

THE PENINSULA METHODIST

FOR CHRIST AND HIS CHURCH.

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

WILMINGTON, DEL., MAY 3, 1890.

VOLUME XVI.
NUMBER 18.

GEORGE H. STUART, the distinguished Christian philanthropist of Philadelphia, died in that city, April 11th in the 75th year of his age. He was a native of County Down, Ireland, and came to Philadelphia in his sixteenth year. Few, if any Christianless men in modern times have been more prominent in church, and general philanthropic work, than Mr. Stuart. His business was dry-goods commission and in it he had good prosperity. Noted severe reverses overtook him in 1880. He was an officer in several trust and insurance companies, and in several banks, being president successively of two banks in Phila.

He was a member of the Reformed Presbyterian Church, and treasurer of its Missionary Society, and of its Theological Seminary, for many years, and vice-president of the American Sunday school Union. He was actively connected with the Young Men's Christian Association from its organization, and was president of its first national convention in Troy, in 1859, and again of its convention in Chicago, in 1863. Mr. Stuart declined to conform to the regulations of his Church which forbade its members to sing any hymns in worship but the inspired psalms, or to commune with Christians of other churches. As a result of controversies arising out of his course in this matter, he united himself with the Presbyterian church, and was honored by an election to the presidency of the Presbyterian General Assembly in Philadelphia, in 1867. Under appointment of President Grant, he served as a member of the Board of Indian Commissioners. In fact, he showed his intelligence and whole-souled devotion to the spread of the Gospel, by active co-operation with almost every good society in the country, the business men's Monday prayer-meeting included. But perhaps the largest field for his liberal and zealous activity was furnished in the needs of our citizen soldiery during the war of the rebellion. As chairman of the United States Christian Commission, he performed a service to those brave men, and their families, whose magnitude and value, it is difficult to exaggerate. It is a question, if so much and so faithful Christian work has ever been crowded

into fifty years in the life of any other layman in the American Church.

His health has been seriously impaired for several years. His end, of course, was peace. We endorse what Dr. Buckley says of him:

"His memory deserves respectful mention by all Christians of every name, by all lovers of their country, and all friends of humanity." * * * Activity, good sense and a capacity of developing and imparting immense enthusiasm, were his chief characteristics. * * * All his qualities were used in the interest of mankind, and for the promotion of the kingdom of God. The United States owes a debt of gratitude to Ireland for the gift of George H. Stuart; for such immigrants as he strengthen rather than weaken American institutions."

Second-Hand Indorsement of Dancing.

We are pained and surprised to see in the PENINSULA METHODIST a clipping from another paper entitled, "When dancing is wrong," which indorses dancing. This may be appropriate food for Peninsula Methodists (we hardly think so), but it is poor food for those farther inland. It is a large-sized straw that shows which way the wind is blowing in the church to-day.

The above characteristic effusion is from *The Christian Witness*, (Boston, Mass.) of April 24th. The facts are as follows:

In our issue of April 5th, appeared the clipping referred to, and taken from *The Ladies' Home Journal*. In it young ladies are admonished of the moral contamination unavoidable in promiscuous dancing. We never imagined that the most captious would be so hypercritical as to construe the article into an "endorsement of dancing." But it seems that our Boston cotemporary is equal to this; and with characteristic aridity for fault-finding, he embraces the opportunity, not only to make an invidious fling at our paper, but also to cast an ungracious imputation upon "Peninsula Methodists," and to make a disparaging reference to "the Church of to-day."

The occasion for so delectable a task was too inviting, to let it pass without improvement.

The logic of *The Witness* seems to be about this,—All articles on dancing endorse it, unless they denounce all its evils; this article denounces but one of its evils; therefore it is an "endorsement of dancing." The mere statement is ample exposure of the sophistry.

"As to "Peninsula Methodists," we

would inform our critic, that they are of the simon pure quality, and are at least as good judges of intellectual pabulum as are "those farther inland." Only what is pure in morals, sound in doctrine, and refined in taste, is "appropriate food" for them; and in their behalf, THE PENINSULA METHODIST indignantly repudiates the sneering imputation *The Witness* has cast upon them.

Had its editor had a little more of the "charity that thinketh no evil," and had he been less oblivious of the many articles we have published, unequivocally denouncing dancing, including a reprint of "The General Rules" in full, this "railing accusation" had not been brought by him.

Even were the article capable of the construction put upon it by *The Witness*; our "entirely sanctified" brother had the alternative of treating its insertion as an inadvertence, or as a matter of deliberate purpose; but as is his wont in dealing with those who decline to pronounce his *shibboleth*, he preferred the latter, so as to make a point against us.

We would fain hope that another "blessing" might sweeten his pen, and make him less acrid, and more fair and discriminating, in criticising those who may not feel disposed to accept him as an infallible repository of Scriptural holiness.

Lest any of our readers may think we are too severe in the above strictness, we will give two instances of aggravated misrepresentation, among the many we have noticed in the editorial columns of *The Witness*.

When a member of the California Conference was expelled for persistent recusancy, in refusing to obey the order of his Conference, forbidding him to hold meetings within a pastoral charge without the consent of the pastor, *The Witness* came out in a denunciatory editorial, under the heading, "A minister expelled for preaching holiness."

What was this but so gross misrepresentation, as to be a virtual falsehood; his expulsion having nothing to do with what he preached, but with his disorderly contumacy, in refusing to obey the mandate of his Conference? But then, the brother could not otherwise

be made to pose as a "holiness" martyr, or the Conference receive due castigation, for exercising discipline.

The second instance is somewhat personal, though none the less interesting to our readers.

In commenting on an editorial in *The Witness* on the distinction between a regenerate heart, and one wholly sanctified, we took occasion to contrast Mr. Wesley's description of the regenerate state, with the statement in *The Witness* to the effect, that original sin, or native depravity remains in the regenerate heart until removed by a subsequent work of grace.

In his replies to our criticisms, *The Witness* editor drew pretty freely upon his treasury of epithets, so as to disparage his critic, even though he did not weaken his arguments.

In one of them under the startling heading, "Wesley Misrepresented," THE PENINSULA METHODIST and its editor are held up before the readers of *The Witness*, as guilty of *misrepresenting* our revered Founder; when, as a matter of fact, we had simply sustained our criticism, with quotations from Mr. Wesley's writings, fairly, and legitimately used.

Not only did *The Witness* publish us, as having misrepresented Wesley, but when we sent in our defence against such an injurious charge, this magnanimous editor refused us a hearing, while he sought to justify himself in an editorial, characterizing our request as "An Extraordinary Demand." This specimen of unfriendly criticism is in keeping with our brother's record. However much we may be "pained," we are not "surprised" at it.

We submit to our *confreres* of *The Witness* this question, "Did the writer really believe, when he wrote his criticism, that we intended to 'endorse dancing,' by printing this selection from the *Journal*? If not, why represent us to his readers, as having done so?"

At a farewell reception to Rev. Theodore L. Cuyler, the retiring pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, a purse of \$30,000 was given to him, by his parishioners, representing \$1000 for each year of his service with the church.

**"AND HIS WILL IS OUR
PEACE."**

"E la sua volonta e nostra pace."—DANTE
O restless soul of man, unsatisfied
With the world's empty noise and feverish glare,
Sick with its hopes of happiness denied,
The dust and ashes of its promise fair;
Baffled and buffeted, thy days perplexed,
Thy cherished treasures profitless and vain
What comfort hast thou, captive, thwarted
vexed,
Mocked by mirage of joys that merge in
pain!

Though love be sweet, yet death is strong,
and still

Inexorable change will follow thee;
Yea, though thou vanquish every mortal ill
Thou shalt not conquer mutability!

The human tide goes rushing down to death
Turn thou a moment from its current
broad,

And listen: what is this the silence saith,
O soul? "Be still and know that I am
God!"

The mighty God! Here shalt thou find thy
rest,

O weary one! There is naught else to
know,

Naught else to seek—here thou mayst cease
thy quest,
Give up thyself. He leads where thou
shalt go.

The changeless God! Into thy troubled life
Steals strange, sweet peace; the pride
that drove thee on,

The hot ambition and the selfish strife
That made thy misery, like mist are gone

And in their place a bliss beyond all speech
The patient resignation of the will

That lifts thee out of danger, out of reach
Of death, of change, of every earthly ill.
—*Celia Thaxter in Century.*

A Little While.

How strange this "little while" seemed
to the disciples we may learn from
John xvi, 16-22. Our Lord said: "A
little while, and ye shall not see Me:
and again a little while, and ye shall
see Me, because I go to the Father."
Then all the perplexities of the disci-
ples break out.

There is many a "little while" in
your life and mine which seems as
strange. In one of Stanley's books of
African travel he relates how he was
once floating down the Congo; they
were in great straits; they were starv-
ing in a land of plenty because the
savages would not let them land to
get food. The wife of one of the fol-
lowers was lying in the bottom of the
boat dying. She called for Stanley,
and said faintly to him; "Master, I
shall never see my home again; I shall
never see the ocean. It is a bad world,
master, and you have lost your way
in it." Have you ever had such a
feeling about God, when the dangers
have thronged, and you have thought
of the uncertain future? Have you
thought that God has lost His way?

Sometimes God's "little while" must
seem strange to us. Our finiteness lays
on God a kind of necessity of what we
think strange actions towards us.
God must adjust Himself to facts.
One of these facts is our finiteness. It
must be, therefore, that his plans must
seem strange to us because they must

be beyond our finite grasp. But God
means the very best possible things for
us. In that "little while" there was
wrought out redemption through the
cross. The disciples could not under-
stand it, and yet all the time God was
working out the salvation of the world.
We see it all now, but they could not
they could only sadly murmur, "A lit-
tle while."

The cross and the tomb, which filled
that little while, are a proof for all time
that God means the very best thing for
us. God has exhausted Himself in
showing the evidence of this when He
gave Himself to die on the cross.
Within this little while which tries you
may lie the very process which is to
make you victor over all your foes.
"But what am I to do when all is dark
and every hope fails?" There is but
one thing to do: to hold on and to
trust, and to keep on trusting.

"This 'little while' shall surely bloom
into triumphant joy. 'Ye shall be
sorrowful, but your sorrow shall be
turned into joy,' the Master said; but
the slain hopes of the disciples found
resurrection, and their doubts were
slain. The cross turned out, indeed, to
be the throne from which their Master
was to rule the ages. The tomb could
not hold our Lord; through the cross
and the tomb He has won for His peo-
ple the very best thing possible.

This sometimes strange "little while"
shall only be a little while. It was for
these disciples. Soon for them there
was the sunburst of the resurrection.
So for us the afterward shall surely
come in which we shall see that the
chastisement which seemed for the
present grievous was really only work-
ing out the peaceful fruits of righteous-
ness.—*Wayland Hoyt, D. D., in Homi-
letic Review.*

"The Man of God."

The old designation of a truly good
and pious man was, "the man of God."
Sometimes the expression refers to a
great leader, as, "Moses the man of
God." Sometimes to a famous teach-
er, as when Manoah's wife said, "O my
Lord, let the man of God come again
and teach us." Sometimes to an an-
gelic visitant: "A man of God came
unto me, and his countenance was like
the countenance of an angel of God." Sometimes to one who works miracles,
as when Elijah raised the widow's son,
and she said, "Now by this I know
that thou art a man of God, and that
the word of the Lord in thy mouth is
truth." Sometimes to a prophet, as
Elisha; or to a king, as David; or to
a warrior, as Joshua. In the new Tes-
tament the expression occurs but twice
and in these instances Paul uses it to
designate the characteristics or invest-
itures of the spiritual man. Writing

"THE LORD LOVETH A CHEERFUL GIVER"
* METHODIST EPISCOPAL CHURCH *
No. _____
Date _____ Amount _____
Name _____
"UPON THE FIRST DAY OF THE WEEK LET EVERY ONE OF
YOU LAY BY HIM IN STORE, AS GOD HATH PROSPERED HIM"
I. COR. XVI. 2.
J. MILLER THOMAS, WILMINGTON, DEL.

25 Cents _____ per 100
(by mail)
\$1.50 _____ per 1000
(by express).

**CHILDREN'S DAY
OFFERING**

Name _____
Amount _____

J. MILLER THOMAS, WILMINGTON, DEL.

25 Cents _____ per 100
(by mail)
\$2.00 _____ per 1000
(by express).

J. MILLER THOMAS,

604 Market Street, Wilmington, Del.

**THE OXFORD
TEACHERS' BIBLE.**



Send for catalogue. For sale by

**J. MILLER THOMAS,
METHODIST BOOK STORE,
604 Market Street, Wilmington, Del.**

to Timothy, he refers to the danger of riches—the temptations and snares, and the foolish and hurtful lusts which drown men in perdition, and then adds: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life." And again referring to the fact that Timothy from a child had known the Holy Scriptures, he dilates upon the profitableness thereof for doctrine, reproof, correction and instruction in righteousness, and then reflects, "That the man of God may be perfect, thoroughly furnished unto all good works."

From these references it is plain that no person is entitled to the high name of a man of God unless he bears a holy character, is engaged in a noble work and is equipped with the graces and gifts of a life made new in Christ Jesus. No man is a man of God unless to the extent of the Christian scheme he is God-fearing, God loving, God Honoring and God like. His mission on earth is to obey God, serve God and make God known to the godless. He is not only negatively good, but positively spiritual. He is believing, loving, patient meek, yet a hard fighter for truth an earnest contender for the faith, and is thoroughly furnished for every religious duty and work. He is the perfect man of the new covenant. He bears the closest semblance to the divine nature possibly to a human being. He has the mind of Christ in his heart and the fruits of the Spirit in his life. His highest ambition is to do the will of God and inherit the kingdom of God. Anything else or anything less than this ideal Christian character is unworthy of this highest descriptive Scriptural designation. — *Michigan Christian Advocate.*

Bishop Taylor Arrived in New York.

316 E. 15th St.
New York, April 21st, 1890

I arrived in this city to-day by the steamship *Alaska*. Thank God, I am in good health, and am abiding in Jesus, and have not returned to America to rest, but to work for God and Africa.

Our missions in Africa, in spite of all sorts of discouragements, are developing most encouragingly. This year will exceed any in the past in preparing mission-houses. We have just completed the repairs of the Monrovia Seminary Building and will, by July, complete the repairs of Cape Palmas Seminary. They are large, stone buildings, erected by our Missionary Society many years ago, but for years abandoned to the wastes of decay. We will this year (D. V.) rebuild the Seminary at White Plains, twenty-three

miles from Monrovia, up St. Paul's river—the old battle-ground of Ann Wilkins; also, repair our church in Cape Palmas, and build two mission-houses for new missions in North Liberia. All this belongs properly to the old Liberia mission work of our Society, and they are furnishing the funds for the improvements named, except for the Cape Palmas Seminary.

We expect, by the will of God, to find the men and the money for passage, and have all these manned in this year 1890

About a dozen houses for chapel and for school purposes, commenced in our Cavalla River and Kru Coast Missions last year, are to be completed this year. Further, the builders of our steamer on the Congo have gone on at the time appointed, and will (D. V.) construct and launch her during the coming summer.

In the principal object of our mission THE SALVATION OF THE HEATHEN, the growing success, in so short a time, is truly wonderful. So the workers in Africa can spare me for a few months, while I serve our cause in America.

Your fellow-worker for the redemption of Africa,

WM. TAYLOR.

Pray for your minister. If you do so in the public services of the church it will not be out of place.

The American College and Educational Society refuses to aid men who use tobacco in any form.

Silver medals and first class honors were awarded to eight young women at the close of the winter session of the school of medicine, at Edinburgh, Scotland.

Sacramento, Cal., has passed an ordinance making it unlawful for any person under 17 years of age to smoke cigarettes within the corporate limits.

The Maryland legislature will be thanked by all good citizens for abolishing the pool rooms. The evils growing out of these foul sinks of iniquity are patent to the most casual observer and a city paper well says that "they are so palpable, flagrant and scandalous that it is a matter of surprise that they were not long ago crushed out of existence." — *Smyrna Times.*

Rev. E. P. Dunlap has been notified, that the government of Siam has sent six of its brightest young men to be educated at Westminster College, a United Presbyterian institution located at New Wilmington, Pa. The young men come from the highest caste and royal line, and the King himself will defray their expenses. They will be chaperoned by a medical missionary, located at Bangkok, by whom Westminster was recommended.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for **Sarsaparilla** its title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of sales abroad no other preparation ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research in medical science has developed, with many years practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

R. W. BIRNIE & SON, SAIL-MAKERS & CANVAS WORK IN GENERAL.

Telephone Call 254. N. E. Cor. Front and Market Street, WILMINGTON, DELAWARE. 15-4

JOHN M. SIMPERS, UNDERTAKING PARLORS, 200 W. 7TH ST.

ENBALMING A SPECIALTY.
RESIDENCE 709 MARKET STREET. 24-12mo

HARRY YERGER, 419 Shipley St., Wil., Del.

Is the Best and Cheapest place in the State to get Picture Frames, Looking Glasses and Engravings. Try him 44 1/2

Artist in Photography
"GENERAL PORTRAITURE"
No. 617 Market Street,
WILMINGTON, DEL.
TELEPHONE NO. 540.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.
CATARRH
Sold by druggists or sent by mail. 50c. E. T. Hazeltine, Warren, Pa.

May Flowers-of Song.

FOR SCHOOLS:

CHILDREN'S SCHOOL SONGS

35 cts. \$3.6 dozen 8 pages of simple explanations, and 128 new and selected songs for general singing. This little book is being received with much favor. Kindergarten Chimes \$1.25 Kate Douglas Wiggin Good material and fine collection Kindergarten and Primary School Songs 30 cts. \$3 dozen Menard

Songs and Games for Little Ones \$1 Walker and Jenks

Gems for Little Singers 31 cts. \$3 doz Emerson and Swayne

Rhyme- and Tunes Mrs Osgood

Motto Songs 20 cts \$1.80 doz Mrs Boardman

Get them all! They are most delightful books Also try the sweet little Cantatas

Kingdom of Mother Goose 25 cts. 2.25 dozen Mrs Boardman

Rainbow Festival 20 cts \$1.80 dozen Lewis

Who Killed Cock Robin? 40 cts \$3.60 doz Ford

Song Manual { Book 1 Primary 30c \$3 doz
Book 2 Medium 40c 4 20 d
Book 3 High 60 \$4 80 doz

By Emerson These are the newest and best book for teaching note reading in schools

Send for lists and descriptions

Any book mailed for retail price.
OLIVER DITSON CO., BOSTON.
C. H. Ditson & Co., 867 Broadway, New York.

WEBSTER'S UNABRIDGED ANCIENT EDITION.

A so-called "Webster's Unabridged Dictionary" is being offered to the public at a very low price. The body of the book, from A to Z, is a cheap reprint, page for page, of the edition of 1847, which was in its day, a valuable book, but in the progress of language for over FORTY YEARS, has been completely superseded. It is now reproduced, broken type, errors and all, by photo-lithograph process, is printed on cheap paper and flimsily bound. A brief comparison, page by page, between the reprint and the latest and enlarged edition, will show the great superiority of the latter. These reprints are as out of date as a last year's almanac. No honorable dealer will allow the buyer of such to suppose that he is getting the Webster which to-day is accepted as the Standard and THE BEST,—every copy of which bears our imprint as given below.

If persons who have been induced to purchase the "Ancient Edition" by any misrepresentations will advise us of the facts, we will undertake to see that the seller is punished as he deserves.

G. & C. MERRIAM & CO.
SPRINGFIELD, MASS.

LAWTON'S China Bazaar.

You are invited to call and inspect our
NEW FALL STOCK,
now opening of

CHINA, GLASS,
LAMPS, SILVER-
PLATED WARE,
CUTLERY BAS-
KETS, ETC.,

Contained on five floors, all accessible by an electric elevator. Visitors always welcome.

WM. LAWTON,
611 Market St.,
WILMINGTON, DEL.

Correspondence.

Dr. William Butler's Conversion and Entire Sanctification, as Given by Himself.

Dr. Butler in his book entitled "From Boston to Bareilly," tells of his visit enroute to his birthplace in Ireland, and of his conversion and sanctification there in early life. The distinctness of these two blessings, as experienced by him, according to his own testimony, is so decided, that all who are in doubt on the subject and have been impressed with the Christian heroism and moral grandeur of that man of God, ought to read it.

He says: "One Sunday afternoon, while in a meeting for Christian fellowship, held in the vestry of Hendrick chapel, I was enabled to rest on Christ as my personal Redeemer. All the burden rolled off my heart, and I felt and knew that I was saved. I rose to my feet and at once acknowledged what the Lord had done for my soul, and those present rejoiced with me."

This was a clear conversion. He was led to seek a change of heart by the wife of a Judge, who from being a proud High Church Episcopalian, had become a humble Methodist and a professor of Perfect Love; and she urged him to seek, at once, the higher experience which she enjoyed. Accordingly he applied himself diligently to learn his privilege and duty on this line, from the Word of God and the writings of Wesley and Fletcher; and in a few weeks after receiving regenerating grace, he professed to be entirely sanctified, or made perfect in love.

He says: "To be sanctified through out body, soul and spirit, now, became my intense desire. I longed to be saved "to the uttermost" and to know for myself what it is to "walk in the light as He is in the light, and to experience that "the blood of Jesus Christ His Son cleanseth from all sin." I did not trouble myself about definitions of the doctrine the experience of which I was seeking, no more than I did, a few weeks before, when God granted me the blessing of justification. I simply accepted the words above quoted, in their manifest meaning, and entreated the Holy Spirit to grant me, in His own way and manner, what they implied.

With all sincerity and strong desire, I sought it daily, I might say, hourly. At one of our little meetings a peculiar spirit of earnestness for the blessing sought became manifest. We were kneeling round the centre table in the parlor, and one after the other prayed, and some one suggested that we should sing as we knelt, and with all the faith we had, sang these two stanzas:

"Oh that it now from Heaven might fall,
And all my sins consume!
Come Holy Ghost, for thee I call;
Spirit of burning come!
Refining fire go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

As the singing closed, all became conscious of the surrounding sanctifier, whom we had invoked. I can describe my own feelings very imperfectly, for this was something beyond what I had ever had before. It seemed to be light and life and love combined so sweetly, and in such an indescribable manner; resulting in:

"The speechless awe that dares not move,
And all the silent Heaven of love."

Christ had become beyond all former experience, everything to me, while I seemed to sink at his blessed feet

"Lost in astonishment and love."

Those, in any denomination, who have sought and found this grace, will understand what I am trying to narrate better than I am able to describe it.

The effect upon me was clear. I had, henceforth, more delight in devotion; closer intimacy with God; greater stability of heart and character, and more deadness to the world. I was conscious of an increase of calm, fervent zeal to lay out my life to do anything that my blessed Master might require of me. Perfect peace—"The peace of God that passeth all understanding"—kept my heart and mind from day to day. I was free from excitement, from fluctuation and from all fear, resting in the calm sunshine of the New Testament salvation, and living a life of faith in the Son of God, who, I knew, loved me and had given himself for me."

"O day of Heaven,
And night of equal praise!"

In the above extract the Doctor describes the experience of a distinct second blessing, received a few weeks after being born again, and states its effect.

It was not attained by gradual growth in grace, but obtained in a short time by earnest importunate prayers, in the exercise of living, appropriating faith.

No one will dare to call him a crank; for he has a world-wide reputation, not only for large-heartedness and burning zeal, but also for broad-mindedness and remarkable executive ability, displayed in founding two of the important Foreign Missions of the Methodist Episcopal Church.

Bishop William Taylor, the greatest Missionary of modern times, also, professes to have received perfect love, as a second blessing by faith, and so do all his workers in his self-supporting African Missions.

Nay, more, so do thousands of saintly men and women now living, and so have thousands who have died in the Lord.

Nevertheless, there are thousands of Methodists, who, because they have never sought for the blessing, or have never had faith to claim and receive it, assume that all who profess to enjoy the high experience have been self-deceived. Because they have not experienced it, no one else has. How cheeky and absurd!

J. T. VANBURKALOW.

Reflections.

EDITOR PENINSULA METHODIST.
DEAR SIR:—The pleasure of reading your journal has not diminished and as the Springtime has come and the season of flowers and warmer sunshine begins its reign, so the message bearer of intelligence, general and special to the homes of the people, on the peninsula is a joy in its weekly visits.

The *Christian Advocate* our great official from the commercial Metropolis of the Country and the PENINSULA METHODIST from the Metropolitan City of our conference make an interesting duality, in the work and harmony of the religious press among us; and it would seem furnish our people with ample weekly news through the press.

In reading your paper since conference it appears that the ministerial changes that have taken place are so satisfactory that utterances to that effect have been expressed by many of the new incumbents of the charges. And now let the harmony of a common zeal for the Lord of Hosts, and for winning souls to Christ, and for proclaiming the truth as it is in Jesus such as has marked our Methodist Evangelism for more than a century still chime through all our borders. And the watchman on the walls of Zion seeing eye to eye, let us have peace and the vigilance that never tires and that ever triumphs.

SIRE.

The Methodists of Fall River tendered the bishop a reception, Friday evening of last week, in St. Paul's M. E. Church, Rev. J. N. Williams, Ph. D. pastor.

Marriages.

DAWSON—CRAIG.—April 24th, 1890, by Rev. S. T. Gardner, Charles B. Dawson of Wilmington, Del., and Minnie M. Craig of Chesapeake City, Md.,

CUMPTON—BROWN.—April 9th, 1890, by Rev. S. T. Gardner, Charles Cumpton of Delaware, and Mary E. Brown of Chesapeake City, Md.

BOULDEN—LYNCH.—April 23d, 1890, by Rev. S. T. Gardner, Jesse Boulden and Eugenia E. Lynch, both of New Castle Co. Del.

COLE—CALVERT.—At Perryville, Md., April 24th, 1890, by Rev. E. H. Lynvert, both of Cecil Co. Md.

NEW
Spring Styles

WE DESIGN,

Manufacture and Retail, and with all, our Prices are as Low as can be made, consistent with Good Work and Fair Wages.

BINDING.

Our Workmanship is Guaranteed to be the very Best.

Magazines,

Periodicals,

Law Books,

Pamphlets.

PRINTING

From a Visiting Card to a Newspaper.

Programmes,

Catalogues,

Minutes,

Reports.

HAVING ALL

The modern improvements, our Establishment is one of the best in the State, giving us the very best facilities for all kinds of work.

When you are in need of

Letter Heads,

Note Heads,

Bill Heads,

Statements,

Envelopes,

Visiting Cards,

Business Cards,

Circulars, Etc.

Send to us for an estimate and have your wants fulfilled.

J. MILLER THOMAS,

604 Market St.,

WILMINGTON, - DEL.

A Word to Tax Payers.

It is understood that *license fees* are to be used as a bribe, to induce you to vote for license.

Have you struck the balance between these fees, and the cost of idleness, drunkenness, and crime that are sure to prevail, where there are licensed saloons? How much do any honest merchants, or business men or farmers gain by licensing grog shops, into whose tills flow so largely the hard earned wages of laboring men, which would otherwise be expended in providing home comforts for themselves and their families?

Did the thirty pieces of silver pay Judas for betraying his Lord? And will any amount of license fees compensate a community, for the devastation, that is done by the saloons it licenses? How about it, if your home is the one that is to be ruined?

A Temperance Measure

Just so exactly! A measure devised and recommended by the friends of the saloon! The wolf is a safe conseller for the innocent lamb.

"Will you walk into my parlor,
Said the spider to the fly."

We are not willing to think, the voters of Kent can be deceived with such patent sophistry.

When saloonists become trusty friends of temperance, it will be time enough to follow their advice, and vote for license instead of prohibition. Kent county "expects every man to do his duty."

ITEMS OF INTEREST.

Bishop Ninde in his address to the candidates for admission into full connection, at the Newport Conference, "we are all politicians in Kansas; it is a necessity of the situation; our politics have to do with a great moral question. In fact we sometimes get things a little mixed out there. My own little boy, when received into full membership in the church lately, in referring to his previous probation, said he had been kept two years on prohibition."

"Not many women have the opportunity," says the *Boston Evening Record*, "that awaits a Boston bride of Wednesday, of applying for admission to practice before the supreme court on her wedding journey. The bride is Mrs. E. G. Sawtelle, born Miss Lelia J. Robinson, and well known as Massachusetts' first woman lawyer. There ought to be no question of Mrs. Sawtelle's admission."

Miss Amelia B. Edwards was interviewed not long before she sailed for home, by a representative of the *New York Sun*, who asked what had im-

pressed her as peculiar in America. Miss Edwards said: "That which most surprises and impresses me is the number, size and importance of women's colleges, the enormous forward movement for education for everybody, and the universality and activity of women's clubs."

The young ladies of the Baptist mission band of Waterville, recently introduced a rather taking feature into one of their entertainments. It was a historical exhibition of woman's head gear of all ages and all nations, some bonnets being heirlooms that had seen service in their day, and some being constructed from fashion plates, and historical pictures and descriptions. The exhibition was instructive as well as amusing, and suggests a new line of entertainment for similar occasions.

The willingness of Chicago to furnish sufficient capital for an exposition commensurate with national progress and dignity, is, apparently, no longer questioned either in Congress or in the newspapers. The Senate bill for the World's Fair concurs substantially with that of the House, but adds a new section, providing for a naval review in New York harbor in April, 1893. The President is empowered to invite foreign governments to send ships of war "to join the United States Navy in rendezvous" at Hampton Roads, and "proceed thence to said review." The President is further empowered and directed to make arrangements for the unveiling of a statue of Christopher Columbus, at Washington with appropriate ceremonies and civic and military parade under his general direction, after said naval review and not less than five days before the opening of said exposition, and to invite the attendance thereof of foreign representatives." Other features will probably be added before the programme will be considered complete.—*Zion's Herald*.

Selected.

However a man is gifted, whether for active enterprise, or for thought, or for charity, there lies around him a world of opportunity. So far behind are we socially, morally intellectually, that one might be forgiven if he supposed the world was made but yesterday and nothing had yet been done.

Does no ambition fire us to help the despairing, starving, sinking people around us? If a few more years be added to our life, would we not strive to put something right, to sweep out some little corner, to awaken some soul to see and rejoice in the growing light?—*Good Words*.

Jean Ingelow lives in an old-fashioned stone house in Kensington in the

summer time; in the winter, she goes to the south of France. She is nearly sixty years old, but is said to look much younger.

The more a diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect His people's graces.—*Dr. Guthrie*.

Hood's Sarsaparilla possesses curative powers exclusively its own, and which make it "peculiar to itself." Be sure to get Hood's.

PILES OR HEMORRHOIDS

Permanently cured without pain. No knife or any dangerous instrument used. Where parties are possible, no money required until they are well. Send for circular with references.

R. REED, M. D.,
129 S. Thirteenth St., Phila.

NEW MAIL.

1890 MODEL.



Only Safety with
Trigwell's Patent
Ball Head & Rear
AXLE BRAKE.
SPRING FORK.
VERY EASY.
NO VIBRATION.

NOTICE THE GRACEFUL SHAPE OF
THE HANDLE BARS.

An American made Wheel for American
Wheelmen on American roads.

We keep in stock and sell almost every
make of machine. Also have a large stock
of over 70 second-hand wheels. Call and
examine the same. SOLE AGENTS FOR THE
PENINSULA.

B. F. McDANIEL & CO.,

1009 MARKET STREET,
Wilmington, Del.

SPECIAL!

DOES ANY PATRON OF THIS JOURNAL
WANT TO BUY A STRICTLY FIRST-
CLASS ORGAN OR PIANO? If so, these
people will make a special inducement for
the next 90 days. The Instruments among
the foremost, and the house for honorable
dealing beyond question.

1870 ESTABLISHED 1870

WEAVER ORGAN

EXCELS
IN
TONE
STYLE
FINISH
&
DURABILITY

SIX YEARS
GUARANTEED

WEAVER ORGAN & PIANO CO.
WORKS, YORK, PA.

BAXTER C. SWAN,
MANUFACTURER OF
CHURCH, HALL, AND
LODGE FURNITURE,
IN GREAT VARIETY.
Pews and Chapel Seatings,
Pulpits, Pulpit Chairs, Com-
munion and Alter Tables,
S. S. Teachers' Desks, &c.
Write for information to
244 & 246 S. 2d St., Phila., Pa., U.S.A.

M. MEGARY & SON, STRAW MATTINGS.

Our large assortment of Straw Mattings is now ready, and we invite your early inspection to what we know is the best line of mattings ever placed in the market. Having bought them at very low figures we are selling them accordingly. No matter when you intend buying you should see our mattings. We offer a 40-yard roll at \$4, which is worth anywhere \$6. This meets the required want of a very cheap floor covering.

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

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

M. MEGARY & SON

516 Tatnall and

S. E. Cor. 6th and Tatnall Sts.,

WILMINGTON, DEL.

TELEPHONE 304.

Summer Resort.

POCONO MOUNTAINS. "FOREST HOME," a Summer Resort in the Pocono regions of Monroe County. Address for circulars to FOREST HOME, SWIFTWATER, PA.

The Sunday School.

LESSON FOR SUNDAY, MAY, 4th, 1890. Luke 8: 41-42, 49-56

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

THE RULER'S DAUGHTER.

GOLDEN TEXT. "Fear not; believe only, and she shall be made whole" (Luke 8: 50).

41. There came.—We learn from a parallel narrative that the ruler sought out Jesus while He was discoursing at the close of a feast given in Matthew's house. Jairus—same name as Jair (Judges 10: 3). Professor Lindsay conjectures that "he had been to Jesus before, when with his colleagues he had plead for the Roman centurion who had built the synagogue. Now on his own account he falls on his knees in Oriental fashion, and bends his forehead towards Christ's feet till it touches the ground." A ruler of the synagogue—probably the roth hakkneseth, or chief elder, of the synagogue and therefore holding the highest religious and social position in Capernaum. Fell down—in Matthew, "worshipped;" not necessarily implying divine honor; rather the Oriental salutation of profound respect. Besought him to come into his house.—"Jair had not the faith of the heathen centurion" (Farrar).

42. Only daughter.—The young man of Nain was an only son; Lazarus was an only brother. Lay a dying—in Matthew, "is even now dead;" in Mark "is at the point of death." The varying statements in the parallel narratives are thus explained by Trench: "Mark and Luke speak of her as dying when the father came. Matthew as already dead. Yet these differences are not hard to adjust: He left her at the last gasp; he knew that she could hardly be living now; and yet, having no certain notice of her death, he at one moment expressed himself in one language, at the next in another." People thronged him.—The throng was denser than usual, as we learn from the parallel narratives. "They were pressing together upon His person" (Morison); "suffocating, stifling Him" (Alexander). In the crowd was the woman who touched the hem of Jesus garment—an interruption which our lesson omits.

49. While ye yet spake—the benediction, "Go in peace," to the healed woman. The Great Physician is never hurried. He knows all possible contingencies. This delay doubtless made Jairus anxious, but Jesus was calm. Says Robertson: "Seemingly there was delay, fatal delay. But just so far as the resurrection of the dead is a mightier miracle than the healing of the sick, just so far did the delay enhance and illustrate the glory of His mission." Thy daughter is dead.—Suspense was over; hope was extinguished; the dread certainly must be accepted. Trouble not the Master.—Don't worry Him, now that she is past cure and beyond His power. The idea of His raising the dead to life seems never to have entered their thoughts.

50. When Jesus heard it—"overheard it" (Mark). Fear not; believe only—words of unutterable comfort, coupled with the promise, "She shall be made whole." Says Lindsay: "Fear and faith are coupled together here by Christ, and the faith is to cast out the fear. Jairus had asked Jesus to save his daughter's life while she still lived; he is promised the life after it has

been overcome by death. For Christ answers us, not according to our petitions but according to our needs. His mercy is always greater, that we can ask or conceive."

51. Suffered no man to go in.—The eager, curious multitude were forbidden to enter; and of the apostles only the three who comprised "the inner circle" were permitted to accompany Him. The same selection was made for the Transfiguration, Gethsemane, etc. This, by the way, is the first occasion on which we read of the elite three. It was important that they should be present, that they might subsequently testify to what was done.

52. All wept and bewailed her.—The word for "bewailed" means "beating one's breasts." Mark has a lively account of the "tumult" they were making. Being the child of a "ruler," this "tumult" was excessive—not restricted to two flute-players and one mourning woman which the Rabbinic rule prescribed but produced by many voices and flutes. The professional wailing was an ancient custom and also in vogue among the Greeks and Romans. It still exists. Says Thomson ("Land and Book") "There are in every city and community, women exceedingly cunning in this business. They weep, howl, beat their breasts and tear their hair, according to contract." She is not dead, but sleepeth.—From the Saviour's standpoint ("who hath abolished death") death was but a sleep from which He had power to waken. So in the case of Lazarus He said, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Then said Jesus unto them plainly, Lazarus is dead" (John 11: 11, 12, 14).

To speak of death as a sleep, is an image common, I suppose, to all languages and nations. Thereby the reality of death is not denied, but only the fact implicitly assumed that death will be followed by a resurrection, as sleep is by an awakening. He, the Lord of Life, takes away that word of fear, "she is dead," and puts in its room that milder word which gives promise of an awakening, "she sleepeth" (Trench).

53. Laughed him to scorn.—The paid mourners received our Lord's statement with derisive laughter. They had seen death too many times to be mistaken in this case, and they interpreted His words literally. As being no longer needed, and as being unfitted by their spirit to be present at the solemn act of raising the dead to life, He thrust them out, Jairus not opposing.

54. Put them all out—omitted in R. V.; probably interpolated here from the other Synoptists. Says Abbott: "Observe the incidental evidence of the father's faith: Though the maiden is dead, he allows the mourning to be stopped and the mourners to be sent away. Christ is truly 'master' in this house." Says Lindsay: "Only the real mourners were to be comforted: only those who trusted were to see the miracle of faith. The eyes of those who utterly derided Him were not worthy of the honor. Faithlessness keeps us from seeing many a manifestation of the glory of God, and renders us incapable of secret fellowship with the Saviour. Took her by the hand.—It was cold and dead, but it did not long remain so. He need not have touched her; the word would have been sufficient; but for the sake of those present He took her hand and thereby established a visible connection between himself and her. Maid arise.—

Mark uses the vernacular Aramaic, talitha cumi.

It is in harmony with the sublime familiarity of Jesus on all the points of this subject, which men had consecrated with all solemn symbols as the one great dread of the race, that He should have used the dear mother-call to this little girl—talitha cumi—as if she had only slept soundly for a night. . . . Over every silent grave the ear of faith can hear the words, "I am the resurrection and the life; he that believeth in Me never dies" (C. H. Hall).

55. Her spirit came again—peculiar to Luke, who was a physician. She arose straightway—no waiting, no delay. Mark adds that she walked—a sign of complete restoration. Commanded to give her meat (R. V., "commanded that something be given her to eat")—a precaution, the more necessary, as the parents, in that ecstatic moment, might easily have forgotten it" (Trench).

56. Parents were astonished (R. V., "amazed").—Their joy and gratitude were apparently held in abeyance by their amazement. They were too startled at first to be happy. Charged them. . . . tell no man.—Of course the miracle would be known—was known—but the parents and disciples might decline to publish it.

THE NIGHT COMES ON.

I am tired, Lord, and tearful,
My courage well-nigh gone;
And the soul in me is fearful,
For lo, the night comes on!

And dark the shadows gather,
And thick they rest upon
The way before me, Father,
And lo, the night comes on!

O, clasp me, Christ, and hold me,
For lo, the night comes on!
Let Thy tender arms enfold me
Till the blessed morning dawn.

—Susan M. Best.

Right Views of Christ.

To right views of Christ are we indebted for all our religious happiness and tranquility. "They that know Thy name," says the psalmist, "will put their trust in Thee." And St. Peter writes, "Unto you that believe He is precious." For if we truly believe, Christ must be precious to us—precious for the glory of His character, precious for the boundings of His compassion and sympathy and love. And this will make everything in and about Christ to be precious also. His word will be precious, for it will guide. His sacraments will be precious, for they will refresh. His Spirit will be precious, for He will set the seal of the covenant on our hearts. His day will be precious, for it makes us think of the time when we shall spend an everlasting Sabbath with Him in heaven. Thus our thoughts of Christ will, for the most part, be governed by what our experiences of Him have been.

If He has become endeared to us by many sacred and cherished memories, by kind promise of forgiveness when we were first awakened to a sense of sin, by gleams of hope and light vouch

safed to us in the dark night of despondency and mental sorrow, by great deliverance wrought for us when some danger threatened the best interest of our souls, in such cases, not words, but only the grateful heart, can make answer to the question, "What think ye of Christ?"—The Rev. Daniel Moore.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short-weight alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

WANTED—Experienced State, Special and Local agents to represent the NATIONAL HOME BUILDING & LOAN ASSOCIATION. Our agents are making money. Address with reference, naming this paper. I. N. CLARKE, SEC'Y. BLOOMINGTON, ILL. 4-15

STORY OF THE BIBLE.

BY CHARLES FOSTER.

PRICE \$1.

Sent by mail on receipt of price. Address

J. MILLER THOMAS,

604 Market St.,

WILMINGTON, DEL.

THE PLACE TO BUY

Wall Papers

IS AT

J. C. FINN & SON'S

610 MARKET ST.,

Wilmington, - Del.,

BECAUSE

There is the Largest Stock and Choicest Patterns to select from, and the Prices are the Lowest.

Temperance.

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

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

The Ohio W. C. T. U., has made plans for a general celebration of Mother Stewart's seventy fourth birthday, April 25.

The Sabbath observance department of the W. C. T. U., sent out nearly four thousand pages of literature during March.

About four hundred and thirty soldiers—inmates of the soldiers' home and prisoners in the military prison, at Leavenworth, Kansas—have signed the pledge of the W. C. T. U., as a result of the work of the state superintendent of the department of work among soldiers.

The saloon managers of California, at a late meeting of the horticultural commission, complained of the fact that 25,000 gallons of aniline dye disguised as 'cherry juice,' to flavor the wines, had been shipped into the state within a year.

His Royal Highness, Prince Fiss, who is at the head of the educational department of Siam, has declared himself to be deeply interested in the temperance cause and says that he is about to begin the translation of a text book on scientific temperance to be used in the college for native boys.

In Iowa even the Germans are becoming converted to prohibition. A thrifty German merchant in a small village, where is a large population of his countrymen, speaking recently of the abolished saloons, admitted that prohibition did prohibit in his village, and when his son suggested that business would be 'livelier' if they had saloons, replied: 'Yes, business for the saloons. I tell you, Carl, how that is. When there was the saloons the men pay their money to them, and I wait for mine; saloons makes business for saloons, not any for the merchants.'

The farewell message of the outgoing mayor of Beatrice, the fourth largest city of Nebraska, gives this point for amendment workers: 'I certainly am not mistaken when I say that for the \$10,000 yearly obtained from saloon license the city loses annually \$75,000,—taken from the pockets of the people without adequate remuneration. Is it not a true business statement when I say that the taxable property of the city is far less than it would have been had this great sum of money gone into lots and cottages in-

stead of being utterly wasted in the saloons?

The lumber camps of Wisconsin have been the scene of a remarkable work this season. The State W. C. T. U. has kept an itinerant missionary constantly in the field, and the camps have been supplied with the best literature, by the various unions throughout the State. Croakers are informed that men do read with eagerness all that they receive and are grateful for the interest shown in their welfare.—*W. C. T. U. Bulletin.*

In consequence of the resignation of Mrs. R. W. Todd, as President of the W. C. T. U., Chestertown, caused by the transfer of her husband, to Greensborough, the members of the W. C. T. U. at a special meeting offered suitable resolutions expressing their regret at her loss from their midst, and at the conclusion of the meeting presented her with a handsomely bound copy of Mrs. Willards' last work, "Glimpses of Fifty Years."

Ruined By Drink.

At Ballston, N. Y., two years ago John McDonald died and left to his son who bears the father's name, \$21,000 in money and a prosperous marble business. The son took to drink the wife took to drink, family quarrels followed, the son was frequently arrested, fined, and re-arrested; his property was rapidly wasted, and recently sold to satisfy accumulated claims against him. Next the mother deserted her children and abandoned herself to drink; the family is broken up; the father and mother have become vagrants, and their children are homeless. Thus does strong drink do its merciless work of devastation and ruin!

Ten Syracuse university students are pledged to go as foreign missionaries on the completion of their course.

The receipts for foreign missions of the Southern Presbyterian church during the year just closing will be far greater than for any previous year. The amount is already more than \$100,000.

Rev. Dr. Pierson addressed the largest woman's missionary meeting ever held in the city of Glasgow in the interest of woman's work. Over a thousand women were present, and hundreds went away unable to gain admittance to the church.

Some Christians try to excuse themselves from being holy by the remark, "I make no great profession." Just as if our want of adequate profession lessened our obligation to be pure. We have not so learned Christ. Ours is a high calling of God in Christ Jesus.

The best answers to the cries of infidels, that Christianity is running down

and losing its hold on people, is, Christian aggressiveness, new churches, more revivals, more conversions, more sanctified believers. Nothing succeeds like success.

The *Baltimore Methodist* hints that the Metropolitan church, Washington, is too far down town for the purpose for which it was built—to accommodate those who represent Methodism at large in the national city, and that "it is imperatively necessary for the honor and influence of our church that either the Metropolitan or some other congregation shall 'go up town' to meet this emergency." A new and suitable edifice, the *Methodist* says, can be built for \$50,000 in addition to the value of the present property.

Quarterly Conference Ap- pointments.

WILMINGTON DISTRICT—FIRST QUARTER.

	Quarterly Conference	Preaching
APRIL.		
Madely,	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

	Quarterly Conference	Preaching
JUNE.		
Hockessin (Bryan)	29 1	1 10
Union, (Hanna)	28 7.30	1 7.30
Wesley, (Dr Grise)	29 7.30	1 7.30
Grace, (Murray)	30 9	1 7.30
Asbury, (Dr. Hubbard)	31 7.30	1 7.30

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

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

EASTON DISTRICT—FIRST QUARTER.

	May
Marydel	3 4
Ingleside	3 4
Chestertown	9 11
Union and Salem	10 11
Still Pond	10 11
Masseys	11 12
Pomona	17 18
Rock Hall	17 18
Queenstown	24 25
Kent Island	24 25
Halls and Wye	25 26
Kings Creek	31 June 1
Hillsboro	31 " 1
June	
Greensboro	1 2
Easton	8 May 30
Trappe	7 June 8
Oxford	8 9
St. Michaels	13 15
Royal Oak and Talbot	14 15
Bay Side and Tilghman	14 15
Middletown	21 22
Townsend	21 22
Odessa	22 23

J. FRANCE, P. E.



GORMANDIZING,

or overeating, or the partaking of too rich and indigestible food, is a common cause of discomfort and suffering. To immediately relieve the stomach and bowels from such overloading, a full dose of Dr. Pierce's Purgative Pellets is the best remedy. They operate gently, yet thoroughly and without griping, nausea, or other unpleasant effects.

If the too free indulgence in such intemperate eating has deranged digestion, causing dyspepsia and biliousness, attended with a sense of fullness or bloating after eating, coated tongue, bitter or bad taste in mouth in the morning, on arising, drowsiness after meals, indescribable feeling of dread, or of impending calamity and hypochondria—then you need to follow up the use of the "Pellets" with Dr. Pierce's Golden Medical Discovery, to tone up the stomach, invigorate the liver, and set all the processes of digestion at work. While curing indigestion, it purifies the blood, cleansing the system from all humors and blood-poisons—no matter of what name or nature, or from what cause arising. There is nothing similar to it in composition or approaching it in results. Therefore, don't be duped and induced to take some substitute, said to be "just as good," that the dealer may make a larger profit.

\$500 OFFERED

by the manufacturers of Dr. Sage's Catarrh Remedy, for an incurable case of Catarrh in the Head.

DR. WELCH'S Communion Wine,

(Unfermented.)

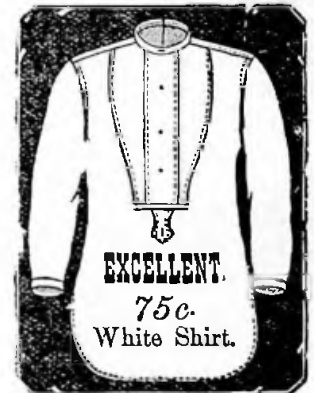
For sale at this Office.

Quart Bottles, per doz. \$10.00
Pint " " 6.00
Half Pint " " 2.75

J. Miller Thomas,

604 Market Street,
WILMINGTON, DELAWARE.

TRY OUR



White Shirts 50, 65, 75, \$1.00.

WYATT & CO.,
603 Market Street
WILMINGTON, DEL.

Peninsula Methodist.

PUBLISHED WEEKLY BY

J. MILLER THOMAS,

PUBLISHER AND PROPRIETOR
WILMINGTON, DEL.

OFFICE, 604 MARKET STREET.

TERMS OF SUBSCRIPTION.

Three Months, In Advance, - - - 35 Cents.
Six Months, " " " " " 60 "
One Year, " " " " " \$1.00
If not paid In Advance, \$1.50 per Year.

An Important Election.

By legislative enactment, the question of continued prohibition of the liquor traffic, or a return of license, has been submitted to the citizens of Kent county, Maryland, for them to decide in a special election to be held Saturday, May 10, one week from today. We are glad to learn from our Rock Hall correspondent, that the temperance people are thoroughly aroused, and are at work day and night to defeat this attempt to introduce the curse of the saloon into their county, which has so happily been free from its demoralizing presence, the last ten years.

While it is well to be hopeful and even confident of success, it will not do for a single friend of the home and the best interests of the community to relax any effort in their power, to secure the largest possible vote against the re-establishment of liquor saloons, under authority of law.

The example of Cecil should be a lesson. The first vote was for submission, and was carried by over 2000 majority; the next vote adopted the prohibitory law, by some 1700 majority; after several years' trial, the law was found defective in some of its provisions, and the people were called upon to decide between a very stringent license law, and one that prohibited the traffic. This of course divided the friends of temperance, while the friends of the saloon were solid for license, as they always are, when they have to choose between it and prohibition, a fact that ought to convince every honest friend of temperance how to cast his ballot, when he has an opportunity to vote for or against prohibition.

Well, what was the result, notwithstanding this dividing of our forces, and the odium of a defective law, very imperfectly enforced, the amended prohibitory law was carried by over 200 majority. But this victory was secured only by the most unremitting and resolute efforts upon the part of all the staunch friends of prohibition, in the various political parties. As before, it was a non-partisan triumph.

Of course the enemy will not spare

money to influence the venal voter, and to disseminate false and misleading statements as to the advantages of high license and the inefficiency of prohibitory laws; but it is for temperance people—men, women and children—to expose such deception, and to diffuse truthful information.

Philadelphia has tried high license, only to find, that while the Judges may reduce the number of saloons that shall have license, the *speck-casies* are multiplied indefinitely, and drinking and drunkenness are in no way restrained. This is the experience, wherever license is tried; the law defying liquor-sellers always having an advantage in their nefarious work, when the law licenses the business.

We do hope the moral and religious people of Kent county will embrace this opportunity to roll up such a large majority against the saloon, next Saturday, as to convince all parties that old Kent stands true to her colors, and will never strike them and retreat from the honorable position she has taken in this great reform.

Let every voter vote *against license*, if he does not wish to be responsible for the misery, crime, and ruin of which the saloon is the most prolific source; let every one vote *against the saloon*, if he would save his own children and those of his neighbors, from the temptations and allurements of those places, which are gateways to destruction here and hereafter; let every voter vote *against the saloon*, if he prefers the quiet, order, industry, peace, and prosperity of the community, to brawling, discord, idleness, strife, and general demoralization. Stripped of all disguises, the *real question* the voter is to settle by his vote is this, "Shall I join hands with the friends of 'God, and home and native land,' the friends of the Church and the school, the friends of sobriety and good morals, or with those who are their enemies?" No Christian voter in Kent, it seems to us, can fail to vote *against license* in this election next Saturday without committing a grievous fault; no *Methodist* then, can fail to cast his ballot *against license*, without also repudiating the judgment of our Bishops, and General Conference; and no *friend of good morals* can fail to vote *against license*, without incurring responsibility for all the terrible evils that never fail to result from the legalized saloon.

The conflict is upon us; let no one shirk his duty. Not to vote *against license* fails to nullify the corresponding vote for it; so that every friend of temperance, who fails to vote, by this neglect, allows one more vote to count for the saloon.

We hope to hear of a grand victory for temperance, next Saturday. With the earnest prayers of Christians; the

zeal and diligence of temperance workers, male and female, and the intelligence, morality and patriotism of Kent county voters, it would seem almost impossible, for the friends of the saloon to succeed in the effort to reintroduce it.

Let every voter face the issue squarely, and cast his ballot, as his conscience dictates; and we are confident, the result will be an overwhelming defeat of the liquor party.

Roger and the Baby.

"Oh, dear!" said mamma, "I have such a headache and baby will not go to sleep."

"Bo o o-o-o!" said baby, wide awake.

Just then Bridget came in. "Mrs. Brown is in the parlor, mum."

"O, Roger, I must see her. Will you take the baby, dear? I want Bridget to finish her work."

So Roger looked up from his blocks and took that naughty baby.

"Now, Buntly," said he, "you needn't go to sleep one bit. We will play soldiers. De rub, de rub, de rub a-dub-dub. Here we go marching to battle."

Baby liked to march, so he said, "bud-aba," and listened to Roger's "dub-a-dub," and pretty soon he leaned his head on Roger's coat and then in a minute he gave a little snore. Roger held him very quietly for a while, but before long he heard Willie Lee whistling to him from the yard.

"O, bother!" said Roger to himself. "Baby is no fun now. I'll just put him down and run out to Willie; mamma will hear him if he wakes up and cries."

But Roger thought of mamma's headache, and some how he did not go.

Pretty soon Willie whistled again, and after that baby grew heavier, and it seemed as if mamma never would come. But she came at last, and looked so glad and surprised.

"Why Roger," she said, "did he really go to sleep? Thank you, dear."

Roger caught up his hat and ran out, but wasn't he glad he had waited!—*Churchman.*

But few people realize how grand a world this is. Its flowers are God's thought in bloom, Its rocks are God's thought in stone. Its dew-drops are God's thoughts in pearl. This world is God's child—a wayward child indeed. It has wandered off through the heavens. But about eighteen hundred and ninety years ago, one Christmas night, God sent out a sister world to call that wanderer back, and it hung over Bethlehem only long enough to get the promise of the wanderer's return, and now that lost world, with soft feet of light, comes treading back through the heavens. The hills, how

beautiful they billow up, the edge of the wave white with foam of crocuses! How beautiful the rainbow, the arched bridge on which heaven and earth come and talk to each other in tears, after the storm is over! How nimble the feet of the lamplighters that in a few minutes set all the dome of the night ablaze with brackets of fire? How bright the oar of the saffron cloud that rows across the deep sea of heaven; How beautiful the spring with bridal blossoms in her hair! I wonder who it is that beats time on a June morning for the bird orchestra? How gently the harebell tolls its fragrance on the air! There may be grander worlds, swarthier worlds, larger worlds than this; but I think this is the most exquisite world—a mignonette on the bosom of immensity.—*T De Witt Talmage.*

Dr. Buckley raised a hearty laugh in the Philadelphia Conference, when, in illustration of his Methodist lineage, he told the brethren his father had joined the church five years before he was born. But after quiet was restored, he avowed as usual, that he was right, and could prove it by the rules of grammar.

At the Wilmington Conference, Dr. Leonard excited the risibles of the brethren by an inadvertent *lusus*. In order to appreciate the slip it must be remembered that the Wilmington and Delaware Conferences while covering largely the same territory, are differentiated on the color line. In an outburst of eulogistic commendation of the noble doings of the Conference for the benevolent enterprises of the Church, our eloquent secretary reached his climax, by declaring, "Had I not been born in Ohio, I could wish I had been born in Delaware, and were I not a member of the Ohio Conference, I would like to be a member of the Delaware Conference." As soon as quiet was restored, and Dr. Leonard had seen the point, he very adroitly added, "Well, I'll not take back a single word I've said." Of course this was greeted with a round of applause.

The Best Result.

Every ingredient employed in producing Hood's Sarsaparilla is strictly pure, and is the best of its kind it is possible to buy. All the roots and herbs are carefully selected, personally examined, and only the best retained. So that from the time of purchase until Hood's Sarsaparilla is prepared, everything is carefully watched with a view to attaining the best result. Why don't you try it?

Bishop Ninde accepted an invitation from Hon. Thomas Coggeshall, of Newport, R. I., to visit and inspect the state institutions at Cranston last Monday.

Conference News.

Brother Davis, of Delmar charge, organized a Sunday school at Callaway's schoolhouse, on the road leading from Delmar to Laurel, last Sunday. This is a point situated in a thickly settled neighborhood, and is likely to be the nucleus of a new church in the near future.

DEAR BRO. THOMAS.—I observe this mistake in the printed Minutes. Berlin's apportionment for presiding elder \$50, paid \$30. Berlin paid the elder the entire amount apportioned, which was \$50, and would like to have credit for it.

Yours fraternally,

C. T. WYATT.

Roxanna, Del., April 28, 1890.

A copy of the last Annual Report of the Board of Education of the Methodist Episcopal Church, has been sent to every member of an Annual Conference and an additional copy for the superintendent of the principal Sunday-school in each charge. Any pastor or superintendent who has not received this Report, and any other person wishing a copy can have the same by sending a request to the undersigned.

C. H. PAYNE.

150 Fifth Avenue, New York.

Fletcher Hall, April 25, 1890.

The Preachers' Meeting was called to order by the president, D. H. Corkran. Rev. B. F. Price conducted the devotional exercises. Julius Dodd was elected secretary pro tem.

The order of the day was taken up. An essay "A Review of the Satisfaction Theory of Atonement," was read by Julius Dodd; it was discussed by Bro. Campbell of the Presbyterian Church, Bros. Tomkinson, Price, VanBurkalow, and Dr. Todd.

Members present: Sanderson, Todd, Tomkinson, VanBurkalow, Price, Houston, Franklin, Collins, Hanna, Avery, Atkins, Given, and Smoot.

Bros Hanna and Atkins a committee appointed to draft resolutions respecting the violation of the Sabbath by the Forepaugh circus reported as follows:

WHEREAS, The Forepaugh Circus now exhibiting in our midst, grossly violated the sanctity of the Sabbath, and the laws of our city by unloading the goods from the cars, transporting them through the city, putting up their tents, and by other work that would be allowed to no other calling on the Lord's day, thus interrupting the peace and quiet of the Sabbath in the eastern section of the city. Therefore

Resolved 1, That we unsparingly condemn this company for its outrageous violation of law, and its total disregard of the Christian sentiment of this community, and call upon all good men to express their indignation against this wilful desecration of God's holy day.

Resolved 2, That we call the attention of the city authorities to this violation of our laws, trusting to them for the preservation of the sanctity of the Sabbath, and pledging our support in every effort they may make to punish these and other like offenders.

Resolved 3, That as we have on previous occasions expressed by resolutions our condemnation of like conduct, and this expression has had no right, because it was not followed by practical measures. We

now recommend that a committee from this meeting be appointed to visit the proper officers and see what steps must be taken in order to bring the aforesaid offenders to justice, and push the matter to an issue.

The curators report. Exegesis by W. G. Koons of Rom. 8-31; 39.

On motion, adjourned with benediction by Bro. VanBurkalow.

SMYRNA, DEL., April 24, 1890.—Dear Brother Thomas:—The first quarterly meetings for the present Conference year were held at Smyrna Station, Appoquinimink, Kenton and Smyrna Circuit. At all these points the old pastors were returned excepting at Kenton. I found that these old pastors, Bros. Warner, Wilson, and Stephenson, were warmly welcomed by their respective charges. Brother Warner indicated in his report that he was very hopeful of a pleasant and successful year, Brother Wilson, of a determination to have Smyrna Station develop a usefulness never before attained, and Brother Stephenson, of a fixed purpose to save, if possible, to the church the 234 probationers secured last year. Should there be a failure, it will not be the fault of the pastor. At Kenton, Brother Albert Chandler, was received very kindly, and as soon as the new parsonage is completed so that he can bring his family to the charge, they will give them a royal welcome.

The second Sabbath of the Conference year we spent at Sassafras, Cecilton, and Galena. Brother Sheers returns to Sassafras for the fourth year, which indicates what is true, that he is beloved by that people. Brother T. A. H. O'Brien, who goes to Cecilton, is a new man on Easton District, but if the manner of his reception at Cecilton, is an index to the future, then we are certain that the right man is in the right place. Brother E. H. Nelson, of Galena, is also a new comer to the District, but I found on my arrival that he had already captured the hearts of that people. We cannot but feel under some obligation to Brother Murray, of Wilmington District for giving us two of his best men, but then, we remember, that two of our best men have gone to recruit and strengthen the forces of Wilmington District.

The third Sabbath was spent holding Quarterly meetings at Millington, Crumpton, and Sudlersville. Brother E. E. White, pastor of Millington, reported the church to be in a good spiritual condition. Brother Thomas Mallalieu, the superintendent of the Sunday school, stated, what to me is a remarkable fact, that for 38 successive years, he has been superintendent of the Millington Sabbath School.

At Crumpton, we found Brother J. B. Merritt, in charge for another year at the earnest request of that people. That Bro. Merritt, is not a worn out preacher is evident from the grand work that he is doing at Crumpton. At Sudlersville, we found Brother T. H. Haynes, happy in having in his possession the hearts of that royal people, and hopeful of another year of success. At none of the charges thus far visited, has there been manifested any disposition to lower the salaries of the preachers, although we do hear many complaints of the hard times. Smyrna Circuit, instead of lowering, they propose to advance the salary to at least nine hundred dollars, but the Presiding Elder thinks that they ought not to stop short of a thousand

Yours fraternally,

J. FRANCE.

Wilmington District

I am now in Chestertown. Dr. Willey is making a fine impression. Since the last letter, I have held quarterly meetings at Claymont, Silverbrook, Scott and Madely. I have also visited Wesley, and held the love-feast. The work at the above named places gives promise of a good degree of success. Bro. Collins opens the year after having had a fourfold reception. The first at the parsonage when greetings of welcome and good cheer filled all hearts, second, when he entered the church, the whole congregation rising and singing "Praise God from whom all blessings flow." third, the choir sang an anthem of welcome, fourth, the Epworth League to their pastor and founder, extended a most enthusiastic greeting. Besides the regular work in the quarterly conference, the auditing committee and temperance committee made special reports, the latter proposes to fill the year with earnest temperance work. A collection amounting to \$15, had been taken for the campaign in Nebraska, with the hope that prohibition may triumph over High License.

My visits to Union and Silverbrook schools Sunday afternoon, to open the first and close the second, reassured me that officers and teachers were faithful, and the good seed were with great care and devotion being sown. It was my first visit to Silverbrook school for about three years. The progress made astonished me. I understand that on clear days and under favorable circumstances, every seat is taken. The necessity to enlarge in the near future is upon us.

Bro. E. C. Atkins reported that he had been with his people two weeks and two days, and besides a grand reception, full congregations, enthusiastic prayer-meetings and a love-feast surcharged with heavenly electricity, there had been four conversions.

The trustees of Wesley have felt for sometime the necessity of enlarging to accommodate the crowds who desire to attend divine service. Plans have been drawn, specifications made and bids called for. Bro. W. H. Foulk has been awarded the contract for \$8,558 for the church; for the parsonage about \$1,400. Bro. Foulk uses the present church for rebuilding. Funds are being solicited. We bespeak for this church your generous and timely aid.

W. L. S. MURRAY.

Corrections.

Near the end of second column, first page, a part of the sentence beginning "Rev. James Mather" needs re-modeling; instead of what is printed, read "though still hale, and eager to prosecute the work".

The second part of the stanza, in the third column should have been as follows:

"The peace of God makes fresh my heart,
A fountain ever-springing;
All things are mine since I am His,
How can I keep from singing."

On page 2, second column, the third sentence is deplorably maddled. It should be,

"A vital difference between the prelatial and non-prelatial idea, between Romanism and Protestantism, is found here, in the absolute necessity of co-operation of the subject of Grace, in or-

der to any saving efficacy in that grace."

"In the 8th line from the top of second column, the word "ordinator" should have been "ordinaver."

CHILDREN'S DAY.

PROGRAMME

OUR GRAND ARMY REVIEW.

JUNE 8, 1890.

Price, 80 cents per 100 or \$1 post-paid.

For sale by

J. MILLER THOMAS,

604 Market St., Wilmington, Del.

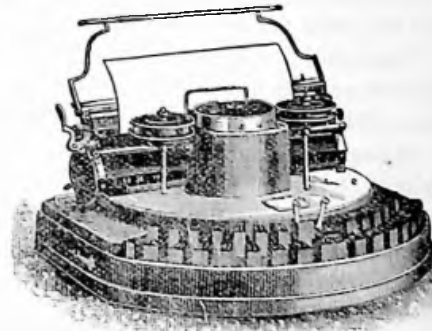
Wear Good Clothing.

If you get them that are properly made and trimmed you'll find that they will wear better, look better, last longer and give you so much more satisfaction. If you wish a suit for yourself or your boys, come to us and try one of our suits and we'll venture the prediction that you will be better suited than you have ever been, because we have the stock out of which you can select anything you may want; or, if you prefer, a suit made to your order. You will find the very finest goods made in our assortment. Then we are fully prepared with lots of tailors to serve you.

J. T. MULLIN & SON,
Tailors 6 & Market,
Clothiers, Wilmington

Hammond Type-Writer.

The best machine on the market, on account of its perfect alignment, interchangeable type and durability.
Record: 170 Words Per Minute.



For circulars and terms, address:
AUBREY VANDEVER,
Clayton, Del.,

(Copyrighted 1890 by J. Miller Thomas.)

OUR SERIAL STORY
Blanch Montague,

OR
WHY WAS IT?

BY CAUGHEY.

CHAPTER XVIII—EVENTFUL DAYS.

The next day Walter returned to the bank, and his mother resumed her home duties, and their lives began again to flow on in the usual channels.

In the fall Blanche returned to her school, to complete her course of study, and her father turned his attention to superintending his large business and looking after the various charitable enterprises his generosity and kindness had set on foot.

In the latter part of the summer, George Colton went west, to look after some mining interests; and during her father's absence, Emma Colton came to Glen Eden, to spend the time with her aunt, Mrs. Melvin.

On his return to Rosedale after an absence of two weeks in the east, Mr. Montague found his son Horace on the eve of leaving for Hathway, where some legal business required his presence. On learning his purpose to visit Walter Melvin while in the Arlington Manor, his father decided to accompany him.

We may imagine the pleasure Walter Melvin felt a few days later, when crossing the public square at Hathway he met Mr. Montague and Horace. Their greetings were such as to lead a passer by to conclude, that it was the meeting of a son with his father and brother after a long time absence.

"I am so glad," said Walter, "that you have come to Hathway; and I trust you will be able to visit us at Glen Eden, before you return to Rosedale."

"We are here on business," said Horace, "but it is our purpose to visit you at Glen Eden before we go home; though we cannot be with you before to-morrow evening."

"If you will engage to accompany me to-morrow evening," said Walter "I will drive over here in the morning for you, with our two seat carriage."

Thanking him for his attention, Horace and his father promised to return with him at the time named.

Walter was about to inquire after Blanch, but the Court House clock striking nine, he hastily bade his friends adieu, and went at once to the bank. His thoughts were very pleasant, as he anticipated having with him at Glen Eden, the friends who had become specially dear to him, as the relatives of one who was never absent from his thoughts, and he could scarcely wait

for the time to come, when he should welcome Christopher Montague and his son to his home, and introduce them to his mother.

At four o'clock in the afternoon of the next day, he drove up to the door of the Girard House, where his friends were stopping, and having them seated in his carriage, the three were soon on their way to Glen Eden.

This October evening was delightful and the drive from Hathway to the old homestead of the Melvins, lay through the finest portion of the Arlington Manor.

It would be a pleasant task to tell the reader the incidents of the next few days; and of the interest Horace came to feel in Miss Colton, and of their walks, and drives, and talks, each seemingly unconscious of the existence of any one save themselves; it would be pleasant also, to tell how Christopher Montague found himself observing with admiration the graceful figure of Mrs. Melvin, as she moved about the house and grounds, attending to her various domestic duties; to linger, as the reader looks upon these scenes, and discerns the emotions that stir these hearts; but we cannot indulge in such pleasures, because other scenes and incidents, that will interest the reader far more deeply, demand recital, and must engage our attention.

Mr. Montague and his son, remained two weeks as the guests of Walter and his mother. The time flew quickly by but in its rapid flight, there had been crowded into this brief period, many things that were to affect all the future of their lives; nor did Christopher Montague or his son ever forget those days at Glen-Eden. When Horace found himself again in his law office at Rockwell, his thoughts were not confined to the codes of human laws piled up about him.

That it "was not good for man to be alone," seemed to be a conviction that in strength grew daily; and as often as he thought of a home and a companion for himself, Emma Colton's pleasing person came vividly before his mental vision.

Christopher Montague returned to Rosedale, and to his work, but somehow he was never quite the same man he was before his visit to Glen-Eden. Some of his friends said, his trip abroad had done him good; others, that he seemed to have grown younger all at once; but he knew, there was a happy change in his spirits, and the secret of it lay in the new hopes, inspired by his association with Walter's mother. Let him go where he would, she was ever beside him, in his thoughts; and in fancy, he seemed to see the beautiful mistress of Glen-Eden, accompanying him everywhere he went through the Rosedale mansion.

(To be continued.)

MOST STYLISH BUGGIES.

Phaetons, Road Carts, &c., on the market, for durability and style, comfort and moderate price, unrivalled. We guarantee satisfaction, and will give a nice harness free to purchasers, to increase our trade. Best reference. Address

WM. K. JUDEFIND & Co.,
Box 11, Edesville, Md.

P. S. We recommend the above firm to our readers.

WILSON'S UNDERTAKING ROOMS 616 KING STREET.

Preparing and Keeping Bodies WITHOUT ICE a Specialty
Connected with Telephone Exchange. Open all Night.
J. A. WILSON, Funeral Director.

FIRST CLASS ORGANS & PIANOS,

fully warranted for six years, for cash or instalments. We recommend the Waters Organs and Pianos, and Worcester Organs, as the best instruments known. Every purchaser will be delighted with one of these very superior instruments. For a short time will give purchasers \$5 worth of music free. address

WM. K. JUDEFIND & Co., Box 1, Edesville, Md.

P. S. Best references in the State. Catalogues and discount prices given
We recommend the above firm to our readers.

PEACH GROVE NURSERIES.

First class Peach Trees 4c, best selection for profit; Dwarf Pear 12c. Apple, 12c.; Cherry 15. All other stock low. Address

Wm. K. JUDEFIND & Co., Box 11, Edesville, Md.,
P. S. We recommend the above firm.

1889.

1890.

Winter Bargains, ZION MD.

- CARHART & CO., For Dress Goods, French cloth, in colors, Henriettas, black and colors, Cashmeres, and black Moriah silk, Surah silks.
- CARHART & Co., For Notions, Trimmings, Laces, Ruchings, Plushes, and Velvet. Hosiery and Gloves.
- CARHART & CO., For Rag and Ingrain Carpets, Smyrna Rugs, Window curtains and fixtures, etc.
- CARHART & CO., For Horse and Bed Blankets, Comforts, Lap Robes, Goat Robes & Sleigh Bells, Whips, etc.
- CARHART & CO., For Ladies, Misses and Childrens coats, jackets Men and Boys clothing. Overcoats at bottom prices.
- CARHART & CO., For Hats, Caps, Hoods for ladies and misses. Boots and Shoes, Gum Goods, etc.
- CARHART & CO., For Canton Flannels, Red and Grey. Hemmed Ladies and Gents underwear, etc.
- CARHART & CO., For your Groceries, Raisins, Currants, Peaches, Can Goods, etc.

CARHART & CO.

The oldest established stand in the county. Established 1849, November 20th, 40 years, 28 years on the cash system, which has proven beyond a doubt to be a save of ten per cent to all patrons and in many cases twenty per cent. Call and be convinced of the facts.

J. M. C. C.

TERMS CASH.

A. C. C.

THE CHILDREN'S PRAYERS.

The tender twilight falls:
And, bent beside my knee,
While shadows climb the walls,
The clustering heads I see!
And, free awhile from household cares,
I sit and hear the children's prayers.

Oh, pure young souls and white,
For grace they sweetly pray!
And, precious in His sight,
He will not say them "Nay,"
Who gently in His bosom bears
These lambs, and listens to their prayers!

It is His joy to hear
Their fond petitions rise!
In love that casts out fear.
Beneath His holy eyes,
They kneel, unvexed by hurtful snares
Of faithless thoughts that mar our prayers!

Lord, that we may become
Trustful as children are!
Our lips have long been dumb,
Our steps have wandered far,
Forgetful of the golden stairs
Of faith and love, the children's prayers!
—J. R. E., in *The Quiver*.

Look Higher Up

"Is this the door?" I asked myself,
hunting up an address in a bewildering
street. "I ought to know it."

"No," I said, "I doubt if this is the
door."

I chanced though to look higher up
and there was the name I sought after
a name honored, beloved, valued.
Looking lower, I had failed to notice
that help. I saw it now, standing out
in clear, distinct letters.

A simple incident, it has set me busi-
ly to thinking.

There are many of us trying to find
some door of blessing. Bewildered,
we look and may be disappointed. We
are in sorrow. It may be the disap-
pointment of affliction, of sickness, of
business losses. We look along the
range of human resources and human
helps, ever seeking some door of peace.
Look higher up. Look unto the
name of Him called "Wonderful."
Measureless are His resources, giving
a personal presence to support us an
individual reconciliation to our losses,
strength now. Look unto Jesus!

We are perplexed about duty. But
it may not be the thing that perplexes
so much as the way: not the end, but
our course to do it. We want wisdom,
We need advice. We seek it at hu-
man lips; we err if we stop there.
Look higher up! Look unto the name
of Him called "Counselor." Ask the
Saviour. Look unto Jesus.

We are tempted. We are weak be-
fore the hour of decision and helpless
after it. We cry, "No man careth for
my soul." Self then shall be the friend
showing sympathy, self the friend that
promises the strength of its co-opera-
tion. "Is not this the door?" some one
asks. "That door is a snare," we say.
No; victory has another portal. Look
unto Him called the "Mighty God."
He is able to save from sin and save
unto holiness. Look up higher, unto
Jesus!

When the end comes, when our feet
may falter in death, when our sight
may be dim, how precious the name of
the Unchangeable. One, the same yes-
terday, to-day, and forever, His glori-
ous name shining out in letters of fire!
In the hour of dying may we look on
high, and looking we shall live as we
pass into the Father's house, no more
to go out forever.—*Messenger*.

Mr. Spurgeon has just finished the
thirty fifth volume of his sermons.

Every Calvary has an Olivet. To
every place of crucifixion there is like-
wise a place of ascension. The sun
that was shrouded is unveiled, and
heaven opens with hopes eternal to the
soul which was nigh unto despair.—
Henry Giles.

"Bishop William Taylor has done
more to turn the eye of the Christian
Church upon Africa, than any man in
the last half century." "The India
chiefs say they do not wish Roman
Catholic missionaries," said Dr. Leon-
ard.

Morality apart from religion is but
another name for decency in sin. It
is just that negative species of virtue
which consists in not doing what is
scandalously depraved and wicked.
But there is no heart of holy principle
in it, any more than there is in grosser
sins.—*Horace Bushnell*.

Mrs. S. S. Fessenden, recently ap-
pointed national superintendent of the
franchise department of W. C. T. U.,
work, speaks with no uncertain sound
on 'license.' She says: 'Until we have
some arithmetic by which we can com-
pute the value of a human soul, we
can in no sense speak of a license as
high. You would not for a thousand
dollars allow a leprous hand to be laid
upon the head of your boy, and yet
for this mere pittance we permit the
liquor dealer to ruin his white soul, and
then call it 'high license.' Can there
be anything so miserably low as a li-
quor license at any price?'

There are some spirits which must
go through a discipline analogous to
that sustained by Elijah. The storm
struggle must precede the still, small
voice. There are minds which must
be convulsed with doubt before they
can repose in faith. There are hearts
which must be broken with disappoint-
ment before they can rise into hope.
Blessed is the man who, when the tem-
pest has spent its fury, recognizes his
Father's voice in its undertone, and
bares his head and bows his knee as
Elijah did. To such spirits it seems as
if God had said, "In the still sunshine
and ordinary ways of life you cannot
meet me, but, like Job, in the desola-
tion of the tempest you shall see My
form, and hear My voice, and know
that your Redeemer liveth."—*F. W.
Robertson*.

BOOKS GIVEN AWAY!

POPULAR BOOKS.
STANDARD AUTHORS.

A big chance for the children as well
as the older folks.

TO OUR BOYS AND GIRLS

50 New Books Given Away.

FREE!

Every Sunday school that sends 50 new yearly sub-
scribers (paying in advance) for the "**PENINSULA
METHODIST**," will receive in return FREE a most
beautiful Sunday School Library of

50 CHOICE VOLUMES 50

FREE.

OR

\$25.00 Worth of any books of your own
selection at list prices.

10 TIMES 5 = 50.

If each class can get 5 new names, how many
classes will it take to get 50 new names?

Why! Ten classes. Well, most every class can do
that much, toward a new library, surely. So work hard
and send in your list of names before the rush comes.

For particulars address,

"Peninsula Methodist,"

No. 604 Market Street,

WILMINGTON, DEL.

J. MILLER THOMAS, Publisher.

Youth's Department.

THE BRIGHT SIDE

If one looks upon the *bright* side
It is sure to be the *right* side—
At least that's how I've found it as I've
journeyed through each day.
And it's queer how shadows vanish,
And how easy 'tis to banish
From a bright side sort of nature every
doleful thing away.

There are two sides to a question,
As we know; so the suggestion
Of the side which holds the sunlight seems
most reasonable to me.
And, you know, we can't be merry,
And make our surroundings cheery.
If we will persist in *coddling* every gloomy
thing we see.

There's a sensible quotation
Which will fit in every station—
We all know it—"As the twig is bent so is
the tree inclined."
And the twigs of thought we're bending,
If to ways of *gloom* we're tending,
Will be pretty sure to twist and dwarf and
quite deform the mind.

There's a way of searching over
The wide skies till we discover
Whether storms are on the way, or the
weather that we love;
And the *blue* may fast be hiding
Back of clouds which swift are riding,
Yet we know the blue is shining still, and
spreading far above.

And while that will last forever
(For the true blue fadeth never);
The dark clouds must soon or later be dis-
persed and fade away;
And the sweet "brightside," still shining,
Will meet the eyes inclining
To watch for it and welcome it, however
dark the day.

So, my friends, let's choose the bright
side,
Just the happy, glorious *right* side,
Which will give us health and spirits just
as long as life shall last;
And the sorrows that roll o'er us
Shall not always go before us
If we keep a watch for *blue* skies, and will
hold its sunshine fast.

—MARY D. BRINE, in *Harper's Bazar*.

One Boy's Experience.

"Here, Charlie," the clerk kindly
said.

The elevator boy approached the
desk, a pleased expectant look upon
his face.

"Here are \$3 for you to take home
to your mother," the clerk said, as he
laid three bright coins on the counter.

"I was to get but \$2 50 a week,"
reminded Charlie.

"Oh that's all right," rejoined the
clerk. "The other half dollar is a do-
nation. You are really the best eleva-
tor boy we've ever had."

"Oh thank you," cried Charlie, his
eyes shining.

"Now, be on hand bright and early
to-morrow morning, so—"

"To-morrow!" repeated Charlie, a
disappointed look on his face.

"Why not to-morrow?" asked the
clerk.

"It is the Sabbath," stammered Char-
lie.

"I believe it is," said the clerk with
a grin. "But the elevator isn't suspen-
ded for that reason. We'd soon hear
from our guests."

"But sir, I w. uldn't lik to work on
Sunday," Charlie said, in sincere dis-
tress.

"Oh, nonsense, boy! You're a little
Puritan. You think it wrong, do you?"
"Yes, sir. And—please, sir—I'd rath-
er not come."

"Oh well, suit yourself," growled the
clerk. "If you don't come on Sunday
morning, you need not come on Mon-
day."

Charlie sighed, picked up the money
and walked dejectedly away. A gen-
tleman stepped into the office from the
corridor.

"That elevator boy is a bright, polite
little fellow," he said, "What is his
name?"

"Charlie Benson," replied the clerk.
"What is his address?"

The clerk gave it, and the gentleman
wrote it down in his pass book.

"I think you made a mistake in dis-
charging that boy," he said.

"I didn't discharge him," replied
the clerk.

"Then he'll discharge himself. He
has convictions, and is not afraid to
voice them. Isn't there a boy about
the hotel who hasn't scruples against
working on Sunday?"

"Yes."

"Then let him run the elevator to-
morrow."

"I ain't bothering myself about it,"
retorted the clerk. "I told Charlie,
what he might expect. He is the one
to feel worried, not me. All days are
alike here."

Charlie Benson's mother was a poor
widow who lived in a topmost flat.
The room was cleanly kept, but that
did not hide its meagreness. A look
of surprise mingled with the pallor of
her face when Charlie handed her his
week's wages.

"You think you pleased them, dear?"
she asked.

"The clerk said that I'm the best el-
evator boy they ever had," reported
Charlie.

"Why that's encouraging!"

"But—"

"But what?" anxiously asked his
mother, for he had paused, and a
troubled expression rested on his face.

"I'm expected to work on Sunday
he said. "I'll not agree to that."

"Then you'll be dismissed, my boy."

"Yes it resolves itself to that. If I
do not go back to-morrow I'm not to
go back at all."

The widow rocked herself to and fro,
a vacant look on her face.

"And you are not going back?" she
asked.

"No, mother," he resolutely said.

"All right," she replied with a sigh.

"I trained you up in that way, and
though our distress is great, I'll not ad-
vise you to the contrary."

"I am doing right, mother, and the

Lord will take care of us," Charlie
solemnly said. "I am greatly disap-
pointed, but something better will turn
up—now, see if there does not."

And there did, early Monday morn-
ing. A portly, genial gentleman en-
tered the room—the gentleman who
had censured the clerk at the hotel.

"I wish to hire a boy," he said.

Mrs. Benson's face brightened.

"What did I tell you, mother?"
whispered Charlie. Then he said
aloud:

"I'll engage with you sir. What
am I expected to do?"

"I am a lawyer, and want an office
boy. You can write, I suppose?"

"Oh, yes, sir. A good hand, others
say."

"Then I'll put you to engrossing."

"What am I to get a week?" asked
Charlie.

"Well, that's business! Five dol-
lars a week."

"Oh, my!" exclaimed Charlie, un-
consciously bringing his hands togeth-
er. "When am I to begin?"

"That's business, too," said the visi-
tor. "I expect to take you with me."

"You haven't asked for reference?"

"Nor don't intend to."

"Nor given me your name."

"My name is Gilbert Fansworth.
Here is my card." He did not give it
to Charlie, but to his mother.

"One thing more," Charlie hesitat-
ingly said, am I expected to work on
Sunday?"

"No!" replied the visitor explosive-
ly. "If I thought you'd work on Sun-
day I wouldn't want you."

At the close of the week Charlie
could not cease sounding his employ-
er's praises.

"Mother, I told you that God would
take care of us, and that something
better would turn up. Well, didn't
He, and hasn't there? What do you
think? He heard my talk with the
hotel clerk, and got our address from
him. He's a kind, considerate Chris-
tian gentleman. A handsome office
short hours, light work, good pay, and
promotion just ahead. I copied one
document, and he declared that my
work pleased him. 'A good engross-
ing hand that,' he said. 'No mistakes,
no blots, no erasures, no pig-ears.' I
am glad I concluded not to go back to
the hotel."

"I can see the Lord's hand in it all,"
his mother reverently said.—*Chris-
tian at Work*.

The New York *Sun* says there have
been in the German Universities, the
past winter, 29,007 students. Of these
1930 are non Germans; 1,384 being
from other parts of Europe; and 546
from the rest of the world. 436 from
America, 90 from Asia, (mostly Japan-
ese), 11 from Africa, and 9 from Aus-
tralia.

INCOMPLETENESS.

IRA BILLMAN.

There is no imperfection but that hints
Of master touches yet to be;
Thus thro' Time's disproportions brightly
glints
The vision of eternity.

The building reared harmonious through-
out
Would be deformed by adding aught;
Or were a part from such a plan dropped out,
'T would show what yet remained un-
wrought.

A little city lovely and complete,
That with the limpid lake keeps troth,
And shows no stone misplaced on any street,
No future has—nor life, nor growth.

'Tis where, as by unearthly cataclysms,
Great timbers line the streets uptorn,
And danger signals warn of awful chasms,
Is voiced a greatness yet unborn.

And so were every hateful wrong below
Atoned, all right made clear and sweet,
Such perfect harmony of parts would show
That Nature's course here ends complete.

Thus long as Truth is often crucified,
And falsehood throed—all things in
part—
The incompleteness shown on every side
Relates the Future to each heart.

—Sel.

Yule, Mich.

The Philadelphia Methodist
Episcopal Hospital, Broad
and Wolfe Streets.

The munificent bequest of the late
Dr. Scott Stewart, for the purpose of
founding a Methodist Hospital in the
city of Philadelphia, under the auspi-
ces of the Philadelphia Conference has
been justly regarded as a providential
call to the church to engage with earn-
estness and vigor, in the hitherto neg-
lected work of caring for the unfor-
tunate sick. More Hospital accom-
modations are urgently needed in that
great city, and the Methodist Episcopal
Church may justly be expected not
only to care for her own sick, but also
to assist in caring for others. A glori-
ous opportunity has come to her, and
if she will prosecute with energy and
fidelity the work so providentially in-
augurated, "the blessing of him that
was ready to persist" will, in due time
come upon her, and she will inherit an
abundant reward.

The Philadelphia Conference, accord-
ingly accepted the trust, "with its
conditions and limitations," and adop-
ted measures to carry out the stipula-
tion of the will; and in May 1889, af-
ter an expensive litigation the property
was passed into the hands of the Trus-
tees of the Hospital. By order of the
Conference, the bulk of the estate,
amounting to about \$200 000 has been
set apart as the nucleus of an endow-
ment fund, and in the meanwhile the
churches and Sunday-schools have col-
lected and paid into the Treasury of
the Hospital nearly \$90,000 for the
purchase of suitable ground, and the
erection of necessary buildings.

To establish and maintain a Metho-
dist Episcopal Hospital in the city of

Philadelphia, which shall be alike worthy of the church and of the city, will require a large expenditure of money, and therefore an appeal to the neighboring Conferences for assistance is not without ample justification. Methodism is the church of the masses and as she does not number among her adherents many persons of wealth, she can only succeed in an enterprise like this by enlisting the sympathy, and securing the co-operation of a large number. Philadelphia Methodism has been liberal in sustaining her local institutions, and generous to a fault in supporting the great benevolent enterprises of the church. She has founded a Home for the aged and infirm on Lehigh Avenue, where she is providing for a family of over a hundred at an annual expense of about \$12,000. Through the munificence of Col. Bennett, a Methodist orphanage has been founded at Bala, near the Park, where she is supporting a family of ninety happy children, and her splendid buildings capable of accommodating a hundred and twenty more, are open to orphans from all parts of the state and without restriction as to the creed of the parents. Last in the order of time but not least in importance, comes the Methodist Hospital. This institution is by no means a local enterprise. The temporary sojourners in the city, who constitute so large a percentage of the population, and who represent every part of the country, will share its benefactions equally with the permanent residents; while moreover in the reception of patients there will be absolutely no restrictions of any kind whatsoever whether as to creed, color, race, nationality or social condition.

The Hospital will be conducted in the most liberal spirit, and in accordance with the most approved methods of Hospital management.

Our buildings will embody all the latest improvements which sanitary science can suggest, and when completed they will be a substantial reproduction on a reduced scale, of the celebrated Johns Hopkins Hospital in Baltimore, the completest structure of the kind in the world. The medical staff will necessarily be restricted, as in all the neighboring hospitals, to a single school of practice, but the highest skill available in the medical metropolis of the country, will be employed, and no patient will ever be sent away from its doors an account of his poverty.

We can therefore confidently appeal for sympathy and support to the public at large, but especially to the Methodist public throughout the Philadelphia and adjacent conferences.

We invite all the churches to join with us in the observance of HOSPITAL SUNDAY, on the eleventh of May,

whether with or without a public collection.

We ask that the claims of the Hospital may obtain a hearing in all our congregations and that, wherever practicable, an opportunity may be given for persons to contribute towards this noble enterprise.

Collection cards for use in the Congregation and Sunday-school, and suitable for Hospital Sunday, or any other day, will be promptly furnished on application to the undersigned.

A. RITTENHOUSE,
Superintendent.

Carlisle, Pa.

Hold up the Light.

The famous eddystone light-house, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying "Blow, O winds! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The light house was built a second time of wood and stone by Radgard. The form was good, but the wood gave hold for the elements, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built, and riveted it to the rocks as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscriptions like those of Winstanley, but on its lowest course he put: "Except the Lord build the house they labor in vain that build it;" and on its keystone above the lantern the simple tribute *Laus Deo!* and the structure still stands, holding its beacon-light to storm tossed mariners.

Fellow-workers for the salvation of men, Christ, the Light must be held up before men, or they will perish. Let us then, place Him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone but, taking the Word of God for our foundation, let us build our structure upon its massive, solid truth and on every course put Smeaton's humble inscription, and then we may be sure that the light house will stand.—*The Presbyterian Record.*

Stanley has returned to Europe, after an absence of over two years.

Prohibition in Iowa, it is now conceded, will not be disturbed by the Legislature; the High-License bill being defeated by a vote of 23 to 21.

STEAM Engines Indicated, Boilers Tested and Set in Expert Work in General Agent for the noted Greene Horizontal Engine, Westinghouse Engines, Centrifugal Pumps, Water Tight Feed Water Heaters, Air and Gas Compressors and Vacuum Pumps. Correspondence solicited.

GEORGE N. COMLY,
Eligemoor, Delaware.

18-ly

CUT THIS OUT AND SAVE UNTIL WANTED.

JAMES C. DILLON,

Manufacturer of

Doors, Sash, Shutters, Blinds,

Brackets, Mouldings, Scroll Work and Turning, &c.

FOURTH ST., Near Broome,

WILMINGTON, DEL.

17-26t

P. W. & B. Railroad

Trains will leave Wilmington as follows for Philadelphia and intermediate stations.
6:40, 6:55, 7:05, 8:10, 9:10, 10:45, a. m.; 12:28, 2:25, 4:52, 7:47, 10:50 p. m.
Philadelphia, (express) 1:55, 2:50, 4:20, 6:30, 7:50, 8:50, 9:10, 10:07, 10:40, 11:51 a. m.; 12:19, 12:50, 1:29, 2:27, 5:05, 6:29, 7:05, 10:10 p. m.
New York, 1:55, 2:52, 4:20, 6:30, 6:55, 8:50, 10:07, 10:45, 11:33 a. m.; 12:19, 12:50, 1:29, 2:27, 2:28, 4:00, 5:05, 5:17, 7:26, 5:15, 6:19, 7:06, 7:40, 10:41, 1:45 p. m.
of Newark Centre, Del. 7:40 a. m., 12:14, 6:30 p. m.
altimore and Intermediate stations, 10:12 a. m., 2:51, 4:45, 6:12 p. m.
altimore and Washington, 12:49, 4:46, 8:04, 9:11, 10 a. m., 12:06, 1:15, 4:25, 4:45, 5:23, 7:40, 8:22, p. m.
ains for Delaware Division leave for:
New Castle, 12:15, 3:30 a. m.; 12:21, 2:55, 8:50, 4:45, 7:00 p. m.
Delaware R. R., 12:01, 8:00 a. m., 12:21, 3:50, 7:00 p. m.

THE TRANSIT and BUILDING FUND SOCIETY of Bishop Wm Taylor's Self-Supporting Missions: Send all Contributions to

RICHARD GRANT, Treas.
181 Hudson St., New York. 14-tf

OLD

RELIABLE.

NATIONAL LIFE INSURANCE COMPANY

OF MONTPELIER, VERMONT

THE MOST DESIRABLE POLICY EVER ISSUED.

It protects the insured against adversity in business, and also makes an absolute provision, in case of death, for wife, children, parents or creditors.

It is a safe and desirable investment, and guarantees that a certain amount of money will be accumulated in a specified time, which the purchaser can use at an age when he is more likely to be dependent upon others than others upon him.

This policy is negotiable for its cash value, the same as any bond or stock.

The thousands of policies which lapsed or were surrendered during the last fifteen years would have been saved by the provisions of this policy.

The principles of this policy are indorsed by the wealthiest and shrewdest bankers, merchants, and lawyers of America.

Under this policy you know exactly what you have, and if you need your money more than insurance you can get it.

Under this policy you have Investment, Protection, and the use of your capital.

Write for particulars.

WM. V. HARPER, General Agent, Maryland, Delaware, District of Columbia, and Virginia. 239 E. German street, Baltimore, Md.

DELAWARE OFFICE, 824 Market street, Wilmington, Del.
Or AUBREY VANDEVER, Clayton, Del.

SERMON BY DR. TALMAGE.

HIS SUBJECT A MOST TIMELY ONE:
"THE VOICES OF NATURE."

They Are Articulate and Harmonious, He Says—The Doctor's Congregations Not at All Affected by the Beautiful Weather of the Springtime.

BROOKLYN, April 27.—The attraction of the parks in their new spring-time garb, which affects many congregations at this season, does not diminish the crowd which pours into the Academy of Music to hear the eloquent preacher. This morning the great edifice was thronged, as usual, as soon as the doors were opened. After the reading of an appropriate passage of Scripture and the singing of the hymn, "Glory to God on High," Dr. Talmage announced as his text Isa. lx, 13: "The glory of Lebanon shall come unto thee, the fir tree, the pine tree and the box together, to beautify the place of my sanctuary." Following is his sermon in full:

On our way from Damascus we saw the mountains of Lebanon white with snow, and the places from which the cedars were hewn and then drawn by ox teams down to the Mediterranean sea, and then floated in great rafts to Joppa, and then again drawn by ox teams up to Jerusalem to build Solomon's temple. Those mighty trees in my text are called the "glory of Lebanon." Inanimate nature felt the effects of the first transgression. When Eve touched the forbidden tree, it seems as if the sinful contact had smitten not only that tree, but as if the air caught the pollution from the leaves, and as if the sap had carried the virus down into the very soil until the entire earth reeked with the leprosy. Under that sinful touch nature withered. The inanimate creation, as if aware of the damage done it, sent up the thorn and brier and nettle to wound and fiercely oppose the human race.

THE MILLENIUM.
Now as the physical earth felt the effects of the first transgression, so it shall also feel the effect of the Saviour's mission. As from that one tree in Paradise a blight went forth through the entire earth, so from one tree on Calvary another force shall speed out to interpenetrate and check, subdue and override, the evil. In the end it shall be found that the tree of Calvary has more potency than the tree of Paradise. As the nations are evangelized, I think a corresponding change will be effected in the natural world. I verily believe that the trees, and the birds, and the rivers, and the skies will have their millennium. If man's sin affected the ground, and the vegetation, and the atmosphere, shall Christ's work be less powerful or less extensive?

Doubtless God will take the irregularity and fierceness from the elements, so as to make them congenial to the race, yet to be so symmetrical and evangelized. The ground shall not be so lavish of weeds and so grudging of grain. Soils which now have peculiar proclivities toward certain forms of evil production will be delivered from their besetting sins. Steep mountains, plowed down into more gradual ascent, shall be girdled with flocks of sheep and shocks of corn. The wet marsh shall become the deep grassed meadow. Cattle shall eat unharmed by caverns once haunted of wild beasts. Children will build playhouses in what was once a cave of serpents, and, as the Scripture saith, "The weaned child shall put his hand on the cockatrice's den."

Oh, what harvests shall be reaped when neither drouth, nor excessive rain, nor mildew, nor infesting insects shall arrest the growth, and the utmost capacity of the fields for production shall be tested by an intelligent and athletic yeomanry. Thrift and competency characterizing the world's inhabitants, their dwelling places shall be graceful and healthy and adorned. Tree and arbor and grove around about will look as if Adam and Eve had got back to Paradise. Great cities, now neglected and unwashed, shall be orderly, adorned with architectural symmetry and connected with far distant seaports by present modes of transportation carried to their greatest perfection, or by new inventions yet to spring up out of the water or drop from the air at the beck of a Morse or a Robert Fulton belonging to future generations. Isaiah in my text seems to look forward to the future condition of the physical earth as a condition of great beauty and excellence, and then prophesies that as the strongest and most ornamental timber in Lebanon was brought down to Jerusalem and constructed into the ancient temple, so all that is beautiful and excellent in the physical earth shall yet contribute to the church now being built in the world. "The glory of Lebanon shall come unto thee; the fir tree; the pine tree, and the box together, to beautify the place of my sanctuary."

MUCH OF THY PROPHECY ALREADY FULFILLED.

Much of this prophecy has already been fulfilled, and I proceed to some practical remarks upon the contributions which the natural world is making to the kingdom of God, and then draw some inferences. The first contribution that nature gives to the church is her testimony in behalf of the truth of Christianity. This is an age of profound research. Nature cannot evade men's inquiries as once. In chemist's laboratory she is put to torture and compelled to give up her mysteries. Hidden laws have come out of their hiding place. The earth and the heavens, since they have been ransacked by geologist and botanist and astronomer, appear so different from what they once were that they may be called "the new heavens and the new earth."

This research and discovery will have powerful effect upon the religious world. They must either advance or arrest Christianity, make men better or make them worse, be the church's honor or the church's overthrow. Christians, aware of this in the early ages of discovery, were nervous and fearful as to the progress of science. They feared that some natural law, before unknown, would suddenly spring into harsh collision with Christianity. Gunpowder and the gleam of swords would not so much have been feared by religionists as electric batteries, voltaic piles and astronomical apparatus. It was feared that Moses and the prophets would be run over by skeptical chemists and philosophers. Some of the followers of Aristotle, after the invention of the telescope, refused to look through that instrument, lest what they saw would overthrow the teachings of that great philosopher. But the Christian religion has no such apprehension now.

Bring on your telescopes and microscopes and spectroscopes—and the more the better. The God of nature is the God of the Bible, and in all the universe and in all the eternities he has never once contradicted himself. Christian merchants endow universities, and in them Christian professors instruct the children of Christian communities. The warmest and most enthusiastic friends of Christ are the bravest and most enthusiastic friends

of science. The church rejoices as much over every discovery as the world rejoices. Good men have found that there is no war between science and religion. That which at first has seemed to be the weapon of the infidel has turned out to be the weapon of the Christian.

SCIENCE IS FOR CHRISTIANITY.

Scientific discussions may be divided into those which are concluded and those which are still in progress, depending for decision upon future investigation. Those which are concluded have invariably rendered their verdict for Christianity, and we have faith to believe that those which are still in prosecution will come to as favorable a conclusion. The great systems of error are falling before these discoveries. They have crushed everything but the Bible, and that they have established. Mohammedanism and paganism in their ten thousand forms have been proved false and by great natural laws shown to be impostures. Buried cities have been exhumed and the truth of God found written on their coffin lids. Bartlett, Robinson and Layard have been not more the apostles of science than the apostles of religion. The dumb lips of the pyramids have opened to preach the gospel. Expeditions have been fitted out for Palestine, and explorers have come back to say that they have found among mountains and among ruins and on the shore of waters living and undying evidences of our glorious Christianity.

Men who have gone to Palestine infidels have come back Christians. They who were blind and deaf to the truth at home have seemed to see Christ again preaching upon Olivet, and have beheld in vivid imagination the Son of God again walking the hills about Jerusalem. Caviglia once rejected the truth, but afterward said, "I came to Egypt, and the Scriptures and the pyramids converted me." When I was in Beyrout, Syria, last December, our beloved American missionary, Rev. Dr. Jessup, told me of his friend who met a skeptic at Joppa, the seaport of Jerusalem, and the unbeliever said to his friend: "I am going into the Holy Land to show up the folly of the Christian religion. I am going to visit all the so-called 'sacred places,' and write them up, and show the world that the New Testament is an imposition upon the world's credulity." Months after, Dr. Jessup's friend met the skeptic at Beyrout, after he had completed his journey through the Holy Land. "Well, how is it?" said the aforesaid gentleman to the skeptic. The answer was: "I have seen it all, and I tell you the Bible is true! Yes, it is all true!" The man who went to destroy came back to defend. After what I myself saw during my recent absence, I conclude that any one who can go through the Holy Land and remain an unbeliever is either a bad man or an imbecile. God employed men to write the Bible, but he took many of the same truths which they recorded, and with his own almighty hand he gouged them into the rocks, and drove them down into dismal depths, and, as documents are put in the corner stone of a temple, so in the very foundation of the earth he folded up and placed the records of heavenly truth. The earth's corner stone was laid, like that of other sacred edifices, in the name of the Father, and of the Son, and of the Holy Ghost. The author of revelation, standing among the great strata, looked upon Moses, and said, "Let us record for future ages the world's history; you write it there on papyrus; I will write it here on the bowlders."

NATURE'S INVALUABLE CONTRIBUTION TO CHRISTIANITY.

Again, nature offers an invaluable

contribution to Christianity by the illustration she makes of divine truth. The inspired writers seized upon the advantages offered by the natural world. Trees and rivers and clouds and rocks broke forth into holy and enthusiastic utterances. Would Christ set forth the strength of faith, he points to the sycamore, whose roots spread out and strike down and clinch themselves amid great depths of earth, and he said that faith was strong enough to tear that up by the roots.

At Hawarden, England, Mr. Gladstone, while showing me his trees during a prolonged walk through his magnificent park, pointed out a sycamore, and with a wave of the hand said, "In your visit to the Holy Land did you see any sycamore more impressive than that?" I confessed that I had not. Its branches were not more remarkable than its roots. It was to such a tree as that Jesus pointed when he would illustrate the power of faith. "Ye might say unto this sycamore tree, Be thou plucked up by the root and be thou cast into the sea, and it would obey you." One reason why Christ has fascinated the world as no other teacher is because instead of using severe argument he was always telling how something in the spiritual world was like unto something in the natural world. Oh these wonderful "likes" of our Lord! Like a grain of mustard seed. Like a treasure hid in a field. Like a merchant seeking goodly pearls. Like unto a net that was cast into the sea. Like unto a householder.

Would Christ teach the precision with which he looks after you, he says he counts the hairs of your head. Well, that is a long and tedious count if the head have the average endowment. It has been found that if the hairs of the head be black there are about 120,000, or if they be flaxen there are about 140,000. But God knows the exact number: "The hairs of your head are all numbered." Would Christ impress us with the divine watchfulness and care, he speaks of the sparrows, that were a nuisance in those times. They were caught by the thousands in the net. They were thin and scrawny, and had comparatively no meat on their bones. They seemed almost valueless, whether living or dead. Now, argues Christ, if my father takes care of them will he not take care of you? Christ would have the Christian despondent over his slowness of religious development go to his corn field for a lesson. He watches first the green shoot pressing up through the clods, gradually strengthening into a stalk, and last of all the husk swelling out with the pressure of the corn: "First the blade, then the ear, after that the full corn in the ear."

EXPRESSIVE IMAGERY.

Would David set forth the freshness and beauty of genuine Christian character—he sees an eagle starting from its nest just after the moulting season, its old feathers shed, and its wings and breast decked with new down and plumes, its body as finely feathered as that of her young ones just beginning to try the speed of their wings. Thus rejuvenated and replumed is the Christian's faith and hope by every season of communion with God. "Thy youth is renewed like the eagle's." Would Solomon represent the annoyance of a contentious woman's tongue, he points to a leakage in the top of his house or tent, where, throughout the stormy day, the water comes through, falling upon the floor—drip! drip! drip! and he says, "A continual dripping in a very rainy day and a contentious woman are alike." Would Christ set forth the character of those who make great profession of piety, but have no fruit, he compares them to barren fig trees, which have very large and

showy leaves, and nothing but leaves. Would Job illustrate deceitful friendships, he speaks of brooks in those climes, that wind about in different directions, and dry up when you want to drink out of them: "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away." David when he would impress us with the despondency into which he had sunk, compares it to a quagmire of those regions, through which he had doubtless sometimes tried to walk, but sunk in up to his neck, and he cried, "I sink in deep mire where there is no standing." Would Habakkuk set forth the capacity which God gives the good man to walk safely amid the wildest perils, he points to the wild animal called the hind walking over slippery rocks, and leaping from wild crag to wild crag, by the peculiar make of its hoofs able calmly to sustain itself in the most dangerous places: "The Lord God is my strength, and he will make my feet like hind's feet."

Job makes all natural objects pay tribute to the royalty of his book. As you go through some chapters of Job you feel as if it were a bright spring morning, and as you see the glittering drops from the grass under your feet, you say with that patriarch, "Who hath begotten the drops of the dew?" And now, as you read on, you seem in the silent midnight to behold the waving of a great light upon your path, and you look up to find it the aurora borealis, which Job described so long ago as "the bright light in the clouds and the splendor that cometh out of the north." As you read on there is darkness hurdling in the heavens, and the showers break loose till the birds fly for hiding place and the mountain torrents in red fury foam over the rocky shelving; and with the same poet you exclaim, "Who can number the clouds in wisdom, or who can stay the bottles of heaven?" As you read on you feel yourself coming in frosty climes, and, in fancy, wading through the snow, you say, with that same inspired writer, "Hast thou entered into the treasures of the snow?" And while the sharp sleet drives in your face, and the hail stings your cheek, you quote him again: "Hast thou seen the treasures of the hail?" In the Psalmist's writings I hear the voices of the sea: "Deep calleth unto deep;" and the roar of forests: "The Lord shaketh the wilderness of Kadesh;" and the loud peal of the black tempest: "The God of glory thundereth;" and the rustle of the long silks on the well filled husks: "The valleys are covered with corn;" and the cry of wild beasts: "The young lions roar after their prey;" the hum of palm trees and cedars: "The righteous shall flourish like a palm tree; he shall grow like a cedar in Lebanon;" the sough of wings and the swirl of fins: "Dominion over the great loom, with God's foot on the shuttle. The same spirit that converted your soul has also converted the elements from enmity toward you into inviolable friendship, and furthest star and deepest cavern, regions of everlasting cold as well as climes of eternal summer, all have a mission of good, direct or indirect, for your spirit.

PRESENTATION OF CHRISTIAN TRUTHS.
The truths of the gospel might have been presented in technical terms, and by the means of dry definitions, but under these the world would not have listened or felt. How could the safety of trusting upon Christ have been presented, were it not for the figure of a rock? How could the gladdening effect of the gospel have been set forth, had not Zacharias thought of the dawn of the morning, exclaiming: "The day spring from on high hath visited us to give light to them that sit in darkness." How could the soul's intense longing for Christ have been presented so well as by the emblem of natural hunger and natural thirst? As the lake gathers into its bosom the shadow of hills around, and the gleam of stars above, so, in these great deeps of divine truth, all objects in nature

are grandly reflected. We walk forth in the spring time, and everything breathes of the Resurrection. Bright blossom and springing grass speak to us of the coming up of those whom we have loved, when in the white robes of their joy and coronation they shall appear.

And when in the autumn of the year nature preaches thousands of funeral sermons from the text, "We all do fade as a leaf," and scatters her elegies in our path, we cannot help but think of sickness and the tomb. Even winter, "being dead, yet speaketh." The world will not be argued into the right. It will be tenderly illustrated into the right. Tell them what religion is like. When the mother tried to tell her dying child what heaven was she compared it to light. "But that hurts my eyes," said the dying girl. Then the mother compared heaven to music. "But any sound hurts me; I am so weak," said the dying child. Then she was told that heaven was like mother's arms. "Oh, take me there!" she said. "If it is like mother's arms, take me there!" The appropriate simile had been found at last.

Another contribution which the natural world is making to the kingdom of Christ is the defense and aid which the elements are compelled to give to the Christian personally. There is no law in nature but is sworn for the Christian's defense. In Job this thought is presented as a bargain made between the inanimate creation and the righteous man: "Thou shalt be in league with the stones of the field." What a grand thought that the lightnings, and the tempests, and the hail, and the frosts, which are the enemies of unrighteousness, are all marshaled as the Christian's body guard. They fight for him. They strike with an arm of fire, or clutch with their fingers of ice. Everlasting peace is declared between the fiercest elements of nature and the good man. They may in their fury seem to be indiscriminate, smiting down the righteous with the wicked, yet they cannot damage the Christian's soul, although they may shrivel his body. The wintry blast that howls about your dwelling you may call your brother, and the south wind coming up on a June day by way of a flower garden you may call your sister. Though so mighty in circumference and diameter, the sun and the moon have a special charge concerning you. "The sun shall not smite thee by day, nor the moon by night." Elements and forces hidden in the earth are now harnessed and at work in producing for you food and clothing. Some grain field that you never saw presented you this day with your morning meal. The great earth and the heavens are the busy loom at work for you; and shooting light, and silvery stream, and sharp lightning are only woven threads in the great loom, with God's foot on the shuttle. The same spirit that converted your soul has also converted the elements from enmity toward you into inviolable friendship, and furthest star and deepest cavern, regions of everlasting cold as well as climes of eternal summer, all have a mission of good, direct or indirect, for your spirit.

THE STUDY OF NATURAL OBJECTS.

Now I infer from this that the study of natural objects will increase our religious knowledge. If David and Job and John and Paul could not afford to let go without observation one passing cloud, or rift of snow, or spring blossom, you cannot afford to let them go without study. Men and women of God most eminent in all ages for faith and zeal indulged in such observations—Payson and Baxter and Doddridge and Hannah More. That man is not worthy the name of Christian

who saunters listlessly among these magnificent disclosures of divine power around, beneath and above us, stupid and uneducated. They are not worthy to live in a desert, for that has its fountains and palm trees; nor in regions of everlasting ice, for even there the stars kindle their lights, and auroras flash, and huge icebergs shiver in the morning light, and God's power sits upon them as upon a great white throne. Yet there are Christians in the church who look upon all such tendencies of mind and heart as soft sentimentalities, and because they believe this printed Revelation of God are content to be infidels in regard to all that has been written in this great book of the universe, written in letters of stars, in paragraphs of constellations, and illustrated with sunset and thunder cloud and spring morning.

I infer, also, the transcendent importance of Christ's religion. Nothing is so far down, and nothing is so high up, and nothing so far out, but God makes it pay tax to the Christian religion. If snow and tempest and dragon are expected to praise God, suppose you he expects no homage from your soul? When God has written his truth upon everything around you, suppose you he did not mean you to open your eyes and read it?

Finally, I learn from this subject what an honorable position the Christian occupies when nothing is so great and glorious in nature but is made to edify, defend and instruct him. Hold up your heads, sons and daughters of the Lord Almighty, that I may see how you bear your honors. Though now you may think yourself unfriended, this spring's soft wind, and next summer's harvest of barley, and next autumn's glowing fruits, and next winter's storms, all seasons, all elements, zephyr and euroclydon, rose's breath and thundercloud, gleaming light and thick darkness, are sworn to defend you, and cohorts of angels would fly to deliver you from peril, and the great God would unsheath his sword and arm the universe in your cause rather than that harm should touch you with one of its lightest fingers. "As the mountains around about Jerusalem, so the Lord is around about his people from this time forth for evermore."

OH FOR MORE SYMPATHY WITH NATURE.

Oh for more sympathy with the natural world, and then we should always have a Bible open before us, and we could take a lesson from the most fleeting circumstances, as when a storm came down upon England Charles Wesley sat in a room watching it through an open window, and frightened by the lightning and thunder a little bird flew in and nestled in the bosom of the sacred poet, and as he gently stroked it and felt the wild beating of its heart, he turned to his desk and wrote that hymn which will be sung while the world lasts:

Jesus, lover of my soul,
Let me to thy bosom fly,
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour, hide,
Till the storm of life be past,
Safe into the haven guide,
O receive my soul at last.

A leading English scientist states that women have better eyesight than men, and that in all his experience he has never met a woman who was color blind.

An Athens, Ga., 14 year old boy has made a complete dynamo, capable of lighting one large arc light, run by a treadle. He has also made a complete telephone with an improvement in the transmitter, which is said by electricians to work perfectly and to be much simpler than the one now in use.

LESLIE W. MEGOWEN,
Marble and Granite Works,
Established in 1848.
N. E. Cor. Tenth & Tatnall St.,
Wilmington, Delaware.
Monuments, Tombs and Enclosures
Tile Floors, Repairing, Re-
setting, Cleaning, etc.
ALL WORK GUARANTEED.
50-6mo.

CHAS. F. HUDSON,
Wholesale and retail dealer in choice butter, eggs, cheese and poultry, Gilt Edge Creamery Print Butter a specialty. Good store trade and consignments solicited. Telephone 441
No. 76 to 82 City M'kt., Wilmington, Del.
1 yr.

TAKE NOTICE.

A great clearing out sale of Boots and Shoes. On and after this date I will sell my entire stock at a reduction at and far below cost to make room for my spring samples. Come and satisfy yourself at

MONTGOMERY'S
Clayton House Shoe Store,
505 King Street, City.
4-6mo

Private School.

307 West 12th St., Wilmington, Del.
Next term beg. on Mar. 17 1890. Pupils received at any time. Fees reasonable, instruction thorough course of study comprehensive. For farther information call upon or address
MISS E. J. RENHAM.
References: Rev. Jacob Todd, D. D.
Rev. A. N. Keigwin
4-6m

ALBERT BUEHLER & CO'S

FURNITURE STORE,
513 SHIPLEY STREET.
We will sell **PARLOR FURNITURE,** Chamber Suits, **DINING ROOM** and **LIBRARY FURNITURE,** Beds, Bedding, Tables, side boards, Chairs, Lounges, Couches, and a full line of **CARPETS** and **OIL CLOTH,** **COOK STOVES** and **RANGES,** Children's **COACHES,** Lamps and Window Shades and a variety of other useful and ornamental furniture, as cheap as possible for cash or on weekly or monthly credits.

We also upholster, paint, varnish, polish and repair furniture at moderate prices. We guarantee satisfaction in all our dealings. Remember the place.

ALBERT BUEHLER & CO.,
513 SHIPLEY STREET,
WILMINGTON - DELAWARE.

FRESCOING CHURCHES.

Send for designs and estimates without extra charge, to Nicholas F. Goldberg, 415 King St., Wilmington, Del.
29-tt

DOMESTIC

Sewing Machine Co.

814 MARKET ST.,

Wilmington, Delaware.

Domestic Sewing, Machines
and Paper Fashions.
4-17



B. & O.

SCHEDULE IN EFFECT
NOV. 16, 1889

Trains leave Delaware Avenue Depot:
EAST BOUND

*Express trains.
NEW YORK, week days, *2.13, *7.00 *10.26 p. m.
*12.08, *2.43 *5.13 *6.46 p. m.
PHILADELPHIA, week days *2.13, 6.0 *7.00 *7.50
7.0 *8.5 *9.30 *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.
*HESTER, week days, *2.13, 6.05, *7.00 *10. 7.50,
*6.30 *10.26 10.26 *11.2 a. m. *12.08 1.00 *2.43, 3.06
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 *6.37 *8.15 a. m. daily; 7.40
a. m. *10. p. m. daily except Sunday.
Baltimore and principal stations on Philadelphia
division 4.5 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.
Trains leave Market Street Station:
For Philadelphia 5.50, .40 *8.30 *11.55 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 Philadel-
phia division 5.55 p. m. daily.
For Camdenberg, way stations 6.50, 10.35 a. m. 2.30,
4. 5 p. m. daily.
Chicago *8.30 a. m. daily except Sunday
Pittsburg *8.30 a. m. daily except Sunday, *4.55 p. m.
daily.
Trains for Wilmington leave Philadelphia *4.40
*4.15, 10.00, *11.10 a. m. 12.00 noon, 1.40 3.00 *3.40
*4.40, 4.41 5.65 6.30 *7.40, 8.10 10.10 p. m. daily.
Daily except Sunday, *6.15 6.40 7.35 a. m. *1.00, 4.10
5.30 11.30 p. m.
Rates to Western points lower than via any other
route.
C. O. SCULL,
Gen'l Pass Agent

J. T. ODELL,
General Manager

Telephone call No. 193.

Wilmington & Northern R. R.

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

GOING NORTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Wilmington, French St	7.00	2.25	4.4	7.10
B & O Junction	7.15	2.37	5.02	7.25
Montchanin	7.25	2.48	5.16	7.35
Chad's Ford Jc	7.47	3.08	5.40	7.57
Lenaape	8.10	3.19		8.14
Ar. West Chester Stage				8.14
Lv. West Chester Stage	6.50	2.30		4.65
Coatesville	7.15	2.37	5.02	4.65
Waynesburg Jc	9.15	1.32		6.62
St. Peter's	6.50			7.30
Warwick	7.15			
Springfield	7.27	9.29	4.47	7.47
Joanna	7.33	9.34	4.52	
Birdsboro	7.57	9.50	5.15	
Ar. Reading P & R Sta.	8.30	10.25	5.46	

ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington
6.17 p. m. B. & O. Junction 6.28 p. m. Newbridge
6.41 p. m. Arrive Montchanin 6.59 p. m.
On Saturday only, will leave Wilmington at 5.17 p.
m. arrive at Newbridge 5.41 p. m. leave Wilmington
at 6.15 p. m. Newbridge 10.35 p. m. arrive Mont-
chanin 10.55 p. m. Leave Birdsboro. 1.10 p. m. arrive
Reading 1.40 p. m.

GOING SOUTH.
Daily except Sunday.

Stations	a. m.	a. m.	p. m.	p. m.
Lv. Reading P. & R. Station	8.00	9.25	3.15	5.15
Birdsboro	8.31	10.10	3.45	5.48
Joanna	8.59	10.50	4.10	
Springfield	6.00	9.01	10.53	4.15
Ar. Warwick		11.12		6.15
St. Peter's		11.30		6.32
Lv. Waynesburg Jc.	6.18	9.15	4.32	6.46
Coatesville	6.26	9.50	5.08	
Lenaape	7.41	9.25	5.46	
Ar. West Ches- ter Stage				
Lv. West Chester Stage	6.50	9.40	4.45	
Chad's Ford Jc.	7.56	10.37	6.02	
Montchanin	6.15	8.24	10.59	6.24
B. & O. Junction	6.41	8.41	11.10	6.36
Ar. Wilmington, French St.	6.42	8.51	11.20	6.45

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 1.40
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, Chad's Ford Junction, Lena-
ape, Coatesville, Waynesburg Junction,
Birdsboro and Reading, see time-tables at
all stations.
BOWNESS BRIGGS, Gen'l Passenger Agt
A. G. McCausland, Superintendent.

Eastern Maryland Railroad, connect-
ing with P. W. & B. R. R. at Union
Station Baltimore.

announcing Monday Oct. 1 1889 leave Phila-
delphia as follows:

DAILY
10 A M - Fast Mail for Shenandoah Valley and
other points and return western points. Also Glyndon
Festminster, New Windsor, Union Bridge, Mehan-
stown, Blue Ridge, Hagerstown, and except Sun-
day, Chambersburg, Waynesboro, and points on B &
O. R. R.

DAILY EXCEPT SUNDAY
7.15 A M - Accommodation for Fairfield, Gettys-
burg, Hanover, and all points on B & O R. R. V.
S. W. A. V. Mail for Williamsport, Hagerstown, Ship-
scow, and intermediate points on Main Line
and B & O V. R. R. also, Frederick, Annapolis,
M. rittsburg and Wicomico.

6.00 A M - Accommodation for Union Bridge and
Gettysburg.
6.25 P M - Accom for Glyndon
12.1 P M - Express for Arlington, Howardville,
Bucksville, Owings Mills, Glyndon and all points on
B and O Division
10.00 P M - Express for Arlington, Mt. Hope, Pike-
ville, Owings Mills, St. George's, Glyndon, Glou-
cesters, Finksburg, Patapsco, Carrollton, Westmin-
ster, Odessa, New Windsor, Linwood, Union Bridge
and stations west also Emmottshere B & C V R
R. and points on Shenandoah Valley R R
1.15 P M - Accommodation for Glyndon
2.0 P M - Accommodation for Union Bridge
1.35 P M - Accommodation for Glyndon (Reister-
town)

TRAINS ARRIVE AT PHILADELPHIA
Daily - 11.48 A. M. Daily except Sunday - 7.30, 8. 2,
11 A. M., 12.15 2.40, 5.10 and 6.00 7.40 10.00 P. M.
Ticket and Baggage Office 217 East Baltimore st.
All trains stop at Union Station, Pennsylvania
venue and Fulton Stations.
J. M. HODD, General Manager
4 3. GRISWOLD, Gen'l Pass. Agt

**WILBOR'S COMPOUND OF
PURE COD LIVER OIL
AND PHOSPHATES OF
LIME, SODA, IRON.**

For the Cure of Consumption, Coughs,
Colds, Asthma, Bronchitis, Debili-
ty, Wasting Diseases, and
Scrofulous Humors.

Almost as palatable as cream. It can be taken
with pleasure by delicate persons and children, who
after using it, are very fond of it. It stimulates
with the food, increases the flesh and appetite, builds
up the nervous system, restores energy to mind and
body, creates new rich and pure blood, in fact rejuvena-
tes the whole system.

**FLESH, BLOOD,
NERVE, BRAIN.**

This preparation is far superior to all other
preparations of Cod-liver Oil; it has many imitators, but
no equals. The results following its use are its best
recommendations. Be sure, as you value your
health, and get the genuine. Manufactured only
by Dr. A. H. Wilnor, Chemist, Boston, Mass. Sold
by all druggists.

**WILMINGTON
Saw and Hardware House,
222 W. 2nd St., Wil., Del.
GEORGE L. NORRIS, Prop.**



Agent for the Henry Disson & Sons cele-
brated saws.

Have you seen our new saw? if not call at once
and examine, and be convinced that this is the
place to buy good tools for the least money. Saws
made in sheet steel, and sharpened, and also
and repairing promptly executed. Also a fine
line of hardware, such as carpenters, cabinet
makers pattern makers, Machinists, butchers
and millers tools. We would call your special
attention to our repair department, such as grind-
ing and polishing and saw repairing generally.
Don't forget the number 222 send for price-list.

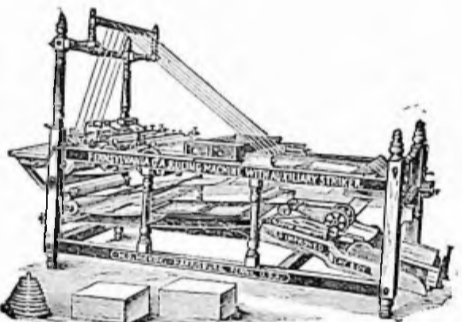


BOOK BINDING.

MANIFESTS,
RETURNS,
REPORTS.

SCHEDULES,
BLANKS,
PAY ROLLS.

And every description of Ruling Done
with care and exactness.



CUT OF ONE OF OUR RULING MACHINES.

PAPER RULING
Fair Dealing.

PAPER RULING
Prompt Attention.

ACCOUNT BOOKS

for Merchants, Banks, Railroads, Municipal and other
Corporations made in the most Modern Styles,
with dispatch. Made to order only.

JOB BINDING,
NUMBERING,
PERFORATING.

PUNCHING,
EYELETING,
TABLETING.

Executed in the very best manner.
J. MILLER THOMAS,
604 Market St., Wilmington.

