out to the country in the summer."

The note was used to send Benny and his mother up to the mountains. Benny was a two-year-old baby, the only son of John Wolford, the carpenter. John had fallen from a scaffolding in the spring, and broken his leg, and it had taken every penny of his savings to pay the doctors, and to keep them from starving. When the terrible August heats came, and the baby, who was teething, sank day by day, John knew that only change of air, would save its life. It was their only child, and they loved it better than anything on earth. But John was still in the hospital, and he had not a dollar.

"What can we do?" his wife cried.

"Do? Do what thousands of other poor wretches are doing,—see the child die for want of a little money!" he replied savagely. "It's a heartless world!"

But it is not altogether heartless. The ragged old note, given by a friendly hand, sent Benny and his mother to a sunny farm house among the hills, where a friendly old Quaker and his

wife fed them, and petted them, and made much of them, and sent the baby back with red, chubby cheeks, and his mother with a happier heart than she had known for years.

The old note had plenty of work to do before it was worn out. It gave a bright-faced, honest boy a bottle of whiskey, on which he made his first carouse; it paid for a bunch of roses which Belle wore on the street for half an hour and then threw into the gutter; it was given as over-pay, by a wise woman, to a poor seamstress, who had served her long and faithfully. With the unexpected gift she bought a warm jacket, which she had long needed, and conquered a weakness of the lungs that would soon have robbed her little children of their mother.

It would be impossible to tell all the work of that old gray bill, or of the other notes which fill the purses of our readers. They are in appearance as worthless as the old lamp which Aladdin carried, but like it they are powerful genii, which, as we use them, scatter blessing or bale, life or death.

How shall we use them?—Selected.

### The Mother's Prayer.

I was called to lead a little prayer-meeting in a small country school-house. Almost as soon as the meeting opened, there seemed to pervade all that quiet, effective depth of feeling which is sometimes felt, and which comes with the presence of the Holy Spirit.

One after another had given their testimony for Christ, when an aged saint, with silvery white hair, arose, and told how good God had been to her all these years; and then, with tear-streaming down her cheeks, she told of an unconverted son for whom she had been praying. Night and morning she had asked her heavenly Father to bring him to Christ, but she seemed to get no answer. He still remained her wayward boy.

At last one night, she had a dream. It seemed as though she was in a large chapel, and many people were there. Suddenly there seemed to be a commotion, and the angel of the Lord appeared. It seemed as though he had come to seal those whom the Lord had chosen—the saved ones. As he went about he placed his hands on the heads of the chosen ones, to seal them as servants of the King. She thought he came to where she sat, and approached her wayward boy, but he seemed to hesitate. "O," said the aged mother, in trembling tones, "I never shall forget my feelings as he looked at my boy. With a sad expression he seemed to be turning away. I pressed forward in my boy's behalf, to look into the angel's

face with beseeching look, and beg him not to pass my boy.

"At last he seemed to say: "For your sake, and in answer to your earnest prayers, I will not pass him by."

"Friends," said the mother, "a few days after this, I received a letter from my son, and in that letter he wrote: 'Mother, I have given my heart to the Saviour.' On reading these words, I went away to my little closet where I had so often pleaded for my boy. I knelt down, my heart was full. I was speechless, but the Lord knows how thankful. O, friends, God has been so good to me."

There was hardly a dry eye in the room, as the aged mother related her story and gave thanks to God. And my prayer is that this tale may go forth to other mothers who are now praying, and that they may take heart and still keep trusting. "Jesus answering, saith unto them: Have faith in God" (Mark xi, 22)—*Domestic Journal*.

### True Politeness.

Three generations ago there lived in Tennessee a man named Felix Grundy. He was for a time Chief Justice of Kentucky, he was Attorney-General under President Van Buren, and at different times was in the Senate at Washington. He was a man of wide intelligence, considerable wealth, and was ranked by his constituents as the peer of Daniel Webster.

Among his political friends and supporters was a rural gentleman who lived in East Tennessee, and who entertained Mr. Grundy with princely hospitality whenever Mr. Grundy's campaigns took him into that part of the State. Mr. Grundy had insisted repeatedly that when his friend should visit Nashville he should come at once to Mr. Grundy's house, and make it his home during his stay in the city.

When this gentleman came to Nashville, he went to a hotel and thence went to call on Mr. Grundy. That statesman was out, but Mrs. Grundy was at home, and insisted that her caller should remain, and she sent a servant at once to bring his trunk to her house. He was installed in the best guest-chamber and given the place of honor in the house.

At the supper table the grown sons and daughters of Mr. Grundy, with their guests, were presented to the rural gentlemen, who, unaccustomed to urban ease and conventionality, was visibly shy and embarrassed, a fact they were quick to see, but not quicker than was Mr. Grundy himself. Everything went well enough, however, until the servant came round with three or four different kinds of preserves on a tray, and of course passed them first to the guest at Mr. Grundy's right

hand. He took one of the dishes and placed it beside his plate, but before the servant had time to serve the next guest, Mr. Grundy, with a shade in his tone that his children recognized at once, called the servant to him and helped himself to another of the preserve dishes, of which he went at once to partaking, and the two men went on with their talk, each eating out of his preserve dish with perfect composure, and the guest probably never knew that anything out of the common had happened.

### A Good Answer.

A young bride, of high social position, having just moved to the city where her husband lived, was called upon by one of the leading ladies of a fashionable dancing club, and formally invited to attend its dances as an introduction into the society of her new home. With beautiful candor and great firmness, she thanked the lady and those she represented, for their courtesy, but she said:

"I am a Christian—and when I was converted, I promised the Lord to abandon the dance and devote myself to His service. Besides, my husband is irreligious, and his soul's salvation will depend upon my life. I must work to win him. Then, I dare say, I can find much to do in this city in visiting the poor and the sick, so that I will find employment without going to dances."

This was born of the spirit that made martyrs. That young wife astounded her worldly minded visitor, who remarked after leaving the home: "I felt as if I had committed a great sin."

What a noble example to the cowardly, nominal Christians who through the membership of our churches!

The worldly in her new home may shun her, but the godly should cherish her as one of the Saviour's brightest jewels.—*Western Advocate*.

### A Good Name.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find, in the long run, that it is far easier for him to make his way among men without any or all of these advantages, than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slights. Men who are themselves lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer. The young man whose word cannot be believed,

whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have health, and wealth, and family position, and a host of friends; but if he is without character, he is at a disadvantage in every position in life. When a young man who has lost his good name makes an honest effort to recover it, he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without these helps. Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is that the young man is likely to realize as never before that "a good name is rather to be chosen than great riches"—even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he lose it.—*Sunday-school Times*.

Ex-Confederate soldiers and sailors are going to organize a camp in New York, to look after their widows and orphans.

Governor Jackson, of Maryland, has signed the high license law, to go into effect May 1st.

The Australian ballot system was used in the municipal elections in Missouri last week, and was successful.

A Washington (Pa.) man has a Bible three hundred and sixteen years old.

The contributions for the relief of the Louisville sufferers, amount to \$130,000.

The largest blast furnace in the west is to be built in Chicago.

Dr. McCosh, late president of Princeton College, has passed his seventy-ninth birthday.

Dom Pedro is quite ill.

Brazil is peaceful and quiet.

The Rev. Theodore L. Cuyler, the well-known Presbyterian clergyman of New York City, resigned his pastorate on April 1st.

The Rev. Hugh Price Hughes states that 500 persons have been converted in St. James' Hall, London, since the opening services.

Miss Gertrude Magill, daughter of the president of Swarthmore College, is about to enter the Christian ministry.

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

Mr. Spurgeon is reported as rapidly recovering from his late attack of gout.

Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of the soul and dwell there easy, the road is paved for a thousand iniquities.—*Watts*.

The Bible has been translated into sixty-six of the languages and dialects of Africa.

In North Dakota the prohibition section of the constitution will go into effect July 1st.

An international Prison Congress is to be held in St. Petersburg, and the Russian Minister pays George Kennan the high compliment to request that he may not be sent as a delegate to represent the United States.

The Wesleyan Evangelists' Home at Birmingham, England, is progressing finely. The young men are enthusiastic, and witnessed hundreds of conversions last year.

The working classes of Japan are said to live entirely on fish and vegetables, and are light feeders at that. They are muscular, and capable of doing a prodigious amount of work.

"Be careful, as you start out in life, to keep your tastes down to the level of your means. Many a traveler along life's highway, has sunk hopelessly in the treacherous quagmire of luxurious desires."

Robert C. Cole, Esq., of this city, has established a prize to be awarded to the member of the freshman class in Dickinson College, who shall attain the highest excellence in declamation. The prize will consist of a handsome gold medal.—*Baltimore Methodist*.

Bishop Thoburn expects to reach the United States by July. The vast spread of the evangelistic work, with thousands calling for teachers and preachers, and the conditions of the Calcutta Press, are the urgent wants that bring him to this country.

In response to Governor Evans's proposition to duplicate any gift toward the endowment of the University of Denver, Mr. W. H. Craig, of Kansas City, has given \$1,000.

No man can safely refuse the call to obey the higher leadings of grace. If he deny them, he will probably fall below that which he was before, and lose even that which he seemeth to have.

### Marriages.

JOHNSON—CALHOUN.—In Frankford, Del., April 6th, 1890, by Rev. C. F. Sheppard, John A. Johnson to Sallie J. Calhoun, both of Sussex Co., Del.

OLD

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

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P. S. We recommend the above firm.

## BUYERS AND SELLERS.

PRACTICAL SERMON BY DR. TALMAGE  
ON BUSINESS LIFE.Preached in the Academy of Music at  
Brooklyn, Sunday, April 13—"It Is  
Naught, Saith the Buyer, but When He  
Is Gone His Way, Then He Boasteth."

BROOKLYN, April 13.—At the service in the Academy of Music this morning Dr. Talmage, after reading appropriate passages of Scripture, gave out the hymn:

So let our lips and lives express  
The holy Gospel we profess.

He announced as his text Proverbs xx, 14: "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth." Following is his sermon in full:

## THE HAGGLING OF BUYER AND SELLER.

Palaces are not such prisons as the world imagines. If you think that the only time kings and queens come forth from the royal gates is in procession and gorgeously attended, you are mistaken. Incognito, by day or by night, and clothed in citizens' apparel or the dress of a working woman, they come out and see the world as it is. In no other way could King Solomon, the author of my text, have known everything that was going on. From my text I am sure he must, in disguise, some day have walked into a store of ready-made clothing, in Jerusalem, and stood near the counter and overheard a conversation between a buyer and a seller. The merchant put a price on the coat, and the customer began to dicker and said: "Absurd! that coat is not worth what you ask for it. Why, just look at the coarseness of the fabric! See that spot on the collar! Besides that, it does not fit. Twenty dollars for that? Why, it isn't worth more than ten. They have a better article than that, and for cheaper price, down at Cloathem, Fitem & Brothers. Besides that, I don't want it at any price. Good morning." "Hold," says the merchant; "don't go off in that way. I want to sell you that coat. I have some payments to make and I want the money. Come now, how much will you give for that coat?" "Well," says the customer, "I will split the difference. You asked twenty dollars, and I said ten. Now, I will give you fifteen." "Well," says the merchant, "it's a great sacrifice; but take it at that price." Then Solomon saw the customer with a roll under his arm start and go out and enter his own place of business, and Solomon, in disguise, followed him. He heard the customer as he unrolled the coat say: "Boys, I have made a great bargain. How much do you guess I gave for that coat?" "Well," says one, wishing to compliment his enterprise, "you gave thirty dollars for it." Another says, "I should think you got it cheap if you gave twenty-five dollars." "No," says the buyer, in triumph; "I got it for fifteen dollars. I beat him down and pointed out the imperfections until I really made him believe it was not worth hardly anything. It takes me to make a bargain. Ha! Ha!" Oh, man, you got the goods for less than they were worth by positive falsehood; and no wonder, when Solomon went back to his palace and had put off his disguise, that he sat down at his writing desk and made for all ages a crayon sketch of you: "It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth."

## MEN'S WORD AS GOOD AS THEIR BOND.

There are no higher styles of men in all the world than those now at the head of merchandise in Brooklyn and

New York and in the other great cities of this continent. Their casual promise is as good as a bond with piles of collaterals. Their reputation for integrity is as well established as that of Petrarch residing in the family of Cardinal Colonna, and when there was great disturbance in the family the cardinal called all his people together, and put them under oath to tell the truth, except Petrarch, for when he came up to swear the cardinal put away his book and said: "As to you, Petrarch, your word is sufficient."

Never since the world stood have there been so many merchants whose transactions can stand the test of the Ten Commandments. Such bargain makers are all the more to be honored because they have withstood year after year temptations which have flung many so flat and flung them so hard they can never recover themselves. While all positions in life have powerful besetments to evil, there are specific forms of allurements which are peculiar to each occupation and profession, and it will be useful to speak of the peculiar temptations of business men.

First, as in the scene of the text, business men are often tempted to sacrifice plain truth, the seller by exaggerating the value of goods, and the buyer by depreciating them. We cannot but admire an expert salesman. See how he first induces the customer into a mood favorable to the proper consideration of the value of the goods. He shows himself to be an honest and frank salesman. How carefully the lights are arranged till they fall just right upon the fabric!

Beginning with goods of medium quality, he gradually advances toward those of more thorough make and of more attractive pattern. How he watches the moods and whims of his customer! With what perfect calmness he takes the order and bows the purchaser from his presence, who goes away having made up his mind that he has bought the goods at a price which will allow him a living margin when he again sells them. The goods were worth what the salesman said they were, and were sold at a price which will not make it necessary for the house to fail every ten years in order to fix up things.

## SOME INQUITOUS STRATAGEMS.

But with what burning indignation we think of the iniquitous stratagems by which goods are sometimes disposed of. A glance at the morning papers shows the arrival at one of our hotels of a young merchant from one of the inland cities. He is a comparative stranger in the great city, and, of course, he must be shown around, and it will be the duty of some of our enterprising houses to escort him. He is a large purchaser and has plenty of time and money, and it will pay to be very attentive. The evening is spent at a place of doubtful amusement. Then they go back to the hotel. Having just come to town, they must, of course, drink. A friend from the same mercantile establishment drops in, and usage and generosity suggest that they must drink. Business prospects are talked over, and the stranger is warned against certain dilapidated mercantile establishments that are about to fail, and for such kindness and magnanimity of caution against the dishonesty of other business houses, of course, it is expected they will—and so they do—they take a drink.

Other merchants lodging in adjoining rooms find it hard to sleep for the clatter of decanters, and the coarse carousal of these "hail fellows well met" waxes louder. But they sit not all night at the wine cup. They must see the sights. They stagger forth with cheeks flushed and eyes bloodshot. The outer gates of hell open to let in

the victims. The wings of lost souls flit among the lights, and the steps of the carousers sound with the rumbling thunders of the damned. Farewell to all the sanctities of home! Could mother, sister, father, slumbering in the inland home, in some vision of that night catch a glimpse of the ruin wrought they would rend out their hair by the roots and bite the tongue till the blood spouted, shrieking out: "God save him!"

## A CURSE GATHERING FOR THOSE MEN.

What, suppose you, will come upon such business establishments? and there are hundreds of them in the cities. They may boast of fabulous sales, and they may have an unprecedented run of buyers, and the name of the house may be a terror to all rivals, and from this thrifty root there may sprout up branch houses in other cities, and all the partners of the firm may move into their mansions and drive their full blooded span, and the families may sweep the street with the most elegant apparel that human art ever wove or earthly magnificence ever achieved. But a curse is gathering somewhere for those men, and if it does not seize hold of the pillars and in one wild ruin bring down the temple of commercial glory, it will break up their peace, and they will tremble with sickness and blot with dissipation, and, pushed to the precipice of this life, they will try to hold back and cry for help, but no help will come; and they will clutch their gold to take it along with them, but it will be snatched from their grasp, and a voice will sound through their soul, "Not a farthing, thou beggared spirit!" And the judgment will come and they will stand aghast before it, and all the business iniquities of a lifetime will gather around them, saying, "Do you remember this?" and, "Do you remember that?" And clerks that they compelled to dishonesty, and runners and draymen and bookkeepers who saw behind the scenes, will bear testimony to their nefarious deeds, and some virtuous soul that once stood aghast at the splendor and power of these business men will say, "Alas! this is all that is left of that great firm that occupied a block with their merchandise and overshadowed the city with their influence, and made righteousness and truth and purity fall under the galling fire of avarice and crime."

While we admire and approve of all acuteness and tact in the sale of goods, we must condemn any process by which a fabric or product is represented as possessing a value which it really does not have. Nothing but sheer falsehood can represent as perfection boots that rip, silks that speedily lose their luster, calicoes that immediately wash out, stoves that crack under the first hot fire, books insufficiently bound, carpets that unravel, old furniture rejuvenated with putty and glue and sold as having been recently manufactured, gold watches made out of brass, barrels of fruit, the biggest apples on the top, wine adulterated with strychnine, hosiery poorly woven, cloths of domestic manufacture shining with foreign labels, imported goods represented as rare and hard to get, because foreign exchange is so high, rolled out on the counter with matchless display. Imported, indeed! but pattern already unfashionable and unsalable palmed off as a new print upon some country merchant who has come to town to make his first purchase of dry goods and going home with a large stock of goods warranted to keep.

## DO NOT PATTERN BY OTHERS.

Again, business men are often tempted to make the habits and customs of other traders their law of rectitude. There are commercial usages which

will not stand the test of the last day. Yet men in business are apt to do as their neighbors do. If the majority of the traders in any locality are lax in principle, the commercial code in that community will be spurious and that community will be spurious and dishonest. It is a hard thing to stand close by the law of right when your next door neighbor by his looseness of dealing is enabled to sell goods at a cheaper rate and decoy your customers. Of course you who promptly meet all your business engagements, paying when you promise to pay, will find it hard to compete with that merchant who is hopelessly in debt to the importer for the goods purchased, and to the landlord whose store he occupies, and to the clerks who serve him.

There are a hundred practices prevalent in the world of traffic which ought never to become the rule for honest men. Their wrong does not make your right. Sin never becomes virtue by being multiplied and admitted at brokers' board or merchants' exchange. Because others smuggle a few things in passenger trunks, because others take usury when men are in tight places, because others deal in fancy stocks, because others palm off worthless indorsements, because others do nothing but blow bubbles, do not, therefore, be overcome of temptation. Hollow pretension and fictitious credit and commercial gambling may awhile prosper, but the day of reckoning cometh, and in addition to the horror and condemnation of outraged communities the curse of God will come, blow after blow. God's will forever and forever is the only standard of right and wrong, and not commercial ethics.

## AVOID THE FIRST BUSINESS DISHONOR.

Young business man, avoid the first business dishonor, and you will avoid all the rest. The captain of a vessel was walking near the mouth of a river when the tide was low, and there was a long, stout anchor chain, into one of the great links of which his foot slipped, and it began to swell and he could not withdraw it. The tide began to rise. The chain could not be loosened nor filed off in time, and a surgeon was called to amputate the limb, but before the work could be done the tide rolled over the victim and his life was gone.

And I have to tell you, young man, that just one wrong into which you slip may be a link of a long chain of circumstances from which you cannot be extricated by any ingenuity of your own or any help from others, and the tides will roll over you as they have over many. When Pompey, the warrior, wanted to take possession of a city, and they would not open the gates, he persuaded them to admit a sick soldier. But the sick soldier after a while got well and strong, and he threw open the gates and let the devastating army come in. One wrong admitted into the soul may gain in strength until, after a while, it flings open all the avenues of the immoral nature, and the surrender is complete.

Again, business men are sometimes tempted to throw off personal responsibility upon the moneyed institution to which they belong. Directors in banks and railroad and insurance companies sometimes shirk personal responsibility underneath the action of the corporation. And how often, when some banking house or financial institution explodes through fraud, respectable men in the board of directors say, "Why, I thought all was going on in an honest way, and I am utterly unfounded with this misdemeanor!" The banks, and the fire and life and marine insurance companies, and the railroad companies, will not stand up for judgment in the last day, but those who in them acted righteously will receive, each for himself, a reward, and those

who acted the part of neglect or trickery will, each for himself, receive a condemnation.

Unlawful dividends are not clean before God because there are those associated with you who grab just as big a pile as you do. He who countenances the dishonesty of the firm, or of the corporation, or of the association, takes upon himself all the moral liabilities. If the financial institution steal, he steals. If they go into wild speculations, he himself is a gambler. If they needlessly embarrass a creditor, he himself is guilty of cruelty. If they swindle the uninitiated, he himself is a defrauder. No financial institution ever had a money vault strong enough, or credit staunch enough, or dividends large enough, or policy acute enough to hide the individual sins of its members. The old adage, that corporations have no souls, is misleading. Every corporation has as many souls as it has members.

#### DON'T POSTPONE ENJOYMENT.

Again, many business men have been tempted to postpone their enjoyments and duties to a future season of entire leisure. What a sedative the Christian religion would be to all our business men if, instead of postponing its uses to old age or death, they would take it into the store or factory or worldly engagements now! It is folly to go amid the uncertainties of business life with no God to help.

A merchant in a New England village was standing by a horse, and the horse lifted his foot to stamp it in a pool of water; and the merchant, to escape the splash, stepped into the door of an insurance agent, and the agent said, "I suppose you have come to renew your fire insurance." "Oh," said the merchant, "I had forgotten that." The insurance was renewed, and the next day the house that had been insured was burned. Was it all accidental that the merchant, to escape a splash from a horse's foot, stepped into the insurance office? No, it was providential. And what a mighty solace for a business man to feel that things are providential! What peace and equilibrium in such a consideration, and what a grand thing if all business men could realize it!

Many, although now comparatively straitened in worldly circumstances, have a goodly establishment in the future planned out. They have in imagination built about twenty years ahead a house in the country not difficult of access from the great town, for they will often have business, or old accounts to settle, and investments to look after. The house is large enough to accommodate all their friends. The halls are wide, and hung with pictures of hunting scenes and a branch of antlers, and are comfortable with chairs that can be rolled out on the veranda when the weather is inviting, or set out under some of the oaks that stand sentinel about the house, and rustling in the cool breeze, and songful with the robins.

There is just land enough to keep them interested, and its crops of almost fabulous richness springing up under application of the best theories to be found in the agricultural journals. The farm is well stocked with cattle and horses, and sheep that know the voice and have a kindly bleat when one goes forth to look at them. In this blissful abode their children will be instructed in art and science and religion. This shall be the old homestead to which the boys at college will direct their letters, and the hill on which the house stands will be called Oakwood or Ivy Hill or Pleasant Retreat or Eagle Eyrie. May the future have for every business man here all that and more beside! But are you postponing your happiness to that time? Are you adjourning your joys to that consummation?

#### YOU MAY NOT ENJOY IT THEN.

Suppose that you achieve all you expect—and the vision I mention is not up to the reality, because the fountains will be brighter, the house grander and the scenery more picturesque—the mistake is none the less fatal. What charm will there be in rural quiet for a man who has thirty or forty years been conforming his entire nature to the excitements of business? Will flocks and herds with their bleat and moan be able to silence the insatiable spirit of acquisitiveness which has for years had full swing in the soul? Will the hum of the breeze soothe the man who now can find his only enjoyment in the stock market? Will leaf and cloud and fountain charm the eye that has for three-fourths of a lifetime found its chief beauty in hogsheads and bills of sale? Will parents be competent to rear their children for high and holy purpose, if their infancy and boyhood and girlhood were neglected, when they are almost ready to enter upon the world and have all their habits fixed and their principles stereotyped? No, no; now is the time to be happy. Now is the time to serve your Creator. Now is the time to be a Christian. Are you too busy? I have known men as busy as you are who had a place in the store loft where they went to pray. Some one asked a Christian sailor where he found any place to pray in. He said: "I can always find a quiet place at masthead." And in the busiest day of the season, if your heart is right, you can find a place to pray. Broadway and Fulton street are good places to pray in as you go to meet your various engagements. Go home a little earlier and get introduced to your children. Be not a galley slave by day and night, lashed fast to the oar of business. Let every day have its hour for worship and intellectual culture and recreation. Show yourself greater than your business. Act not as though after death you would enter upon an eternity of railroad stocks and coffees and ribbons. Roast not your manhood before the perpetual fires of anxiety. With every yard of cloth you sell throw not in your soul to boot. Use firm and counting room desk and hardware crate as the step to glorious usefulness and highest Christian character. Decide once and forever who shall be master in your store, you or your business.

#### DON'T BE A SLAVE TO BUSINESS.

Again, business men are often tempted to let their calling interfere with the interests of the soul. God sends men into the business world to get educated, just as boys are sent to school and college. Purchase and sale, loss and gain, disappointment and rasing, prosperity, the dishonesty of others, panic and bank suspensions are but different lessons in the school. The more business, the more means of grace. Many have gone through wildest panic unhurt. "Are you not afraid you will break?" said some one to a merchant in time of great commercial excitement. He replied: "Aye, I shall break when the fiftieth Psalm breaks, in the fifteenth verse, 'Call upon me in the day of trouble and I will deliver thee.'"

The store and the counting house have developed some of the most stalwart characters. Perhaps originally they had but little sprightliness and force, but two or three hard business thumps woke them up from their lethargy, and there came a thorough development in their hearts of all that was good and holy and energetic and tremendous, and they have become the front men in Christ's great army, as well as lighthouses in the great world of traffic. But business has been perpetual depletion to many a man. It

first puffed out of him all benevolence, next all amiability, next all religious aspiration, next all conscience, and though he entered his vocation with large heart and noble character he goes out of it a skeleton, enough to scare a ghost.

Men appreciate the importance of having a good business stand, a store on the right side of the street or the right block. Now, every place of business is a good stand for spiritual culture. God's angels hover over the world of traffic to sustain and build up those who are trying to do their duty. To-morrow, if in your place of worldly engagement you will listen for it, you may hear a sound louder than the rattle of drays and the shuffle of feet and the chink of dollars stealing into your soul, saying, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you."

Yet some of those sharpest at a bargain are cheated out of their immortal blessedness by stratagems more palpable than any "drop game" of the street. They make investments in things everlastingly below par. They put their valuables in a safe not fire proof. They give full credit to influences that will not be able to pay one cent on a dollar. They plunge into a labyrinth from which no bankrupt law or "two-thirds enactment" will ever extricate them. They take into their partnership the world, the flesh and the devil, and the enemy of all righteousness will boast through eternal ages that the man who in all his business life could not be outwitted or overreached at last tumbled into spiritual defalcation and was swindled out of heaven.

Perhaps some of you saw the fire in New York in 1835. Aged men tell us that it beggared all description. Some stood on the housetops of Brooklyn, and looked at the red ruin that swept down the streets and threatened to obliterate the metropolis. But the commercial world will yet be startled by a greater conflagration, even the last. Bills of exchange, policies of insurance, mortgages and bonds and government securities will be consumed in one lick of the flame. The Bourse and the United States mint will turn to ashes. Gold will run molten into the dust of the street. Exchanges and granite blocks of merchandise will fall with a crash that will make the earth tremble.

The flashing up of the great light will show the righteous the way to their thrones. Their best treasures in heaven, they will go up and take possession of them. The toils of business life, which racked their brain and rasped their nerves for so many years, will have forever ceased. "There the wicked cease from troubling, and the weary are at rest."

#### A Crown Sold.

There was a crown sold by auction at Singapore the other day. It is of pure gold, studded with a thousand brilliants, some of which are of twelve carat weight, and it is historical, for it was worn by Malay sultans, and sold for behoof of the estate of the late sultan of Perak. The value was estimated at about \$37,000, but it is not stated what the crown fetched.—Toronto Mail.

#### Trout for This Country.

The yield of trout spawn in the fish breeding establishment at Orval, Belgium, is stated to have been exceedingly good last winter, about 300,000 fertile eggs having been obtained. Of the yield 25,000 eggs have been dispatched to the United States, the American government sending in exchange a like number of eggs of California trout.—New York Sun.

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B. & O.

SCHEDULE IN EFFECT NOV. 10, 1889.

Trains leave Delaware Avenue Depot: EAST BOUND.

\*Express trains. NEW YORK, week days, \*2.13, \*7.00 \*10.26 a. m., \*12.03, \*2.44 \*5.13, \*6.46 p. m. PHILADELPHIA, week days \*2.13, 6.07 \*7.00 7.50, \*8.51, 9.00, \*10.26, 10.26 \*11.26 a. m. \*12.03, 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 7.00 7.50, \*8.50 \*10.26 10.26 \*11.26 a. m. \*12.03 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, \*5.30, \*8.47, \*11.45 a. m., \*2.46, \*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 4.55 p. m. daily. PITTSBURG, \*8.47 a. m. \*5.15 p. m. both daily. CHICAGO \*8.4 a. m. \*6.37 p. m. both daily. CINCINNATI AND ST. LOUIS, \*11.45 a. m., and \*8.15 p. m., both daily. SINGLERLY ACCOMMODATION 7.30 p. m. daily 2.25 a. m. daily, except Monday. LA DENBERG ACCOMMODATION, week days, 7.00 11.00 a. m., 2.45, and 4.55 p. m. Trains leave Market Street Station: For Philadelphia 5.50, \*1.40 \*8.30 \*11.35a 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, \*8.15, 10.00, 11.30 noon, 1.40, 3.00 \*4.40 \*4.41, 4.41 \*6.30 \*7.40, 8.10, 10.10, p. m. daily. Daily except Sunday, \*6.15 6.10 7.35 a. m. \*1.30, 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, a.m., a.m., p.m., p.m., p.m. Rows include Wilmington, French St, B & O Junction, Montchanin, Chadd's Ford Jc, Lenape, Ar. West Chester Stage, Lv. West Chester Stage, Joesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Joanna, Birdsboro, Ar. Reading P & R Sta.

ADDITIONAL TRAINS.

Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B & O Junction 6.20 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 10.15 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, a.m., a.m., p.m., p.m., p.m. Rows include Lv. Reading P & R Sta, R Station, Birdsboro, Joanna, Springfield, Ar. Warwick, St. Peter's, Lv. Waynesburg Jc, Joesville, Lenape, Ar. West Chester Stage, Lv. West Chester Stage, Chadd's Ford Jc, Montchanin, B & O Junction, Ar. Wilmington, French St.

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 6.2 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. Avenue W. Ington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.23 p. m.

For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Joesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations. BOWNESS BRIGGS, Gen'l Passenger Agt. A. G. McCausland, Superintendent.

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

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

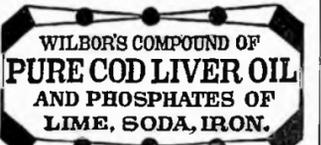
DAILY. 1.10 A M Fast Mail for Shenandoah Valley and Leobers and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mehanstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C. R. R.

DAILY EXCEPT SUNDAY. 7.15 A M - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & H D. V. 8.00 A M - Mail for Williamsport, Hagerstown, Shippen's crg. and intermediate points on Main Line and B & C. V. R. R. also, Frederick, Smithsburg, Martinsburg and Winchester. 10.00 A M - Accommodation for Union Bridge and Gettysburg.

2.25 P M - Accom. for Glyndon 3.21 P M - Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on B & H Division. 4.00 P M - Express for Arlington, Mt. Hopo, Pikesville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Adford, New Windsor, Linwood, Union Bridge and stations west; also Emmittsburg B & C V R R. and points on Shenandoah Valley R R. 5.15 P M - Accommodation for Glyndon 5.30 P M - Accommodation for Union Bridge. 7.35 P M - Accommodation for Glyndon (Boister-to-d)

TRAINS ARRIVE AT HILLEN.

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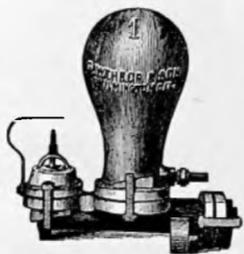
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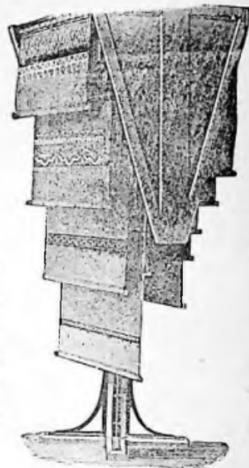
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