

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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The Peninsula Methodist will be sent (to new subscribers only), from now to January 1, 1891, for forty (40) cents.

Southern General Conference Notes.

The present session of the General Conference of the M. E. Church South in the Centenary church, St. Louis, is the second that has been held in that city; the first occurring in 1850. Forty conferences are represented, by 147 clerical and 146 lay delegates.

Secretary I. G. John reported total collections for Missions for the year, \$916,379; appropriations, \$820,517. The debt of \$100,000, at the opening of the quadrennium, has been reduced to \$14,000.

During the second and third days, an able and animated debate was had on the eligibility of laymen, to appointment to the committee on Appeals, resulting in a majority vote, declaring them eligible for all committees.

The fourth day, very strong resolutions were unanimously adopted against the Louisiana State Lottery; denouncing it as "a recognized evil and a national disgrace, corrupting the morals of our people from one end of the land to the other," as "a monstrous iniquity," and "the enemy of the people of all the States, and of the Church of God throughout the country."

The committee on Episcopacy brought in, an "ornate, discriminating, and appreciative" report on the death of the late senior Bishop, Dr. H. N. McTyeire, which was unanimously adopted by a rising vote.

Dr. A. S. Hunt made an impressive address on the work of the American Bible Society, at the close of which the Conference joined in singing, "All hail the power of Jesus name;" and "the strains of the song rolled like melodious thunder over the body, all rising to their feet."

The Church Extension Board reports total receipts, \$109,986,96; the expense of administration being \$20,474.73, or nearly 20 per cent.

Dr. Lafferty stated, the annual profit of their Sunday-school Literature as \$35,000.

Wednesday evening, May 14, a spe-

cial session was held to receive a fraternal message from the Wesleyan Methodist Conference of Great Britain and Ireland. Rev. David J. Waller, secretary of the British Conference, has the honor, of being the first Representative from that body to the General Conference of the M. E. Church South. His address, says the *Daily Advocate*, "held the delighted attention of the audience from the first sentence to the close, and was applauded frequently."

During Thursday, Rev. E. W. Mosely, fraternal messenger from the Colored M. E. Church, was introduced and delivered an address, at the close of which, a resolution was adopted, expressing "the unfeigned pleasure and profound interest, with which this General Conference has heard the tidings of the prosperity of the Colored M. E. Church in America, borne by the fraternal messenger of that Church to our own; and that the Mother Church pledges the continuance of her prayers and fostering care to this vigorous daughter."

The evening session was devoted to the reception of Dr. Bristol and Gov. Pattison, fraternal delegates from our own Church. The *Daily* says, "it was a notable occasion, notable for the brilliancy of the addresses, notable for the combination of kindness and candor of the speakers, and notable for the genuine fraternity that found such expression and such hearty response."

"Dr. Bristol, who spoke first, swept all the chords of eloquence, and was applauded to the echo. He was sharp, rapid, coruscating, thrilling.

"Gov. Pattison, was manly, strong, and eloquently fraternal.

"Bishop Keener was especially felicitous, in responding to the honored messengers of our sister Church."

On motion of Col. Cole of Tennessee a paper was enthusiastically adopted by a standing vote, inviting the Methodist Ecumenical Conference of 1891, to meet in the city of Nashville.

A memorial minute of the late Rev. J. B. McFerrin, D. D., was presented, and unanimously adopted. He was born in Tennessee, June 15, 1807, and died in Nashville, May 10, 1887.

He was converted in his boyhood, and served the Church, as a great

preacher, an ecclesiastical statesman of high grade, a careful and wise editor for eighteen years, and a most efficient Missionary secretary, and Book Agent.

Downingtown, Pa.

In the beautiful and fertile Chester Valley, on the Pennsylvania Railroad, thirty miles west of Philadelphia, is this pleasant borough, of some 1500 inhabitants. It lies on both banks of the eastern branch of the Brandywine, and is picturesquely girded by well cultivated hills.

Methodism has had an organized existence here, since 1824, and its development has been marked by the erection of three churches; the first in 1833, the second in 1860, and the third in 1879; each one excelling its predecessor in size, style, and appointments. Our venerable brother, Rev. Vaughan Smith, so long and so favorably known throughout our Peninsula, as an able and faithful preacher of the Gospel, preached his first sermon, some fifty years ago in the Downingtown church, at which time it formed a part of Radnor circuit. His text was a most appropriate one, "How shall we escape, if we neglect so great salvation?" Heb. 2-3.

Our Presbyterian and Protestant Episcopal brethren have each a church in the town; the Baptists hold service in a hall, and are planning to build. The Roman Catholics also have a church building.

The occasion of our visit, last Saturday, was the dedication of the new and beautiful church edifice that has just been erected under the energetic and wise leadership of the pastor, Rev. Adam L. Wilson. The Harrisburg Express bore our company, Bishop Foss, Dr. Hargis and the writer, very pleasantly to our destination, in less than an hour, with but two or three stops. The route is through a beautiful country; and almost continuously along its entire extent are to be seen improvements, in the way of new towns, and elaborate and costly country seats, in which the wealthy seek respite from the cares and turmoil of city life, amid the pure air and surrounding quiet of the country.

Haverford, nine miles out, is the location of a flourishing college under

the administration of Friends; while at Bryn Mayr, one mile further, there is a college for Women, under the care of the same body of Christians, the munificent foundation of a Mr. Taylor, who has devoted his large fortune to establish a school for the higher education of women. Two miles further is Villa Nova, the seat of a Roman Catholic college. Fourteen miles out is Wayne, where a new church has been organized by our people, since Conference, and provision made for the support of a pastor. Three miles beyond is Berwyn, another new town, where our people have recently dedicated a new church. Thus with equal pace our Church seeks to follow, in the outgrowth of this great city.

"Man proposes, but God disposes." The programme promised the people the great privilege of hearing a sermon from Bishop Foss, Sunday morning; but to the great disappointment of all, and of none more than the Bishop himself, his physical condition made it necessary for him to keep his bed all day.

The people were out in force, both citizens, and visitors from the region round about, and Dr. Hargis, the new presiding elder of the West Philadelphia District, showed himself fully equal to the occasion; preaching most excellent sermons both morning and night, to the interest and delight of large congregations, and managing "the collection" with admirable tact and complete success.

His morning text was "For the Father seeketh such to worship him," John 4-23; at night, "For it seemed good unto the Holy Ghost and to us," Acts 15-28. The building is of stone, very beautiful in its architectural design, and affords seating for 700 persons; the Sunday-school room being made a part of the auditorium by the opening of sliding doors. Cathedral glass windows let in the cheerful sunlight by day, and chandelier reflectors give illumination at night. One of the large windows bears the inscription "In memory of Shepherd Ayres, the founder of Methodism in Downingtown; on the opposite one are inscribed the words of Jesus, "Come unto Me, all

(Continued on page 8.)

The Redemption of Africa.

Africa must be redeemed. It is a stupendous contract, high above human possibilities. Nothing short of the redeeming merit and might of God can do it; and yet His success requires the co-operation of holy men and women, as "workers together with Him." The obstructions to the right of way to the unknown interior of the continent, have been the precluding terror of the nations through all the ages of the Christian era.

The amazing elevation of its immeasurable plateaus is such, that the great rivers from the interior have to leap from precipitous heights, that buttress them, thousands of feet, to get down to the water levels of the oceans that break upon her shores; so that direct navigation to the interior is precluded.

A cordon of native traders and their troops have stood as sentinels, through the centuries, forming a line almost surrounding the continent. Their object was, and is to day, to keep the outside world out, and to keep the inside world in, for the advantage it gives them, of buying from within for a penny, and selling their pennyworth on the coast for a pound.

There are but a few paths opened through this cordon to this day, but by these it is possible to get in, and when in, to go where you like. Then we behold countless millions of human beings, redeemed by the blood of Jesus, but groping in the darkest darkness of heathenism, and suffering its unmitigated woes. They are the victims of merciless slave hunters, who in the dark nights, set their towns on fire, kill the men who dare to stand for the defense of their families, and the little children who cannot keep step with the march of their caravans, and seize and bind the women and the children who can travel, and lead them away nude and starving, hundreds of miles, and doom them to perpetual slavery. The whole race of African heathens are victims of their witch-craft cruelties often decimating yearly large communities of the people. They are victims of the evils growing out of their ancient institution of polygamy. Nearly every girl born is bought by some polygamist, before she is five years old; indeed, they are often bought before their birth, with the risks involved. It is impossible to get girls to educate in our schools, to pair with our boys—the men we are educating—except by competing with the polygamists in the market, and paying the price they pay, or more, and have the transaction confirmed by the law under which they hold them in polygamous slavery for life; we simply redeem them, and prepare them to join us in working for the rescue of the race. The poor heathen

further, are the victims of oppressive laws, with their dreadful penalties, which neither they nor their fathers were ever able to bear. To all these we have to add the torturing terrors of their heathenish superstitions. All these woes are intensified by the inflow from Christian countries, of a Mississippi of rum, engulfing and drowning millions of them in perdition.

Thus we should have an appreciative perception of the work to be done; the obstructions to be overcome; and then of the means best adapted to the accomplishment of our great undertaking, combining human agency and Divine efficiency. To effect this, the first thing is to gain access to these perishing millions, access to their country, to their homes, and, then, to their heads and hearts. This personal contact of the few abroad implies the co-operation of the Lord's hosts at home, supplying the means of transport, and by their prayers giving moral momentum to the work movement. After all this, to get access to their heads and hearts, we must by the mastery of a few of the "four hundred languages," spoken in Africa, get the key to their understanding. The salvation of the heathen is the end at which all Christian Missions aim, but preparatory to this end, thousands of the most faithful Missionaries of all the Societies, have spent most of their years in school work, and in translations, teaching and being taught. Every foreign field, however, has its own peculiar advantages, and disadvantages, both in regard to the access of the workers to the people, efficiency in their work, and also their means of support. Hence every field should be studied from its own standpoint, so that the workers may proceed by methods best adapted to the peculiarities of each field.

For example, when I went to India in 1870, I found all of our Missionaries engaged in teaching school, except one or two presiding elders and printers. They had been at it, many of them, for thirteen years, and all of course, liberally supported by the Missionary Society. That was all right, and necessary to ultimate soul-saving success on a large scale. But in addition to all this, the Lord showed me a short cut, by which I got thousands of Eurasians saved, and utilized as Christian workers. Having the advantage of knowing the English language from their fathers, and the native language of their mothers, they had a marvelous adaptability to the work. I devoted most of the year 1871, to this business in our India Mission Conference.

In 1872, I founded self-supporting, efficient, working, Methodist Churches in Bombay, Poona, and Egutpura; the same in Calcutta in 1873; the same in Madras, Bangalore, and in many small

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towns in 1874; meantime my converted Eurasians were at work in every direction, and by the labors of such of them as Walter Winckler, Dennis Osborn, and Bro. Bates the government telegraph itinerant, we organized at Secunderabad, and its neighboring villages, at Jubbulpore, Allahabad, Agra and many outposts of these; and still later, under the superintendency of Dr. Thoburn, (now Bishop) the work was established at Rangoon and Singapore. Thus God, by a short cut, without a dollar from America or England, except for the passage of our missionaries and their small outfit of books, planted and organized Methodism in all the great strategic centres, (not pre-occupied by the "India Mission Conference") of those vast countries, comprising a population of over three hundred millions. This self supporting mission work, by order of the General Conference of 1876, was organized into the South India Annual Conference. By a division of its territory and its members, later, the Bengal Annual Conference was constituted. I studied that vast field, from the standpoint of personal observation and Divine illumination. I saw that our Eurasian self supporting resources, though utilized on lines of economy to marvelous extent were limited, and that our access to natives was mainly to the lower classes who could render but little financial aid, so that, while I hoped for the possibility, under God, of working our way into strong self supporting castes, I feared that our resources would, at best, be too limited, to enable us to break the bread of life to the hundreds of millions of poor people all around us. So I wrote to the Bishop in charge begging that we should be allowed, without interruption, to develop our indigenous self-supporting resources as far as possible, and then, if we should see that we could utilize appropriations of money from the Missionary Committee to advantage, we would apply for them. My correspondence on the subject may be seen in my book—"Four years campaign in India."

The hardy, self supporting Methodism thus born and developed on Asiatic soil, supported itself, unaided from abroad, for eleven years, making progress in purely native work, but so small compared with the great masses pressing us on every side, that the said two Conferences invited the Missionary Society to join them in giving the Gospel to the 300,000,000 living within their Conferences boundaries.

South America is a great field, but in my line of work very different from India. No adequate margin of English speaking people, to be evangelized and organized at once into self-supporting churches as in India.

From my commencement in Peru,

Bolivia, and Chili in 1878, God led me by a different short cut, and apparently a long way round, which was, to commence by school work, as all the honored old Missionary Societies had done; but, instead of charity schools, to be kept up by Missionary appropriations, found Academies and Colleges through which we should at once get access to the higher classes, in social standing and in moneyed resources; and let them foot the bills. Meantime we established pastorates, wherever we found English patronage enough for the support of the pastor. We have passed through tribulations, that drove us from some of our fields and destroyed their resources, but in four of the best centres of Chili, in three good places in Brazil, and one in the United States of Columbia, we are firmly entrenched, and making a success emphatically, in self support from the beginning, in education, preparatory to direct Gospel work, and a better measure of success in salvation and church organization than our faithful missions in China, and the wonderful Baptist Teague Missions in S. W. India, achieved, in the time we have been at work in South America. We are now on the eve of great advances. If our friends at home will help us to build a few plain, but tasteful houses of worship in our educational centres in South America, into which we can invite our upper-class patrons and friends, it will facilitate our plan of work. Get a grand work of God among our upper-class friends, and God can make them wonderfully effective in spreading it, and to give support to the whole movement. This will preclude the necessity of drawing funds from the Missionary Society, to subsidize the self-supporting system of the workers in South America. Hands off gentlemen, and give them a chance.

Africa, as a Mission field, differs widely both from India and South America. I propose in a letter for next week, to show that the very small success and great discouragement of some of our grandest Missionary organizations in Africa, for half a century was not the fault of their missionaries, but of their methods of work; and to show that the two hundred and fifty millions of Africa's heathen are, in available resources, taking them as a whole, the richest people on the earth, requiring simply competent leadership, with the appliances for the initiation of a work under that leadership, that will lead them to see and to appreciate their great wealth of resources, and how to utilize them. I will also show the key by which God will unlock this dark problem of Africa.

WM. TAYLOR.

Boston, Mass., May 15, 1890.



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Reflections

Editor Peninsula Methodist:

DEAR SIR:—A great deal seems to be said, now a days, about "the higher criticism." To be generous, we may suppose it comprehends both classes; those who arrogate such position in the "learned world," and those who dispute their claim and criticise their work. The temptation sometimes comes to us, to describe them respectively, in some particulars by the two aphorisms; "Being wise above what is written," and "To darken counsel by the multitude of words." It may, however, be also generous to admit, viewing the matter from a providential standpoint, that each class may have its mission, and some good may be the outcome. Those who may have the time and taste and opportunity, to read what is put into print on the subject, may reach the conclusion, that new problems are started, while the old ones remain unsolved; and the impulse to write may lead other adventurers into the controversial field, until the saying of the wise man shall be fulfilled, "of writing many books there is no end."

This surely is an age of progress, an age of science, of literary culture, and it may be said of general advancement in things good and great and useful. But two things are of special importance to be remembered and considered; *first*, that the age gives no premium on the score of birthright-brains; nature in her hereditary role, is the same as when Moses, or Socrates, or Cicero was born. If any body should assert, that our age confers a higher grade in the native gift, in the line referred to, we need no further evidence than his own dear self to disprove it. *Second*, let it be known and acknowledged that the harvests of our times are the outcome of the seed-sowing of former generations. Hadn't the Reformation its Luther and Melancthon? Hadn't the Methodist movement its Wesley and Asbury? Hadn't the American Revolution of 1776, its Washington and Franklin? And may I ask, can our times produce the peers, of these men of the ages? Some amusing things come to our knowledge, both in private and public life, *apropos* to our line of thought. Quite a gifted and cultured pastor told us once, that a member of his congregation, who had a high idea of the age and of himself, criticised the pulpit, and expressed his desire to hear *more preaching on advanced culture, on science, and the progress of the times!*

According to the tone in scholarly circles, there are doubts, it would seem, in reference to the existence of God, and the genuineness and inspiration of

the Scriptures. Now, the point is, that these things are confirmed, for the most part, to the scholarly fraternity, and the arena is held by those, who are known as the champions of the "higher criticism." The din of their arms is unheard, except as echoes, by the unlearned thinkers and worshippers, who read the Hymn Book and the Bible, in these cottage homes, and at their family altars; and there tell to their loved ones, and guests, "how great is the Almighty, and how precious is Jesus."

SIRE.

From Rock Hall, Md.

DEAR BRO. THOMAS:—Since the 10th inst., the people of this part of God's vineyard, have been enjoying peace and quietness; and we have not forgotten, to give God all the glory, for the victory scored on that day for the cause of temperance. As you are aware, we have had a struggle with the high license forces; but high license met its Waterloo; and we hope that ruse of the devil has been buried, beyond, any future resurrection.

Just here, Bro. Thomas, I wish to thank you for the utterances made in THE PENINSULA METHODIST of May the 3d. Would to God, that all the respectable papers of the country were as courageous and true as yours. If they were, there would be less encouragement given to liquorism, to prosecute its work of destroying the homes and degrading the people of our beloved country, with its gilded places of sin and ruin. But alas, the secular press, to a great extent, is silent, on this monster crime against God and humanity, except what may be paid for, as advertising matter. Thank God, the contest in our county is over now, and we'll not quarrel now with any, because of what they did, or did not say, or do.

The writer spent three weeks, day and night, in earnest work, to defeat the proposed license law, but now extends the right hand of friendship to all, and says let the past strife be buried, and let us unite to do all we can henceforward, for God and our homes.

Our pastor, Rev. Robert Roe, thinks he has struck a good place, and the people think this place has received a good pastor.

Our ladies have re-papered the interior of the parsonage, and the trustees have enlarged the yard, making a great improvement in appearance as well as in comfort. The poultry yard with some other space has been appropriated, as a vegetable garden. A few evenings since, I found Bro. Roe hard at work, making flower beds, seeking thus to combine the beautiful with the useful. Much of his leisure time, when not attending to pastoral duties, he spends in this healthful employment.

Bro. Roe seems determined to make something out of Pine Neck, one of his appointments, if anything can be made of it; and he thinks something can be done there. He intends preaching every Sunday, once in the morning and once in the evening on alternate Sundays. We believe there is good material down there, if it can be brought into use.

Our first quarterly conference was held, Saturday evening, the 17th inst., Bro. France presiding. The attendance of the

official board was small, but the work for the quarter was encouraging. The pastor reported, having made about one hundred visits, and offered prayer wherever he went. Who can beat that, under similar circumstances? The board of stewards added one hundred dollars to pastor's salary, more than was agreed upon for the last year. Love-feast was held Sunday morning, and a precious sense of the Divine presence was enjoyed; many exclaiming, "it is good to be here." The presiding elder not being present because of an appointment elsewhere, Bro. Roe conducted the love-feast and preached the quarterly meeting sermon. His text was, "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of heavenly grace, that we may obtain mercy and find grace to help in time of need," Heb. 4, 15-16. The preacher spoke with much earnestness, and the congregation, which was very large, was so impressed with the subject that it was the topic of their conversation for days afterwards. The afternoon was devoted to Sunday-school exercises. At night the pastor preached another excellent sermon on Mark 8-37.

Oh, that God may help us all to examine our hearts, to see if we are indeed walking in the light of God, and are not deceived; for self-deception is ruinous. I thank God there are many good and faithful ones here, and pray that many more such shall be added to the church, until all the people shall become the children of God.

Last Sunday was our missionary day; the last Sunday in each month being thus observed. The Sunday-school generously responded to the cause, after an earnest appeal by the pastor, whose heart is in the work of missions.

Our Sunday-school is now making preparations for Children's Day. It seems to be determined among all concerned, to make it the greatest in the history of the school; to do so, they will have to be up and doing.

Your's "till Jesus comes,"

R

Letter from Pocomoke City, Md.

DEAR BRO. THOMAS:—As it has been some time, since any communication from our church here has been inserted in your valuable paper, I have concluded to send you for publication a few items concerning the work in this part of the Lord's vineyard.

Our dear brother, Rev. A. S. Mowbray, began the fourth year of his pastorate in Salem M. E. Church in this place, Sunday, April 10th. He is greatly beloved by the people. In every movement for the advancement of Christ's cause, he is foremost; and he is also one of the most public spirited citizens of our town.

During his pastorate, our church debt has been paid off through his efforts; and we have now a large and flourishing Sunday-school, numbering nearly two hundred members. The officers and teachers are efficient, and we are hoping and praying for increased success in this department of church work. A chapter of the Epworth League, organized some weeks ago, has a membership of over forty.

Since Conference, our Sunday-school has presented the church, at a cost of over \$60,

two eight-light chandeliers, with double cone, silver-plated, corrugated glass reflectors. They were bought of Frink, the manufacturer of New York City, who, besides the usual discount allowed to churches, donated a special discount to us. With these fine lamps, our audience room is now beautifully lighted, and is greatly improved in looks and comfort.

During the past two weeks, a new front porch has been added to the parsonage. This was designed by Bro. Mowbray, and, in fact, most of the work upon it was executed by him. It is different in style from any other in town, and adds much to the appearance of the front. The painter's brush is soon to be applied to porch and parsonage, which will greatly enhance their attractiveness. Our presiding elder, Rev. T. O. Ayres, has not been idle since Conference, but after mapping out a large amount of work, is now diligently pushing forward its accomplishment. He has begun to issue a series of circular letters through the mail, to the pastors on his district. The four that have been issued are on the following topics, Probationers, District Stewards' Meeting, Children's Day, and Pastoral Visiting. Work is being pushed forward, and progress is reported from all sections of the district.

Rev. John D. Long, a superannuated minister of the Philadelphia Conference, and formerly the Superintendent of the Bedford Street Mission, in Philadelphia, has been a resident of this place since 1882. Although he and his wife are beyond seventy years of age, their health is sufficient to allow them to attend the various services of the church and their godly counsel and valuable co-operation are greatly appreciated.

E. H.

May 26th, 1890.

A Peninsula Industry.

The *New York Sun* has the following, from Tasley, Accomac county, Va:

The one crop that takes precedence of all others on the Virginia peninsula is the sweet potato. Like the peach orchard in southern Delaware, the sweet potato patch rules the Peninsula. The centre of the patch is at Onancock on the Chesapeake bay, opposite the little station from which this letter is dated. Everybody plants sweet potatoes, and on the product and price of that crop depend the welfare of two counties.

The planter begins to prepare for the next year's crop in midsummer, by cutting eight-inch sprouts from the growing vines. These he buries in pretty poor soil somewhere handy to the house, and leaves them there, keeping the weeds away from them, until they have produced a crop of fingerlings, or little potatoes the size of a man's finger. These he gathers and stores away in a shed or barn, by burying them in what he calls pine shat, the long, wiry leaves raked up in the pine woods. There the little potatoes lie until March. Then the planter rakes them out, and puts them in a bed.

For this bed, the soil is dug out of a hillside that slopes to the south until a

wide trench a foot deep is made. Into this he shovels barnyard manure and packs it down, until it is eight inches deep. This he covers with two inches of black mould brought from the woods. If the weather is cold, he may wet the bed with boiling water. On the mould he lays the fingerlings, so that they are about half an inch apart all over the bed, and then covers them with two inches more of the black mould. Around the trench he builds a shallow box with a window-glass cover, as hotbeds are arranged.

The little potatoes sprout right speedily, and the farmer must needs hurry himself, to prepare the fields by the time the plants are ready.

Farmers say that one gang of hands can plant a five-acre patch in a day. As the plants grow the weeds are kept down by ploughing the field both ways, the young folks about the place following the plough to see that no spreading vines are left covered by the soil.

In July the harvest begins and it is a golden harvest, worth gathering. A short crop is fifty barrels to the acre, and a good one 100 barrels; while exceptional land and exceptional seasons produce such crops as may not be told of without exciting incredulity. A Northern farmer would pay for his farm out of every crop, and live well.

At Onancock 1 000 000 barrels were sold last season, while the shipments from the least favored villages were numbered by the thousand. Every day two trains of freight cars roll up over the Cape Charles route. They stop at every station, and grow with the stops, until at last the locomotives can handle no more. From Patchogue from Sayville, from Northport, from Huntington, and from about every other little Long Island port, and from Jersey as well, a fleet of little, light-draught sloops and schooners come down to the bays and inlets that mark the much-indented shores of this peninsula. They bring cash and check books as a rule, and buying their cargoes outright, sail away for the metropolis.

Wilmington District.

There was great sorrow in the parsonage at Elkton, during my visit. The little daughter of Rev. Charles A. Hill, and grand-daughter of the pastor, who had been ill for some time, was borne on angel pinions from those who loved her on earth, to those who received her in heaven. For thirty years this family has happily escaped the shafts of death. The little body was laid to rest in a quiet, beautiful place in the Middletown Cemetery. The sorrowing parents, brother and sister Hill, have the sympathy of their many friends, and we trust great grace may be given them.

The Epworth League Convention held in Elkton, was largely attended, and the two days services were full of interest and enthusiasm. We congratulate the league in its president, Rev. V. S. Collins, who has given the work his special attention, and enables us to boast of one of the most successful leagues in Methodism. The temperance mass meeting was pronounced by many, one of the best ever held in the town. By formal vote the League declared against High License, and in favor of Local Option.

The quarterly meetings at Newark, Del., and Cherry Hill, Md., were seasons of refreshing from the presence of the Lord. The love-feasts were unusually helpful; the one at Union on Cherry Hill charge, the best, by far, that I have ever seen in that church; Rev. W. T. Miller believed the best he had attended in the home church for ten years. Bro. Hunter, the pastor, is very happy in his work, and the year opens with good prospect of success.

Bro. Quigg at North East, is pushing the battle against High License, by pledging voters in favor of Local Option.

The City Mission and Church Extension Society held its second meeting in *Fletcher Hall*, Monday, the 26th, at 8 p. m. After considerable work upon the plan for permanent organization, the meeting adjourned until June 16th, at 8 p. m., when the delegates will complete the plan of organization and elect officers.

W. L. S. MURRAY.

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

The Preachers' Meeting.

The Wilmington Preachers' Meeting met in *Fletcher Hall*, 10 a. m., Monday May 26, 1890. Pres'd't, W. E. Avery, in the chair. Devotional exercises were conducted by Bro. Albert Thatcher. Members present, Bros. J. L. Houston, H. Sanderson, J. R. Dill, J. T. VanBurkalow, B. F. Price, J. D. C. Hanna, A. Stengle, L. E. Barrett, W. E. Tomkinson, J. Dodd, T. C. Smoot, J. E. Franklin, A. T. Scott, T. N. Givens, V. S. Collins, C. A. Grise, D. H. Corkran, J. E. Bryan, and Dr. J. Todd.

The committee appointed to wait on the Local secretary of the Y. M. C. A. made a report which was accepted, and the committee discharged, with thanks.

On motion, it was resolved that the explanation given to our Committee, by the secretary of the Y. M. C. A., is entirely satisfactory to us.

Bro. Sanderson gave a brief account of his visit last Sunday, to the Delaware State Hospital for the insane.

The order of the day was then taken up, and Rev. B. F. Price read a paper entitled, the "Impeccability of Christ." The question was then discussed by Bros. Tomkinson, Sanderson, Stengle, Collins, VanBurkalow, Houston, and Dr. Todd.

Curators report, for next Monday, a sermon of the late Bishop Levi Scott, to be

read by his son, Rev. A. T. Scott. This sermon, the only one ever written by Bishop Scott, was never preached by him.

On motion adjourned. Benediction by Bro. Price.

E. C. ATKINS, Sec'y.

The Jerman Chapel, recently moved to West Smyrna, was opened last Sunday afternoon. It is a cozy little structure, and, in all probability, will in time be a thriving institution. It will be connected with the Quarterly Conference of Asbury M. E. Church, of Smyrna. There were 26 scholars in attendance at the opening of the school, and others were enrolled later in the afternoon. The following officers and teachers were nominated: L. M. Price, Superintendent; Miss Carrie Budd, Assistant Superintendent; A. E. Fowler, Secretary; Milton Price, Treasurer; Miss Lillie Pratt, Organist; Chas. B. Archer, Miss Lina Joslin, Miss Laura Bedwell, Miss Katie Clements, Chas. H. Register, Milton Price, Mrs. Kate Smithers, Mrs. Roberta Matlack, Miss Annie McDowell, and Joseph Smithers, teachers. Regular services will be held every Sabbath, at 2 o'clock sharp.

After the organization was instituted Rev. W. W. W. Wilson made a few remarks, and a collection of \$49.47 was taken, to defray some minor expenses.

About two hundred persons were in attendance at the dedicatory services, which occurred at 4 p. m.—*Clayton Call*.

The B & O. railroad, recognizing the demand for a better train service from its Market street station, has added a number of new express trains which leave week days at 7.30, 8.27, 9.40 and 11.35 a. m., arriving in Philadelphia at 8.19, 9.20, 10.27 a. m., and 12.30 p. m. The above trains stop at Delaware Avenue station. Returning express trains leave Philadelphia at 1.50 and 4 p. m., daily, except Sunday, arriving at Market street station at 2.40 and 4.50 p. m. Other trains from Market street station will be found in the regular time table published in to-day's issue. Special attention is called to the convenient arrangement of the above trains for commuters and persons having business in Philadelphia. Excursion tickets good for two days, \$1; quarterly, 180 ride tickets, \$23.05; monthly, sixty trip tickets, \$10; school, forty-six trip tickets, \$6.

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The Sunday School.

LESSON FOR SUNDAY, JUNE 1, 1890.
Lake 10: 25-36

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

THE GOOD SAMARITAN.

GOLDEN TEXT: "Thou shalt love thy neighbor as thyself" (Lev. 19: 18).

25. *A certain lawyer*—a Jewish "theologian," according to Dr. Abbott, one familiar with the principles of Jewish law, both written and oral; the "scribe," on the other hand, was a Jewish textualist and instructor, familiar with the text of the law, occupied with its transcription, and with teaching it. *Stood up*—"rose from his seat among the students, as Jesus passed" (Geikie); "rose to indicate his purpose of a discussion" (Whedon). *Tempted him*—tried Him, put him to the test. The lawyer's motive can only be guessed at—perhaps "to show his own wisdom at the expense of the hated Galilean, and trap him, if possible, into some doubtful utterance" (Geikie); perhaps "to try His depth of intellect and knowledge of the law" (Whedon); perhaps "to see whether our Lord could teach him anything new" (Schaff). *Master—teacher. What shall I do to inherit eternal life?*—a personal question, and one of supreme importance, though probably asked in a merely intellectual, or egotistic, or trifling spirit. The Talmudists reckoned up the laws of Moses as 613 in number, and divided them into 248 positive and 365 negative precepts. To keep them all, they used to say, "was an angel's work." Hence they labored to find which was the great and inclusive commandment which might be kept in lieu of them all. It was, perhaps, for this that he asked—some new summary of the law.

26. *What is written in the law?*—as though He would say: "You are a lawyer; answer your own question by the law; there is no other answer, nothing new is needed." *How readest thou?*—"This form," says Schaff was used by the rabbis to call out a quotation of Scripture. 'How' means, 'to what purport?'

27. *He answering said*.—His answer included two texts, the first of which, taken from Deut. 6: 5, was used by devout Jews in their morning and evening prayers, and carried by the Pharisees in the little boxes of their phylacteries; the second (not so used) from Lev. 19: 18. It is remarkable that these combined texts were given by our Lord Himself on another occasion, in reply to a lawyer who asked Him which was the greatest commandment. *Love... with all thy heart, soul, strength, mind*.—Our love for God is to take in every faculty and power of our being, in their highest, intensest, and constant exercise. The intellect, sensibility, will—the whole man, body, soul and spirit—are to be consecrated, in fervid, unceasing devotion to the Father of spirits. God could ask nothing more of any creature; and He could ask nothing less at any time, in any age, or in any world. *Thy neighbor as thyself*—neither more nor less. Self-love is the measure of neighbor-love. Another rule has been added to this: We are to love the brethren, not simply as we love ourselves, but as Christ has loved us; the Christ-love is the measure of brotherly love.

28. *This do, and thou shalt live*.—The word

"do" is emphatic. These texts are not to be hidden away in phylacteries, or glibly quoted in rabbinical wrangles. The lawyer was bidden to instantly do what he had said, in all its entirety, in all the length and breadth of its immense demand. Being a lawyer, he must know that the law was to be kept; and he who kept, and had kept, that law, needed nothing further—no repentance, no Gospel, no Saviour. He already possessed the earnest of eternal life. Ains! none ever did keep that law. The failure is universal.

29. *Willing* (R. V., "desiring") to justify himself.—He felt that the discussion was closed, and that his attempt to interview the Prophet of Galilee, and to entrap or outwit Him, had ended in his own discomfiture. How could he get out of the difficulty? How, too, could he escape the feeling of self-condemnation which this direct application of his words had excited? Both for his reputation's and his conscience' sake he must not let the conversation end here. *Who is my neighbor?*—a question much debated among the rabbis. In answering, Jesus, in his parable, still enforced truth in a practical way. Waiving the technical question, He taught a kind of neighborly charity which the lawyer had never dreamed of.

"The question is not, 'who is my neighbor?' but, 'Am I neighborly?' This is the line in which the parable proceeds. It does not supply the scribe with an answer to the question which he had put, but it supplies him with another question which he desired to evade. He is not permitted to ride off upon a speculative inquiry about the abstract rights of other men; he is pinned down to a personal, practical duty" (W. Arnot).

30. *A certain man*—presumably a Jew, but really any man, since "the main lesson of the parable is not love to enemies, but love to man as such, humanity, philanthropy" (Schaff). *Went down* (R. V., "was going")—literally "down," as Jericho, about eighteen miles distant from Jerusalem, lay many hundred feet below it. *Jericho*—the "city of palms," situated near the Jordan, about nine miles north of the Dead Sea. In the time of Christ it had reached its highest splendor. Herod the Great had a palace there. It is difficult to day to identify the precise site of this once famous city. *Fell among thieves* (R. V., "robbers")—The road between the two cities, particularly that part of it beginning about ten miles from Jerusalem, passed through a wilderness full of ravines, caverns and cliffs which afforded lurking places for brigands. Jerome called it "the bloody way," and in his time "a Roman fort and garrison were needed there for the protection of travelers. *Stripped him*, etc.—robbed him of all he had; beat him, and left him helpless, bleeding, dying.

31. *By chance*—as men say; really by that providential ordering by which opportunities for doing good are offered to us and our real natures tested. *A certain priest*—Jericho was a priestly city; some twelve thousand priests resided there, who were accustomed to go up to Jerusalem in the order of their course, to perform their functions in the temple. One of these was now either going or returning. *Passed by on the other side*—was afraid of being himself attacked or of incurring ceremonial defilement, or of being detained. Many reasons may be supposed for this unpriestly behavior. "Mercy was commanded by the law even to a beast and consideration to a neighbor (Exod 23:

4-5; Deut. 22: 1-4). In disregarding the claims of mercy, the priest and Levite violated the law" (Abbott).

32. *A Levite*—inferior to the priest in office and duties, but engaged in the service of the temple. Ellicott notes that this passage contains the only reference to Levites in the Gospels. This one had curiosity enough to go and look at the wounded traveler, but had not humanity enough to attempt any relief.

"The Levites performed the humble services of the temple, as cleaning, carrying fuel, acting as chorists, etc. Levites were also writers, teachers, preachers, literati. Scribes and lawyers were frequently of this tribe" (Whedon).

33. *A certain Samaritan*—of all others the most unlikely to trouble himself in a case of this kind. Jesus Himself had had recent experience of their churlish treatment. "The Jew derided the Samaritan as a Cuthite, abhorred his meals as swine's flesh, and cursed him in the synagogue. The Samaritans shed the blood of Jewish travelers to the Passover, gave false signals to the near province as to the time of the new moon, and even by stealth polluted the temple by scattering dead men's bones in the holy places" (Whedon). *Compassion*.—He felt for him, and therefore acted for him. We must guard against what seems to be implied, viz., that we must look to the Samaritan as the only true type of philanthropy, and regard priests and Levites as typical of all that is inhuman and selfish. The parable has an entirely different meaning. Neighborly acts, deeds of goodness to fellow-creatures in need, are to be rendered spontaneously and promptly, for humanity's sake; and race feuds and religious ceremonies are not for a moment to hinder their exercise.

"The way to be sensible of another man's misery is to feel it ourselves. It must be ours, or, if it be not ours, we must make it ours, before our hearts will melt. I must take that brother into myself before I help him; I must be that leper that begs of me, and then I give; I must be that wounded man at the wayside, and then I pour my oil and wine into his wounds, and take care of him; I must feel the hell of sin in myself before I can snatch my brother out of the fire" (Farindon). See the Syrophenician woman's prayer, Mat. 15-22.

34. *Went* (R. V., "came") to him.—All the minute and beautiful details are given, by which compassion manifested itself—the cleansing of the sufferer's wounds with wine, and mollifying them with olive oil, and bandaging them; and then the good man lifts his helpless brother, and sets him upon his own beast, and walks by his side to the nearest inn, supporting and cheering him, and forgetting for the time his own business, and peril, and every other selfish consideration.

35. *On the morrow*.—He spent the night with him. *Two pence*—two denarii (from 30 to 34 cents), enough in that age to pay for the man's entertainment several days. *I will repay thee*.—The wounded man was his guest, not the landlord's.

36. *Which... was neighbor?*—"Which showed that he loved his neighbor as himself?"

"The primary lesson of this parable is so plain that it cannot be missed: Whoever is in need is my neighbor. True love knows nothing of sectarian, or national, or race distinctions. The second lesson has been often overlooked. The spirit of genuine

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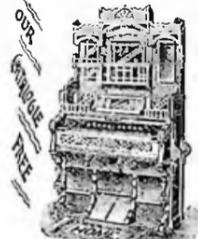
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philanthropy is a Christian spirit wherever found. It is recognized by Christ in the Samaritan as well as in the Jew, in the Gentile Cornelius as well as in the orthodox Dorcas" (Abbott).

37. *He that showed mercy upon him.*—Though a Jew, the lawyer is compelled to acknowledge that the Samaritan played the hated name. He resorts to circumlocution. *Go and do.*—Act out the line of duty which you have acknowledged to be right. Don't waste your time in idle discussions.

A rich merchant in St. Petersburg, at his own cost, supported a number of native missionaries in India, and gave like a prince to the cause of God at home. He was asked, one day, how he could do it. He replied, "When I served the devil, I did it on a grand scale, add at princely expense; and when, by His grace, God called me out of darkness, I resolved that Christ should have more than the devil had had."

"Thy neighbor? It is he whom thou hast power to aid and bless; Whose aching head or burning brow Thy soothing hand may press.

"Thy neighbor?" 'Tis the fainting poor Whose eye with want is dim; Whose hunger sends from door to door— Go thou and succor him!

Whene'er thou meet'st a human form Less favored than thine own, Remember 'tis thy neighbor worm, Thy brother or thy son.

—(J. Montgomery).

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Prenching.
MAY.		
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	10
Cookman, (Franklin)	4 7.30 1	7.30
Kingswood, (Koons)	5 7.30 1	7.30
Stanton, (Murray)	6 7 1	3
Brandywine, (Barrett)		1 7.30
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
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
Odeon	22 23

J. FRANCE, P. E.

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.*

W. C. T. U. Notes.

There are now 685,202 women voters in England and Wales.

A sample of W. C. T. U., activity is the fact that one Illinois woman alone, has established twenty-five new local unions within the last five months.

More than three hundred drinking men in Wisconsin have signed the pledge within two weeks, as a direct result of evangelistic services conducted by Mr. P. A. Burdick.

"Home Protection Posters" are the latest invention of the W. C. T. U. These are large printed sheets covered with terse, and eloquent sentences aimed at the evils of the liquor traffic. They are intended to be posted on bulletin boards, fence corners, old barns—anywhere—that men also may get posted.

In connection with the 'High license crusade,' in Baltimore, 'for sorely needed revenue,' it is worthy of note that \$250,000 were recently appropriated to enlarge the penitentiary, while the Baltimore city council has reported favorably a resolution appropriating \$35,000 for the erection of an addition to the pauper insane asylum.

Among notable 'first things' for women, is the election of a lady, Mrs. Charles D. Haines, as president of a steam railroad, the 'Haines-Medina Valley Railroad Company,' the line of road now being built between Lacoste and Castorville, Texas. Mrs Haines is about thirty years old, highly accomplished and understands her business.

An original feature of a social recently given by the Young Woman's Christian Temperance Union of Newark, Del., was a puzzle menu that offered to guests their choice of such novel dishes as "Women of Grit," 'A Young Man's Sweetheart,' 'Impertinence,' 'Tabby's Party,' 'All Things to All Men,' 'Spring's Offering,' 'Boston's Overthrow,' and 'A Cold Vowel,' which proved respectively to be sandwiches, honey, sauce, catsup, hash, water, tea and coffee. Merriment and astonishment were the order of the evening.

Suppose that up to the present time there had not been established a distillery, brewery, or saloon in the land, and none of the dreadful results of the rum-traffic had been realized; no drunkard had reeled in our streets, no

drink criminal had been sentenced to penal service or to death, no drink pauper had been sent to the poor-house, no drink maniac had been confined in the mad-house, and no family had been disgraced or destroyed by a drunken husband and father; and suppose that suddenly all these terrible evils should appear, what would be the consternation that would fill the land, and what would the people do? Would they not, fired with righteous indignation and destructive wrath rise and annihilate every distillery, brewery, and saloon in a single day.—*Rev. A. B. Leonard, in N. Y. Christian Advocate.*

A striking incident occurred at the close of one of Mrs. S. M. I. Henry's lectures in Illinois. A leading physician of the place came forward, and electrified the audience by declaring that he had been 'hard hit' as to the habit of tobacco using, and that as a man and a Christian physician, he could stand it no longer. 'Here,' he said, 'with my vest pocket full of cigars, my trousers pockets of smoking and chewing tobacco, and my overcoat pockets of pipes, I renounce the use of the weed forever. I know what this means, I shall not be good for much for awhile, my teeth will feel as though I could pick them out with my fingers; I shall not be able to retain my breakfast for weeks; I shall be nervous and cross, but I am going in for a clean body, God helping me.' The audience roared, then cheered and shouted, while many eyes were wet with tears, and fervent 'amens' came from all parts of the house.

A radical 'prohibition league' that declares the total prohibition of the liquor traffic to be 'an essential condition of the full realization of the benefits of any educational, political or religious reform' has been formed in Edinburgh, Scotland, with Mr. John Leckie as president.

The plans for the temperance temple to be erected by the Woman's Christian Temperance Union, in Chicago, show a strikingly beautiful structure, the lower portion of the exterior being of brown granite and the upper stories of bright red brick set in black mortar.

Persons who have been in the habit of carrying concealed weapons, such as pistols, razors, dirk knives, sling shots and all other descriptions of concealed or dangerous weapons, will do well to leave them at home in the future. The new law passed by the Legislature imposes a heavy fine and imprisonment on any one known to have them about his person. Any person can inform on such as are known to carry them, and receive one half of the fine.—*Kent (Md) News.*



A LOVELY WOMAN

overheard one say of her, "By heaven she's painted!" "Yes," retorted she indignantly, "and by heaven only!" Ruddy health mantled her cheek, yet this beautiful lady, once thin and pale, and suffering from a dry, hacking cough, night-sweats, and spitting of blood, seemed destined to fill a consumptive's grave. After spending hundreds of dollars on physicians, without benefit, she tried Dr. Pierce's Golden Medical Discovery; her improvement was soon marked, and in a few months she was plump and rosy again,—a perfect picture of health and strength. This wonderful "Golden Medical Discovery" now world-famed as a remedy for consumption, which is really lung-scurf, is not only an acknowledged remedy for that terribly fatal malady, when taken in time and given a fair trial, but also for all forms of Scrofulous, Skin and Scalp Diseases, as White Swellings, Fever-sores, Hip-joint Disease, Salt-rheum, Tetters, Eczema, Bolls, Carbuncles, Erysipelas and kindred ailments. All scaly, crusty, itching, troublesome eruptions yield readily to its curative powers. It invigorates the liver, enriches the blood and promotes all the bodily functions. It is the only liver, blood and lung remedy, sold by druggists, under a positive guarantee that it will do all that it is recommended to, or money paid for it will be refunded.

\$500 REWARD offered for an incurable case of Catarrh in the Head, by the proprietors of Dr. Sage's Catarrh Remedy. 50 cents, by druggists.

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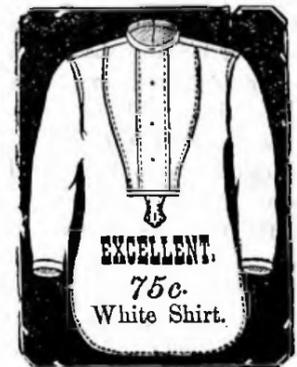
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OFFICE, 604 MARKET STREET.

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The Peninsula Methodist will be sent (to new subscribers only,) from now until January 1, 1891, for forty (40) cents.

(Continued from page 1.)

ye that labor and are heavy laden, and I will give you rest."

At the afternoon service, Revs. T. Harrison of Coatesville, G. W. North of Grove, and Mr. Carver of the Downingtown Presbyterian Church made addresses; the latter offering fraternal congratulations on the grand success of his Methodist brethren. The pastor of the Baptist church also attended the services and spoke words of kindly greeting.

The cost of this fine improvement, including a most eligible site, was \$14,000, one half of which was to be provided for on the completion of the building. At the close of the day's services, the announcement was made, that over \$5,000 had been secured, in cash and valid subscriptions, leaving but \$2,000 to be carried by the church. This was indeed, a grand success, and the greater in view of the fact, that this society has within two years built a \$4,000 parsonage. About 10 p. m., the Bishop came in, and conducted the dedicatory service.

Creed Revision.

Our Presbyterian brethren have just held their General Assembly, and among the most important subjects engaging their attention has been the question of revising the time-honored Westminster Confession, a form of words, which has been accepted for over two hundred years, as expressing the doctrinal belief of all true Presbyterians.

At the instance of the previous Assembly, a vote had been taken in the several presbyteries; resulting in 133 ayes, and 65 noes; 5 presbyteries not voting, and 7 declining to vote.

After very full, free, and able discussions, by the ablest lay and clerical members of the body, it was decided to add a new chapter to the Church Constitution, providing for a satisfac-

tory method of future revision. This, of course must be voted upon by the several presbyteries.

This course is certainly very conservative, and in view of the great interests involved, we think, eminently wise.

Excelsior.

The steadily increasing number of friends, who rejoice in the prosperity of the PENINSULA METHODIST, will be glad to learn, that we sent out last week 4000 copies of that issue, and will send out a larger number this week. This means, that not less than 12,000 people read our weekly issues, a fact that greatly extends the area of our influence, and correspondingly enhances the responsibility of its management.

May we not have an interest in the prayers of all our readers, that our paper may always be a benediction, wherever it goes? Our steady aim is to be true and loyal, "To Christ and His Church."

Dickinson College, Carlisle, Pa.

ONE HUNDRED AND SEVENTH ANNUAL COMMENCEMENT EXERCISES, June 14th to June 19th. Orders for the purchase of excursion tickets, from June 9th to June 19th, inclusive, return tickets, good until June 21st incl., will be furnished, upon application to the undersigned by mail, to persons desiring to be present at any of the exercises. The name and address of each person desiring to use an order, must accompany the application.

CHARLES F. HIMES
 Secretary of Board of Trustees.

Personal

Rev. Wilbur F. Corkran of Crisfield Md., has been in our city this week. He attended the Preachers' Meeting, Monday morning.

The Rev. Dr. Samuel L. Gracey, of the New England Conference, has been nominated for United States consul at Cardiff. He was pastor of the M. E. Church at Smyrna from 1866 to 1868, and was transferred to Providence Conference in 1871. He is a brother-in-law of the Rev. H. S. Thompson, of Wilmington Conference. His wife's mother and sisters live in Smyrna. He was pastor of Union M. E. Church in Wilmington 1869-70.

Rev. E. E. Hoos of the Holston Conference Methodist Episcopal Church South, has been elected editor of the *Nashville Christian Advocate*. We congratulate our friend. He is worthy and well qualified for the position.—*Talbot Times*.

If he has the same delightful Johannan spirit of his immediate predecessor, and a similarly marvelous facility

for epigrammatic presentation of practical truth, in sharp cut paragraphs, the readers of the *Nashville* are to be congratulated.—ED. PEN.

In our church entertainments and socials, buffoonery and rudeness are exceedingly out of place.

We heartily endorse this utterance of our *confreere* of the *Michigan Christian Advocate*. Not long since we attended a very pleasant sociable by the young people, which was sadly marred by loud clapping on the part of some ill-mannered young men and boys. Disorder should be repressed.

Children's day should—

1. Be a cheerful one;
2. Find the church well cleaned;
3. Modestly, yet tastefully decorated;
4. Furnish tasks for some, who are really called on for service;
5. Have stirring singing;
6. Set forth the cause of education;
7. "Turn the hearts of the fathers [and mothers] to the children;"
8. Furnish collections;
9. See the baptism of 50,000 children;
10. Have spiritual and impressive services.—*Ex.*

George P. Whitaker, one of the best known of American iron masters, has just recovered from a severe attack of pneumonia, at the age of 86, and is again riding horseback over his lands in Cecil county. He is the largest landowner in the State of Maryland, and retains his active interest in the management of Principio Furnace, the first iron furnace erected in the United States, in which George Washington once had an interest, and which was destroyed by the British Admiral Cockburn in the war of 1812.—*Philadelphia Inquirer*.

Dr. John H. Douglas, General Grant's famous physician, who a few years ago had a practice that yielded a princely income, is to day a charity patient in a New York Hospital. He is 66 years old, and his whole left side is paralyzed. Dr. Douglas was so constant in his attendance on the General, that he seriously impaired his own health. For his services he was paid a fee of \$7,000, and by the request of General Grant, made just before he died, \$5,000 was given to him as a token of his affection. All this has been swept away, in vain attempts to regain his shattered health, and for many months Mrs. Douglas has struggled to maintain the family, by keeping boarders in the shadow of the Lehigh University, at Bethlehem, Pa. Dr. Douglas was placed in the hospital by his sister, and Dr. Fordyce L. Barker, old and feeble himself, visits him there.—*Idem*.

The members of the W. C. T. U., Smyrna, Del., by unanimous consent, have ordered a fountain, which is to be placed in a convenient part of the town. They expect it here, in a few days. About \$85 have been collected to pay for the same.

The Supreme Court of Pennsylvania has refused the entire twenty-four applications, for writs of mandamus on the Philadelphia License Court, to issue licenses to refused wholesalers; and also the two Washington county cases, in which licenses were refused to a brewer and a retailer.

A dispatch from Vienna says that Princess Victoria, sister of the German Emperor, has asked an increase of her appanage allowance, in order to establish her own household in London, as she does not intend to marry.

The Argentine Republic has, it is said, lost ten million dollars annually by Custom House embezzlements.

The Society of the Cincinnati held a three days' triennial session in Baltimore. There was a reception to the delegates, by the Maryland Cincinnati in the Historical Society's library.

The fire which destroyed the western front of the Singer Sewing Machine Works, at Elizabeth, was the most destructive ever known in that city. The loss is \$2,000,000 and 3,000 hands were thrown out of work, for at least two months.

"Bishop William Taylor delivered a stirring discourse, on "Salvation Work in Africa and lower New York city Resemblances and Contrasts," in Jane Street Church, this city, on Sunday evening, April 27. He also addressed the preachers' meeting on Monday morning."—*The Christian Advocate*.

Conviction is in itself a power. The man who is sure of what he says, gives assurance to those who hear him.

A colored brother said he could talk more religion in five minutes, than he could live in two weeks. Many white folks could make the same statement, without coloring it a bit.

"Pray for them that despitefully use you!" Did you ever do it? If so, you know, what a blessing is wrapped up in this command.

The will of the late George S. Pepper, of Philadelphia, leaves \$1,067,000 to public institutions. Among these bequests, are \$60,000 to the University of Pennsylvania for the endowment of a professorship; \$50,000 to the Pennsylvania Academy of Fine Arts; and \$150,000 for the establishment of a free library. Almost every charitable institution and hospital in the city is named in the will for a gift ranging in amount from \$3,000 to \$50,000.

Conference News.

Last Sunday, Rev. A. T. Scott preached at Zion M. E. Church.

Good congregations and an interesting song-service last Sunday, at Mt. Salem, W. E. Avery, pastor.

The ladies of the Crumpton M. E. Church, have determined buy a new carpet for it, and to re-paper, &c.

St. Paul's M. E. Sunday-school will give its annual excursion to Cape May, on the steamer Republic, Friday, June 20.

At Mt. Joy M. E. Church, South Wilmington, G. H. Washington, pastor, a grand rally was held last Sunday, and the church debt of \$300 was nearly all paid.

Miss Elizabeth W. Greenwood, national superintendent of the Evangelistic Department of the W. C. T. U., and Revs. W. P. Swartz and V. S. Collins addressed a gospel meeting, last Sunday afternoon, in Central Presbyterian Church.

An Epworth League was organized in the Denton M. E. Church, Friday evening, with thirty-six members. The following officers were elected: President, Rev. H. S. Thompson; Secretary, Miss May Fisher; Treasurer, Miss Mamie Downes.

NASSAU, DEL., Delaware Conference, J. C. Goldsborough, pastor, writes: "When I came here by appointment of Bishop Goodsell, March 31, 1890, I found the work in a disorganized state, and only 26 pupils in the Sunday-school. We have now 68, on our roll and hope soon to have 100.

CHARLESTOWN, MD.—Our pastor, Rev. E. H. Hynson, has a heart and hand for every good work. Preparations are making in good earnest for Children's Day. An Epworth League has been organized in this place, and one will soon be formed at Principio. Our Wednesday night prayer-meeting at the latter place, organized by our former pastor, Rev. T. B. Hunter, continues to be well attended.

CHESAPEAKE CITY, MD.—Bro. Fosnocht writes us, "our collections and subscriptions on the new church have reached \$1700.

Bro. Gardner preached a very good sermon for us Sunday night. It was logical, forcible, practical. The outlook is promising; the field inviting. Hope to report good news, as the months pass by. Arrangements will be made to carry indebtedness, for a couple of years; paying interest and part of principal at close of each year, until all is cancelled.

Rev. W. M. Green writes from Williston, Caroline Co., May 21st: "Our camp-meeting at Concord will begin Aug. 12th, and close on the 22d.

We had our first quarterly meeting Sunday May 10th, at Bloomery. At our quarterly conference Monday, the salary was increased \$100, making it \$700. We are getting on finely; pleasant people; good congregations; plenty to do, and plenty to eat, and able to do both."

A Correction.

The eighth and ninth lines, in the letter, "From Chesapeake City," published last week, are decidedly out of shape. The

brethren, whose earnest prayers for favorable weather, had been so graciously answered, should have been described, as "The heroic, little Spartan, band of Methodists."

A Pastor Wanted.

A young unmarried man, who is willing to work for success, to go to Barren Creek, Md. There are two churches, one in the village and one in the country.

Address,
REV. T. O. AYRES,
Salisbury, Md.

Another Dedication.

DEAR BRO.—The new M. E. Church, Harrington, Del., will be dedicated to Almighty God, next Sunday, June 1st. Rev. George E. Reed, D. D., president of Dickson College, will preach at 10.30 a. m.; reunion of old pastors, at 3.30 p. m., Rev. J. S. Willis will preach at 7.30 p. m.

We will be very glad to see as many old pastors as can be with us, during all the time, or any part of it.

Yours,
T. L. PRICE.

A New Union.

Wednesday, April 30th, Mrs. Jefferson, president of the W. C. T. U., of Sussex county, met with the ladies of Nassau circuit, in the parsonage, and organized a local union, with 19 active members and one honorary member. Very interesting remarks were made by Mrs. Jefferson, and Rev. J. T. Prouse, the pastor.

We hope the Union, which was started under so very favorable circumstances, will make rapid progress, and accomplish much for the cause.

IDA M. SMALL,
Supt. of Press Work.

Milton, Del.

Notes from Dover, Del.

MR. EDITOR:—The newly elected officers of our Sunday-school have entered upon their respective duties, and a prosperous year is looked for. A new feature has been introduced, that of holding teachers' meeting, Friday evening, a half hour before the prayer-meeting.

The State Sunday-school Convention, held here in April, was the best of all that have been held; and has been the means of setting teachers to think more, of the importance of Sunday-school work.

Thursday evening, the 15th inst., the infant department of our Sunday-school, celebrated its 34th anniversary. The church was tastefully decorated, and the singing and recitations by the children were very creditable.

Arrangements for Children's Day, tomorrow, June 1st, are being rapidly completed, and a good programme will be executed.

The young people's meetings, which have been suspended for some time past, have been resumed, and are very well attended. "Joyful Sound," which was used in the Sunday-school Convention, has been introduced here.

Our first quarterly conference of the year will be held to-night. Love-feast was held last Sunday at 9 a. m., and preaching by the presiding elder at 10.30. Clarence T. Wilson, son of the presiding elder, preached in the evening; the pastor, Rev. T. E. Terry, being engaged elsewhere in a dedication service.

Last Thursday evening, a class was organized at the chapel, for the benefit of the people in that portion of the town. The chapel Sunday-school have elected their officers for the ensuing year, and the prospect is promising.

Appropriate services for Decoration day will be observed to-morrow, by the G. A. R. Post, and bands of the town.

Mr. Samuel Wharton, one of the leading members of the M. E. Church here, met with rather a painful accident, last Saturday week. The scaffolding on which he was standing fell, and his right leg was broken below the knee.

Boat parties down the creek are becoming quite frequent; nearly every day students from the Academy as well as some towns people may be often seen wending their way towards the water for an afternoon's recreation.

HERMAN C. TAYLOR.

Everybody Knows

That at this season the blood is filled with impurities, the accumulation of months of close confinement in poorly ventilated stores workshops and tenements. All these impurities and every trace of scrofula, salt rheum or other disease may be expelled by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

Preachers' Association.

The Easton District Association met in Greensborough, Md., Rev. R. W. Todd, pastor, Tuesday evening of last week; devotional exercises were conducted by James A. Brindle, followed by a sermon by John D. Rigg. In the absence of the presiding elder, the vice-president, R. C. Jones, took the chair, and R. K. Stephenson was chosen Secretary. A cordial welcome was spoken by the pastor, and an appreciative response, by Bro. Brindle.

W. Sheers conducted the devotions, Wednesday morning, and A. Chandler, at night. The subjects taken up during the day were, Modern Methodist Missions—their achievements and their promises; The Intermediate State and Place; Has Prohibition achieved such success in Caroline county, as to demand its continuance; and The Epworth League. A Review of The Minority report on Temperance, presented at the late session of Conference, was read by R. W. Todd; and Dr. Morris read a paper on "The Influence of Methodism upon our Nation."

N. McQuay opened the meeting, Thursday morning, after which followed a discussion on Peninsula camp-meetings. R. C. Jones read a paper on Egyptian Archaeology.

At night a Young People's Mass-meeting was held; and the Epworth League was given a good start in Greensborough. The closing exercises were conducted by Presiding Elder France. The next meeting will be held in Kenton, Del.

Senator Stanford gave Bishop Hurst one thousand dollars, to help make the first payment on the Washington university site.

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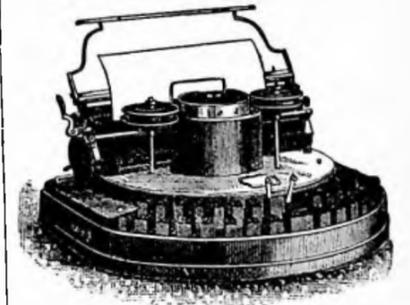
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OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

BY CAUGHEY.

CHAPTER XXII—INTO THE JAWS
OF DEATH.

Christopher Montague had scarcely reached Rosedale, when telegrams announcing yellow fever in the South, were flashed over the wires, to all parts of the North. Day after day brought still more startling accounts of the rapid spread of the scourge. Scores of men and women were dying every day, and many were suffering from want of proper attention and nursing. The large commercial city of New Orleans seemed to be the worst smitten place, in all the fever-stricken South. Hundreds of the best families had left for the North, at the first appearance of the scourge, and still others were fleeing for their lives.

Blanch read the accounts, for about a week. She talked with her father, and prayed with him, many times a day, for the poor sufferers. From his large fortune he contributed liberally to every benevolent society, whose aim was to relieve the poor afflicted ones, and physicians and trained nurses were sent on almost every South-bound train.

For several days Blanch had been silent and thoughtful, and had spent more time in prayer, than usual. Each day she gave several hours to the careful study of standard works on nursing; which she had secured through their family physician.

Mr. Montague noticed the change in his daughter's manner, and felt alarmed, as he observed the cloud deepening on her spirit. "Are you ill, daughter?" he inquired; "you have seemed so quiet and sad of late, that I have felt very uneasy about you."

"No, father, I am not ill; what you have noticed has been due to my frame of mind, the last three days. I thought at first, you were doing all you could to aid our suffering fellow creatures in the South, but I now know you are not. For days the conviction has been growing upon me that I ought to go into the South myself and do what I can to help those who so much need our assistance.

I have thought of you, and of Mr. Melvin, and Horace; and it will be hard to part with you, but I feel I ought to go. I am young, strong, healthy, and active, and have had the advantage of a liberal education.

True, I have had no experience as a nurse, but nursing is woman's spher-

and I shall soon learn to do all that will be required."

Christopher Montague was not a little astonished, at the courage and spirit of his lovely daughter, but in his heart he could but admire these elements of true womanliness, ever prompting to cheerful self-sacrifice for the need of others.

While he admired her brave, generous, unselfish spirit, he was not ready to give his consent, for her to undertake this work until he had tested more fully her real motives; so turning to her, he said, "My child, why do you so much desire to go and help those whom you do not know?"

"I wish to do it for Christ's sake, and for the sake of humanity," she replied. "I am only seeking to do, as I would be done by. I am indeed, well and strong to-day, but who can tell how soon I may need the ministrations of kindly hands and sympathizing hearts. Hath not our Saviour said: 'With what measure ye mete, it shall be measured to you again?' I believe this Scripture; but it is not for the hope of reward, that I enter this field; it is for Christ and humanity. I feel I have so much to be thankful for, that I cannot refuse to serve him, who has done so great things for me."

"But my child, you must consider you are taking your life in your hands, in entering the South at this time."

"It is true, I run the risk of losing my life, but my life and all I have are His, and He ought to have my best service; besides, is it not written, 'he that loseth his life for my sake, shall find it?' I do not want to die, for I am so happy and have so much for which to live; but I am not afraid to die. No, father, the step I desire to take, is not a rash or thoughtless one. I have reached the decision, which with your consent, will place me on the first South-bound train to-morrow, through earnest prayer. I am deeply impressed with the conviction that it is my duty to do all I can to help those who are in distress; and if I lose my life, in this attempt to serve my Master in relieving human sorrow, I will die with the assurance, that He will approve, and say again, 'she hath done what she could.'"

Christopher Montague drew his daughter to him, and leaning his head upon her bosom, wept like a child. After regaining his composure, he took her by the hand, and said, "you are right, my daughter, you are right. I cannot refuse to allow you to go, when you feel that you ought to do so for Christ's sake. God gave his only son, his best-loved to save our poor, suffering human race; and shall I who claim to be his servant, refuse to give Him the best I have? No, I will not. I could never feel right again, if I

withheld you from Him and from humanity, in this hour. All that I have I owe to Him; even you, my best loved, God has given me; and shall I withhold you from Him? No; you shall go."

That night, Blanch wrote a long letter to Walter, in which she told him all her feelings, and how she had resolved to start for New Orleans, on the morrow.

When she had accomplished this work of love, and sealed the letter, she sought her couch. A most delicious sense of restfulness and happiness stole over her, and in a few moments, this girl, so full of confiding trust in God, was sleeping as sweetly as if the morrow was to be a day of festive joy, instead of one in which she would bid adieu to her dearest friends, with little probability of meeting them again, until the great day of eternity.

At an early hour the next morning, Blanch was astir; her trunks were packed with articles she thought would be needed; and by seven o'clock she was ready for her journey.

The parting between father and daughter was tender and touching in the extreme, but the exhibition of high moral character and Christian faith was sublime. It was the same exalted piety, the same mighty faith, that led Abraham to offer his only son in response to the Divine command, which led this Christian father now to consecrate his only daughter to the service of his Master.

As Miss Montague stepped into the first coach of the Southern express, a lady who had heard of her intention, and who loved her dearly, came to her and putting her arms about her neck, entreated her with tears, not to attempt so hazardous an undertaking.

Blanch thanked her for her kindly interest, but added, "No, my friend, I cannot be persuaded to turn away from such an opportunity as this, for serving God and humanity. For this faith in God, his servant Daniel went into the lion's den, and the Hebrew children into the furnace of fire. God preserved them; and if it be His will, and it is for my highest good, He will preserve me, not only from 'the arrow that flyeth by day,' but also from the 'pestilence that walketh in darkness.' If, however, it be His will to take me to Himself, His will be done!" It is my duty to serve Him, to the best of my ability, and leave him to choose my destiny. Yes, I will go; I will do my duty, and "though He slay me, yet will I trust in Him."

The call of the conductor, "All aboard," rang through the car, and the next moment the train was in motion, bearing Blanch Montague, in all her youth and loveliness, from the embrace of father, brother, lover, and friends, "into the jaws of death."

(To be continued.)

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Our Veterans.

A glance at the Minutes of the Northern New York Conference of last year, reveals the fact that generally the smaller charge did not raise one-fourth of the amount apportioned to them for the sixty-six necessitous cases in the Conference. Several charges apportioned from \$25 to \$40, raised only \$1, and one district raised only about one-third of its apportionment. A few plain rules faithfully observed, will remedy this deplorable failure.

Let the people know that the quarterly conferences have deliberately considered the actual need of each one of these sixty-six cases, and sent their reports to the Annual Conference, whose committee, with great deliberation and regret too, cut down these estimates nearly one-half, so as not to burden the churches with an apportionment they would hardly have the courage to attempt to raise. Of this half given to the churches to raise, we secure only one-half; so that our needy superannuates and the poor widows of those who have died in the work, actually receive, from year to year, only about one-quarter of the sum the quarterly conferences, well knowing their need, have said they ought to have. 'Is this right in the sight of God?'—REV. W. S. TITUS, in the *Northern Christian Advocate*.

28,076 members and probationers in Northern New York Conference contributed \$4,243 for veterans, or about 15 cents apiece. If they had contributed 25 cents each, the collection would have been increased \$2,776, or enough to give each one of the sixty-six necessitous cases \$42 more than they did receive. Bring up the collections to the new *quarterage* standard, a quarter of a dollar a year from every Methodist in aid of the veterans.

J. B. HAMILTON.

The largest number of new Christian Endeavor Societies ever reported in a single week, was reported for the week ending May 4th, when 179 were added to the list, about equally distributed among the leading Evangelical denominations.

Among speakers at the International Christian Endeavor convention in St. Louis in June, are Dr. David J. Burrell of Minneapolis, and Dr. J. K. McLean of Oakland Cal. Leading representatives of the Methodist Church both North and South, of the Baptist, Presbyterian, United Presbyterian, Cumberland Presbyterian, Reformed, Christian, Congregational and United Brethren Churches, and various other denominations appear upon the programme. The convention sermon will be preached by Rev. P. S. Henson, D. D., of the First Baptist Church of Chicago. The delegates from each

state and territory in the Union have been assigned by the committee of arrangements to one of the forty-eight Societies of St. Louis. This Society will act as special introduction committee for the delegates from that state or territory, so that none may feel that they are among strangers. From 6,000 to 9,000 are expected to be in attendance.

The missionary societies of the different denominations are feeling the influence of the Christian Endeavor Society, in increased contributions from the young people. One of the principles of the movement is, that as a rule, each Society should give what it may have to give, through the regular channels of its church or denomination.

If You Want to Be Loved.

Don't find fault.

Don't contradict people even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't underrate anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunities in life.

Don't believe all the evil you hear. Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.

"Don't be rude to your inferiors in social position.

Don't over or under-dress.

Don't express a positive opinion unless you perfectly understand what you are talking about.

Don't get in the habit of vulgarizing life, by making light of the sentiment of it.

Don't jeer at anybody's religious belief.

Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world, and whose life is governed by the Golden Rule, "Do unto others as you would be done by."—*Ladies' Home Journal*.

Rev. Geo. B. Lynch, recently appointed to the pastorate of the M. E. Church, colored, has entered upon his duties, and his people speak well of him.—*Talbot Times, Trappe, Md.*

Miss Winnie Davis, daughter of Jefferson Davis, is announced to marry Mr. Alfred Wilkinson, of Syracuse, N. Y., grandson of Rev. Samuel J. May, a pioneer Abolitionist and co-worker with Wm. Lloyd Garrison and Wendell Phillips.

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THE GLORIOUS HILLS.

Whatever your lot may be, dear one,
Accept the issues of to-day,
Smile on through all the changes,
For over the hills, where we cannot see,
Is rising "our sun", that is to be;
On the topmost peak, where the sun strikes
first,
Is the melting snow that will quench our
thirst.

Fret not, for down those glorious hills
The stream of life comes leaping;
'Tis only the hardened ice and snow;
Kissed by the sun, they commence to flow,
And the narrow banks of that winding
stream,
Are clothed with lilies and delicate green.

Smile on, be faithful where you are,
Establish there a sweet content,
And up from the past a joy will rise
That will make the present a paradise;
For over the hills that we cannot see
Is rising "our future," that is to be,
And the certain charm of a life well spent,
Will give us a future "of sweet content."

He raised those hills before our eyes,
And placed us where we all could see,
That we might always feel His grace,
And know His sovereignty.
Oh! I do not want earth's highest place,
If I cannot see my "Father's face;"
And the blessed glow from those "Glorious
hills,"
Can scatter away a life of ills.

March, 1890. JOSIE HAMMOND.
—The Telephone

The Lamp and the Light-House.

A Scotch fisherman, while out one night in his smack, was overtaken by a terrible storm. He could not tell where he was, or how to find his way to the landing place. At length, his son caught sight of a small light glimmering through the wild darkness. He set sail toward the light, and soon found himself right before his own cottage, which stood on a cliff above the sea.

When he got home, he found that his little boy had set the lamp in an upper window, by whose light both father and brother had been saved from shipwreck.

Every stormy night afterward, that same lamp was set in the window, to guide other fishermen who might be caught out in the thick darkness. By and by it was determined to build a light-house on the cliff. But the big blazing burner grew out of the little boy's lamp.

A poor child in Philadelphia, the daughter of a very poor widow, died a year or two ago. During her long sickness, her heart was full of peace and the sweet love of the Saviour.

Just before she died, she put into the hands of her minister, a small paper box that had contained some of her medicine. In the box were fifty three-cent pieces, which she had been saving up for a long time, and she had earned each piece by hard work. She said to her minister:

"After I am dead I want you to take this money and build with it a

church for the poor people in this neighborhood."

The minister could not keep back his tears as the box was given to him; and I could not either, when I saw it last summer.

The minister took the box of coins and showed it to a rich lumber merchant, who never cared anything about religion. The merchant at once offered to give lumber for building the church. Other people who saw the box and heard its touching history gave money, and very soon the pretty mission church will be finished. The poor Christian child's lamp will grow into a large light house to guide many souls to heaven.

No person can tell how much good may come from loving, yet apparently insignificant acts. The lamp they light even if it is small, may grow into a light-house, and shine, long after they are dead.—*Youth's Companion.*

The Fourth Command.

"And God spake all these words saying,

Remember the Sabbath Day to keep it holy.

Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath Day, and hallowed it!"

"Oh, dear! I am so tired of Sunday!" so said Willie, a playful little boy, who was longing for Sunday to be over, that he might return to his amusements.

"Who wants to hear a story?" said a kind friend who was present. "I sir," "and I," "and I," said the children, as they gathered around him. Then he told them a parable. Our Saviour, when he was on earth, often taught the people by parables.

The parable told the little boys was of a kind man who had some very rich apples hanging upon a tree. A poor man was passing by the house of the owner, and he stopped to admire this beautiful apple tree. He counted these ripe, golden pippins—there were just seven of them. The rich owner could afford to give them away; and it gave him so much pleasure to make this poor man happy, that he called him, and said:

"My friend, I will give you a part of my fruit." So he held out his hand, and received six of the apples. The owner had kept but one for himself.

Do you think the poor man was

grateful for his kindness? No, indeed. He wanted the seven pippins, all for himself; and, at last, he made up his mind that he would watch his opportunity, and go back and steal the other apple.

"Did he do that?" said Willie, very indignant; "he ought to have been ashamed of himself, and I hope he got well punished, for stealing that apple."

"How many days are there in a week, Willie?" said his friend.—*Sel.*

Something for Boys.

A few weeks since, I saw a touching and beautiful sight. Driving through a rugged part of the country, my attention was directed to an elderly lady, trying to pick her way over a rough hillside. She came very slowly and carefully. The hill was quite steep; and I was pitying her and thinking if it would not be well to offer my services, when I heard a whistling boy coming up behind the carriage. He bounded past, and running up the hill, put his arms around the old lady and steadied her steps; saying pleasant words, I know, for the face, encased in the warm hood, looked beaming and bright with happiness. As we passed, I heard her say these words: "It is so nice, to have a boy to come and help mother down the hill." They passed on, and went into a farm-house at the hill. I knew they were mother and son. There was a sermon in those few words, I thought. I wish every boy could have heard them.

You boys are all of you here, to help mother down the hill of life. You don't all do it, though; more's the pity. Some of you make it harder for her. You do things that trouble her; she is anxious about you; and then she has to pick her way over places a thousand times rougher, than walking down a steep hill. Perhaps you are getting into bad habits, and will not obey her counsel. Her poor heart is bruised and torn by your conduct. She knows what the results of evil doings are; that if a boy begins habits, that he only considers light as cobwebs in his youth, by-and-by they may become iron chains about him, and when he is a man he will be a slave to them.

Now, boys, if you would help the dear mother down the hill of life, and make the path smooth for her, do the things she wishes you to do. And if you are all right as regards bad habits, perhaps you are not as thoughtful of the "little things" that make up life, as you might be. Be as polite in waiting upon your mother, as you are in waiting upon other boys' mothers. Don't speak in rough tones to her. Be always gentle when you speak to her, and be careful to remember what she wishes you to be particular to do, at

different times and in different places. "It's so nice, to have a boy to help a mother down the hill." Yes, when weary and worn with life's hard work, and age begins to come, it is a great satisfaction and source of gratitude to know, that a strong, upright boy is coming up to help mother down.

And you boys who have gone from home, although you cannot literally put your arms around mother and steady her steps, yet you can write her good, long letters, and tell her you wish you were in the old home again, so you could hug and kiss her, as you did when you were a little fellow and loved to climb up in her lap. One of the greatest blessings in the world is that of having a praying mother. Make yourselves worthy of the good mothers God has given you, and take your mother's God for your God, in the days of your youth.—*New York Examiner.*

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SERMON BY DR. TALMAGE

HE PREACHES ON THE HANGING
OF PROUD HAMAN.

Many Years Have Passed Since That
Event, but Its Story Is Full of Lessons
for Us Today—The Doctor's Discourse
in Full.

BROOKLYN, May 25.—In the Brook-
lyn Academy of Music this morning,
after the preliminary exercises which
in this congregation are considered as
important as any of the others, Dr.
Talmage preached from the text, "So
they hanged Haman on the gallows
that he had prepared for Mordecai."—
Esther vii, 10. Following is his ser-
mon in full:

Here is an oriental courtier, about
the most offensive man in Hebrew his-
tory, Haman by name. He plotted
for the destruction of the Israelitish
nation, and I wonder not that in some
of the Hebrew synagogues to this day,
when Haman's name is mentioned, the
congregation clinch their fists, and
stamp their feet and cry, "Let his
name be blotted out!" Haman was
prime minister in the magnificent
court of Persia. Thoroughly appreci-
ative of the honor conferred, he ex-
pects everybody that he passes to be
obsequious. Coming in one day at the
gate of the palace, the servants drop
their heads in honor of his office; but
a Hebrew, named Mordecai, gazes upon
the passing dignitary without bending
his head or taking off his hat.

He was a good man, and would not
have been negligent of the ordinary
courtesies of life, but he felt no respect
either for Haman or the nation from
which he had come. But he could not
be hypocritical, and while others made
oriental salaam, getting clear down
before this prime minister when he
passed, Mordecai, the Hebrew, relaxed
not a muscle of his neck, and kept his
chin clear up. Because of that affront
Haman gets a decree from Ahasuerus,
the dastardly king, for the massacre of
all the Israelites, and that, of course,
will include Mordecai.

HAMAN'S PLOT FOUND OUT.

To make a long story short, through
Queen Esther this whole plot was re-
vealed to her husband, Ahasuerus.
One night Ahasuerus, who was afflicted
with insomnia, in his sleepless hours
calls for his secretary to read him a
few passages of Persian history, and
so while away the night. In the book
read that night to the king an account
was given of a conspiracy, from which
Mordecai, the Hebrew, had saved the
king's life, and for which kindness
Mordecai had never received any re-
ward. Haman, who had been fixing
up a nice gallows to hang Mordecai
on, was walking outside the door of
the king's sleeping apartment, and was
called in. The king told him that he
had just had read to him the account
of some one who had saved his (the
king's) life, and he asked what reward
ought to be given to such a one.

Self-conceited Haman, supposing
that he himself was to get the honor,
and not imagining for a moment that
the deliverer of the king's life was Mor-
decai, says: "Why your majesty
ought to make a triumph for him,
and put a crown on him, and set him
on a splendid horse, high stepping
and full blooded, and then have one
of your princes lead the horse through

the streets, crying, 'Bow the knee,
here comes a man who has saved the
king's life!'" Then said Ahasuerus
in severe tones to Haman: "I know
all about your scoundrelism. Now
you go out and make a triumph for
Mordecai, the Hebrew, whom you
hate. Put the best saddle on the finest
horse, and you, the prince, hold the
stirrup while Mordecai gets on, and
then lead his horse through the street.
Make haste!"

What a spectacle! A comedy and
tragedy at one and the same time.
There they go! Mordecai, who had
been despised, now starred and robed,
in the stirrups. Haman, the chancel-
lor, afoot, holding the prancing, rear-
ing, champing stallion. Mordecai
bends his neck at last, but it is to look
down at the degraded prime minister
walking beneath him. Huzza for Mor-
decai! Alas for Haman! But what a
pity to have the gallows, recently
built, entirely wasted! It is fifty
cubits high, and built with care. And
Haman had erected it for Mordecai, by
whose stirrups he now walks as groom.
Stranger and more startling than any
romance, there go up the steps of the
scaffolding, side by side, the hangman
and Haman the ex-chancellor. "So
they hanged Haman on the gallows
that he had prepared for Mordecai."

ALL IS WRONG IF THE HEART ISN'T
RIGHT.

Although so many years have pass-
ed since cowardly Ahasuerus reigned,
and the beautiful Esther answered to
his whims, and Persia perished, yet
from the life and death of Haman we
may draw living lessons of warning
and instruction. And, first, we come
to the practical suggestion that, when
the heart is wrong, things very insigni-
ficant will destroy our comfort.
Who would have thought that a great
prime minister, admired and applaud-
ed by millions of Persians, would have
been so nettled and harassed by any-
thing trivial? What more could the
great dignitary have wanted than his
chariots and attendants, and palaces
and banquets?

If affluence of circumstances can
make a man contented and happy,
surely Haman should have been con-
tented and happy. No; Mordecai's
refusal of a bow takes the glitter from
the gold, and the richness from the
purple, and the speed from the chari-
ots. With a heart puffed up with
every inflation of vanity and revenge,
it was impossible for him to be happy.
The silence of Mordecai at the gate
was louder than the braying of trum-
pets in the palace. Thus shall it al-
ways be if the heart is not right.
Circumstances the most trivial will
disturb the spirit.

It is not the great calamities of life
that create the most worriment. I
have seen men, felled by repeated
blows of misfortune, arising from the
dust, never desponding. But the most
of the quiet which men suffer is
from insignificant causes, as a lion at-
tacked by some beast of prey turns
easily around and slays him, yet runs
roaring through the forest at the
alighting on his brawny neck of a few
insects. You meet some great loss in
business with comparative composure,
but you can think of petty trickeries
inflicted upon you which rouse all
your capacity for wrath and remain
in your heart an unbearable annoy-
ance. If you look back upon your life
you will find that the most of the vexa-

tions and disturbances of spirit which you felt were produced by circumstances that were not worthy of notice.

If you want to be happy you must not care for trifles. Do not be too minute in your inspection of the treatment you receive from others. Who cares whether Mordecai bows when you pass, or stands erect and stiff as a cedar? That woodman would not make much clearing in the forest who should stop to bind up every little bruise and scratch he received in the thicket; nor will that man accomplish much for the world or the church who is too watchful and appreciative of petty annoyances. There are multitudes of people in the world constantly harrowed because they pass their lives, not in searching out those things which are attractive and deserving, but in spying out with all their powers of vision to see whether they cannot find a Mordecai.

WORLDLINESS VS. GODLINESS.

Again: I learn from the life of the man under our notice that worldly vanity and sin are very anxious to have piety bow before them. Haman was a fair emblem of entire worldliness, and Mordecai the representative of unflinching godliness. Such were the usages of society in ancient times that, had this Israelite bowed to the prime minister, it would have been an acknowledgment of respect for his character and nation. Mordecai would, therefore, have sinned against his religion had he made any obeisance or dropped his chin half an inch before Haman. When, therefore, proud Haman attempted to compel an homage which was not felt, he only did what the world ever since has tried to do when it would force our holy religion in any way to yield to its dictates. Daniel, if he had been a man of religious compromises, would never have been thrown into the den of lions. He might have made some arrangement with King Darius whereby he could have retained part of his form of religion without making himself so completely obnoxious to the idolaters. Paul might have retained the favor of his rulers and escaped martyrdom if he had only been willing to mix up his Christian faith with a few errors. His unbending Christian character was taken as an insult.

Fagot and rack and halter in all ages have been only the different ways in which the world has demanded obeisance. It was once, away up on the top of the temple, that Satan commanded the Holy One of Nazareth to kneel before him. But it is not now so much on the top of churches as down in the aisle and the pew and the pulpit that Satan tempts the espousers of the Christian faith to kneel before him. Why was it that the Platonic philosophers of early times, as well as Toland, Spinoza and Bolingbroke of later days, were so madly opposed to Christianity? Certainly not because it favored immoralities, or arrested civilization, or dwarfed the intellect. The genuine reason, whether admitted or not, was because the religion of Christ paid no respect to their intellectual vanities. Blount and Boyle, and the host of infidels hatched out by the vile reign of Charles the Second, as reptiles crawl out of a marsh of slime, could not keep their patience because, as they passed along, there were sitting in the gate of the church such

men as Matthew, and Mark, and Luke, and John, who would not bend an inch in respect to their philosophies.

YET ANOTHER APPLE.

Satan told our first parents that they would become as gods if they would only reach up and take a taste of the fruit. They tried it and failed, but their descendants are not yet satisfied with the experiment. We have now many desiring to be as gods, reaching up after yet another apple. Human reason, scornful of God's word, may foam and strut with the proud wrath of a Haman, and attempt to compel the homage of the good, but in the presence of men and angels it shall be confounded. "God shall smite thee, thou whited wall." When science began to make its brilliant discoveries there were great facts brought to light that seemed to overthrow the truth of the bible. The archaeologist with his crowbar, and the geologist with his hammer, and the chemist with his batteries charged upon the Bible.

Moses' account of the creation seemed denied by the very structure of the earth. The astronomer wheeled round his telescope until the heavenly bodies seemed to marshal themselves against the Bible, as the stars in their courses fought against Sisera. Observatories and universities rejoiced at what they considered the extinction of Christianity. They gathered new courage at what they considered past victory, and pressed on their conquest into the kingdom of nature until, alas for them! they discovered too much. God's word had only been lying in ambush that, in some unguarded moment, with a sudden bound, it might tear infidelity to pieces.

It was as when Joshua attacked the city of Ai. He selected thirty thousand men and concealed most of them. Then with a few men he assailed the city, which poured out its numbers and strength upon Joshua's little band. According to previous plan, they fell back in seeming defeat; but after all the proud inhabitants of the city had been brought out of their homes, and had joined in the pursuit of Joshua, suddenly that brave man halted in his flight, and, with his spear pointing toward the city, thirty thousand men bounded from the thickets as panthers spring to their prey, and the pursuers were dashed to pieces, while the hosts of Joshua pressed up to the city, and, with their lighted torches, tossed it into flame.

Thus it was that the discoveries of science seemed to give temporary victory against God and the Bible, and for a while the church acted as if she wore on a retreat; but, when all the opposers of God and truth had joined in the pursuit and were sure of the field, Christ gave the signal to his church, and, turning, they drove back their foes in shame. There was found to be no antagonism between nature and revelation. The universe and the Bible were found to be the work of the same hand, two strokes of the same pen, their authorship the same God.

A FEW LESSONS PRESENTED.

Again: learn the lesson that pride goes before a fall. Was any man ever so far up as Haman, who tumbled so far down? Yes, on a smaller scale every day the world sees the same thing. Against their very advantages men trip into destruction. When God humbles proud men, it is usually at the moment of their greatest arro-

gancy. If there be a man in your community greatly puffed up with worldly success, you have but to stand a little while and you will see him come down. You say, I wonder that God allows that man to go on riding over others' heads and making great assumptions of power. There is no wonder about it. Haman has not yet got to the top. Pride is a commander, well plumed and caparisoned, but it leads forth a dark and frowning host.

We have the best of authority for saying that "Pride goeth before destruction, and a haughty spirit before a fall." The arrows from the Almighty's quiver are apt to strike a man when on the wing. Goliath shakes his great spear in defiance, but the small stones from the brook Elah make him stagger and fall like an ox under the butcher's bludgeon. He who is down cannot fall. Vessels scudding under bare poles do not feel the force of the storm, but those with all sails set capsize at the sudden descent of the tempest.

Again: This oriental tale reminds us of the fact that wrongs we prepare for others return upon ourselves. The gallows that Haman built for Mordecai became the prime minister's strangulation. Robespierre, who sent so many to the guillotine, had his own head chopped off by that horrid instrument. The evil you practice on others will recoil upon your own pate. Slanders come home. Oppressions come home. Cruelties come home. You will yet be a lackey walking beside the very charger on which you expected to ride others down. When Charles the First, who had destroyed Stratford, was about to be beheaded, he said, "I basely ratified an unjust sentence, and the similar injustice I am now to undergo is a sensible retribution for the punishment I inflicted on an innocent man."

Lord Jeffries, after incarcerating many innocent and good people in London Tower, was himself imprisoned in the same place, where the shades of those whom he had maltreated seemed to haunt him so that he kept crying to his attendants: "Keep them off, gentlemen! for God's sake, keep them off!" The chickens had come home to roost. The body of Bradshaw, the English judge who had been ruthless and cruel in his decisions, was taken from his splendid tomb in Westminster Abbey and at Tyburn hung on a gallows from morning until night in the presence of jeering multitudes. Haman's gallows came a little late, but they came. Opportunities fly in a straight line and just touch us as they pass from eternity to eternity; but the wrongs we do others fly in a circle, and however the circle may widen out they are sure to come back to the point from which they started. There are guns that kick!

THE TURNS OF FORTUNE'S WHEEL.

Furthermore, let the story of Haman teach us how quickly turns the wheel of fortune. One day, excepting the king, Haman was the mightiest man in Persia; but the next day, a lackey. So we go up, and so we come down. You seldom find any man twenty years in the same circumstances. Of those who, in political life twenty years ago, were the most prominent, how few remain in conspicuity. Political parties make certain men do their hard work, and then, after using

them as hacks, turn them out on the commons to die. Every four years there is a complete revolution, and about five thousand men who ought certainly to be the next president are shamefully disappointed; while some, who this day are obscure and poverty stricken, will ride upon the shoulders of the people and take their turn at admiration and the spoils of office. Oh, how quickly the wheel turns! Ballot boxes are the steps on which men come down as often as they go up.

Of those who were long ago successful in the accumulation of property, how few have not met with reverses, while many of those who then were straightened in circumstances now hold the bonds and bank keys of the nation. Of all fickle things in the world, fortune is the most fickle. Every day she changes her mind, and woe to the man who puts any confidence in what she promises or proposes. She cheers when you go up, and she laughs when you come down. Oh, trust not a moment your heart's affections to this changeable world! Anchor your soul in God. From Christ's companionship gather your satisfaction. Then, come sorrow or gladness, success or defeat, riches or poverty, honor or disgrace, health or sickness, life or death, time or eternity, all are yours, and ye are Christ's, and Christ is God's.

MISERY IN ITS WORST FORM.

Again, this Haman's history shows us that outward possessions and circumstances cannot make a man happy. While yet fully vested in authority, and the chief adviser of the Persian monarch, and everything that equipage and pomp and splendor of residence could do wore his, he is an object lesson of wretchedness. There are today more aching sorrows under crowns of royalty than under the ragged caps of the houseless. Much of the world's affluence and gayety is only misery in colors. Many a woman seated in the street at her apple stand is happier than the great bankers. The mountains of worldly honor are covered with perpetual snow. Tamerlane conquered half the world, but could not subdue his own fears. Ahab goes to bed, sick, because Naboth will not sell him his vineyard. Herod is in agony because a little child is born down in Bethlehem. Great Felix trembles because a poor minister will preach righteousness, temperance and judgment to come. From the time of Louis the Twelfth to Louis the Eighteenth was there a straw bottomed chair in France that did not set more solidly than the great throne on which the French kings reigned?

Were I called to sketch misery in its worst form, I would not go up the dark alley of the poor, but up the highway over which prancing Bucephali strike the sparks with their hoofs and between statuary and parks of stalking deer. Wretchedness is more bitter when swallowed from gemmed goblets than from earthen pitcher or pewter mug. If there are young people here who are looking for this position and that circumstance, thinking that worldly success will bring peace of the soul, let them shatter the delusion. It is not what we get, it is what we are. Daniel among the lions is happier than Nebuchadnezzar on his throne. And when life is closing, brilliancy of worldly surroundings will be no solace. ...Death is blind and sees no differ-

ence between a king and his clown, between the Nazarene and the Athenian, between a bookless hut and a national library. The frivolities of life cannot, with their giddy laugh, echoing from heart to heart, entirely drown the voice of a tremendous conscience which says: "I am immortal. The stars shall die, but I am immortal. One wave of eternity shall drown time in its depths, but I am immortal. The earth shall have a shroud of flame and the heavens flee at the glance of the Lord, but I am immortal. From all the heights and depths of my nature rings down, and rings up, and rings out the word 'immortal.'" A good conscience and assurance of life eternal through the Lord Jesus Christ are the only securities.

THE TRIUMPH OF THE GOOD INEVITABLE.

The soul's nappiness is too large a craft to sail up the stream of worldly pleasure. As ship carpenters say, it draws too much water. This earth is a bubble, and it will burst. This life is a vision, and it will soon pass away. Time! It is only a ripple, and it breaketh against the throne of judgment. Our days! They fly swifter than a shuttle, weaving for us a robe of triumph or a garment of shame. Begin your life with religion and for its greatest trial you will be ready. Every day will be a triumph, and death will be only a king's servant calling you to a royal banquet.

In olden time the man who was to receive the honors of knighthood was required to spend the previous night fully armed, and with shield and lance to walk up and down among the tombs of the dead. Through all the hours of that night his steady step was heard, and when the morning dawned, amid grand parade and the sound of cornets the honors of knighthood were bestowed. Thus it shall be with the good man's soul in the night before heaven. Fully armed with shield and sword and helmet, he shall watch and wait until the darkness fly and the morning break, and amid the sound of celestial harpings the soul shall take the honors of heaven amid the innumerable throng with robes snowy white streaming over seas of sapphire.

Mordecai will only have to wait for his day of triumph. It took all the preceding trials to make a proper background for his after successes. The scaffold built for him makes all the more imposing and picturesque the horse into whose long white mane he twisted his fingers at the mounting. You want at least two misfortunes, hard as flint, to strike fire. Heavy and long continued snows in the winter are signs of good crops next summer. So, many have yielded wonderful harvests of benevolence and energy because they were a long while snowed under. We must have a good many hard falls before we learn to walk straight. It is on the black anvil of trouble that men hammer out their fortunes. Sorrows take up men on their shoulders and enthrone them. Tonics are nearly always bitter.

Men, like fruit trees, are barren unless trimmed with sharp knives. They are like wheat—all the better for the flailing. It required the prison darkness and chill to make John Bunyan dream. It took Delaware ice and cold feet at Valley Forge, and the whizz of bullets, to make a Washington. Paul, when he climbed up on the beach of

meata, snivering in his wet clothes, was more of a Christian than when the ship struck the breakers. Prescott, the historian, saw better without his eyes than he could ever have seen with them. Mordecai, despised at the gate, is only predecessor of Mordecai, grandly mounted.

Scotch manners can occasionally be odd. A Glasgow gentleman, in escorting some ladies home from a dance, found a diamond hairpin in the bottom of the cab and handed it to one of the ladies. The owner advertised, and the young woman who had taken it from her escort received a reward of £10. Then the young man applied for a share of the money, and she refusing he carried the question to court. The court allotted him £5.

A schoolboy recently scalded his leg from knee to toe. As there were no signs of healing the attending surgeon chloroformed a greyhound puppy to death, shaved its body, skinned it, and grafted the skin on the boy's leg. The healing was rapid and the color of the grafted skin was uniform and very similar to that of the normal skin.

Some idea of the support which Englishmen give to artists whom they consider great masters may be had from sales of paintings by Sir John Everett Millais. In 1877 "The Knight Errant" brought at auction \$7,500, in 1886 "The Vale of Rest" fetched \$15,000, and in 1888 the enormous sum of \$20,000 was paid for "The Northwest Passage."

A little white bearded man named Widdows, now a clerk in the treasury department, was one of Patti's first managers. Widdows is a noted chime ringer. He paid the 13-year-old child who was destined to become a world renowned diva \$100 a week for singing in a concert troupe with which he toured the country.

While Robert Wilson, living near Columbiana, Ala., was plowing in an old field last week he unearthed a tin box containing \$650 in gold and \$25 in silver. The place was formerly owned by an old gentleman who always buried his money when he got drunk. It is supposed there is more somewhere on the farm, as he was wealthy, and all his money has never been accounted for.

Lieutenant Ray gives some very remarkable experiences in the Arctic regions. In excavating the frozen earth he found it harder to work than granite. Powder had no effect whatever upon it, and when a blast was inserted it would always "blow out." The drills used were highly tempered, but in a few hours at farthest the tempering was gone. He found that the extreme cold had the same effect on tempered steel as extreme heat. The steel would lose its temper, become softened and bend easily.

Two young Londoners have just returned home after a year's walk around Europe. They first walked to Dover, where they took the Calais boat, thence proceeding along and near the coast of France to Spain and Portugal, leaving Spain at Barcelona by boat to Marseilles. Then the route lay via Italy, Austria, Poland, through Moscow and St. Petersburg to the Baltic, which was crossed to Sweden, then Germany, Holland and Belgium, leaving Europe at Ostend.

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*Express trains.
NEW YORK, week days, *2.13, *7.05 *10.31 a. m., *2.40 *5.38 *7.23 p. m.
PHILADELPHIA, week days *2.13, 6.0' 6.50 *7.05 *7.47.5 *8.44, 9.00, *9.52, *10.31, 10.31 *11.59 a. m., 1.00 *2.40 1.00, 4.10 *5.38, 5.25, *6.45, *7.26, 8.31 *9.05 10.0 p. m.
CHESTER, week days, *2.13, 6.05, 6.50 *7.05 *7.45, 7.50 *8.44 *9.00 *9.52, *10.31 *11.70 a. m., 1.00 *2.40 3.00 4.10, 5.25, *5.8, *6.45 *7.23 8.30 *9.05 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, *4.59, 7.40, *8.45 *10.50, a. m., *12.10 2.51 *5.56 *6.27 *8.07 daily; Baltimore and principal stations on Philadelphia division 10.50 a. m. 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.
LA SDENBERG ACCOMMODATION, week days 7.00 10.50 a. m., 2.51, and 5.06 p. m.

Trains leave Market Street Station:
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For Baltimore week days 5.35 *8.27, *10.45 *11.35 a. m., 2.45 *5.00, 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, 5.00 p. m.
Chicago *8.27 a. m. daily except Sunday.
Pittsburg *5.00 p. m. daily.
Cincinnati and St. Louis *11.35 a. m. daily except Sunday.

Trains leave Philadelphia for Wilmington daily *4.24, 6.40 *4.15, 9.30 * 8.15 *11.35 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, *4.00 5.30 p. m.
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Stations	a m	a m	p m	p m
Wilmington (French St.)	7.00	2.30	5.00	4.00
B. & O. Junction	7.15	2.40	5.10	4.15
Montchanin	7.31	2.52	5.21	4.29
Winterthur	7.33	2.55	5.23	4.32
Chadd's Ford Junction	7.53	3.14	5.42	4.53
Lenape	8.05	3.25	5.54	5.00
West Chester (Stage)	7.05		2.40	5.00
Coatesville	8.41	4.00	6.30	5.49
Waynesburg Junction	9.16	4.34	7.05	6.29

Stations	p m	p m
St. Peter's	6.50	12.25
Warwick	7.05	12.50
Springfield	7.22	9.31 1.05 4.51 7.20 6.47
Joanna	7.58	9.30 1.15 4.56 7.23
Birdsboro	7.51	9.59 1.53 5.20 7.48
Reading (P. & R. Sta.)	8.23 10.27	2.25 5.52 8.20

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 5.31 p. m. Wilmington 10.15 p. m. Arrive Newbridge 10.35 p. m., and Montchanin 10.55 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

GOING SOUTH.

Stations	a m	a m	a m	p m	p m
Reading (P. & R. Sta.)	5.45	8.30	9.25	3.15	5.19
Birdsboro	6.42	9.01	10.15	3.45	5.52
Joanna	6.33	9.20	10.50	4.11	6.18
Springfield	4.35	6.38	9.31	10.58	4.16 6.23
Warwick			11.12		6.35
St. Peter's			11.30		6.51
Waynesburg Junc.	4.53	6.50	9.49		4.34
Coatesville	5.32	7.18	10.24		5.09
Lenape	6.20	7.50	11.00		5.47
West Chester (Stage)		7.08	10.15		5.00
Chadd's Ford Junc.	6.38	8.01	11.11		5.02
Winterthur		7.15	8.22	11.30	6.21
Montchanin	6.05	7.18	8.21	11.32	6.24
B. & O. Junction	6.31	7.32	8.35	11.42	6.36
Wil., (French St.)	6.42	7.41	8.45	11.52	6.45

ADDITIONAL TRAINS.

Saturday Only.
Leave Reading 12.00 noon. Arrive Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m., Newbridge 1.30 p. m. Arrive Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive B. & O. Junction 7.12 p. m. Arrive Wilmington 7.23 p. m.

For connections at Wilmington (with P. W. & B. R. R.) at B. & O. Junction (with B. & O. R. R.), at Chadd's Ford Junction (with P. W. & B. R. R.), at Coatesville and Waynesburg Junction (with Penna. R. R.), at Birdsboro (with P. & R. R. and P. R. R.), at Reading (with P. & R. R. and P. R. R.), see time-tables at all stations.

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Accommodation, 6.40 6.55, 7.05, 8.10, 10.45 a. m., 12.35, 2.32, 3.45, 4.35, 5.20, 6.42, 7.46 and 10.30 p. m.
NEW YORK, 1.55, 2.52, 4.20, 6.30, 6.55, 8.50, 10.07 10.45, 11.51 a. m., *12.10, 12.30, 1.39, 2.27, 2.32, 3.45 5.05, 5.17, 5.56, 6.21 7.08, *7.22 and 10.30 p. m.
NEWARK (Centre) and intermediate stations, 7.40 a. m., 12.51, and 6.30 p. m.
BALTIMORE and intermediate stations 2.41 4.45 and 6.00 p. m., and 12.13 night.
BALTIMORE and WASHINGTON, 4.46, 8.01 9.11, 10.12, and 11.00 a. m., 12.00 *1.15, 4.24, 5.23 *6.03, 7.40, 8.20 p. m., and 12.40 night.
Trains for Delaware Division leave for:
NEW CASTLE, 8.30, 11.08 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 8.51 p. m., and 12.15 night.
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Commencing Monday Oct. 21, 1889, leave Hillen Station as follows:

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11.0 A. M.—Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyn Westminister, New Windsor, Union Bridge, Mehanstown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B. & C. V. R. R.

DAILY EXCEPT SUNDAY

7.15 A. M.—Accommodation for Fairfeld, Gettysburg, Hanover and all points on B. & H. Div.
8.00 A. M. Mail for Williamport, Hagerstown, Shippenburg, and intermediate points on Main Line and B. & V. R. R. also, Frederick, Emmitsburg, Mortonsburg, and Winchester.
10.00 A. M.—Accommodation for Union Bridge and Gettysburg.

2.25 P. M.—Accom. for Glyndon
8.21 P. M.—Express for Arlington, Howardville, Pikesville, Owings Mills, Glyndon and all points on B. & H. Division

4.00 P. M.—Express for Arlington, Mt. Hope, Pikesville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finkburg, Patapsco, Carro'ton, Westminster, Medford, New Windsor, Linwood, Union Bridge and stations west: also Emmitsburg, B. & C. V. R. R. and points on Shenandoah Valley R. R.

5.15 P. M.—Accommodation for Glyndon
11.30 P. M.—Accommodation for Union Bridge.
11.35 P. M.—Accommodation for Glyndon (Reisterstown)

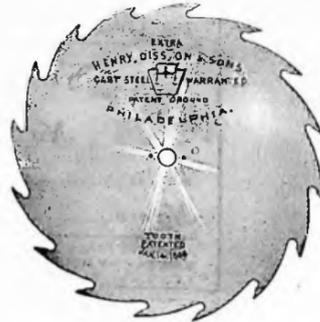
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