

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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ONE DOLLAR A YEAR.  
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## Tom Paine's Bible.

BY REV. JOHN G. HALL, D. D.

From *The Illustrated Christian Weekly*,  
New York, Oct. 12, 1889.

That Tom Paine had a Bible, is certain. That he knew what was in it, is what he himself largely makes known. And that he did not always read it to carp or cavil, but rather often to indorse and quote it is what anyone may see who examines his famous Revolutionary writings. In 1792, the "Websters," of Albany, then among the leading book publishers of the land, issued by subscription a volume of these writings, embracing "Common Sense," "Public Good," "The Rights of Man," etc., which was largely patronized by prominent persons throughout the States, such as Elbridge Gray, of Massachusetts; James Madison, of Virginia; DeWitt Clinton, of New York; Rev. Samuel Kirkland, the famous missionary to the Oneidas, and very many others of similar social and religious standing.

The design of "Common Sense," first printed in 1776, was to justify to the world the step the American colonies had taken for their Independence, and to brace up the colonists themselves to the great project they had in hand. And to accomplish these ends, he manifestly resorted to the most cogent and unanswerable arguments within his reach; and as we perceive, he gathered profusely from the Bible. In depreciating a kingly form of government he finely says: "Government by kings was first introduced to the world by the heathens, from whom the children of Israel copied the custom. . . . As the exalting one man so greatly above the rest cannot be justified on the equal rights of nature, so neither can it be defended on the authority of Scripture, for the will of the Almighty, as declared by Gideon, and the prophet Samuel, expressly disapproves of the government of kings. *Render unto Caesar the things which are Caesar's*, is no support of monarchical government, for the Jews at that time were without a king, and in a state of vassalage to the Romans."

And from this point, he goes into an extensive rehearsal of the Jewish history, in its pioneer Republican history, and in its subsequent one of monarchical rule, showing how God favored the former, and vainly tried to dissuade his people from the latter. And he seems especially to aim to have God's name and sayings arrest the eye of the reader, by putting them frequently in double capitals; as in Gideon's answer: "I will not rule you, neither shall my son rule over you, **THE LORDS SHALL RULE OVER YOU.**" And from the recorded debate and expostulation of Samuel with the people he quotes whole pages, and does not spare double capitals, as in the following: "The thing displeased Samuel when they said, 'Give us a king to judge us;' and Samuel prayed to the Lord. and the Lord said unto Samuel, 'Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected Me, **THAT I SHOULD NOT RULE OVER THEM.**'"

And from this ancient instance of the Jews, which he plants as the chief fulcrum of his logical lever, he goes on to oppose monarchy, in all its pretences to a Divine authority or warrant. And the manifest honesty, sincerity, and zeal, with which he so deals, is very striking

and impressive; so that a modern reader may be inclined to rub his eyes and say, "Is this Tom Paine that I am reading?" Yes, we answer; it is Tom Paine bending himself down, in his earlier and less intemperate days, before his Bible, the book, that he there exalts to the highest dignity, and quotes with great freedom and effect.

Take the following from one of his numbers of "The Crisis": "The natural right of the continent to be independent is a point that never yet was called in question. It will not even admit of a debate. To deny such a right would be a kind of atheism against nature; and the best answer to such an objection would be, *The fool hath said in his heart, there is no God.*"

In one of his scathing letters to Lord Howe, he curiously writes: "Not many days ago, I accidentally fell in company with a person of this city, (Philadelphia) noted for espousing your cause, and on my remarking to him, that it appeared clear to me, by the late presidential turn of affairs, that God Almighty was on our side, he replied, 'We care nothing for that,' etc. And to the same conscientious British General, he again says: "The poor reflection of having served your king, will yield you no consolation in your dying moments. He will crumble to the same undistinguishable ashes with yourself, and have sins enough of his own to answer for. You may, perhaps, be willing to be serious, but the destruction of the goods of Providence, this havoc of the human race, this sowing the world with mischief, must be accounted for, to Him who made and governs it." Bravo! Tom Paine. You had not read your Bible for naught.

And then, further on, he says; "I have as little superstition in me as any man living, but my secret opinion has ever been, and still is, that God Almighty will not give up a people to military destruction, or leave them unsupportedly to perish, who had so earnestly and so repeatedly sought to avoid the calamities of war, by every decent method that wisdom could invent. Neither have I so much of the infidel in me, as to suppose that He has relinquished the government of the world, and given us up to the care of devils."

Here, also, his Bible comes up to the surface. And probably there was no time in his subsequent pitiful career, when he could keep all thoughts of the Holy Book out of his mind and memory; and especially when those days came on, in which, as he himself says to Lord Howe, "Life began to wear a clouded look," and when he knew that his worn-out body was near to "crumble to the same undistinguished dust," with all lords and monarchs whose souls had fled to their last account. Poor man! Had he followed his Bible as closely in morals as he did in politics, he would have reached a more honorable earthly end, and, doubtless, also a happier lot in the world beyond.

## Convention of the Wilmington District Epworth League

To be held in Scott M. E. Church, Seventh and Spruce streets, January, 9, 1890.

### MORNING SESSION.

9.20, Devotional service.  
9.20, Call to order by the President; roll-call of delegates; appointment of committees; reports from officers, com-

mittees, and delegates; resolutions and memorials.

9.50, "How can we most profitably use the Bible?" a paper by Rev. E. L. Hubbard, Ph. D. of New Castle M. E. Church; discussion, in five minute speeches, to be opened by Rev. S. N. Pilchard, of Delaware City.

10.30, "To what extent should women engage in the public services of the Church?" paper by Miss Irene Hepburn of Scott M. E. Church; discussion in five minute speeches to be opened by Mrs. Rebecca Miller, of Mt. Pleasant; collection.

11.15, "The religious work of the Epworth League;" a paper by Rev. Adam Stengle, of Union M. E. Church; discussion in five minute speeches, to be opened by Prof. H. S. Goldey, of Newark.

12. Doxology and benediction.

### AFTERNOON SESSION.

1.30, Service of song.

1.50, Call to order. Reading of minutes. Reports of committees. Unfinished business. New business.

2.20 "The Social Work of the Epworth League;" a paper by Everett Joner, of Union M. E. Church. Discussion to be opened by Wm. R. Fliun, of Newport.

2.50, "The Literary Work of the Epworth League," a paper by Miss Florence Milbourn, of Brandywine M. E. Church. Discussion to be opened by Joseph Bartlett, of Scott.

3.20, "Entertainment Department of the Epworth League," a paper by Rev. Chas. A. Grise, Ph. D., of Brandywine M. E. Church. Discussion to be opened by Chas. E. Stengle, of Union.

3.50, "Finance Department of the Epworth League," a paper by A. V. Hysore, of Union M. E. Church. Discussion to be opened by Mrs. Emma Foster of Brandywine. Collection.

4.15, "The Epworth League." Address by Rev. Jesse L. Hurlbut, D. D., of New York; corresponding secretary of the Epworth League and of the Sunday-school Union of the Methodist Episcopal Church.

Doxology and benediction.

### EVENING SESSION.

7.15, Service of song.

7.30, Call to order. Reading of Minutes. Business.

7.40, "The relation of the Sunday-school and the Epworth League to the Church and to each other," a paper by Joseph Pyle, of St. Paul's M. E. Church.

8.05, "Denominationalism versus Sectarianism," Rev. W. L. S. Murray, Ph. D., Presiding Elder of Wilmington District.

Collection.

8.30, "The Ideal Young Christian," by Rev. Jesse L. Hurlbut, D. D.

We make three requests:

First, that papers do not exceed fifteen minutes, except those of the evening session.

Second, that all delegates take part in the discussions.

Third, that the chairman of the delegation from each organized League, will present a brief written report at the morning session, stating date of organization, number of charter, number of members, and condition of the chapter.

The music will be under the leadership of Prof. Joseph D. Aldred of Scott M. E. Church, assisted by C. H. Fielser, Eq., cornettist, and the combin-

ed choirs of Union, Brandywine, and Scott M. E. Churches.

*N. B. Entertainment will be provided for all delegates from out of the city.*

(VAUGHAN S. COLLINS  
LILLIE J. MCCREA  
A. V. HYSORE.

## From Milton Del.

DEAR BRO. THOMAS.—Your excellent paper has been a visitor to our home for many years, and as we read news from different points, we feel like adding our mite. Milton is a quiet town, but has been a busy one of late, with her ship-building. And here let me record a note for the white ribboners. Instead of the traditional bottle being used, at the launching from our yard here, of a large four masted vessel, she was profusely decorated with flowers, flags, and white ribbons—a new departure indeed—and was christened by the fair daughter of the Capt. Wm. D. Lank, with flowers, from a basket tied with *white ribbon*, with the name "Florence Creadick". No wonder the Captain cried out "Hallelujah, Amen," as she glided gracefully out into the water. All honor to the captain and other owners, who thus braved public opinion, in excluding strong drink, from their launch.

The W. C. T. U., though young in its work, is watching for opportunities.

The Sunday night following the launch our pastor, T. R. Creamer, preached an excellent sermon, upon "Lessons learned from the building of the 'Florence Creadick,'" which was received with general satisfaction.

Thanksgiving Day was truly a Red letter day in Milton. Services were held in all the churches. In the morning, the order of American Mechanics of the town and surrounding country, attended the M. E. Church in a body, nearly filling the middle block of seats. The preacher, never happier than when preaching upon a topic, which stirs his patriotism, was at his best.

At night we had a praise service; at both services, our large audience room was crowded. The ladies had trimmed the church with American flags, autumn fruits, grains, vegetables and flowers, and the choir gave excellent music, with Miss Mary McGee as organist. The stores were closed, and people walked the streets in holiday attire.

Dec. 3d, marked the fifteenth milestone in the married life of our pastor and his wife. Though intending to spend it quietly at home, they were not allowed to do so. In the afternoon, carriages came, and they were given a ride, into the country; the parson indulging in gunning, and the ladies; spending the afternoon socially. In the evening, without a hint of supper, they were invited to return to town.

This seemed very strange, but all was soon explained, as entering the parson, age, they found it filled with kind friends and a supper, such as the Milton ladies can prepare, ready to be discussed. A good social time followed; when the bride and groom were called out, and a brother minister united them again, for a continuance in the wedded race, where upon Capt. Wm. H. Magee, in a fitting speech, in behalf of the generous donors presented to the pastor, a beautiful over coat, and to his wife, a dress, wrapper, bonnet, and handsome coat. This was so entirely unexpected, that even the parson, who makes his living by talking

could find little to say, but "I thank you," and "God bless you."

Our church is being repainted. The Sunday-school is preparing for Christmas. Revival services begin with the New Year. The W. C. T. U. and Loyal Temperance League, are both active in temperance work. The W. F. M. S. is doing good work. Benevolent collections are nearly all in hand, except the Missionary. At the third quarterly conference, the presiding elder was asked to return pastor the third year.

Would be glad to see you, Mr. Editor. We are an hospitable people in Milton. Thanking you for indulgence, I remain,

S. J. C.

## From Dover, Del.

Editor of Peninsula Methodist.

DEAR SIR:—In your issue of last week I notice an article signed "Clarence P. Wilson," criticizing my letter which appeared in your issue of Nov. 23d

The Rodney monument affair has been pretty well aired, yet it may be of some interest to further consider a few facts. The Legislature appropriated the sum of \$500, a very small amount for such a purpose; the remaining part being donated by the relatives of Caesar Rodney. To whom does the honor properly belong?

The Methodist Episcopal Church, as I understand, was a part of the Established Church of England, previous to our Independence, and must certainly have had an existence before the year 1784.

The letter of the Presiding Elder did not, as is stated in Mr. Wilson's article, "voice the sentiment of all," as can be readily ascertained, if the trouble is taken to make careful inquiry.

The Elder says, "it is only another example of lack of denominational self respect." In reply I wish to say I claim to be as true and self respecting a Methodist, as either the Presiding Elder or his son Clarence; but I do not like to see other denominations condemned, because they do not believe just as I do.

Respectfully

HERMAN C. TAYLOR.

Preacher's Meeting met in *Fletcher Hall*, last Monday, at 10 a. m.; President, D. H. Corkran, in the chair; devotions by Dr. J. H. Simms. The order of the day, was taken up, and a sermon was preached by Bro. H. W. Ewing, on the text, "But some men will say, how are the dead raised up? and with what body did they come?" 1 Cor. xv. 35. Discussion followed by Bros. J. Todd, B. F. Price, A. T. Scott, H. Sanderson, J. L. Houston, J. T. Van Burkalow, J. Dodd, and H. W. Ewing.

A petition from W. C. T. U., was read referring to opium trade in China, and a resolution was offered by Bro. Collins, that we extend to the women of the W. C. T. U., our sympathy and support in their endeavor to rid China of the curse of the opium traffic. On motion of Bro. Koons, action on the matter was deferred for one week.

Other brethren present were Bro. L. E. Barrett, and Bro. Smith of Ezion.

Topic of discussion, next Monday, the 16th inst., the resolution offered by Bro. Collins in reference to the opium traffic.

R. IRVING WATKINS, Sec.

## Youth's Department.

### Nellie's Pet.

Smut was a coal-black lamb, that its white mamma wouldn't own. Strange, that any mamma, even a sheep, didn't know her own little child—isn't it?

When Rosa, Smut's mamma, first saw him lying beside his white pink-nosed sister, she stamped her foot, and butted him away.

Poor, weak little Smut! He rolled over, got up on his trembling legs, and cried terribly; but while Rosa thought there never was such a beautiful lamb as the pink-nosed sister, she would not let him come to her. He would have fared very poorly indeed, if Nellie hadn't seen it all; but she cuddled and petted and pitied him, to his heart's content. Nearly every hour she fed him warm, sweet milk from her own silver spoon, until he grew stronger, and could drink from the bright, new basin which papa brought to feed him in.

"Dear me!" said mamma. "That lamb is a nuisance! He is worse than any goat."

Let the child take comfort with him, said papa. And so Smut stayed, and grew so fast and so pretty, that his mother was glad to make friends with him.

One night in early winter, Smut was sleeping on his bed of hay in the corner of the stable, dreaming of the green summer pastures, no doubt, when a light suddenly awakened him. What a bright light it was? It was growing warmer too. Perhaps summer was coming back. Old Dobbin began to prance and snort, and gave a long, wild neigh of terror, while Brindle began to low mournfully, and Smut winked at the strange light. What was it all about, Perhaps Nellie would know.

So he scrambled out from his warm nest, pushed the door open, and ran to the long shed. He scampered across the shed, but, alas the kitchen door was fast!

"B-a-a-a-a! B-a-a-a-a!" cried Smut, as he bunted away at the hard, wooden door with his hard woolly head.

"B-a-a-a-a-a!" he cried again, as loud as he could, for the bright light was shining out of doors now, and the clouds of smoke made him sneeze.

"Mercy sakes!" said mamma, rubbing her eyes. "Burglars are in the kitchen, I know."

Papa ran to open the shed door, but what he saw was almost worse than burglars—it was fire!

Then there was a great confusion and shouting and running, while Smut cuddled with Nellie in her own little bed.

Old Dobbin and Brindle were saved, the house was saved, but the stable burned down.

"And we might have been burned in our beds, if it hadn't been for you, you blessed lamb!" cried mamma, with her arms around Smut's neck.

"He isn't a nuisance now, then!" asked papa, slyly.

"He's a darling, better'n—better'n most anything!" said Nellie. "And he shall sleep in my bed all winter."

He didn't quite do that, but he had a nice warm pen of his own, in the new stable, with plenty of clean straw for a bed, and plenty of good hay to eat. What more could a lamb want? I don't believe he knew what he had done, to earn it all,—do you?

WASHINGTON, D. C., DECEMBER 1, 1889.—EDITOR OF PENINSULA METHODIST.—DEAR SIR:—This office desires to secure the best results possible, regarding the schools of the country with a few salient inquiries.

James H. Blodgett, A. M., of Rockford, Illinois, a gentleman of long experience in educational work and in public affairs, has been appointed a special agent for the collection of statistics of education for the United States.

Public Schools are so related to sys-

tems of public record, that their statistics are obtainable through established methods.

Incorporated private schools have a place in public records.

Parochial schools generally render stated reports to some controlling body.

Unincorporated private schools form a considerable element of usefulness, hitherto unmeasured. It is desirable to gather reports of the number of teachers and pupils in such schools, without troubling them for the financial statements that schools supported by public funds owe to the tax-payers.

The enumerators of population will report each person who has attended school within the year, and whether at a public or at a private school: and for all persons ten years of age and over, those who can read and write. This will be more than has been done heretofore. Other educational statistics must be reached by different methods, in which every one interested may render some aid.

Any lists of private schools, no matter how brief, or names of single schools, no matter how humble, open in any part of the present school year, with the address of the principal teacher of each, will be of assistance to this office.

Very respectfully,

ROBERT P. PORTER,  
Superintendent of Census.

### Rock Of Ages An Incident.

On board the ill-fated steamer *Seawanhaka* was one of the Fisk University singers. Before leaving the burning steamer, and committing himself to the merciless waves, he carefully fastened upon himself and wife life preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders and resting there until her strength becoming exhausted, she said, "I can hold on no longer?" "Try a little longer," was the response of the weary and agonized husband; let us sing 'Rock of Ages.' And as the sweet strains floated over those troubled waters reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, who they comforted. But lo! as they sung, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer:

"Rock of Ages, cleft for me;  
Let me hide myself in Thee."

With the song seemed to come strength another and yet another was encouraged to renewed effort. Soon in the distance a float was seen approaching. Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne safely to the land. This is no fiction. It was related by the singer himself, who said he believed 'Rock of Ages' saved many another besides himself and wife.—*California Christian Advocate.*

### A Short Sermon on Kickers

We are told in the text, my beloved hearers, that "Jeshurun waxed fat and kicked." Jeshurun was, therefore, so far as the Scriptures inform us, the original kicker. I would proceed to mention, for the benefit of brethren of a critical turn of mind, that "kicker" is a good English word, meaning an objector—a chronic objector to everything anybody else proposes. Brethren will discover this by a consultation of Webster's Dictionary. Having set your mind at rest upon so important a point, I will now advance to develop the text under two heads; namely: (1) Jeshurun waxed fat. (2) He kicked. I would merely remark, in passing, that it seems quite likely he kicked because he waxed fat. And, first, then, Jeshurun waxed fat. Which leads me to expound

THE VARIOUS KINDS OF FATNESS.

He may have only waxed fat in his

own mind. His belief that he was actually fat, may have only been, as Gov. William Allen of Ohio, used to say, with a bad word prefixed, "a barren ideality." His assumption of size may have had no more solid foundation than that of the frog in the fable, who filled himself with wind in trying to be as big as the ox. Jeshurun may have had neither wit, wisdom, nor wealth; but, being dressed up in a little brief authority, as church deacon or trustee, could only satisfy his own sense of importance, and secure the notice which his vanity craved, by kicking. There are such mentioned in the Bible, my brethren—"headly high-minded," "puffed up" with a feeling of their own bigness, which is nowhere but in their own thoughts. Or, again, Jeshurun, may have had much money, but along with it much ignorance. He made his pile some years ago by a smart corner in guano, or a sudden rise in soap fat. He was put upon the board, to flatter him, over more suitable men, in hope the Church might get some of his wealth. Verily, the Church had its reward. With a vast assumption of wisdom he lectured the minister upon the proper doctrines to preach. He hectored the Sunday-school teachers. He bullied the Ladies' Aid Society. He dictated to the treasurer and pew committee. He vetoed every plan of Church work that he did not propose. Let us wrestle with our feelings, brethren; it was hard to stand him; but it served us right, for we knew how to do better.

### JESHURUN THE KICKER.

I would proceed to remark, in the second place, my dear friends, that Jeshurun, having waxed fat, kicked. It runs in my mind, however, that I have already estimated something of the sort, and thus, in a measure, anticipated this branch of the subject. But his kicking was so patiently continued, so reiterated and it was of such an aggressive quality, so pecuniary his own, as it were, that I may perhaps be indulged in dwelling a little more fully upon particulars. He kicked in season and out of season. Was a protracted meeting proposed, he kicked; was a Sunday-school concert talked of, he kicked; was a young people's prayer-meeting organized, he kicked; was a sinking fund for the payment of the church debt set on foot, he kicked; were new hymns about to be purchased for the congregation, he kicked; did the leaders of the Thursday night meeting introduce fresh devices to add to its interest, he kicked; did the new minister come eating and drinking, he kicked; did he come neither eating nor drinking he kicked. He was an individual who made his way in the world by progressing backward, with his heels all the while in active operation, playing the devil's tattoo upon everything that stood in the way. Finally, my beloved brethren, let us contemplate

### THE RESULT OF JESHURUN'S KICKING.

It is very important to notice that while the Scriptures affirm he was fat when he began to kick, they do not state that he remained so. On the contrary, it seems very likely that he kicked all the fat off, and thus became quite lean, even like unto Pharaoh's lean kine. Perhaps if, according to our first supposition, he was only puffed up with windy self-importance, somebody caused his collapse by a sharp thrust of indignation, as bloated cattle are sometimes relieved by stabbing. But if his sebaceous substance was of the second sort, it is at least certain that he at length kicked himself *spiritually* lean. No kicker can long keep fat. He may have grown up as the calves of the stall; his hide may have been glossy, his ribs well covered with the plumpest flesh; but an undue indulgence of the kicking propensity will soon make him so poor that he is fit for nothing but to be manufactured into glue, buttons and commercial fertilizer. Most melancholy of all, my dear hearers, was the effect of Jeshurun's kicking upon others. They took to kicking in their turn. The whole herd was

infected with bad humor. Nobody proposed anything but that all the rest either surly shook their horns or turned their heels upon it. As a result, the their heels upon it. As a result, the church to which Jeshurun belonged kicked itself to pieces. Next, its individual members broke their legs kicking at each other. Finally, as they lay upon the ground, unable to stand longer, they broke their backs kicking into the air in pure ugliness. Then they were dragged out by the heels to the boneyard, and a more peaceful race took possession of their place. Now, my esteemed people, hear the application. Beware of falling into the habit of kicking. Hold your feet to the ground; they are to walk with; to carry you forward; to help your fellow-men in their plans for doing good, and not to batter them with. Avoid getting your back up, and your heels into the air. From treason, murder, sudden death, and all kickers, good Lord, deliver us!—*Western Christian Advocate.*

University of Pennsylvania adopts co-education in a modified form.

Mrs. Caroline Donovan, of Baltimore, gives \$100,000 to John Hopkins university.

Clafin university has graduated 150 colored students; and nearly all are teaching in schools and colleges.

Forty-two colleges in the United States have increased their endowment fund \$3,675,000 during the past year.

IT WON'T BAKE BREAD.—In other words, Hood's Sarsaparilla will not do impossibilities. Its proprietors tell plainly what it has done, submit proofs from sources of unquestioned reliability, and ask you frankly if you are suffering from any disease or affection caused or promoted by impure blood or low state of the system, to try Hood's Sarsaparilla. The experience of others is sufficient assurance that you will not be disappointed in the result.

### Our Book Table.

THE HOMILETIC REVIEW FOR DECEMBER is on a par with other issues of the year. Prof. Schodde lends off with, A New Factor in American Theological Thought. Dr. Wylie on Beneficiary Education for the Ministry will interest many. The Monumental Book of Revelation (the fourth on Egyptology) possesses interest to all Bible students. Prof. Painter discusses Protestantism and Popular Education. The Literature of the Office and Work of the Holy Spirit will be helpful to ministers. Dr. Pierson's Suggestions from Latin Proverbs are rich and apt. The Sermons are by such preachers as Drs. C. F. Thwing, J. Munroe Gibson (London), Geo. E. Reed, H. Gratton Guinness, S. D. Nicholls, and C. V. Anthony. Dr. Hoyt's Prayer Service and the Holiday Services are timely and full of rich material. Drs. Crosby and Chambers as usual enrich the Exegetical Section. Dr. Stuckenbergh continues to make the European Section of value to thoughtful readers. Dr. Ludlow and Pierson have each a paper in Miscellaneous Department. The editor's contributions are worth reading. The number closes with a full index. THE REVIEW never stood so high in the estimation of the ministry as at the present time.

Published by FUNK & WAGNALLS, 18 and 20 Astor Place New York. \$3.00 per year; 30 cents per single number.

The December CENTURY opens with a series of unpublished letters written by the Duke of Wellington, in his very last days, to a young married lady of England. Besides pictures of the Duke's residences, etc., there are three portraits of Wellington; the full-length picture by Sir Thomas Lawrence being used as frontispiece.

The "personal interest" is very strongly continued in Joseph Jefferson's autobiography.

Mr. Charles Barnard's illustrated article on "The New Croton Aqueduct" is the first full account of that work.

Rev. W. F. Grimm writes of "Nature and People" illustrated by Theodore Wores's pictures.

Alfred Stevens and Gervex, give pictures of their "Paris Panorama of the Nineteenth Century," and tell how they came to construct the work, and their method of putting it on the canvas.

Professor Fisher begins his on "The Nature and Method of Revelation," taking up at once the subject of "Revelation and the Bible."

In fiction we have Mr. Barr's new novel, "Friend Olivia," Mr. Stockton's "The Merry Chanter," Hopkinson Smith's story of "Captain Joe," founded on fact; and "The Taming of Tarius," by a new writer.

Besides the Christmas and other poetry of this number, Mr. Stedman has a poem inspired by Fortuny's famous "Spanish Lady," and accompanied by an engraving of the picture.

The chapters of the Lincoln Life deal with the fall of Richmond and Lincoln's visit to the abandoned capital. Mrs. van Rensselaer gives her impression of the French Exhibition; and the editorial pages come to the defense of civil service reform.

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## Conference News.

**RE-OPENING.**—Mt. Lebanon M. E. Church, Brandywine Hundred, will be opened for divine worship, to-morrow, the 16th inst. Love feast, at 9 a. m., led by Rev. T. Snowden Thomas, editor of the PENINSULA METHODIST.

Preaching by Rev. W. L. S. Murray, P. E. at 10.30; by Rev. L. E. Barratt, of St Paul's at 3 p. m., and by Rev. C. A. Grise, of Brandywine, at 7.30.

Monday, 16th, preaching by Presiding Elder Murray, after which the 4th quarterly conference will be held. Tuesday, 17th, preaching by Rev. R. Irving Watkins, of Kingswood. Wednesday 18th, preaching by Rev. Adam Stengle. Thursday 19th, preaching by Rev. T. Snowden Thomas. Friday, 20th, preaching by Rev. Henry N Cheesman of the New Jersey Conference. Sunday, 22nd, 10.30 a. m. preaching by Rev. Wesley C. Johnson, of the Phila. Conference.

All friends invited, especially former pastors and members.

T. N. GIVEN, pastor.

Mr. W. F. Walton, son of Rev. W. B. Walton, of St. Michaels, Md., has returned from an extended Eastern tour. He has been absent about a year, and has travelled through England, Ireland, Scotland, Wales, France, Holland, Denmark, Germany, Switzerland, Italy, Islands of the Mediterranean, Greece, Turkey, Austria, Serbia, Hungary, Bulgaria, Egypt, Arabia, Palestine, and Asia Minor. He made the ascent of Cheops and spent a night alone on Mt. Vesuvius, witnessing the great sight of an eruption. He has traveled over 20,000 miles, and has brought back not only much valuable information, but many interesting relics.—*The Methodist.*

Tunis Mill's, near Easton, Md., has been organized as a separate charge, by Presiding Elder France, with Rev. A. C. Jones, as pastor. We are glad to learn of Bro. Jones' success in evangelistic work, the membership having been doubled under his ministry.

Revival meetings at Scott continue; five conversions to date.

Epworth League prayer and experience meetings, at 6 p. m., Sundays, are seasons of refreshing. Presiding Elder Murray preached a sermon of power and conviction, Wednesday of last week, from the text, "It is a fearful thing, to fall into the hands of the living God." Rev. R. I. Watkins of Kingswood, preached Tuesday night.

Our Sunday school is busily preparing a special service for Christmas night. "Merry Christmas Bells," will form the basis of the programme.

HALLWOOD, VA., Geo. E. Wood, pastor, Sunday morning, Dec. 8th, was the occasion of an agreeable surprise to the pastor of this charge, and the recollection of the kindly feeling and sincere regard, which at that time found expression, will ever be regarded as one of the choice treasures of memory's store.

The morning service had just begun, and the pastor had just arisen to read the Scripture lesson, when a young man in the congregation arose, and, in a few appropriate remarks, divulged a friendly plot, which he, in company with a number of other young men, had devised. The greater number of these friendly conspirators were present, and, after their leader's introductory, pressed their way to the chancel rail, and presented the astonished parson with the neat sum of \$25.

The grateful appreciation, with which this token of kindly interest and esteem was received, was heightened by the fact that it came from the young men of the congregation who were not members of the church.

The earnest prayer of the writer is, that each one of them, may speedily appropriate the unspeakable gift of saving grace, and daily realize, that our God doth supply all their need "according to His riches in glory by Christ Jesus."

**ASBURY, WIL.**—Last Sunday morning, Rev. Wm. Swindells, D. D., of Philadelphia preached on the text, "For to me to live is Christ, and to die is gain Phil. 1-21. The beautiful refrain, "Christ is all, all in all," was sung after the sermon. Pastor Hanna followed with an invitation to penitents, and one young man came to the altar, and a lively prayer meeting followed.

At night, Bro. Hanna preached to a full house on Shagar's ox good.

**UNION, WIL.**—Pastor Adam Stengle, was in his pulpit Sunday morning, preaching, as usual, to the interest and profit of his large congregation. At night, Dr. Swindells preached on Ezekiel's vision of the man with a writer's ink horn, Ezek. 9, 2-11.

A collection was taken for the Philadelphia Hospital.

**OLD TIME METHODISM.**—The first Sunday of last month, the stormy weather precluding attendance at church, Presiding Elder France preached his quarterly sermon for King's Creek circuit, at the suggestion of the pastor, in the house of Bro. Henry P. Hopkins, to an appreciative congregation, of the same number of persons as were rescued from the waters of the Deluge.

"The Lord helped the preacher, and his sermon was richly enjoyed." We too seldom recall the words of Jesus, how he said, "Where two or three are gathered together in my name, there I am in the midst of them."

**WYE & HALLS, J. D. Lecates, pastor.**—At a recent entertainment near Wye, \$38 84 were realized. With funds previously secured, this will be sufficient, we understand, to paint the church. The good news comes, that sinners are being converted, and believers built up; notwithstanding the continued unfavorable weather.

*The Middletown Era* referring to the fact that Rev. T. E. Martindale had been pastor of our church in that town, from 1871 to 1880, says, "the news of Mrs. Martindale's death caused a feeling of sadness to most of our citizens, as she was much beloved by all who knew her."

In our list of ministers present and participating in the funeral services, as given last week, we regret to learn the following brethren were omitted; Revs. E. E. White, of Millington, T. E. Terry of Dover, R. C. Jones, of Odessa, J. D. Rigg, of Still Pond, and R. K. Stephenson, of Smyrna.

**BISHOP MALLALIEU's** appeal for help which was crowded out last week, appears on page 3 of this issue. We again ask for it, the favorable consideration of those among us, "to whom God has given wealth," as well as those who of their "penury" may feel willing to contribute their mites.

**FARMINGTON, DEL.**—Our reopening will take place, next Sunday, 15th inst. Rev. J. H. Duhadway, of Seaford, Del., and other ministers will be present. A cordial invitation is extended.

Very truly,  
Geo. W. WILCOX.

Rev. T. E. Terry, pastor of the Dover M. E. Church, lectured in Burton's Hall, that city, Thanksgiving night, for the benefit of the Ladies' Mite Society of the church. Subject: "The folks I live with as I see them."

Rev. F. M. Bristol, D. D., of Trinity Church, Chicago, has been appointed by the board of bishops fraternal delegate to the General Conference of the M. E. Church, South, which meets at Nashville in the spring.

Rev. W. B. Gordon, formerly rector of St. Peter's P. E. Church in Smyrna, will return to his missionary labors in Mexico, about the second week in December. Miss Hennie Griggs, of Smyrna, has decided to become a missionary, and will accompany Mr. Gordon.

The Methodist Episcopal churches on Bethel charge, are preparing for Christmas. There are usually two trees one for the children, and one for presents to friends. There is sometimes as high as three hundred dollars worth of presents on the latter. When the names are called out, it produces considerable merriment and praise.—*Sussex Journal.*

The protracted meeting at Mt Zion, still continues. Many have been converted, mostly heads of family; some as old as seventy-seven years. The pastor Rev. W. B. Greeg, has been laboring nearly ten weeks, and appears as strong as when he began.—*Daily Republican.*

### Wilmington District.

The quarterly conference of Bethel and Glasgow was a means of grace, as spiritual as a good class-meeting. Bro. Gardner has organized at Bethel, a series of cottage prayer meetings. One hundred dollars have been expended on the parsonage. Trustees of Glasgow have paid \$125 of the mortgage on their church. Bro. Richard Mulford, a local preacher said, "Preaching has become a scientific work. I used to have two skeletons of sermons, which never got any flesh on their bones. They remain skeletons, I cannot trust them; I must lean on the arm of the Lord." W. C. Lake, superintendent of Bethel, "Our Sunday-school this year has been more prosperous, more instructive, and more helpful than for many years."

W. T. Dayett, superintendent of Sunday-school at Glasgow, reported the school closed for the winter. I wish something could be done to keep every school open all the year. Samuel Thompson, class leader at Bethel, now in his eighty fifth year, rode seven miles to attend quarterly conference at Glasgow, and said he was converted in 1834, and almost immediately appointed leader of a colored class, and continuing so until the close of the war. He has also had a white class, almost all the time from his conversion until the present, a period of fifty-five years. He enjoys such good health, that he said, "I have not a pain nor an ache." J. H. Thornton, "there used to be a big doubt in my heart, as to whether I was saved, but the Lord has taken it away, and given me confidence." The presiding elder was requested by the quarterly conference, to use his influence to have Bro. Gardner returned.

When Bro Gardner's two sons were home from Dickinson during vacation. Edwin did fine work on the black board; he was formerly crayonist in St. Paul's afternoon Sunday school, Wilmington, Del. Not long since, "the Pennsylvania Art Association offered a gold medal, for the best crayon blackboard work submitted to it. "Among the contestants for the prize," says a paper of that city, "who appeared before them in Harrisburg, was Mr. Edwin Gardner, a popular student of Dickinson College. His subject was a cross on a rock, with waves dashing threateningly about it. There were eighteen contestants in all, and Mr. Gardner had the pleasure of receiving the gold medal for the best work."

**CHESAPEAKE CITY** and Manor, are well cared for by their energetic pastor, Rev. E. H. Nelson, who informed his quarterly conference, as it was his third year, that he desired to move in the spring. The new church at Chesapeake, which will soon be completed, is a house of beauty and a joy to all interested. The people think or talk of little else. They have received five hundred dollars worth of encouragement from the Board of Church Extension, and one thousand dollars from friends in Philadelphia, Wilmington, and other places, mainly through the personal solicitation of the pastor. Sister Nelson, the pastor's wife, and the ladies of the church, are doing their full share. Their supper and bazaar netted \$130. The farmers gave and hauled the stone for the foundation. The Edgar Allen Poe literary club, gave an entertainment, the proceeds of which were handed over for the new church. A service has been arranged for Christmas morning; and thirty have already promised to give at that time. \$5 each. One brother became so much interested in this service, that he felt he ought to give \$5, but did not see his way to raise it. He dreamed two or three times, that there was money buried in his cellar. His impression became so strong, that he dug down in a certain corner thereof, and found in silver, \$7.20 A few of the coins were very old.

An oyster supper and bazaar, will be held Dec. 18-20; oysters given by sister Nelson's brothers and friends on Chincoteague and at Snow Hill. Joseph Pyie gives the pulpit. W. D. Haddock, the son-in-law of presiding elder John France, the builder of the new church, has shown himself a workman

who needeth not to be ashamed; everybody is praising him, for his skill, economy, and industry in working in material from the old church, and in every way trying to save expense. Mr. Haddock gives the altar; and \$105 have been secured for a bell. A lathing bee at night by lamplight, saved the expense for this work; the ladies showed their appreciation, by giving the workmen a supper.

J. W. Johnson has a large owl, stuffed and mounted at C. F. Rudolph's store, on sale, the price to be given to the church. The sand was given by the Erickson Steam Boat Co. The Canal Company furnished their scow for the stone and the towing company donated their work, John McClennahan of Port Deposit, gave 28 perches of stone. Thomas Davidson of Wilmington, gave a beautiful white stone, with "Trinity Methodist Episcopal Church" upon it. Mr. Sloan of Elkton, has promised a stone, with dates of the erection of the old and new churches. Jacob Metz, a steward in the church, makes and presents the weather vane.

Windows in honor of the following persons have been taken. The Sunday-school, one for the pastor; Dr. Karsner, for his father mother and sister; J. H. Brooks, one for himself and family; Geo. Watts, of Philadelphia, one for his father and mother; one has been taken in memory of Wm. Lindsay, many years a faithful member of the church; Mrs. W. Smithers and Miss Maggie Sunck, one for their father and mother and brother. Mrs. Wooley, one in loving memory of her daughter Linda Bennett Wooley Mrs. Jones of Philadelphia, one in memory of her father, and mother; before breakfast Monday morning, Captain Cooling promised the pastor, to put in a window in memory of his father, who died in the old church, on his knees, while leading in prayer.

WANTED. Bible and Hymnal, chandeliers, and money enough to dedicate free of debt a church worth \$10,000 which will only cost about \$6,000. The above is a small part of what has been done, but sufficient to show the interest manifested, and something of the sacrifices being made.

W. L. S. MURRAY.

### From Roxanna.

**BROTHER THOMAS.**—We observed last Sunday, as Back Concern Day; preaching on the subject at Roxanna in the morning, and Mariners Bethel in the afternoon. The day being pleasant we had large congregations at each place. We also preached at Roxanna on Thanksgiving day, and had a glorious experience meeting. Our meeting here closed last Sunday night, with seventeen conversions and fifteen accessions by probation and four by certificate during the meeting. There were also three received into full membership.

We have announced to commence at Bethel, the last Sunday of this month, with an all day meeting, and to hold services every day and night the first week. Brother R. B. Hazzard of Hurlock's Md., their pastor 31 years ago, who pioneered their first church building here, and is held in high estimation by the older members of the church, is to preach the opening sermon and spend a week with us.

The Sunday schools at Bethel and the Sound have arranged to hold Missionary anniversaries, and have Christmas treats; Bethel, on Christmas night, and Sound, on Christmas eve.

Our Leaders and Stewards' meetings, held at all three of our churches, are occasions of much spiritual and practical good.

Owing to the continuous and heavy rains of the past season, this has been a year of unparalleled loss to our farmers; and many will suffer want, unless they are helped by their more fortunate neighbors. For this reason, we fear that we will fall short in our benevolent collections. It will require heroic effort on the part of our people, to come up any where near our apportionments.

A. D. DAVIS.

The many remarkable cures Hoods Sarsaparilla accomplishes are sufficient proof that it does possess peculiar curative powers.

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### IMPORTANT TO SHOPPERS.

Patrons shopping in Philadelphia, can have their packages forwarded FREE OF CHARGE to Wilmington, by sending them in care of the Baggage Agent at the Depot, 24th and Chestnut Streets. See time table in this paper for fast trains.

In the list of contributors to *The New York Tribune* for 1890, as published in our this week's issue, we notice the name of L. E. Quigg, son of our brother, Rev. John B. Quigg, of the Wilmington Conference.

### German Electric Belt Agency.

An advertisement of this firm appears in another part of this paper. The proprietors of this Agency are well known and responsible parties. Correspondence will receive prompt and satisfactory attention: write them and see for yourself.

### Personally-Conducted Tours to Florida via Pennsylvania R. R.

As has been the custom for the past few winters the Pennsylvania Railroad Company will this season offer to its patrons a series of select tours to Florida. The dates have been fixed for January 7th 21st, February 4th, 18th, and March 4th, 1890. The party will travel by special train of Pullman "Sleeping and Dining Cars and they will go through via the Atlantic Coast Line on a first schedule. The Tourist Agent and Chaperon will conduct each tour in both directions and all that details of the tours will be carried out in the superior style for which these trips have become celebrated.

Excursion tickets, including railway transportation Pullman accommodation and meals enroute in both directions will be sold from New York at \$50 Philadelphia \$48, and at proportionately low rates from other stations. They will be good only on the special trains and will only be accepted for the return trip on the regular returning train of that tour. They will admit of a stay of two weeks in Florida.

The special train will leave New York at 2.20 A. M. stopping Newark Elizabeth, and Trenton, Philadelphia at 11.50 A. M. stopping at Wilmington, Baltimore and Washington arriving at Jacksonville next evening. Tourists from stations at which the special at the nearest point.

For tickets and itineraries apply to tickets agents or address S. W. F. Diaper, 849 Broadway New York or 205 Washington Street, Boston.

## Marriages.

**JAMISON—DIXON.**—At the Asbury parsonage, 222 Walnut street, Tuesday afternoon, Dec. 10, 1889, by Rev. John D. C. Hanna, Robert P. Jamison and Louella Dixon, both of New Castle, D. I.

### Dr. Simms' Blood Purifier

The Great Blood Cure, for all diseases arising from an impure state of the blood. We refer to the Rev. J. E. Kidney, late of the Wilmington Conference, now of the Pittsburgh, who had suffered long from impure or unclean blood, causing pimples, boils, ulcers, etc. Three bottles cured him soundly; he has gained thirty pounds. It is splendid for weak and sore eyes, especially where there is scrofulous sympathy. With our Eye Care applied to the eyes the eyes will speedily get better. For scrofula sores, tired feelings, general aches, weak feelings, itchy diseases, etc. \$1. Prepared by Dr. J. Simms & Son, Wilmington, Del. Philadelphia depot Smith Klein & Co., Arch street. Sold by dealers in medicines.

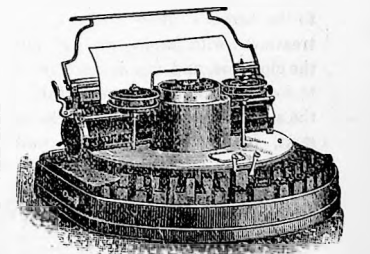
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Temperance.

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

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

How He Reformed.

MRS. E. A. LAMPMAN.

The following narrative is one of real life, and though in language not exactly as it came to me, in substance it is the same, with the exception of name substituted in place of the real one.

It speaks so strongly for temperance that I fear would have it read in every household, and let it ask of every youth For whom will you labor?

The young man says: I have worked for a number of years in the pines of northern Michigan, and until about one year ago, I could save nothing from my wages. I wore only the coarsest of clothing, such as lumbermen wear, and after working steadily for some months, would draw my pay and start for the nearest village, there to spend every dollar in drunkenness and revelry.

It was on one of these occasions that I was made to see what I was doing and who I was laboring for.

As evening drew on I had taken one or two social glasses with "the boys," though not enough to intoxicate one as much accustomed to its use as I, but feeling ill, concluded to drink no more that night, and asked permission to occupy the couch, which stood invitingly in a corner of the saloon. That being granted, I quietly lay down, but not to sleep, though not wishing to be disturbed, I left my friends to infer whatever pleased them with regard to myself.

After the revelers had gone for the night a neighboring saloonist came in for a friendly chat with "mine host." They, thinking me either too drunk or sleepy to listen, soon began talking over business matters in a very friendly way, each counting up how many men they had employed in the woods, meaning those who, like myself worked hard day after day among the pines, giving nearly every dollar of hard earnings to support in luxury these men and their families, while we who earned the money which they were profiting by, were but poorly clad, and in the eyes of society only drunken woodsmen. It had never "struck" me in just that light before, and I resolved then and there to work no longer for saloonists, but to go to work at once for John.

When "mine host" opened the saloon in the morning, I arose and was greeted very cordially by him, and said he, "What will you have this morning?" In reply I said, "I think nothing." "What! surely you will take something. What shall it be?" "Yes I will take something, but it shall be a good hearty breakfast." Accordingly I betook myself to the nearest hotel and indulged in the luxury of a good warm meal, thence to the barber's where I took a course of treatment with happy results, next to the clothiers, and was encased from head to foot in an entire new suit, fully up to the standard of my friend of the saloon, next, having a fairly good watch, I adorned my suit with a handsome new chain, after which I took a stroll by the saloon where I had spent the previous night.

Mr. S—— seemed very much surprised, exclaiming, "Hello, John, been getting a fine new suit?" My answer was that I had not been as drunk on the night before as he and his companion had thought, had heard him counting the men in his employ and that then and there had made up my mind to work for him no longer, but should immediately return to camp and commence work for John, and from that time to this, I have drank nothing in the least degree intoxicating.

The man was intelligent, well dressed and saving money at the time he related his story. Oh! that many thousands of our young men might stop and consider who is reaping the benefits of their labor.—Michigan Christian Advocate.

Obituaries.

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

"In an Hour When Ye Think not."

Kate R. Crisfield an amiable and popular young lady of this place, died very suddenly Sunday morning Nov. 24th, about half past eleven o'clock. For sometime past, she has been the subject of a dangerous malady, which it was hoped, might be controlled by skillful medical treatment, so as to not immediately endanger the life of its victim. The Friday and Saturday preceding her death, she appeared to be in her usual health; going about, and making several calls in town, on each afternoon. Saturday night she sought her couch; giving herself to the of "Nature's Sweet Restorer," sleeping naturally and well. Her mother, who occupied the same room, arose in the morning and went down stairs, leaving her daughter, as she supposed, to indulge in her usual "morning nap."

While sitting up in bed, preparatory to dressing herself, she was suddenly taken with a spasm, and fell from the bed to the floor, in a state of unconsciousness. Hearing the noise of her fall, her mother, and other members of the family were soon by her side. Medical aid was summoned, but in vain; her beautiful spirit had suddenly escaped through the smitten clay; and soared to the eternal throne.

Her sudden demise has cast a profound gloom over this community. She was an active and consistent member of the church, and gave efficient help to the pastor in the recent church improvements. Her dust rests under the shadow of the church, she so much loved, and in the interest of which she labored so faithfully. Her funeral took place from her late residence on Wednesday afternoon at 2 o'clock, Nov. 27th.

She was a subscriber to the "PENINSULA METHODIST," and greeted its weekly visits with a glad heart.

Farewell sister Kate; we shall hail thee in the light of the Resurrection Morn! Though dead, she yet speaketh.

Dec. 4th, 1889.

Brother James Russ, aged about 66 years, died at his residence a mile south of Farmington, Md., Nov. 13th, 1889, after an illness of about two weeks.

He was converted and joined the Methodist Church soon after the late war, became quite an efficient member; serving with devotion and faithfulness as leader, steward, and trustee, for several years. He loved the class-meeting, was a believer in the witness of the Spirit, and rejoiced in the possession of a glorious hope. This bright assurance did not leave him. He often sung in class, "I am going home to die no more." In his last sickness, he was always firm in his testimony, I am not afraid to die, declaring "for to me, to die is gain." Funeral services were conducted by his pastor, G. W. Wilcox, assisted by Rev. J. W. Poole, and were largely attended.

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Solid Gold Watches at \$3.50. These watches must be sold, and as an inducement for you to order quickly, we will send to each of the first one hundred orders, originating from this advertisement, a solid, 14K Gold Watch worth \$50.00, provided \$3.50 is sent with the order. ELEGANT, SOLID, 14K GOLD CHAINS of the latest patterns, for \$1.00, \$2.00, \$3.00, and up. ORDER AT ONCE. Be one of the first and get a solid gold watch for \$3.50. All new stem-winding, completely finished, and guaranteed perfectly satisfactory in every way. Send money by registered letter or P. O. order at our risk. Watches and chains sent safely by registered mail to any address, provided 25 cents extra is sent to pay postage. EUROPEAN WATCH CO., 37 College Place, New York

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\$661.10 MORE TO BE GIVEN AWAY, Feb'y 14, 1890. We will give to the First 150 PERSONS telling us where they were found in the Bible, before Feb'y 14, 1890, the following valuable prizes: To the first person giving the correct answer, \$100.00; to the second, \$50.00; to the third, \$25.00; to the fourth, \$10.00; to the fifth, \$5.00; to the sixth, \$2.50; to the seventh, \$1.25; to the eighth, 50c; to the ninth, 25c; to the tenth, 10c.

A Beautiful Diamond Ring, worth \$50.00; a Solid Gold Watch, worth \$25.00; a pair of Solid Gold Screw Ear Rings, worth \$10.00; to each of the next 100 persons giving the correct answer, a Beautiful Solid Gold Ring set with genuine Diamonds. With your answer send 25c to help cover our postage, etc., and we will send you our Illustrated 16 page Monthly for 4 months and our new Illustrated Catalogue of Watches, Diamonds, &c. Our Illustrated Monthly of March issue will announce the result of the contest, with names and addresses of the winners. This offer is made solely to introduce our publications into new homes. We, as publishers, are thoroughly known, "Honesty and Square Dealing" is our motto. Our Monthly was established in 1871. Give full name and address. (Stamps taken.) Address: BLANCHARD'S ILLUSTRATED JOURNAL, 6 & 7 Warren Street, New York.

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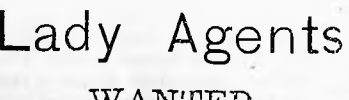
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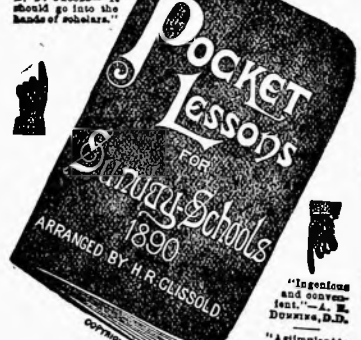
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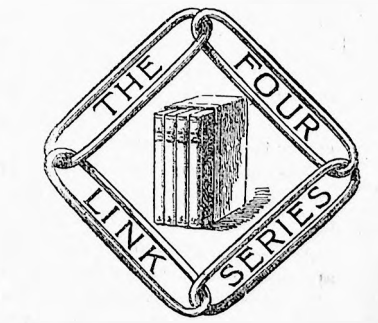
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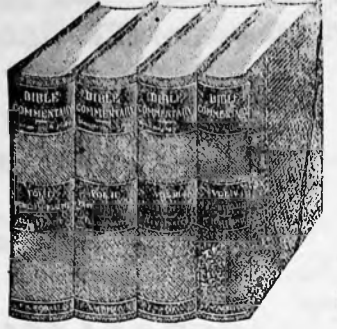
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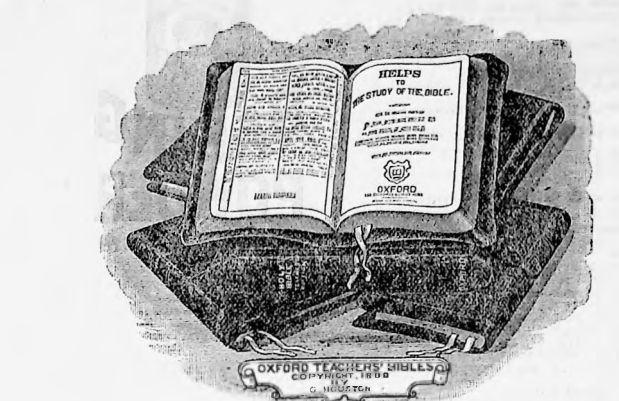
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Trains will leave Wilmington as follows:  
For Philadelphia and intermediate stations,  
6:40 7:00, 7:05 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,  
4:40, 7:40, 9:50 10:35 p. m.  
Philadelphia (express), 2:52 4:40, 6:30, 7:00, 8:50,  
10:07 11:35, 11:51 a. m. 12:25\* 1:35, 2:27, 5:22, 6:25,  
7:05  
New York, 2:00, 2:52, 4:00, 6:30, 7:00, 10:07, 11:35  
11:51 a. m. \*12:25, 1:35, 2:27, 4:00, 5:22, 6:25, 7:06 7:40,  
7:50 p. m.  
For Newark Centre, Del. 7:42 a. m., 12:58, 6:21 p. m.  
Baltimore and intermediate stations, 10:05 a. m. 6:57,  
11:58 p. m.  
Baltimore and Washington, 1:28, 4:46, 8:04, 10:08,  
11:30 a. m. 12:06, \*1:17, 2:52 4:44, 5:10, 6:30, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:25,  
7:12 8:30 a. m.  
Harrington, Delmar and intermediate stations, 8:30  
a. m., 12:00 p. m.  
Harrington and way stations, 8:30 a. m. 12:55, 6:25  
p. m.  
For Seaford 8:50 p. m.  
For Norfolk 12:05 a. m.

**Baltimore & Ohio Railroad.**  
SCHEDULE IN EFFECT NOV. 16, 1889  
Trains leave Delaware Avenue Depot:  
EAST BOUND.

\*Express trains.  
NEW YORK, week days, \*2:15, \*7:00 \*10:20 a. m.,  
\*12:05, \*2:45 \*5:15, \*6:45 p. m.  
PHILADELPHIA, week days \*2:15, 6:05 \*7:00 7:00  
7:50, \*8:50, 9:50, \*10:20, \*11:25 a. m. \*12:05, 1:00  
\*2:45, 3:40, \*5:15, \*6:10 \*6:45, 7:00, 7:50 \*10:15 p.  
CHESTER, week days, \*2:15, 6:05, \*7:00 7:00, \*7:50,  
\*8:50 \*10:20 10:20 \*11:25 a. m. \*12:05, 1:00, \*2:45, 3:00,  
4:10, \*5:15, 6:25, 6:10 \*6:45, 7:00 7:50 \*10:15 p. m.  
ATLANTIC CITY, N. J., week days, \*7:00 a. m.,  
\*2:45 p. m.  
WEST BOUND.  
BALTIMORE AND WASHINGTON, \*5:20, \*8:47,  
\*11:45 a. m.; 2:45, \*4:15, \*5:15 \*6:37 \*8:15 A11 daily; 7:40  
a. m. \*1:10, pm daily except Sunday.  
Baltimore and principal stations on Philadelphia  
division 4:15 p. m. daily.  
PITTSBURG, \*8:47 a. m. \*5:15 p. m. both daily.  
CHICAGO \*8:47 a. m. \*5:37 p. m. both daily.  
CINCINNATI AND ST. LOUIS, \*11:45 a. m., and  
\*5:15 p. m. both daily.  
SINGLERLY ACCOMMODATION 7:30 p. m. daily  
12:25 a. m. daily, except Monday.  
LA DENBERG ACCOMMODATION, week days,  
7:00 11:00 a. m.; 2:45, and 4:55 p. m.  
Trains leave Market Street Station:  
For Philadelphia 5:50, 8:40 \*8:50 \*1:55a 12:43, 2:35  
8:55, 4:55 p. m.  
For Baltimore \*5:35 \*8:30 a. m. 2:35 \*3:55 \*4:55 p. m.  
Baltimore and principal stations on the Philadel-  
phia division 4:55 p. m. daily  
For Lansdowne, way stations 6:50, 10:55 a. m. 2:55,  
4:55 p. m. daily.  
Chicago \*8:30 a. m. daily except Sunday  
Pittsburg \*8:30 a. m. daily except Sunday, \*4:55 p. m.  
daily  
Trains for Wilmington leave Philadelphia \*4:40,  
\*5:15, 10:00 \*11:10 a. m. 12:00 noon, 1:40 3:00 \*3:40  
\*4:40, 4:41 5:05, 6:30 \*7:40, 8:10 10:10, p. m. daily.  
Daily except Sunday, \*6:15 6:40 7:35 a. m. \*1:35, 4:10  
5:30 11:30 p. m.  
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Time Table in effect, Nov. 23d, 1889.

GOING NORTH.  
Daily except Sunday.

Stations	a. m.	p. m.	Daily
Wilmington	7:00	2:25	4:41
B & O Junction	7:15	2:37	5:02
Dupont	7:26	2:48	5:16
Chad's Ford Jc	7:47	3:08	5:40
Lanape	8:00	3:19	5:51
Ar. West Chester Stage	6:50	2:20	4:55
Waynesburg Jc	9:15	4:42	7:30
St. Peter's	6:50	12:25	
Warwick	7:15	12:50	
Springfield	7:27	9:29	1:05 4:47
Joana	7:33	9:34	1:15 4:52
Birdsboro	7:57	9:56	1:35 5:15
Ar. Reading P & R Sta.	8:30	10:25	2:25 5:46

ADDITIONAL TRAINS.  
Daily except Saturday and Sunday, leave Wilmington  
6:17 p. m. B & O Junction 6:25 p. m. Newbridge  
5:41 p. m. Arrive Dupont 6:55 p. m.  
On Saturday only, will leave Wilmington at 5:17 p.  
m. arrive at Newbridge 5:41 p. m. Leave Wilmington  
10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:55  
p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40  
p. m.

GOING SOUTH.  
Daily except Sunday.

Stations	a. m.	p. m.	Daily
Wilmington	8:00	9:25	3:15 5:18
B. Station	8:31	10:10	3:45 5:48
Joana	8:55	10:50	4:10 6:14
Springfield	9:01	10:58	4:15 6:19
Ar. Warwick	11:12	6:32	
St. Peter's	6:18	9:15	4:32
Waynesburg Jc	6:56	9:56	5:08
Lanape	7:41	10:25	5:46
Ar. West Ches- ter Stage	6:50	9:30	4:55
Chad's Ford Jc	7:56	10:59	6:21
Dupont	6:05	8:24	10:59
B & O Junction	6:31	8:41	11:10
Ar. Wilmington	6:42	8:51	11:20
French St.			6:45

ADDITIONAL TRAINS.  
Daily, Except Sunday.  
Leave Dupont 6:05 a. m. Newbridge 6:20 a. m., B &  
O Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.,  
Saturday only.  
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30  
p. m. Leave Dupont 1:10 p. m. Newbridge 1:30 p. m.  
Avenue Wilmington 1:53 p. m. Leave Newbridge  
p. m. Arrive Wilmington 7:23 p. m.  
For connections at Wilmington, B. & O.  
Junction, Chad's Ford Junction, Lanape,  
Coatsville, Waynesburg Junction, Birdsboro  
and Reading, see time-tables at all stations.  
A. G. McCausland, Superintendent.

**Western Maryland Railroad, connecting  
with P. W. & B. R. R. at Union Station  
Baltimore.**  
Commencing Monday Oct. 21, 1889, leave Hillen  
Station as follows:

DAILY.  
4:10 A. M. - Fast Mail for Shenandoah Valley and  
Southern and Southwestern points. Also Glyndon,  
Westminster, New Windsor, Union Bridge, Mechan-  
icstown, Blue Ridge, Hagerstown, and except Sun-  
day, Chambersburg, Waynesboro, and points on B & C  
V R R.  
DAILY EXCEPT SUNDAY.  
7:15 A. M. - Accommodation for Fairfield, Gettys-  
burg, Hanover, and all points on B & H Div.  
8:00 A. M. - Mail for Williamsport, Hagerstown, Ship-  
pingport, and intermediate points on Main Line and  
B & C V R R, also, Frederick, Emmittsburg, Martins-  
burg and Winchester.  
10:00 A. M. - Accommodation for Union Bridge and  
Gettysburg.  
2:25 P. M. - Accom. for Glyndon.  
8:21 P. M. - Express for Arlington, Howardville,  
Pikesville, Owings Mills, Glyndon and all points on  
B and H Division.  
4:00 P. M. - Express for Arlington, Mt. Hope, Pike-  
ville, Owings Mills, St. George's, Glyndon, Glenn  
Falls, Pinksburg, Patsco, Carrollton, Westminster,  
Medford, New Windsor, Linwood, Union Bridge and  
stations west; also Emmittsburg, B & C V R R and  
points on Shenandoah Valley R R.  
8:15 P. M. - Accommodation for Glyndon.  
8:30 P. M. - Accommodation for Union Bridge.  
11:35 P. M. - Accommodation for Glyndon (Reister-  
town).  
TRAINS ARRIVE AT HILLEN.  
Daily - 11:48 A. M. Daily except Sunday - 8:0, 8:42,  
11:11 A. M., 12:15 2:40, 5:10 and 6:00 7:00 10:06 P. M.  
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- TERENCE V. POWDERLY, "Restriction of  
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- CHAUNCEY M. DEPKW, Senator JOHN J  
INGALLS, MRS. JOHN A. LOGAN, REV. DR.  
JOHN R. PAXTON, and others, topics not au-  
nounced.
- ALBERT GRIFFIN, "Temperance among  
Germans," a new work.
- JUDGE A. W. TOURGEE, "The Colored  
Race in America."
- S. C. T. DODD, "The Advantages of  
Trusts."
- JOSIAH ALLEN'S Wife, "The Small Sal-  
aries of Country Clergymen."
- SENATOR WM. M. STEWART, of Nevada  
"Unlimited Silver Coinage."
- FRED S. TALLMADGE, on "Men of the Rev-  
olution."
- KATR FIELD, "Mormon Question."

ERASTUS WIMAN, "Success and Failure  
Among Business Men."

REV. EDWARD EVERETT HALE, "The new  
England of To-Day."

BISHOP HENRY C. POTTER, "Rural Reiu-  
forcement of City Population"

GEO. W. CARLE, "Some Strange Legisla-  
tion in the South"

MARSHAL P. WILDER, "Humor of En-  
gland and America"

"Evil of Trusts"  
HENRY W. GRADY, of the Atlanta Consti-  
tution, "Chances for Capital in the new  
South."

J. C. RUSSELL, United States Geological  
Survey, "Highest Peaks of the United  
States."

W. M. GROSVENOR, "Gold and Silver as  
Money"

L. E. QUIGG, "What is Left of Our pub-  
lic Lands"

EMILY HUNTINGTON, "Household Science."  
ERNEST WHITNEY, "Peculiarities of  
American Pronunciation"

PROFESSOR WILLIAM PEPPER, President  
of University of Pennsylvania, "A college  
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M. Y. BEACH, "Slayer of 430 Bears."  
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