

THE Peninsula Methodist

FOR CHRIST AND HIS CHURCH.

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

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A Sunday in Newport, R. I.

This famous seaside resort has many special attractions, historical, topographical, and social. It is well supplied with churches and schools, and in moral and intellectual culture its citizens will compare favorably with those of any other American city. It is one of the two capitals of "little Rhody," and includes within its limits some of the most elegant and costly residences of some of the most distinguished men in our country. Prof. Agassiz, and George Bancroft, eminent in letters, the Vanderbilts and Lorillards, eminent as men of large wealth, are specimens of those who spend "the season" in palatial homes on the picturesque bluffs that overlook the unsurpassed beaches, and the sea beyond. Located on the southern extremity of the island of Rhode Island, with the beautiful Narraganset bay to the westward, and the Atlantic to the south and east, Newport is beautiful for situation.

We looked into seven of its churches; the Roman Catholic, where we found a large congregation assembling for evening worship, large, neat, and decorated in usual style, with pictures, historic and traditional; the Friends', innocent of paint, but neat and clean as a new pin, dating back two hundred years, yet up to times, with comfortable cushions on the seats, and a lunch room attached with kitchen, and all other needful appliances for creature refreshment; the Central Baptist, a very cheerful and commodious frame structure, in which we heard Prof. Blakeslee principal of the Conference Academy, at East Greenwich, preach an excellent sermon on the text, "I am the Good Shepherd"; the Channing Memorial, a massive and ornate stone edifice, built in memory of William Ellery Channing, by the admirers of this prince of Unitarian divines, an architectural gem, within and without, the stained glass window behind the pulpit most appropriately depicting the sower who went forth to sow his seed. In this church, Chaplain J. H. Nutting preached, Sunday morning, on Christ at the last supper and in Gethsemane.

Of the three M. E. Churches in the city, the Conference held its daily sessions in the First, a plain frame building,

with excellent appointments, and an attractive audience room. Through the fraternal courtesy of the pastor, Rev. F. F. Emmerson and his official members, the spacious and beautiful audience room of the United Congregational Church was placed at the disposal of the Conference for the Sabbath. The day was a perfect one; cloudless skies, pure, bracing air, vernal bloom and verdure, with singing birds, the earnest of gladsome spring time.

Rev. Dr. Micah J. Talbot, the writer's immediate predecessor in the pastorate of the Bristol (R. I.) M. E. Church, when he "came this way" in 1865, presided at the Love feast; a half dozen of his veteran associates sitting with him in the pulpit, whose years of faithful service in the itinerant field number two score and more, and whose hoary heads were not only crowns of glory, but also were touchingly suggestive of a peaceful ending of life's tempestuous voyage, and a happy landing on the shore of Immortality.

Rev. J. B. Husted was in the 86th year of his earthly pilgrimage, the 71st of his Christian discipleship, and the 65th of his itinerant ministry, next to Dr. Frederick Upham, now in his 91st year, the senior member of the body. With songs on his lips, and a holy peace and joy in his soul, he testifies to the all sufficiency of grace, and the blessedness of the hope that maketh not ashamed. Rev. James Mather, after an uninterrupted ministry of 46 years, finds it necessary to retire from the active field, though still holds eager to present the work, but rejoices in the grace by which he can accept the situation, and as cheerfully obey the word of discharge, as he did the summons to enter the service. Testimonies were prompt, brief, clear, positive, and glowing with intense earnestness and joyful hope. Rev. Nelson Goodrich, could bring a good report, after more than 60 years experience; the wife of Rev. G. M. Hamlen, knew the preciousness of dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty. Captain Wm. H. Phillips, a successful business man of Taunton, Mass., had a Unitarian mother, but was led to accept

Christ as his divine Saviour, through the kindly interests of some faithful Methodists in Newport: his pocket-book, as well as every thing else, was consecrated to the service of his Lord and Master.

Rev. H. D. Robinson, referred gratefully to Dr. Talbot, as the minister, under whose preaching he had been converted. There were several similar references to ministers present.

A visiting brother testified to the saving power of Christ in his experience of fifty years past; as he sat down, Rev. Lewis Bates Coddington, one of the most promising of the younger members of the Conference, said, "twenty-one years ago, that brother led me to Christ, and I am resolved to be faithful in serving the Lord, and doing what I can to lead others to the same blessed Saviour."

Bro. John D. Flint, a successful merchant of Fall River, Mass., and a special friend and admirer of Bishop Taylor and his work, gave his testimony in the lines,

"I lift my eyes, the cloud grows dim;
I see the blue above it;
And day by day this pathway smooths,
Since first I learned to love it.
The face of Christ makes fresh my heart,
A fountain ever flowing;
All things are mine, since I am His;
How can I keep from singing?"

Rev. O. W. Scott, "cloudless skies, in Newport, and cloudless experiences here this morning; the sun shines brightly above us, the Son of Righteousness illumines our souls;" a brother, "that sun rose in my soul at midnight, and it has never set." Rev. Dr. W. V. Morrison, "my mother was the daughter of a Methodist preacher, who was ordained by Bishop Asbury; in infancy I was dedicated to God in baptism, and to the influence of that dedication with the faithful instruction of that pious mother, I attribute largely, my experience as a Christian."

THE SERMON.

An anthem, "The Lord is my Shepherd," was most charmingly rendered by a quartette of very fine voices, whose distinct enunciation of the words, was especially pleasing.

With a graceful reference to the courtesy of the pastor and people of this church in offering us the use of this spacious and beautiful audience room, Bishop Ninde announced his text

as follows: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1: 10, 11.

The Bishop's sermon was an interesting and stimulating presentation of our personal responsibility in securing eternal life, and the certain attainment of an abundant entrance, in the case of every faithful believers.

Six traveling and one local candidates were ordained deacons.

ELDERS' ORDINATION.

In the afternoon, after a duett, "How bright do these glorious spirits shine," and another beautiful anthem, "Savior when night involves the skies," Rev. P. M. Vinton preached, taking for his text the familiar postulate of St. Paul, "This is our faithful saying, and worthy of all reception, that Christ Jesus came into the world to save sinners, of whom I am chief," 1 Tim. 1-15. The author and his doctrine formed the speaker's theme, which he presented in an ornate and impressive discourse. At its close, the Bishop ordained five young men to the eldership, one of whom was Bro. John N. Geisler, two years ago, a probationer in the Wilmington Conference, and was granted leave to pursue his studies in Boston University.

In both these services, the congregational pastor was present, and participated in the exercises.

MISSIONARY ANNIVERSARY.

After choice selections, "O pray for the peace of Jerusalem," and "Abide with me," by the choir, Dr. Leonard, missionary secretary, made an able address, holding the attention of a large audience, for over an hour. The report of \$2000 advance in the year's collections for missions, was an inspiration.

AN OLD CHURCH.

At 4 p. m., we attended service in the Trinity Protestant Episcopal Church one of the oldest in the country. It is a large wooden building, and stands in a burial lot, in which are graves dating back almost two hundred years. One of the older ones has had its inscription
(Continued on page 8.)

BOOKS OF THE BIBLE.

In "Genesis" the world was made by God's creative hand.
 In "Exodus" the Hebrews marched to gain the promised land.
 "Leviticus" contains the law, holy and just and good.
 "Numbers" records the tribes enrolled, all sons of Abraham's blood.
 Moses in "Deuteronomy" recounts God's mighty deeds.
 Brave "Joshua" into Canaan's land the host of Israel leads.
 In "Judges" their rebellion oft provokes the Lord to smite.
 But "Ruth" records the faith of one well pleasing in his sight.
 In "First and Second Samuel" of Jesse's son we read.
 Ten tribes in "First and Second Kings" revolted from his seed.
 In "First and Second Chronicles" see Judah captive made.
 But "Ezra" leads a remnant back by princely Cyrus' aid.
 The city walls of Zion "Nehemiah" builds again.
 While "Esther" saves her people from plots of wicked men.
 In "Job" we read how faith will live beneath affliction's rod.
 And David's "Psalms" are precious songs to every child of God.
 The "Proverbs" like a goodly string of choicest pearls appear.
 "Ecclesiastes" teaches man how vain are all things here.
 The mytic "Song of Solomon" exalts sweet Sharon's Rose.
 While Christ the Saviour and the King the rapt "Isaiah" shows.
 The warning "Jeremiah" apostate Israel scorns.
 His plaintive "Lamentations" their awful downfall mourns.
 "Ezekiel" tells wondrous words of dazzling mysteries.
 Whilst kings and empires yet to come "Daniel" in visions sees.
 Of judgment and of mercy "Hosea" loves to tell.
 "Joel" describes the blessed days when God with man shall dwell.
 Among Tekon's herdsmen "Amos" received his call.
 While "Obadiah" prophesies of Edom's final fall.
 "Jonah" enshrines in wondrous type of Christ our risen Lord.
 "Micah" pronounces Judah lost—lost, but again restored.
 "Nahum" declares on Ninevah just judgment shall be poured.
 A view of Chaldea's coming doom "Habakkuk's" visions give.
 Next "Zephaniah" warns the Jews to turn repent, and live.
 "Haggai" wrote to those who saw the temple built again.
 And "Zechariah" prophesied of Christ's triumphant reign.
 "Malachi" was the last that touched the high prophetic cord.
 His final notes sublimely show the coming of the Lord.
 "Matthew" and "Mark" and "Luke" and "John" the holy Gospels wrote.
 Describing how the Saviour died, his life, and all he taught.
 "Acts" prove how God the apostles owned with signs in every place.
 St. Paul in "Romans" teaches us how man is saved by grace.
 The apostle in "Corinthians" instructs, exhorts, reproves.
 "Galatians" show that faith in Christ alone the Father loves.
 "Ephesians" and "Philippians" tell what Christians ought to be.
 "Colossians" bids us live to God, and for eternity.
 In "Thessalonians" we are taught the Lord will come from Heaven.
 In "Timothy" and "Titus" a bishop's rule is given.
 "Philemon" marks a Christian's love, which only Christians know.
 "Hebrews" reveals the Gospel prefigured by the law.
 "James" teaches without holiness faith is but vain and dead.

"St. Peter" points the narrow way in which the saints are led.
 "John" in his three epistles, on love delights to dwell.
 "St. Jude" gives awful warnings of judgments, wrath, and hell.
 The "Revelations" prophesy of the tremendous day
 When Christ, and Christ alone, shall be the trembling sinner's stay.

Methodist Doctrines.

Not long ago we were requested to publish in brief outline, the leading doctrines of Methodism. In looking up the matter we came upon two or three formulas which we are happy to present, and which no doubt will serve an excellent purpose with many readers. Bishop J. H. Vincent, D. D., thus epitomizes the doctrines of the Methodist Episcopal Church:

- The ten doctrines of grace:
 I. I believe that all men are sinners.
 II. I believe that God the Father loves all men and hates all sin.
 III. I believe that Jesus Christ died for all men to make possible their salvation from sin, and to make sure the salvation of all who believe in Him.
 IV. I believe that the Holy Spirit is given to all men to enlighten and to incline them to repent of their sins and to believe in the Lord Jesus Christ.
 V. I believe that all who repent of their sins and believe in the Lord Jesus Christ receive the forgiveness of sin. (This is justification.)
 VI. I believe that all who receive the forgiveness of sin or at the same time made new creatures in Christ Jesus. (This is regeneration.)
 VII. I believe that all who are made new creatures in Jesus Christ are accepted as children of God. (This is adoption.)
 VIII. I believe that all who are accepted as the children of God may receive the inward assurance of the Holy Spirit to that fact. (This is the witness of the spirit.)
 IX. I believe that all who truly desire and seek it may love God with all their heart and soul, mind and strength and their neighbors as themselves. (This is entire sanctification.)
 X. I believe that all who persevere to the end, and only those, shall be saved in heaven forever. (This is the true final perseverance.)
 Dr. Harrison, book editor of the Methodist Episcopal Church, South, also summarizes the essential doctrines of Methodist theology in seven short points. These do not include all the doctrines of Methodism, but only the distinctive features which clearly define our status in the Christian world. They are, in substance, the body of divinity presented by the remonstrants to the synod of Dort in 1619, known as the five points of Arminianism, to which the rejoinder of the contra-remonstrants was made in the seven articles, embodying the substance of calvinism. Here they are:

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1. The universality and impartiality of God's grace to man, as manifested in the atonement.

2. The freedom of the will and personal responsibility to God.

3. The absolute necessity of holiness in heart and life.

4. The impossibility of man's restoration to the divine favor, and to a perfect life, by his own power.

5. The perfect provision for every man's necessities in the plan of salvation.

6. The sole condition of entrance into this new life is faith.

7. The conscious witness of the Spirit to adoption into the family of the divine Father.

A more extended synopsis of Methodist doctrines may be found in *McClintock & Strong's cyclopaedia*. It originally came from the brain and pen of the late George J. Stevenson, M. A., a leading layman of London. As only a few of our readers have the cyclopaedia, we publish the synopsis:

1. That there is one God who is infinitely perfect, the creator, preserver and governor of all things.

2. That the Scriptures of the Old and New Testaments are given by divine inspiration and form a complete rule of faith and practice.

3. That three persons exist in the God head, the Father, the Son and the Holy Ghost, undivided in essence and coequal in power and glory.

4. That in the person of Jesus Christ the divine and human natures are united so that he is truly and properly God and truly and properly man.

5. That Jesus Christ has become the propitiation for the sins of the whole world, that he rose from the dead, and that he ever liveth to make intercession for us.

6. That man was created in righteousness and true holiness, but that by his disobedience Adam lost the purity and happiness of his nature, and in consequence all his posterity are involved in depravity and guilt.

7. That repentance toward God and faith in our Lord Jesus Christ are necessary to salvation.

8. That justification is by grace through faith; and that he that believeth hath the witness in himself, and that it is our privilege to be fully sanctified in the name of the Lord Jesus Christ and by the Spirit of our God.

9. That man's salvation is of God, and that if he is cast into hell, it is of himself; that men are treated of by God as rational, accountable creatures that it is God that worketh in us to will and do of his own good pleasure and that we are to work out our own salvation with fear and trembling; that it is possible for man to fall finally from grace.

10. That the soul is immortal, and

that after death it immediately enters into a state of happiness or misery.

11. That the observance of the Christian Sabbath is of perpetual obligation.

12. That the two sacraments, baptism and the Lord's supper, are institutions of perpetual obligation.

We are pleased to add one paragraph to the above, showing the power of the late Bishop Hamline to concentrate his thoughts into remarkably concise statements. At one time writing to his wife he said; "Should I die without your presence, I pray you, as with my dying breath, to be thoroughly convinced of the following truths; That there is a God consisting of three persons, the Father, the Son and the Holy Ghost; that God is omnipotent, omniscient, holy, just and merciful; that the Scriptures of the Old and New Testaments are a revelation from God; that Christ has made a vicarious atonement for sin that our only hope is through faith in Christ's name; that man is immortal, and accountable for his actions and feelings; that sin, unrepented of, will destroy the soul; that the misery of the wicked will be eternal; that impenitence is the sinner's fault; and that the finally impenitent destroy themselves. These truths, my dear Eliza, embrace all the pillars of Christian faith, and contain more sound sense and philosophical wisdom than all the aphorisms of all the great men of earth."—*Michigan Christian Advocate*.

Save the Boys.

Recently, when two hundred or more drunkards were gathered in a meeting by the Breakfast Association, a speaker asked that all who had begun to drink after the age of twenty-one would raise their hands. Six responded. He then asked that all who had begun to drink before twenty-one, would raise their hands. A sea of hands were raised. By saving the boys from the saloon we can go far to save the next generation.

It is not the drunkards who sustain the saloons. The real drunkard earns nothing, and has nothing to spend. The saloon is sustained by the moderate drinker, the man who works one day that he may drink the next, who works six days that between Saturday night and Monday he may pour his earnings into the gorged till of the saloon. It is sustained by the young man, just beginning to drink, who, in his new found enjoyment, is eager to treat all his friends, and to be in turn treated by them. It is these that sustain the saloons.—*National Baptist*.

The prohibitory law of South Dakota will go into effect May 1st. It is one of the most stringent yet enacted by any Legislature.

A TOUCH OF NATURE.

A little maid upon my knee
Sighs wearily, sighs wearily;
"I'm tired out of dressin' dolls
And havin' stories read," says she.

"There is a book, if I could see,
I should be happy, *pufflicky!*
My mamma keeps it on a shelf—
'But that you cannot have,' says she!"

"But here's your 'Old Man of the Sea,'
And 'Jack the Giant!'" (Lovingly
I tried the little maid to soothe.)
"The interestin' one," says she,

"Is that high-up one!—seems to me
The fings you want just has to be
Somethin' you hasn't got; and *that's*
The interestin' one!" says she.

—Anna F. Burnham, in *St. Nicholas*

For Daughters.

A father, talking to his careless daughter, said: "I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course, it has not been brought there by any act of years; still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast; and when your mother comes and begins to express surprise go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides, you owe her a kiss or two. Away back, when you were a little girl, she kissed you when no one else was tempted by your fever tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little, dirty chubby hands whenever they were injured in those first skirmishes with the rough old world. And then the midnight kisses with which she routed so many bad dreams, as she leaned above your restless pillow, have all been on interest these long, long years. Of course, she is not so pretty and kissable as you are; but if you had done your share of work during the last ten years the contrast would not be so marked. Her face has more wrinkles than yours and yet if you were sick that face would appear far more beautiful than an angel's as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkleless would seem to be bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough hard hands that have done so many necessary things for you will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad, tired eyes will have opened in eternity, and then you will appreciate your mother; but it will be too late."—*Eli Perkins*.



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CONSUMPTION

Correspondence.

Letter from Parksley, Va.

DEAR EDITOR:—Parksley Circuit is composed of Modestown, Hallwood, Crowsontown, and Parksley Churches. Last Sabbath was our first appearance before the two former congregations, but we were very much pleased with the large and attentive audiences that greeted us. Every alternate Sunday we have a twenty five miles drive, and three services every Sabbath, unless prevented by some unusual occurrence. We are hopeful in two directions, 1st, Hard work, 2d, A measure of success, at least. Our Baptist friends have organized a Sabbath-school in Parksley, and the Methodist Protestants are expected to build a church, perhaps this year. They have a church some mile and a half from Parksley, but as some of the most influential members have moved their families and business to our town, with more to follow, they are agitating the question of building a church.

Accomac county has a new Judge in the person of Hon. John Gillette, a high-toned Christian gentleman. Violators of the Law, including whiskey vendors have been made to know that there are laws on the statute book and a fearless power on the throne of Justice. Long live Judge Gillette!

Your Brother,

H. S. DULANY.

April 22, 1890.

DEAR BRO. THOMAS:—Since the smoke of the Wilmington M. E. Conference has cleared away, we have been viewing the ground, and contrasting this Conference year with the last, and among the changes, we find that Bro. McQuay has gone to England, and (in the language of a Rev. gentleman), a big gun has come to Rock Hall, in the person of Rev. Robert Roe. While many regrets were expressed at the departure of Rev. N. McQuay and his inestimable companion, our people could not be better pleased than they are with Bro. Roe and his charming wife, and with joining hearts and hands, we have each assumed our positions on board of the old ship of Zion, awaiting our captain's orders, with a determination that God's work here, shall not retrograde along any line during the year. During the session of the annual conference, Bro. C. S. York of Chestertown, occupied the pulpit, and the power of the Lord was sweetly manifested. On Easter Sunday morning, the Sunday-school had their Easter review, being one of their own selection. Sister McQuay made a beautiful address from the 29th chapter of St. John; in the afternoon, Bro. McQuay preached his farewell

sermon, taking for his text, (Finally, Brethren, farewell), which was eloquently delivered, and well received by a large congregation, almost the entire sitting space of the church being filled.

On the 10th inst., Bro. Roe and family arrived, and the ladies of Rock Hall, ever mindful of the comfort of pastor and family, were on hand to give a warm and loving reception, both for the inner and outer being of all present.

On Sunday, the 13th, Bro. Roe occupied the pulpit for the first time, and preached a powerful sermon from 1 Peter, 1-3, to a crowded house, every seat being filled. The pastor is an old time Methodist, he is not afraid or ashamed to let the Holy Spirit be seen or heard. He gives general satisfaction throughout the community, and sister Roe is ever ready to aid and assist in all church work. Pastor and wife have assumed the positions in the Sunday-school vacated by Bro. and sister McQuay.

The spiritual condition of our church is still glowing, (praise God). Some are being received into the church, and others are asking the prayers of God's own, and we feel they will soon be able to proclaim the glad tidings of their acceptance with God. May the work go on, until every heart shall know the Lord.

Just now, we are having a heavy fight with the high license or bus money plan, our state legislature having submitted the matter to the voters. We are sorry that our local option law was disturbed, but feel confident that all will be well, when the polls close on May 19. The temperance people are thoroughly aroused, many working day and night to show their quorites under, for all future time.

A grand rally was held here on Wednesday night, the 16th. Well directed addresses were made by the pastor and Bro. Chas. Downey, and a committee was selected for campaign work. A grand mass meeting will be held here this week, Rev. Mr. Benson of the M. P. Church, and Rev. J. D. Willey, of Chestertown, and others will deliver addresses.

Proving faithful, proving true, we will from no duty shrink, until we shall, by God's assistance, see our foe lie bleeding and crushed.

Rock Hall, Md.

DEAR BRO. THOMAS:—Your correspondent had the pleasure of being present at the pleasant reception given by Rev. H. H. Atkins and family, on their arrival at Mobjly, their new field of labor, Wednesday evening April 9th. They were met at the parsonage by a number of ladies, who, after a warm

greeting soon had a nice supper prepared. Thursday evening they were invited to the church, where a large company had gathered to welcome and become acquainted with their new pastor. The pews had been removed, and the church beautifully decorated with growing plants and cut flowers. Over the pulpit had been placed the word, welcome. This was scarcely necessary, for the pleasant smile, the kind greeting and the warm grasp of the hand, expressed more strongly than words, the hearty welcome. Rev. Mr. Cunbracco made an address of welcome to which Mr. Atkins responded, after which the choir furnished some excellent music, and the evening was spent in social converse. During the evening the large company was served with ice cream and cake in the class rooms, and at a reasonable hour all went to their homes, feeling that between pastor and people there had been formed a bond of sympathy and love that was to grow stronger as the days go by. We are convinced that these Madely people know how to take care of their preacher, and most earnestly pray that this conference year which has opened so favorably may be the best they have ever known. Large and appreciative congregations greeted Bro. Atkins on Sunday and the Lord was in the midst of his people.

M. J. VANDEGRIFT.

Woman's Foreign Missionary Society.

The Wilmington Auxiliaries of the Woman's Foreign Missionary Society, of which Mrs. A. Stengle is president, and the Mission Bands of the city, under the same auspices, of which Mrs. James Semple is president, held a special all day meeting in the interest of the Woman's College at Lucknow, India, in Grace M. E. Church of this city, Thursday, April 17th.

The morning session opened at 10 A. M. Mrs. Stevens our Conference Secretary, presiding. Devotional exercises were led by Mrs. W. E. Tomkinson.

Mrs. G. D. Lincoln was elected secretary for the day.

Mrs. Adam Stengle made an introductory address, stating the object of the meeting, and reading the call issued at the last executive meeting, that the 8th day of April be set apart as "thank offering day," in the interest of the Lucknow school, but she stated, for local reasons the Wilmington Auxiliaries decided at their last quarterly Meeting to observe the 17th instead of the 18th.

Mrs. C. A. Grise read a well prepared paper on the "Lucknow School."

Interesting reports of the society's work were read by the secretary of each Auxiliary in the city, also from

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Newport, and New Castle societies. After which Mrs. J. T. Keen, Corresponding Secretary of the Philadelphia Branch made an address in behalf of the work, showing the need of more funds, in order to be able to enter the doors already open in heathen lands, and said appeals come to her continually for more workers, but her hands were tied, until the women of the church give more and do more.

At 2 p. m. Mrs. E. B. Stevens led the devotional exercises. Mrs. D. H. Corkran read an exceedingly interesting paper on the "Debt we owe." After which we listened to a very sprightly, and stirring address from Mrs. M. L. Sheaffer, Superintendent of the Mission Bands.

Mrs. W. Y. Swiggett, our Conference Treasurer, stated the nature of her office, and the necessity for such an appointment, and asked that the Treasurers of the various auxiliaries co-operate with her, that promptness may mark the work, and we, by united effort, may speedily hasten the coming of His kingdom.

The evening session was in charge of the Mission Bands, Mrs. James Seiple presiding. Dr. Jacob Todd conducted the devotional exercises. Miss Blanche Weldin, read in a very pleasing manner, an article entitled "India's Girls."

Miss Ruth Sites made the address of the evening, much to the pleasure and gratification of all present. She is quite young, a graduate of the Wesleyan University, Ohio, where she has been fitting herself for her life work, (a missionary). She will be sent, some time during the year, to China, her native land, her father having labored in that field for more than thirty years. I am sure we will be more deeply interested in her work, for having seen and heard the message from her lips, than it otherwise would have been.

All the sessions were largely attended, the exercises interesting throughout and the entire day, one not soon to be forgotten.

The "thank offerings" contributed by the Auxiliaries and Bands, were in all, \$63 75, to be paid, through the proper channels, toward the endowment of the Lucknow Woman's College.

Dickinson Notes.

The campus presents a very picturesque appearance, at this season of the year, with her carpet of green, and long rows of budding elms.

The last Y. M. C. A. union meeting, of the Indian school, town and college was held yesterday, in Chapel Hall, with a large attendance. These meetings have been of unusual interest and profit, to the several organizations.

The new law building will be completed by the close of the present term

and will open at the beginning of the next college year.

Bishop Bowman will preside at the laying of the corner stone of the new M. E. Church, one week from next Sunday.

H. C. Turner, '91, who has been preaching in the Wilmington Conference for the past year, we are glad to welcome among us again.

Now that the gymnasium work is over, much interest is being manifested in Tennis and baseball.

Dickinson's first game was played last Saturday, with the Indians, with a score of 10 to 8 in favor of Dickinson.

A grand stand is to be created on the athletic grounds.

The Glee Club has returned, after a two weeks trip. The boys report a good time, and money made.

The prize debate between Belletres and Union Philosophical Societies, will take place next Friday evening. Question, Resolved:—That it would be for the best interest of American trade, to admit raw materials free of import duty. Debaters,

Affirmative,—Mills, '91; Eveland, '92 Hillingworth, '91.

Negative—Urner, '90; Fasick, '92 McAllister, '92.

The Belletres have the affirmative.

Wilmington District.

The Quarterly Conference at Mt. Pleasant was very pleasant; besides the regular business a semi-centennial service was spoken of, which will probably be arranged for. Improvements are to be made on the parsonage property.

The first quarterly visit at Bethel and Glasgow, found Bro. Gardner at his post, planning for a year of earnest work. In the quarterly conference a committee, consisting of the members of the official board was appointed to arrange for centennial services in connection with Bethel church. Bro. Thompson, who is now in his eighty-sixth year, and is an earnest class leader and an active steward is very desirous to have this celebration.

Chesapeake City is very enthusiastic in praise of their new pastor and family. Bro. Fosnacht has gotten the hearts of his people and crowded audiences, show appreciation of his pulpit efforts.

The new church is beautiful. The 11th, or the second Sunday in May has been set apart as the day for dedication.

Thus far, the work on the district shows great satisfaction with the appointments, and the year opens with a good prospect for a year of harmony and success. We have no doubt but what the former may be perpetuated, and the latter realized if we in spirit carry out a motto proposed in 1885 by the President of the W. C. T. U.; viz: "I promise, by the grace of God, to say nothing discouraging about the work, and nothing disparaging to the workers."

The ship of Wilmington District is well manned. We launch out into the deep. All on board are sweetly singing "The breath of God is in her sails Her rudder in his hand"

Therefore, we have confidence that the

year's voyage will not only be safe, but successful as well.

W. L. S. MURRAY.

Wilmington District Epworth League.

BRETHREN OF THE DISTRICT.—In answer to my call replies have been received from Scott, Asbury, Brandywine, Union, Madeley, Elkton, Port Penn, Mt. Pleasant, Rockessin, Stanton, and Newport. The Annual Convention will be held in Elkton M. E. Church, May 22-23. We hope to have a delegation from every charge on the district. Will you not appoint your delegates at once? All Christian churches and other young people's societies in churches of our denomination are cordially invited to send delegates on the same terms exactly as chapters of the Epworth League. Hoping for an early reply containing a list of delegates, I am,

Very truly yours,
VAUGHAN S. COLLINS.

TAYLOR'S ISLAND, MD., April 19, 1890.
DEAR BRO THOMAS:—I returned to my charge immediately after adjournment of Conference. Was greeted by unusually large congregations. The people make me feel welcome, even though I have been with them about three years. Revival commenced last Sunday night at "Bounds Chapel," which was added to our charge this Conference. Up to the present we have had several conversions, and there are a number of penitents nightly seeking Christ. The prospect is good for a glorious revival "Streets Chapel" at Lakesville, named for "Father Street" of the New Jersey conference, will soon be ready for dedication. Bro. Quigg and others will assist. We have a place by which we expect to cancel all indebtedness on Chaplain Memorial soon. Hargis Memorial will soon have a nice fence around it, and shade trees will be planted in the yard this Fall. The Ladies of St. John's, always ready to stand by their pastor and aid him, have secured money enough to buy a handsome Pulpit Bible and have put a pretty plush cover on the pulpit. Any church that has a band of faithful ladies who do as much for the

church in a year as these ladies do, is truly blessed.

Bro. J. A. Thomas, one of the junior preachers is here and at work. He has the elements of success in him, and will be heard from in years to come. I am requested by the ladies of St. John's, to say that they very greatly appreciate your generosity in presenting a handsome Hymn book to the church. Congratulating you on the great improvement made in your paper.

I am hastily yours in Christ.
G. W. BOUNDS.

The First Annual Report, containing the proceedings, addresses and papers read at the late Anniversary, and other important matter is now ready for wide spread distribution.

The resignation of Rev. Wilbur F. Crafts as Secretary of Publication and of District No. 3, embracing Maryland, District of Columbia, Virginia, West Virginia, and North Carolina, was accepted, dating from March 25th, 1890.

At the regular quarterly meeting of the Executive Committee of the American Sabbath Union held in the city, of New York satisfactory reports of progress in the work of Sabbath reform during the last quarter were presented, showing that this National Society is steadily growing in influence.

We need missionaries who will enlist for life. In too many instances young men offer themselves, are accepted, and before the echoes of our farewell words have died away, they are back again. Sacred money has been spent in vain—a child has been administered to missionary enthusiasm. The father of Bishop John Coleridge Pattison—though he was a lonely, deaf man, dependent on his son for happiness—gave him up forever to Bishop Selwyn. He said: "Mind, I give him wholly—not with any thought of seeing him again. I would not have him think he must come home again to see me." There must be more of this enlisting for life before we see the victories for which we are all praying.—World-wide Missions.

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The Sunday School.

LESSON FOR SUNDAY, APRIL, 27th, 1890.
Luke 8: 4-15.

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

THE PARABLE OF THE SOWER.

GOLDEN TEXT: "Take heed, therefore, how ye hear" (Luke 8: 18).

4. *When much people* (R. V., "a great multitude")—the greatest crowd yet, as the parallel narratives indicate. Every "city," or town, was represented from the country round about. So great was the throng that He utilized a fishing-boat for His pulpit, and "sat in the sea," speaking to the people on the adjacent shores. Spoke by a parable—a marked change in His method of instruction, caused, in part, by the animosity of the Pharisees; a method which at once served to conceal, to reveal, and to conserve or perpetuate, the truths concerning His kingdom, "those truths," says Abbott, "which were surest to encounter prejudice and opposition." He says further: "The parable differs from the proverb in being a narrative, from the fable in being true to nature, from the myth in being undeceptive, from the allegory in that it veils the spiritual truth."

5. *A sower went out*.—There may have been one in sight, and Jesus may have pointed to him, but the imagery was so familiar that it is not necessary to suppose it. *Fell by the wayside*—beyond the limits of the ploughed land, or the foot-path or road. *Trodden down*—R. V., "trodden under foot." *Fowls of the air* (R. V., "birds of the heaven").—"We ascended to an elevated plain where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt" (Buckingham's Travels).

6. *Fell upon a rock*—i. e., upon rocky ground. "Matthew and Mark say 'upon stony places,' and adds its speedy growth, and its withering after sunrise from want of root; Luke dwells rather on the lack of moisture than on the lack of soil" (Farrar). *Among thorns*—very plentiful in Palestine, "no less than twenty-two words in the Hebrew Bible denoting thorns and prickly plants" (Whedon). Even when the fields were burned over, the roots of the thorns were killed. *Choked it*.—The ranker growth of the thorns stifled, or suffocated, the feeble shoots.

8. *Good grounds*—receptive, deep, and not otherwise occupied. *Bare fruit a hundred-fold*—the common expression for an unusually good harvest. "Then Isaac sowed in that land, and received in that same year an hundred-fold; and the Lord blessed him" (Gen. 26: 12). Note that "Luke passes over the 'growing and increasing' of the fruit (Mark 4: 8) and its various degrees of productiveness—thirty and sixty as well as an hundred-fold" (Farrar). *He that hath ears*, etc.—the usual rabbinical phrase to call special attention, used six times by our Lord. All have ears—inner ears, the faculty of spiritual discernment—but all do not use them.

9, 10. *What might this parable*.—The disciples, including the Twelve, put this question to Him "when He was alone" with them, after the crowd had been dismissed. *To know the mystery*.—The disciples, being receptive, were privileged to know the secret, hidden things of the kingdom. "The

proper use of the word 'mystery' is the opposite of its current use. It is now generally used to imply something we cannot understand; in the New Testament it always means something once hidden, now revealed" (Farrar).—*To them who are without* (Mark 4: 11). *In parable*.—The reason is given in the next clauses. *That*—in order that; the parabolic style was chosen for a purpose. *Seeing they might not see*, etc.—taken from Isaiah (6: 9, 10) As applied, the meaning is that parables were used with the design not to produce blindness, but that those who chose to remain blind could do so; they could "see" the outside, but could not perceive the inner meaning because they willfully ignored it. "Unwillingness to see was punished by incapacity of seeing. The natural punishment of spiritual perversity is spiritual blindness" (Farrar).

11, 12. *The seed is the word*—a frequent metaphor (Col. 1: 5, 6; 1 Cor. 3: 6). The "seed" is the same for all who sow, and contains the principle of life and propagation. It is "quick and powerful." *Those by the wayside*—the hardened, the unresponsive; "hearers who never allow the word to get under the surface of their thoughts" (Morison). "If we break not up the fallow ground, by preparing our hearts for the word, and humbling them to it, and engaging our own attention; and if we cover not the seed afterwards by meditation and prayer. . . . we are as the highway" (M. Henry). *Then cometh the devil*—in Matthew, "the wicked one;" in Mark, Satan; in all three the personality and activity of the great adversary is taught. Satan goes to church. *Taketh away the word*—"snatcheth away," according to Matthew, by means of birds (Mark), meaning thereby thoughts, or worldly desires. The soil was too hard to receive it, and it became the prey of the birds. "It is done in a moment—by a smile at the end of the sermon, by a silly criticism at the church door, by foolish gossip on the way home. These are 'the fowls of the air, whom the Evil One uses in his task' (Farrar). *Lest they should believe* (R. V., "that they may not believe").—"Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip" (Heb. 2: 1).

12. *They on the rock*—susceptible, emotional hearers, but superficial and shallow, and therefore transient. *Receive the word with joy*—the quick response of mere sensibilities. "Yet they seek Me daily, and delight to know My ways" (Isa. 53: 2). "Thou art unto them as a very lovely song of one that hath a pleasant voice. . . . for they hear Thy words, but they do them not" (Ezek. 33: 32). Herod "heard John gladly" (Mark 6: 20). *Have no root*—only a thin receptivity, and then the rock, "the heart of stone." *Which for a white helix*—in Mark, "endure but for a time." *In time of temptation fall away*—Of course such rootless professors will not stand the heat of oppression and storms of persecution, which will inevitably beat upon them because of their stand "for the Word's sake;" they have no stability. Those who have root are strengthened by such experiences. "A sneer from some leading spirit in a literary society, or a laugh raised by a gay circle of pleasure-seekers in a fashionable drawing-room, or the ruder jests of scoffing artisans in a workshop, may do as much as the fagot and the stake to make a fair but false disciple deny his Lord" (Arnot).

14. *That which fell among thorns*—unfruitful hearers because of a divided heart, in which evil gains the mastery at last. *Choked with cares*—"cares of this world" (Mark); anxious, distracting cares. "Some men allow them to twist and twine themselves, like the serpents of Laocoon, around every energy and susceptibility of their being" (Morison). *Riches*—"deceitfulness of riches" (Mark); the pitiful passion for accumulation luring the victim on. "Prosperity destroys the word in the heart as much as persecution does, and more dangerously because more silently; the stones spoiled the root, the thorn spoil the fruit" (Henry). *Pleasures of this life*—in Mark, "lusts of other thing," "the lust of the flesh, the lust of the eye, and the pride of life." *Bring no fruit to perfection*—The fruit does not mature. "It does nothing for the propagation of the word in the world" (Abbott).

15. *Good ground*—hearts tender, deep, not pre-occupied, and consenting. *Bring forth fruit with patience*—"the fruit of the Spirit;" obedience to the precepts of Christ. According to old theologians, the sign of having saving faith was doing good works (Jas. 2: 18). There is a growth in well-doing—first the blade, then the ear, then the full corn in the ear; and there is variety in well-doing—some thirty, some sixty, and some an hundred fold; but the growth is making for the fruit, and there is always some fruit bearing" (Lindsay).

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 entitled to be considered a standard medicine, and has won this position by its unobscured merit and by the many remarkable cures it has effected. For an alternative and tonic it has never been equalled."

Facts About Flags.

1. To "strike the flag" is to lower the national colors in token of submission.
2. Flags are used as the symbol of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners.
3. A "flag of truce" is a white flag, displayed to an enemy to indicate a desire for a parley or consultation.
4. The white flag is a sign of peace. After a battle parties from both sides often go out to a field to rescue the wounded or bury the dead under the protection of a white flag.
5. The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.
6. The black flag is a sign of piracy.
7. The yellow flag shows a vessel to be in quarantine, or is the sign of a contagious disease.
8. A flag at half-mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of them.
9. Dipping the flag is lowering it

slightly and then hoisting it again to salute a vessel or fort.

10. If the president of the United States goes afloat, the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.—*Exchange*.

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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.*

A temperance editor, of Lincoln, Nebraska, recently found a coffin on his doorstep, placed there by the liquor men, to indicate his fate if he continued to 'persecute' them, whereupon the editor sold the coffin for seven dollars and presented the money to the W. C. T. U.

A German who confesses that he 'took not less than nine drinks of intoxicants a day, for many years,' strongly recommends the hot water cure and says: 'I have taken a great deal of the so-called "drink cure," but it is very expensive and the system soon craves it like drink, but the hot water affords entire relief, if taken at once in the morning.'

Of twenty-four district judges in Iowa who have committed themselves on the prohibition question, twenty-one stand for the present law.

The pen used by the governor of South Dakota in signing the prohibition bill has been placed in the hands of the State Historical society.

The women of Kansas in their relation to politics are said to consider themselves 'a handful of salt thrown into the bitter pool for its cleansing.'

An anti-opium league has been formed in Holland.

Prohibition in Kansas is simply impregnable.—*Albert Griffin.*

The entire convict population of prohibition Kansas is now only 255.

The Iowa local option bill was defeated in the house, April 5, by a vote of 51 to 49.

Four hundred and one Demorest medals have been awarded in the single state of Nebraska.

An attempt is being made in Ireland to revive Father Matthews' heroic crusade against intemperance.

It is stated that forty-one per cent of the crimes in Germany last year were committed by intoxicated persons.

Mrs S. M. I. Henry will represent the W. C. T. U., at Chautauqua this summer for the third time in succession.

Self-Reliance.

There are many who are neither little children, nor invalids, nor victims of great sorrow and trial, who yet insist on laying on others the loads which be-

long to themselves. In this way they also become hinderers instead of helpers. They think that they believe in the inspired lesson, "Bear ye one another's burdens, and so fulfill the law of Christ;" but they get only one side of it, availing themselves of its privileges in their need, without ever putting themselves under its requirement on themselves. They believe in others bearing their burdens, but they have no thought of bearing the burdens of others. The other burden text, "Every man shall bear his own burden," they seem to be wholly ignorant of. Yet there are loads which none of us have a right to shift to other shoulders than our own. We have no right to ask others to take their time to attend to our affairs, when we are quite able to attend to our own affairs. We have no right to expect others to solve our little perplexities, and help us bear our little trials, and sympathize with us in our little disappointments, when we are just as strong for these burdens as our friends are. We ought to cultivate self dependence to think and plan for ourselves, to meet our own questions, to do our own work with our own hands. Especially should we shrink from needlessly becoming a burden to those who love us, or who are patient enough to be willing to help us. We should, at least seek to help our friends by not hindering them unnecessarily with our cares. We should learn the gospel of self help even if we do not get into our life the other hemisphere of Christian duty—the unselfish side of brotherly help.—*Sunday School Times.*

Rev. J. H. Winters, the popular and efficient Methodist Episcopal minister of the Trappe circuit (colored) left here yesterday, for conference in Philadelphia. His work here has been very effective, having had twenty-six converts at his last revival, which closed March 1. His many friends desire his return to this charge. Before leaving, his congregations presented him with \$22, as a mark of the esteem in which he is held by them.—*Talbot Times, March 26.*

The friends of prohibition in Missouri are making a strong effort to have a clause providing for it inserted in the new constitution. Thirty-nine of the seventy four counties of the State are now under prohibition, and all, except seven of the rest, are heavy black counties.

Edward Arnold, the author of "The Light of Asia," is acting as the tutor of two Japanese girls at Tokio. This he has done in order to be able to live in the native quarter of the city, a law

preventing foreigners from residing in any other section than the foreign quarter.

Law.

The law can never go. It is holy, just, and good. Not one jot or tittle can pass away from it. It is at the heart of all things. Beneath all surfaces, below all coverlets, deeper than the foam and tumult and revolution of the world, rests righteous and inexorable law. We must all yield to its imperial sway. Even the atheist must build his walls according to the dictates of the plumb-line, or they will inevitably crumble to ruin. But law is under love. The golden mercy-seat exactly covered and hid the tables of the law. An ark without a covering, and from which tables of stony law looked out on one, would be terrible indeed. But there need be no dread to those who know that God will commune with them from off a mercy seat which completely meets the case and is sprinkled with blood. "God hath set forth Christ Jesus as a mercy-seat through faith in his blood" (Rom. iii, 24, 25). Jesus has met the demands of law by His golden life, and His death of blood, and we may meet God righteousness in Him. Our own righteousness would be an insufficient covering, too narrow or too short, but our Substitute has met every possible demand. "Who is he that condemneth? It is Christ that died." Grace reigns through righteousness unto eternal life.—*F. B. Meyer.*

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference.	Preaching.
Madely,	APRIL. 26	27 7
	MAY.	
Hopewell,	3 7.30	4 10
Zion, at (Ebenezer)	3 10	4 3
Charlestown,	5 9	4 7.30
Port Deposit,	9	11 7.30
Mt. Pleasant,	10 3	11 3
Rising Sun,	10 7.30	11 10
Elkton,	19 2	18 10½
Elk Neck, (Wesley)		18 3
North East,	19 9	18 7.30
Cherry Hill,	26 9	25 7
Newark,	24 3	25 10
Union,		25 3

	JUNE	
Hockessin, (Bryau)	29 1	1 10
Union, (Habua)	28 7.30	1 7.30
Wesley, (Dr. Grise)	29 7.30	1 7.30
Grace, (Murray)	30 9	1 7.30
Asbury, (Dr. Hubbard)	31 7.30	1 7.30

	JUNE	
St. Paul's (Stangle)	2	8 1 7.30
Newport, (Murray)	3	7.30 1 10½
Cookman (Franklin)	4	7.30 1 7.30
Kingswood, (Koons)	5	7.30 1 7.30
Stanton, (Murray)	6	7 1 3
Brandywine, (Barrett)		1 7.30
Salem,	7	3 . . .
Red Lion,	7	7.30 8 10
Summit,	9	3 8 2.30
Delaware City,	9	9 8 7.30
Port Penn,	9	7.30 9 7.30
New Castle, (Dr. Todd)	10	7.30 1 7.30

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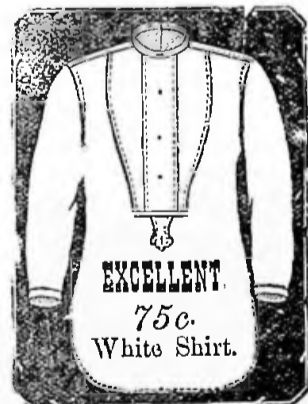
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(Continued from page 1.)

recently recut, recording the death of its dusty occupant as occurring in 1704. The interior of the church is carefully preserved in its antique style, as to its main features,—the large arched windows, with their small panes of glass; the high side galleries, the original tablets, inscribed with the Lord's Prayer, the Ten Commandments, and the Apostle's Creed; the original stall for the clerk, beneath the reading desk, and the pulpit towering above them both, with a huge sounding-board suspended over it; and its long stairway, the high box pews; the quaint old candelabras with their candles; and the frame of the old organ presented in 1733. On the front of the organ loft is the inscription, "The gift of the Lord Bishop of Cloyne, Dr. George Berkeley. Among the memorial tablets on the interior walls, we noted one to Marmaduke Brown, a rector of this parish who died, May 19, 1771, and his wife who died four years previous; one to Commodore Oliver Hazzard Perry, a native of Rhode Island, who died abroad in 1819, and whose remains were received for final interment in this city by the U. S. Government in 1827, the tablet being furnished by his widow in 1855, "as a mark of her continued affection and respect;" and another representing in white marble an ascension "in memory of "an only daughter" of 16 years, with this inscription, "if an assemblage of all the virtues which adorn and dignify the soul, united to elegance of person, and refinement of manners, could have rescued her from Death, she still had lived."

The sermonette of 18 minutes was an earnest, practical exposition of the duty enjoined by St. Paul, in Gal. 6-2,— "Bear ye one another's burdens, and so fulfil the law of Christ," "a precept," said the speaker, "that is more excellent than even the so called Golden Rule, in as much as this appeals directly to the notions of pure benevolence, without any reference to personal self-regard."

The sermon was preceded by the baptism of two infants, who, according to the ritual used, were by this rite, re-

generated," and made members of the mystical body of Christ.

Notwithstanding the venerable antiquity and high sanction of this form of words, we more than question the healthful tendency of such misleading expressions. The minister, the church the ordinator, may and often does prove to be a channel through which divine grace reaches the individual soul, but the personal act of repentance and faith upon the part of the recipient is essential to any saving virtue in the agency used. A vital difference between the probational and non-probational idea, between Romanism and true Presbyterianism, is found here, in the absolute necessity of co-operation of the subject of grace in order to any saving efficacy in that grace. Whatever gracious influences and consequent advantages may come to the infant by baptism, he is as truly unregenerate after the performance of the rite, as he was before; and it can but be misleading to declare solemnly that "he is now regenerate."

Rev. G. H. Bute, grandson of the late Lewis Bates, and nephew of Lewis B. Bates, the pastor of Mariner's Bethel, Boston, preached for the Friends in their meeting house, Sunday evening, and other members of conference supplied pulpits in other churches.

Letter from Westover, Md.

DEAR BRO THOMAS.—When we arrived at Westover, we found a most excellent house had been secured as a parsonage, and our good taken from the car, and placed in our home, and a very nice supper awaiting us. All four of our churches were represented in this most genial reception.

Westover has always been noted for her generosity, but in this cordial reception, she tried to excel even herself. The parson was not a little delighted to find, on his new charge, his former school roommate, Bro. J. Carter Townsend, who is an efficient Sunday-school Superintendent, at one of the churches.

We have nice churches, organs in all, and splendid organists. Almost every day tokens of esteem are coming to the parsonage. Before leaving our old charge, sister Weatherline, (who is the backbone of that work), made us a valuable present. She is the preacher's unfailing friend. May she yet have many days to continue her good work.

S. J. B.

The women engaged in carrying on the Massachusetts Home for Intemperate Women the first of its kind founded in the United States, are very much encouraged by their success. The Home is located at 41 Worcester Street, Boston, and is industrial as well as reformatory. A large laundry receives work from all parts of the city; plain sewing and button-holes are done with exquisite care. No matter how poor forlorn, or friendless the woman is when she enters this friendly refuge, she is

never sent away without a place to go to and clothing suitable for her needs. The secret of success lies in the fact that a strong home influence is thrown around every inmate; there is an immense saving power in the work, and industry rules in every department. All women labor who are strong enough to do so; if ill, they are kept in their rooms and nursed back to health, if possible.—*Union Signal.*

Bishop Ninde, in presiding over the sessions of the New England Conference, has made a most happy and gracious impression. In the conference session in a delicate and modest way, he has carried the business rapidly along. His address to the candidates for admission to the Conference was of a most practical nature and of the highest order; his sermon on the Sabbath was Biblical, thoughtful, clear and persuasive. The peculiar charm of the man, however has been his transparently deep and overflowing piety. This exhibits him, in a marked degree, as an *episcopus* of divine selection. Unconsciously there goes out from his life a pervasive spiritual influence which witnesses for the divine, helping to larger faith in God and the church. Ministers and people have thus been touched into holier impulses and deeper consecration. Such men, only, should be elevated to an office so sacred.—*Zions Herald.*

On Easter Sunday, the thirtieth anniversary of his installation as pastor of the Lafayette Avenue Presbyterian Church in Brooklyn, Rev. Dr. Theodore L. Cuyler tendered his resignation. He sketched the history of the church. Five offshoots had sprung from the Lafayette Avenue Church, among them the Classon Avenue Presbyterian Church, the Cumberland Street Church, the Cuyler Chapel in Atlantic Avenue and the Corwin Mission in Myrtle Avenue. In a summary of what he had done in thirty years, Dr. Cuyler said he had married 682 couples, baptized 962 children, and preached 2,750 sermons besides making many public addresses and lectures. The church, since he had been its pastor, had spent \$605,000 for ecclesiastical and benevolent purposes, and \$700,000 for maintaining worship. There had never been a mortgage on the church building. He had written 3,200 articles, many of which had been printed in newspapers or periodicals, and afterward put into book form. Some of his books had been translated into many foreign languages.

The illness of Bishop Fowler serves to call the especial attention of the church sympathetically to him and his work. We have recently been privi-

leged to hear from the Bishop in his work on the Pacific coast. Our informant was most enthusiastic over the results already achieved and the grand prospects for the future. The Bishop has thoroughly studied the situation and the unusual possibilities for Methodism in that sunny land. Great enterprises, therefore, in new churches, educational institutions and local charities already exist in his fertile brain. The representative and wealthy laity of the church are in hearty sympathy with the bishop in his aggressive plans to possess that land for the church. It is fervently hoped that he may be speedily restored to health and to the prosecution of the great work which he has laid out for Methodism.

When J. W. Hamilton introduced Gen. Fisk, he spoke of him as an honored ex-President of the United States; and when Gen. Fisk, in turn, saw Dr. Leonard come into the church, he referred to him as ex-Governor of Ohio. Felicitous, isn't it?

GENERAL CHURCH ITEMS.

Rev. R. I. Watkins, pastor of the Townsend M. E. Church, and bride, called at the office of the PENINSULA METHODIST on the way to his home.

The Troy Methodist Conference, in session at Saratoga, New York, decided to oppose abolishing the corps of army chaplains and to ask that it be enlarged and provided with better facilities.

Every minister should make his church better, stronger, and if there is a good chance, larger than when he found it.

In Stephenson's time the railway locomotive engines weighed only about seven tons. Now the best type of express engines weighs about fifty tons.

Rev. Dr. T. A. Goodwin moves to strike out the word "legalized" in the discipline when it says: "It can never be legalized without sin," and substitute the word "tolerated."

Give yourself wholly to God. John Fletcher told Mr. Ireland that "a divided heart, like a divided kingdom, falls naturally by its own gravity either into darkness or into sin."

If we are Christians at all, we are a holy people, a peculiar nation, and nothing can excuse us from attaining to the highest possible plane of religious experience.

The following were elected officers of Kenton M. E. Sunday School last Sunday: R. E. Cantwell, superintendent; Alfred Ransom, assistant superintendent; Mrs. E. V. Brayman, lady superintendent; Mrs. Shaw, assistant lady superintendent; W. H. Cooper, Jr., secretary; Henry Clark, assistant secretary; Miss Ida Walker, treasurer, Misses Lola Moore and Nan Wright librarians.

Rev. Herman Rod and Samuel Buchanan addressed the Smyrna Landing M. E. Sunday School, Sunday. The School has a good showing under the management of Supt. T. L. Mason.

Conference News.

Rev. R. I. Watkins, of the Townsend M. E. Church, was married at Vienna, Md., Wednesday morning of last week, to Miss Gracie Starr.

Grace M. E. Sunday-school will make an excursion to Cape May, at an early date.

Joseph Pyle led the afternoon services for the Young Men's Christian Association last Sunday.

The District Stewards for Wilmington District will meet May, 7th 10, a. m., 307 W. 7th, St. Wilmington, Del.

W. L. S. MURRAY.

2t.

Rev. Jacob Todd, D. D. pastor of Grace M. E. Church of this city has received and accepted a call to Trinity M. E. Church Phila. at the close of this year subject to the approval of the Bishops presiding.

Rev. H. M. Livingstone of the New York East Conference who has been visiting Mrs. Thomas Drein of this city, is lying at the point of death, with little hope of his recovery.

The members and friends of Millsboro M. E. Church, gave their pastor, Rev. G. W. Wilcox, a very pleasant reception last week.

MEMBERS OF THE EPWORTH LEAGUE: Are you aware that Sunday, May 11th, is anniversary day? Will you celebrate it?

Have you heard of the Epworth Herald? Have you subscribed? The annual meeting is to be held in Elkton, M. E. Church, May 22-23. Have you appointed delegates? Orders for reduced fare can be had from

VAUGHAN S. COLLINS.

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MR. EDITOR.—Our Sunday-school was reorganized 13th inst., with a corps of willing workers at the head, and our pastor, Rev. J. M. Lindale, as general superintendent. The occasion he wisely supplemented by an instructive sermon on the proper training of children, Prov. 22, 6. The following Sunday, his large congregation appreciated a sermon on Isaiah 4, 5, 6. We are not heard from often, but we are trying to march along in the path of right and duty; and the temperance banner is bravely waving.

BAYSIDE.

CHERRY HILL, MD., Rev. T. B. Hunter, writes.—We were kindly received and cordially greeted upon our arrival here, April 10. A splendid dinner awaited us. We feel very much at home, among this grand and noble people. Churches and parsonage all in first class order, under the leadership of Bro. O'Brien and his band of faithful workers. The outlook for the year is very encouraging, and we are planning, and working and praying for salvation of souls and building up the church.

DEAR BRO. THOMAS.—Again I have been appointed to English work on account of the sudden decision of the Rev. G. W. Isham to go home to America. His wife became more and more seriously ill, and was ordered home by all the physicians who knew her condition, so that I now have charge of the Lucknow English

Church, and am also doing a little native work. My address will still be Lucknow, as before ordered

Yours in Christ,

G. F. H.

Lucknow, March 18, 1890.

A Correction.

In the Minutes of the last session of the Wilmington Conference, Whitesville circuit is credited with having paid to President Elder, \$25, the apportionment \$35. This is a mistake, and in justice and to the credit of those most concerned I make this correction. The circuit was apportioned for \$35, and paid \$35.

ZACK H. WEBSTER.

The Preachers' Meeting assembled in Fletcher Hall, Monday April, 21st. Rev. D. H. Corkran, the president, called the meeting to order. John White led the devotions. J. Dodd was elected secretary pro tem. J. E. Franklin pastor of Kingswood was introduced to the meeting. Dr. Todd spoke of the hopeful outlook at Chesapeake City and Bethel, Md.

On motion of Dr. Murray, the convention to take into consideration the church extension work in the city of Wilmington, was ordered to be held in Fletcher Hall, May 7th, morning and afternoon.

Bro. W. E. Tomkinson read an essay entitled "Christ's Resurrection the pledge of a general resurrection."

The paper was discussed by A. T. Scott, Dr. Todd, Revs. VanBurkalow, Houston, Stenge, Hanna, Collins.

The following were present in addition to the above; L. E. Barrett, T. N. Given, W. L. S. Murray, J. E. Bryan, J. E. Franklin, W. L. White, W. G. Koons, C. A. Grise, T. C. Smoot. Adjourned with benediction by Rev. J. E. Franklin.

ROXANNA, DEL.—On our arrival at Roxanna, April 9th, we were met by a large number of friends who had come to welcome the new pastor and his family. A good dinner had been prepared for us, and the reception was so cordial that we were made to feel at home. Sunday, April 12th was a beautiful day. We preached at Roxanna, morning and night; at Ocean View in the afternoon. The class meetings were very large, at least 150 persons remained for this service at each appointment. The fires were burning. The people shouted and praised God as did the early fathers. Yesterday, April 19th, a vast multitude greeted us at the Sound. Here the class was equally as large. The Sunday schools on this charge are also large and well conducted. There seems to be a mutual bond of sympathy between people and preacher. The outlook is very encouraging, and we are expecting to have a year of unusual prosperity and I pray that our expectation will be realized.

Yours for success,

C. T. WYATT.

KENT ISLAND, MD., DEAR BROTHER:—I arrived on this Island Friday the 11th instant about noon in my carriage a stranger in a strange land, but I found a warm welcome first at the home of Bro. Brights (and I think he has his right name) and next at the home of Bro. Carville whose house is close by the river side, here is where Bro. E. L. Hubbard stopped when he was on the Island to assist Bro. Kidney, and kept Sister Carville laughing all the time. Sunday the 12th, dawned beautifully

and I made my first appearance in the beautiful church at Steenville and a large audience of attentive and from all appearances, sympathetic hearers greeted me. In the afternoon found as large an audience at Kingsley and equally appreciative; at night the church again at Steenville was well filled, this was a new departure preaching only having been every Sunday morning. Monday morning we took passage on the B. S. Ford for Baltimore and then by rail for Wilmington where I expected to find my better half and the babies but they were not there. I waited until Wednesday and boarded the train for Townsend and there I met them, returning to Wilmington spent the night and at 8 o'clock Thursday morning took the train for Baltimore and then the boat for Kent Island reaching here about one o'clock; at the landing we found a carriage awaiting our arrival. Soon we were at the parsonage where cordial greeting was given us and a good dinner waiting; the wants of the inner man were abundantly satisfied in a very short time, and our passengers thoughtful of our comfort, early took their departure having already unpacked a portion of our goods and arranged for a comfortable night's rest. We are already beginning to feel at home with this dear people and trust that the divine blessing may rest upon the united efforts of pastor and people. The natives of the Island call it the garden spot and we are not prepared to deny it, we certainly have seen some beautiful sections, the land is in a good state of cultivation, divided into 100 farms; the Island is 21 miles long and from 4 to 8 or 10 miles wide, so we have plenty of room. It has the honor of being the first settlement in the state of Maryland which was in 1631 by William Clayborne. There are at present about 2000 inhabitants. We have tried the fish and the oysters and pronounce them "very good." More to follow.

W. W. SHARP.

We want to add a word in regard to last Sabbath. After preaching at Steenville in the morning we rode to Trinity in the afternoon and found a pretty church well furnished and well filled with attentive hearers.

Salisbury District.

Cape Charles church has its pews all in place and is moving along finely.

Reed's Wharf, has an outlook for a good year's work. Parksley is moving to rebuild Crowson's, the congregation having grown too large for the house. Ocean View has decorated Ayres Chapel, since Conference, and is now remodeling the parsonage. Bro. Burke's salary was advanced fifty dollars. At Tangier Island, Bro. Connor is leading his people to the payment of the parsonage debt, and the repairing of the same. Salary moving up.

Smith's Island, salary will go up seventy five dollars. Roads are being made about the island, and bridges are to be put across the streams, and there is a strong push for a steamboat to run on a route that will serve Holland's, Smith's, and Tangier islands. We visited six charges, and preached six times. The churches were all found to be in good condition and work prospering.

T. O. AYRES.

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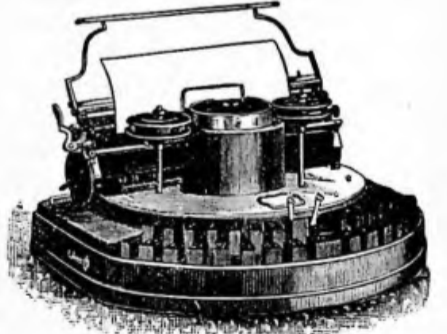
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OUR SERIAL STORY
Blanch Montague,
OR
WHY WAS IT?

By CAUGHEY.

CHAPTER XVII—A MOTHER'S COUNSEL.

Walter Melvin left Ocean View at an early hour the next day, and by four o'clock in the afternoon, reached Oakington Hall, where he met his mother and spent the night.

Taking the early express for home next morning, they arrived at Hathway by eleven o'clock, and found their carriage awaiting them. An hour's drive brought them to the old homestead, where they were gladly welcomed by the few domestics who had been left in charge.

When dinner was over, the morning mail examined, and the letters requiring immediate attention had been answered, Walter came from the library into the sitting-room, where he found his mother looking over the papers.

Taking a seat near her, he said, "I have told you much of my trip abroad and have written to you from time to time; but there is a part of the story, and by far the largest part of it, I have not hinted at as yet. I did not write of it, because I wanted to be with you when I told you of it; but now that we are together again, I wish to tell you all."

Laying aside the paper she had been reading, Walter's mother turned to him and said, "I will most gladly hear all that you have to tell me, for I feel the deepest interest in everything that concerns my son."

Thanking his mother for this assurance of her love, and drawing his chair nearer to her own, Walter recounted the story of his adventures, telling her of what had occurred at Sea Bluff; of his arrest, his night in the Station House of Robert Hardings's confession, and of Horace Montague's kind interposition in his behalf; also of his experience on the beach that afternoon, and of the strange influence that led him to seek to learn the identity of the beautiful stranger; giving a detailed account of what had transpired the past four days, and dwelling at length on the kindness of Christopher Montague, and the mysterious influence exerted upon him, by his charming daughter.

When he had finished his story, there were tears in his mother's eyes. Her own experience enabled her to understand and appreciate that of her son. She saw at once, he had met at last a woman whom he could love; that he was standing on the threshold of what

must prove a grand triumph or a wretched failure; and felt as only a mother could feel, whose only son had reached the turning point of his life for future weal or woe.

Walter noted his mother's deep emotion, and taking her hand in his said, "have I grieved you, mother?"

She was silent for a moment, then as she lifted her eyes to his, the tears were all gone, and the old happy smile returned, she said, "No, my son, I am not displeased; on the contrary, I am really gratified to know, you have found one whom you can love, and I earnestly pray that this experience, which seems so like a special providence may prove to be, in the end, a great blessing. But you will not fail to remember, that love and marriage, upon which every interest of your life will turn for good or ill, is not to be entered upon rashly, but wisely, discreetly, and in the fear of God.

"Pardon me, if I am unjust; but there seems to me, to be an element of romance associated with this beautiful face, and form, and fascinating manner which has so completely taken possession of your heart, and I feel it my duty to be entirely frank with you. I do not question for a moment, your judgment; but in this case it seems to me, you have not brought your judgment into requisition, but for days have been driven forward by a subtle influence, which you cannot understand, and yet have been powerless to resist.

Walter winced under his mother's plain statement of facts, but had too much good sense, not to see, she had only told the truth; and although he felt not a little chagrined at the picture his mother had so faithfully portrayed, yet with a good natured laugh he said, "I confess, mother, I have acted very foolishly; and I feel that my conduct, in many respects merits censure, but I have not intended to do wrong. Perhaps I ought not to have followed Miss Montague as I did, but I could not break the spell that drew me toward her. If I have done wrong, you will forgive me; if I have been rash, you will excuse my weakness, and I shall try to be more discreet in the future; but don't ask me to try and forget Blanche Montague, for that is impossible."

Mrs. Melvin looked serious as she said; "You have acted foolishly, my son, even rudely, but I will not reproach you; for I am sure you have had no purpose to do wrong; but I trust, that in the future, reason will have a controlling voice in all your actions. I shall not ask you to forget Miss Montague, or to refrain from cultivating her acquaintance and friendship; but I counsel you to put every emotion of

your heart to the test of a cool judgment before you yield to its influence.

With respect to marriage, Dr. Talmage has truthfully said; "Weal or woe will be written upon every line of your marriage certificate, and echoed in every word of the minister, who pronounces your bans."

Walter felt the force of his mother's words, and in his heart thanked God for the gift of such a wise and loving counsellor, as she had ever been. She, who had held his hand in childhood, and guided him when he could not direct his own steps, still held his heart in her control, and strongly influenced his thoughts; she had been to him a refuge, and a guide.

Parting back the brown locks from his forehead, and kissing him lovingly she said, "Walter, I recall now the conversation we had, the last evening we took a drive together to Hathway; and what you said to me at that time, and how proud I was to know you had thought so sensibly on these matters. I feel now, I can trust you to act wisely in reference to this great event of your life, and have but one more word of counsel to give,—be sure that the lady whom you marry, is one who will not only make you a wife, but will also make you a home. To quote from another, "Man must have a home. The tired eagle may be contented with its nest on the cliff, the lion, with his den in the cavern; the fox may be content to crawl into his burrow in the hill-side; the dog may be glad to lie down in his kennel, but man must have a home. By this I do not mean, a place to stay. If a house constituted a home, our jails, and penitentiaries, and almshouses would be home. If home was only a place to stay, a boarding house or hotel would be a home; but no, society makes the home; the heart or hearts that dwell under your roof constitute the home, where man, wearied with the strife of the mart, and the field, seeks shelter and rest. A true home can only be attained by a true marriage, and a true marriage is the fruit of love founded on esteem."

Again, love is a principle as well as an emotion. So far as love is only a sentiment, it is a blind guide. Love should always wait, to test the presence of exalted character in its object, before breaking out into a flame.

Let me then urge you, my son, in every step you may take in the future, to give your best judgment full authority, for wedlock is not an impulse, but a life. Like Christianity, it may be miraculously started, but it will depend upon works of righteousness for its continuance.

Many years after that night, when the stern experiences of life had demonstrated the wisdom of her counsel, Walter Melvin thanked God, from the

depths of his heart, for having given him such a wise, thoughtful, Christian mother.

(To be continued.)

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A Christian Statesman's Death.

In an age when it was fashionable to avow skeptical sentiments, Patrick Henry was always ready to defend the Christian faith. A member of the Episcopal church according to his latest biographer, Professor Taylor, he not infrequently received communion. On such occasions his habit was to fast until he had been at the Lord's table, and then to spend the day in retirement.

One hour, at the close of the day, he spent in private prayer and meditation, and during it no one was suffered to intrude upon his privacy.

While he was governor of Virginia, he was so alarmed at the spread of infidel sentiments among the young men of the state, that he printed at his own expense, an edition of Soame Jenyn's "View of the Internal Evidence of the Christian Religion," and an edition of Butler's analogy. When he met a young man of skeptical tendencies, he would give him one of these books. Doubtless the fact that the book was presented by the governor of the state, secured it an attention from the young Virginian, which he might not have paid had it been distributed by a more humble colporteur.

Patrick Henry wrote an elaborate answer, to Paine's "Age of Reason," but being impressed by the replies to Paine then appearing in England, he directed his wife, shortly before his death, to destroy the manuscript, which she did.

In his last will, written by his own hand, he concluded thus: "This is all the inheritance I can give to my dear family. The religion of Christ can give them one which will make them rich indeed."

On the 6th of June, 1799, his kindred being sent for found him sitting in a large, old-fashioned arm chair. He was dying from an incurable disease.

His physician, Dr. Cable, was about to administer a preparation of mercury. Taking the vial in his hand, the dying man said, "I suppose, doctor, this is your last resort."

"I am sorry to say, governor, that it is," replied the doctor. "Acute inflammation of the intestine has already taken place, and unless it is removed mortification will ensue, if it has not already commenced, which I fear."

"What will be the effect of the medicine, doctor?"

"It will give you immediate relief, or—" the doctor did not finish the sentence.

"You mean, doctor," said the sick man, "that it will give relief or prove fatal immediately."

"You can only live a short time without it, and it may relieve you."

"Excuse me, doctor, for a few moments," said Patrick Henry, drawing

over his eyes the silk cap he wore. Holding the vial, he prayed alone for his family, his country, and for his own soul. "Amen!" said he, and swallowed the medicine.

Dr. Cable, who greatly loved the old patriot, had gone out upon the lawn where, throwing himself under a tree, he wept bitterly. Mastering himself he returned to the house, and found his patient calmly watching the blood coagulating under his finger nails. The old orator fixed his eyes on Dr. Cable, with whom he had held many discussions about the Christian religion.

"Doctor," said he, with great tenderness, "I wish you to observe how real and beneficial the religion of Christ is to a man about to die."

He then breathed so gently for a few minutes that those around him knew not when he breathed out his spirit.—*Christian Statesman.*

Family Worship.

The decline of family prayers is an evil no less serious than the decline of church attendance. The cause of this decline is the same as that which brings decay and deadness into the church. Family worship first becomes formal; then irksome; then neglected; then abandoned. Family worship should be like family life, free and unconstrained. There should be perfect freedom to ask questions on the meaning of the passage read, and to throw in comments and explanations. The austerity and somberness with which many parents conduct family worship make the children dread rather than love it. Here is one instance which I know to have occurred in a strict Puritan household. The only son, a boy of eight or ten years, was following, as best he could the morning lesson. Struck by some startling and paradoxical expression, he ventured to inquire, "Father, what does that mean?" "Hold your gabble, and study your Bible," was the reassuring and edifying answer he received. And yet I have no doubt that for the thirty years that followed, in which that son took no interest and saw no beauty in religion, the father was secretly praying all the time for his conversion, and wondering why his prayers were not answered.

Again, either by alternate reading or by repeating verses, by singing a hymn or by joining in the Lord's Prayer, let all, especially the younger members of the family, participate. It is well that the mother teach each child individually to pray. But if a child is to grow up to honor and respect religion as an open thing, of which he is not ashamed, he must learn something more than secret prayer, or prayer with the mother only; he must have his part with the whole household, fa-

ther and guests included. Our children must be taught the masculine religion of thought and outward expression, as well as the feminine religion of sentiment and inward feeling, if they are to go out from our homes to found Christian homes of their own; if their religion is to stand the wear and tear of real life.—*President Hyde, of Bowdoin College.*

The Household Angel.

The glad-hearted, cheery woman who makes the best of every thing is a treasure in any home. She may make mistakes, she may forget, she may spoil a dish in mixing or in baking, but if, with the mishap, she sends in a gleam of sunshine, a smile, a laugh, or some gay and kindly word, people forget

their disappointments, and make the best of what they cannot help.

And how much better this is than the unvarying precision of one who has no faults and no patience with those who have; who never makes mistakes, nor makes allowances for others who do. Accuracy and precision are excellent; punctuality and promptness are most valuable; but "love is the fulfilling of the law," and Christian charity is greater than faith, hope, faultless housekeeping or anything else.

If you're born with sunshine in your heart, thank God for it, and let it shine out.

But if not, turn your gaze to the Son of Righteousness and catch the brightness that beams from His face. "They looked unto Him and were lightened, and their faces were not asbamed."—*Common People.*

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J. M. C. C.

TERMS CASH.

A. C. C.

Youth's Department.

Katie's Shoes.

BY MRS. MARY BARTLETT KELLOGG.

Katie Brown ran all the way home from school one noon, and rushing into the house cried: "Ma, I want lots of money for the heathen; our 'Sunbeam Band' is going to have a missionary concert, and Miss Gaylord wants all the girls to bring just as much money as they possibly can: how much can I have?"

"Katie," said gentle Mrs. Brown, "you forget we are not rich—"

"But, ma," interrupted Katie, "you took a great deal of money to the bank last Saturday, and why can't I have some of that?"

"Because, my child, that is not ours; when your dear father died, he was trying to pay for our home; and Judge Armstrong told me 'not to worry, for he would pay what was due on the place, and I could return the money when perfectly convenient, and Katie, I hope soon to make a payment; we must be just before we are generous.'"

"Well, then," said Katie, "I don't want to go to school this afternoon, because I told the girls I would bring more money than any of them, for I thought you were willing to give to the heathen, and now you won't let me have a cent;" and Katie's high-strung nerves gave way and she sobbed aloud.

"O, my child," said kind-hearted Mrs. Brown, "cheer up, you shall give something, but not to-day; we must ask God's guidance, and see where we can economize, or how you can earn a part at least of your offering."

Katie was out of humor, and peevishly exclaimed: "I hate to economize; and I can't earn anything, so I might as well go to school and tell Miss Gaylord she need not expect anything from me," and suiting the action to the word, she caught up her hat and started. Some of the scholars ran to meet her, asking, "How much have you brought, Katie?" With commendable frankness, "Not a dollar," and after telling the facts of the case said: "I've got to save or earn whatever I give."

Some taunted her with failing to keep her promise, but others caught at the idea of earning, and asked:

"Why can't each one of us earn all we give?"

When Katie went home she threw her arms around her mother's neck and said:

"I am ashamed of myself for crying this noon, and have thought of a way to save money. You promised me new slippers to wear to Nattie Hopkin's lawn party, and I'm going to wear my old shoes and give the slipper money to the heathen."

"Why, Katie," said delighted Mrs. Brown, "what a generous decision; but your shoes have holes in them."

"I know it, ma, and old Jones will mend them for me, and Johnnie can make them shine so the patches won't show. I will take the money to Miss Gaylord to-morrow."

"No, Katie, wait till you are sure of your own mind; for when we see all the girls with pretty slippers or handsome shoes you may regret your decision and spoil your gift, for 'God loveth a cheerful giver,'" and fondly stroking the hair of her darling, the widow thought of the abundance that had surrounded her during her married life; for Dr. Brown had a lucrative practice, and though not extravagant, enjoyed seeing his family have all the comforts and many of the luxuries of life; and having been generous to a degree, rarely "laid up" for that proverbial "wet day" so apt to come to all.

Miss Gaylord boarded at Judge Armstrong's, or rather lived there; for the judge said "a good teacher deserved a good home." At evening Miss Gaylord repeated Katie's explanation of the money question, and the Judge said:

"I would gladly send Mrs. Brown the deed of her place without another payment; but she is so sensitive, I fear to hurt her feelings."

One day Mrs. Morris heard the girls discussing their toilets for the lawn party. Tilly Morris said:

"We shall all need pretty slippers, for our feet will show so in the swings and hammocks."

"Mine won't be pretty," said Katie, "for they will be patched; but I can't help it if I give any thing to the heathen."

Next spoke vain Dolly Payson:

"I wouldn't wear patched shoes if the heathen never had any money."

Katie only laughed, and said:

"Maybe it will rain, Dolly, and then nobody can wear slippers."

The following Sunday, Judge Armstrong, who was superintendent of the Sunday school, said:

"Children, if any of you save or earn money for the heathen, we shall be glad to hear about it at the missionary concert; and as some little boys and girls may not like to tell of their good deeds, all teachers will furnish a list of the names of their scholars, with the amounts they contribute, and the manner of obtaining it."

The next few weeks saw busy workers throughout that Sunday-school. Deacon Merrill told Katie "she could have all the berries in his ten acre lot." But alas for human calculation! She tripped in climbing a fence the first Saturday she was going to pick the berries, and sprained her ankle so severely, the

doctor said, "she could not attend the lawn party, and it would be imprudent to try to go to the missionary concert."

Katie was sadly disappointed, but her mother said, "God knows best, my darling;" then told her, "she could in close the price of the slippers in a note to Judge Armstrong," which seemed to comfort her. When Johnnie returned from school the next day, the judge called him in, and the boy's face wore an amused yet happy expression, when he left the office.

The evening of the missionary concert at last arrived. Johnnie ran from the house with a clumsy bundle for Judge Armstrong, who gave interesting facts relative to the way the children had earned their money; then he read the note from Katie Brown, explaining her self-sacrifice, and alluding to her accident, which prevented her securing the berries, and her disappointment in not increasing her gift to the missionaries.

"Here," he said, "are Katie's shoes, all worn and patched; now cannot several of us give a trifle to show we appreciate what she has done, and thus add to the amount of her offering? It makes my heart ache to think of the father's little daughter reduced to such financial straits. Many of us shared the bounty and generosity of the late Dr. Horatio Brown, and now—"

At this point a stranger sprang to his feet, exclaiming: "Dr. Horatio Brown! Is he dead? Was this his home? He was a true friend to me during a heavy affliction. Trying to escape from my sorrow I traveled all over the world, and finally was smitten with fever, and laid insensible for months in a hospital in a foreign land alone among strangers. After my health was restored I wrote many times to America, but failed to find the doctor and my letters were all returned to me unopened. Now I long to do something for his child; give me her little patched shoes, and I will give you my check for \$50 to swell her contribution."

Up jumped the village shoe-dealer, saying: "I will give Katie the handsomest pair of shoes in my store to take their place."

Another arose, and said: "I promised to buy ten quarts of Katie's berries, and it is no fault of hers the berries are still on the bushes, so here is the dollar she ought to have."

Thus the enthusiasm increased, and one after another told of the good deeds of noble Dr. Brown, while so many wished to give.

Judge Armstrong said: "The only way is to pass the box," and he asked Johnnie Brown "to do it for his little sister," which he did, and the money taken was left uncounted, that Katie might have the pleasure of first knowing the amount contributed by her

many friends. Mrs. Brown had read and sung to suffering Katie till she fell asleep, but Johnnie's abrupt entrance awoke her, as flying to her bedside he emptied the money from his cap, saying: "O, Katie, you are just splendid, and everybody thinks so, and all this is for you to give to the heathen; and a great big man nobody knew has carried off your shoes and given some kind of a paper that is just as good as fifty dollars, and Mr. Hawley has promised you a pair of his best shoes, and lots of people put money in the box for you."

Bewildered Katie sat up in bed, with a dazed expression, saying, "All this for me to give? O, mother! help me count it, please;" and they found thirty dollars and forty-seven cents. Mrs. Brown kissed Katie's flushed and burning cheek, while tears of gratitude coursed down her own, saying, "This, with the stranger's fifty dollars, in addition to your original two dollars, will enable you to give eighty-two dollars and forty-seven cents to the heathen." Johnnie threw his cap to the ceiling exclaiming, "O, Katie! ain't you glad you sprained your ankle?" While Mrs. Brown said devoutly, "Surely God's ways are best."—*New York Observer.*

In HARPER'S MAGAZINE for May, Prof. S. H. Butcher, LL. D., will discuss the problem involved in the genesis of the sense of the ludicrous and its place in a scheme of evolution. Professor Butcher disproves the theory that the ludicrous can be traced back and resolved into an emotion of pure malignity. He suggests the provisional hypothesis that like the electric organ of the skate, the perception of the ludicrous was first evolved in virtue of its prospective use instead of in response to an original need.

Alphonse Daudet, in a recent conversation described how he had been led to write his new story, "Port Tarascon: the Last Adventures of the Illustrious Tartarin," Hen-Jame a translation of which is to begin in the June Harper. "I love Tartarin," said M. Daudet. "Perhaps I would have let him rest in his lovely town for some time to come, had not a wholly personal consideration encouraged me to start him again on his adventures. The past year has been a hard one for me; I have suffered a great deal and as I was searching for a distraction from my sufferings—for one of those tasks that absorb one, and make one forget physical pain—I thought of Tartarin. Pascal forgot his Neuralgia in working at mathematics; I have forgotten my rheumatism in the company of Tartarin. The Tarasconian hero is perhaps indebted to me for his fame. I am indebted to him for repose, and for helping me to forget my sufferings. Ought I not to feel beholden to him?"

The number of Harper's Weekly to be published April 23d will contain an eight page supplement, a comprehensive account of "The Stanley Emin Relief Expedition," beginning with a biography of Stanley giving an outline of the revolt in the Soudan, describing the hardships of Emin and Jephson before relief came, explaining the central African slave-trade, and furnishing details of Stanley's last expedition from its successful termination. The supplement will be elaborately illustrated with pictures of scenes and incidents of the expedition.

ITEMS OF INTEREST.

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

Zion's Herald yields \$1,200 for the superannuates of New England Conference this year.

The preacher's aid association of North Ohio conference has an endowment fund of over \$8,000.

Dr. S. Upham is in great demand for our best pulpits; and, best of all, he never declines an opportunity to preach the gospel.

The *Heathen Woman's Friend* for April has a complete list of the missionaries sent out by the Woman's Foreign Missionary Society.

An English Deaconess House has been established in Jerusalem, where young Christian women are studying the Arabic language in order to reach the native women.

Philadelphia has the largest number of Sunday-school attendants of any city in the United States, 195,802; New York ranks next with 197,000; Brooklyn next with 107,233.

The New York, New York East, Newark, and New England Conferences, by very large majorities, voted against an increase of the lay delegation in the General Conference.

The *Bombay Guardian* says that a Miss Taylor connected with the China Inland Mission has adopted the Tibetan style of dress, and will proceed alone to that country as a missionary.

Bishop Goodsell will preach the Baccalaureate sermon, and Bishop Newman will deliver the University oration, during the commencement exercises of the University of Denver, in June.

The annual meeting of the Bishops of the Methodist Episcopal Church will be held this year in New York, beginning May 7, in the new Book Concern, corner of Fifth Avenue and Twentieth St.

May 2d is Bishop Taylor's sixty-ninth birth-day. It is proposed to begin with that day and observe one week of special prayer and self-denial in the interests of his work in Africa. The bishop approves the plan.

The New England Conference honored itself in electing as its representatives to the Ecumenical Conference Rev. Drs. W. F. Warren and W. R. Clark, ministerial, and Hon. Alden Speare and Ex-Gov. Claflin, laymen.

Dr. Andrew Hunter, delegate elect to the Southern Methodist general conference, which is to meet in St. Louis next May, will be the only member of that body who was a member of the

general conference in 1844, when the church was divided.

A great day for Denver Methodism was the laying of the corner stone of the new University Hall on April 3. The stone was laid by Bishop Warren, who immediately took the train for his mission work in Europe. A new thing in corner stone boxes was a roll from a phonograph on which a part of the Bishop's speech was imprinted.

The *Christian World* says that an attempt is being made to "commemorate the centenary of John Wesley's death, which occurs early in March of next year, by an exhibition of Methodist antiquities gathered from all parts of the world. It is suggested that such a collection would not only prove a great attraction, but provide an opportunity for preserving valuable facts in Methodist history which are in danger of being forgotten."

Harper & Brothers have issued the life of Bishop Matthew Simpson, by Prof. Geo. R. Crooks, of Drew Theological seminary.

A gentleman of Troy, N. Y., whose name is withheld, has given \$10,000 to Syracuse University.

Marriages.

MEGEE—BRUCE.—On the 17th inst., at Madeley M. E. Church, Wilmington, Del., by Rev. E. C. Atkins, Jno. T. Megee, and Mary L. Bruce, both of Wilmington.

TAMMANY—HAMER.—On April 17th 1890, at the Mt. Lebanon M. E. Church, by Rev. T. C. Smoot, John Tammanny, of Wilmington, Del., and Lizzie Hamer, of Rockland, Del.

An English View of the Pennsylvania Limited.

The London *Railway Times* says: The railway journey between New York and Chicago is somewhat less than one thousand miles. One train each way makes the run over the Pennsylvania Railroad's lines in twenty-four hours, and that is practically the fastest railway traveling known in the United States. But while speed is not remarkably high, there are various comforts of an unusual character which may tend to while away the tedium of the trip. A traveler sends this description of the luxuries enjoyed, and he did not write it himself, but dedicated it to an official whose services are at command on the train: "A stenographer using a typewriter is the latest addition to this wonderful train. A ladies' waiting maid preceded him. We may now consider it about complete. Of course you know there is a barber, and lighting by electricity. In the observation car we are supplied with the leading daily papers, with the Government Weather Bureau reports. Financial quotations of the market are brought in as we proceed. These are indispensable to the ordinary American. He does not wish to be many minutes out of the reach of the markets during business hours." The observation car is in the rear of the train, but it seems to be less used for sight-seeing than as a reading-room. About a century hence a *train de luxe* of this description may be heard of on the continent making the journey from Paris to Peking. Journeys in this country are too short to warrant our companies venturing upon the experiment rashly.

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SERMON BY DR. TALMAGE.

CHRIST THE ALL POWERFUL SURGEON OF THE WORLD.

An Eloquent Discourse Preached in Brooklyn Sunday Evening, April 20.—No Physician but Jesus Can Heal the Human Soul That Is Sick of Sin.

BROOKLYN, April 20.—The audience Dr. Talmage has had on Sunday evenings, since the burning of the Tabernacle drove his congregation to the shelter of the Academy of Music, have been something phenomenal. This evening the spacious building was filled in every part. The popular preacher discoursed on the profession of healing. His text was Matthew xi, 5: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear." He said:

THE MERCIFUL ART OF THE SURGEON.

"Doctor," I said to a distinguished surgeon, "do you not get worn out with constantly seeing so many wounds and broken bones and distortions of the human body?" "Oh, no," he answered, "all that is overcome by my joy in curing them." A sublimer or more merciful art never came down from heaven than the art of surgery. Catastrophe and disease entered the earth so early that one of the first wants of the world was a doctor. Our crippled and agonized human race called for surgeon and family physician for many years before they came. The first surgeons who answered this call were ministers of religion, namely, the Egyptian priests. And what a grand thing if all clergy-men were also doctors, all D. D.'s were M. D.'s, for there are so many cases where body and soul need treatment at the same time, consolation and medicine, theology and therapeutics. As the first surgeons of the world were also ministers of religion, may these two professions always be in full sympathy! But under what disadvantages the early surgeons worked, from the fact that the dissection of the human body was forbidden, first by the pagans and then by the early Christians! Apes, being the brutes most like the human race, were dissected, but no human body might be unfolded for physiological and anatomical exploration, and the surgeons had to guess what was inside the temple by looking at the outside of it. If they failed in any surgical operation they were persecuted and driven out of the city, as was Archagathus because of his bold but unsuccessful attempt to save a patient.

But the world from the very beginning kept calling for surgeons, and their first skill is spoken of in Genesis, where they employed their art for the incisions of a sacred rite, God making surgery the predecessor of baptism; and we see it again in II Kings, where Abaziah, the monarch, stepped on some cracked lattice work in the palace, and it broke, and he fell from the upper to the lower floor, and he was so hurt that he sent to the village of Ekron for aid; and Esculapius, who wrought such wonders of surgery that he was deified, and temples were built for his worship at Pergamos; and Epidaurus and Podalirius introduced for the relief of the world phlebotomy; and Damocedes cured the dislocated ankle of King Darius, and the cancer of his queen; and Hippocrates put successful hand on fractures, and introduced amputation; and Praxagoras removed obstructions; and Herophilus began dissection; and Erasistratus removed tumors; and Celsus, the Roman surgeon, removed cataract from the eye, and used the Spanish fly; and Heliodorus arrested

disease of the throat; and Alexander, of Tralles, treated the eye; and Rhazas cauterized for the prevention of hydrophobia; and Percival Pott came to combat diseases of the spine; and in our own century we have had a Roux and a La ray in France, an Astley Cooper and an Abernethy in Great Britain, and a Valentine Mott and Willard Parker and Samuel D. Gross in America, and a galaxy of living surgeons as brilliant as their predecessors. What mighty progress in the baffling of disease since the crippled and sick of ancient cities were laid along the streets, that people who had ever been hurt or disordered in the same way might suggest what had better be done for the patients; and the priests of olden time, who were constantly suffering from colds received in walking barefoot over the temple pavements, had to prescribe for themselves, and fractures were considered so far beyond all human cure that instead of calling in the surgeons the people only invoked the gods!

THE PAINLESS SURGERY OF JESUS.

But notwithstanding all the surgical and medical skill of the world, with what tenacity the old diseases hang on to the human race, and most of them are thousands of years old, and in our Bibles we read of them; the carbuncles of Job and Hezekiah; the palpitation of the heart spoken of in Deuteronomy; the sunstroke of a child carried from the fields of Shunem, crying, "My head! my head!" King Asa's disease of the feet, which was nothing but gout; deflection of teeth, that called for dental surgery, the skill of which, quite equal to anything modern, is still seen in the filled molars of the unrolled Egyptian mummies; the ophthalmia caused by the juice of the newly ripe fig, leaving the people blind at the roadside; epilepsy, as in the case of the young man often falling into the fire, and oft into the water; hypochondria, as of Nebuchadnezzar, who imagined himself an ox, and going out to the fields to pasture; the withered hand, which in Bible times, as now, came from the destruction of the main artery, or from paralysis of the chief nerve; the wounds of the man whom the thieves left for dead on the road to Jericho, and whom the good Samaritan nursed, pouring in oil and wine—wine to cleanse the wound, and oil to soothe it. Thank God for what surgery has done for the alleviation and cure of human suffering.

But the world wanted a surgery without pain. Drs. Parre and Hickman and Simpson and Warner and Jackson, with their amazing genius, came on, and with their anesthetics benumbed the patient with narcotics and ethers as the ancients did with hashish and mandrake, and quieted him for awhile, but at the return of consciousness distress returned. The world has never seen but one surgeon who could straighten the crooked limb, cure the blind eye, or reconstruct the drum of a soundless ear, or reduce a dropsy, without any pain at the time, or any pain after, and that surgeon was Jesus Christ, the mightiest, grandest, gentlest and most sympathetic surgeon the world ever saw or ever will see; and he deserves the confidence and love and worship and hosanna of all the earth, and hallelujahs of all heaven. "The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear."

HE PREFERS CHRONIC CASES.

I notice this Surgeon had a fondness for chronic cases. Many a surgeon, when he has had a patient brought to him, has said: "Why was not this attended to five years ago? You bring him to me after all power of recuperation is gone. You have waited until there is a complete contraction of the

muscles, and raise ligatures are formed, and ossification has taken place. It ought to have been attended to long ago." But Christ the Surgeon seemed to prefer inveterate cases. One was a hemorrhage of twelve years, and he stopped it. Another was a curvature of eighteen years, and he straightened it. Another was a cripple of thirty-eight years, and he walked out well. The eighteen year patient was a woman bent almost double. If you could call a convention of all the surgeons of all the centuries, their combined skill could not cure that body so drawn out of shape.

Perhaps they might stop it from getting any worse, perhaps they might contrive braces by which she might be made more comfortable, but it is, humanly speaking, incurable. Yet this divine Surgeon put both his hands on her, and from that doubled up posture she began to rise, and the empurpled face began to take on a healthier hue, and the muscles began to relax from their rigidity, and the spinal column began to adjust itself, and the cords of the neck began to be more supple, and the eyes that could see only the ground before now looked into the face of Christ with gratitude and up toward heaven in transport. Straight! After eighteen weary and exhaustive years, straight! The poise, the gracefulness, the beauty of healthy womanhood reinstated.

The thirty eight years' case was a man who lay on a mattress near the mineral baths at Jerusalem. There were five apartments where lame people got the advantage of these mineral baths. The stone basin of the bath is still visible, although the waters have disappeared, probably through some convulsion of nature, the bath, one hundred and twenty feet long, forty feet wide and eight feet deep. Ah, poor man; if you have been lame and helpless thirty-eight years, that mineral bath cannot restore you. Why, thirty-eight years is more than the average of human life! Nothing but the grave will cure you. But Christ the Surgeon walks along these baths, and I have no doubt passes by some patients who have been only six months disordered, or a year, or five years, and comes to the mattress of the man who had been nearly four decades helpless, and to this thirty-eight years' invalid said: "Wilt thou be made whole?"

The question asked, not because the Surgeon did not understand the protractedness, the desperateness of the case, but to evoke the man's pathetic narrative. "Wilt thou be made whole?" "Would you like to get well?" "Oh yes," says the man, "that is what I came to these mineral baths for; I have tried everything. All the surgeons have failed, and all the prescriptions have proved valueless, and I have got worse and worse, and I can neither move hand or foot or head. Oh, if I could only be free from this pain of geon could not stand that. Bending over the man on the mattress, and in a voice tender with all sympathy, but "Rise!" And the invalid instantly out his right foot, and then puts out his left foot, then his left foot, and then stood upright as though he stands looking at the doctor with a joy too much to hold, the doctor says: "Shoulder this mattress! for you are not only well enough to walk, but well enough to work, and start out thy bed and walk!" Oh what a Surgeon for chronic cases then, and for chronic cases now!

ABLE TO GIVE IMMORTAL HEALTH. This is not applicable so much to

those who are only a little hurt or sin, and only for a short time, but to those prostrated of sin twelve years, eighteen years, thirty-eight years. Here is a Surgeon able to give immortal health. "Oh," you say, "I am so completely overthrown and trampled down of sin that I cannot rise." Are you flatter down than this patient at the mineral baths? No. Then rise. In the name of Jesus of Nazareth, the Surgeon who offers you his right hand of help, I bid thee rise. Not cases of acute sin, but of chronic sin—those who have not prayed for thirty-eight years, those who have not been to church for thirty-eight years, those who have been gamblers, or libertines, or thieves, or outlaws, or blasphemers, or infidels, or atheists, or all these together, for thirty-eight years. A Christ for exigencies! A Christ for a dead lift! A Surgeon who never loses a case!

In speaking of Christ as a surgeon, I must consider him as an oculist, or eye doctor, and an aurist, or ear doctor. Was there ever such another oculist? That he was particularly sorry for the blind folks, I take from the fact that the most of his works was with the diseased optic nerves. I have not time to count up the number of blind people mentioned who got his cure. Two blind men in one house, also one who was born blind; so that it was not removal of a visual obstruction, but the creation of the cornea, and ciliary muscle, and crystalline lens, and retina, and optic nerve, and tear gland; also the blind man of Bethsaida, cured by the saliva which the Surgeon took from the tip of his own tongue and put upon the eyelids; also two blind men who sat by the wayside. In our civilized lands we have blindness enough, the ratio fearfully increasing, according to the statement of Boston and New York and Philadelphia oculists, because of the reading of morning and evening newspapers on the jolting cars by the multitudes who live out of the city and come in to business.

But in the lands where this Divine Surgeon operated the cases of blindness were multiplied beyond everything by the particles of sand floating in the air, and the night dews falling on the eyelids of those who slept on the top of their houses; and in some of these lands it is estimated that twenty out of a hundred people are totally blind. Amid all that crowd of visionless people, what work for an oculist! And I do not believe that more than one out of a hundred of that Surgeon's cures were reported. He went up and down among those people who were feeling slowly their way by staff, or led by the hand of man or rope of dog, and introducing them to the faces of their own household, to the sunrise and the sunset, and the evening star. He just ran his hand over the expressionless face, and the shutters of both windows were swung open, and the restored went home, crying, "I see! I see! Thank God, I see!"

TILL HE TOUCHES OUR EYES WE ARE ALL BLIND.

That is the oculist we all need. Till he touches our eyes we are blind. Yea, we were born blind. By nature we see things wrong if we see them at all. Our best eternal interests are put before us and we cannot see them. The glories of a loving and pardoning Christ are projected, and we do not behold them. Or we have a defective world which makes the things of this future, time bigger than eternity. Or we are color blind, and cannot see the difference between the blackness of darkness forever and the roseate morning of an everlasting day. But Christ the Surgeon comes in, and though we shrink back, afraid to have him touch

us, yet he puts his fingers on the closed eyelids of the soul, and midnight becomes mid-noon; and we understand something of the joy of the young man of the Bible, who, though he had never before been able to see his hand before his face, now, by the touch of Christ, had two headlights kindled under his brow, cried out in language that confounded the jeering crowd who were deriding the Christ that had effected the cure, and wanted to make him out a bad man, "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."

But this surgeon was just as wonderful as an aurist. Very few people have two good ears. Nine out of ten people are particular to get on this or that side of you when they sit or walk or ride with you, because they have one disabled ear. Many have both ears damaged, and what with the constant racket of our great cities and the catarrhal troubles that sweep through the land, it is remarkable that there are any good ears at all. Most wonderful instrument is the human ear. It is harp and drum and telegraph and telephone and whispering gallery all in one. So delicate and wondrous is its construction that the most difficult of all things to reconstruct is the auditory apparatus. The mightiest of scientists have put their skill to its returning, and sometimes they stop the progress of its decadence, or remove temporary obstructions, but not more than one really deaf ear out of a hundred thousand is ever cured. It took a God to make the ear, and it takes a God to mend it. That makes me curious to see how Christ the surgeon succeeds as an aurist.

We are told of only two cases he operated on as an ear surgeon. His friend Peter, naturally high tempered, saw Christ insulted by a man by the name of Malchus, and Peter let his sword fly, aiming at the man's head, but the sword slipped and hewed off the outside ear, and our Surgeon touched the laceration and another ear bloomed in the place of the one that had been slashed away. But it is not the outside ear that hears. That is only a funnel for gathering sound and pouring it into the hidden and more elaborate ear. On the beach of Lake Galilee our Surgeon found a man deaf and dumb. The patient dwelt in perpetual silence, and was speechless. He could not hear a note of music or a clap of thunder. He could not call father or mother or wife or children by name.

What power can awaken that dull tympanum or reach that chain of small bones or revive that auditory nerve or open the gate between the brain and the outside world? The Surgeon put his fingers in the deaf ears and agitated them, and kept on agitating them until the vibration gave vital energy to all the dead parts, and they responded, and when our Surgeon withdrew his fingers from the ears, the two funnels of sound were clear for all sweet voices of music and friendship. For the first time in his life he heard the dash of the waves of Galilee. Through the desert of painful silence had been built a king's highway of resonance and acclamation. But yet he was dumb. No word had ever leaped over his lip. Speech was chained under his tongue. Vocalization and accentuation were to him an impossibility. He could express neither love nor indignation nor worship.

Our Surgeon, having unbarred his ear, will now melt the shackle of his tongue. The Surgeon will use the same liniment or salve that he used on two occasions for the cure of blind people, namely, the moisture of his own mouth. The application is made. And lo, the rigidity of the dumb

tongue is relaxed, and between the tongue and teeth were born a whole vocabulary, and words flow into expression. He not only heard, but he talked. One gate of his body swung in to let sound enter, and the other swung out to let sound depart. Why is it that while other surgeons used knives and forceps and probes and spectroscopes this Surgeon used only the ointment of his own lips? To show that all the curative power we ever feel comes straight from Christ. And if he touches us not we shall be deaf as a rock and dumb as a tomb. Oh, thou greatest of all aurists, compel us to hear and help us to speak!

WITHOUT MONEY AND WITHOUT PRIOR.
But what were the Surgeon's fees for all these cures of eyes and ears and tongues and withered hands and crooked backs? The skill and the painlessness of the operations were worth hundreds and thousands of dollars. Do not think that the cases he took were all moneyless. Did he not treat the nobleman's son? Did he not doctor the ruler's daughter? Did he not effect a cure in the house of a centurion of great wealth, who had out of his own pocket built a synagogue? They would have paid him large fees if he had demanded them, and there were hundreds of wealthy people in Jerusalem, and among the merchant castles along Lake Tiberias, who would have given this Surgeon houses and lands and all they had for such cures as he could effect.

For critical cases in our time great surgeons have received a thousand dollars, five thousand dollars, and, in one case I know of, fifty thousand dollars, but the Surgeon of whom I speak received not a shekel, not a penny, not a farthing. In his whole earthly life, we know of his having had but sixty-two and a half cents. When his taxes were due, by his omniscience he knew of a fish in the sea which had swallowed a piece of silver money, as fish are apt to swallow anything bright, and he sent Peter with a hook which brought up that fish, and from its mouth was extracted a Roman stater, or sixty-two and a half cents, the only money he ever had, and that he paid out for taxes. This greatest Surgeon of all the centuries gave all his services then, and offers all his services now, free of all charge.

"Without money and without price" you may spiritually have your blind eyes opened, and your deaf ears unbarred, and your dumb tongues loosened, and your wounds healed, and your soul saved. If Christian people get hurt of body, mind or soul, let them remember that surgery is apt to hurt, but it cures, and you can afford present pain for future glory. Beside that, there are powerful anaesthetics in the divine promises that soothe and alleviate. No ether or chloroform or cocaine ever made one so superior to distress as a few drops of that magnificent anodyne: "All things work together for good to those who love God;" "Weeping may endure for a night, but joy cometh in the morning."

THERE WILL THEN BE NO MORE HOSPITALS.

What a grand thing for our poor human race when this Surgeon shall have completed the treatment of all the world's wounds! The day will come when there will be no more hospitals, for there will be no more sick, and no more eye and ear infirmaries, for there will be no more blind or deaf, and no more deserts, for the round earth shall be brought under arboriculture, and no more blizzards or sun-strokes, for the atmosphere will be expurgated of scorch and chill, and no more war, for the swords shall come out of the foundry bent into pruning hooks. While in the heavenly coun-

try we shall see those who were the victims of accident or malformation, or hereditary ills on earth, become the athletes in elysian fields.

Who is that man with such brilliant eyes close before the throne? Why, that is the man who, near Jericho, was blind, and our Surgeon cured his ophthalmia! Who is that erect and graceful and queenly woman before the throne? That was the one whom our Surgeon found bent almost double, and could in no wise lift up herself, and he made her straight. Who is that listening with such rapture to the music of heaven, solo melting into chorus, cymbal responding to trumpet, and then himself joining in the anthem? Why, that is the man whom our Surgeon found deaf and dumb on the beach of Galilee, and by two touches opened ear gate and mouth gate.

Who is that around whom the crowds are gathering with admiring look and thanksgiving, and cries of "Oh, what he did for me! Oh, what he did for my family! Oh, what he did for the world!" That is the Surgeon of all the centuries, the Oculist, the Aurist, the Emancipator, the Saviour. No pay he took on earth. Come, now, and let all heaven pay him with worship that shall never end, and a love that shall never die. On his head be all the crowns! In his hands be all the scepters! and at his feet be all the worlds!

Both Had Traits.

"I have a friend here whom I want to introduce you to," he said after they had met and chatted a moment in the Erie depot across the river.

"Oh, certainly."
"I beg to state in advance, however, that he has one curious trait of character which you may expect to see developed."

"All right. My friends contend that I also have one."

The two were introduced, shook hands, passed the usual talk, and after four or five minutes number three suddenly queried:

"By the way, have you a pocket knife?"

"Yes."
"If you please."

He pared his nails and talked for three or four minutes longer, and then put the knife in his pocket and excused himself on the ground that he must look after his baggage.

"That's his trait," whispered the man who had introduced him; "he's taken your knife away with him. Curious, isn't it?"

"Not half so curious as my trait!" exclaimed the other, and striding after the man he seized him by the shoulder, whirled him around in a savage manner, and said:

"Either return that knife or I'll lick you out of your boots right here and now!"

"Ah! beg pardon!" and the knife was handed out so quickly that it seemed to be red hot.—New York Sun.

A Congressman's Duties.

A well known member of the Georgia delegation in the house of representatives went into the parlor of the Metropolitan hotel while a hop was going on, to look on a few minutes at the dancers. The enterprising correspondent of a Georgia paper saw him, and forthwith telegraphed the fact that Mr. Blank was at the dance. A few days later an eight page letter came from an offended constituent, who informed the congressman that he was paid a big salary to come here and work and not to go to dances. This is a fact and not a romance, though such a statement sounds more as if it belonged to the last instead of the present century.—Cor. New York Tribune.

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Trains leave Delaware Avenue Depot: EAST BOUND.

*Express trains. NEW YORK, week days, *2.13, *7.00 *10.26 a. m., *12.03, *2.43 *5.13, *6.46 p. m. PHILADELPHIA, week days *2.13, 6.0' *7.00 7.00 7.50, *8.50, 9.00, *10.26, 10.26 *11.25 a. m. *12.18, 1.00 *2.43 3.00, 4.10 *5.13, 5.25, 6.10 *6.46, 7.00, 7.50 *10.13 p. m. CHESTER, week days, *2.13, 6.05, *7.00 7.00 7.50, *10.00 *10.26 10.26 *11.25 a. m. *12.08 1.00 *2.43, 3.00 4.10, *5.13, 5.25, 6.10, *6.46 7.00 7.50 *10.13 p. m. ATLANTIC CITY, N. J., week days, *7.00 a. m., *2.43 p. m.

WEST BOUND BALTIMORE AND WASHINGTON, *5.20, *8.47, *11.45, a. m.; 2.45, *4.15, *5.15 *8.37 *9.15 all daily; 7.40 a. m. *1.10, p. m. 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 *8.4 a. m. *6.37 p. m. both daily. CINCINNATI AND ST. LOUIS, *11.45 a. m., and *8.15 p. m. both daily. SINGLERLY ACCOMMODATION 7.30 p. m. daily *2.25 a. m. daily, except Monday. LA SENESE 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, *4.0 *8.30 *10.55 a. m. 12.43, 2.35 3.55, 4.55 p. m. For Baltimore *5.35 *8.30, a. m. 2.35 *3.55 *4.55 p. m. Baltimore and principal stations on the Philadelphia division 3.25 p. m. daily For Lansdowne, way stations 6.50, 10.55 a. m. 2.35, 4.10 p. m. daily. Chicago *8.30 a. m. daily except Sunday. Pittsburgh *8.30 a. m. daily except Sunday, *4.55 p. m. daily.

Trains for Wilmington leave Philadelphia *4.40, *8.15, 10.00 *11.10 a. m. 12.00 noon, 1.40 3.00 *3.40 *4.40, 4.41 6.05, 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. Bates to Western points lower than via any other line. C. O. SCOLL, Gen'l Pass Agent Telephone call No. 193.

J. T. ODELL, General Manager.

Wilmington & Northern R. R.

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

Table with columns: Stations, a.m., p.m., Daily. Rows include Wilmington, French St, R & O Junction, Montchanin, Chadd's Ford Jc, Lenape, Ar. West Chester Stage, Lv. West Chester Stage, Coatesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Joanna, Birdsboro, Ar. Reading P & R Sta.

ADDITIONAL TRAINS. Daily except Saturday and Sunday leave Wilmington 6.17 p. m. B. & O. Junction 6.28 p. m. Newbridge 6.41 p. m. Arrive Montchanin 6.59 p. m. On Saturday only, will leave Wilmington at 5.17 p. m. arrive at Newbridge 5.41 p. m. Leave Wilmington 10.15 p. m. Newbridge 10.35 p. m. Arrive Montchanin 10.55 p. m. Leave Birdsboro. 1.10 p. m. Arrive Reading 1.40 p. m.

Table with columns: Stations, a.m., p.m., Daily. Rows include Lv. Reading P. & R. Station, B. Station, Birdsboro, Joanna, Springfield, Ar. Warwick, St. Peter's, Lv. Waynesburg Jc, Coatesville, Lenape, Ar. West Chester Stage, Lv. West Chester Stage, Chadd's Ford Jc, Montchanin, B. & O. Junction, Ar. Wilmington, French St.

ADDITIONAL TRAINS. Daily, Except Sunday. Leave Montchanin 6.05 a. m., Newbridge 6.20 a. m., B. & O. Junction 6.31 a. m. Arrive at Wilmington 6.42 a. m. Saturday only. Leave Reading 12.00 p. m. Arrive at Birdsboro 12.30 p. m. Leave Montchanin 1.10 p. m. Newbridge 1.30 Avenue Wilmington 1.53 p. m. Leave Newbridge 7.00 p. m. Arrive Wilmington 7.23 p. m. For connections at Wilmington, B. & O. Junction, Chadd's Ford Junction, Lenape, Coatesville, Waynesburg Junction, Birdsboro and Reading, see time-tables at all stations. BOWNESS BRIGGS, Gen'l Passenger Agt A. G. McCAUSLAND, Superintendent.

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

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

DAILY. 4.10 A M Fast Mail for Fairfield, Gettysburg, Hanover, and all points on B & O. R. Westminister, New Windsor, Union Bridge, Mechanistown, Blue Ridge, Hagerstown, and except Sunday, Chambersburg, Waynesboro, and points on B & C R R. DAILY EXCEPT SUNDAY. 7.15 A M - Accommodation for Fairfield, Gettysburg, Hanover, and all points on B & O. R. 8.00 A M Mail for Williamsport, Hagerstown, Shipponsburg, and intermediate points on Main Line and B & C V R R. also, Frederic, Summitburg, Martinsburg and Winchester. 10.00 A M - Accommodation for Union Bridge and Gettysburg. 2.25 P M - Accom. for Glyndon. 3.21 P M - Express for Arlington, Howardville, Pikeville, Owings Mills, Glyndon and all points on Band H Division. 4.00 P M - Express for Arlington, Mt. Hope, Pikeville, Owings Mills, St. George's, Glyndon, Glenn Falls, Finksburg, Patapsco, Carrollton, Westminster, Bedford, New Windsor, Linwood, Union Bridge and stations west, also Emmittsburg, B & C V R R. 5.15 P M - Accommodation for Glyndon. 7.20 P M - Accommodation for Union Bridge. 11.35 P M - Accommodation for Glyndon (Roletstown).

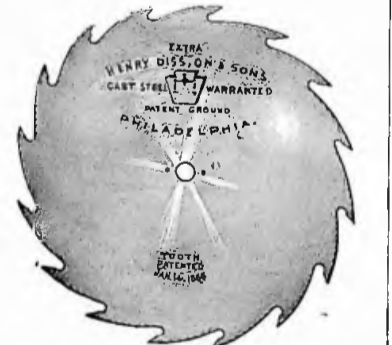
TRAINS ARRIVE AT HILLEN. Daily - 11.48 A M. Daily except Sunday - 7.30, 8.42, 11 A. M., 12.15 2.40, 5.10 and 6.00 7.00 10.00 P. M. Ticket and Baggage Office 217 East Baltimore st. All trains stop at Union Station, Pennsylvania Avenue and Fulton Stations. J. M. HOOD, General Manager R. S. GRISWOLD, Gen'l Pass. Agt

P. W. & B. Railroad.

Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 6.10 6.55, 7.05 8.10, 9.10, 10.45, a. m.; 12.35, 2.35, 4.5 2.3, 4.2 7.40, 10.45 p. m. Philadelphia, (express) 1.55 2.52 4.20, 6.30, 7.50, 8.50 9.10 10.07 10.40, 11.51 a. m. 12.19, 12.30* 1.39, 2.27, 6.05 6.29 7.06 10.10 10.40. New York, 1.55, 2.52, 4.20, 6.30, 6.55, 8.50 10.07 10.45 11.39 a. m. 12.19 *12.30, 12.35, 1.39 2.27, 2.3 4.00, 5.05, 6.17 6.29 5.55, 6.27 7.06 7.40 10.41 11.45 p. m. For Newark, Conn. Del. 7.40 a. m., 12.51, 6.30 p. m. Baltimore and intermediate stations, 10.12 a. m. 2.51 4.45 6.12 p. m. Baltimore and Washington, 12.49, 4.46, 8.04, 9.11, 9.0 a. m., 12.05, *1.15, 4.25 4.45, 5.23, 7.40 8.12, p. m. Trains for Delaware Division leave for: New Castle, 12.15 8.30 a. m.; 12.21, 2.55, 3.50, 4.48, 7.00 a. m. Delaware R R, 12.01, 8.30 a. m., 12.21, 3.50 7.00 p. m.

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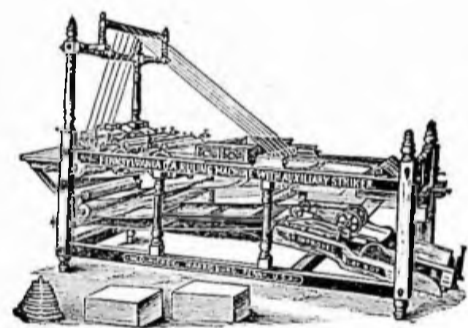
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