

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., JUNE 7, 1890.

VOLUME XVI.
NUMBER 33

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

Temperance Congress.

Friends of Temperance of all parties will meet in Broadway Tabernacle, N. Y., Wednesday next, June 11, to confer together, in order to unify the forces, and if possible concentrate the strength of all the opposers of the saloon. We hope there will be a strong delegation from the Temperances forces of the Peninsula.

We clip the following item from the *Talbot Times*, Trappe, Md., with special pleasure, as in the line of genuine fraternity. "Behold how good and how pleasant it is, for brethren to dwell together in unity." Brother Highley says:

The appointment for services at Trinity M. E. Church South, Sunday evening, was recalled on account of the Children's Day, exercises at the M. E. Church, where an elaborate program was well rendered, to the delight of the large audience in attendance.

Our brethren of the M. E. Church South, are to hold their Children's Day services, to-morrow, the 8th inst. and we doubt not their brotherly courtesy will be reciprocated by our people.

Communion in Arch Street.

The stately white marble edifice, on the south east corner of Arch and Broad streets, Philadelphia, a gem of Gothic architecture, is the church home of over six hundred Methodist Episcopalians. Last Sunday, their pastor, Dr. J. A. M. Chapman, was absent, on special duty, preaching before the students of Cornell University, Ithaca, N. Y.

The usual service for the first Sabbath in the month is the celebration of the Lord's Supper, and Bishop C. D. Foss had been engaged to officiate at this time. On the Bishop's invitation it was the privilege of the writer to be present and assist.

The spacious and beautiful auditory was well filled with devout worshippers, including a few in the galleries.

The usual exercises, scripture read-

ing, singing, and prayer, were impressively conducted by the Bishop.

His rendering St. Mark's narrative of the crucifixion, was most touchingly effective, in tone and emphasis; the whole congregation being deeply impressed, with the vividness of the portrayal.

After consecrating the elements, and inviting the Lord's people to partake, the Bishop remitted the serving of the bread and wine, to his assistants, Dr. Kingsley, a local preacher of the charge and the writer.

As the communicants came forward in regular order, an appropriate stanza was sung; and after the bread and wine had been served, the Bishop dismissed each successive company with some helpful and inspiring passage of Holy Writ; adding, as a word of exhortation, "Believe in God, and go in peace." His selections were very happy,—“The Lord is My Shepherd, I shall not want;” “Trust in the Lord forever, for in the Lord Jehovah is everlasting strength;” “The steps of a good man are ordered by the Lord, and he delighteth in his way;” “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee;” “My God shall supply all your need, according to his riches in glory by Christ Jesus;” “To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with My Father on His throne.”

Nothing could be more impressive than this honoring the Divine Word in expressive utterance, and following it with the word of application, “Believe in God, and go in peace.”

All who desired having availed themselves of the opportunity to show forth the death of the Lord Jesus, Bishop Foss made a brief address. “What a privilege!” “To meet with our Lord!” “More than all else, this simple service eating the bread and drinking the wine partaking of these holy symbols, has proved effectual to keep alive among men the great fact of the atoning sacrifice. When men had few Bibles to read, and only a favored few could read, and when there was little, if any

preaching, the celebration of the Lord's Supper was kept up, and the central truth, of our holy Christianity thus make known to the people.”

Recurring to one of the passages quoted, he said, “I shall never forget the impression made upon my young heart, when just licensed to preach, before I had joined the Conference, by a sermon I heard from that matchless orator, Bishop Simpson, on the text, “The steps of a good man are ordered by the Lord, and he delighteth in his way.” As he set forth the inestimable value of such guidance, and the joy of having the Lord delight in our way, a wave of holy emotion passed over the congregation, and not a few faces were bathed in tears. The widow of our revered and lamented Bishop Simpson was one of the communicants, this morning.

An interesting incident was the reception by the Bishop, on certificate of membership, of three persons, Mrs. Abrams, and her two daughters, former members of our Church in Port Deposit, Md., Rev. J. P. Otis, pastor; and a lad of some twelve years, offering himself as a probationer.

Arch street Methodists are of the genuine type; they enjoy real spirituality, and appreciate the pure gospel. Their highly prized pastor, Dr. Chapman, closes his fifth year with them next spring; and, as we learn, Dr. Chapman, and Dr. Henry Baker, now closing his fourth year with the Park Avenue charge, will exchange places, at that time, the presiding bishop consenting.

Of course, the Arch Street people have a fine organ, and have it well played; but they have no choir, quartette, chorus, or any other kind. A precentor, who is a good singer, leads the congregation in familiar airs, and most everybody sings.

This leader has the good sense to act naturally, and does not beat the air with violent gesticulations, under some hallucination that harmony and correct time can only be secured by such physical gymnastics. We could wish all concerned might reach a similar perfection in aesthetics.

That “Second-Hand Indorsement.”

Our reply to the gratuitous attack made upon the PENINSULA METHODIST and its readers, in the *Christian*

Witness, of April 24th, seems to have disturbed the equanimity of our excellent brethren who do editorial duty on that paper.

In successive issues, two attempts are made to turn the edge of our criticism. Under date of May 15th, an effort is made, to show that the article we inserted “did encourage dancing,” by quoting from it, a few detached sentences without the slightest reference to their qualifying connection. Similar treatment of the words of our blessed Lord would make him give his “indorsement,” to many things, which he directly condemned.

But our critic misses the point; we laid no special stress upon the article itself, but upon the unbrotherly and uncharitable construction which the *Witness* saw fit to put upon its insertion in our paper. In answering our question, he says, “as regards the intention of the writer, we have nothing to do;” and yet he holds us up as “endorsing dancing,” and as purveying for our readers, what “may be appropriate food for Peninsula Methodists,” but what is “poor food for those farther inland.” Neither the article itself, nor its insertion by us, justifies any such charge or reflections. When a man sins, the better way out is by confession and amendment. The *Witness* seems to prefer another way.

It seems however, that this paper, a very excellent paper in most respects, has a divided head, and its editorial *We* is plural in fact as well as form. In an editorial under date of May 22d, “our senior editor,” as he is styled in the issue of the preceding week, comes out and disclaims all responsibility in the case. He says, “we did not write the article. * * * What we write for the *Witness* is always found on the first page, unless it be some *simple* correspondence. (italics ours) * * * so that our friend has fired a big gun at the wrong game.”

It may be *natural* for our brother McDonald to try and save his own cuticle, at the expense of his friends, but it hardly comports with the code editorial, to treat his tripodal associates after this sort. Not only does “our senior editor” disclaim the authorship of the offending article, and tell us un-

(Continued on page 8.)

W. F. M. S.

The second annual meeting of the Wilmington and Easton Districts of the Woman's Foreign Missionary Society was held in the M. E. Church, Smyrna, May 21-22, 1890. Mrs. A. G. Cox of Middletown, secretary of these two districts, presided. Mrs. E. B. Stevens, Conference Secretary spoke earnest words on the theme,—"Wist ye not that I must be about my Father's business?" and led in prayer. Mrs. J. H. Hoffecker of Smyrna was appointed recording secretary. Mrs. W. W. W. Wilson, welcomed the delegates on behalf of the Smyrna Auxiliary, and the pastor, Rev. W. W. W. Wilson, on behalf of the church. Mrs. Swiggett of Wilmington responded, and the hymn beginning "Glory be to God above," was sung.

Twenty-seven delegates answered to the roll-call of auxiliaries, and reports were read from nineteen.

After the singing "Forward! be our watchword," Miss Laura Bell, of the Young Ladies' Mission Circle, Smyrna, read "The Story of Nesshima, or a Japanese Boy's search for the Great God." The session closed with the doxology and benediction by the pastor.

WEDNESDAY, 2 P. M.

Mrs. Swiggett presided. Mrs. Cox led the devotions, gleaming from the promises in God's word, and Mrs. Matlack offered prayer. The discussion—"How to develop latent power in our young women and girls, and make it available for the W. F. M. S.," was opened by Mrs. Shafer, superintendent of bauds in Philadelphia Conference, in an address, full of practical and helpful thoughts, for the young. Mrs. H. C. Tudor, secretary of the Baltimore District of the W. F. M. S., and Mrs. C. K. Ross of Germantown, also spoke on the same theme.

After a few verses of a hymn had been sung, Mrs. Moore of Middletown read an excellent paper, on 'Our debt and our duty to Foreign Missions.' Mrs. Stevens gave a map exercise on Japan, with a brief account of the rapid transition of the hermit empire into a progressive Nation, and urged that women should bear their part in sending the Gospel, where infidelity was seeking an entrance.

"O spirit of the living God," was then sung, and the session closed with the doxology.

WEDNESDAY, 8 P. M.

A large audience, chiefly of ladies, assembled in the M. E. Church; Mrs. Stevens presided, and after an organ voluntary by Prof. Lake, and an anthem "Thou shalt keep him in perfect peace," by the choir, the hymn "Souls in heathen darkness lying," was sung, and Rev. W. W. W. Wilson, led in prayer.

Mrs. Stevens read appropriate passages from the 10th chapter of Jeremiah, and introduced Mrs. Tudor of Baltimore, who had the close attention of the congregation, throughout her earnest plea for an increased interest among the women of our Church in the work of our W. F. M. S.

Miss Alice Posey of the Young Ladies' Mission Band of Grace Church, Wilmington, read a thoughtful paper "The Emergency of the Hour," and the choir sang Samuel Longfellow's beautiful hymn, "More Reapers." This was very appropriately followed by a poem on seed sowing, recited by Ada Jewell, a little girl belonging to the Children's Mission Band, Easton, Md. She is a charming, natural elocutionist, and her clear child voice reached all in the audience.

The taking of the collection was followed by a duet, sung by Messrs. J. E. Hoffecker, and L. M. Price.

Mrs. Stevens introduced Mrs. C. K. Ross of Germantown, who spoke briefly and touchingly of the rewards of labor and suffering for Christ, and the evening service closed with the doxology and benediction.

THURSDAY 10 A. M.

Mrs. Cox presided, and the devotions were led by Mrs. C. K. Ross, who read the parable of "The Vine and the Branches," and Mrs. Tudor led in prayer.

The minutes of Wednesday were read, and after some corrections, approved, and the hymns, "Hasten Lord the glorious time!" was sung. The discussion, "Our Missionary Appliances and How to Use them," was opened by Mrs. Shafer, who urged the importance of all members of the W. F. M. S., taking and reading the "Heathen Woman's Friend," the organ of the Society, which is filled with the most interesting and valuable information.

Mrs. Ross, Mrs. Tudor, Mrs. Stevens and others, advocated the claims of this valuable magazine, also the use of maps, annual reports, mite boxes, etc.; Mrs. Chahoon, treasurer of the Philadelphia Branch, and Mrs. Tudor of Baltimore, giving very encouraging reports of the large harvest yielded by mite boxes.

The question, "Shall the Society hold a District meeting, next year?" was decided affirmatively; the time and place of the meeting, to be left with the conference and district secretaries.

Mrs. Stevens explained the object and uses of the contingent fund, and Mrs. Chahoon reported amounts received for this fund, from Wilmington and Easton Districts. Hymn beginning,

"My gracious Lord, I own thy right,
To every service I can pay,"

was sung, and an adjournment taken.

2 P. M.

Mrs. Swiggett presided, and Mrs. Tudor led the devotions. "Hark! the voice of Jesus calling," was sung, and Mrs. Shafer led in prayer. Mrs. Tudor read a selection from Matthew, on Christian communion. "Questions and answers" suggested the practical inquiry, "How to Increase the Attendance at the regular meetings of the Auxiliaries." Mrs. Shafer gave her views, and told how one society increased its attendance and membership, by making the meetings interesting.

Mrs. Stevens gave a map exercise on China, and told of the self sacrificing labors of Misses Howe and Hoag of N. China. Mrs. Moore, of Middletown, read resolutions, expressing the thanks of the delegat to these people of Smyrna, for their hospitality, and to the choir of the M. E. Church, for the music furnished Wednesday evening. Mrs. Swiggett make a few earnest closing remarks, and Mrs. Stevens offered prayer. This was a fervent appeal, and stirred every heart, as it came warm from the heart of this devoted "worker for Jesus." The hymn, "Try us, O God," was sung, and at 2.45 the meeting adjourned.

L. J. HOFFECKER
Recording Secretary.

Short Cut for the Redemption of Africa.

BISHOP WILLIAM TAYLOR.

Mr. Stanley estimates the whole population of Africa to be two hundred and fifty million. I need not restate the facts illustrative of the depths of heathen degradation and misery, to which the adult masses have sunken; but we must not overlook the fact, nor underrate its importance, that about one half of this vast population are children. What is their relation to God, their standing in His Kingdom, their moral condition? St. Paul says, "As by the offence of one, judgment came upon all men to condemnation"—the whole human race—"even so by the righteousness of one, the free gift came upon all men"—the whole human race—"unto justification of life"—an acquitted relation to God, hence heirship to the "gift of eternal life," with everything requisite to its full realization. Every child born into the world, from Cain down, inherited, and are inheriting with every birth, a fallen, diabolized moral nature, and the death penalty, upon the bodies of all men, with its disabilities and liabilities, under which "the whole creation groaneth and travaileth in pain together until now." But every such child inherits from the second Adam the gift of eternal life, under a justified relation to God, which cannot be forfeited by anything short of a divine enlightenment involving a

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knowledge of God, and of their personal moral responsibility to Him, and a willful revolt against Him; which is thus described by St. Paul, in reference to the heathen; "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Then Paul describes the fall and forfeiture of the free gift of eternal life, by all, whether in Christian or heathen lands, who apostatize from God, "When they knew God"—they did not know Him, but—"they glorified Him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools"—and such consummate fools that they—"changed the glory of the incorruptible God"—the glory by which He manifested Himself "in them," as their Sovereign and Father—yes, they "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things"—God is abandoned, and some contemptible thing enthroned in His stead as the object of supreme trust and worshipful devotion, and the poor apostate falls into line of march, down the "broad way that leadeth to destruction."

This period of possible departure from God cannot be definitely determined by the age of a child, so much depending on natural powers of perception, and opportunities of instruction. From early infancy, they all show that they have

"Sprung from the man, whose guilty fall, Corrupts his race and taints us all."

But "sin is not imputed, where there is no law." Hence all persons, living in a justified relation to God, are heirs of eternal life and whatever is involved in it. All such are under the guardianship of the Holy Spirit, and if summoned away from the world by death, they are washed and purified by the blood of Jesus, and taken to heaven. Thus more than half of the children in Africa have swept through the gates of glory, to the home of God, their Father.

The little children of Africa, therefore, standing in the same relation to God, and possessing the same adaptabilities to the purposes of His love, as the children of America, may be led to receive Jesus and salvation, and may be instructed in whatsoever things are true, lovely, and of good report, the same as the children of America. The foundation of their character—building, for time and eternity will be laid

before they are seven years old. It is a question for Missionaries to settle, whether they will have a leading hand in that foundation work, or let that all be done by the heathen, and they spend their lives in an attempt at reconstruction. They will have plenty of that sort of work in any event, but why not make it their specialty, to control the early education of the little children, and from the start "train them in the way they should go." In the light of these facts it may be seen, why the long, sustained and earnest labors of heroic faithful Missionaries in Africa have not been fruitful in a degree somewhat commensurate with the outlay in money and men. They have also demonstrated the fact, that brain culture of barbarous heathen, without productive industry, is, in the main, a failure. Take up naked heathen boys in their teens, clothe them, feed them, and teach them to read and write, and they will bid a final farewell to every form of manual labor. They aspire to be lawyers, doctors, merchants, or ministers. The demand for these honorable classes is so limited in Africa, that not one in fifty of the young aspirants will ever realize his hopes, and the forty-nine will be a burden to their friends, and a shame to the faithful men and women who wasted so much of their valuable lives in trying to make something of them. In connection, therefore, with book knowledge and the knowledge of God, industrial education is essential to the elevation of the people of Africa.

Many are ready to respond to that, and say, "yes, we must have training institutions; they must be very spacious and substantial, well furnished and warmed." Well, such institutions would be filled up with lads in their teens, full of heathenism, pride, self-conceit, and lust, and would result about as I have described—money wasted, time and labor lost. Such institutions belong to civilized countries, where they are connected with a dominant Christian influence.

The varied training of a well ordered family is what the little children of Africa need: 1st. From the early dawn of their perceptive and reasoning powers to fill their minds and hearts with divine light and love, instead of heathen hate and darkness, and lead them early into the paths of righteousness and usefulness to others. 2nd. To teach them, as we do our own children, every form of practical industry, in the house, the kitchen, the dairy, the barn with its variety of live stock, the garden, the farm, on and up to some business or trade by which they can make and sustain a home of their own, after the same model. These multiplied will form Christian communities, these widely extended will lay the

foundations of Christian empire. The heathen boys and girls in their teens are vessels filled to the brim with shiny, greasy, unwashable diabolized human depravity. The little children, though depraved in nature, are empty vessels, and by the power of the Holy Spirit, may be easily washed and filled up to the brim with pure water of life, leaving no room for heathenism.

We cannot hope at once to get saving access to large numbers of heathen children, but we can get enough to begin with, and an agency through which we gain access to all classes, especially to parents, and to little children. This is the way we obtained the nucleus of our church at Nangupepo, and Malange, in Angola; in Pluky and Tataka, on the West Coast of Africa, and beginnings on the same plan at other places. Our thirty-five mission station planted in the raw heathen tribes of Africa, all of them, are designed to be developed by the family—home model, of Christian training and industry.

What will it cost to establish such a Mission? Not counting the passage of Missionaries—amounting to about \$150 each, and about \$50 personal outfit—to build a plain one-story house of brick or stone, up from the ground four feet, with good shingle or galvanized-iron roof, say 36 ft. long by 22 ft. wide, and a veranda besides; also a school house, to be used also for a chapel, say 22 by 40 ft., plain, but ant-proof, to furnish mission house and school house; to provide books, tools, farming implements, ransom funds for six girls, a few head of cattle, and to clear the land and plant five thousand coffee trees, would cost at least eighteen hundred dollars. Then as a subsidy to their own edible products on each station they will need, for five or six years, about one hundred, or one hundred and fifty dollars worth of supplies per annum. The first stage toward self-support is subsistence, as it regards food. Much of that can be produced from the mission farm, the first year; second, the production of some marketable values, to pay for all needed imports; third, the accumulation of money, to extend the work. At least four of our stations reached the third stage, within four years; but where we depend on coffee-growing, it will require five or six years to realize a compensative return; then the same trees will produce for fifty years.

We pay no salaries, but request the missionaries of each undeveloped station, to send us an estimate and order for a year's supplies of food, clothing, books, medicines, etc., which we send in due time. As they, year by year, produce more from their mission farm, they require less from home, and as early as possible, swing clear, and

(Continued on page 7.)

Correspondence.

Wilmington District.

Union, Wilmington, is growing stronger every way. The benevolences last year exceeded any previous year; amounting to \$1044. A committee has been appointed to provide for the payment of the mortgage. The young people have resolved to raise money, to remodel, repair, recarpet, and beautify the Sunday-school room. The pastor had received twenty-four by letter, and made 219 pastoral visits in as many families, including about 500 members.

G. Howard Smedley, a local preacher had delivered 20 sermons. One class leader had made 113 visits and held nine prayer-meetings with those who could not attend. Bro. Stengle is closing his fifth year of the present term, which will make eight years in eleven that he has spent with this people.

Hockessin & Ebenezer reported Sunday-school work in good condition. Hockessin is trying to secure a library. Cottage prayer meetings of great interest are being held, in the vicinity of Ebenezer. Rev. Julius Dodd is serving a second term at Hockessin.

Wesley, Wilmington, is leveled to the ground. A contract has been awarded to W. H. Foulk to build a two story church, 50x70 ft., and a two story parsonage adjoining, 16x42 ft., for \$8,454, with the privilege of using all material in the former church. Work began May 5. Enlargement was a necessity, to accommodate the people. Ninety probationers received into full membership this quarter, and 10 new ones. May 10, began services in a board tent, erected for the purpose, while building.

May 27, the Christian Mission, Front and Jefferson sts., which has been worshipping in a hall for five or six years, which will seat from 100 to 150, having about 40 members, an average attendance of 50 in Sunday-school, a small library and a cabinet organ, voted unanimously to join the Methodist Episcopal Church, and associated themselves with Wesley quarterly conference. The pastor began a protracted meeting there, June 1. Bro. A. J. Dolbow, will help him. Wesley is growing; twenty-one official members were present at the quarterly conference. W. G. Koons, pastor is doing a grand work.

Grace has broken ground for a new parsonage, on the church lot; to cost about \$15,000. Rev. Eli Mendenhall, class leader, reported the largest and best class meetings during the past quarter, that it had ever been his privilege to hold in Grace Church. Dr. Todd is hard at work; in one hundred and five pastoral visits he had reached two hundred and thirty-two of his members.

Asbury, the mother of us all in Wilmington, approved A. Dennis, David Truitt, L. Maxwell, and J. T. Mortimer as trustees. Revs. Charles Moore and John Simmons, local preachers, good men, full of the Holy Ghost, died during the quarter. The pastor, J. D. C. Hanna, received into full connection 18; by letter, 6; preached twenty six sermons; made 200 pastoral visits; attended 11 funerals. He holds a prayer-meeting on Tuesday night, at the Centennial church, for which society, the mother church ordered a collection.

Twenty five official members answered the roll call, in Asbury quarterly conference. Andrew J. Dolbow, who went out from this church last July, in the evangelistic work, made the following report—At Delmar, six weeks, 65 conversions; at Broad Creek Neck, eleven days, 50 conversions; at Malaga, N. J., two weeks, 28 conversions; at Cape May Court House, N. J., ten days, 2 conversions; at Alloway, N. J., two weeks, 28 conversions; at Seaford Del., three weeks, 65 conversions; at Hurlock's, two weeks, 28 conversions, and 25 professed sanctification; at Trappe, two weeks, 20 conversions; at Crapo, two weeks, 10 conversions; at Epworth, three weeks, 20 conversions. He also attended five camps, and said that about 600 persons had professed religion at meetings he had held. He did not claim the credit; for the brethren, and the Lord had wonderfully aided him. "When I went out," said he, "some thought I would kill myself in a year, but, praise the Lord, I am just beginning to live."

W. L. S. MURRAY.

Connecticut Notes.

The bright shining of the sun, with the milder weather, gives some intimation that the summer is near at hand. The magnificent scenery of this New England country, at this season of the year, abundantly compensates for whatever of rigors the winter may bring. The cloudless sky, the vast hills, rock-ribbed and high, with the verdure filled valley through which flows the gently murmuring stream, make a picture to delight the eye of every admirer of nature, when attired with her spring-time loveliness.

The song of the birds is sweet at such a time as this, but the sound which is most agreeable to some ears now, is the stroke of the workman's hammer indicating progress in the construction of the new East Norwalk M. E. Church, which is to be one of the finest and most commodious buildings in this thriving town. It will take some \$20,000 to complete it; and we hope to occupy it before the close of the year.

So greatly has our society been prospered, we are literally crowded out of the old house, which has done good

service for about 20 years. The population is increasing so rapidly, there is need of a large and inviting structure, in which the people may find a comfortable ecclesiastical home.

This society was organized under the pastorate of Rev. D. A. Goodsell, now one of the bishops of the M. E. Church; and we expect him to lay the corner stone of our new temple, June 11th, on which occasion we hope to have such a service as the Methodism of this prosperous town will never forget.

We are feeling the good effects of the grand revival of last winter, in all departments of our work. Our Sunday school is crowded, the congregations are large, the salary has been increased, and the people are pushing on to better things.

The past year was one of great success in our New York East Conference, whose territory contains some of the most aggressive religious organizations to be found in the land. There is more, too, among us, than a mere intellectual type of piety. There are those within our borders, who believe the greatest work of all is to save souls, and to get this old sin worn and sin-weary world ready for the appearing of their glorious Lord.

An occasion of considerable interest to our Congregational friends, of the First Church, was the installation, Tuesday evening of last week, of Rev. Mr. Noble, from Washington, as their pastor. A Yale College professor preached the sermon. The only Rationalism there was in it was, not that of which Dr. Mendenhall writes, but that of the Gospel of Jesus Christ. If every Methodist preacher would as clearly make it appear that Christ is the life of his people, as this Professor did, men would have a larger appreciation of the Saviour of the world.

The Congregationalists have two churches here, that are strong numerically and financially; but they are not specially devoted to evangelistic work; and genuine soul-saving revivals do not seem to be a distinguishing feature of their operations.

Methodism, with her three strong societies, should have a leavening effect on this whole neighborhood. Of late they have done well.

C. M. PEGG.

East Norwalk, Conn., May 31, 1890.

Wilmington District Epworth League.

The convention was a success. Thursday morning, May 22d, delegates began to arrive in Elkton; some in carriages, and others in railway trains from north and south; until we had present five district officers, and ninety-three delegates from twenty-six pastoral charges. At 11 a. m., the convention

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was called to order by Rev. Vaughan S. Collins, president; and after devotional exercises and roll call, the several committees were appointed, as follows:

Credentials, Rev. J. Dodd, chairman; Nominations, Rev. E. H. Hynson, chairman; Christian Work, Rev. J. B. Quigg, chairman; Mercy and Help, Rev. T. C. Smoot, chairman; Finance, Jos. H. Bartlett, chairman.

At the afternoon session the committee on nominating officers for the ensuing year, reported:

President, Rev. Vaughan S. Collins; Vice-pres. Henry M. Vinsinger; Cor. Sec'y., Miss Lillie I. McCrea; Rec. Sec'y., Miss Laura Baker; Treasurer, Joseph H. Bartlett; Directors, Rev. E. H. Hynson, Harry M. Smith, Miss Lulu V. Gerry, Prof. H. S. Goldey, and A. V. Hysore.

On motion, the secretary was ordered to cast the ballot for these nominees, and they were declared elected.

Reports from the local chapters were very encouraging, as the following synopsis will show:

CHAPTERS NOW ORGANIZED.

		Charter members	Present members
	1889.		
Scott,	Sept. 14,	31	93
Newark,	" 25,	20	53
Brandywine,	Oct. 27	30	64
Union,	" 29	46	149
Elkton,	Dec. 11	30	75
	1890.		
Zion,	Jan. 1	22	22
Silverbrook,	" 6	9	50
Del. City,			40
Madeley,	" 25	73	74
Newport,	Mar. 13	41	43
Bethel,	Apr. 29	31	31
Charlestown,	May 8	15	15

Twelve chapters and members, 709

This is very satisfactory; as the District League was only organized October 3d, 1889, when there were only 2 chapters and 51 members.

After a business session, Rev. J. Dodd read an excellent and suggestive paper, on "How can League prayer-meetings be made most profitable?" In the discussion that followed, Rev. T. B. Hunter made a very telling speech.

"Shall we have a pledge? If so, what kind?" was the subject of a paper by Rev. Charles Hill, which like its author, was solid, sensible, practical, and helpful.

Thursday evening a temperance mass-meeting was held. After a service of song, the president introduced Rev. W. L. S. Murray, Ph. D., the genial presiding elder of the district. This speech will rank with the very best he has ever made. It was a scathing arraignment of the saloon, an exposure of the sinful fallacy of High License, and a ringing appeal for prohibition. Five minute speeches followed, by Rev. J. D. C. Hanna, F. B. Short, Mrs. Kate King, Frank C. Cannon, and Charles I. Stengle. The last

made a peculiarly touching and taking speech; and brother Hanna's time was unanimously doubled. If this mass-meeting is any indication, we have reason to believe the saloon will be more fully voted out of Cecil, next November, than it has ever been before.

Friday morning two papers were read, "The Importance of Organization," by Rev. J. D. C. Hanna, and "Purity and Power the supreme aim of the League," by Joseph Pyle, Esq., of St. Paul's, Wilmington.

Brother Hanna's excellent suggestions, carried into effect, would revolutionize, perhaps, half the churches in the connection; but it would be a revolution forward, not backward; and if Bro. Pyle's advice shall be adopted by every League, it will indeed make us "a peculiar people, zealous of good works." With force and beauty, he emphasized the fact, that "purity is power."

Friday afternoon we had "The Model League in Practical Operation;" the convention resolving itself into a local chapter, in a regular monthly meeting. Prof. H. S. Goldey, of the Wilmington Commercial College, acted as first vice-president, and reported on the "Christian Work" of the past month. Miss Margaret S. Hillis, president of the Delaware State W. C. T. U., reported for department of Mercy and Help; Charles I. Stengle, for Literature; Miss Annie E. Richardson, for Entertainment; Joseph H. Bartlett, for Finance; and Miss Lillie I. McCrea, for Correspondence. These reports brought out in a most wonderful manner, the possibilities of the League. Many questions as to practical work were asked, and satisfactory answers given.

Rev. N. M. Browne then read a paper, on "The duty of the League to the Church;" showing the League must not conflict with, or endeavor to supersede the Church. The League is the child of the Church, and must be obedient and helpful to it.

Rev. J. P. Otis very plainly showed us the other side of this relation, "The duty of the Church to the League." The Church ought not to cast out this child, nor fight it, or oppose it, but should care for and nourish it, as a mother.

Joseph H. Bartlett and Hugh C. Browne were elected delegates to represent the District in the Sixth General Conference District Convention, which meets in Baltimore in November.

A League mass-meeting was held Friday evening. After a service of song, the president explained the aims, plan, and work of the League; personal consecration to God and his service being its real object. The president led in a consecration service. After several earnest prayers and singing of hymns, testimonies were called

for, and were given rapidly and heartily, until adjournment. The president led in a closing prayer, all uniting in singing "Together let us sweetly live," and Bro. Hill pronounced the benediction.

The delegates were delighted with the entertainment furnished by the Elkton friends. Delegates were present from Christian Endeavor Societies of Asbury, St. Paul's, and Rising Sun, and enjoyed the convention as much as any of us.

Reports adopted must be postponed until a subsequent issue.

New Church in Harrington Del.

Through the zeal, energy and enterprise of Rev. T. L. Price, pastor of the M. E. Church, in this town, our people have so improved their house of worship, as to make it the equivalent to a new one.

It is a frame building which has been enlarged and furnished with new seats finished in ash and walnut, with stained glass windows, and two Frink Reflectors. The class rooms, one on each side of the hallway, are so arranged that the entire space may be utilized as a prayer meeting room; and the galleries are constructed, so as to accommodate the Sunday-school.

Last Sunday was devoted to re-opening exercises. Dr. Reed having telegraphed that he could not be present, Rev. J. S. Willis, of Milford, Del., had to stand in the breach. He delivered a most excellent sermon in the morning, on "The Talents." Rev. G. L. Hardesty, of Galestown, Md., preached in the afternoon, in his usual interesting style. As it was important to complete the collection, the entire evening was occupied in the work of solicitation; and as a result of the day's effort, it was announced, that the entire sum needed to pay the cost of improvements, \$7000, had been secured in cash, and subscriptions. After this, dedicatory exercises were had by Bro. Willis, assisted by Revs. T. E. Terry, G. L. Hardesty, T. L. Price, and others.

Special commendation is due the pastor, for his part in this most laudable enterprise in behalf of Harrington Methodism. Not only was he its inspiration, and leading promoter, but with his own hands, he labored on the building.

We trust, he and his people will be speedily favored with gracious revival influences, and while their own souls are strengthened, they shall have the joy of seeing many added to the Lord, who are now in the toils of sin.

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The Sunday School.

LESSON FOR SUNDAY, JUNE 8, 1890.
Luke 11: 1-13.

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

TEACHING TO PRAY.

GOLDEN TEXT: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11: 9).

1. *As he was praying in a certain place.*—"The extreme vagueness of these expressions shows that Luke did not possess a more definite note of place or of time. Probably Jesus was praying at early dawn, and in the standing attitude adopted by Orientals" (Farrar). *One of his disciples*—not probably one of the twelve; some disciples who had not heard the Sermon on the Mount. *Teach us to pray.*—The Jewish rabbis taught their disciples forms of prayer, and the Baptist had done so, but his form has not been preserved.

2. *When ye pray, say.*—As will be seen by examining the Revised Version, the Lord's Prayer as recorded by Luke is the same as that given in Matthew's version of the Sermon on the Mount, only much abbreviated. *Our Father* (R. V., omits "our").—Nowhere else is this filial address taught. It was part of Christ's mission to assure men of the fatherhood of God. *Which art in heaven* (omitted in R. V.)—and therefore infinitely superior to the human relationship of a similar kind. An earthly father is circumscribed by his own weakness and ignorance; not so our Father in heaven. *Hallowed be thy name.*—The "name" of God includes all the revelation which He has made of Himself to man; all that we know about Him; His attributes and glory, so far as revealed; "a consecrated name, not to be lightly used in trivial speech, or rash assertion, or bitterness of debate, but the object of awe and love and adoration" (Ellicott). *Thy kingdom come*—the kingdom of grace and glory; the predicted universal reign of the Messiah. This petition requires of every one who offers it consistent efforts and a consistent life. *Thy will be done.*—The contest between man and his Maker is a contest of wills. Of Christ it was said, "Lo! I come to do Thy will, O God." He alone in humanity has perfectly accomplished this petition. Bernard comments thus: "Thy will be done, in weal and in woe, in fullness and in want, in life and in death; in us, that we may become like Thee: by us, that the world may be conquered for Christ." *As in heaven*—"as by pure angels, so by men" (Schaff). The R. V., omits this petition.

"I used to think the Lord's prayer was a short prayer; but as I live longer, and see more of life, I begin to believe there is no such thing as getting through it. If a man in praying that prayer were to be stopped by every word, until he had thoroughly prayed it, it would take him a lifetime. "Our Father"—why, a man is almost a saint, who can pray that. "Thy will be done"—who can stand at the end of the avenue, along which all his pleasant thoughts and wishes are blossoming like flowers, and send these words down through it?" (Biblical Museum).

3. *Give us day by day our daily bread*—a daily prayer for a daily portion, both for body and soul; teaching us dependence and

trust; teaching us, too, to ask for a sufficiency, not for wealth; for a sufficiency for to-day, and not for to-morrow; teaching us, further, that it is right for us to bring our physical wants to the attention of the Great Provider. The propriety of daily family prayer is suggested by this petition for our daily bread" (Schaff). The word rendered "daily" is found only here, and in the parallel passage in Matthew. It has been variously rendered, "needful," "requisite for our wants," etc.; and probably is equivalent to St. James' expression, "things needful for the body."

4. *Forgive us our sins.*—Matthew uses the word "debts," and this idea is implied in the next clause. *For we also forgive every one . . . indebted to us.*—On the ground of having ourselves forgiven others, we are entitled to base our plea for personal forgiveness. We have no business to urge the latter, unless we have complied with the former. The unforgiving are the unforgiven (Matt. 18: 34, 35; Eph. 4: 32). *Lead us* (R. V., "bring us") *not into temptation.*—Temptations exist, and are, indeed, needful for us to strengthen our faith and patience. We are therefore to "count it all joy," when we "fall into divers temptations;" but, on the other hand, we need to be conscious of our weakness, and with sincere distrust ask the Lord not to lead us into temptations, more than we are able to bear; not to leave us to ourselves; not to expose us, without showing us also "a way of escape." "Conscious guiltiness is the language of the preceding petition; conscious weakness the language of this" (Williams). *Deliver us from evil* (omitted in R. V.)—all evil.

5. *He said unto them*—resorting to a parable, to show them that success attends persistency in prayer. *Go unto him at midnight*—because the belated traveler, making his journey in the evening to avoid the heat of the day, arrived at that late hour. *Three loaves*—thin barley cakes probably; "one for my guest, one for myself, and one in excess for the sake of courtesy" (Bengel). *Friend of mine.*—What encouragement do we find here, to intercede for others; to state their needs, and solicit bread for their famished souls! *I have nothing.*—"Even the deepest poverty was not held to excuse any lack of the primary Eastern virtue of hospitality" (Farrar).

7. *Trouble me not.*—The seeker had addressed him as "friend," but in the sharp annoyance felt at the intrusion, that word is omitted in the reply. *Shut*—"fastened, barred, bolted." *Children.*—"The whole family—parents, children and all—sleep in the same room" (Thomson). *Cannot rise.* The hour is unseasonable, and to rise would disturb the family.

8. *Because of his importunity*—literally, "shamelessness." The applicant had no modesty, no respect for proprieties paid no attention to repulse. He kept on knocking until his neighbor rose. Abraham was similarly persistent (Gen. 18: 23-33). "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish" etc. (Isa. 42: 6)

Though there is an aspect, under which God may present Himself to us, similar to that of the unjust judge and this churlish neighbor, yet is there ever this difference—that His is a *seeming* neglect and unwillingness to grant, theirs a *real* (Matthew 15: 21; Genesis 32: 28) If selfish man can be won by importunate prayer to give, and unjust man to do right, much more certainly shall the bounteous Lord bestow and

the righteous Lord do justice" (Trench).

9. *Ask . . . seek . . . knock*—three degrees indicated: asking with the lips, seeking with the heart, and with the use of appropriate means; knocking with faith, patience, and importunity. A promise is attached to each act—the gift that is asked for (if in accordance with God's will); the finding of what we seek; the open door and welcome to him that knocks.

"Christ here asks us, with condensed concern, to seek; for we shall find. What the object of our ceaseless and infinite quest shall be, is left sublimely unuttered. The unmentioned thing is the supreme thing. There is only one aim large enough to satisfy your soul's hunger. The one true search of man can have but one object—God (Bishop Huntington).

10. *Every one that asketh*, etc.—a universal promise, from which no one can exclude himself because of a sense of unworthiness; an explicit promise, frequently repeated by our Lord, and with no other limitation than that contained in the context, and in James 4: 3 "God always answers the right kind of prayer, but in His own right way" (Schaff).

11, 12. *If a son*—Our Lord frequently appealed to human relations and affections, to illustrate and enforce the divine. *Give him a stone*—deceive him by a resemblance? not supply his need at all? What earthly father is so destitute of human instincts and paternal love, as to do this? The "stone" in shape resembled the loaf. *Give him a serpent*—not simply deceive him, but even worse, give him in reply what would wound and hurt. No father would do this. *Offer him a scorpion.*—Barckhardt says that there used to be a white scorpion, which, when folded up, resembled an egg. This third reference to an "egg" is found only in Luke.

13. *If ye, then, being evil*—as compared with Him, who is essential goodness; if ye, whose affections are clouded by sin, and selfishness and ignorance, etc. *Know how to give good gifts*—do not make mistakes; and are willing, and tender, and kind, because ye are parents. *How much more*—how infinitely more! *Your heavenly Father*—the All-Wise, the All-Loving One, who regards you as His children, whose knowledge of your wants is perfect, and whose resources are boundless. *The Holy Spirit*—the crowning and inclusive Gift, comprehending every spiritual blessing in the corresponding passage in Matthew, it reads "good things"

"More things are wrought by prayer, Than this world dreams of. Wherefore let thy voice

Rise like a fountain for me, night and day; For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer,

Both for themselves and those who call them friends! For so the whole round world is every way

Bound by gold chains about the feet of God"

(Tennyson.)

"God prayers," says an old divine, "never come weeping home. I am sure I shall receive either what I ask, or what I should ask."

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(Continued from page 3.)

score absolute self-support; and then help us, in the onward march for the conquest of the Continent. This is God's plan, for the rapid evangelization of the nations of Africa. We expect our Church to quadruple their twelve hundred thousand dollars per annum, and go on, and give the gospel, prepaid to the six or seven hundred millions of very poor people in China, Japan, and India, who are not able to support the army of ministers required to give them the gospel. As for Africa, whatever the societies of other Churches may do, we want to work the simple plan we have entered upon, for a thousand years, before any attempt shall be made to crowd upon us the salaried system and its methods, so well suited to Asiatic countries, and so utterly unadapted to Africa. What Africa needs is competent leadership, on the lines I have indicated, and the means for efficient work; and the independency of a thousand stations, in the near future, is assured.

Persons wishing to help the South American Missions, will please remit to Richard Grant, 181 Hudson street, New York. All persons contributing to my work in Africa, may send to my treasurer, S. A. Kean, of S. A. Kean & Co., Bankers, 100 Washington St., Chicago, and 115 Broadway, New York; or to T. B. Welsh, M. D., Vineland, N. J.; or to any of our patron editors, who have so kindly in the past received and forwarded funds, and acknowledged receipts in their columns.

Requests for my mission work in Africa should be worded as follows:

I _____ hereby, give and bequeath unto Bishop William Taylor, or his living successor, the sum of _____ dollars, to be used in his African Mission work, and direct that his receipt therefore shall be a sufficient acquittance for the payment of said sum by my executors.

(The will being executed and witnessed, according to the laws of the State or Territory in which the testator resides.)

Philadelphia, May 20, 90.

To the Delaware Auxiliaries of the Woman's Foreign Missionary Society.

13 Tsukiji, Tokyo, Japan, April 24, 1890.

DEAR SISTERS:

My first pleasant duty must be, to thank the Mite Gatherers of Middletown, for the very beautiful quilt received about a month ago, when Miss Bender's box arrived, and for the daintily written record of their names, and the three hundred and twenty-eight friends who assisted them. Every time I look at the little book it says, 'I've come a long way, to greet you!' and so it has, and through no fault of yours has been a long while about it,

too, but it is none the less highly appreciated, on that account. The quilt shall be my very own, and always treasured for your dear sakes. Many other pretty things have been received for our girls, for all of which we are very grateful, and have laid them carefully by until another Christmas shall come.

Sorrow fills my heart, as I tell you of the murder of Rev. T. A. Large, of the Canada Wesleyan Mission, of which, however, you may have already heard. He was not the treasurer of the Mission, but his wife is principal of a very large girl's school, and a considerable sum of money was in the safe at the time. The night watchman was forced by the burglars to show the way to their room; and when the men were near her bedside Mrs. Large awoke, and spoke to them. This roused Mr. Large, who immediately sprang out of bed, evidently thinking the men were about to murder his wife, and, following them as they ran, they turned upon him with their swords, inflicting eleven wounds, four of which were deadly, and escaped. Mrs. Large, who tried to shield her husband, had two fingers of the right hand cut off, and received a wound in the face. There is no clue as yet, to the murderers, although the Japanese police are very efficient, and are making every effort to detect the criminals. Mrs. Large has displayed wonderful faith and courage, through all her terrible trials. She is quite well again, and will return to Canada ere long for a year's rest. One of the Canada ladies told a friend, it was like a breath of Heaven, to go into her room where she lay suffering. She felt so sensibly the presence of the Saviour, his upholding, comforting presence. Were it not for this precious faith in God, how could we live in this land, so far separated from our dear ones? There is great poverty and distress among the people, on account of the high price of food. A syndicate in Osaka seems to have forced up the price of rice very unnecessarily, and the poor are growing desperate. There is some talk of importing rice from India or China.

Miss Watson leaves for the dear home land by this steamer, and will be accompanied by one of our former pupils who goes for a Kindergarten course. Miss Watson needs complete rest, and I do hope she will be allowed to take it. Miss Blackstock will help at Aoyama, until the Industrial School is ready for her. Miss Pardoe and Miss Philips spent their vacation week in Nagoya, and were much benefitted by the change. An attack of diphtheria in March had left Miss Pardoe weak and subject to headaches, but her health is now much improved.

The Duke and Duchess of Cannought

are visiting Japan, and are being entertained at the British Legation. The Duchess laid the corner stone of a new Episcopal Hospital in Shiba, two days ago. They declined a ball, offered them by the British residents here.

Earthquakes, the very gentlest of shakes, have been visiting us too often of late, to be agreeable. One lasted seven minutes, another eight. Their uncertainty makes them to be dreaded. We had very few last winter.

School moves along prosperously, and no serious illness has occurred. La Grippe did not call upon us at all, although a mild sort of influenza visited two of the schools, one in Tokyo and one in Yokohama. You will continue to pray for us, will you not, very earnestly, that we may each realize the truth of the promise, "As thy days, so shall thy strength be?" "God be with you, till we meet again."

Affectionately Yours,

M. A. SPENCER.

Temperance.

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

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

The great petition of the World's W. C. T. U., asking the governments of all nations to put away the sale of all brain poisons by means of a prohibitory law has already secured a host of signatures in many lands. A new method is now to be added to the old. Not only individual signatures will be sought but the petition will also be presented to organized bodies; to all churches; to religious, educational and medical associations; to lodges and labor organizations—for their official indorsement by vote or attestation.

When the general sentiment is not strong enough for this, the petition may be signed in behalf of the delegates present without involving their constituency. By this method of official as well as individual representation, the Sabbath Rest petition has acquired sixteen millions of backers. It is hoped to secure at least two millions to the World's Petition. All the petitions are to be gathered in by July 1, 1891.

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AN OLD MAID'S SOLILOQUY.

"To take or not to take it, is the question—Whether it is better to end this earthly career A spinster—braving the smiles of those who would insist
That lack of lovers caused my lonely state,—
Or take the remedies my sisters take,
And see my eyes grow bright as tho' I bathed
In the immortal fount De Leon sought
In vain in Florida's peaceful shades.
I oft have heard my married sisters say (tison
That good old Dr. Pierce's Favorite Prescription
Would bring back color to a faded cheek—
Restore the health of one who fain would die
To rid herself of all the pain she feels."

The aforesaid spinster took the remedy—and forthwith took a husband also, having regained her health and blooming beauty. Thousands of women owe their fresh, blooming countenances to the restorative effects of Dr. Pierce's Favorite Prescription. It is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions, prolapsus, or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb.

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regulate and cleanse the liver, stomach and bowels. They are purely vegetable and perfectly harmless. **One a Dose.** Sold by druggists. 25 cents a vial.

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 WILMINGTON, DEL.

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.)

der whose "editorial supervision" it appears, but, with the fact before his eyes that his associates had taken special notice of our reply, the week before, he denounces that reply, one week later, as unworthy of notice. The triple *w* of the *Witness*, certainly are not in accord in their estimate of our rejoinder.

Our good brother, the "senior editor," does however, consent, to notice us," so far as to gather up some of the most expressive terms we used in characterizing his editorial treatment of those who differ with him in opinion, and on the points of these disjointed words tries to impale his "brother minister" as unworthy of notice.

However severe may have been the caustic we applied, our brother will not be able to find an expression of ours accusing him of using "low inuendoes;" nor shall we retaliate by following his example.

We give brief extracts from two of our best Methodist weeklies, one *official* and the other un-*official*, to show that the PENINSULA METHODIST is not alone in its estimate of the intolerant, and fault-finding tone, unhappily, so characteristic of the *Witness*.

The *Central Christian Advocate*, an *official* organ of our church, published in St. Louis, Mo., has the following, in a recent issue:

"The *Christian Witness* counts all its censoriousness and criticism of others, in which it takes greater liberty than any other religious paper which comes within our observation, as a mark of its elevated piety. We shall continue to object to this pharisaical spirit of the *Witness* which it mistakes for sanctity."

In the *Michigan Christian Advocate*, an "unofficial" religious weekly, published in Detroit, Michigan, "in the interests of the M. E. Church," Dr. Potts has an editorial, under date of May 24th, in which he says,

"If the *Christian Witness* of Boston would eliminate from its editorials and correspondence about seventy-five per cent. of such sayings as the following (five specimens are taken from one issue), it would become a brighter, more refreshing, cheering and helpful exponent of the doctrine of holiness, than it is. We make the suggestion, in no spirit of criticism, but with a sincere desire to make all the literature bearing upon this great topic as influential and universally welcome as possible."

"We submit, that these statements do not fairly represent the spirit of the average Methodist pastor, or Methodist newspaper. 'Get the 'average religion' is not the cry from our pulpits. It is not true, that many church papers treat the subject of holiness, only to fling at its professors. We do not know of one such, in Methodism. A few of our preachers are not in warmest sympathy with the holiness movement, as a speciality; but the best way to win them over is not to keep nagging them upon their dereliction. Cheer them up. Climb the sunlit hill, with a smile upon your face. You will thus win a larger following."

Presiding Elder Murray preached eleven times, one Sunday; three times in person, and eight times by proxy; the Elder preaching at Newport in the morning, Stanton in the afternoon, and at Grace in the evening. Bro. Bryan at Hockessin, Dr. Todd at New Castle, Dr. Hubbard at Asbury, Bro. Hanna at Union, Bro. Stengle at St. Paul's, Bro. Barrett at Brandywine, Dr. Grise at Wesley, Bro. Koons at Kingswood, Bro. Franklin at Cookman. These changes gave the above churches an opportunity to hear the pastors of other churches, and enabled the pastors to visit other charges and thus aid the presiding elder, so as to allow him more time for weaker charges which have had special attention under his administration.

Salisbury District Preachers' Association.

Berlin, Md., June 23, 1890.

MONDAY, 7.30 P. M.

Devotional services, in charge of C. F. Sheppard; sermon by H. W. Ewing; Sacrament of the Lord's Supper, in charge of T. E. Martindale.

TUESDAY, 8.30 A. M.

Devotional Services, T. H. Harding; organization; address of welcome, by W. A. Wise; response by C. S. Baker; Present Condition of Salisbury District, T. O. Ayres; Logical Outcome of the Minority Report on Temperance at our last Conference, a paper by Z. H. Webster; discussed by W. F. Corkran, G. W. Bowman, D. F. Waddell, C. H. Williams; Debate—Is our method of reporting the ap-

portionments with the collection, at Conference, a wise one? affirmative—J. O. Sypherd, H. S. Dulaney, W. B. Guthrie, W. W. Johnson; negative—W. R. McFarlane, W. B. Gregg, James Connor, Edward Davis.

2 P. M.

Devotional services, by Rev. Wm. K. Galloway; When may a member of the M. E. Church be reported as in good standing?—paper by A. S. Mowbray; remarks by W. B. Walton, C. T. Wyatt, S. J. Baker, G. P. Smith; Discussion—Resolved that there should be equal lay and ministerial representation in the General Conference; affirmative—C. W. Prettyman, T. O. Ayres, W. W. Redman, J. F. Anderson; negative—C. S. Baker, W. F. Corkran, E. H. Miller, S. J. Baker; Best Methods in Self-improvement in extempore preaching, paper by W. P. Compton; remarks by T. E. Martindale, T. H. Harding, D. F. Waddell, J. W. Gray. Advantages of an Evangelist, by Wm. K. Galloway; remarks by A. D. Davis, E. H. Derrickson, J. E. Graham, G. W. Bowman.

7.30 P. M.—Missionary Meeting. Devotional services, by W. Burr; addresses by A. S. Mowbray and C. W. Prettyman.

WEDNESDAY, 8.30 A. M.

Devotional services, in charge of W. W. Johnson. Discussion—Should there be a political party, whose dominant idea is the prohibition of the *mor* traffic? affirmative—C. T. Wyatt, F. F. Carpenter, G. W. Burke, J. F. Anderson; negative—W. B. Walton, Warren Burr, W. Jaggard, W. W. Chaires; Review of Shaftsbury's "Mechanics of Personal Magnetism," by Geo. E. Wood; What should be the bearing of a preacher toward non-members of his church? a paper by C. F. Sheppard; remarks by E. H. Derrickson, H. S. Dulaney, J. A. Brewington, W. W. Chaires.

2.00 P. M.—Devotional services, by G. P. Smith. What good would be derived by the Presbyterian Church, in the proposed revision of the Westminster Confession? paper by G. W. Burke; remarks by C. F. Sheppard, James Connor, J. O. Sypherd, W. R. McFarlane; Dr. J. W. Yeung's "Automatic system of apportionments;" paper by W. F. Corkran; remarks by C. W. Prettyman, Z. H. Webster, W. P. Compton, W. W. Redman; Time and place of next Association, and other business; Discussion—Ought women to preach? affirmative—A. D. Davis, W. B. Gregg, E. H. Miller, J. E. Graham; negative—F. F. Carpenter, G. T. Alderson, W. B. Guthrie, Geo. E. Wood.

TEMPERANCE MEETING.

7.30 P. M.—Devotional services, by H. W. Ewing; twenty minute address-

ses, by T. E. Martindale, G. T. Alderson, C. S. Baker.

W. A. WISE,
 E. H. DERRICKSON,
 Curators.

The Standard.

"I regard Hood's Sarsaparilla as having passed above the grade of what are commonly called patent or proprietary medicines," said a well known physician recently. "It is fully intended to be considered a standard medicine, and has won this position by its undoubted merit and by the many remarkable cures it has effected. For an alterative and tonic it has never been equalled."

Old Minutes.

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

Connection for Rehoboth, Del., via Philadelphia, Wilmington and Baltimore Railroad.

The Pennsylvania Railroad Company announces that commencing to-day, June 2d, the mail leaving Broad Street Station at 7.27 A. M., for points on the Delaware Division of the Philadelphia, Wilmington and Baltimore road will connect through to Rehoboth, arriving there at 12.50 P. M. A return train will leave Rehoboth at 2.15 P. M., and arrive in Philadelphia at 6.35 P. M.

The Summer at Atlantic City.

The Pennsylvania Railroad's Great Facilities.

The prospects for a brilliant summer season at Atlantic City were never so bright as at the present time. The extraordinarily liberal patronage which it has gained during the winter and spring season, largely due to the magnificent transportation facilities maintained by the Pennsylvania Railroad, is still manifesting itself in the well-filled hotels, which bid fair to hold their visitors well through the early summer season. The city by the sea is in better condition to entertain and amuse its friends than ever before. New hotels have been built, and older ones remodeled and enlarged. The great ocean boulevard has been completed, so that Atlantic City now possesses the handsomest and most attractive ocean front of any seaside resort in America. All indications point to the largest summer season in the history of the place.

The Pennsylvania Railroad Company has kept well in line with the spirit of improvement which has pervaded the seashore. Its facilities for promptly and comfortably handling large numbers of people have been increased so as to supply any possible demand; the road-bed of its double line has been improved greatly, and the terminal facilities both at Philadelphia and Atlantic City, have been enlarged and improved. The betterment of the tracks will enable the management to materially reduce the time between the Delaware River and the sea, and the summer schedule will present the quickest, best equipped, safest, and most satisfactory service of trains for everybody ever enjoyed by the hosts of Atlantic City's summer patrons. The comprehensive system of excursion tickets leading from all points on the Pennsylvania System will be available, as in the past years, at the exceptionally low rates that have heretofore prevailed. It would be well for our readers to remember that a summer trip that does not include Atlantic City lacks the spice that would make it memorable.

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Conference News.

LEWES, DEL.—Children's Day was observed in this charge, Sunday, May 25th, with very interesting exercises; the pastor, Rev. F. C. MacSorley, preaching an appropriate sermon to the children in the morning; the sacrament of baptism, in the afternoon; and a children's service in the evening. Responsive readings and recitations by the larger children, and interesting exercises by the infant school, made a delightful service. A collection of \$70, was taken, to be divided between Conference Claimants, and Educational funds.

A correspondent kindly sends us this item, from Bayside and Tilghman charge, J. M. Lindale, pastor: The Bayside Sabbath-school held Children's Day service, June 1st, in the morning. An immense audience was highly entertained with a charming programme, the decorations were tasteful and beautiful, and the large collection, very gratifying.

Under the efficient management of the superintendent, Mr. H. S. Hall, the school is in a very prosperous condition, and steadily growing in interest.

Children's Day service was observed in splendid style last Sunday, in Middletown. The whole day was devoted to the cause. The pastor preached on the cause of education in the morning. At night the Children's Day programme was used. The church had been beautifully decorated with flowers, and the cross with its ten banners and suggestive inscriptions made a very beautiful appearance. The music was a special feature of the occasion. An orchestra of eight pieces was in attendance. A great crowd attended the services; even the street and yard about the church were full of carriages filled with people, who could not find room in the church. Bro. A. G. Cox, the efficient superintendent, was at the front, as usual on such occasions. The collection amounted to thirty-one dollars. The whole affair was delightful and helpful. The programme, we think the most instructive and interesting ever issued by our Publishing House.

Epworth League Notice.

Chas. I. Stengle, son of Rev. Adam Stengle, pastor of Union M. E. Church, in this city, was elected District Organizer by the convention recently held in Elkton.

Our young brother has shown great interest in the League movement from its inception, and we wish him success in his new and important official relation to it.

Wilmington District.

Presiding Elder Murray's appointments for his second quarterly visitation are as follows, in part; the rest will appear next week:

	Q. Conf.	Preaching.
	JUNE.	
Brandywine,	13 8	15 7.30
Mt. Salem,	11 8	15 3
Mt. Lebanon,	14 8	15 10.30

Still Another Dedication.

The new Methodist Episcopal Church in Cecilton, Md., will be dedicated, Sunday, June 15th. The exercises will begin with a love-feast at 9 a. m., followed by preaching at 10.30 a. m., 3, and 7.30 p. m.

We propose to having an old fashioned basket picnic dinner, in Mr. John Morris'

grove near the church. So let every body bring a basket, and something in the carriage for the horse, and spend the day in our village.

T. A. H. O'BRIEN.

Conference Academy Commencement.

DOVER, DEL., 1890.

Sunday, June 15, 10.30 a. m., sermon before the Graduating class, by the principal, W. L. Gooding, Ph. D.; 7.45 p. m., sermon before the school by Rev. L. E. Barrett, of St. Paul's M. E. Church, Wilmington.

Monday, June 16, 3 to 5 p. m., Art Reception; 8 p. m., exercises by the Middle Class.

Tuesday, June 17, 8 p. m., address before the Scott Literary Society, by Rev. Henry A. Buttz, D. D., LL. D., president of Drew Theological Seminary.

Wednesday, June 18, 8 p. m., address before the alumni by Rev. E. L. Hubbard, Ph. D., of New Castle, M. E. Church.

Thursday, June 19, 11.30 a. m., annual meeting of the Board of Trustees; 8 p. m., Commencement.

The Wilmington Preachers' Meeting met in Fletcher Hall, Monday, June 2d, at 10 a. m. In the absence of the president, W. E. Avery, the vice-president, J. D. C. Hanna, took the chair and called the meeting to order.

Devotions were conducted by Rev. Vaughan Smith. Members present: Bros. J. L. Houston, J. R. Dill, J. T. VanBurkalow, T. N. Given, A. T. Scott, W. E. Tomkinson, H. Sanderson, J. E. Franklin, L. E. Barrett, A. Stengle, D. H. Corkran, V. S. Collins, E. L. Hubbard, and Vaughan Smith.

Rev. Vaughan Smith was invited to address the meeting, and spoke feelingly of his Christian experience, and of the intense desire he still has to preach the gospel.

Rev. Alfred Smith, pastor of our church in Middletown, Del., was present and addressed the meeting.

Bro. VanBurkalow gave an account of his visit to the Delaware State Hospital for the Insane.

Order of the day was then taken up, and Rev. A. T. Scott read a sermon of his father, the late Bishop Levi Scott, from the text, "Except a man be born again, he cannot enter the kingdom of God."

A spirited discussion then followed, and was participated in by Bros. V. Smith, Alfred Smith, J. L. Houston, E. L. Hubbard, T. T. VanBurkalow, and A. T. Scott.

Curators reported for next Monday, a paper, by Rev. L. E. Barrett, on 'Our present duty to the Temperance cause.

Meeting adjourned with benediction by Bro. Stengle.

E. C. ATKINS, Sec'y.

Easton District.

The past week has been full of engagements for the presiding elder of Easton district. Tuesday, May 20th, I visited Wilmington, to meet the committee appointed at the late session of our Annual Conference, to arrange the apportionment of the benevolent collections, on what is called the "Automatic plan." Dr. Young, the author of the "plan," was present and gave us considerable information on the subject. The committee concluded its work and adjourned late in the afternoon.

Wednesday morning, I took the cars for

GREENSBORO, MD., where I found the Easton District Preachers' Association in session. The meeting had been opened the evening before, with a sermon by Rev. J. D. Rigg, which was highly commended by those who enjoyed the privilege of listening to it.

The papers read before the Association were very creditable to those presenting them; and the discussions were conducted in a spirit, and with an ability, that showed the preachers of our district to be abreast of the times in science and theology.

Thursday evening at the close of the meeting, a local chapter of the Epworth League was organized, for the benefit of the young people of Greensboro.

The success, as well as the pleasure of our meeting, was largely due to the efforts of Bro. R. W. Todd, the pastor, and the to large hospitality of the citizens of Greensboro. It was arranged to hold the next meeting of the association, in Kenton, Del.

Friday I rode to Hall's Cross Roads, with Bro. Lecates; and after an early tea, was conveyed by Bro. Fogle, in his carriage to QUEENSTOWN, where my quarterly meetings for the week were to begin. The Queenstown people have recently built themselves a new church, which was greatly needed, and will certainly give Queenstown Methodism a more creditable position before the community. Rev. J. W. Fogle, the present pastor, came to our district from Dover district, at our last Conference session. He has been received with great favor by the people, and the outlook for a successful year, is very promising. After the quarterly conference, we enjoyed a quarterly meeting dinner at Bro. Richard Bryan's, the Sunday-school superintendent, after which, under the care of Bro. Fogle, I started for Kent Island Bridge, where Bro. Sharp met me and took me to Stephentown, where the KENT ISLAND quarterly meeting was held. The great wheel of our Itinerancy had taken up Bro. Sharp from Kenton, and landed him down on Kent Island. But the change has been received in the true spirit of a Methodist preacher; and the Island people are taking hold of him with a kindness, that makes him feel as though he had gotten one of the best appointments in the Conference. Our Kent Island work has not been in the best possible condition for a few years; but I shall be greatly disappointed, if Bro. Sharp shall not succeed in getting them back to their former prosperity. While on the Island, I was kindly cared for by Bro. James Carvel and his excellent wife, who live in a beautiful home on Chester River.

The Sabbath afternoon service was held in Queenstown; and I could not but mark the great change, from the old to the new church. Bro. J. D. Lecates, of Wye and Hall's circuit was present, and as soon as service was over, we started for Wye, where the evening service was to be held. We took tea at Mr. Thos. Quimby's, on the road from Queenstown to Wye Mills. The evening congregation was good, notwithstanding the threatening aspect of the weather.

This is Bro. Lecates' second year at Wye and Hall's, and I find him very much liked by the people, and doing what he can to lift this charge to a higher plane of efficiency. The night was spent at Bro. Evergan's, who is an official member of the church, and a brother-in-law to Rev. T. B. Hunter, of our Conference. The quarterly conference was held at 10 a. m.,

Monday; after which we dined at Bro. Draper's, and rode to Queen Anne's station. Here we took the cars for home, where we found as usual, a cheerful welcome awaiting us from the Itinerant's companion.

J. FRANCE.

May 27, 1890.

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JUNE 8, 1890.

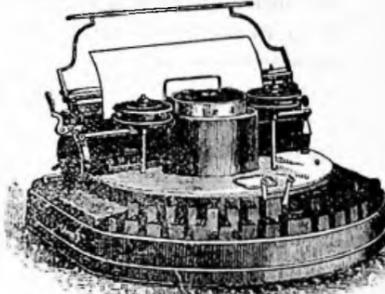
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OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XXIII—A MINISTERING SPIRIT.

It was late in the afternoon of the third day after Blanch left Rosedale, that she found herself in the deserted streets of New Orleans. Inquiring for the leading Hospital, she took a carriage and was driven thither at once; and asking for the physician in charge, she was conducted to him, and lost no time in explaining the object of her mission.

Dr. Whitaker was surprised to see this beautiful girl in such a place, and when he heard her story he could scarcely believe it. Attempting to dissuade her from her purpose, he tried to prevail upon her to return to her home; but Blanch's only reply was, "can I be of no service to you?"

"Service," said he, "certainly you can be of the greatest possible service; for we have scores of persons here, who are suffering from lack of attention and proper nursing; but think of the risk you will run, if you remain here; the chances are that you will be stricken down and die, away from home and friends, with none to care properly for you."

"I have counted the cost," said Blanch, "I have thought of all these things, and I am willing to do my duty and leave the result with God. I had rather die with the wretched sufferers I seek to help, than to live, with the consciousness that I might have aided in caring for some one and would not do it. No, doctor, I am here for the sake of Christ and humanity; and I wish to enter at once upon the work for which I came. Are there any, to whom I can minister in this hour?"

The tears were in Dr. Whitaker's eyes, as he said, "I thank God for the inspiration your noble heroism has given me; but I am sorry to see one so young and bright as you are, run so great a risk, even in this noble work; but I cannot refuse you the opportunity to do, what every element of your being seems so much to long for. Come with me."

Leading the way through the building to the female-wards, where a score of patients were lying, in almost every stage of the fever, he conducted her through the different rooms; and after a brief survey of the scene, took her to his office and questioned her as to her knowledge of medicine, and the work of nursing.

Being fully satisfied she would be

able to perform the duties assigned her he took her again into the rooms where his patients lay, and explaining the needs of those who required the most attention, and giving minute directions as to the medicines to be used, he left her in charge and went to another part of the building.

All that hot summer night, Blanch Montague watched by the bed-side of these suffering women, not thinking of sleep; but like an angel of mercy, moving noiselessly in and out of the rooms, and bending like a ministering spirit over their couches with the care and solicitude of one watching beside the bedside of a dying mother, or sister. Only once did she ring for the physician, when at three o'clock in the morning, she noticed a marked change in an aged woman, with whom she had spent most of the time.

The doctor came promptly at the call, and when he saw the patient, shook his head, saying, "Make her as comfortable as possible, for you can do no more."

Blanch did all in her power for the dying woman; and then kneeling by her unconscious form, she prayed God to receive her spirit and take her unto himself. When the day broke, the light of eternity's morning broke upon the soul's vision of this sufferer. She was sleeping the sleep of death.

The few hours' sleep Blanch was forced to take the next day, was broken by dreams, in which she lived over again the scenes of the previous night.

When she entered the ward again in the afternoon there were five new cots, and five new victims of the plague lay in their helplessness and misery before her.

Her first round in the ward showed her, that three to whom she had ministered the previous night were absent; and, on inquiry, she learned that they had died in the forenoon, while she was sleeping.

Distressing indeed were the scenes upon which she looked every waking hour of the day and night; but her brave spirit did not fail, in this hour of human need and suffering.

Twice a day she telegraphed to her father, and received dispatches from him in reply. When she had been in the hospital nearly a week, she was greatly surprised to have Walter Melvin call to see her, in company with Dr. Whitaker.

She was both delighted and alarmed, at beholding her betrothed in New Orleans at such a time; but it was only a few moments, before he explained, that after learning of her departure for the South, he found it impossible for him to remain at Glen Eden, and that he had at once resigned his position in the Hathaway bank, and after a brief visit to Rosedale and consultation with

her father, he had come to New Orleans. "And here" said he, "I intend to stay, until you can return with me."

Blanch besought him to return home at once, and tried to show him how rashly he was acting, in coming to the South at this time; but it was all in vain, for he could not be persuaded to return, and leave her behind; and as she could not induce him to leave New Orleans, she bade him adieu and hastened away to resume her duties.

Walter went at once to Dr. Whitaker, and offered his services and his means, to aid in every possible way to care for these sufferers.

The Doctor had already felt favorably impressed toward the young man; and when he offered his services, they were at once gladly accepted.

It would be deeply interesting to follow Walter through all the scenes of the next two weeks, but we cannot. We can only say, he gave his fullest energy and benevolence to the work of relieving the sufferers; and eternity alone will reveal the fruit of his labor and sacrifice.

At the end of the week, Blanch was taken from the hospital, by Dr. Whitaker, and assigned to minister in the home of a wealthy planter, in the suburbs of the city, whose wife and only daughter were stricken down with the fever.

The scourge had begun to abate in the city, and the number of the patients in the hospital was daily growing less.

Besides wishing to have a faithful and competent nurse in the planter's home, he was anxious, if possible, to relieve Miss Montague from the wearing work, that had already begun to tell upon her health.

It was late in the afternoon, when the young nurse was driven in the family coach to the home of Lewis Foster, where she found his wife in the last stage of the fever, and already unconscious. His daughter, Miss Ellen, a beautiful brunette of twenty summers, was very sick also, but not near so ill as her mother.

After examining his patients, and prescribing for them, Dr. Whitaker left minute directions with Blanch, and returned to the hospital, promising to come again in a few hours. It was past midnight when he came; and going at once to Mrs. Foster's room, he found Blanch and Mr. Foster seated beside the unconscious lady. Again carefully examining his patient, he turned to Mr. Foster and said, "I deeply regret, that I must add a deeper pang to the sorrow you already feel, but, my dear sir, I must tell you, there is no hope; your wife will not live until the morning."

Drawing a veil over the scene that followed this sad announcement, we

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Oh! the beautiful Gingham, look, reduced from 10 cents per yard to 8 cents. About 5,000 yards of them.

The beautiful Scotch and Zephyr Gingham, former prices 16 and 20 cents, now going at 12½ cents.

The nice things in Sateens and Outing Cloths going at 12½.

Carpets and Matting.

Rag Ingrain 25 cents up.
Matting 12½ to 32 cents.

Prints, Prints.

Best Calicos now going at 6½ cts.

Men's and Boy's Clothing.

The men and boys want bargains as well as the ladies, so we have made the same low prices for them.

How about shoes. You will want them, look at our men's fine dress shoes at \$1.50, \$1.95, \$2.45. Can't be beat, and the ladies five Dongola Kidd at \$1.65. Never sold before for less than \$2.00.

QUEENS WARE.

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

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J. M. C. C.

A. C. C.

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Alkaline Lithia Water, also superior Iron and Freestone Waters. Baths of any temperature. Largest Swimming Pool of Alkaline Lithia Water in the world. Superb Summer climate. Here is where the sick recover and the well are always happy. Send for pamphlets and secure rooms. Rates very reasonable. W. H. SALE, Proprietor.

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CLEVELAND, OHIO.
It is no Iodine Swear. Cure made per-
manent.
Dr. J. CASKEY.

will not attempt to describe the extreme grief of this stricken man.

E're the finger on the dial plate of the time piece had reached the hour of three, the sands of this woman's life had run out, and her spirit had taken its everlasting flight.

The daughter's condition grew more critical every hour; and it was painful in the extreme to see her father's agony, as he turned from the bedside of his dead wife, to bend over the half-conscious form of his now motherless child.

Late the next day, the hearse of the busy undertaker came to the front entrance of the planter's home, and a half hour later, the body of Julia Foster was borne to its last resting-place.

We cannot follow the mother's funeral cortege, as it moves down the gravel drive, and out to the cemetery, for we must remain to watch beside the couch of her daughter.

All through the night, she talked in delirium, calling for her mother, whose gentle touch would never again smooth her aching brow. Like a white robed angel of mercy, Blanch Montague watched beside the suffering girl; for two days and nights, not sleeping an hour. Not until Dr. Whitaker pronounced the crisis past, and assured her, there was some hope of recovery, did this ministering spirit seek her couch to rest.

The patient devotion displayed by Blanch, as she watched by Miss Foster's bedside, was an honest, unselfish outflowing of a Christian heart, that seeks its happiness in serving others.

Dr. Whitaker had watched her with the liveliest interest for several days; at last he said, "Miss Montague, your work is done; your services are no longer required, either here or at the hospital; and you may now return to your home whenever it pleases you; but I advise you to leave New Orleans at once; and if you can arrange to do so, it would be better to take a trip by sea, before your return home, or immediately afterwards. You have escaped almost miraculously, but you are now worn down with weeks of watching and loss of sleep, and you need rest, and a change of air. Receiving her father's consent by telegraph for her return by steamer, Blanch at once communicated her purpose to Walter, who resolved to accompany her. Telegraphing word to his mother he prepared to leave New Orleans by steamer, the next morning.

Little did either Blanch or Walter imagine, what was in store for them in the near future.

(To be continued.)

Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Preaching.
JUNE.		
St. Paul's. (Stengle)	2 8 1	7.30
Newport. (Murray)	3 7.30 1	10.1
Cookman. (Franklin)	4 7.30 1	7.30
Kingswood. (Koons)	5 7.30 1	7.30
Stactor. (Murray)	6 7 1	3
Brandywine. (Barrett)	7 7.30 1	7.30
Salen.	7 3	
Red Lion.	7 7.30 8	10
Sonmit.	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.

	June
Greensboro	1 2
Easton	8 May 30
Trappe	7 June 8
Oxford	8 9
St. Michaels	13 15
Royal Oak and Talbot	14 15
Bay Side and Tilghman	14 15
Middletown	21 22
Townsend	21 22
Odessa	22 23

J. FRANCE, P. E.

According to a New York paper, Bishop Joyce said last week at the Baltimore minister's meeting: "The Methodist Church needs more of the family spirit. Methodism is a connectional church, but in some instances she is growing to be Congregational. When I go into a church in these latter days I very seldom conduct the opening services, because I don't know where to begin. I am not acquainted with the order of things. Sometimes they use the last part of the service for the first, and begin by singing, 'Praise God from whom all blessings flow.' I remember once in a Methodist church the minister started the Lord's Prayer and then gave the balance of that prayer to the choir to be chanted."—*Northern Christian Advocate.*

Giving is possession, imparting is receiving. All that applies to our knowledge of God; we hold the gifts on condition of giving them to those around us. We get nothing for ourselves, but all for others. If you want to possess anything in this world remember writing your name upon it only rusts it. The worm at the root of men's possessions is the notion that they are all their own. If you would know the possession of your own soul, give it to God; if you would know the joys of earth, lay them on God's altar. Selfishness of all shapes is suicide, that which a man claims for his own, its blessedness is gone. Christ gave us the same principle in "words, and wrought it out in His death." He that saves his life shall lose it, and he that loses his life for My sake shall find it. The sum of the whole thing is; "Ye are not your own; ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."—*Selected.*

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Mattings for Summer use cannot be too highly praised, they will more than save their cost by using them through the warm and dusty season in place of carpets. Your carpets will last longer if this method is followed. Of comfort and health we say nothing. Our better grades are made jointless or with five and two yard joints—these are better to turn.

In our 25, 30 and 35-cent goods you will find handsome and novel patterns never before shown. If you are thinking of a matting send a request by postal card or telephone and the samples will be sent to you. This saves you trouble and you have the satisfaction of looking them over in your own home. The samples are large and you can select from them as well as the roll. This is no trouble to us and does not in any way bind you to a sale. As soon as we get your request for samples they will be dispatched to you—no delay—and you see the best mattings you ever looked at. This must be a big matting season with us, and the prices will make it so.

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TELEPHONE 304.

Youth's Department.

[For the Peninsula Methodist.]

CHRIST'S CHOICE.

With power to choose, Christ saw
Spread out in grand array,
The kingdoms, crowns and thrones of earth
Forming a rich display.—*Mat. 4-8.*

By sight divine He saw
A sin avenging God;—*Heb. 12-29; Deut. 4-24*

He saw a world of men condemned,
And groaning 'neath their load.—*Isa. 48-22*

With power to choose He saw,
The Cross, all stained with blood,
On which the sins of ages hung,
Borne by the Son of God.—*Isa. 53, 4-11.*

The world was sin-eclipsed,
Its glory hid in gloom,
He took the Cross and all its shame,
Descending to the tomb.—*Heb. 12-2.*

His soul was troubled sore,
With keenest agony;
Yet chose He to redeem mankind,
And God to glorify.—*John 12-27.*

Father, Thy Spirit give,
Our choice to sanctify,
Help us resolve for Thee to live,
Or to Thy glory die.

C. P. SWAIN.

Hooper's Island, May 28, '90.

A Beautiful Incident.

A short time before his death the renowned engine-builder, Corliss, found it necessary to enlarge his great machine shop, and set a squad of men to work to prepare the material for building.

One morning, after some progress had been made in the preparation, he visited the quarry from which the stone for the foundation was to be taken. While the masons were arranging to blast a huge rock, a workman, pointing to a bird hovering over a ledge high up in the rock, said:

"That bird will have to change its nesting in short order, if it wants to save its neck."

"Are there eggs in the nest?" inquired Mr. Corliss, with evident interest.

"Yes, four little speckled fellows, over which the mother-bird has been fussing ever since we began work," replied the man. "The young birds will soon be peeping through the delicate shells."

"Then let the work stop until the birdlings are ready to fly," was the great-hearted man's command.

"You are surely not in earnest," exclaimed the foreman who was directing the preparation for blasting.

"I surely am," was the quick reply; "I have no right to break up the home of even the smallest of God's creatures; and these parent-birds have rights that I am bound to respect."

"You are aware, sir, that the workmen are all on hand, and that everything must stop if we carry out your orders," urged the man anxiously.

"I understand all this, my friend; yet I cannot conscientiously do otherwise than adhere to my first command.

What right have I to build up my fortunes upon the ruins of even a bird's home?"

"The men will be dissatisfied, sir; they feel that they have rights too," retorted the man, a dark frown stealing over his honest face.

"I recognize their rights, also, and their pay shall go on just the same as usual during these waiting days. Send them to their homes, and let them spend the time in improving their own homes and garden patches."

The sullen looks that had been gathering on the faces of the men vanished suddenly at his words, and instead of bitter imprecations and muttered curses, the air was filled with cheers and benedictions that almost overwhelmed the modest proprietor, who never thought of being applauded for simply obeying the dictates of his conscience.

At the close of a week four little birds were seen bobbing up and down in the nest away up in the cliff, but fully two weeks more passed before the young fledglings were able to leave their mossy home in the crevice of the rock. Instead of becoming irritable at the long delay, the great engine-builder seemed to enjoy the days of waiting, and frequently visited the spot to see how the feathered songsters were growing. His devotion to the rights of the little creatures won the admiration of his men, and when, after three weeks of rest, the gigantic business was again set in operation they all felt constrained to do their utmost to help repair the loss that their noble-hearted employer had so willingly suffered.—*Belle V. Chisholm.*

Mine and Thine.

"I'm glad he's gone."

"So am I."

"The idea of putting on such airs, because he stood head in his class, when he's nothing but a thief!"

A knot of schoolboys were indignantly discussing a sad discovery recently made concerning one of their number. Herbert Roland had been a favorite with his teachers on account of his fine talents and close application; it was a great shock to them, when he was proved to be the purloiner of certain small articles missed from the other boys' desks. Of course, he was expelled; and Mr. Morris, the principal, while warning the boys against the small beginnings that led to such sad results, also urged them to cultivate the charity that could hate the sin and still forgive the sinner.

From his study window now he could hear the boys' excited comments; and fearing his admonition had been little heeded, he laid aside his book and went out to the group. He was just in time to hear Harry Ashton say:

"I may be lazy; but I'm not a thief, anyhow!"

"Are you very sure, Harry?"

"Sir?"

Harry's indignation was tempered with perplexity. He could scarcely believe, that his teacher thought him capable of breaking the Eighth Commandment.

"What is stealing, Ashton?"

"Taking things that don't belong to you."

"What do you mean by 'things'?"

"Why, books, money, or property of any sort."

"Have you any property that money cannot buy?"

"Yes, sir; I suppose so."

"Time, for instance?"

"Yes, sir," assented Harry, still unable, as he afterward expressed it, "to see what the master was driving at."

"Yesterday you failed to study your algebra lesson when you should have done so, and your teacher was obliged to hear it after school, or neglect the other boys by giving you double time to-day. Now, Mr. Owen's time after school hours is his own; when you take it without his consent, by your own definition, you have stolen."

"That's so; I never thought of it before," exclaimed Harry, frankly, "I won't do it again either, if I can help it."

In a few earnest words Mr. Morris exhorted the boys to practice Christian forbearance, and left them; but this forcible and unexpected application of the truth was long remembered, and bore much fruit.—*Forward.*

From Parksley, Va.

DEAR EDITOR:—You will pardon frequency of our letters; for we are sure you and your readers will be glad to know the result of our contest last Saturday, May 31, with the applicant for license to sell liquor in Parksley. It was the same party who had applied only a few weeks before; and our attorney entered a protest in the name of the writer, and summoned the same witnesses who had testified on the former occasion. Additional testimony was procured, and we were enabled to prove his selling to minors, selling on the Sabbath and in quantities not allowed by his license. It was also shown, as a matter of fact, that the selling of liquor at Parksley had been detrimental to several of our industries. After hearing testimony, Judge Gillette declared, the proof against the applicant was not lessened but strengthened; and the second time, he decided that Parksley was an unsuitable place for the sale of liquors. Any people may feel themselves honored and blessed, to have such a judicial.

We are thinking of opening our camp-meeting, Friday, August 15, and most earnestly urge upon the charges on the Peninsula to co-operate with us, by having union tents, and thereby strengthen us in our efforts to build up the M. E. church in this part of our field. Who will do so? Please address,

Yours faithfully,

H. S. DULANEY.

P. S. Our climate is delightful; salu-

rious breezes from the great bay on the west and the Ocean on the east, induce refreshing slumbers, in the night season. Our ground is elevated, with good natural drainage, and in five minutes' walk from the depot and post office. A week or ten days could be spent very pleasantly in our booming village.

Yours,

H. S. DULANEY.

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To let you know what a phenomenal opportunity this is we will sell volume 1 for sixty cents, without any agreement on your part to take the remainder of the set.

You can arrange to have the volumes delivered one or more (up to four) a month, and pay for them as received.

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GOD'S GIFT OF DEFENSE.

DR. TALMAGE'S SERMON BEFORE THE THIRTEENTH REGIMENT.

It Has Swung for Liberty and Justice.

The Time Is Coming When Nations Will Disband Their Armies and the Sword Will Return to Its Scabbard Forever.

BROOKLYN, June 1.—Chaplain T. De Witt Talmage this evening preached the annual sermon before the Thirteenth regiment, in the Academy of Music. The staff officers and members of the regiment were immediately in front of the platform, and their friends thronged the galleries. The hymn sung was the national air:

My country, 'tis of thee,
Sweet land of liberty

The subject of the sermon was: "The Sword—Its Mission and Its Doom." The text, Isaiah xxxiv, 5: "My sword shall be bathed in heaven."

Three hundred and fifty-one times does the Bible speak of that sharp, keen, curved, inexorable weapon, which flashes upon us from the text—the sword. Sometimes the mention is applaudatory and sometimes damnatory, sometimes as drawn, sometimes as sheathed. In the Bible, and in much secular literature, the sword represents all javelins, all muskets, all carbines, all guns, all police clubs, all battle axes, all weaponry for physical defense or attack. It would be an interesting thing to give the history of the Plow, and follow its furrow all down through the ages, from the first crop in Chaldea to the last crop in Minnesota.

It would be interesting to follow the Pen as it has tracked its way on down through the literature of nations, from its first word in the first book to the last word which some author last night wrote as he closed his manuscript. It would be an interesting thing to count the echoes of the Hammer from the first nail driven, down through all the mechanism of centuries to the last stroke in the carpenter's shop yesterday. But in this, my annual sermon as chaplain of the Thirteenth regiment, I propose taking up a weapon that has done a work that neither Plow nor Pen nor Hammer ever accomplished. My theme is the Sword—its mission and its doom.

The sword of the text was bathed in heaven; that is, it was a sword of righteousness, as another sword may be bathed in hell, and the sword of cruelty and wrong. There is a great difference between the sword of Winklereid and the sword of Cataline, between the sword of Leonidas and the sword of Benedict Arnold. In our effort to hasten the end of the war, we have hung the sword with abuses and execrations, when it has had a divine mission, and when in many crises of the world's history it has swung for liberty and justice, civilization and righteousness and God. At the very opening of the Bible and on the east side of the Garden of Eden, God placed a flaming sword to defend the tree of life.

Of the officer of the law, St. Paul declares: "He beareth not the sword in vain." Through Moses God commanded: "Put every man his sword by his side." David, in his prayer, says: "Gird thy sword upon thy thigh, O most mighty." One of the old battle shouts of the Old Testament was: "The sword

of the Lord and of Gideon." Christ, in a great exigency said, that such a weapon was more important than a coat, for he declared: "He that hath no sword, let him sell his garment and buy one." Again he declared; "I come not to send peace but a sword." Of Christ's second coming it is said: "Out of his mouth went a sharp, two edged sword." Thus, sometimes figuratively, but oftener literally, the divine mission of the sword is announced.

CONSECRATED SWORDS.

What more consecrated thing in the world than Joshua's sword, or Caleb's sword, or Gideon's sword, or David's sword, or Washington's sword, or Marion's sword, or Lafayette's sword, or Wellington's sword, or Kosciusko's sword, or Garibaldi's sword, or hundreds of thousands of American swords that have again and again been bathed in heaven. Swords of that kind have been the best friends of the human race. They have slain tyrannies, pried open dungeons, and cleared the way for nations in their march upward. It was better for them to take the sword and be free, than lie under the oppressor's heel and suffer. There is something worse than death, and that is life if it must cringe and crouch before the wrong.

Turn over the leaves of the world's history and find that there has never been a tyranny stopped or a nation liberated except by the sword. I am not talking to you about the way things ought to be, but about the way they have been. What force drove back the Saracens at Tours and kept Europe from being overwhelmed by Mohammedanism and subsequently all America given over to Mohammedanism? The sword of Charles Martel and his men. Who can deal enough in infinities to tell what was accomplished for the world's good by the sword of Joan of Arc? In December last I looked off and saw in the distance the battle field of Marathon, and I asked myself what was it that on that most tremendous day in history stopped the Persian hosts, representing not only Persia, but Egypt, and Tripoli, and Afghanistan, and Beloochistan, and Armenia, a host that had Asia under foot and proposed to put Europe under foot, and, if successful in that battle, would have submerged by Asiatic barbarism European civilization, and, as a consequence, in after time American civilization? The swords of Miltiades, and Themistocles, and Aristides. At the waving of these swords the eleven thousand lancers of Athens on the run dashed against the one hundred thousand insolent Persians, and trampled them down or pushed them back into the sea. The sword of that day saved the best part of the hemispheres, a trinity of keen steel flashing in the two lights—the light of the setting sun of barbarism, the light of the rising sun of civilization. Hail to these three great swords bathed in heaven!

ROME'S EAGLES WERE VANQUISHED.

What put an end to infamous Louis XVI's plan of universal conquest, by which England would have been made to kneel on the steps of the Tuilleries and the Anglo Saxon race would have been halted and all Europe paralyzed? The sword of Marlborough, at Blenheim. Time came when the Roman war eagles, whose beaks had been punched into the heart of nations, must be brought down from their eyries. All other attempts had disgracefully failed, but the Germans, the mightiest nation

for brain and brain, undertook the work, and, under God, succeeded. What drove back the Roman cavalry till the horses, wounded, flung their riders and the last rider perished, and the Hercynian forest became the scene of Rome's humiliation? The sword, the brave sword, the triumphant sword of Arminius.

While passing through France last January my nerves tingled with excitement and I rose in the car, the better to see the battlefield of Chalons, the mounds and breastworks still visible, though nearly five hundred years ago they were shoveled up. Here Attila, the heathen monster, called by himself the "Scourge of God, for the punishment of Christians," his life a massacre of nations, came to ignominious defeat, and he put into one great pile the wooden saddles of his cavalry, and the spoils of the cities and kingdoms he had sacked, and placed on top of this holocaust the women who had accompanied him in his devastating march, ordering that the torch be put to the pile. What power broke that sword, and stayed that red scourge of cruelty that was rolling over Europe? The sword of Theodoric and Aetius.

THE COLONIES' VICTORY.

To come down to later ages, all intelligent Englishmen unite with all intelligent Americans in saying that it was the best thing that the American colonies swung off from the government of Great Britain. It would have been the worst absurdity of four thousand years if this continent should have continued in loyalty to a throne on the other side of the sea. No one would propose a governor general for the United States as there is a governor general for Canada. We have had splendid queens in our American Capitol, but we could hardly be brought to support a queen on the other side of the Atlantic, lovely and good as Victoria is. The only use we have for earls and lords and dukes in this country is to treat them well when they pass through to their hunting grounds in the far west, or, when their fortunes have failed, re-enforce them by wealthy matrimonial alliance. Imagine this nation yet a part of English possessions! The trouble the mother country has today with Ireland would be a paradisaic condition compared with the trouble she would have with us.

England and the United States make excellent neighbors, but the two families are too large to live in the same house. What a godsend that we should have parted, and parted long ago! But I can think of no other way in which we could have possibly achieved American independence. George the Third, the half crazy king, would not have let us go. Lord North, his prime minister, would not have let us go. Gen. Lord Cornwallis would not have let us go. Although after Yorktown he was glad enough to have us let him go. Lexington, and Bunker Hill, and Monmouth, and Trenton, and Valley Forge were proofs positive that they were not willing to let us go. Any committee of Americans going across the ocean to see what could have been done would have found no better accommodations than London Tower. The only way it could have been done was by the sword, your great-grandfather's sword. Jefferson's pen could write the Declaration of Independence, but only Washington's sword could have achieved it, and the other swords bathed in heaven.

THE SWORD'S USES.

So now the sword has its uses, although it is a sheathed sword. There is not an armory in Brooklyn, or New York, or Philadelphia, or Chicago, or Charleston, or New Orleans, or any American city that could be spared. We have in all our American cities a ruffian population who, though they are small in number, compared with the good population, would again and again make rough and stormy times if, back of our mayors and common councils and police, there were not in the armories and arsenals some keen steel which, if brought into play, would make quick work with mobocracy.

There are in every great community unprincipled men who like a row on a large scale, and they heat themselves with sour mash and old rye and other decoctions, enriched with blue vitriol, potash, turpentine, sugar of lead, sulphuric acid, logwood, strychnine, nightshade and other precious ingredients, and take down a whole glass with a resounding "Ah!" of satisfaction. When they get that stuff in them, and the blue vitriol collides with the potash, and the turpentine with the sulphuric acid, the victims are ready for anything but order and decency and good government. Again and again, in our American cities has the necessity of home guards been demonstrated.

We remember how, when the soldiers were all away to the war in 1863-64, what conflagrations were kindled in the streets of New York, and what negroes were hung. Some of you remember the great riots in Philadelphia at fires, sometimes kindled just for the opportunity of uproar and despoliation. In 1849 a hiss at a theatre would have resulted in New York city demolished had it not been for the citizen soldiery. Because of an insult which the American actor Edwin Forrest had received in England from the friends of Mr. Macready, the English actor, when the latter appeared in New York, in Macbeth, the distinguished Englishman was hissed and mobbed, the walls of the city having been placarded with the announcement: "Shall Americans or English rule in this city?" Streets were filled with a crowd, insane with passion. The riot act was read, but it only evoked louder yells and heavier volleys of stones, and the whole city was threatened with violence and assassination.

But the Seventh regiment, under Gen. Duryea, marched through Broadway, preceded by mounted troops, and at the command: "Fire! Guards! Fire!" the mob scattered, and New York was saved. What would have become of Chicago, two or three years ago, when the police lay dead in the streets, had not the sharp command of military officers been given. Do not charge such scenes upon American institutions. They are as old as the Ephesian mob that howled for two hours in Paul's time about the theatre, amid the ruins of which I stood last January. They were witnessed in 1675 in London, when the weavers paraded the streets and entered buildings to destroy the machinery of those who, because of their new inventions, could undersell the rest. They were witnessed in 1781 at the trial of Lord George Gordon, when there was a religious riot.

Again, in 1719, when the rabble cried, "Down with the Presbyterians! Down with the meeting houses!" There al-

ways have been, and always will be, in great communities, a class of people that cannot govern themselves and which ordinary means cannot govern, and there are exigencies which nothing but the sword can meet. Aye, the militia are the very last regiments that it will be safe to disband.

ARBITRATION IS COMING.

Arbitrament will take the place of war between nation and nation, and national armies will disband as a consequence, and the time will come—God hasten it!—when there will be no need of an American army or navy, or a Russian army or navy. But, some time after that, cities will have to keep their armories, and arsenals, and well drilled militia, because until the millennial day there will be populations with whom arbitrament will be as impossible as treaty with a cavern of hyenas or a jungle of snakes. These men who rob stores and give garroter's hug, and prowl about the wharves at midnight, and rattle the dice in gambling hells, and go armed with pistol or dirk, will refrain from disturbance of the public peace just in proportion as they realize that the militia of a city, instead of being an awkward squad, and in danger of shooting each other by mistake, or losing their own life by looking down into the gun barrel to see if it is loaded, or getting the ramrod fast in their boot leg, are prompt as the sunrise, keen as the north wind, potent as a thunderbolt, and accurate, and regular, and disciplined in their movements as the planetary system.

Well done, then, I say to legislatures, and governors, and mayors, and all officials who decide upon larger armories and better places for drill and more generous equipment for the militia. The sooner the sword can safely go back to the scabbard to stay there, the better; but until the hilt clangs against the case in that final lodgment, let the sword be kept free from rust; sharp all along the edge and its point like a needle, and the handles polished, not only by the chamois of the regimental servant, but by the hand of brave and patriotic officers, always ready to do their full duty. Such swords are not bathed in impetuosity, or bathed in cruelty, or bathed in oppression, or bathed in outrage, but bathed in heaven.

Before I speak of the doom of the sword, let me also say that it has developed the grandest natures that the world ever saw. It has developed courage—that sublime energy of the soul which defies the universe when it feels itself to be in the right. It has developed a self sacrifice which repudiates the idea that our life is worth more than anything else, when for a principle it throws that life away, as much as to say, It is not necessary that I live, but it is necessary that righteousness triumph. There are tens of thousands among the northern and southern veterans of our civil war who are 95 per cent. larger and mightier in soul than they would have been had they not, during the four years of national agony, turned their back on home and fortune and at the front sacrificed all for a principle.

It was the sword which on the northern side developed a Grant, a McClellan, a Hooker, a Hancock, a Sherman, a Sheridan and Admirals Farragut and Porter, and on the southern side a Lee, a Jackson, a Hill, a Gordon and the Johnstons, Albert Sydney and Joseph

E., and Admiral Semmes, and many Federals and Confederates whose graves in national cemeteries are marked "Unknown," yet who were just as self sacrificing and brave as any of their major generals, and whose resting places all up and down the banks of the Androscoggin, the Hudson, the Potomac, the Mississippi and the Alabama have recently been snowed under with white flowers typical of resurrection, and strewn with red flowers commemorative of the carnage through which they passed, and the blue flowers illustrative of the skies through which they ascended.

THE DOOM OF THE SWORD.

But the sword is doomed. There is one word that needs to be written in every throne room, in every war office, in every navy yard, in every national council. That word is Disarmament. But no government can afford to throw its sword away until all the great governments have agreed to do the same. Through the influence of the recent convention of North and South American governments at Washington, and through the peace convention to be held next July in London, and other movements in which prime ministers, and kings, and queens, and sultans, and czars shall take part, all civilized nations will come to disarmament and if a few barbarian races decline to quit war, then all the decent nations will send out a force of continental police to wipe out from the face of the earth the miscreants. But until disarmament and consequent arbitration shall be agreed to by all the great governments, any single government that dismantles its fortresses, and spikes its guns, and breaks its sword, would simply invite its own destruction.

Suppose, before such general agreement, England should throw away her sword; think you France has forgotten Waterloo? Suppose before such general agreement Germany should throw away her sword; how long would Alsace and Lorraine stay as they are? Suppose the czar of Russia before any such general agreement should throw away his sword; all the eagles and vultures and lions of European power would gather for a piece of the Russian bear. Suppose the United States without any such general agreement of disarmament should throw away her sword; it would not be long before the Narrows of our harbor would be ablaze with the bunting of foreign navies coming here to show the folly of the "Monroe Doctrine."

THE NIGHTMARE OF NATIONS.

Side by side the two movements must go. Complete armament until all agree to disarmament. At the same command of "Halt!" all nations halting. At the same command of "Ground arms!" all muskets thumping. At the same command of "Break ranks!" all armies disbanding. That may be nearer than you think. The standing army is the nightmare of nations. England wants to get rid of it, Germany is being eaten up by it, Russia is almost taxed to death with it. Suppose that the millions of men belonging to the standing armies of the world and in absolute idleness, for the most part of their lives, should become producers instead of consumers. Would not the world's prosperities improve, and the world's morals be better? Or have you the heathenish idea that war is necessary to kill off the surplus populations of the earth, and that without it the world would be so crowded there would

soon be no reserved seats and even the standing room would be exhausted? Ah! I think we can trust to the pneumonias, and the consumptions and the fevers and the Russian gripes to kill the people fast enough.

Beside that, when the world gets too full God will blow up the whole concern and start another world and a better one. Beside that, war kills the people who can least be spared. It takes the pick of the nations. Those whom we could easily spare to go to the front, are in the penitentiary, and their duties detain them in that limited sphere. No; it is the public spirited and the valorous who go out to die. Mostly are they young men. If they were aged, and had only five or ten years at the most to live, the sacrifice would not be so great. But it is those who have forty or fifty years to live who step into the jaws of battle.

In our war Col. Ellsworth fell while yet a mere lad. Renowned McPherson was only 35. Magnificent Reynolds was only 43. Hundreds of thousands fell between 20 and 30 years of age. I looked into the faces of the French and German troops as they went out to fight at Sedan, and they were for the most part armies of splendid boys. So in all ages war has preferred to sacrifice the young. Alexander the Great died at 32. When war slays the young it not only takes down that which they are, but that which they might have been.

THE FULFILLMENT OF THE PROPHECY.

So we are glad at the Isaiahic prophecy, that the time is coming when nation shall not lift up sword against nation. Indeed, both swords shall go back into the scabbard—the sword bathed in heaven and the sword bathed in hell. In a war in Spain a soldier went on a skirmishing expedition and, secluded in a bush, he had the opportunity of shooting a soldier of the other army, who had strolled away from his tent. He took aim and dropped him. Running up to the fallen man he took his knapsack for spoil, and a letter dropped out of it, and it turned out to be a letter signed by his own father; in other words, he had shot his brother. If the brotherhood of man be a true doctrine, then he who shoots another man always shoots his own brother.

What a horror is war and its cruelties were well illustrated when the Tartars, after sweeping through Russia and Poland, displayed with pride nine great sacks filled with the right ears of the fallen, and when a correspondent of The London Times, writing of the wounded after the battle of Sedan, said: "Every moan that the human voice can utter rose from that heap of agony, and the cries of 'Water! For the love of God, water! A doctor! A doctor!' never ceased." After war has wrought such cruelties, how glad we will be to have the Old Monster himself die. Let his dying couch be spread in some dismantled fortress, through which the stormy winds howl. Give him for a pillow a battered shield, and let his bed be hard with the rusted bayonets of the slain. Cover him with the coarsest blanket that picket ever wore, and let his only cup be the bleached bone of one of his war chargers, and the last taper by his bedside expire as the midnight blast sighs into his ear: "The candle of the wicked shall be put out."

To-night against the sky of the glorious future I see a great blaze. It is a

foundry in full blast. The workmen have stirred the fires until the furnaces are seven times heated. The last wagon load of the world's swords has been hauled into the foundry, and they begin to glow and redden and melt, and in hissing and sparkling liquid they roll on down through the crevice of rock until they fall into a mold shaped like the iron foot of a plow. Then the liquid cools off into a hard metal, and, brought out on an anvil, it is beaten and pounded and fashioned, stroke after stroke, until that which was a weapon to reap harvests of men becomes an implement turning the soil for harvests of corn, the sword having become the plowshare.

A SALUTATION OF GOOD WISHES AND PRAYERS.

Officers and comrades of the Thirteenth regiment of state militia: After another year of pleasant acquaintance I hail you with a salutation all made up of good wishes and prayers. Honored with residence in the best city of the best land under the sun, let us dedicate ourselves anew to God and country and home! In the English conflict called "The War of the Roses" a white rose was the badge of the house of York and the red rose the badge of the house of Lancaster, and with these two colors they opposed each other in battle. To enlist you in the Holy War for all that is good against all that is wrong, I pin over your heart two badges, the one suggestive of the blood shed for our redemption and the other symbolic of a soul made white and clean—the Rose of Sharon and the Lily of the Valley. Be these henceforth our regimental symbols—Rose and Lily, Lily and Rose!

Flash signals, by means of the heliograph, are used for communicating between stations in New Mexico and Arizona seventy-five miles apart.

A Georgia lad, 10 years of age, has an unusually large head. He wears an eight and a quarter hat, and it is a difficult job to find one large enough for him in any of the stores.

The Ferranti dynamos used in the Deptford lighting stations near London weigh 500 tons each, stand 45 feet high, run at 60 revolutions per minute, and can each supply about 200,000 incandescent lights.

Henry Behrand asserts that consumption is often caused by eating the meat of diseased animals.

"Oh," said a girl of 14, who had not seen a grown up cousin for a year, during which time she herself had become many inches taller, "how small you've grown!"

The Russian peasantry have long been accustomed to dress flesh wounds with a thick layer of ashes, prepared by burning cotton or linen stuff. Dr. K. Pashkoff strongly recommends the practice.

"We counted the money in our state treasury for the first time in fourteen years two years ago, and had to sweep the dust and cobwebs from the money bags," says Governor Ross, of Texas.

The most recent experiments tend toward showing that better work can really be accomplished with one motor to a car axle than two. The additional friction and the difficulty of equally distributing the load between the two accounts for the preference being given the single motor.

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B. & O.

SCHEDULE IN EFFECT
MAY 11, 1889.

Trains leave Delaware Avenue Depot: EAST BOUND.

*Express trains.
NEW YORK, week days, *2.13, *7.05 *10.31 a. m., *2.40 *5.33, *7.26 p. m.
PHILADELPHIA, week days *2.13, 6.05, 6.55, *7.05, *7.45, *8.44, 9.00, *9.32, *10.31, 10.31 *11.50 a. m., 1.00 *2.40 3.00, 4.10 *5.38, 5.25, 6.45, *7.26, 8.30 *9.05 10.00 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 10.31 *11.50 a. m., 1.00 *2.40 3.00 4.10, 5.25, *5.28, *6.45 *7.23 8.30 *9.06 10.00 p. m.
ATLANTIC CITY, N. J., week days, *7.05 *7.45 a. m., *2.40 p. m. WEST BOUND.
BALTIMORE AND WASHINGTON, *4.59, 7.40, *8.43 *10.30, a. m.; *12.10 2.51, *5.05 *6.27 *8.07 daily; Baltimore and principal stations on Philadelphia division 10.50 am daily.
PITTSBURG, *4.59 a. m. *5.06 p. m. daily.
CHICAGO *8.45 a. m. *9.27 p. m. daily.
CINCINNATI AND ST. LOUIS, *12.10 p. m., and *8.07 p. m., daily.
SINGELY ACCOMMODATION 7.40 a. m.
2.51 7.55 11.10 p. m. daily.
LANDENBERG ACCOMMODATION, week days 7.00 10.50 a. m.; 2.51, and 5.05 p. m.
Trains leave Market Street Station:
For Philadelphia, weekdays 5.50, 6.55 *7.30 *8.27 *9.40 *11.35 a. m. 12.43 2.45 3.55, 5.00, 5.45 p. m.
For Baltimore week days 5.35 *8.27, *10.45 *11.35 a. m. 2.45 4.50 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 *8.15, 9.50 *10.15 *11.35 a. m., 12.00 noon 1.51 3.00 *4.31, 4.35 *5.55, 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 6.30 p. m.
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GOING NORTH.
Daily (except Sunday.) Daily.

Stations	a m	a m	p m	p m
Wilmington (French St.)	7.00		2.30	5.00 4.00
B. & O. Junction	7.18		2.10	5.10 4.15
Montehanin	7.31		2.52	5.21 4.28
Winterthur	7.43		2.55	5.21 4.32
Chadd's Ford Junction	7.53		3.11	5.42 4.53
Lenape	8.05		3.25	5.54 5.06
West Chester (Stage)	7.05		2.40	5.00
Coatesville	8.41		4.00	6.30 5.49
Waynesburg Junction	9.16		4.31	7.05 6.29

GOING SOUTH.
Daily Daily Daily (ex. Sunday)
ex Sun

Stations	a m	a m	a m	p m	p m
Reading (P. & R. Sta.)	5.45	8.50	9.25	3.15	5.19
Birdsboro	6.42	9.01	10.15	3.45	5.52
Jonna	6.31	9.26	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	9.40		4.31
Coatesville	5.32	7.18	10.21		5.09
Lenape	6.20	7.50	11.00		5.47
West Chester (Stage)	7.05	10.15			5.00
Chadd's Ford Junc.	6.38	8.01	11.11		6.02
Winterthur	7.15	8.22	11.30		6.21
Montehanin	6.05	7.18	8.21	11.32	6.24
B. & O. Junction	6.31	7.32	8.35	11.32	6.30
Wil., (French St.)	6.12	7.41	8.45	11.52	6.45

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 Montehanin 6.50 p. m.
On Saturday only will leave Wilmington at 5.17 p. m. Arrive at Newbridge 5.41 p. m. Wilmington 10.15 p. m. Arrive Newbridge 10.35 p. m., and Montehanin 10.55 p. m. Leave Birdsboro 1.10 p. m. Arrive Reading 1.40 p. m.

ADDITIONAL TRAINS.
Saturday Only.

Leave Reading 12.00 noon. Arrive Birdsboro 12.40 p. m. Leave Montehanin 1.10 p. m., Newbridge 1.30 p. m. Arrive Wilmington 1.55 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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A. G. McCAUSLAND, Superintendent.

Philadelphia, Wilmington and Baltimore Railroad.

Trains will leave Wilmington as follows:
PHILADELPHIA (express) 1.55 2.52 4.20 6.30 7.50 8.50 9.10, 9.47 10.07, 10.40, 11.33, 11.51 a. m., *12.19, 12.30, 1.30, 2.27, 5.50, 5.17, 5.50, 6.21, 7.08 and 9.10 p. m.
Accommodation, 6.40, 6.55, 7.05, 8.10, 10.45 a. m., 12.34, 2.32, 3.45, 4.55, 5.20, 6.42, 7.40 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., *12.19, 12.30, 1.30, 2.27, 2.32, 3.45 5.05, 5.17, 5.50, 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 6.06 p. m., and 12.13 night.
BALTIMORE and WASHINGTON, 4.46, 8.01 9.11, 10.12, and 11.01 a. m., 12.06 *1.15, 4.24, 5.23 *6.03, 7.40, 8.30 p. m., and 12.49 night.
Trains for Delaware Division leave for:
NEW CASTLE, 8.30, 11.05 a. m., 2.45, 3.50, 4.48, 6.15, 7.00, 9.51 p. m., and 12.15 night.
Trains marked thus (*) are limited express upon which extra fares charged.
J. R. WOOD, Gen. Pass. Agent
CHAS. E. PUGH, General Manager.

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

Commencing Monday Oct. 21, 1889, leave Hillen station as follows:
DAILY.
1.10 A. M. Fast Mail for Shenandoah Valley and Southern and Southwestern points. Also Glyn r Vestimter, New Windsor, Union Bridge, Mechanstown, Blue Ridge, Hagerstown, and except Sun-lav, Chambersburg, Waynesboro, and points on B & C. V. R. R.
DAILY EXCEPT SUNDAY
7.15 A. M.—Accommodation for Fairfield, Gettysburg Hanover and all points on B. & O. R. R. by Vestimter, New Windsor, Union Bridge, Mechanstown, Blue Ridge, Hagerstown, and except Sun-lav, Chambersburg, Waynesboro, and points on B & C. V. R. R. also, Frederick, Swainsburg, Morlinsburg and Winchester.
10.00 A. M.—Accommodation for Union Bridge and Gettysburg.
2.25 P. M.—Accom. for Glyndon
3.21 P. M.—Express for Arlington, Howardville, Pikeville, Owings Mills, Glyndon and all points on B. & O. R. R. Division
4.30 P. M.—Express for Arlington, Mt. Hope, Pikeville, Owings' Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Adford, New Windsor, Linwood, Union Bridge and stations west also Emmittsburg, B. & C. V. R. R. and points on Shenandoah Valley R. R.
5.15 P. M.—Accommodation for Glyndon
7.20 P. M.—Accommodation for Union Bridge.
11.35 P. M.—Accommodation for Glyndon (Reletortown)
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Daily—11.48 A. M. Daily except Sunday—7.30, 8.42, 11 A. M., 12.15 2.40, 5.10 and 6.00 7.00 10.00 P. M. Ticket and Baggage Office 217 East Baltimore st. All train stop at Union Station, Pennsylvania Avenue and Fulton Stations.
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