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Methodist.

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ONE DOLLAR A YEAR
SINGLE NOS. 3 CENTS.

THE CRUSE THAT FAILETH NOT.

Is thy cruse of comfort wasting? Rise and share it with another,
And through all the years of famine it shall serve thee and thy brother

Love divine will fill thy storehouse, or thy handful still renew;
Scanty fare for one will often make a royal feast for two.

For the heart grows rich in giving, all its wealth is living grain;
Seeds, which milder in the garner, scattered fill with gold the plain.

Is thy burden hard and heavy? Do thy steps drag weavily?
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wandrest thou amid the snow?
Chafe that frozen form beside thee, and together both shall glow.

Art thou stricken in life's battle? Many wounded round thee mean;
Lavish on their wounds thy balms, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;
Nothing but a ceaseless Fountain can its ceaseless longings still.

Is the heart a living power? Self-entwined its strength sinks low;
It can only live in loving, and by serving love will grow.

—Eliz. Rundle Charles.

A Negro Meeting.

REV. JAMES ERWIN.

At the General Conference in Indianapolis, Ind., in 1856, among the pulpits supplied from Sunday to Sunday by members of the Conference, was that of the colored Methodist Episcopal church, numbering about 800 members, with a congregation averaging, as we were informed, from 1,000 to 1,200. The church was famed for its spiritual ardor, excellent singing, and hoisterous demonstrations.

One Sunday evening I accompanied several members of the General Conference to this church, to join our ardent colored brethren in their religious services. We were half an hour early, but the house was densely packed and the congregation was engaged in a service of song. It was a rare treat to hear the singing. A thousand persons in a joyous religious frame, rendering one of their favorite melodies, reminded me of the "multitude before the throne having the harps of God." It was grand beyond description.

At the time for service, the pastor, a large, portly, coal-black man, rose in the altar, and said; "If the minister who was appointed by the General Conference to preach to us this evening is present, he will please come to the pulpit, as it is now time for our services to commence." As no one responded, he suggested that a few minutes more might be spent in singing, as the brother might be unavoidably delayed. After waiting fifteen or twenty minutes longer, the appointee not making his appearance the pastor asked if one of the delegates of the General Conference would volunteer to officiate? Brother Fay H. Purdy, an evangelist from Western New York, arose and proposed that Rev. James Erwin, of Syracuse, should preach. I modestly declined, but was forced into it by Rev. P. D. Gorrie of my own Conference, and Rev. J. K. Gillett, a delegate from the Michigan Conference, who each took me by an arm, without saying, "by your permission," and led me through the house and seated me in the pulpit. I made a virtue of necessity, and rose to announce the first text that might be suggested to my mind. I was greeted by a cordial welcome, "God bless him!" "Fill him

with the Spirit!" "Make de word powerful!" "Give it a sharp edge and pint!" etc., rang through the house. I had the sympathies of the congregation. They listened attentively, ejaculating prayers as I proceeded. Soon one shouted, "My God, it is coming!" Another one responded, "It has commed!" and the joy bells began to ring all over the house. "Yes, that's it!" "Glory to God!" "Hallelujah!" "Redemption!" "Sweeping power!" "Bright glory!" "My Lor' let it sweep!" were heard all through the assembly. They completely drowned my voice, and for, perhaps, thirty minutes I stood, "my mouth filled with laughter," and my whole being filled with a spiritual afflatus; only throwing in a sentence now and then, as I could be heard. They had become uproarious, and there was no way but to let them shout it out.

A large woman in the middle of the house sprang to her feet, as if a spirit had touched her, and with upturned face beaming with joy, clapped her hands and jumped in ecstasy. She was instantly surrounded by seven other women, who led her down into the broad aisle, as she was in danger of pitching off the platform, and kept her as much in order as possible, as she bounded in the transports of her bliss. In a little while a stalwart brother in the rear of the house began to leap like the healed crippled at the gate of the Temple. So strength came not, only to this man's "feet and ankle bones," but into every part of his body, and he walked and praised the Lord. Seven men gathered about him, leading him into the middle aisle; where, like David, he danced before the Lord. Soon another woman at the front began to bound, and seven women clustered around the happy one, whether because the number seven is so frequently mentioned in the Scriptures and is considered a sacred number, or for some other reason, I did not learn. They bounded until exhausted, when they were borne to a seat in an ecstasy of joy.

When I sat down the excitement was at its height, no word could be heard; it was just one roar of bursting praise. Soon the congregation simultaneously began to sing a sweet refrain, beginning with "Oh, there is a balm," etc., and the woman who first began to bound, rose from her seat, and coming toward the pulpit waving her hand above her head and keeping time with the music by the motion of her body, entered the altar and stood in front of the pulpit, happy as an angel. As soon as the pastor could be heard he rose and said, "Brother Erwin, this is my wife, and she wishes to shake hands with you; it is a custom with our people, when blessed under the Word, to come forward and shake hands with the preacher—it is our way of thanking him for the sermon—and if you have no objection, she would like to shake hands with you." So I arose and gave her my hand, and then a stream of blacks, both men and women, came crowding into the altar, shaking singing and shouting lustily.

About midnight we held a consultation in the pulpit, as to how we could best get out of the church. The pulpit being in the rear of the church, we must go through the congregation, to reach the front door; and going down into the aisle was the signal for another hand-shaking. The happy members gathered

round us, singing and shouting, the fever rising to the highest pitch. As they began again to clap their hands and leap for joy, we thought discretion was the better part of valor, and so retreated back to the pulpit. The meeting became hilarious, and the fire flamed all over the house. Bro. Fay H. Purdy, thinking that a change of exercises would be profitable, mounted one of the seats, and by gesture and strength of voice got a hearing, and proposed to have a prayer-meeting, calling upon an old "darkey," who seemed to be a leader among them to pray, and directing all to kneel. The old man attempted to pray, but had no liberty, and after struggling for words, gave it up and commenced singing. All rose to their feet, and were in their glory again. In the course of about half an hour Bro. Purdy made another effort on a new line. Mounting to the seat again, he called them to order and proposed that we have a lovefeast, and called upon one of the prominent actors to give us his experience. "Tell us uncle, how and where God converted your soul. Under the apple tree, or in the barn, or wherever it was?" The old man eyed him sharply, till he paused, and straightening up in his dignity, said, with all the authority of a born leader, "Who be you, sah, trying to steady de ark of de Lord? Don't you see you are not working in de spurrit? You called on that brodder to pray, awhile ago. He's a mighty man in praar; can lift earth up to hebin and bring hebin down to earth but God shut his mouf as close as he did the lion's in the den, when Dan'l praad. De spurrit done say, tell your 'sparence now. Dis is my duty," and striking up their favorite hymn, "O, there's a balm," the house was soon vocal with their melody. Brother Purdy learned a lesson, and the darkies "mounted higher in a chariot ob fire, and de moon it was under deir feet." It was two o'clock in the morning, before the white preachers could get out of the church.—*Buffalo Christian Ad vocate.*

An Introduction.

Miss Elizabeth R. Bender left Baltimore, Nov. 13th, for San Francisco, whence she sails for Japan in steamship Oceanic, Nov. 21, to be connected with educational work of an advanced grade, under the Woman's Foreign Missionary Society, in Aoyama, Tokyo, Japan. The Society has probably not sent to the field a young woman of more promise.

The daughter of a member of the Baltimore Conference, she early and fully consecrated herself to Christ, and the conviction came that He wanted her for foreign missionary work; nor was she disobedient to the heavenly calling, but at once gave herself to a course of training, bearing some proportion to the magnitude and importance of the work. In Williamsport Seminary and Wilson's College, Chambersburg, she became an enthusiastic and successful student; and when Dickinson College opened its doors to women, she was among the first to seek entrance. Her gentleness, modesty and sweetness of spirit soon disarmed opposition from the other sex, even though she at once took her place at the head of her classes, a position she steadily kept during the four years of her college course; graduating with its highest honors in 1888. The President and every

member of the faculty gave unstinted praise of her spirit, her scholarship, her deportment. At the invitation of Capt. Pratt, she at once took a position in the Indian Training School, Carlisle, in which she spent a useful and happy year; and from this service she was reluctantly released. But what things were gained to her she counts loss for Christ, and joyfully gives herself to the work to which He has called her.

In the pelting storm of Tuesday, Dr. McCauley the honored President from whose hands she had received her diploma, and a few friends, bade her good bye and God speed, at the Camden Station. Shall not many prayers follow her, on her journey, and in her work? Shall not many hearts be drawn closer to that work through her? Shall not others be drawn to a closer consecration, by her example, whatever this may mean to them?

A band of King's Daughters, in the western part of the city, most of them connected with the Grace church, have determined to raise the money needed to send her to her field of labor. The Monday previous to her leaving, a most beautiful reception was given at the house of their president, Miss Ford, on Arlington Ave. She goes; they send; what will others do?

I. HART.

Baltimore, Nov. 14, '89.

Self-Culture, not Anti-Collegiate.

BY REV. ISAAC JEWELL.

Some little time ago a criticism was passed on a self-cultured gentleman, thus; "He is a good man, successful in his work, but he is only half educated," meaning thereby he had not had the opportunity of taking a collegiate course. With some exceptions, men who have passed through a regular college curriculum think they live on a higher intellectual level than those who have not. Many think that a mental gymnasium of text books practiced in our colleges, generate brains, and those who do not thus gymmazize have been only half educated, or at best have only half brains. College discipline will never evolve brains nor create in any man a Master's mind, or a Master's genius. It may in some instances polish and fit the angular mind for certain spheres in social science; but if the man is not there, ere he enter college, the college cannot create the man. Yet there are many men and women, who think that a college life of four or five years actually provides minds for the mindless, to carry around a diploma means brains, an intellectual patent provided by the faculty of said college.

Is it not highly probable, that our colleges fail in many instances, to start the mind on original inquiry? The principles of text book logic and philosophy become an iron ruin to the students who become an appropriator of knowledge, instead of a generator of thought; instead of being intellectual food-producers, their intellectual life has to be sustained by other men's brains. Who are the men, who have lifted the world into a higher plane of morals? Who are those that have caught the divinest harmonies from the Invisible? Who are those that have gone down deepest into nature, and taken from her, her secret gems? Who have flamed the world with spiritual splendor, and climbed the

heights of heroism in martyrdom's fires. Mostly, men who never saw the inside, or outside of a college.

It is remarkable, yet true, that but few, out of the large number of college graduates, retain their intellectual individuality and innate genius, in general thought and progress, after graduating. The college drill to a great extent nullifies this usefulness. The faculty of memory has been their greatest friend, or foe, *i. e.* Men who have by nature memories long and strong, become the leaders in their classes, and are so esteemed by the faculty, while others, who may know much more about the subject, may not be able to repeat from memory; yet the reflective faculties of these and their faculty of imagination, rushing outward and onward, reaching heights and depths of new thoughts and new matter, are not taken into consideration, and they are left behind. The indomitable moral forces of great deeds, self-sacrifice, feeding the giant motors of purity, devotion to God, and to humanity, are often neglected for intellectual polish in many of the colleges; while self-cultured men know by experience, that these things have been their crown of rejoicing.

Except in scientific education, what more are the colleges doing to-day, from an intellectual stand-point than those of 500 years ago, or more? They stand upon the same grand old foundation of classics, Csesar, etc., mathematics, about the same history ditto. Who has reared anything intellectually higher? The great demand of the age is scientific training, associated with, and based upon the Bible; resting upon this almighty foundation to show that all true science is the friend and lover of God. This has been the college, to a great extent, of self-cultured men. In the near future there will be a million of dollars given to build and endow a college with this special training.

The writer would not be understood to denounce scholastic training, but would like to see a broader and more liberal spirit on the part of those who are collegians toward those who are not, but who in self-cultured are their equals, and are found worthy in their lives, and work. Do not treat them as being half educated, until you try them with your ability. An educated mind is a mighty weapon, and an educated soul *spiritually* is mightier; an uneducated propensity is very dangerous.

Rising Sun, Md.

We seem to be in a fair way to have definitely settled the true pronunciation of the word Dahlia. Mr. Hibbard admits that it should be pronounced Dah-li-a, but that, on the whole, it is better to adhere to the old style of Dalea, omitting the pronunciation of the important *h* altogether, remembering that the plant is named after DAHL, the Swedish botanist. It does seem obvious that the pronunciation should be such as to impress upon the mind of the listener or learner the idea that the name of the Dahlia is purposed to honor that of DAHL, and not some one of the name of Dale. To that end, I hold that the proper pronunciation should be Dahl-ya, making it as it were two syllables only, and such as brings into prominence its name parent.—*Vick's Magazine for November.*

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Youth's Department.

Fred's Security.

The neatly written placard hung in Mr. Martin's store window day after day, until people began to wonder why it was that he could not get a boy, when the place in a thriving drug store was such a desirable one, and other opportunities for a boy to find work in Riverdale were few.

A great many boys had applied for the place, but the trouble was that Mr. Martin demanded such exceptional references and security, that he could not find a boy that suited him among the many candidates for the position. Fred Mallory had seen the placard in the window, and, as he was very anxious to get steady employment so that he could be of real assistance to his mother, he lost no time in applying for the position.

"Mr. Martin, I would like very much to have a place to work," he said, as he entered the store, and met the proprietor's keen gray eyes fixed inquiringly upon him.

"And I want a boy very much; so perhaps we may be able to strike a bargain," Mr. Martin answered encouragingly.

Fred felt as if he were quite sure of the place, until Mr. Martin asked him who would become his security.

"Security?" asked Fred inquiringly. "I don't know what you mean, sir."

"Do you know any one who would be willing to deposit a certain sum of money with me, as security for your honesty?" Mr. Martin repeated.

Fred's face fell, and his bright expression changed to one of disappointment.

He could bring good reference as to his industry and honesty from every one for whom he had ever worked, but there was no one he could ask to become his security.

"No, sir; I can't give any security, if that is what it is," he answered. "Couldn't you try me without that, Mr. Martin?"

The gentleman shook his head:

"No; I could get plenty of boys with good enough references, but when any one has faith enough in their honesty to become their security, then I feel perfectly safe in trusting them in my store. It is a good place for a boy, and is a good business to learn, and if you can get security I shall be glad to take you, but I cannot do it without."

He took up his paper again, and Fred sadly left the store, knowing that there was no hope of his obtaining the situation, anxious as he was for the employment, for there was no one that he knew of whom he could ask such a favor.

He had almost forgotten his disappointment a week later, and, instead of grieving over his failure to obtain a steady situation, was working very industriously at any odds and ends of work he could find to do.

One day he promised to take a load of apples into market for a neighbor, and as he was walking beside the stout little donkey, whistling as cheerily as any blackbird, he met some boys with whom he had a slight acquaintance.

"Give us some apples, Fred," called one of the boys, as he saw the basket on either side of the donkey laden with fine, large fruit.

"I can't," answered Fred. "They're not mine, or I would treat you; but they're Mrs. Benson's and she told me not to let anybody disturb them."

"Well, what's the difference? She'll never know. Give us a few, or we'll take them ourselves," said another boy, advancing toward the basket with an outstretched hand.

"No you won't," answered Fred firmly, standing before the fruit. "I promised her that they shouldn't be disturbed, and I mean to keep my word as well as I can."

With a boisterous laugh one of the

boys held Fred, notwithstanding his struggles, while the rest of the party began to help themselves to the fruit in spite of his remonstrances.

Fred resisted with all his might, but he could not free himself from his captor's strong grasp, and his efforts to escape earned him some rough blows.

The boys were so eagerly helping themselves to the fruit, that they did not hear the sound of wheels till a stern voice called out, "Here, here, boys! what is all this about, and looking around, the little party saw that Mr. Martin was close behind them.

Fred saw a chance to regain his property now that he could ask Mr. Martin's assistance; and he answered quickly, "They're taking Mrs. Benson's apples, sir, and I can't stop them."

"Put those apples back," ordered the gentleman sternly; and the frightened boys obeyed silently. "Now you be off about your business, and let this boy alone," he added; and if I hear of you molesting him again, I shall take the matter into my own hands, instead of letting you off so easily as I have this time."

As the boys went down the road, glad to escape without any further reprimand Mr. Martin turned to Fred. "Why didn't you let them have some apples, and then you wouldn't have been handled so roughly?" he asked.

"Why, they weren't mine, sir," answered Fred, surprised at the question.

"So you believe in defending property committed to your care, even at your own expense, do you?" Mr. Martin asked.

"Yes, sir," Fred replied emphatically.

"That's a good principle—a good principle," repeated Mr. Martin; "I am glad you put it into practice;" and he drove on, leaving Fred to pursue his way to market with the apples.

When the fruit was disposed of, at a price which he knew would be satisfactory to the owner, Fred started towards home again, and as soon as he reached a shady place he stopped for dinner. Jack was munching away at a mouthful of hay, and Fred was enjoying the sandwich his mother had put up for him when Mr. Martin came along the road on his way home. He checked his horse when he came to Fred.

"You haven't got that security yet, have you," he asked.

"No sir, I know there is no chance of my getting it," Fred answered.

"Well I want a boy right away," Mr. Martin responded, "and under the circumstances, I think I am quite willing to take your bruised eye as security, as I happen to know all about it. A boy who will defend a trust so bravely as you did, will be trustworthy under all circumstances."

To his great delight, Fred went the next morning to the position he had longed for; and he was so careful to be faithful in even the smallest matters committed to his care, that Mr. Martin never regretted having taken him upon his own security.—Christian Observer

Peculiar

In the combination, proportion, and preparation of its ingredients, Hood's Sarsaparilla accomplishes cures where other preparations entirely fail. Peculiar in its good name at home, which is a "tower of strength abroad" peculiar in the phenomenal sales it has attained, Hood's Sarsaparilla is the most successful medicine for purifying the blood, giving strength, and creating an appetite.

1890.

Harper's Weekly.

ILLUSTRATED.

HARPER'S WEEKLY has a well-established place as the leading illustrated newspaper in America. The fairness of its editorial comments on current politics has earned for it the respect and confidence of all impartial readers, and the variety and excellence of its literary contents, which include serial and short stories by the best and most popular writers, fit it for the perusal of people of the widest range of tastes and pursuits. The WEEKLY supplements are of remarkable variety, interest, and value. No expense is spared to bring the highest order of artistic ability to bear upon the illustration of the changeful phases of home and foreign history. A Mexican romance, from the pen of Thomas A. Janvier, will appear in the WEEKLY in 1890.

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Twelve more DAISY-PATTY LETTERS. By Mrs. Ex-Governor Claffin.

TWELVE SCHOOL AND PLAYGROUND TALES. The first will be "LAMBKIN; Was He a Hero or a Prig?" by Howard Pyle, the artist.

Postal-card Votes and Cash Prizes.

SHORT STORIES sifted from thousands: Santa Claus on a Vegetable Cart. Charlotte M. Vail. Rljane. William Preston Otis. How Tom Jumped a Mine. Mrs. H. F. Stickney. The Run of Snow-shoe Thompson. Lieut. F. P. Fremont. Polly at the Book-stitcher. Della W. Lyman. Trailing Arbutus. Ezekiah Butterworth. Golden Margaret. James C. Purdy. Peggy's Bullet. Kate Upson Clark. How Simeon and Sancho Panza Helped the Revolution. Miss Risley Seward. The Difficulties of a Darling. L. E. Walford. "One Good Turn." Harriet Prescott Spofford.

ILLUSTRATED ARTICLES, novelties: Dolls of Noted Women. Miss Risley Seward. How to Build a Military Snow-Fort. An old West Pointer. How the Cossacks Play Polo. Madame de Meissoner. All Around a Frontier Fort. Lieut. F. P. Fremont. Home of Ramona. Charles F. Lumbis. A. L. B. Round-Up. Jacquin Miller. Japanese Fighting Kites. J. B. Bernadon. U. S. N. Indian Base-Ball Players. F. L. Sloan of "The Hampton Indian Nine." A Party in a Chinese Palace. E. R. Scidmore.

The Poems, Pictures and Departments will be more interesting than ever.

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Wide Awake is \$2.40 a year. New Vol. begins Dec. D. LOTHROP COMPANY, BOSTON.

1890.

Harper's Bazar.

ILLUSTRATED.

Harper's Bazar is a journal for the home. Giving the latest information with regard to the fashions, its numerous illustrations, fashion plate, and pattern sheet supplements are indispensable alike to the home dress-maker and the professional modiste. No expense is spared in making its artistic attractiveness of the highest order. Its clever short stories, parlor plays and thoughtful essays satisfy all tastes, and its last page is famous as a budget of wit and humor. In its weekly issues everything is included which is of interest to women. During 1890 Olive Thorne Miller, Christine Terhune Herriek, and Mary Lowe Dickinson, will respectively furnish a series of papers on "The Daughter at Home," "Three Meals a Day," and "The Woman of the Period." The serial novels will be written by Walter Besant and F. W. Robinson.

HARPER'S PERIODICALS.

Per Year.

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Quarterly Conference Appointments.

WILMINGTON DISTRICT—FOURTH QUARTER.

Table of quarterly conference appointments for the fourth quarter, listing names and dates.

JAN.

Table of quarterly conference appointments for January, listing names and dates.

FEB.

Table of quarterly conference appointments for February, listing names and dates.

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

DOVER DISTRICT—FOURTH QUARTER.

Table of quarterly conference appointments for the fourth quarter in Dover, listing names and dates.

JAN.

Table of quarterly conference appointments for January in Dover, listing names and dates.

FEB.

Table of quarterly conference appointments for February in Dover, listing names and dates.

MARCH

Table of quarterly conference appointments for March in Dover, listing names and dates.

SALISBURY DISTRICT—FOURTH QUARTER.

Table of quarterly conference appointments for the fourth quarter in Salisbury, listing names and dates.

T. O. AYRES, P. E.

Advertisement for Ely's Catarrh Cream Balm, featuring an illustration of a person's head and text describing its benefits for various ailments.

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Advertisement for Ely's Catarrh Remedy, featuring an illustration of a person's head and text describing its benefits for various ailments.

The Sunday School.

LESSON FOR SUNDAY, DEC. 1st, 1889.
1 Kings 8: 54-63.

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

THE TEMPLE DEDICATED.

GOLDEN TEXT: "The Lord is in his holy temple; let all the earth keep silence before him." (Hab. 2:20).

54. When Solomon had made an end of praying.—The closing words of this remarkable prayer are not given in this connection. They will be found in the parallel narrative in 2 Chronicles (6: 41, 42). Arose.—He had been kneeling, the first recorded instance of this attitude in prayer. From before the altar.—He had been kneeling on a brazen platform, nearly five feet high, erected for the occasion before the great altar of burnt offering. With his hands spread up (R. V., "spread forth toward") to heaven.—To "lift up the hands," is a frequent expression in the Old Testament for acts of devotion (Exod. 9: 29; 33; Psalm 44: 20; 143; 6; Isaiah 1: 15; 65: 2).

55-56. Blessed all the congregation. . . . with a loud voice.—This benediction is, substantially, a brief recapitulation of the prayer which he had just offered. Blessed be the Lord.—Blessing upon others may fitly begin with praise to the Source of all blessing. That hath given rest unto his people.—Joshua had given the people rest in settling them in the land of Canaan; but the "rest" had been followed by disintegration, by frequent "oppression" by their enemies, by the lack thus far of a capital and holy city. The capture of Jerusalem by David, and the erection of the temple, with its appointed festivals and services, was the long-postponed consummation of the promised "rest." There seems to be special allusion in this verse to the words recorded in Psalm 132: 14: "This is my rest forever; here will I dwell." There hath not failed one word of all his good promise.—Read the very explicit language in Deut. 12: 10, 11. Four hundred and eighty-seven years had passed since the Exodus; the promise was slow, but there was nothing lacking in its final fulfillment. See also Josh. 21: 45; 23: 14.

57. The Lord our God be with us as . . . with our fathers.—No nobler or more comprehensive prayer could have been framed by the king. God's abiding presence includes within it, all blessing, and strength, and assurance and satisfaction. "The best of all is, God is with us." "Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee." Let him not leave us.—"He will not fail thee, nor forsake thee" (Deut. 31: 6).

58. That he may incline our hearts.—No blessing can be expected while men remain disobedient. No human heart, indeed, is inclined of itself to obey the call to repentance and newness of life, "walking in all the commandments of the Lord." The first benefit communicated to sinners, through the intercession of Him whom Solomon typified, is the inclining of the heart to this obedience. "Lord, have mercy on us, and incline our hearts to keep this law."

59. Let these my words, etc.—The king expressed the hope and trust that the prayer which he had just offered might not waste itself on the air to be forgotten, but that God would remember the supplication, and thro' His infinite power and mercy defend the throne and people in every exigency.

60. That all . . . may know that the Lord is God—a truth easily forgotten in those idolatrous ages, a truth which Solomon himself subsequently seemed to forget. His wives enslaved his heart, and diverted his homage to their own gods. A truth, too, which some Christians today forget; for what we love better than God, dethrones Him, and puts itself in His place. We have not yet got beyond the first commandment: "Thou shalt have no other gods before Me."

61. Let your heart therefore be perfect—undivided; loving God wholly, supremely, unswervingly. Out of such a "perfect heart" are the issues of an obedient life.

62, 63. The king, and all Israel offered sacrifice—an immense number, as the context shows, and as accorded with the occasion and the grateful liberality of the king and the people. These victims, of course, were not all slaughtered in one day; the solemnities continued during a week, or possibly two (verse 65). The meat of peace offerings could be eaten by the people.

The size of the temple, compared to that of our cathedrals, or even churches, was insignificant; for, like all sacred edifices of the nations of antiquity, it was designed not for the assembling of the people—the fore courts were for that—but as the especial dwelling place, or "house," of God. . . . It was rather a monument of the wealth than of the architectural science and skill of the people.

It was a wonder of the world from the splendor of its materials, more than the grace, boldness or majesty of its height and dimensions (Geikie).

Interior.—The whole interior was lined with wood richly carved, and overlaid with gold. The roof was of cedar, and in part apparently, flat, for gilded chambers were built upon it (1 Kings 6: 32) The two half doors of the Holy of Holies were of olive, covered with golden cherubim, palms, and the open cups of flowers. The two half doors of the Holy Place, and its floor, were of cypress, similarly adorned and plated with gold; the doors moving on golden hinges. Above the enered ark, which was placed, as of old, in the Most Holy Place, were made new cherubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the altar of incense, which was made of cedar, overlaid with gold, there were ten golden candle sticks, instead of one seven-branched one, and the table of show-bread was replaced by ten golden tables, bearing, besides the show-bread, the innumerable golden vessels for the service of the sanctuary (Smith and Geikie).

Influence of the Temple.—The temple, so wondrously consecrated by the visible symbol of God's presence, became from that moment the pride and glory of the nation; and, as years passed, the reverent love of a spot so holy rose almost to superstitious adoration. All that was best in the community turned to it alike in their joys and sorrows, in their moments of grateful thanksgiving and in their darkest trials. To see it, periodically, and to worship in its courts, became the intensest desire of every Hebrew, wherever his lot might be cast. Three times a year long trains of pilgrims turned to it, from every part of the land; and before the Passover, especially, vast multitudes crowded to it from the most distant countries. Nor were these great national gatherings only occasions for listening to sermons, or joining in sacrifices. They were the high festivals of the race, where all in nocent delights brightened life. But even these fond associations were infinitely less tender and sacred, than the spiritual links which bound Israel to the "Holy Place." In his thoughtful hours, especially when pressed with trial, the words of one of the Psalms became the instructive utterance of every godly Hebrew:—

"One thing have I craved of Jehovah; that do I seek after; To dwell in the house of Jehovah all the days of my life; To look with glad eyes at the beauty of Jehovah And to refresh my soul at His temple." (Geikie).

Our Gulf Stream.

BY REV. JAY BENSON HAMILTON.

"Before the gulf stream was known a voyage from Europe to America was much more trying, difficult and dangerous, than it now is. Vessels are frequently met by snow-storms and gales which mock the seaman's strength, and set at naught his skill. The bank soon becomes a mass of ice; the crew are frosted and helpless. The vessel only obedient to her helm, is steered for the gulf stream. When its edge is reached the vessel passes at one bound from winter to summer. The ice disappears, the sailor refreshed, attempts again to make his port. If beaten back, he finds new life and vigor in the gulf stream, until at last he triumphs, and enters his haven in safety.

Our ministerial life has many fierce storms, but one gale is sure to come, and is always dreaded by all. It begins with a cloud in the official board, about as large as a man's hand. It soon attains to the dignity of a shadow in the cabinet; then the annual conference is obscured.

The voyager begins this stage of his journey in the fog, but soon exchanges it for snow and sleet. He is out in the cold. He complains of the chilly air. Everything is ice-covered. He is fast approaching the icicle state himself. In his zig-zag voyage he accidentally thrusts his bark into the tepid water, and the summer air of the gulf-stream of tender and loving sympathy. Chill is changed to glow. The human icicle begins to melt at the heart and find a vent at the eyes. Refreshed and invigorated, the aged traveler ventures again to wrestle with the cold, north-east gale. He will make shipwreck, if the course of some gulf-stream does not flow near enough

to him to bring him life and vigor when at the point of exhaustion. If human sympathy fails in the evening time of life, life has lost all charm. What a sad moan the broken heart utters when it robs out its loneliness and tears, "when I am old and gray-headed, oh God, forsake me not." Young man, turn the gulf-stream of your sympathy across the course of the ancient mariner nearest you. Somebody's summer may be needed to mellow your winter by-and-by. The chill of indifference will bring you as its harvest the ice of neglect.

211 Clermont Ave., Brooklyn, N. Y.

The Farmstead Lawn.

Family games, the out-door games of summer, must be provided for. Everybody, almost, plays croquet, and lawn tennis is rapidly becoming an equally popular game. The boys also want a place to play ball, and at least the small boys can be allowed a chance upon the small area reserved for the two home games referred to. These ought, of course, to have as level a spot as possible, with trees around it for shade, but not too near. Seats may be provided beneath these trees for weary participants or elderly on-lookers. It is well worth while to take considerable pains with this play ground, so that the games may be played in a satisfactory manner, and skilled players be satisfied with the facilities for displaying their accomplishments. The levelling ought to be done with care, and a fine, thick June grass sod secured by good preparation of the ground, liberal seeding, and a regular but moderate use of the lawn mower. These things take time; but "the labor we delight in physics pain," saith the poet, and both the boys and the girls of the family will willingly help to prepare the ground devoted to social recreation and the entertainment of visiting friends and kinsfolk. All that I have indicated can be carried out nicely on the space of a single acre.—From "Some Thoughts on Lawns," in VICK'S MAGAZINE for November.



ST. NICHOLAS.

The Century Co's Magazine for Young Folks, Enlarged and Printed in New Type.

SINCE 1873, when, under the editorial management of Mrs. Mary Mapes Dodge, the publication of *St. Nicholas for Young Folks* was begun, it has had all magazines for girls and boys. Nothing like it was known before, and to day, as the *Chicago Inter-Ocean* recently said, "it is the model and ideal juvenile magazine of the world." Through its pages the greatest writers of our time are speaking to the youth of America and England, and the best artists and engravers are training the eyes of the boys and girls to appreciate the highest in art. Nobody knows how many readers *St. Nicholas* has. In the third largest public library in America,—that in Indianapolis,—more than 3,000 people read each month's number.

Since the first issue Mrs. Dodge has remained as editor. Early in its history other young people's magazines, "Our Young Folks," "The Little Corporal," "Riverside," etc. were consolidated with it, and its history has been one of growth from the first. Tenneyson, Bryant, Longfellow, Whittier, Miss Alcott, Mrs. Burnett, Charles Dudley Warner, W. D. Howells and almost every well-known writer of our time have contributed to its pages. There is only one way in which its conductors can make it better and that is by making more of it, and so they announce that with the beginning of the seventeenth volume (November, 1889) *St. Nicholas* will be enlarged by the addition of eight, and sometimes sixteen, extra pages in each number. This enlargement is absolutely required to make room for the rich store of new material which has been secured for the benefit of *St. Nicholas* readers. The use of new and clearer type will be begun with the November number.

During the coming year there are to be four important serial stories by four well-known American authors. Athletics and outdoor sports will be a special feature (contributed by Walter Camp, of Yale and others) and there will be stories of character and adventure, sketches of information and travel outdoor papers, articles of special literary in-

terest, suggestive talks on natural history other scientific subjects, and the march of events. Both the December and January numbers are to be holiday issues. The price will be the same as heretofore, \$3.00 a year, 25 cents a number, and all dealers and the publishers (The Century Co., New York) take subscriptions. New subscribers should begin with November.

LIPPINCOTT'S MAGAZINE, with its varied and excellent contents, is a library in itself. It was indeed a happy thought to print an entire novel in each number.

Not a short novelette, but a long story such as you are used to get in book form and pay from one dollar to one dollar and a half for. Not only that, but with each number you get an abundance of other contributions, which gives you a good magazine besides the novel. It does not follow in old beaten paths,—which is an easy task,—but is perpetually discovering new and pleasant ones, and following them too. The ringing blows which have been struck on the gateway of popular favor, have resounded throughout the entire land, and to-day Lippincott's Magazine stands in the front rank of monthly publications, and is the most widely-read-and-talked-of publication of its kind in the world. For full descriptive circulars, address

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The publisher of this paper will receive your subscription.

1890.

Harper's Young People.

AN ILLUSTRATED WEEKLY.

The Eleventh Volume of HARPER'S YOUNG PEOPLE, which begins with the Number for November 5, 1889, presents an attractive programme. It will offer to its readers at least four serials of the usual length, and others in two or three parts, namely, "The Red Mustang," by Willam O. Stoddard; "Phil and the Baby," by Lucy C. Lillie; "Prince Tommy," by John Russell Coryell; and "Mother's Way," by Margaret E. Sangster; two short serials by Ujalnar Hjorth Boyesen. Two series of Fairy Tales will attract the attention of lovers of the wonder-world, namely, the quaint tales told by Howa d Pyle, and so admirably illustrated by him, and another in a different vein by Frank M. Bicknell. There will be short stories by W. D. Howells, Thomas Nelson Page, Mary E. Wilkins, Nora Perry, Harriet Prescott Stoddard, David Ker, Ezekiel Sutterworth, Sophie Swett, Richard Malcolm Johnston, etc.

A subscription to HARPER'S YOUNG PEOPLE secures a juvenile library. There is useful knowledge, also plenty of amusement.—Boston Advertiser.

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Vol. XI, begins November 5, 1889.

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JOSEPH JEFFERSON.

The Century Magazine in 1890.—Joseph Jefferson's autobiography—Novels by Frank R. Stockton, Amelia E. Barr and others. A capital programme.

During 1890 the Century Magazine will publish an autobiography of Joseph Jefferson.

Amelia E. Barr, Frank R. Stockton, Mark Twain, H. H. Boyesen, and many other well known writers will furnish the fiction for the new volume. "The Women of the French Salons" are to be described in a series of illustrated papers. The important discoveries made with the great Lick Telescope at San Francisco (the largest telescope in the world) and the latest explorations relating to Prehistoric America (including the famous Serpent Mound, of Ohio) are to be chronicled in the Century.

Prof. George P. Fisher of Yale University is to write on "The Nature and Method of Revelation." Bishop Potter of New York will be one of several prominent writers who are to contribute a series of "Present-day Papers," on living topics, and there will be art papers, timely articles, etc., and the choicest pictures that the artists and engravers can produce.

Every bookseller, postmaster, and subscription agent takes subscriptions to the Century (\$3.00 a year) or remittance may be made directly to the publishers, The Century Co., of New York. Begin new subscriptions with November and get Mark Twain's story, "A Connecticut Yankee in King Arthur's Court," in that number.

SCROFULA

Is that impurity of the blood which produces unsightly lumps or swellings in the neck; which causes running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or "humors;" which, fastening upon the lungs, causes consumption and death. It is the most ancient of all diseases, and very few persons are entirely free from it.

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AGENTS Proof that \$100 a month is made selling our New Book Mother, Home and Heaven, 18,000 sold. Edited by T. H. Pyle, D. D. \$2.75. 10,000 Curiousities of the Bible. Introduction by J. H. Vincent, D. D. Illustrated. \$2. E. B. TREAT, Publisher 771 Broadway, N. Y.

Conference News.

Preachers' Meeting called to order by Pres. D. H. Corkran, at 10 A. M. Devotions led by Bro. Henry Sanderson, Bro. W. E. Avery was elected to fill the vacancy in Board of Curators 'City Church Extension' was taken up, and discussion opened by Bro. J. D. C. Hanna, participated in by Bros. Murray, Houston, Scott, Sanderson, Collins, Todd, Watkins. On motion of Bro. Hanna, the presiding elder, was requested to call a convention of the pastors, and two laymen for every 100 members in each charge to consider the work of City Church Extension to meet next Monday evening at St. Paul's church. Amended on motion of Bro. Collins that delegates be appointed by their respective quarterly conferences, and the convention be called after the adjournment of the annual conference. Curator reported for Monday, Dec. 1, '89, Epworth League, V. S. Collins. Adjourned with benediction by Bro. Tomkinson.

R. IRVING WATKINS, Sec.

Cecilton & St. Paul's.—John S. Benson Jr., son of James H. Benson, died in his parents' home, Monday morning, Nov. 25th, in his 19th birthday, trusting in Jesus.

His father, one of the trophies of saving grace, during Bro. Atkins' pastorate, is now church steward. Since the church in Cecilton was destroyed by the cyclone, in August, last year, there have been eighty-one conversions in that congregation; and two hundred and thirty-seven in both congregations during the three and a half years he has labored here. Revival services are yet to be held in Cecilton, which will doubtless add largely to this glorious spiritual harvest.

The Delaware Bible Society managers met in Fletcher Hall yesterday afternoon. Rev. L. E. Barrett, J. Miller Thomas, and C. W. Howland, were elected a committee on depository. J. Miller Thomas was elected corresponding secretary. A committee was appointed to consider some plan by which the Bible societies of Kent and Sussex counties, which are now independent organizations, may affiliate with the state society. New by-laws were adopted.

The Saturday night meeting for the promotion of Holiness, which has formerly been held in the hall, 714 Market street, will be held in the future in Fletcher Hall, 604 Market street, commencing Saturday night, Nov. 30th, at 7.30 o'clock, when Rev. E. I. D. Pepper, editor of the Christian Standard has promised to be present, and preach a sermon on the subject of Entire Sanctification. A cordial invitation is extended to all interested to be present.

Revival services are in progress at Madeley M. E. Church, south Wilmington. Up to Friday of last week, there had been 22 conversions. Madeley church has been the centre of a vast amount of good done in this section. The membership has greatly increased during the last two years under the labors of our beloved pastor Harvey W. Ewing. May the Lord bless him and his companion, and give them many years to work in his vineyard.—Cor. Daily Republican.

The Sunday afternoon Holiness meeting in Fletcher Hall, last Sunday, was well attended. In the absence of Bros. A. J. Dolbow, and Dr. Simms, Bro. C. A. Foster led the meeting. Local brethren visiting the city, are cordially invited to attend. The hour is 2.30 P. M.

Rev. John D. Riggs, of Still Pond, was in town, and called at the METHODIST BOOK STORE, the first of this week.

The Society of Social Workers of Salem M. E. Church, White Clay Creek Hundred, will furnish a supper the 5th and 6th of December, to be held in the church. Price 25 cents. There will also be confections and ice cream, and a fancy table of useful articles for sale.

Rev. A. W. Lightbourne, son of Rev. J. H. Lightbourne, whose disappearance from Port Chester, N. Y., a few weeks ago, caused much concern, was taken home by his brother-in-law on Saturday. He was found by a detective in the Girard House, Philadelphia.—Ez.

Mr. Lightbourne, Jr., after serving Wyoming one year, and Milton and Easton each two years, withdrew from the Wilmington Conference in 1885. It is intimated that too close application to his work, had injured his health. We understand he had been serving acceptably a Congregational church in Port Chester.

Epworth League Convention.

Brethren of the Wilmington District.—The Executive Committee have issued a call for a District Convention for Jan. 9th, due notice of which has already been mailed you. If you have not received a notice drop a card to me at once, and one shall be forwarded. That the Convention may be a success, we need your prompt aid. Will you see that your quota of delegates are provided to represent your charge, as directed in the printed call sent you? Let every charge be represented.

Entertainment will be provided for all delegates from out of the city. When you send in the names of your delegates, please indicate whether they will need entertainment for the day only, or for the day and night. There will be plenty of homes.

Have you organized a League in your charge? If not, call on Rev. Charles A. Grise, or Miss Lillie McCrea for circulars and information. Every pastor needs the help of an organized movement among his young people; and a careful examination of all the plans and aims of Young People's Societies has convinced me, that none is so good for young Methodists as the Epworth League. The recent Convention at Knoxville elected Bro. Grise Vice-President for the Wilmington Conference. That position makes him Corresponding Secretary, and organizer for our Conference. He will be glad to be used. Use him, brethren.

VAUGHAN S. COLLINS, Wilmington, Del., Nov. 25th, 1889.

Wilmington District.

Kingswood is taking rank for efficient temperance work and organized church effort, not only against intemperance, but also against evil of every kind. The Sunday-school lessons are carefully studied, and the school is very active under Geo. W. Todd, supt. The new church idea is uppermost with the people who are collecting, paying, and banking their money with a hope of realizing their wishes soon. The class meetings are well maintained; the pastor, Rev. R. I. Watkins, has made sixty-five visits, and is leading his church enthusiastically.

Asbury has had an unusually successful quarter. Bro. Hanna has received twenty-six into full membership from probation, twenty-one by certificate; made 342 pastoral visits; baptized twenty-three children and three adults, and married twenty-one couples; buried sixteen persons, preached forty-eight sermons, held the centennial celebration, which has been followed by a protracted meeting of four or five weeks, resulting in about eighty conversions, fifty have joined. The old debt of \$300, balance on mortgage, has been paid. The quarterly conference appointed a committee of five to look up a site near 12th & French St., for a new church. The pastor recommended that a historical record be purchased, and each successive pastor be requested to write up the history of the church, annually.

Rev. Chas. Moore, a class-leader, said, "I am standing by the stuff, having led the same class for fifty-four years." Dr. Simms, a local preacher, "I love the work; the way of duty is the way of safety." Bro. Gollie was present, and reported a great time at Madely chapel. The pastor, Rev. H. W. Ewing, at preachers' meeting Monday morning, reported the revival services still continue with great power; when the meeting closed at a late hour in the church, Sunday night, it was opened in some of the homes near by, where it continued until 2 a. m. Tuesday evening twenty were at the altar, and six converted.

Reports from Grace, St. Paul's, Union, and Asbury Sunday-schools, show almost every Sunday in the various sessions of the different departments, from 600 to 900 present; the highest record being that of Union 917. Joseph Pyle superintendent of St. Paul's for nearly a quarter of a century, and never more efficient than at present, said last Sunday, "sixty-six of our officers, out of sixty-seven are present." One officer said he had not been absent in fourteen years. A new feature in this school which has been received with great favor, is a young men's quartette.

What wonderful possibilities lie hidden in these schools! What a privilege to be superintendents and teachers in such fields! What responsibilities! Rev. L. E. Barrett, pastor of St. Paul's, has his work well in hand; his church is full of appreciative hearers. His interest in extending Methodism in Wilmington appears in the appointment at his instance, of a committee of three to look up a place for Sunday-school work, class and prayer meetings in the western part of the city. Bros. H. L. George and Albert Thatcher, with the pastor, were appointed that committee by the quarterly conference.

In the Preachers' meeting last Monday, a discussion was opened by Rev. J. D. C. Hanna, growing out of the recommendation of the presiding elder at Asbury Centennial,

how as to Methodism be extended in Wilmington. After a number had spoken, a resolution offered by Rev. V. S. Collins was adopted repeating, the request which had been made at the Centennial—that the presiding elder be requested to call a convention, soon after the Annual Conference; delegates to be elected by the quarterly conferences of the city churches, on the basis of two laymen for every one hundred members, to take in consideration with their pastors the best method of establishing new Methodist churches where they are needed in Wilmington Del.

Wesley, not yet five years old, is now in the midst of a gracious revival, in which over one hundred have professed conversion; Rev. W. G. Koons, pastor.

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

From Roxanna, Del.

DEAR BROTHER THOMAS:—We are in the fifth week of our meeting at this place, and have had ten bright conversions; not old backsliders reclaimed, though we always rejoice at the return of prodigals. Nine of these ten have united with the Church on probation. Numbers of our members have been greatly blessed, and benefited by the meeting; but others are still cold and indifferent taking but little interest; while many sinner's hearts appear to be as hard as stone. It will take something like earthquake power to rouse the people from their fatal slumbers. We intend to continue to push the battle and we ask all who read these lines, to pray for us, that victory for the Lord's cause may be complete.

Rev. R. B. Hazard, a former pastor here, some thirty years ago, now located at Hurlock's Mt., spent some ten days with us, to the delight of his old friends; and preaching some able sermons. His afternoon sermons on the subject of holiness, were particularly clear, strong, and convincing and have evidently left a deep impression on the mind of his hearers, judging from their awakened interest on that subject.

You put the previous question on The Voice controversy, before I got my say in. Will you allow me to add, that I read the Christian Advocate, The Peninsula Methodist, and The Voice, and mean to stand by them all; and in the mean time pray for prohibition and vote as I pray. It is an easy thing to criticize, and I think that all these papers have erred; but as I do not consider myself competent to do as well as either of their editors, I am not going to act childishly, and point and discontinue either of the papers. Just try and steer clear of party-politics, which is a hard thing to do, and give us all the Church news you can gather, and we will continue to patronize and extend the circulation of the Peninsula Methodist. Sincerely yours A. D. DAVIS.

From Onancock, Va.

The Republican of this city publishes a letter, in its issue of the 26th inst., signed G. W. Burke, from which we make the following excerpts:

"We have five churches, two splendid graded schools, besides two private schools, live merchants that do business in modern fashion, and a people deeply imbued with the spirit of enterprise and push. Several buildings are now going up, and yet there is a demand for dwellings which will go unsupplied. All of this goes to show that in this place at least, the new South has come, and has come to stay."

A new order of things has taken the place of the old. Some of the staunchest advocates for educating the colored people are men who did heroic service with the boys in gray. Said one only a few days since: "Education makes better citizens of the colored people, in every respect. They work better, are more respectful as a rule, and they are far more honest. Why, you talk to a colored boy with a book in his hand, about stealing, and he is on his metal at once. The hen roost is not disturbed by the educated darkey."

But there is yet a strong prejudice against Northerners coming among them, and that is why they have always hated the Methodist Episcopal Church, although the membership is to the "manor born," and our people are tied to the community by blood kinship, and the old church was the pioneer in the community over a hundred years ago, and holds a priority in right to the soil, she is nevertheless stigmatized as the "Northern Methodist

Church," and her pastors are called "Northern preachers."

The old church in this community, it is very clear, has reached a most important crisis in her history, as Presiding Elder Ayres said, to the October quarterly conference. The church must get out of her ruts, and do something wise and new, and particularly in the renovation of our church property, or we might as well move out, and throw up the sponge.

But I am glad that something new is determined upon, and to begin, they have determined to cut the spacious parsonage grounds into four good-sized building lots, dispose at public sale of three, including the old parsonage, which will realize them about \$2,000, and with this, build on the choicest of the lots a modern and handsome house, that will be an ornament to the town, and in the spring, a movement will be made to go through the church, and make it modern and attractive.

Trinity M. E. Church, Philadelphia.

For many years Trinity Church, on Eighth street above Arch, was a prominent centre of much of the wealth and social influence of Philadelphia Methodism. Some of the strongest and most eloquent ministers of our Church filled her pulpit. The pressure of business, and social changes obliged a removal. The building and lot were sold, and are now occupied by a thrifty business firm. This society united with that of Sixteenth Church. The latter was the outgrowth of the once famous Andrew Mauship Plank Church. Two years ago this property was sold to the colored Methodists; Trinity society purchasing an eligible lot at the corner of 15th & Mt. Vernon streets. Upon this they have built a handsome chapel on modified plans of the Akron Sunday-school room; with library, church parlors, etc. This has been used for all church purposes, up to the present time; having seating capacity for 900 people.

The main church building has been gradually pushed forward to completion; and last Sunday the beautiful structure was dedicated to the worship of Almighty God; Bishop Cyrus D. Foss, D. D., L. L. D., preaching in the morning, and Rev. Geo. E. Reed, D. D., L. L. D., president of Dickinson college, in the evening; a Sunday-school service and platform meeting being held in the afternoon.

The building is of blue marble with Ohio sandstone trimmings, and covers the whole of the lot 100x150 feet. This style is early gothic. A massive square tower stands at northwest corner; while at the southwest, rises a high turret, that is watched by two more which rise at the blending of the chapel with the church. It is finished in California red wood and solid cherry; and has fifteen large memorial windows, and seating capacity for 900, which can be doubled in five minutes by sliding panels opening into the chapel. The fine organ, which cost \$6,000, occupies the space between the two buildings.

The entire cost of buildings, furniture, windows, organ, etc., was \$160,000. With the exception of \$23,000, this had been paid off, previous to the day of dedication; and \$13,000 was raised on this occasion, including \$1,300 from the Sunday-school, and all subscribed in about ten minutes. This gives to the society one of the most beautiful, convenient and eligibly located churches in the city, an honor to Methodism and the cause of the Divine Master. May it long remain a power for God and righteousness. Rev. C. W. Baoy, D. D., formerly of the Wilmington Conference, is the present pastor.

Philadelphia, Pa., Nov. 25th, 1889.

Watertown, the place to which Dr. W. S. Robinson has been transferred, is in the Eastern part of South Dakota, a rapidly growing town of some 10,000 inhabitants, is the centre of eight railroad; four of them trunk lines, has five national banks, is the most important commercial centre of the state, and has been prominently mentioned as the permanent capital of the state.

Most cheerful news has been received from Stanley, the great African explorer. He has succeeded in effecting the rescue of Emin Bey, and arrived, Nov. 10, at Mipwapa, an inland mission station, about 150 miles from Zanzibar, where Capt. Wissman expects to meet the party, by Dec. 1.

Bishop Taylor's Health.

In view of alarming rumors, respecting the health of Bishop Taylor since his arrival in England, Dr. Buckley cabled to London, Friday of last week, and received the following answer:

"Bronchitis much improved; general health, good; will leave for Africa, God willing, early in December."

"This," adds the editor, "will give general joy, for who does not desire, that Bishop Taylor may live long enough, to overcome all obstacles in the way of the establishment of his heroic work on a firm basis."

Mr. Joseph Cook has purchased the summit of Mount Defiance, Ticonderoga, where Burgoyne's batteries stood, and will erect thereon a monument in honor of the soldiers from Ticonderoga, who were killed in the War of the Rebellion and with tablets to the memory of the illustrious men of earlier times who made the name of Ticonderoga famous.

Distress after eating, harthurn, sick headache and indigestion are cured by Hood's Sarsaparilla. It also creates a good appetite

Dr. Simms' Blood Purifier.

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

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CLOTH, INTERLEAVED, (For Teachers and Superintendents), Interleaved for Notes. Rounded Corners, Red Edges, Wire sewed. 15 Cents.

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- 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.

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PEACH GROVE NURSERIES.

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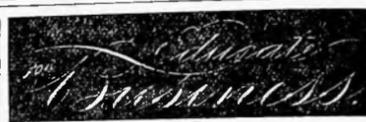
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State Size Required
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GIVEN AWAY EVERYBODY KNOWS prevention of Disease SAVES many valuable lives and much pain, suffering, expense and anxiety, hence

with much pleasure and confidence we offer to **GIVE AWAY** a pair of Electric Insoles. We do this in order to introduce quickly into every neighborhood Dr. Scott's celebrated remedial

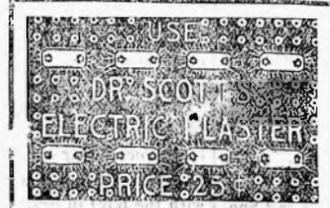
ELECTRIC PLASTERS

They are a wonderful discovery, as they combine with Electro-Magnetism the best qualities of porous plasters made.

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is a really wonderful remedy CURING Colds, Coughs, Chest Pains, Nervous, Muscular and Neuralgic Pains, Stomach, Kidney and Liver Pains, Dyspepsia, Malarial and other Pains, Rheumatism, Gout and Inflammation IN ONE TO THREE MINUTES.

We unhesitatingly guarantee that it will produce most astonishing results, effecting rapid cures where medicine and all other treatments fail.



"The Dr's Story," an eminently interesting work, price 25c., sent free to those who name this paper and send us 25cts. for one of Dr. Scott's Electric Plasters.

To quickly introduce Dr. Scott's remarkable Electric Plasters to those families who cannot obtain them at their Drug store, The Pall Mall Electric Association of London & New York have decided for a short period to MAKE A PRESENT of a pair of 50ct. Electric Insoles as you will read below

To Get Dr. Scott's ELECTRIC INSOLES

FREE

Remit one dollar, naming this paper, and we will deliver, all charges paid, to any part of U.S. 4 Electric Plasters, retail \$1.00 1 Pair Insoles, FREE, " .50 1 Dr's Story, FREE, " .25

NO RISK! MONEY RETURNED EVERY TIME IF NOT SATISFACTORY.

We want everyone to keep our Plasters on hand, as we know the great benefits to be derived from using them, and how very important to have a few in the house, ready for prompt use in an emergency. Hence for 30 days this liberal offer to give away our Electric Insoles. Mention this paper and remit \$1.00 in Draft, Post-office Money Order, Stamps or Currency in Registered Letter payable to DR. SCOTT, 842 Broadway, New York City.

AGENTS WANTED.

Thousands of persons are now writhing in diseases which were started by catching a cold from Damp or Cold Feet. "Keep the feet warm and the head cold" is an axiom as old as the hills, and it is as true to-day as it was then.

Always wear our Insoles when using our Electric Plasters. Dr. Scott's Electric INSOLES keep the feet at one temperature all the year round (30 cents per pair). They are light and persons wearing them feel a pleasant glow of warmth.

In connection with Dr. Scott's Electric Plasters, Dr. Scott's Electric Insoles will prevent and assist in CURING almost every form of Disease, including:

- Rheumatism, Neuralgia, Cold Feet, Kidney Complaint, Gout,
- Catarrh, Heart Disease, Nervous Prostration, General Debility.

and help in the treatment of all forms of diseases resulting from Over-work, etc.

If you will send and get that very valuable book entitled, "THE DR'S STORY" you will see it gives an outline of the law of heat which explains the reason why Dr. Scott's

ELECTRIC INSOLES

keep the feet warm and at one temperature all the year round, or why you can stand

On Ice all Day and Yet Have Warm FEET.

They are light and despite the layers of different material needed to produce the effect, persons wearing them cannot distinguish anything but a pleasant glow of warmth.

Persons whose Feet Perspire will find a ready cure in Dr. Scott's Electric Insoles. Indispensable to sufferers from Gout, Absence of Circulation, and fatigue after walking or exercise.

The CHEAPEST CURE ever OFFERED in the World.

CRANOR & CO.,

NO. 621 MARKET STREET,

A LARGE STOCK OF ENTIRELY NEW GOODS.

In this advertisement we have endeavored to lay before our customers and the public the most prominent goods in our stock, with no comment. We have done this principally because we can address many thousands of readers in this way to both their and our advantage. To those who, perchance, may not know what we are doing, we will simply state that we are still striving successfully, we have reason to believe, to render the best service, and only by fact of rendering such service can we hope for the continued and enlarged patronage of the public.

We have the confidence in our goods and believe the prices placed upon them will impress buyers as being very reasonable; otherwise we would not incur the expense of this advertisement. We have goods for all classes and sell them for cash over the counter. By so doing we can sell them cheaper and we have for some time been convinced that cash buyers prefer to buy from cash houses and derive all the benefits their money should bring them.

ASK TO SEE "MATHER" KID GLOVE.

FINE DISPAY OF DRESS GOODSS. NEW AND PRETTY.

Silk Velvets in all accepted shades. 50c, 79c, \$1.
Black up to \$2.
Surah Silk in plain and stripe, 75c, \$1, \$1.25.

BLACK DRESS GOODS.

Silk wrap Henrietta, 40 in. wide, \$1, \$1.25, \$1.50.
All Wool Henrietta, 40 in. wide, 90c, \$1, \$1.25.
All Wool Cashmere, 38 and 40 in. wide, 37½c, 50c, 62½c, 76c, 87½c \$1.
All Wool Surah Cloth, 48 in. wide, 75c.
All Wool Surah Cloth, 46 in. wide, 60c.
Mohair Tamise Cloth, 44 in. wide, 50c, 65c, 75c, \$1.
Nun's Veiling for mourning veils, 42 in. wide, with wide border \$1.50, \$1.75.
Nun's Veiling for mourning veils, 42 in. with narrow border, 60c to \$1.
Cream Mohair, 50c, 62½c, 75c.

COLORED DRESS MATERIALS. SOLID COLORS.

All Wool Henrietta, 46 in. wide, 75c, \$1.
All Wool Serges, 46 in. wide, 75c.
All Wool Cashmere, 38 in. wide, 50c.
Wool Cashmere, 36 in. wide, 25c.
Latest Novelties in Side Bands 40 in. wide, 50c, 62½c.

FANCY ALL-WOOL STRIPES AND PLAIDS.

Foule Stripe, 40 in. wide, 75c.
Foule Plaid, 38 in. wide, 75c.
Foule Plaid, 40 in. wide, 69c.
38 in. Serge Stripe, 50c.
38 in. Serge Plaid, 50c.
Casimir Stripe, 38 in. wide, 50c.
Plaid Mohair, 40 in. wide, 50c.
Plaid Cloth, 38 in. wide, 50c.
Cloth Check, 40 in. wide, 40c.
Cloth Plaid, 36 in. wide, 25c.

CLOTH FUR LADIES' DRESSES.

Light weight Broad Cloth, 50 in. wide, \$1.25.
Light weight Broad Cloth, 44 and 48 in. wide, \$1.
All Wool Plain Cloth, 52 in. wide, 50c.
All Wool Plaid cloth, 44 in. wide, 48c.
All Wool Plain Cloth, 42 in. wide, 40c.
Plain Cloth, 36 in. wide, 30c.
Plain Cloth, 28 in. wide, 25c.
All Wool Tricot, 38 in. wide, 40c.
All Wool Sudah Cloth, 38 in. wide, 37½c.

Drap D'Alma, 36 in. wide, 37½c.
Cashmere, 36 in. wide, 25c.
Cashmere, 34 in. wide, 12½c.
A full line of Plaids, 36 in. wide 25c.; 28 in. wide, 12½c.
Wrapper Flannel in Plaid and Stripe 50c.
Figured Wrapper Material, 12½c.
Eiderdown Cloth for ladies' and children's wear, 75c.

Hosiery and Merino Underwear.

LADIES' UNDERWEAR.

Ladies' Ribbed Vests, 25c.
Ladies' Ribbed Vests, extra heavy, 50c.
Ladies' Heavy Merino Vests and Drawers, 50c. All sizes.
Ladies' Heavy Merino Vests and Drawers, 75c. All sizes.
Ladies' fine All Wool Vests and Drawers, \$1. All sizes.
Ladies' Ribbed All Wool Vests, \$1.
Ladies' Ribbed Natural Wool Vests, \$1.25.
Ladies' Camels' Hair Vests and Drawers, \$1.50.
Ladies' Scarlet Wool Vests and Drawers, \$1.
Ladies' Scarlet Wool Vests and Drawers, \$1.50.

CHILDREN'S UNDERWEAR.

Children's White Merino Vests and Pants, 16 in. 12½c, 18 in. 15c. rising 3c. for each 2 in. larger.
Children's fine White Merino Vests and Pants, 16 in. 25c., rise 2c. for each two in. larger.

MEN'S UNDERWEAR.

Men's Medium Weight White Merino Shirts and Drawers, 50c. All sizes.
Men's Heavy White Merino Shirts and Drawers, 50c. All sizes.
Men's fine White Merino Shirts and Drawers, 75c. All sizes.
Men's Extra Heavy Scotch Shirts and drawers, 50c. All sizes.
Men's Extra Heavy Natural Wool Shirts and Drawers, \$1 and \$1.25. All sizes.
Men's Camel's Hair Shirts and Drawers, \$1.50. All sizes.
Men's Scarlet Wool Shirts and Drawers, \$1, \$1.25, \$1.50.
Men's Canton Flannel Drawers, 50c.

LADIES' HOSIERY.

Ladies' Unbleached Balbriggan Hose, 19c, 25c.
Ladies Black Cotton Hose, 12½c, 16c, 19c, 25c, 37½c, 45c, 50c.
Ladies' Black Lisle Thread Hose 37½c, 50c.
Ladies' Fancy Stripped Hose, 25c.

CHILDREN'S HOSIERY.

Our Gloria and Sanitary Black Hose are guaranteed absolutely fast stainless and free from poison.

Sizes, from 6 to 9½. Price from 37½c to 60c.

Black Cotton Hose (warranted fast), 25c. Sizes, 5 to 8½.

Black Cotton Hose, 12½c. Sizes from 5 to 9.

Children's Black Wool Hose, 12½c.

Children's three-quarter Black Cashmere Hose, 25c.

MEN'S HALF HOSE.

Men's Unbleached Balbriggan Hose, 12½c, 17c, 20c, 25c.

Men's Grey Mixed Cotton Half Hose, extra heavy, regular made, double heels and toes, 12½c.

Men's fancy stripe cotton Half Hose, 12½c, 15c, 20c.

Men's fast black cotton Half Hose, 25c.

Men's Shaw Knit Half Hose, 25c.

MEN'S DRESS SHIRTS.

Laundried and unlaundried Shirts, the best made and most perfect fitting in the market. Prices, 50c, 75c, \$1, \$1.25.

LADIES' KID GLOVES.

Ladies' Kid Gloves, plain back, in tan and dark shades, 50c.

Ladies' Kid Gloves, embroidered back, in tan and dark shades, 75c.

Ladies Kid Gloves, embroidered back, in black, tan and darker shades, \$1, \$1.25.

Ladies' Suede Gloves, embroidered back, 75c, \$1.25.

Colors, black, tan and steel.

Ladies' Courviseur, 4 button Kid Gloves, \$1 only. A very decided bargain.

LADIES' FABRIC GLOVES.

Ladies' Jersey, fleece lined, Cashmere Gloves, 25c.

Ladies' Jersey, fleece lined, Cashmere Gloves, embroidered back, 50c.

RUCHINGS.

A full and varied stock of Ruchings, ranging from 5c. to 50c. per yard.

Latest novelty, Vandyke Ruchings, 25c., 37½c., 50c. per yard.

HANDKERCHIEFS.

Handkerchiefs in plain white and colored borders from 5c. to 50c.

RIBBONS.

Satin, Moire and Gros Grain Ribbons, with satin edges, in all the newest shades.

Domestics.

Muslins, bleached and unbleached in all widths at wholesale prices.

AMONG THE LINENS. TABLE LINEN.

Half bleached Table Linen from 44 to 54 in. wide, 18c., 25c.

Half bleached Table Damask

from 50 to 52 in. wide, 27c., 39c., 45c., 50c., 55c., 62½c., 75c., 85.

Bleached Damask in all the newest designs, 54 to 72 in. wide, 50c., 75c., \$1, \$1.75, \$2.

Turkey Red Table Cloth, 54 to 58 in. wide, 35c., 50c., 55c., per yard.

NAPKINS.

White Linen Damask Napkins, 18x18 in., \$1, \$1.25, \$1.50, \$1.75.

White Linen Damask Napkins, 21½x21½ in. \$1.25, \$1.50, \$1.62½, \$2 \$2.50, \$3.50 and \$4.

Red Border, Half bleached Napkins, 18x18 in. wide, 5c.

Table Felt, 50c., 65c, 75.

TOWELS AND TOWELING.

Toilet Huck, bleached and half bleached, 16 in. wide, 5c.

Russia Crash, 14 to 16 in. wide, 9c, 10c, 11c, 12½c, 15c, 16c.

Glass Toweling, 18 in. wide, 10c, 12½c.

Twilled Toweling, 16 to 18 in. wide, from 5c. to 14c.

Brooks' Linen, unbleached 16, 18 and 22 in. wide, 10c, 12½c.

Bleached Huck, 18 in. wide, 15c.

All Linen Towels, red and blue borders, 14x26 in., 5c.

Bleached Huck Towels, 18x36 in., 12½c; 22x44 in., 19c.

Extra Heavy Huck, 22x44 in., 25c. Very cheap.

One lot Momie Towels, 21x42 in. 25c.

Unbleached Turkish Towels, 18x40 in., 12½c; 44x22 in., 20c; 24x48 in., 25c.

Damask Towels in plain white, also colored borders, knotted fringe, 22x47 in., 25c; open work borders, 19x37 in., 25c.

Extra large Damask, broche borders, also open work and colored borders, 50c, 65c.

Special sale of Towels in red, blue and buff borders, 19x40 in., 25c; 21x44 in., 31c.

FLANNELS.

A complete stock of Medicated Ballardvale and Shaker Flannels; navy blue and gray Skirting Flannels.

Lace Curtains.

An elegant assortment of Nottingham Curtains, \$1, \$1.25, \$1.50, \$2, \$2.50, \$3 per pair.

Also Silk Etamine Curtains, \$10 per pair.

Nottingham Lace, 12½c, 20c, 25c, per yard.

Scrim, 6½c, 8c, 10, 12½c, 15c per yard.

Blankets, Spreads, Comforts,

Blankets, full size, \$3, \$4, \$5, \$5.50, \$6, \$7.50, \$8, \$8.50, \$9, \$10.

We make a speciality of our \$5 Blankets, weight 6 lbs.

BED SPREADS.

Honeycomb and Crochet Spreads

fine Marseilles patterns, full size, \$1, \$1.25, \$1.50.

Marseilles Spreads, full size, \$2, \$2.50, \$3.

COMFORTS.

Comforts, \$1, \$1.25, \$1.50, \$1.75, \$2, \$2.25, \$2.75, \$3.

JERSEYS.

Ladies' plain black Jersey coat black, \$1.

Ladies' plain black Jersey, vest front, coat back, high on hips, 1.25 2.00.

Ladies' Braided Jersey, coat back 2.00.

Ladies' Wraps, Jackets and Newmarkets.

Beaver Jackets in blue, black, green and brown, 4.00, 5.00, 6.00 8.50.

Stockinette Jackets, 5.00, 6.00, 7.50.

Directoire Jackets, 10.00 to 15.00

English Walking Jackets, 15.00; colors, blue, black and Green.

Three quarter fitting Beaver Newmarket, 9.00.

Striped Newmarket, 10.00, 12.00

Directoire Beaver Newmarket, 12.50.

Braided Beaver Newmarket 12.50.

Seal Cloth Jackets, 15.00.

Seal Cloth Directoire Jackets, 20.00.

Seal Cloth Coats, 20.00, 25.00, 37.50.

Peasant Coats, 7.50, 10.00.

Ladies' Wraps, 10.00, 13.00, and upwards.

Misses' Newmarkets, 7.50 to 10.00.

Children's Coats in all sizes and styles from 4.00 to 8.00.

We have the exclusive sale of these coats in this market.

FURS!

Astrachan Capes, 7.50 to 15.00.

Seal Cloth Capes, 8.00.

Black Hare Capes, 5.00.

Lynx set, (muff and boa) 7.00.

Raccoon set, (Muff and boa) 10.00.

Black Hare set, (muff and boa) 4.00.

Muffs in Monkey, Astrachan, Beaver, Raccoon, Opossum, Lynx, Black Hare and Imitation Seal.

Prices from 62½c to 8.00.

Children's sets for 1.00, 1.50, 2.00, 2.50.

Astrachan Cloth, 5.00, 7.00 and 8.00 per yard.

Fur Trimming 30c per yard.

Double Blanket Shawls, in Brown, Green and Black, 5.00, 7.50, and up.

A full line of Ladies' and Children's Gossamers.

Cotton Umbrellas from 62½c to 1.25.

CRANOR & CO., 621 MARKET STREET.
TELEPHONE 468.

P. W. & B. Railroad.
Trains will leave Wilmington as follows:
For Philadelphia and intermediate stations,
6:40, 7:00, 7:30, 8:15, 9:10, 10:30, 11:35 a. m.; 12:30, 2:30,
4:40, 6:40, 8:50, 11:35 p. m.
Philadelphia, (express), 2:30, 4:40, 6:30, 7:50, 8:50,
10:07, 11:35, 11:51 a. m.; 12:23, 1:35, 2:27, 3:22, 4:28,
5:30, 6:30, 7:30, 8:30, 9:30, 10:30, 11:35, 12:30, 1:35,
2:30, 3:30, 4:30, 5:30, 6:30, 7:30, 8:30, 9:30, 10:30,
11:35 p. m.
For Newark Centre, Del. 7:42 a. m.; 12:58, 3:21 p. m.
Baltimore and intermediate stations, 10:08 a. m. 5:57,
11:58 p. m.
Baltimore and Washington, 1:25, 4:46, 8:04, 10:08,
11:58 a. m.; 12:05, 1:17, 2:32, 4:51, 8:10, 6:30, 7:45 p. m.
Trains for Delaware Division leave for:
New Castle, 5:00, 8:30 a. m.; 12:55, 2:50, 8:50, 6:25,
12:05 a. m.
Harrington, Delaware and intermediate stations, 8:30
a. m.; 12:03 p. m.
Harrington and way stations, 8:30 a. m.; 12:55, 6:25
p. m.
For Seaford 8:50 p. m.
For Norfolk 12:05 a. m.

Baltimore & Ohio Railroad.
SCHEDULE IN EFFECT NOV. 16, 1889
Trains leave Delaware Avenue Depot:
EAST BOUND.
*Express trains. *2:18, *7:00 *10:26 a. m.,
NEW YORK, week days. *2:18, 6:00 *7:00, 7:00
*12:05, *2:45, *8:46 p. m.
PHILADELPHIA, week days *2:18, 6:00 *7:00, 7:00
7:00, *8:50, 9:00, *10:26, 10:26 *11:26 a. m. *12:05, 1:00
*2:48, 3:00, 4:10 *5:18, 5:25, 6:10 *6:45, 7:00, 7:50 *10:18 p.
*2:48, 3:00, 4:10 *5:18, 5:25, 6:10, 6:05, *7:00, 7:00, 7:50,
CHESTER, week days *2:18, 6:05, *7:00, 7:00, 7:50,
*8:50, 9:00 *10:26, 10:26 *11:26 a. m. *12:05, 1:00, *2:48, 3:00,
4:10, *5:18, 5:25, 6:10, *6:45, 7:00, 7:50 *10:18 p. m.
ATLANTIC CITY, N. J., week days, *7:00 a. m.,
*2:48 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. *1:10, pm daily except Sunday.
PITTSBURG, *8:47 a. m., *5:15 p. m., both daily.
CHICAGO *8:47 a. m., *6:37 p. m., both daily.
SINGLERLY ACCOMMODATION, 7:30 p. m. daily
LA DENBERG ACCOMMODATION, week days,
7:00, 11:00 a. m.; 2:45, and 4:55 p. m.
Trains leave Market Street Station:
For Philadelphia 6:50, 8:40 *8:30 *10:55 a. m. 12:43, 2:35
3:55, 4:55 p. m.
For Baltimore *5:35 *8:30, a. m. 2:55 *3:55 *4:55 p. m.
Baltimore and principal stations on the Philadel-
phia division 3:55 p. m. daily
For Landenberg, way stations 6:50, 10:55 a. m. 2:35,
4:55 p. m. daily.
Chicago *8:30 a. m. daily except Sunday, *4:55 p. m.
Pittsburg *8:30 a. m. daily except Sunday, *4:55 p. m.
daily.
Trains for Wilmington leave Philadelphia *4:40,
*3:15, 10:00 *11:10 a. m.; 7:00, 12:00 noon, 1:40, 3:00, *3:40,
*4:30, 4:41, 6:05, 6:30 *7:40, 8:10, 10:10, p. m. daily.
Daily except Sunday, *6:15, 6:40, 7:35 a. m. *1:35, 4:10,
6:30, 11:30 p. m.
Rates to Western points lower than via any other
line.
C. O. SCULL,
Gen'l Pass Agent
J. T. ODELL,
General Manager.
Telephone call No. 198.

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. p. m.
Wilmington, French St. 7:00 2:25 4:45 6:10
" B & O Junction 7:15 2:37 5:02 6:22
" Dupont 7:29 2:48 5:16 6:34
" Chadd's Ford Jc 7:47 3:05 5:40 6:42
" Lenape 8:00 3:19 5:51 6:14
Ar. West Chester Stage 6:50 2:30 4:55
Lv. West Chester Stage 3:28 5:55 6:52
" Coatesville 9:15 4:32 7:30
" Waynesburg Jc 6:50 12:25
" St. Peter's 7:15 12:50
" Warwick 7:27 9:29 1:05 4:47 8:18
" Springfield 7:53 9:34 1:15 4:52
" Jones 7:57 9:56 1:55 5:15
" Birdsboro 8:00 10:25 2:25 5:46
Ar. Reading P. & R. Sta. 8:30 10:25 2:25 5:46
ADDITIONAL TRAINS.
Daily except Saturday and Sunday, leave Wilmington
6:17 p. m. B. & O. Junction 6:25 p. m. Newbridge
6:41 p. m. Arrive Dupont 6:50 p. m.
On Saturday only, will leave Wilmington at 5:17 p. m.
m. arrive at Newbridge 6:41 p. m. Leave Wilmington
10:15 p. m. Newbridge 1:35 p. m. Arrive Dupont 10:55
p. m. Leave Birdsboro 1:10 p. m. Arrive Reading 1:40
p. m.
GOING SOUTH.
Daily except Sunday.
Stations. a. m. a. m. a. m. p. m. p. m.
Lv. Reading P. & R. Sta. 3:00 9:25 8:15 5:18
" B. Station 3:31 10:10 3:45 5:48
" Birdsboro 3:56 10:50 4:10 6:14
" Jones 6:00 9:01 10:58 4:15 6:19
" Springfield, 11:12 6:22
Ar. Warwick, 11:50 6:46
" St. Peter's, 6:18 9:15 4:32
Lv. Warwick Jc. 6:46 9:50 5:08
" Coatesville, 7:41 10:25 5:46
Ar. West Ches-
ter Stage 6:50 9:30 4:55
Lv. West Chester Stag 7:56 10:37 6:02
" Chadd's F'd Jc. 6:03 8:24 10:55 6:24
" Dupont, 6:31 8:41 11:10 6:56
" B. & O. Junction 6:31 8:41 11:10 6:56
Ar. Wilmington, 6:42 8:51 11:20 6:45
French St.
ADDITIONAL TRAINS.
Daily, Except Sunday.
Leave Dupont 6:30 a. m. Newbridge 6:20 a. m., B. & O.
Junction 6:31 a. m. Arrive Wilmington 6:42 a. m.,
Saturday only.
Leave Reading 12:00 p. m. Arrive at Birdsboro 12:30
p. m. Leave Dupont 1:55 p. m. Leave Newbridge
Avenue Wilmington 1:55 p. m. Leave Newbridge
p. m. Arrive Wilmington 7:23 p. m.
For connections at Wilmington, B. & O.
Junction, Chadd's Ford Junction, Lenape,
Coatesville, Waynesburg Junction, Birdsboro
and Reading, see time-tables at all stations.
BOWNESS BRIGGS, Gen'l Passenger Ag't
A. G. McCausland, Superintendent.

**Western Maryland Railroad, connecting
with P. W. & B. R. R. at Union Station
Baltimore.**
Commencing Monday Oct. 21, 1889, leave Hillen
Station as follows:
DAILY.
4:10 A. M.—Fast Mail for Shenandoah Valley and
Southern and Southwestern points. Also Glyndon,
Westminster, New Windsor, Union Bridge, Mechan-
icstown, Blue Ridge, Hagerstown, and except Sunday,
Chambersburg, Waynesboro, and points on B & O
& V R R.
DAILY EXCEPT SUNDAY.
7:15 A. M.—Accommodation for Fairfield, Gettys-
burg, Hanover, and all points on B & O Div.
8:00 A. M.—Mail for Williamsport, Hagerstown, Ship-
penburg, and intermediate points on Main Line and
B & O V R R, also, Frederick, Emmittsburg, S. V. R.
& all connections.
10:00 A. M.—Accommodation for Union Bridge and
Gettysburg.
2:25 P. M.—Accom. for Glyndon
3:21 P. M.—Express for Arlington, Howardville,
Pikerville, Owings Mills, Glyndon and all points on
Band H Division
4:00 P. M.—Express for Arlington, Mt. Hope, Pikes-
ville, Owings Mills, St. George's, Glyndon, Glenn
Falls, Pinksburg, Patasco, Carrollton, Westminster,
Medford, New Windsor, Linwood, Union Bridge and
stations west; also Emmittsburg, B & C V R R
5:15 P. M.—Accommodation for Glyndon
6:20 P. M.—Accommodation for Union Bridge.
11:35 P. M.—Accommodation for Glyndon (Relater-
town)
TRAINS ARRIVE AT HILLEN.
Daily—7:17 P. M. Daily except Sunday—7:30, 8:42,
11:11 A. M., 12:15, 2:40, 5:10 and 6:00, 7:00, 10:00 P. M.
Ticket and Baggage Office 217 East Baltimore St.
All trains stop at Union Station, Pennsylvania
Avenue and Fulton Stations.
J. M. HOOD, General Manager.
R. B. GRISWOLD, Gen'l Pass. Ag't.



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