

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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Friday, May 2d, was Bishop Taylor's 69th birthday. The proposition, to make the week ensuing "a week of self-denial," with a view to liberal offer for his self-supporting mission work in Africa, was in happy harmony with the career of this heroic church-leader. We second Dr. McCullough's suggestion in the *Philadelphia Methodist* of May 3d. Our self-sacrifice, for the cause of Christ, is not to be limited to any one week. The Doctor says:

"The Bishop himself has given us a fine example of self-denial. He has left wife, children, home, country, yea, he has risked life, health, everything, for the sake of Africa. Will not the friends of Jesus everywhere deny themselves of some of the luxuries of life, and give him the advantage of that self-denial?"

Dr. Dexter, of the *Congregationalist*, believes that all the great daily newspapers will eventually become religious journals. Shouldn't wonder, but then most of them don't squint that way now.—*Michigan Christian Advocate*.

The trouble is, that the "great dailies" are at present working hard to do what the great Teacher declares cannot be done, "Ye cannot serve God and Mammon."

A pleasant occasion was the celebration last Saturday evening, of the twenty-fifth anniversary of the marriage of Bishop and Mrs. C. D. Foss, at their home, 2045 Arch St., Phila.

The GENERAL CONFERENCE of the M. E. Church South, met in St. Louis, Mo., to hold its eleventh quadrennial session, Wednesday, May 7th at 9 a. m. Bishop John C. Keener, D. D., senior member of the Board, opened the meeting by announcing Charles Wesley's hymn, the 37th upon our Hymnal beginning,

"O thou whom all thy saints adore,
We now with all thy saints agree,
And bow our inmost souls before
Thy glorious, awful Majesty."

Bishop A. W. Wilson followed the singing with prayer. Bishops John C. Granbury and R. K. Hargrove reading Scripture selections. Bishop W. W. Duncan then announced John Newton's lyric No. 776 of our collection.

Glorious things of thee are spoken,
Zion, city of our God.

Dr. A. Hunter, of Little Rock (Ark.)

Conference, offered prayer. Dr. Hunter is the only survivor, we understand of the General Conference of 1844, at which the Southern delegates determined to withdraw from the jurisdiction of the Bishops of the M. E. Church and establish a separate ecclesiastical organization.

The secretary of the last General Conference, Dr. John S. Martin, having died, Bishop Keener invited Dr. J. D. Vincil of St. Louis, to call the roll.

The other bishops, Drs. C. C. Gallo-way, E. R. Hendrix, and J. S. Key, were also present at the opening, and there was a large attendance of delegates, lay and clerical.

Seven persons were nominated for secretary, three declined, and Dr. W. P. Harrison, of South Georgia Conference, was elected.

After adopting temporary rules of order and providing for committees, and an address of welcome by Dr. J. D. Matthews, pastor of the church in which the Conference holds its sessions and a response by Bishop Keener, the Episcopal address was read by Bishop A. W. Wilson.

On the second day, a paper presented by T. J. Duncan, was adopted, protesting against worldly conformity and emphatically condemning indulgence, on the part of church members, in the dance, the theatre, the card table; and *The Daily Advocate* says, "there was no dissenting voice on the floor of the Conference."

Last Wednesday, the fraternal representatives from our Church, appointed at our last General Conference, Dr. F. M. Bristol of Chicago, and Ex. Gov. Robert Emory Pattison, of Philadelphia, were introduced to the Conference; also Rev. Mr. Stone, representing the Methodist Church of Canada.

We had the pleasure of shaking hands with twelve, out of our sixteen General Superintendents, Wednesday of last week.

They were in our magnificent new Book Concern Building, 150 Fifth Avenue, N. Y., having come from their respective Episcopal residences, to hold their semi-annual conference and lay out their work for the ensuing six months. Bishop Warren, as appears elsewhere, is now in Europe; Bishops Foss, Malla-

lieu, and Newman had not arrived when we called. The others, we are glad to report, were looking well; the beloved senior member of the board looking a little wearied, but bearing his years gracefully; Bishop Foster, genial and cheerful, and with good prospect of another decade of active and fruitful labor; Bishop Merrill, usually taciturn, unless the occasion offers special reason for talking; Bishop Andrews, with his pleasing smile; Bishop Hurst, whose recent painful bereavement has awakened throughout the Church so much sympathy for him in his great sorrow, the gentle, John-like Bishop Ninde, whose recent presidency of the New England and New England Southern Conferences was such a delight to the brethren in both bodies; Bishop Walden, recently from his visitation of our missions in South America; Bishop Fowler, whose impaired health gives occasion for so much concern, yet apparently convalescing hopefully; Bishop Vincent, always affable and overflowing with plans and purposes for church work, especially for developing and increasing useful knowledge; Bishop FitzGerald, vigorous and pleasant, not only standing well the strain of the Philadelphia Conference session, but as he added, "standing a good many things;" Bishop Joyce, quiet, and intent on his great work; and Bishop Goodsell, the Sampson of the Episcopal Israel, mighty in stature, and like David, of a ruddy countenance. His physique, it would be hard to improve; and from all we learn, the mental and moral elements needed to fill effectively the high office to which the Church has called him, are his in corresponding proportion.

We have excellent men for our bishops; and for more than a hundred years, no stain of dishonor has soiled the robes of any one of them. May it be so, to the end of time!

Bishop Hurst is sanguine of the complete success of his grand enterprise of a National University, at the capital of the Nation. Washington capital is to pay for the site; \$42,000 have already been subscribed. Practical sympathy is manifested by friends of Protestant education in other denominations; \$2,000 having been subscribed

by one Presbyterian gentleman, and a Baptist giving his endorsement in a similar way. This school is to be no rival of our other schools, but is to offer its advantages to post-graduate students.

Our *Peninsula* Bishop has full faith in the success of this undertaking, and we trust the result will fully vindicate his confidence.

We print this week an article on the subject, sent us by Bishop Hurst.

Personal.

Dr. Joseph Cummings, president of the Northwestern University at Evanston, Ill., died suddenly at his home in Evanston, Wednesday morning, May 7th.—*Ex.*

Dr. Cummings had been president of Wesleyan University, Middletown, Conn., for a number of years, and did much towards its present prosperity. Though far advanced in years, (we guess his age not far from four-score,) he has done good work out West, and his death will be sincerely lamented by many friends from the Atlantic to the Lakes and beyond. He was a noble specimen of a Christian gentleman, and a highly cultured preacher and instructor.

United States Senator James B. Beck, of Kentucky, died suddenly in the Baltimore and Potomac Depot, at Washington, the 3d inst. He had just returned from New York, where he had been to consult Dr. Lomis, as to a remedy for his shattered nerves.

Republican as well as Democratic senators unite, in expressions of high regard for the character and worth of the dead statesman. Senator Edmunds spoke of him as a man of absolute purity of character and conduct, brave, upright, intelligent, industrious, honorable. Mr. Blaine, who served in Congress with Mr. Beck for many years, pays him a splendid compliment in his book. He was 68 years old, and had been in the Senate thirteen years, having previously served several terms in the House.

His funeral took place in the United States Senate chamber, Tuesday, after which the remains were taken on a special train to Lexington, for interment.

Bishop Taylor is announced to preach in Spring Garden St. M. E. Church, Philadelphia, tomorrow, Sunday morning, the 18th inst.

THE PEACEFUL LIFE.

"The working life is the life of peace."
The words of the wise are golden.
And down the line of three hundred years,
Comes the truth of these words grown
olden.

Not the days that are passed amid songs and
flowers,
In dreamy active leisure;
But the days that are strong with stress of
toil
Are those of the truest pleasure.

The eyes that look straight toward God and
heaven,
Nor turn from the path of duty,
Are the eyes that see, in this changeful
world,
The sights of the truest beauty.

Who lives for earth and to self alone
Must find its enjoyment shallow,
While he who lives for God and right,
Finds something each day to hallow.

He who is bound by the yoke of love,
And regains his freedom never,
Has his perfect liberty here on earth,
And he shall be free forever.

Oh! life is short, and its skies sometimes
Are darkened with care and sorrow;
But the loyal-hearted, the brave of soul,
Has always a glad-to-morrow.

Then let us patiently bear the cross,
Our service and love confessing.
For the life of labor and faith and love,
Is the only life of blessing.

—Presbyterian Banner.

For the Peninsula Methodist.
Home Religion and Its Relation
to the Prosperity
of the Church.

BY MRS. MARY GRANT CRAMER.

It has been appropriately said, that
"home is the great training school for
the Church and the state, the safe-
guard of society, the type of heaven."

Home is truly the place for love to
make her nest in, and where the finest
faculties of the soul are developed.

A Christian home is a happy home,
for it is a miniature heaven; built
after a pattern furnished by the Di-
vine architect, it is beautiful in its con-
struction and interior arrangements;
severe simplicity may meet the eye on
entering such a home, but the spirit-
eye looks beyond architecture and up-
holstery, the workmanship of human
hands, into the secret chambers of the
heart, to see how they are furnished;
if with the Christian graces, we know
that their reflected beauty lends a
charm to even the plainest home; for
thus adorned, it becomes a little sanc-
tuary where prayers and praise oft
ascend to the Giver of every good and
perfect gift.

In our heaven-favored America,
there are more Christian homes than
in any other country, and to them
may be attributed an influence for
good, that goes far towards counteract-
ing influences of an opposite character
that are flowing in upon our people,
like black, poisonous streams, from
many directions, as if all the inter-
vening spaces were marked but for de-
struction. If we would trace these
polluted streams to their fountain-

head, we would generally find that
homes of a questionable character
were the sources from whence come
those streams, whose wide-spread influ-
ence for evil threatens to undermine
our social fabric. The peril is great;
but, thank God, there is a remedy. If
He had not provided it, the flood-
tide of iniquity that is surging through
our land would surely involve us in
one common ruin, bye and bye. At
thought of such a crisis, we gaze
around to see what is strong enough to
resist the oncoming tide. Surely not
the house upon the sand, but the one
built upon a rock, will endure the
shock, and remain like a lighthouse,
because it was founded upon a rock.
These light-houses in a dark world we
call Christian homes; many of them
let their beacon lights shine upon dan-
gerous coasts, to warn the passing
mariners and point them to the port
of heaven.

If Christian homes constitute the
training school for the Church, then
there is an intimate connection between
the two; nor can the Church dispense
with the school, which furnishes the
best and largest supply. Statistics
prove this; so does reasoning from
analogy.

What can be more natural, than
that children trained in Christian
homes should turn to the Church, as
their spiritual home? Their parents
regarded it in this light, and taught
their children to do the same; indeed,
they could not consistently do other-
wise; for, if true to duty, they real-
ized the obligation resting upon them,
to train up their children in the nur-
ture and admonition of the Lord;
and one evidence of their obeying
this Divine command is their enjoin-
ing upon their offspring the duty of
connecting themselves with some
branch of the Christian Church, which,
when not spoiled by the traditions of
men, stands like a bulwark against the
inroads of sin.

But converted children, in giving
this proof that they have come out
from a world bristling with danger at
every point, are moved by a higher
motive than mere duty; love for God,
for His cause, for their parents, and
for their own souls' interests, impel
them to seek the sheltering wings of
the Church, which, through their home
relations, has already proved such a
rich blessing to them, and gratitude
for the same is another motive.

To children properly trained, the
Church of God is a hallowed place,
which they delight to frequent; it is
the soul's banqueting house, where the
Lord prepares a feast for all His
children, and spreads over them His
banner of love. Oh, then in such a
place as this, what precious commun-
ion have they with the Lord of the

feast! Some of the happiest of human
experiences have been within such
sacred inclosures, consecrated to the
worship of God; and so rich were the
blessings that flowed in upon their
sanctified souls, that they lingered like
a sweet perfume, and were carried to
their homes and places of business,
the places of all others where such
blessings are needed the most. In
this money-getting, pleasure-loving
age, it is sad and perplexing, to realize
that difficulties have arisen which are
not easy for the Church to dispose of.
For instance, there is a mania among
all classes for getting rich rapidly, de-
spite the Divine warning, that "he who
maketh haste to be rich shall not
be innocent." The sordid love of
wealth, and the unscrupulous means

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very often resorted to in order to obtain it, with the extravagant habits it fosters, have ruined many lovely homes, quenching the last spark of religion in the souls of their inmates. Another fruitful source of evil, especially among the young people in the church, is the growing demand for amusements, and the eager desire to drink at the same polluted fountains, to which the world resorts. It is asserted, that dancing in moderation is not sinful, and that a good play is instructive as well as pleasing. The arguments and apologies, that we hear in favor of the theatre and other questionable amusements, remind me of giddy persons experimenting on the brink of a precipice, to see how near the edge of it they can approach without falling over. It is certainly a dangerous pastime, and is liable to be attended with fatal results. Mean while we may well inquire, what are pleasure seekers doing for the salvation of souls? Surely it is time to call a halt, and ask

What shall be done to stem the tide of worldliness, that threatens to engulf the Church. "To the law and the testimonies." Paul in addressing the Colossians said, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." I never heard of persons obeying this command while gliding through the mazes of the modern dance. The "General Rules" of our "Discipline" recommend its members, to avoid taking such diversions as cannot be used in the name of the Lord Jesus." When we go beyond this rule we have ventured upon the enemy's territory, and are in great danger of being captured by him and carried farther than we intended. Then what becomes of home religion, which both on the part of children and adults has much to do with the prosperity of the Church, for it is its vital breath? As well might we speak of a world without sunshine, or an ocean without water, as the Church, independent of home religion. Our spiritual *Alma Mater* could no more flourish under such circumstances, than a school could prosper without pupils, or a university without professors. As a tree must have roots to hold it in its place, and through which the sap flows to nourish it, so must the Church be stayed upon a firm foundation and be built up in great part by the helps that under the blessing of God Christian homes supply. They furnish choice material, with which a glorious superstructure is built upon the foundation "that is laid, which is Christ Jesus." The stones that enter into this structure must be living stones, not dead ones; they must be "polished after the similitude

of a palace," to please the eye of the Master Builder, for they occupy a conspicuous place in the temple where His honor dwelleth; they are a spectacle for angels to contemplate, and for mortals to criticise or admire. Oh how careful should we be, who are thus honored with a place in God's house, to fill just the niche He has left vacant for us! No one else can take our places; and we are not fit for them, till we have been pressed down into the Divine mould, and come forth with heaven's unmistakable seal upon us. The process is often painful, especially if we are destined to be pillars in God's temple. If soul and body shrink from trial, it is well for us to remember William Penn's famous saying, "No pain, no palm; no thorn, no throne; no gall, no glory; no cross, no crown." But the palm, the throne, the glory, the crown, are all in danger of being lost, forever lost, by those who will not endure the pain of the thorn's cruel touch, nor taste the gall, nor bear the cross. Then again, the beautiful temple of our God is threatened with destruction, by those who think they can build better than the Creator can.

Oh, that Gabriel's trumpet would sound a tocsin that would alarm the Church and the world; for our Zion, that has long been regarded as a "crown of glory in the hand of the Lord and a royal diadem in the hand of our God," is in danger of becoming desolate, and the epitaph, *forsaken* will be written upon her walls, unless she shakes off the spirit of slumber that is benumbing her faculties, and resists the assaults of the enemy. They are made with a variety of weapons; some of them being wielded even by those who call themselves the children of God. *By their fruits we know them*; this is the Divine test.

In this refined, materialistic age, special efforts are made to eliminate the supernatural from Scripture and from human experience, that faith may not be deemed essential to salvation. In view of this and other alarming symptoms, there is an increasing need of having faithful watchmen upon the walls of Zion, that they may "cry aloud and spare not;" but lift up their voices like a trumpet, and show God's people their transgressions; for Zion's sake they should not rest, until the righteousness thereof go forth as brightness, and her salvation, as a lamp that burneth.

"In this dispensation of the Spirit, the activity of Satan and his wonderful success in misleading even believers should be a warning to us, to put on the whole armor of God, that we may be able to stand against the wiles of the devil; but we need to do much more than stand; we should fight the

foe and teach others how to fight him, or he will gain the victory. It is not sufficient for the ordained ministers of Christ only, however faithful they may be, to preach his gospel, for millions never hear them.

I believe it is incumbent upon all Christians, to be missionaries to their unconverted neighbors; and they should preach much louder by example than by precept. Often example is the hammer that drives the nail of conviction into the sinner's heart. When it is once there, precept can apply the healing balm that will make the wounded whole.

Praise God, there is a balm in Gilead, there is a Physician there.

Let us, dear friends, seek to make our home religion, a power that will be felt, not only at home, but abroad; even to the ends of the earth; then can be easily solved the great ecclesiastical question of the day, how best to promote the prosperity of the Church; for this work is our heaven-appointed mission.

East Orange, N. J.

TO-DAY.

"No thought for the morrow!"
No harrowing cares!
The trouble we borrow
Is the trouble that wears.
God's grace is sufficient
For the evils at hand;
And we, by His mercy,
Are able to stand,
If only we trust Him,
And patiently bear
The burden, which He has
Seen good to prepare.

"No time like the present!"
Believing this true,
Each moment is precious
Each day the year through.
'Tis only by making
The most of to-day
That happiness comes and
Continues to stay,
In view of this, therefore,
God help us to have
A very bright present
As long as we live!

—Selected.

Under date of Frankfurt-on-the-Main, Germany, April 21, the Rev. N. W. Clark writes as follows:

"Bishop and Mrs. Warren landed at Bremerhaven, Friday, the 18th inst. They had an unusually pleasant voyage, though the Bishop took a severe cold after leaving Southampton. He passed through this city Saturday evening, remaining here about an hour. He conversed with the Rev. H. Maun, Director of our Institute, and myself concerning the time for holding our Conferences, and it was decided that the Switzerland Conference should meet May 29, and the Germany Conference, June 5. This change of dates was very kindly made by the Bishop to accommodate the brethren here. The Switzerland Conference will be held at La Chaux de Fonds, and the Germany Conference, with the First Church in Berlin. The commencement exercises of the Martin Institute will take place, May 20-22. They will graduate a class of six well equipped and thoroughly consecrated young preachers."—*The Christian Advocate.*

Be Sure

If you have made up your mind to buy Hood's Sarsaparilla do not be induced to take any other. A Boston lady, whose example is worthy imitation, tells her experience below: "In one store where I went to buy Hood's Sarsaparilla the clerk tried to induce me buy their own instead of Hood's; he told me their's would last longer; that I might take it on ten

To Get

days' trial; that if I did not like it I need not pay anything, etc. But he could not prevail on me to change. I told him I had taken Hood's Sarsaparilla, knew what it was, was satisfied with it, and did not want any other. When I began taking Hood's Sarsaparilla I was feeling real miserable with dyspepsia, and so weak that at times I could hardly

Hood's

stand. I looked like a person in consumption. Hood's Sarsaparilla did me so much good that I wonder at myself sometimes, and my friends frequently speak of it." Mrs. ELLA A. GOFF, 61 Terrace Street, Boston.

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Correspondence.

Self-Supporting Missions.

Bishop Taylor writes;—I would like to say a few things further to your readers, in regard to my work in Africa.

Over five years ago, I organized the Transit and Building Fund Society to assist me in the vast unknown quantity of work laid upon me by the Church. I hoped that we would be able to make a success that would so commend my committee to the General Conference of 1888, as to get a recognition and an ecclesiastical status by the action of that body, and, like the Woman's Foreign or Home Missionary Society, have its lines of work defined and be answerable to the General Conference for the faithful fulfillment of its trust; but, as you know, the General Conference did not see proper to respond to our prayer in that, but they established new lines for the African Conference, embracing geographically the whole continent.

In the month of November, the Lord showed me plainly that I should dispense with a committee for Africa, and, with the assistance of a secretary and banker and the voluntary offerings of my patrons, run the work in Africa under the unimpaired authority and administrative laws and provisions of the Methodist Episcopal Church, not under the jurisdiction of the Missionary Society any more than any other Annual Conference in our Church. This precludes the formation or recognition of any new society of any sort in connection with my administrative work in Africa. If I chose to have any society at all, I would, as I said in the New York Preachers' Meeting last Monday prefer my Transit and Building Fund Society to any other. Said society can have all the work in South America that it can do. The work there is so organized that it needs from abroad only funds to subsidize its own earnings and enable it to work out its own plans effectively.

The committee will, I hope, bring that great country more prominently to the view of our American people, and secure more fully their confidence, sympathy, prayers, and material aid, directly on her own merits.

That will combine material and moral forces and accomplish much more than by making Africa the source of its foreign aid. I never begrudged a dollar given to South America, but she will do better to commend herself directly to our people, and thus command needed help from abroad. It has been said to me: "It will cut South America off from foreign aid."

"If South America, properly brought before the people (and I will help you

do it), can't commend herself and command the help she needs, then we have no right to take money given for Africa, and give it to South America."

Sambo has waited on tables and picked the bones long enough, except voluntarily for pay, and now we must give the colored race leadership and needed appliances to develop the vast resources of its own country. That God will enable us to do.

Our plan of combining industrial education with book knowledge and the knowledge of God and salvation contains the solution of the problem of the early redemption of Africa from the combined tyrannies developed in the long night of her heathenish darkness and the foreign curse of rum.

I have been prospecting and experimenting, and have reached the conclusion clearly that our plan of native schools of industry and the development of native industries from exhausted and available resources, and hence of self support for all concerned, is the thing; hence the purpose to develop this plan and stick to it, despite all opposition, till the success of saving the unconverted millions of Africa shall be assured beyond a peradventure.

The thirty-five mission stations I have already planted and manned in the midst of purely heathen tribes furnish but a specimen and an earnest of what can be done on a scale commensurate in breadth with the stupendous work to be done. With the funds coming to hand as required, I can yet in the P. M. of my day, by the will of my Father and Saviour, plant and develop to a self-supporting basis, a thousand stations in Africa before I quit the field; and no station shall be the ultimatum of its own existence, but a centre of evangelizing light—a beacon amid the dark mountains and a base of evangelizing agency extending the work in all directions.

In the experience of many of our grand Missionary Societies, whose faithful missionaries have been toiling and dying for half a century, it has been demonstrated that orain culture, with a pure Gospel added, has not proved adequate as a truly elevating process.

The end of all Christian work, to be sure, is the salvation of the people, but preparatory to that, all admit that education is a necessity; but to give nude heathen boys each a suit of clothes, rations of foreign rice, and teach them to read and write, and they become "vain in their imaginations," aspire to be gentlemen according to their ideal, merchants or clerks at least, or study for the bar. Now the demand for the professions, and indeed for all these higher industries, is so limited, that not one educated boy in twenty can realize his hopes at all. Too lazy and

too refined to dig, but not too proud to beg, they become "loafers."

"The Basil Industrial School of Accra," on the coast of Guinea, has supplied all the west and south-west coast of Africa with coopers, carpenters, boat-builders, riveters, and black-smiths—native mechanics—who are of real service to their country; and the Rev. D. A. Day, of the American Lutheran Mission on St. Paul's River, Liberia, teaches his school boys to grow and prepare coffee for the market, so that they go from the school-house to the forests and fell the big trees—I have seen them at it—and open up coffee farms, and lay the foundation of Christian communities in the midst of heathenish darkness; and learn also to build their own houses of worship and to support their own preachers.

Africa is a country peculiarly adapted to this style of mission work. The countless millions of poor people of India and China are, in the main, shut out from the resources of the earth. Most of the land is owned by big "Zemindars," or land monopolists, and the poor are not allowed to dig a hole in the ground, except on conditions that allow but starvation rates of subsistence.

To send the Gospel, prepaid to these millions is the grandest charity in the world.

Africa on the other hand has the most liberal land laws in the world. I do not believe that there are any African men or women on that great continent who may not, in the bounds of their own tribe, make their own selection for a farm and a home in the unoccupied domain, and possession is their warrant deed so long as they choose to occupy it. Any exception to this would be, if any, near the coast border, where they learn foreign "bosh."

In the light of these facts I present to Christendom the great need of Africa: *leadership* by intelligent, holy men and women; and *means*, not to teach them dependency, but independence, by the development and utilization of indigenous resources by the educated brains and hearts and hands of the native Africans themselves; and I insist upon it that there shall be no infringement of my self-supporting plan and its working in the continent of Africa for a thousand years from this date.

All who wish can work by their own methods, but let God run this method, which He made my specialty, without annoyance.

All who wish to help us in our great work in South America, will please remit funds to Richard Grant, 181 Hudson Street, New York; one hundred cents on the dollar to be applied to that work, there being no intermediate paid agency.

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WM. TAYLOR.

—*The Christian Advocate.*

Reflections.

Editor Peninsula Methodist:

DEAR SIR.—You know, without being told, that "variety is the spice of life," at least it is so said, nor will I dispute it, and yet some one may be found to question the saying; if so, let him enjoy the discussion all to himself. It is even wise, you know, in some cases, when your position could be well taken, to let silence be the disclaimer and the vanquisher.

There is another saying, often quoted with propriety, and taste, and that is, "from the sublime to the ridiculous."

When this is well taken, it ought to be a matter of regret; and in the regret, is for the most part couched, a sentiment of pity or scorn, an analysis of the whole case might unfold germs of misfortune and vice. But to reverse the phrase is more to be desired; for in such case it will reach a pleasing climax; for surely it is better to sparkle on the sunny cliff, than to stifle in the gurgling glen.

But why should the ridiculous ever be yoked with the sublime? In thinking of the matter, it occurred to me, how much better it would be, if the case could always justify the description, from "the useful to the sublime." But we have to admit, there is a property in human nature that will always desire something grotesque and funny, on which to feast, and there will always be, it would seem, some one of the comic type to supply the food.

Apropos, I would say, the people of Wilmington were lately entertained to their heart's content, that is, those who sought enjoyment in the circus scenes. But the sights and sounds and other things, with laughter and sighing included, were not without their cost, and little or none of the sublime or useful to recommend it, but we fear, a good deal on the side of the ridiculous. Sabbath breaking, business disturbance, crowded streets and sidewalks, disorderly behavior, and money squandering, gave to the pleasure seeking crowd both from the country and the city, subjects for reflection, and no doubt, more pain than pleasure was left behind. Elephants camels and tigers

with other beasts of the forest, came in view, but these belong to a departed age. Our civilization has no use for these, only in picture books. The Indians of both sexes need culture the circus can't give. We trust they will soon cast away their barbarous costumes, and rise in the progress of Christian civilized life, and the circus become obsolete, and the clown's occupation gone.

SIRE.

Wilmington District Epworth League.

1. Remember the date, May 22-23.
2. Music will be principally from "Joyful Sound." Delegates having this book will please take them to the Convention.

3. All Christian Endeavor and other young people's societies, in all Methodist churches on the District, are cordially invited to send delegates to the convention.

4. Let the chairman of the delegation from each League chapter, bring to the Convention, a written report, containing the following items: Name of chapter, date of organization, No. of charter, number of charter members present membership, meetings held, special work done, and any other items of interest. *Please do not fail to have the report present in time for the Thursday afternoon session.*

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Our Local Preachers.

The 31st semi-annual meeting of the Local Preachers and Exhorters' Association of the Wilmington Conference is held today and to-morrow, May 17th and 18th, in the M. E. Church, Middletown, Del. An elaborate programme has been prepared, and interesting exercises will take place.

Revs. Thos Numbers, Dr. J. H. Simms, and J. R. Dill, are the curators.

Sunday there will be a love feast at 9 a. m.; preaching at 10.30 by Rev. J. W. Loane of Baltimore; and at 7.30 p. m., three 15 minute discourses as follows; I am the way, by C. A. Foster; I am the truth, by John Hutton; and I am the life, by Daniel Green.

Hon. Charles B. Roberts declining the judgeship in the fifth district, made vacant by the death of Judge John E. Smith, Governor Jackson has appointed Mr. James A. C. Bond, of Carroll county, to the position. Mr. Bond has accepted.—*Kent News.*

The Lunatic Asylum, on the St. Lawrence river, ten miles below Montreal, was destroyed by fire, Tuesday of last week, and of the thirteen hundred insane patients in the institution, only eleven hundred are accounted for. It is believed, one hundred perished in the flames; the remainder having escaped to the fields.

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The Sunday School.

LESSON FOR SUNDAY, MAY, 18th, 1890.
Luke 9: 28-36.

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

THE TRANSFIGURATION.

GOLDEN TEXT: "And there came a voice out of the cloud saying, 'This is my beloved Son: hear him'" (Luke 9: 35).

28. *About eight days after these sayings—* after what He had solemnly assured them concerning His own sufferings and death, and the devotion and self-abnegation which He required of His disciples. *Took Peter and John and James—the 'sons of thunder' and the 'man of rock' (Farrar); 'the flower and crown of the apostolic band—Peter who loved Him so much, John whom He loved so much, and James who should first attest that death could, as little as life, separate from His love' (Trench). He would prepare them by a vision, to endure the ordeal of the horrors that lay before Him. Into a mountain (R. V., "into the mountain")—"into a high mountain apart" (Matthew); Mt. Hermon rather than Mt. Tabor, the latter being crowned with a fortress and having its sides inhabited, being also in Galilee and therefore remote; whereas Hermon with its snowy summit 10,000 feet high was near Caesarea Philippi, and entirely fulfills the requirements of the narrative. To pray.—St. Luke alone tells us this. Alford and many others show, that the following scene took place at night.*

29. *As he prayed.*—It is encouraging to note how many things of highest importance followed the recorded prayers of Jesus (Luke 3: 21, 22; Luke 6: 12, etc.). *The fashion of his countenance was altered*—"He was transfigured before them, and His face did shine as the sun" (Matthew). Says Farrar: "It is interesting to see how St. Luke avoids the words, 'He was metamorphosed', which is used by the other synoptists. He was writing for Greeks, in whose mythology that verb was vulgarized by foolish associations." It seems unworthy to believe, that this incomparable radiance, which the Evangelists can find no figure strong enough to depict, was a mere transient impartation—a merely reflected lustre like that which brightened the face of Moses when on the Mount; rather it was a manifestation of our Lord's inherent but hidden glory, the glory which He had with the Father, "before the world was;" the intolerable brightness, before which John in Patmos fell prostrate as one who was dead. *Raiment was white and glistening (R. V., "dazzling")—literally, "lightning forth."* "Matthew compares the whiteness of His robes to the light, Mark to the snow and Luke in this word to the lightning" (Farrar). See Psalm 104: 2; Heb. 3: 4.

"It was Christ incarnate who was transfigured, and therefore His people have the promise of participation in His glory. He shall change our vile bodies, that they may become like His glorious body" (Lindsay).

30. *There talked with him two men—the august representatives of the older covenant, the Law and the Prophets. Moses and Elias (R. V., "Elijah")—intuitively recognized (Schaff); known to the disciples to be what they were, by "that elevation of their wholespiritual life, that ecstatic state of a divine clairvoyance, if we may use the*

word without offense, in which alone they could have seen these sights at all" (Trench) Both these personages had been forerunners of the Messiah, had passed through some similar experiences (such as the forty days' fast), and had been mysteriously removed from life to the abode of the blessed spirits, the one, thirteen hundred years, and the other nine hundred years before this event.

31. *Who appeared in glory—in a glorified form. Lange, Abbott, and others, explain that our Lord spiritualized Himself, in order that He might commune with these spiritual visitors. Spoke of his decease—the same painful topic on which our Lord had discoursed with His disciples the week before. The presence of the great lawgiver and reformer on this occasion, and the theme on which they conversed, "showed to the disciples that the Law and the Prophets harmonized with the Gospel in regarding Christ's sufferings as the prelude to His glory" (Smith).*

"The word used for decease is *exiit*, "departure"—a very unusual word for death, which also occurs in this connection in 2 Peter 1: 15. *Exiit* is, as Beugel says a very weighty word, involving His passion cross, death, resurrection and ascension" (Farrar).

32. *Were heavy with sleep.*—Taking all the accounts together, it appears that the disciples had been "weighed down" with sleep while their Master was praying; that, suddenly waking, they had beheld the heavenly embassy, and, according to Mark, were "sore afraid;" and that they had listened to the conversation, neither of them venturing to speak until Moses and Elijah were on the point of departing.

33. *Peter said—"not knowing what he said," but eager to delay their departure. It is good—excellent, beautiful, delightful. For us to be here—with Thyself, and these exalted spirits. No paradise like this. "And if it was so good a thing to dwell with two of His saints, how then to come to the heavenly Jerusalem!" (Ausem). Make three tabernacles—booths or tents. His "willing soul would stay," if these heavenly visitors could be induced to remain. Better to tarry here, be thought, in spiritual blessedness, than to descend to the dusty roads of duty or the thorny path of suffering. Possibly Peter "thought of inaugurating a new communion, with Christ for its centre, Moses its lawgiver, and Elijah its zealot (prophet), thus amalgamating eternally the Old and New Testaments" (Schaff). Not knowing what he said—"not knowing that the spectacle on Calvary was to be more transcendent and divine than that of Hermon; not knowing that the old was passing away, and all things were becoming new; not knowing that Jesus was not to die with Moses and Elijah on either side, but between two thieves" (Farrar).*

34. *There came a cloud—a bright cloud" (Matthew); not dark and threatening as at Sinai, but radiant—the well-known and awe-inspiring symbol of the divine Presence recalling the Shekinah in the temple, and the pillar of cloud and fire in the wilderness. They feared as they entered—a fear with good reason, as mortals well may fear when God is perceptibly near. Peter tells us about it in 2 Pet. 1: 16-18, John in John 1: 14, and in 1 John 1: 1.*

35. *A voice out of the cloud—the same that had been heard at our Lord's baptism. Peter never forgot that voice. Many years after he wrote: "For He received from God the Father honor and glory, when there came such a voice to Him from the excel-*

lent glory. And this voice we heard," etc. *This is my beloved Son.*—So Peter himself, a week before, speaking by the express revelation of the Father, had already confessed, "Thou art the Son of the Living God." *Hear Him*—God had spoken unto the fathers by the prophets; He hath, in these latter days, "spoken unto us by His Son." The disciples were no longer to listen to Moses and Elias; their mission had ended and they had departed; Jesus remained, and Him they were bidden to hear and obey.

36. *When the voice was past—R. V., "when the voice came." Jesus was found alone.*—Luke omits the terror and prostration of the disciples, and the assuring touch and words of Jesus, "Arise, be not afraid." But when they recovered from their swoon of fear, and looked about them, all the dread manifestation had passed. Only Jesus was visible, and He no longer transfigured, but clothed in the robes of His humiliation. *They kept it close (R. V., "held their peace")—in obedience to the Lord's command, that they should tell no man what things they had seen until the Son of Man was risen from the dead. Even the other disciples were to remain ignorant of what had happened, probably because they could not understand it even if told; and also because future events were needed to confirm it, and make it explicable. Even the favored three did not understand what the rising from the dead should mean (Mark 9: 10).*

"Had they preached the Messiah now, they would hardly have held Him forth as a dying Redeemer. And had they preached Him as a glorious Messiah, superior to Moses and Elijah, as set forth in His transfiguration, the Jewish authorities would have held them guilty of treason (Weldon)."

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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.*

How the Liquor Men Worked It

The *New York World* of April 3, 10 and 17 contains some revelations that have opened wide the eyes of mild temperance people. The liquor men, above their own signatures tell how they killed the prohibition movement in Pennsylvania and secured its repeal in Rhode Island. They did not intend that this private information should get out. It was written confidentially to one of their own craft, as they supposed, who lived in Nebraska, and who wanted to know. Hence, he wrote for instruction, and received lots of it, and strange to say, all this private correspondence found its way into the office of that rank prohibition paper, the *Voice*. And it published these epistles, postscripts, spelling, signatures and all. There is column after column of letters. One of these letter writers, Mr. H. P. Crowell, was manager for the liquor dealers and brewers in their campaign. This man was so full of his theme that in closing his reply to the Nebraska brother he suggested an interview, saying that he could tell more in three hours than he could write in a week. The Nebraska man was accommodating, and an interview was had through a trusty agent. This interview, too, came out in full print a few days later. If all the men in the United States of America could know of these disclosures, the majority would cry out, "Let us free ourselves from the clutches of the liquor power and make this a government of the people instead of a government of the saloon." Money was raised in great quantities by assessment, and used to buy up party machinery, to enlist politicians to hire election-day workers, and above all, to control the press. As to managing the ministers, Mr. C said: "Oh! that is the easiest thing out. No, I did not go to the preachers as I did to the politicians, but I always found out a good man in the church who could work the preacher with but little trouble, for half of the preachers are cowards." There is marked unanimity of opinion among these men as to methods of work to be followed; a still bunt is always to be made; public meetings are counted valueless; public discussion with prohibition speakers is to be avoided by all means; the saloon is never to be defended, but high license is to be advocated against prohibition; the dealers themselves are to

keep carefully out of sight, and respectable men are to be secured to take the lead. The *Voice* gives these points as a summary of the advice contained in these letters:

1. "Subsidize the press! This is the almost universal cry. Pour out your money like water to get the newspaper on the right side."
2. "Next, talk high license and revenue. Don't defend the saloon on its merits. By all means get the newspapers and prominent men on the side of high license."
3. "Buy the politicians."
4. "Get a few ministers, if possible, to preach against prohibition, and for high license as the true temperance measure. If you get a minister to talk against prohibition, sow the state knee-deep with his sermons."
5. "Work the rural districts and the farmers (they are the most gullible of all men) by the cider and revenue arguments, and by scattering among them your unsigned documents and bogus farm papers."
6. "Import a few men from other states to tell how 'prohibition don't prohibit,' and how it otherwise ruins communities where it has been tried."

This summary merely touches upon the matters advised, but to appreciate them one needs to read the words of the counsellors themselves. Among the letters written was one from Gen. C. R. Brayton, of Rhode Island. When the prohibition law was passed in that state in 1886, this man was made chief of state police to see to its enforcement. How faithfully he discharged his duties may be inferred from the words of his letter: "I have had experience in opposing prohibition. I managed the repeal of our state prohibition amendment last June. It is too early to commence your campaign, as you do not vote until next November. For a fair remuneration, I will come to Nebraska in September, organize your campaign, and start you all right, and bring with me such documents as we used."—*Michigan Christian Advocate.*

None too Severe.

The following report on the disgraceful altercation between two of the teachers in our school in Orangeburg, S. C., was adopted by a rising vote, at the recent session of the New England Conference; Dr. Wm. R. Clark being chairman of the committee. "It is with deep regret that we feel obliged to notice the recent murderous assault of Prof. W. J. DeTreville, jr., upon Prof. S. B. Cardozo, both members of the faculty of Claflin University, Orangeburg, S. C. From reliable information, it appears that in a faculty meeting, on the third day of March last, Prof.

Cardozo questioned the veracity of Prof. DeTreville. The next morning he was met on the stairs of the university building by Prof. DeTreville, where he had been waiting for him, who, when a few steps above him, felled him to the ground with a cane, and after repeated blows upon his head left him senseless.

"While we have no excuse to offer for the offensive words of Prof. Cardozo in the faculty meeting of the preceding day, and regard them as a breach of courtesy, for which their author should have made a frank apology, we have no words to express our chagrin that there should be found a professor in Claflin University who could see no way to resent an insult except by the cowardly use of the bludgeon. For this brutal outrage Prof. DeTreville should be promptly relieved of his professorship, or tried in court as a criminal. Nothing less than this will vindicate the honor of the university and meet the demands of a Christian civilization. Dear as is and ever has been, this institution to us by the noble work it has done, and by the memory of its cherished founder, whose name it bears, we would rather its doors were forever closed than it should continue in its service, as educator and exemplar of youth, one whose manhood levels no higher than the relics of barbarism."—*Zion's Herald.*

Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Preaching.
MAY.		
Elkton,	19	2 18 10½
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)	29	1 1 10
Union, (Hanna)	28	7.30 1 7.30
Wesley, (Dr. Grise)	29	7.30 1 7.30
Grace, (Murray)	30	9 1 7.30
Asbury, (Dr. Hubbard)	31	7.30 1 7.30
JUNE		
St. Paul's, (Stengle)	2	8 1 7.30
Newport, (Murray)	3	7.30 1 10½
Cookman, (Franklin)	4	7.30 1 7.30
Kingswood, (Roons)	5	7.30 1 7.30
Stanton, (Murray)	6	7 1 3
Brandywine, (Barrett)		1 7.30
Salem,	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, (Dr. Todd)	10	7.30 1 7.30

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

EASTON DISTRICT—FIRST QUARTER.

	May
Rock Hall	17 18
Queenstown	24 25
Kent Island	24 25
Halls and Wye	25 26
Kings Creek	31 June 1
Hillsboro	31 " 1
June	
Greensboro	1 2
Easton	8 May 30
Trappe	7 June 8
Oxford	8 9
St. Michaels	13 15
Royal Oak and Talbot	14 15
Bay Side and Tilghman	14 15
Middletown	21 22
Townsend	21 22
Odessa	22 23

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Old Minutes.

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

One of our valued contributors, Mrs. Dr. M. J. Cramer, a sister of the late General U. S. Grant, has an interesting, and edifying article in this week's issue of our paper, on the all important subject of Religion in the family. It will well repay careful perusal.

Dr. Williams, whilom an esteemed member of the Wilmington Conference now of the New England Southern, wrote last week of social amenities among the Methodists of Fall River, Mass., on the occasion of Bishop Ninde's visit. His Conference associates were not only most cordial, in greeting us as a former member of the same body, after an absence of nineteen years, but adopted a brotherly resolution as offered by Dr. S. C. Brown and Rev. W. H. Stetson, extending a hearty welcome, with a kind wish, that hereafter we visit them more frequently.

These brethren are doing good work for Methodism, and rejoice in a genuine experience of saving grace.

Among others we were glad to meet Prof. O. W. Scott, now of Norwich, Conn., whose name our readers will recognize, as an occasional contributor to the PENINSULA METHODIST.

Bro. Scott writes us, of our issue of May 3,—"Excellent editorial on Newport Conference; your rebuke on Episcopal regeneration, good and well deserved; so also, your criticism on the Boston Witness. Why will that paper show a spirit so inconsistent with its professed aim?"

His accomplished wife is the editor of the *Heathen Children's Friend*, published in the interest of the W. F. M. Society of our Church.

We also had the pleasure of meeting with Bro. Edward J. Ayres, who was a member of the Wilmington Conference from 1871, to 1875 when he was transferred to the South Kansas Conference. His transfer was changed however, *in transitu*, and he was appointed to Westport Point, in the Prov-

idence Conference, now the New England Southern. His present appointment is North Grosverordale, Mass.

Among the veterans in this Conference, there are twelve surviving after a ministry of over fifty years, two of whom joined the itinerant ranks nearly seventy years ago; Rev. John B. Husted, who was received on trial in 1826, and Frederick Upham, who entered in 1821. The former attended the recent session, and took part in the exercises; the latter, father of Prof. Upham of Drew Theological Seminary is still vigorous, and often preaches.

A Sunday in Philadelphia.

Though cloudy with light rains, last Sunday morning was very generally improved by church goers in the city of Brotherly Love.

A very fair attendance encouraged the pastor of Union, Diamond and 21sts., Rev. John F. Crouch, who preached an edifying sermon of about 40 minutes on the text, "We walk by faith, not by sight," 2 Cor. 5-7. The believer does not walk in darkness, but in the light of revealed truth, the truth that embraces more than the material and the temporal, reaching out into the spiritual and the eternal. Brother Crouch's father was the late Elijah Crouch, a well known local preacher in Chesapeake City, Md., and in Dover Del. His mother, an aged pilgrim, and an honored member of our church in Dover, Del., still lives, in good health and in a happy experience of saving grace.

Friday evening previous, we attended a literary and musical entertainment under the auspices of the young people of brother Crouch's parish, at the close of which, the audience was invited into the basement, where they were regaled on lemonade and cake, and a season of pleasant social converse was enjoyed. Bro. E. P. Aldred, who will be remembered as pastor of many of our churches on the *Peninsula*, while a member of the Wilmington Conference, is an active member of this church.

In the afternoon, we walked a dozen squares to that noble institution of Philadelphia Methodism, the "Old Peoples' Home," Lehigh Avenue near Broad St. It was the time for their quarterly love-feast, and a most delightful season of refreshing from the presence of the Lord, it proved to be.

The chapel was crowded with the aged inmates, and visiting friends, and the prescribed hour and a half passed rapidly, as song and testimony continuously succeeded each other, the outflow of hearts filled with the love of God.

Bro. Bailey, a veteran of 84 years told us of Bishop Asbury preaching in his father's house, when he was a

lad of five years, and "when the dear Lord took his little heart, and praise His name He has kept it ever since." He also told of a recent dream, in which the patriarch Abraham appeared, with an invitation to him, to visit his heavenly mansion; and "I recognized him at once," said the old man.

A sister spoke of joining the church at sixteen as a seeker, and two years later, she received the clear evidence of her conversion. In the study of the Bible, in the General Rules of the Church, and in closet prayer, she found great help in leading a Christian life. She has enjoyed full salvation, the last nineteen years.

One brother had called on God for mercy, down in a coal mine, 300 yards below the surface of the earth, and was heard to the joy of his soul.

Very kindly appreciative references were made, to the thoughtfulness and generosity of the ladies and other friends who have provided so comfortable and pleasant a home, for the homeless among our aged members. To them, the Master will say, "inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me."

Another sister, "My precious Jesus meets with me every day."

Sister Catherine Mellick, converted in a prayer-meeting held in the house of a Presbyterian sixty-five years ago, has been kept to the present, and was now happy in the prospect of a blessed immortality.

A visiting brother referred to an illustrated sermon, on the prodigal son, as the occasion of his awakening.

At night we worshipped with the people, whom we once served as pastor. They now occupy an attractive house of worship, corner of 7th street and Norris, and have relinquished the name they bore for fifty years; the church now being known as Seventh Street, instead of Cohocksink.

Their spacious audience room has recently been beautifully frescoed, and furnished with new carpets, to harmonize in coloring. We were glad to see a large congregation present, and greatly enjoyed an interesting and very practical discourse on "Mixed Marriages," by the pastor, Dr. W. C. Webb. While we have no explicit precept in the Bible forbidding believers to marry unbelievers, such a prohibition is fairly inferable from two passages; the one allowing the re-marriage of a widow, "only in the Lord," and the other exhorting the saints not to "be unequally yoked with unbelievers." The Doctor made the following points, against marriage between those who love God and those who do not, the regenerate and the unregenerate, (1), that in such marriages the true loving sympathy that is essential to the reali-

zation of true marriage is impossible; (2) that such marriages are occasions of severe temptation to the Christian; and (3) variance on this great matter is fatal to the proper and most effectual training of the off-spring.

Dr. Webb is preaching a series of evening sermons, on topics suggested in the Book of Ruth. Next Sunday night, he is to preach on mothers-in-law and daughters-in-law.

Wilmington District.

It gave me pleasure to enter Cecil county again, for the purpose of visiting the churches.

HOPEWELL, with Rev. Geo. P. Jones, pastor, begins the year with a purpose to succeed.

ZION, welcomed Rev. I. L. Wood, with large congregations, gave him a reception at the parsonage, and increased his salary. Bro. Wood is planning for a forward movement in every good work.

Bro. E. H. Hynson has entered upon his work at CHARLESTOWN with a hope of good progress in the cause of Christ.

PORT DEPOSIT, has spent \$300 on a Sunday-school library. Sliding doors are being arranged, so as to open the class room into the main lecture room. The Friday afternoon class of children, led by the pastor, J. P. Otis, continues to be a very important part of church work.

Rev. Francis B. Short, a student of Delaware College, is in charge of MT. PLEASANT & ROWLANDSVILLE. He is pastor, Sunday-school superintendent, class leader and often acts as organist; he is indeed the church's factotum.

RISING SUN rises higher in advancing her pastor's salary. Bro. Jewell's fifth year opens with great promise. One hundred and fifty visits show a purpose to win.

The above quarterly conferences are all solid for local option, believing that the law has been a great benefit.

Rev. D. H. Corkran, of EPWORTH, Wilmington, Del., begins his fifth year, with an earnest band, and improved facilities for work. The outlook for Epworth was never brighter. There are two classes in this church, each of which have an attendance of about fifty members.

In my visits I have found some who have expressed great pleasure in reading *Blanch Montague*, as that story appears in the PENINSULA METHODIST. Two young men who had missed one issue, expressed so great regret at the loss, that a lady who heard them was induced to subscribe for the paper. Sunday-schools have a fine opportunity to secure a library now, through the offer made them by J. Miller Thomas, the publisher.

W. L. S. MURRAY.

Pastors will please notify Rev. C. A. Grice, by postal card at once, if Epworth Leagues have been formed in their charges.

The Spring Medicine.

The popularity which Hood's Sarsaparilla has gained as a spring medicine is wonderful. It possesses just those elements of health-giving, blood-purifying and appetite-restoring which everybody seems to need at this season. Do not continue in a dull, tired, unsatisfactory condition when you may be so much benefited by Hood's Sarsaparilla. It purifies the blood and makes the weak strong.

Conference News.

Salisbury District Preachers' Association will meet in Berlin, Md., June 16-18; opening sermon, Monday 8 p. m., by H. W. Ewing. The programme will appear later.

The M. E. Church, Townsend, Del., is undergoing repairs. It will be newly carpeted, and painted and some improvements made in the altar.

The Woman's Home Missionary Society, Wilmington District, will hold a district meeting in June;

Mrs. J. CAMPBELL, Dist. Sec'y.

We learn the trustees of Fruitland M. E. Church, are having the church repaired. The floor will be carpeted all over, some changes will be made in the pulpit, and the building will be painted outside.

Professor Rodgers, of Haverford College has accepted the chair of Professor of the English Bible in Dickinson College, Carlisle, Pa. This chair has been provided by the generosity of Philadelphians.—*Ex.*

Thursday, May 1, Rev. Henry F. Mason was installed pastor of White Clay Creek Church. Rev. R. H. Bent of Philadelphia and Rev. Drs. Gayley and Vallandigham and Rev. N. M. Browne, took part in the services.

The board of trustees of Camden Camp, at their last meeting, decided to hold a camp meeting at Camden Camp Ground, commencing August 2 and holding over two Sundays. The National Camp Meeting Association will have charge of the religious services.

GRACE, WILMINGTON, Rev. Jacob Todd D. D., pastor.—The contract for building a parsonage has been given out to Mr. W. H. Foulk of this city, at a cost of \$13,500. The ground has been broken, and the work will be pushed forward. The house is to stand on the church lot, and will front on Ninth street, near Washington.

WESLEY CHURCH, McClellandville, a part of Newark charge, N. N. Browne, pastor, which was damaged by fire last winter, is being entirely remodeled. New roof, new ceiling, recess pulpit, and new seating, with enlarged front doors, and slate gable for the front will make it almost a new church. Mr. L. T. Grubb and son of this city, have received the contract, and the work will be pressed forward rapidly to completion.

HIGH LICENSE REJECTED.—Kent county Md., voted last Saturday, on the question of high liquor license. The local option law now prevailing was endorsed by a vote of 2,089 to 848. The vote by districts was as follows: First district 250 against, 340 for; second district, 383 against 106 for; third district, 292 against, 76 for; fourth district, 555 against, 191 for; fifth district, 600 against, 135 for; majority "against license," 1232.

In Elkton M. E. Church, Rev. Charles Hill, pastor, Sabbath morning, May 11th, after an address on Home Missions, by Mrs. N. M. Browne, a W. H. M. Society was organized, with the following officers:

Pres., Mrs. John E. Alexander; Vice-Pres., Mrs. John Perkins, Miss Jane Tor-

bert Miss Mollie McCoy; Rec. Sec., Miss Denie Hill; Cor. Sec., Mrs. Sallie Scott; Treas., Miss Mary Walmsley; Literary committee, Miss Nannie Ellis, Miss Etta Anthony, Miss Lizzie Walmsley; Sec. of Woman's Home Missions Miss Hattie Alexander. Membership, forty-one.

Thd Dover M. E. Sunday-school have elected the following officers; Supt. Rev. T. E. Terry; assist., T. J. Stevenson; lady assist., Mrs. H. W. Cannon; sec., Wm. Pennewill; assist., Wm. S. Haman; (James C. Wickes, who served three years as secretary, declined a reelection); treasurer, G. E. Dawson; librarians, H. C. Taylor, R. J. Ferguson, T. F. Dunn, L. Clayton; organist, Miss Kate S. Haman; assist., Miss Ida Geiser; chorister, E. B. Louderbough. Resolutions enlogistic of the services of J. E. Carroll, the retiring superintendent, who for years has filled that position acceptably were adopted. The officers of the Infant department were elected, with the addition of W. T. Kellum.

The fifth contest for the Demorest Silver Medal took place the 7th inst., at Bond M. E. Church, Pomona, Md. The class was formed in the Loyal Temperance Legion. Mrs. J. W. Corey, county president of Woman's Christian Temperance Union, presided, and explained how the medals were awarded, and for what purpose they were given. The successful contestant was Mattie Edwards. The recitations were interspersed with music and temperance songs by the Fairlee Grange Choir. While the judges were out, Fanny Maslin recited a collection piece, after which two little boys Spencer Kendall and Willie Maslin, of the Loyal Legion, took the collection. The temperance doxology was then sung, and Rev. W. R. Mowbray pronounced the benediction.

PRESS SUPT.

WILMINGTON PREACHERS' MEETING, in Fletcher Hall was called to order last Monday, by the president, Rev. Walter E. Avery. Devotional exercises were conducted by Rev. Julius Dodd.

Members present, Tomkinson, Stengle, Dodd, Barrett, Sanderson, Smoot, Scott, Grice, Dill, Hanna, Collins, VanBurkalow, Murray, Houston, Smoot, D. H. Corkran, Jacob Todd, and J. E. Franklin.

The order of the day was taken up, and T. C. Smoot read a paper on "Mahomet and his religion." The subject was afterwards discussed by Bros. Tomkinson, VanBurkalow, Drs. Todd and Murray, and Bro. Sanderson.

Curators reported for next Monday, the 19th inst., a paper by J. E. Franklin, entitled "Cremation," its benefits, &c."

Dr. Murray, presiding of elder Wilmington District, called attention to the Delaware State Hospital for the Insane, and requested volunteers to conduct religious services in it during the months of May and June.

Rev. C. K. Morris will conduct services in the asylum, Sabbath afternoon, May 18th, at 2.30 o'clock; Rev. H. Sanderson, May 25th; Rev. J. T. VanBurkalow, June 1st; Rev. J. R. Dill, June 8th; Rev. V. S. Collins, June 15th; Rev. A. T. Scott, June 22d; Rev. C. A. Grice, June 29th, and Dr. J. A. Simms, July 6th.

Adjournment, with benediction by Rev. Henry Sanderson.

E. C. ATKINS, Sec'y.

Rev. Edmund H. Derrickson and Miss Addie O. Tilghman were married Wednes-

day, May 7, 1890, at 4.30 p. m., at the residence of the bride's parents, Mr. and Mrs. Wm. H. Tilghman, in Somerset county, Md., about five miles from Pocomoke City. The ceremony was performed by Rev. A. Mowbray, pastor of the Pocomoke City M. E. Church, assisted by Rev. A. D. Melvin, pastor of the Pocomoke City M. P. Church. Miss Lizzie Milbourne played the wedding march. The groomsmen were Prof. Chas. H. Richardson, of Girdletree, and Mr. Eben Hearn, of Pocomoke City. The bridesmaids were Miss Sallie A. Tilghman, a sister of the bride, and Miss Venie G. Hearn, of Pocomoke City. The company comprised only the relatives and intimate friends of the contracting parties. The groom is in the first year of his pastorate of Girdletree circuit. The bride is a member of Quinton M. P. Church, and has been organist, and assistant superintendent of the Sunday school. Having taught in the public schools of Somerset county for several years, she has had charge, the last two years, of the second department in Rehoboth Academy. After the ceremony, Mr. and Mrs. Derrickson left for their parsonage home in Girdletree, where a reception was tendered them by the members of the church.

Dedication.

The beautiful new church in Chesapeake City, Md., will be dedicated to Divine worship, as announced last week, to-morrow, May 18th.

Bishop C. D. Foss will preach at 10.30 a. m.; Rev. J. S. Willis, at 3.30 p. m., and Dr. J. O. Peck, Missionary secretary, at 8 p. m.

Rev. Mr. Perry of the Presbyterian church of that city, will preach, Monday night, May 19th, and Rev. S. T. Gardner of Bethel, Md., will preach Sunday evening, May 25th.

Woman's Foreign Missionary Society.

The annual union meeting of Wilmington and Easton Districts, will be held in Smyrna, Del., May 21-22, in charge of the Conference secretary, who expects the assistance of Mrs. C. K. Ross, Germantown; Mrs. Sheaffer, superintendent of Young Ladies' and Children's Bands, Philadelphia Conference; Mrs. Cahoon, Philadelphia Branch Treasurer, and Mrs. Dr. Reiley, Secretary of Washington District.

There will be two sessions daily, and a meeting Wednesday evening. All of these are public. Papers will be presented, on Our Debt and Our Duty to Foreign Missions, The Emergency of the Hour, and other topics. Methods of Work will be discussed; and a map exercise given; foreign letters read; and other interesting matter presented. Dressed figures, illustrating the different castes of India, will be exhibited, and a variety of missionary literature offered, some gratuitous, others for sale at a nominal price.

It is hoped every auxiliary in each district will avail itself of the advantages of this conference, by sending two or more representatives. A report of the work since March 1889, will be expected from every local society. Send to Mrs. E. B. Stevens, 227 E. Boundary Ave., Baltimore, Md., or to Smyrna, care Mrs. Lottie Hoffecker.

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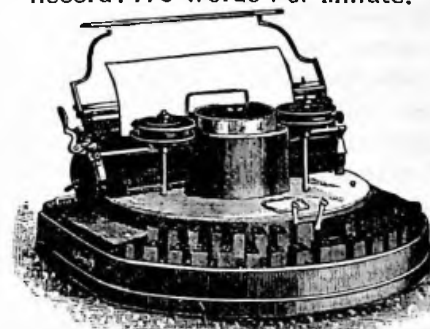
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OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XX—YES OR NO.

Walter Melvin accepted the invitation of his friend Horace Montague, and spent the Christmas holidays at Rosedale.

Blanch was at home for a week's vacation, and I need not tell the reader, how extremely happy was our hero.

He had never hinted to Blanch Montague, or to any one else, save his mother, how much he admired her; but day by day the great admiration he felt for her, when he first saw her, had deepened, and broadened until it had become a passion so strong and absorbing, as to fill the whole horizon of his life.

He had waited, to test the presence of her exalted character, before declaring his love, where it might compromise either the lady or himself; but now he was satisfied.

The evidence he had had of her womanliness, as he had seen it displayed during his visit at Rosedale in November, crowned by the many acts of kindness, love and benevolence that had filled the week of her Christmas vacation, had convinced Walter that she was a *true woman*; and that could he win her, she would "do him good, and not evil, all the days of her life." His mind was made up, that if possible he would win this beautiful girl for himself; but as this resolve took possession of his mind, his thoughts turned at once to Christopher Montague.

"I cannot," he said, *I cannot seek to win this young girl, or speak to her of love, until I have first asked the privilege of doing so, from that father, whose loving care and devotion has made her the treasure that she is.*

Too many lovers never think of speaking to the father, until after they have won the *daughter's love*; but Walter felt, that it was *right* to thus honor the parental relation; and he *was right*.

After prayerfully considering the matter, he resolved not to leave Rosedale, until he had spoken to Mr. Montague on this subject.

Fortune's wheel continued to turn in Walter's favor, and the next day gave him the coveted opportunity, as he and Mr. Montague were walking by themselves at an early hour, through the spacious grounds surrounding the mansion. Walter did not talk of every thing else he could think of, in an effort to come to the point in a round

about way, but having reached a secluded spot, where they could talk without fear of interruption, he turned to Mr. Montague and said: "We have often conversed together on topics of varied interest, but I wish now to speak with you on a subject, of the gravest importance to both of us. It is true, we have not known each other many months, but in this short time circumstances have occurred that have made our association very intimate; and I have learned to hold you and your family in genuine and most exalted esteem. The intercourse I have been favored to have with your daughter, has awakened in my heart deeper emotions than mere admiration for her beauty and worth; I have learned to love her, with the devotion of a heart that has never known ought of love, save that which I bear my mother.

From the hour I first beheld your daughter until this moment, I have felt towards her, as I have never felt towards any one else. In addition to my admiration for her rare beauty of form and feature, there was a subtle something, I have never understood, that drew my heart to her, and I am never so happy as when near to her. This experience was to me so new and strange, that I have taken time to test its endurance, and the result is, that while it has steadily increased in my association with her, there has come into my heart, a truer and deeper sentiment, which I am able to analyze and understand.

"From a careful study of your daughter's moral worth, and womanly nature, I have learned to love her spirit, her mind, her true self, with every power of my being. She has become the inspiration of my life, and every thought of my future is associated with her; and if I can only be so happy as to win her love, I desire to make her my wife; but unless I can know that my affection is reciprocated, and that she loves me, with all her heart, I will never ask her to link her destiny with mine. Did she truly love me, I could make her happy; but if she does not and cannot, I must bear the burden of an unrequited love; for it is better far that I should thus suffer, than that her life should be wrecked.

"I see you are surprised, at this declaration of a love so deep and absorbing, which I have never yet betrayed to any one; but what I have told you is true, and up to this hour in which I have confided to you my secret, it has been exclusively my own. Even my mother has no idea, how much I love your daughter; and as for Miss Montague, I have carefully avoided showing her my true feelings toward her, and in her charming innocence, she does not even suspect, that I feel more than a genuine friendship for her.

It is true I have often been taxed to the utmost, to conceal the deep emotions of my heart, but I felt that I ought not to speak to her of love, without first asking your consent to my suit; in doing as I have done, I have only endeavored to obey the "Golden Rule" which I have tried to make the guide of my life. I am, of course, without experience, and know nothing of a father's love for his child, but had I a daughter of my own, I would think it a great wrong to me, for any one to attempt to win her affections and seek to take her from me, without first consulting my wishes; and now, as I leave this question with you, let me say, *without your consent* I will never speak to your daughter of my love. If you can show me, that it is not best for me to press my suit, and you desire that I shall not seek to win her love, I shall yield to your wishes, and without feeling less kindly toward you, will guard until death, this secret of my life, and Miss Montague shall never know, that I love her."

When Walter ceased, Mr. Montague turned to him, and taking his hand in both of his said, "Mr. Melvin, I have always felt that I could trust you, but what you have said at this time has so heightened my esteem, that I feel I can love you, as I love my own son, Horace. With a father's anxiety I have watched my daughter growing into womanhood, and have thought with fear and dread of the time, when some one would seek to win her love and take her from me; of the time, when some one would come to pour into my ears the story of his love, and tell me that he could not live without her; but that a man would ever talk to me, as you have, never entered my most sanguine hopes. I want my daughter to be happy. I cannot always keep her with me, I know. To think of doing so, would be selfish indeed. But the thought of giving her to another is one fraught with intense pain; and the man to whom I would give the freedom of my home, and the privilege of seeking the love of my child, must be one in whom I can place implicit confidence and one who will appreciate her. I believe, sir, you are sincere in what you have said, and your words show an unselfish spirit. I am sure I can trust my daughter's happiness to the man, who would sooner sacrifice himself, than the one he loved, and who would suffer the deepest sense of loss in his own heart, rather than to do what he felt was not noble and right.

Yes, Mr. Melvin, you have my highest respect, and my fullest confidence. I feel that I can trust you; and if you can win my daughter's love, you shall have a father's sincerest blessing upon your union."

Walter's heart was too full of the

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QUEENS WARE.

Just received direct from Liverpool, England, lot of English iron stone china and Porcelaine tea and dinner sets, and chamber sets, plain, white and gilt banded etc. Prices very low. These are just a few hints we have to offer. All that is wanted to verify the fact is a visit and an examination of goods and prices.

TERMS CASH.

J. M. C. C.

A. C. C.

deep happiness he felt at that moment. to make any reply; but as soon as he could speak, he said, "I thank you most profoundly, Mr. Montague, for your great kindness to me to-day, and I pray God to help me always to prove myself worthy of your respect. Now that you have been so generous, as to grant me the privilege of opening my heart to your daughter, without laying any restraint upon me, I will reward your confidence by assuring you, that, for the present, I shall give Miss Montague no reason, to regard me as any thing more than her friend. Not until she has graduated and returned from school, will I speak to her of love."

Mr. Montague thanked Walter for this new evidence of the purity and unselfishness of his love for his daughter; and arm in arm they walked back to the house.

The reader may wonder, that Walter was not afraid, to wait through the long months that must intervene before he allowed Blanch to know of his love; that he was not afraid, to have this beautiful girl go out into the world again, before he had declared his love, lest she might be sought and won by another, in utter unconsciousness that she had ever been loved by him. Walter was not distressed with any such fears; for he believed he held the scepter.

His confidence in the character of Blanch satisfied him, that were any one to talk to her of love, she would seek the advice of her father, before she allowed herself to become interested; and he knew, if such should be the case, he would be informed at once.

What anxiety, distress and calamities might be averted, if men would act as Walter Melvin did! When he returned to Glen Eden the next day, his mind was free from torturing anxiety, and he was happy, for he felt he had captured the garrison, and was inside the fort.

(To be continued.)

New York East Conference Notes.

A very spirited debate took place on the question of "equal representation in the General Conference," and Judge Reynolds, on behalf of the laymen, made a very strong speech. Dr. G. E. Reed, whose presidency of Dickinson College is already a most extraordinary success, joined forces with Judge Reynolds; but Dr. Buckley, whose power and resources as a debater are possibly not excelled, if equaled, by any man on this continent, was on the other side of this question, and by an overwhelming majority the laymen were defeated.

What a pity that the business sessions of the Conference are limited to

the forenoon, except, perhaps, the closing day! Why must we be flooded with anniversaries and meetings in the afternoon and evening, of little interest to the great majority of the preachers? Why not hold the morning session for minute business when the Bishop can preside, and then devote the afternoon and evening to other matters of importance? What with the time taken in the morning session by secretaries and editors, who as a usual thing are listened to impatiently, and other matters of like character, the three hours are speedily consumed, and business which ought to have the fullest attention is rushed through in the most undignified and unceremonious way. Reports of great value, involving important issues and which demanded discussion, were not even read, but ordered printed in the Minutes, where few read them except the dear brethren who labored three or four afternoons in preparing them. And then, too, under the present order of things, very few men are heard from during the whole session. Half a dozen of the brethren virtually monopolize the larger part of the time, and are frequently heard, even when they have nothing to say. The scramble for recognition by the chair, three or four shouting "Mr. President," the attempt on the part of some to say smart things, may all be a necessity under our present plan, but to do such things in God's house, and in the transaction of business for God's Church, does not contribute very largely either to reverence or spirituality.—MANHATTAN, in *Zion's Herald*.

As far back as I can remember I had the habit of thanking God for everything I received, and of asking Him for everything I wanted. If I lost a book or any one of my playthings I prayed that I might find it. I prayed walking along the streets, in school and out of school, whether playing or studying. I did not do this in obedience to any prescribed rule—it seemed natural. I thought of God as an every where present being, full of kindness and love, who would not be offended if children talked to Him.—*Charles Hodge, D. D.*

Duty is not Christian liberty, but it is the first step toward liberty. We are free only when we love what we are to do and those to whom we are to do it. Let a man begin in earnest with, "I ought," and he will end, by God's grace, if he persevere, with "I will." Let him force himself to abound in all small offices of kindness, attention, affectionateness, and all these for God's sake. By and by he will feel them become the habit of his soul.—*Messenger of Truth*.

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When writing to us, be sure to have your name, post-office, county, and State written plainly. Full and legible addresses, besides greatly facilitating business, insure prompt attention. Illegible orders and imperfect addresses are necessarily attended to last. After making out your order, it is advisable to look carefully over it to see whether it is correct. It takes but a moment, and often prevents much after trouble.

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Youth's Department.

Hubert's Strawberries.

MARY A. SAWYER.

(Concluded.)

At night he returned, radiant with hope and satisfaction.

"See!" he cried, as he opened the door of the kitchen. "Come and look, mamma! And here is only one half of what they gave me for ten cents! I couldn't bring it all at once, you know. Oh, I'm so glad that you thought of boxes! They were opening cases of goods when I got there, and there were such lots of broken covers. They're the very thing! And now I'll go and bring home the rest."

For two days Hubert spent every spare moment in constructing the frame for his strawberry bed.

"Let me do it alone," he had pleaded. "You can tell me how, but I'll do the sawing and hammering. Your poor hands have enough to do."

When it was finished, he looked at it with great satisfaction.

"That will hold the two windows," he said. "I've braced all the four corners, so there is no danger of their spreading apart and letting the windows down upon the plants. Doesn't it look real shipshape? And now what is next? For you are the general, you know, and I'm the private who obeys orders."

"The next thing," said his mother thoughtfully. "I think, dear, the next thing for you to do is to go out into the woods and collect some soft, rich earth to mix into the old soil in which they are now living. You will find plenty under the trees, but you will probably have to make a number of trips before you can get enough to give your plants sufficient nourishment. When is your next half-holiday? Tomorrow?"

"Yes, but to-morrow we have a game—our first game this season, and I can't miss that! Oh, but I will, though! I can't throw away all this work for a game of base-ball, and if I am going to grow early berries, I must give them something to grow on, I suppose."

So the next afternoon though not without many and many a sigh of regretful longing for the game he had hitherto so actively participated in, Hubert spent in the woods. They were but a half-mile distant from his home, and when night had fallen, he pointed with pride to the heap of rich black earth he had deposited beside his strawberry bed.

"Four loads," he said to his mother, "four good loads! That old flour-sack felt pretty heavy, the last time, I can tell you!"

"And you are pretty dirty, and very tired, and extremely hungry, are you not?"

"Awfully! All three! But I'll have to go again and get four more loads. And, anyway, I'm always tired and dirty and hungry after a match, you know."

"I know."

"And when I've brought enough earth, what next?"

"Stir it in, gently, around each plant, and mix it into the earth wherever there is an opportunity. It is to be their food, and they must have plenty of it."

"And then?" asked Hubert, as his mother poured the hot oatmeal into a dish and placed it on the table.

"And then," she answered, "and then we will put on the window sashes; but we must not forget to take them partly or wholly off every bright, sunny day, for air and sunlight the plants must have, as well as proper soil; nor must we ever forget to replace them as soon as the air becomes even a little, a very little, chill; for plants grown under glass are much more sensitive than those which grow in the open air."

"Oh, I hope they'll grow! I do hope it!"

"We will do all that we can, my dear boy; and, unless we forget to water them, or forget to keep them warm, I am very sure you will have two or three quarts of ripe, red berries by the middle of May, and, possibly, earlier than that."

"And then I shall have my dollar for the sick children! Oh, I hope I shan't forget anything!"

At the end of another week the strawberry bed was in order; the long, intersecting tendrils had been carefully separated and cut from the parent plants; the rich forest loam had been thoroughly mixed with the sandy garden soil; the window-sashes had been adjusted; and around the outside of the frame Hubert had heaped dry leaves from the woods, and held them in place by freshly cut boughs, which, a few at a time, he brought home after school hours.

"They were pretty tough chopping," he said, as he laid the last one in place, "but if these plants are to have such a lot of heat on the leaves—when they get leaves—I think the roots want to be kept hot, too, don't you, mamma?"

And now that the hard work of making ready was over, began the by no-means easy work of caring for the plants—remembering to water them, remembering to open the sashes, and remembering to close them at just the right moment.

But Hubert threw his whole heart into his work; and soon, much sooner than he had dared to hope, his keen eyes discovered tiny green leaves peep-

ing forth into the sunlight.

Then came the work of patient waiting. But even to an active and somewhat impatient boy the minutes and the hours and the days must glide into weeks. And so, as the days lengthened, and the sun mounted higher and higher in the sky, Hubert's strawberry-plants grew, and blossomed, and put forth the longed for fruit.

Then there came a day—a day forever to be remembered—when Hubert, with fingers that trembled from his joyous excitement, picked from his vines large and red and ripe strawberries.

"Look!" he cried to his mother, who stood by his side, "the bowl is full! How much does it hold? Oh, aren't they beauties?"

"A quart and a pint of beauties," said his mother, "and you will have as many more in a few days."

"Oh, do you really think so? Why, mamma, I shall have a dollar and a half, for Mr. Edgertown said he would pay me half a dollar a quart if they were nice, ripe ones. And I think he will say that these are ripe."

"And then you will have earned your dollar for the sick children's outing, and still have a half-dollar for yourself. What will you do with your riches, my boy?"

"I'll tell you—some time!" said Hubert. "Not just now, for it is so much more than I expected!"

"That you hardly know how to spend it!"

But Hubert only smiled. He knew what he wanted to buy, but he said nothing. A surprise would be very pleasant, he said to himself.

And, after all, he himself was the recipient of a very great surprise. For the strawberry bed responded to his loving care and pains-taking attention, and yielded not three quarts of fine, large berries, but eight quarts.

He came home with a radiant face after carrying to Mr. Edgertown the last quart. He rapped loudly on the kitchen door, and when his mother, iron in hand, opened it, and then, with an exclamation of surprise, stepped backward, he broke out into a merry laugh.

"You do look so surprised!" he said, as he followed her into the kitchen, and deposited in the only vacant corner a large, high-backed, splint rocking-chair. "But I rather think you'll find it will rest you when you're tired."

"Why, Hubert! Why, my dear boy! It is just what I have long wanted," sinking into it with a weary sigh; "but I do not like to have you spend your money for me, when there are so many things you yourself would enjoy."

"But I had four dollars! And I've had my eye on this chair ever since we knew there would be three quarts. I got a bargain, too, for it was the only

one the man had, and he let me have it for two dollars; so now I can send two dollars, instead of one, to the sick children; and, mamma, do you know that Mr. Edgertown said it would be a good plan for us to try and raise three times as many berries next spring, for he could have sold as many if he had had them! And he said if we could get them only a fortnight earlier, we'd be sure of higher prices. Oh, do you suppose we can?"

"I think so," smiling at his eagerness. "At all events, we can try. And if we don't succeed, we can try again the next year. Success must come some time, and, already, your perseverance has enabled you to give a great pleasure to some poor and suffering child as well as to me."

And, for answer, Hubert threw his arms around her neck and kissed her; and then, as he went out to survey his strawberry bed, and to make plans for its enlargement, he lifted up his voice and sang,

"If at first you don't succeed,
Try, try again!"

—Zion's Herald.

LEWES, DEL., St. Paul's M. E. Church, Delaware Conference. Rev. J. H. B'ake, successor of Rev. A. J. Handy, is meeting the approbation of the people, in his new field of labor.

A company of friends came, with singing, to the parsonage, about 10 p. m., the 10th inst., bearing baskets from which they loaded our table with many choice articles; Mrs. Sarah L. Blake, the pastor's wife, was presented with a neat purse of money.

The next day our quarterly conference was in session, with a large and appreciative audience; all the official board were present with written reports of their work.

The pastor's report showed an advance on all lines. T. H. Johnson P. E., gave the conference a grand lecture, on the Benevolent work of the Church, which was well received.

Sunday morning, the 12th, we had our love-feast, in which we were favored with an out-pouring of the Holy Spirit. At 3 p. m., Rev. F. C. McSorley, pastor of Lewes M. E. Church, Wilmington Conference, preached to a large audience, a very stirring and instructive sermon, which will not soon be forgotten. At 7 p. m., presiding elder T. H. Johnson, delivered before another large congregation, one of his masterly sermons; holding the audience in closest attention for an hour, while shouts of amen and praise to God, were often heard.

Collections for the day very good. May God still pour out his blessings upon us!

New Trains From the B. & O. Market Street Station.

The B. & O. R. R. has added a number of new express trains to Philadelphia, to leave Market Street Station at 7.30, 8.27, 9.40 and 11.35 a. m., daily except Sunday. These trains stop at Delaware Avenue station and Chester only. Other trains for Philadelphia leave at 5.30, 6.35 a. m., 12.43, 2.45, 3.55, 5.00 and 9.45 p. m. Excursion tickets to Philadelphia, good for two (2) days \$1.00. Consult time table for other trains.

National University of the City of Washington.

A tract of ninety acres has been bought on the Northwestern Heights, three and one-quarter miles from the White House, as the site for the National University of the City of Washington. On this the first payment of \$20,000 has been made. The remaining \$80,000 are to be paid in annual installments of \$20,000 each. About \$12,000 in all have been subscribed, leaving a balance of \$58,000 yet to be pledged.

The location is magnificent. The land lies in a direct line with Massachusetts Avenue, and will be touched by it when that Avenue is extended. It is situated 400 feet above the streets of our city.

As the University is to be located in Washington, we ask all friends of education in this city to aid toward the purchase of the land. As soon as this contribution is made, we have reason to expect that funds for the buildings and endowments will come from the country at large. While the Methodist Episcopal Church will hold itself responsible for the general conduct of the National University, students of every confession will receive a cordial welcome, and the instruction and management of the Institution will be liberal. We propose an Institution for strictly University work—namely, Post-Graduate and Professional Departments. The student needs a special course of study and professional training for his career, that he may have a distinct preparation for the highest intellectual productiveness. This is what the National University of the City of Washington proposes to do. A University in these later days must be an Institution whose doors are wide open to both young men and young women alike.

But why should Washington be selected as the site of our new University? We answer: There is not a city in the land which compares with this in its far-reaching power, but especially in its facilities for students. A University in Washington does not need to establish a general library, for the National Library, with the special libraries and the various collections, numbers a million of volumes, and this number is constantly increasing. Then there are the following societies and collections: The Smithsonian Institution, the National Museum, the Geological Survey, the Bureau of Ethnology, the Patent Office, the Army Medical Museum, the Naval Museum of Hygiene, the Weather Bureau, the Coast Survey, the Bureau of Hydrography, the National Observatory, the Agriculture Department, the Botanical Garden, the Department of Education, and others. The National Academy of Science and the American Historical Association hold their annual meetings here, the latter depositing its collections in the Smithsonian Institution. If an institution should endeavor to place before its students such facilities as the Government now supplies to all who desire to embrace them, it would require an outlay of \$20,000,000. The Government annually expends \$3,000,000 in providing scientific facilities, precisely such facilities as the students of a University need and can enjoy without expense. Washington is not only the political, the social, and the scientific centre, but is fast getting to be the literary centre, of the United States. A University here, with its students enjoying the best facilities which the land affords, is what the nation needs.

Here, then, is where we propose to lay

the foundation of our National University, and we cordially invite the co-operation of all friends of liberal education.

A committee has been appointed to solicit contributions from the city at large, and they will call upon you in due time.

MATTHEW G. EMERY, President Second National Bank, is Treasurer of the funds for the above object.

JOHN F. HURST,
Bishop of the Methodist Episcopal Church.
Washington, D. C., May 1st, 1890.

PERSONAL ITEMS.

Gov. Beaver has ordered a special election May 20, for a Congressman to fill Mr. Randall's place.

Rev. C. J. Little, D. D., Professor in Syracuse University, it is said, will sail for Europe about the close of May, to be absent for recreation and study during the Summer months.

Rev. Dr. B. H. Crever, of the Central Pennsylvania Conference, died at the residence of his son-in-law, Rev. C. T. Dunning, in Hanover, Pa., Tuesday morning, April 15th, in the 74th year of his age. He entered the Baltimore Conference in 1840, and for a number of years occupied its best pulpits.

Mrs. Rev. C. J. Crouch has returned to her Summer home in St. Paul, Minnesota, where her friends will please address her until further notice.

Mrs. Crouch will be remembered, as the wife of the late Rev. Christopher J. Crouch, who served a number of our *Peninsula* churches, previous to his retirement in 1868.

The Wilmington district stewards met in the presiding elder's parsonage, this city, Wednesday of last week. Quite a large representation was present, and enjoyed the hospitality of Dr. and Mrs. Murray. Besides their regular business, they nominated Bro. Theodore J. Vanneman, of Port Deposit, Md., a Conference steward, to fill the vacancy made by the retirement of Capt. Alexander Kelley.

The Conference Board of Church Extension met in *Fletcher Hall*, last Tuesday. There were in attendance besides the presiding elders who are *ex officio* members of the Board, Revs. J. B. Quigg, T. E. Terry, T. E. Martindale, and R. H. Adams; also J. H. Hoffecker, and W. T. Kellum, Esqs.

Many applications were presented for aid, and favorable action was had, to the amount of \$1900.

Marriages.

GODMAN—TAWNS.—May 7th, 1890, at Crisfield, Md., by Rev. H. W. Ewing, Wm. E. Godman and Lola V. Taws.

MOORE—SHAW.—At Nassau M. E. parsonage, May 11th, 1890, by Rev. Jas. T. Prouse, Thomas T. Moore of Milton, Del., and Letitia R. Shaw of Drawbridge, Del.

HARRISON—JOHNSON.—At Nassau M. E. parsonage, May 6th, 1890, by Rev. Jas. T. Prouse, Frederick R. Harrison and Dollie V. Johnson, both of Lewes, Del.

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THE LORD IS RISEN!

A WONDERFUL SERMON ON THE ASCENSION BY DR. TALMAGE.

Lessons Drawn from the Text, Ps. xxiv, 7—All Is Possible to the Son of God. The Power of Prayer—On Mount Olivet.

BROOKLYN, May 11.—After reading appropriate passages of Scripture, and the usual prayers and musical exercises, Dr. Talmage preached the following sermon in the Academy of Music this morning, from the words, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in." Ps. xxiv, 7.

In olden times when a great conqueror returned from victorious war, the people in wild transport would take hold of the gates of the city and lift them from their hinges, as much as to say: "This city needs no more gates to defend it since this conqueror has got home. Off from the hinges with the gates!" David, who was the poet of poets, foretells in his own way the triumphal entrance of Christ into heaven, after his victory over sin and death and hell. It was as if the celestial inhabitants had said: "Here he comes! Make way for him! Push back the bolts of diamond! Take hold of the doors of pearl and hoist them from their hinges of gold! Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of Glory shall come in."

MOUNT OLIVET.

Among the mountains of Palestine no one is more uplifting than Mount Olivet. It was the peroration of our Lord's ministry. On the roof of a house in Jerusalem I asked, "Which is Olivet?" and the first glance transfixed me. But how shall I describe my emotions, when, near the close of a journey, in which we had for two nights encamped amid the shattered masonry of old Jericho, and tasted of the acrid waters of the Dead Sea, that crystal sarcophagus of the buried cities of the plain, and waded down into the deep and swift Jordan to baptize a man, and visited the ruins of the house of Mary and Martha and Lazarus, we found ourselves in stirrups and on horse, lathered with the long and difficult way, ascending Mount Olivet. Oh, that solemn and suggestive ridge! It is a limestone hill, a mile in length, and three hundred feet high, and twenty-seven hundred feet above the level of the sea.

Over it King David fled with a broken heart. Over it Pompey led his devastating hosts. Here the famous Tenth Legion built their batteries in besiegement. The Garden of Gethsemane weeps at the foot of it. Along the base of the hill flashed the lanterns and torches of those who came to arrest Jesus. From the trees on this hill the boughs were torn off and thrown into the path of Christ's triumphal procession. Up and down that road Jesus had walked twice a day from Bethany to Jerusalem, and from Jerusalem to Bethany. There, again and again, he had taught his disciples. Half way up this mount he uttered his lamentation, "O Jerusalem, Jerusalem!" From its heights Jesus took flight homeward when he had finished his earthly mission. There is nothing

more for him to do. A sacrifice was needed to make peace between the recalcitrant earth and the outraged heaven, and he had offered it. Death needed to be conquered, and he had put his resurrection foot upon it. The thirty-three years of voluntary exile had ended. The grandest, tenderest mightiest Good-by ever heard was now to be uttered.

NOTHING IMPOSSIBLE.

On Mount Olivet Jesus stands in a group of Galilee fishermen. They had been together in many scenes of sadness and persecution and had been the more endeared by that brotherhood of suffering. They had expected him to stay until the day of coronation when he would take the earthly throne and wave a scepter mightier, and rule a dominion wider, than any Pharaoh, than any David, than any Caesar. But now all these anticipations collapse. Christ has given his last advice. He has spoken his last word. His hands are spread apart as one is apt to do when he pronounces a benediction, when suddenly the strongest and most stupendous law of all worlds is shattered.

It is the law which, since the worlds were created, holds them together. It is the law which holds everything to the earth, or, temporarily hurled from earth, returns it; the law which keeps the planets whirling around our sun, and our solar system whirling around other systems, and all the systems whirling around the throne of God—the law of gravitation. That law is suspended, or relaxed, or broken, to let the body of Jesus go. That law had laid hold of him thirty-three years before, when he descended. It had relaxed its grip of him but once, and that when it declined to sink him from the top of the waves on Lake Galilee, on which he walked, to the bottom of the lake. That law of gravitation must now give way to him who made the law. It may hold the other stars, but it cannot longer hold the Morning Star of the Redemption. It may hold the noonday sun, but it cannot hold the Sun of Righteousness.

The fingers of the law are about to open to let go the most illustrious Being the world had ever seen, and whom it had worst maltreated. The strongest law of nature which philosophers ever weighed or measured must at last give way. It will break between the rock of Olivet and the heel of Christ's foot. Watch it, all ye disciples! Watch it, all the heavens! Christ about to leave the planet. How? His friends will not consent to have him go. His enemies catching him would only attempt by another Calvary, to put him into some other tomb. I will tell you how. The chain of the most tremendous natural law is unlinked. The sacred foot of our Lord and the limestone rock part, and part forever.

CHRIST'S ASCENSION TO HEAVEN.

Leaning back, and with pallid cheek and uplifted eyes, the disciples see their Lord rising from the solid earth. Then, rushing forward, they would grasp his feet to hold him fast, but they are out of reach, and it is too late to detain him. Higher than the tops of the fig trees from which they had plucked the fruit. Higher than the olive trees that shaded the mount. Higher, until he is within sight of the Bethlehem where he was born, and the Jordan where he was baptized,

and the Golgotha where he was slain. Higher, until on stairs of fleecy cloud he steps. Higher, until, into a sky bluer than the lake that could not sink him, he disappears into a sea of glory whose billowing splendors hide him.

The fishermen watch and watch, wondering if the law of nature will not reassert itself, and he shall in a few moments come back again, and they shall see him descending; first his scarred feet coming in sight, then the scarred side, then the scarred brow, and they may take again his scarred hand. But the moments pass by, and the hours, and no reappearance. Gone out of sight of earth, but come within sight of heaven. And rising still, not welcomed by one angelic choir like those who one Christmas night escorted him down, but all heaven turns out to greet him home, and the temples have especial anthem, and the palaces especial banquet, and the streets especial throngs; and all along the line to the foot of the throne, for years vacated but now again to be taken, there are arches lifted, and banners waved, and trumpets sounded, and doxologies chanted, and coronets cast down.

The angels throng'd his chariot wheels,
And bore him to his throne;
Then swept their golden harps and sung
"The glorious work is done."

It was the greatest day in heaven! As he goes up the steps of the throne that thirty-three years before he abdicated for our advantage, there rises from all the hosts of heaven a shout, saintly, cherubic, seraphic, archangelic. "Hallelujah! Amen!"

O garden of olives, thou dear honored spot,
The fame of thy glory shall ne'er be forgot.

HE CAN LIFT US.

No wonder that for at least fourteen hundred years the churches have, forty days after Easter, kept Ascension day; for the lessons are most inspiring and glorious. It takes much of the uncertainty out of the idea of heaven, when from Olivet we see human nature ascending. The same body that rose from Joseph's tomb ascended from Mount Olivet. Our human nature is in heaven today. Just as they had seen Christ for forty days, he ascended, head, face, shoulders, hands, feet and the entire human organism. Humanity ascended! Ah, how closely that keeps Christ in sympathy with those who are still in the struggle! Ascended scars, face scars, head scars, feet scars, shoulder scars!

That will keep him in accord with all the suffering, with all the weary, with all the imposed upon. No more is he a spirit now than a body, no more of heaven than earth. Those of the celestial inhabitants who never saw our world, now walk around him and learn from his physical contour something of what our race will be when, in the resurrection, heaven will have uncounted bodies as well as uncounted spirits. On Ascension day he lifted himself through the atmosphere of Palestine until, amid the immensities, he disappeared. He was the only being the world ever saw who could lift himself. Surely if he could lift himself he can do the lesser deed of lifting us.

No star goes down but climbs another sky,
No sun sets here except to rise on high.

Christ leads us all the way; through the birth hour, for he was born in Bethlehem; through boyhood, for he passed it in Nazareth; through injustices for he endured the outrages of

Pilate's court room; through death, for he suffered it on Calvary; through the sepulcher, for he lay three days within its darkened walls; through resurrection, for the solid masonry gave way on the first Easter morning; through ascension, for Mount Olivet watched him as he climbed the skies; through the shining gates, for he entered them amid magnificent acclaim. And here is a gratifying situation that you never thought of: We will see our Lord just as he looked on earth. As he rose from the tomb he ascended from Mount Olivet. We shall see him as he looked on the road to Emmaus, as he appeared in the upper room in Jerusalem, as he was that day of valedictory on the ridge from which he swung into the skies. How much we will want to see him!

WE SHOULD LOOK FOR CHRIST.

I was reading of a man born blind. He was married to one who took care of him all those years of darkness. A surgeon said to him, "I can remove that blindness," and so he did. His sight given him, a rose was handed to the man who never before had seen a rose and he was in admiration of it, and his family whom he had never seen before now appeared to him, and he was in tears of rapture, when he suddenly cried out: "I ought first to have asked to see the one who cured me; show me the doctor." When from our eyes the scales of earth shall fall, and we have our first vision of heaven, our first cry ought not to be, "Where are my loved ones?" Our first cry ought to be, "Where is Christ, who made all this possible? Show me the doctor!" Glory be to God for ascended humanity!

Could we realize it, and that it is all in sympathy for us, we would have as cool a courage in the conflict of this life as had Charles the Twelfth when he was dictating dispatches to his secretary, and a bombshell fell into the room, and the secretary dropped his pen and attempted flight. Charles said to him: "Go on with your writing! what has the bombshell to do with the letter I am dictating?" If the ascended Christ be on our side, nothing should disturb us.

Our fellow sufferer yet retains
A fellow feeling in our pains,
And still remembers, in the skies,
His tears, his agonies and cries.

OMNISCIENT POWER.

I am so glad that Christ broke the natural law of gravitation when he shook off from his feet the clutch of Mount Olivet. People talk as though cold, iron, unsympathetic, natural law controlled everything. The reign of law is a majestic thing, but the God who made it has a right to break it, and again and again will break it. A law is only God's way of doing things, and if he chooses to do them some other way he has a right to do so. A law is not strong enough to shackle the Almighty.

Christ broke botanical law when, one Monday morning in March, on the way from Bethany to Jerusalem, by a few words he turned a full leaved fig tree into a lifeless stick. He broke ichthyological law when, without any natural inducement, he swung a great school of fish into a part of Lake Tiberias, where the fishermen had cast their nets for eight or ten hours without the capture of a minnow; and by making a fish help pay the tax by yielding

from its mouth a Roman stater. Christ broke the law of storms by compelling, with a word, the angered sea to hush its frenzy, and the winds to quit their bellowing. He broke zoological law when he made the devils possess the swine of Gadara. He broke the law of economics when he made enough bread for five thousand people out of five biscuits that would not ordinarily have been enough for ten of the hungry. He broke intellectual law when, by a word, he silenced a maniac into placidity.

He broke physiological law when, by a touch, he straightened a woman who, for eighteen years, had been bent almost double, and when he put spring into the foot of inhumated Lazarus, and when, without medicine, he gave the dying girl back in health to the Syro-Phœnician mother, and when he made the palatial home of the nobleman resound again with the laughter of his restored boy, and when, without knife or battery, he set cataracted eyes to seeing again, and the drum of deaf ears to vibrating again, and the nerves of paralyzed arms to thrilling again, and then when in leaving the earth he defied all atmospheric law and physiological law, and that law which has in it wibes and cables and girders enough to hold the universe—the law of gravitation.

THE EFFICACY OF PRAYER.

The Christ who proved himself on so many occasions, and especially the last, superior to law, still lives; and every day, in answer to prayer for the good of the world, he is overriding the law. Blessed be God that we are not the subjects of blind fatality, but of a sympathizing divinity. Have you never seen a typhoid fever break, or a storm suddenly quiet, or a ship a-beam's end right itself, or a fog lift, or a parched sky break in showers, or a perplexity disentangled, or the inconsolable take solace, or the wayward reform at the call of prayer? I have seen it; multitudes have seen it. You have, if you have been willing to see it. Deride not the faith cure. Because impostors attempt it, is nothing against good men whom God hath honored with marvelous restorations. Pronounce nothing impossible to prayer and trust. Because you and I cannot effect it is no reason why others may not.

By the same argument I could prove that Raphael never painted a Madonna, and that Mendelssohn never wrote an oratorio, and that Phidias never chiseled a statue. Because we cannot accomplish it ourselves, we are not to conclude that others may not. There are in immensity great ranges of mists which have proved, under closer telescopic scrutiny, to be the storehouse of worlds, and I do not know but from that passage in James, which, to some of us is yet misty and dim, there may roll out a new heaven and a new earth. "The prayer of faith shall save the sick." The faith curists may, in this war against disease, be only skirmishing before a general engagement, in which all the maladies of earth shall be routed. Surely, allopathy and homœopathy and hydropathy and eclecticism need reinforcement from somewhere. Why not from the faith and prayer of the consecrated?

The mightiest school of medicine may yet be the school of Christ. I do not know but that disease, now by all

schools pronounced incurable, may give way under gospel bombardment. I do not know but that the day may come when faith and prayer shall raise the dead. Strauss and Woolston and Spinoza and Hume and Schleiermacher rejected the miracles of our past. I do not propose to be like them, and reject the miracles of the far future. This I know, the Christ of Ascension day is mightier than any natural laws, for on the day of which I speak he trampled down the strongest of them all. Law is mighty, but he who made it is mightier. Drive out fatalism from your theology and give grace the throne.

CHRIST'S LAST BLESSING.

Standing today on the ascension peak of Mount Olivet I am also gladdened at the closing gesture, the last gesture Christ ever made. "He lifted up his hands and blessed them," says the inspired account of our Lord's departure. I am so glad he lifted up his hands. Gestures are often more significant than words, attitudes than arguments. Christ had made a gesture of contempt when with his finger he wrote on the ground; gesture of repulsion when he said, "Get thee behind me, Satan;" gesture of condemnation when he said, "Woe unto you, Pharisees and hypocrites." But his last gesture, his Olivetic gesture, is a gesture of benediction. He lifted up his hands and blessed them. His arms are extended, and the palms of his hands turned downward, and so he dropped benediction upon Olivet, benediction upon Palestine, benediction upon all the earth.

The cruel world took him in at the start on a cradle of straw, and at last thrust him out with the point of the spear; but benediction! Ascending until beneath, he saw on one side the Bethlehem where they put him among the cattle, and Calvary on the other side, where they put him among the thieves. As far as the excited and intensified vision of the group on Olivet could see him, and after he was so far up they could no longer hear his words, they saw the gesture of the outstretched hands, the benediction. And that is his attitude today. His benediction upon the world's climates, and they are changing, and will keep on changing until the atmosphere shall be a commingling of October and June. Benediction upon the deserts till they whiten with lily, and blush with rose, and yellow with cowslip, and emerald with grass. Benediction upon governments till they become more just and humane. Benediction upon nations till they kneel in prayer. Benediction upon the whole earth until every mountain is an Olivet of consecration, and every lake a Galilee on whose mosaic of crystal, and opal, and sapphire divine spenders shall walk. Oh, take the benediction of his pardon, sinners young, and sinners old, sinners moderate, and sinners abandoned. Take the benediction of his comfort, all ye broken hearted under bereavement, and privation, and myriad woes. Take his benediction, all ye sick beds, whether under acute spasms of pain, or in long protracted invalidism. For orphanage, and childlessness, and widowhood a benediction. For cradles and trundle beds and rocking chairs of octogenarians, a benediction. For life and for death, for time and for eternity, for earth and for heaven, a benediction. Sublimest gesture ever

made, the last gesture of our ascending Lord. "And he lifted up his hands and blessed them."

GOD GIVE US GRACE!

Is our attitude the same? Is it the clinched fist or the open palm? Is it wrath or is it kindness? Is it diabolism or Christism? God give us the grace of the open palm, open upward to get the benediction, open downward to pronounce a benediction. A lady was passing along a street and suddenly ran against a ragged boy, and she said: "I beg your pardon, my boy, I did not mean to run against you; I am very sorry." And the boy took off his piece of a cap he had upon his head and said: "You have my pardoning, lady, and you may run agin me and knock me clear down; I won't care." And turning to a comrade he said: "That nearly took me off my feet. Nobody ever asked my parding before." Kindness! Kindness! Fill the world with it. There has always been too much of disregard of others. Illustrated in 1630, in England, when ninety-five thousand acres of marshes were drained for health and for crop raising, and the sportsmen destroyed the drainage works because they wanted to keep the marshes for hunting ground, where they could shoot wild ducks.

The same selfishness in all ages. Oh, for the kindness that would make our life a symphony suggestive of one of the ancient banquets where everything was set to music; the plates brought in and removed to the sound of music, the motions of the carvers keeping time with the music, the conversation lifting and dropping with the rising and falling of the music. But, instead of the music of an earthly orchestra, it would be the music of a heavenly charm, our words the music of kind thoughts, our steps the music of helpful deeds, our smile the music of encouraging looks, our youth and old age the first and last bars of music conducted by the pierced hand that was opened in love and spread downward in benediction on Olivetic heights on Ascension day.

By a new way none ever trod,
Christ mounted to the throne of God.

Ex-Policemen's Occupations.

I asked a policeman who had four blue stripes, representing twenty years service, upon his sleeves why he did not retire upon the pension of \$600 a year, to which he is entitled. "Because I am waiting for something better," was the reply. He is a big, hearty man of 45 years, with twenty seasons of active life apparently before him. Then he told me that there were about 150 of these pensioners employed in looking after banks and large office buildings down town, and every one of them is on the retired list of the police, drawing a pension of \$600. There are five men in the Mutual Life who are paid \$1,200 each by the owners of the building, and ten men in the Equitable Life who are paid from \$1,400 down to \$800, which is the smallest amount paid anywhere. The duties are light, only requiring attendance on six days of the week from 8 to 5. Each of these men is sworn in as a special policeman and reports to the superintendent of police once a month. The policeman on my beat has his wires laid and expects to be in the receipt of pension and salary amounting to \$1,800 before the close of the year.—New York Cor.

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MAY 11, 1889

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EAST BOUND.

*Express trains.
NEW YORK, week days, *2.13, *7.05 *10.31 a. m., *2.40 *5.38, *7.26 p. m.
PHILADELPHIA, week days *2.13, 6.00 6.50 *7.05 *7.41, *7.55, *8.44, 9.00, *9.52, *10.31, 10.31 *11.50 a. m. 1.00, 2.40, 4.00, 4.10 *5.38, 5.25, *6.45, *7.26, 8.31 *9.66 10.00 p. m.
CHESTER, week days, *2.13, 6.05, 6.50 *7.05 *7.45, 7.50 *8.44 1.00 *9.52, *10.31 10.31 *11.00 a. m. 1.00 *2.40 3.00 4.10, 5.25, *6.28, *6.45 *7.23 8.30 *9.06 10.00 p. m.
ATLANTIC CITY, N. J., week days, *7.05 *7.45 a. m., *2.40 p. m.

WEST BOUND
BALTIMORE AND WASHINGTON, *1.59, 7.40, *8.45 *10.50, a. m.; *12.10 2.51, *5.00 *6.27 *8.07 daily; Baltimore and principal stations on Philadelphia division 10.50 am daily.
PITTSBURG, *4.59 a. m. *5.06 p. m. daily.
CHICAGO *8.45 a. m. *6.27 p. m. daily.
CINCINNATI AND ST. LOUIS, *12.10 p. m., and *8.07 p. m.; daily.
SINGLERLY ACCOMMODATION 7.40 a. m. 2.51 7.35 *1.10 p. m. daily.

LANDENBERG ACCOMMODATION, week days 7.00 10.50 a. m.; 2.51, and 5.06 p. m.
Trains leave Market Street Station:

For Philadelphia week days 3.50, *3.35 *7.30 *8.27 *9.40 *11.35 a. m. 12.43 2.45 4.55, 5.40, 9.45 p. m.
For Baltimore week days 5.35 *8.27, *10.45 *11.35 a. m. 2.45 *5.10, p. m.

Baltimore and principal stations on the Philadelphia division 10.45 a. m. daily except Sunday
For Landenberg, and way stations week days 6.50, 10.45 a. m. 2.45, 5.10 p. m.

Chicago *8.27 a. m. daily except Sunday
Pittsburg *5.60 p. m. daily
Cincinnati and St. Louis *11.35 a. m. daily except Sunday.

Trains leave Philadelphia for Wilmington daily *4.24, *6.40 *8.15, 9.50 10.15 *11.31 a. m. 12.00 noon, 1.51 3.00 *4.31, 4.35, 5.45 6.30 *7.32, 8.10 10.10, 11.30 p. m. Daily except Sunday, *6.15 7.35 8.45 a. m. *1.50, *1.00 5.30 p. m.

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Wilmington & Northern R. R.

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

GOING NORTH.				
Daily except Sunday.				
Stations	a. m.	a. m.	p. m.	p. m.
Wilmington, French St	7.00	2.25	4.47	7.10
" B & O Junction	7.15	2.37	5.02	7.27
" Montchanin	7.26	2.48	5.16	7.38
" Chadd's Ford Jc	7.47	3.03	5.40	8.02
" Lenape,	8.00	3.19		8.14
Ar. West Chester Stage		6.50	2.30	4.65
Ar. West Chester Stage		8.38	3.55	6.52
" Coatesville		9.15	4.32	7.30
" Waynesburg Jc		6.50		
" St Peter's		7.15		
" Warwick		7.27	9.29	4.47
" Springfield		7.33	9.34	4.52
" Joanna		7.57	9.56	5.15
" Birdsboro,		8.30	10.25	5.46
Ar. Reading P & R Sta.		8.30	10.25	5.46

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington 6.17 p. m. B. & O. Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchanin 6.59 p. m.
On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. Leave Wilmington 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.				
Daily except Sunday.				
Stations	a. m.	a. m.	a. m.	p. m.
Ar. Reading P & R Sta.	8.00	9.25	3.16	5.15
" B. Station				
" Birdsboro,	8.31	10.10	3.45	5.48
" Joanna,	8.56	10.50	4.10	
" Springfield,	6.00	9.01	10.58	4.15
Ar. Warwick,			11.12	6.15
" St. Peter's,			11.30	6.32
Ar. Waynesburg Jc.	6.18	9.15		4.32
" Coatesville,	6.46	9.50		5.08
" Lenape,	7.41	0.25		5.46
Ar. West Chester Stage		6.50	9.30	4.55
Ar. West Chester Stage		7.56	10.37	6.02
" Chadd's Ford Jc,	6.05	8.24	10.59	6.24
" Montchanin	6.05	8.24	10.59	6.24
" B. & O. Junction	6.11	8.41	11.10	6.36
Ar. Wilmington,	6.42	8.51	11.20	6.45
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 6.42 a. m. Saturday only

Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m., Newbridge 1.30 Avenue Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.23 p. m.

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

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

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4.10 A. M. Fast Mail for Shenandoah Valley and Northern and Southwestern points. Also Glyndon, Westminster, New Windsor, Union Bridge, Mechanicsville, 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 & C. R. R. 8.00 A. M. Mail for Williamsport, Hagerstown, Shippenburg, and intermediate points on Main Line and B & C. V. R. R. also, Frederick, Emmittsburg, Martinsburg and Winchester.

10.00 A. M.—Accommodation for Union Bridge and Gettysburg.
2.25 P. M.—Accom. for Glyndon
3.21 P. M.—Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on B and H Division.
4.30 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Medford, 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
7.20 P. M.—Accommodation for Union Bridge.
11.35 P. M.—Accommodation for Glyndon (Roisterstown)

TRAINS ARRIVE AT HILLEN.
Daily—11.48 A. M. Daily except Sunday— 30, 8.42, 11.11 A. M., 12.15 2.40, 5.10 and 6.00 7.00 10.00 P. M. Ticket and Baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations.
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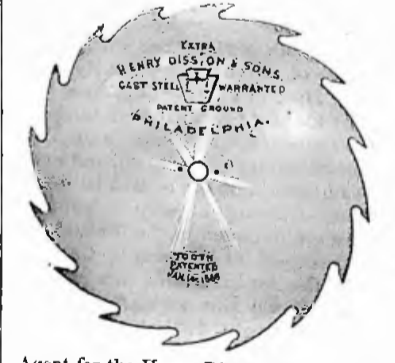
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