



## WHITE CLAY CREEK PRESBYTERIAN CHURCH

We have not time to dwell upon the general and special causes which drove our Scotch-Irish ancestors to this country, but there were a number of distinct waves of immigration, all having their origin in the religious persecutions which occurred in Scotland and Ireland. It is evident that one of these waves rolled into this country about the year 1720. The fact that a large portion of these immigrants landed at New Castle accounts for the early planting of so many Presbyterian churches in this county and in the adjacent parts Pennsylvania and Maryland.

The Rock Church dates from 1720, and the New London Church sprang up soon afterwards. The upper Octo- raro Church dates from 1720.

The first movement of which we have intimation, for the establishment of the White Clay Creek Church, occurred in 1721, and we infer from all we can find, that while there were some persons residing on this side of the creek who were connected with the Head of Christiana Church, the movement was made in main, by others.

The Lower Brandywine Church sprang up at the same time and seems to have been a part of the same move- ment.

Another reason for the opinion that this church was established by newcomers who had no connection with the neighboring churches is, that there does not appear to have been any opposition to the organization.

New Castle had opposed the organization of the Head of Christiana Church; in turn opposed the organization of Rock Church and the Rock Church persistently opposed the organization of the New London Church. In the year 1727, when the people of Middle Octo- raro were about to erect a church nine miles from Upper Octo- raro, they were required to place it two miles further distant, White Clay Creek, at its old location one mile north of where the present building stands, was about five miles from New Castle, and there was no opposition we infer that the mass of the people who made the move- ment never had been, and were not likely to be, identified with those churches.

At a meeting of Presbytery, held "in Mr. Gillespie's meeting house at the Head of Christiana" Aug. 1, 1721, it is recorded: "It being reported to this Presbytery that James Moorhead, a wandering imposter (who was publicly disowned by an order and Act of our last Synod), doth intrude upon

some of Mr. Gillespie's people and others between White Clay and Red Clay Creeks; it is therefore by this Presbytery appointed that Mr. MacGill shall preach to said people upon 3rd Sabbath of this instant, August, and that he shall read to said people the above act of Synod and admonish said people to beware of said Moorhead." Mr. MacGill reported two weeks later that he had "performed the appointment to the people of White Clay Creek."

The Presbytery again record, May 2, 1722: "An address is made by the people of Brandywine and the people of White Clay and the people on the north side of Red Clay Creek, desiring that they might be erected into a congregation and joined together in order to have the Gospel and ordinances thereof settled amongst them, the Presbytery, after mature deliberation, agreed that as soon as said people can be provided with an orderly and Gospel minister, they be erected into a congregation."

Mr. Hook was appointed to supply them, also Mr. Gillespie; but both in the appointments and the report of their fulfillment the name "Brandywine" alone is used. Again, Oct. 5, 1722: "Upon a supplication from the people of Brandywine, the Presbytery recommends it to Mr. MacGill to supply said people at his discretion until our next meeting."

March 12, 1723, he reported that he had supplied "the people of Brandywine and White Clay Creek as recommended to him."

At the same meetings the Rev. Robert Laing, who is spoken of as "lately come into Somerset county in Maryland," whose credentials had been sent to Synod and approved and who had been recommended to supply the people of Snow Hill during the winter in pursuance of a supplication from them, was appointed to preach at White Clay Creek the third Sabbath of that month at Brandywine the fourth and fifth, and at White Clay Creek again the first Sabbath of April.

The appointment of Mr. Laing to supply the people of Brandywine and White Clay was renewed at several meetings of Presbytery during the summer.

What a strenuous life must these pioneer preachers have lived! What does not this community owe to their labors? We hear much of soldiers and their deeds, but what of these noble men?

The first mention of a church building for the White Clay Creek congregation is in a record of Presbytery for June 5, 1723, "appointed that our next Presbytery is to meet at White Clay Creek meetinghouse the first Wednesday in October."

day of August next."

Under date of August 13, it is re- corded that "the Presbytery did not meet according to appointment, because of a great freshet in White Clay Creek."

Those of our readers who attended the sessions of Presbytery in White Clay Creek Church last April, may contrast the present conditions surrounding church and people with the difficulties attending our ancestors in those early days. With reverence we may repeat:

"Hither hath the Lord helped us." We may consider the first pastorate of White Clay Creek as beginning in 1724.

The Rev. Thomas Craighead was the son of a minister who was a native of Scotland, but was during thirty years a pastor in Ireland.

He was educated in Scotland, married the daughter of a Scotch laird, practiced medicine for some time, and then, under a deep sense of duty studied divinity and preached the Gospel for several years in Ireland.

Influenced by the same causes which drove many Presbyterians to America, he came to New England in 1715. He attended the meeting of New Castle Presbytery at the Head of Christiana Church, presented his credentials and was received as a member. At this meeting he received a call to Rock Church, but declined a month later and accepted a call presented by John Montgomery and John Campbell, representatives of the congregation of White Clay Creek Church. He was a supply Brandywine every third Sabbath. There was no record of his labors in this congregation. The Church doubtless prospered under his ministrations.

We may presume that the congrega- tion was constantly strengthened by the increasing Scotch-Irish immigration. One fact which seems to imply growth is, that in 1728 the church asked for the whole of his time. The Presbytery agreed to the request, but appointed him to supply the people of Brandywine every fifth Sabbath, "and by his visit and catechize them as for- mally."

His pastorate ended in 1733.

The Rev. Adam Boyd, who had come from Ireland to New England, had made arrangements to return to his native country, and, with this design, had obtained a certificate of good character from the celebrated Cotton Mather, dated June 10, 1724. Owing, however, to an attachment which he had formed for a daughter of Mr. Craighead, he changed his mind, came down in this direction, and, connected himself with this Presbytery, 1724, and was ordained and installed pastor of Octo- raro and Pequa Churches, Oct. 15, 1724.

On this occasion the Rev. George Gillespie made the proclamation, in accordance with the custom, three times at the door of the meeting- house of Octo- raro, that if any person had anything to object against the or-

dination of Mr. Adam Boyd, he should make it known to the Presbytery then sitting. Ten days after he was married to Miss Jane Craighead, Mr. Boyd had a very extensive field of labor. There are now within its original bounds perhaps a dozen strong Presbyterian Churches.

In October, 1733, Mr. Craighead received and accepted a call from the Pequa part of the field. After laboring there about two years he went to the vicinity of Carlisle, Pa., it is related that during a protracted meeting at the Big Spring Church, April, 1739, "so powerful were the influences of the Spirit that the worshippers felt loth, even after having exhausted their stores of provisions, to disperse. Mr. Craighead was delivering a parting discourse; his flow of eloquence seemed supernatural, and his audience was melted to tears. Exhausted, he hurried to pronounce the benediction; waving his hand he exclaimed, 'farewell farewell!' and sank down and expired in the pulpit. His remains are said to rest under the corner-stone of the present house of worship at that place."

The age which Mr. Craighead attained is not known, but his wife, at her death in 1738, was 74 years old. Her tomb still remains in the old White Clay Creek Cemetery. They had a noble posterity distinguished.

(To be continued.)

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### Sunday School Lesson

By R. S. Holmes

Lesson I. October 2, 1910.  
THE WISE AND FOOLISH VIRGINS.

(Matt. 25: 1-13.)

Golden Text—"Be ye therefore ready also for the Son of man cometh at an hour when ye think not." Luke 12: 40.

The twenty-fifth chapter of Matthew is one of the most interesting of the whole story of the life of Jesus, not only for what it contains, but because it is the record of his last teaching before his death. Its last words are the destiny of the wicked and the righteous, and as his last public teaching are exceedingly solemn. Jesus knew of what he talked, and he did not hesitate to say "everlasting punishment" and "life eternal."

#### THE LESSON.

A Story of Readiness and Unreadiness. Vs. 1. The "Ten Virgins", their camps; their evening journeys to meet the bridegroom coming on the wedding evening. This is part of the discourse in the last chapter. To understand this parable read from any good commentary the customs connected with a marriage in the time of Jesus. In Abbott's Commentary on Matthew, pages 288-290, is an admirable description. Dr. Abbott's first note declares that this is a parable of the second coming of Christ. To see clearly all that is meant, read carefully chapters 23 and 24. The eight woes pronounced upon the Pharisees and the doom of Jerusalem, with his discourse on the Mount of Olives, make it clear he had in mind the end of the age. The "ten virgins" therefore represent the professed followers of Christ in the world at the end of the age.

Vs. 2. Here is a description of the character of believers in Christ. There have always been "wise" and "foolish" members of the Church of Christ. Wisdom and folly are characteristic of life in all callings and professions. There is no wonder some Christian professors are foolish. Do not press the parable, and say because the proportion here is five to five, therefore half of the Christians of the world are failures. Jesus was not giving a lesson in arithmetic.

Vs. 3. Wherein the folly of half these wedding procession waiters lay is at once given. They were out for what might prove an all-night vigil, and the lamps would need a complete filling with oil. But these five took their lamps as they were, and made no provision for a future need. There are plenty of people like that now.

Vs. 4. Here is the contrast. Wisdom was shown by forethought. They carried lamps in which was oil, and also other vessels, or cans, in which was the oil for replenishing when the wick in the lamp should burn dimly. Forethought is vastly better than afterthought. That man is blessed who can answer to the question "Are you ready?" "Yes, I am."

Vs. 5. The slumber while the bridegroom tarried was natural. One can always be expectant of the second coming of Christ, but one cannot always keep awake. There must be times of sleep, but there should never be a time of unreadiness.

Vs. 6. "And at midnight." If he had only waited until daybreak there would have been no trouble. But he came at the midnight. The cry passed on along the road he was to take? "The bridegroom cometh." Then there was stir and haste. "Go meet him." Why eager hasten these ten sleepers, having waked, prepared?

Vs. 7. They all trimmed their lamps, both wise and foolish. Externally everything was in readiness. All tried to put fire to their lamps. Those of the wise burned clear. Those of the foolish burned the wick to a char, died slowly down and went out, leaving only a smoking stump. Dismay then. They could not go thus. Wishes and lamentations were of no avail then.

Vs. 8. They had one resource. Swift appeal is made to their associates. "Give us, lend us. Our lamps will not burn. We have no oil!" Their lamps had burned out while they slept. They were in sorry case. They could do nothing of themselves. They had no resources. The appeal must be made to others. These five are not the last who have tried to go to heaven on the lives and achievements of others. See what happened.

Vs. 9. The wise shook their heads. "It is only midnight. We may yet have to wait until dawn. Should we have to wait there will be not enough for us and you. Go to the sellers. Wake them. Buy oil. Then come." So they parted company. They never met again.

The world is full of people who fail thus. They make preparation after the time for action has arrived. The time to prepare is now. An old rabbi was wont to teach his pupils to prepare for death on the day before a camp. When asked when that would be, his answer was "Perhaps tomorrow." Therefore prepare today."

Vs. 10. While gone to buy, the bridegroom came. With him after once his wedding procession had begun there was no tarrying. They who were ready went in with him. Then "the door was shut." That is one of the most fearful sentences Jesus ever uttered. There is no lawful way by which a door shut may be passed through if the owner says no. At the coming of the Christ the world is ready, expectantly prepared, goes with him into the Kingdom of Heaven. When he has shut the doors who, or what, can open it?

Vs. 11-12. Here is the sequel. The five pound the sellers of oil, bought their supply, filled their lamps, and marched, just five, alone, to the hall of the marriage feast. There was no rejoicing company of which they were part. Five virgins late, alone, arrived before a shut door. They knocked. They called. The bridegroom heard. "Open for us," they cried, and they cried with earnestness. "Lord, Lord,

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## Newark In History And Tradition

### Story Of New London Road-Indian Settlement At London Tract

When the white man first came to make his home in the Western Hemisphere he found a world filled with wonders. The vast mountain system extending from the Arctic region toward the torrid and on again through frigid climates; the great lakes, long rivers, broad valleys and wonderful cataracts; he found strange birds, animals and plants, but the most interesting of all was a new race of his own human kind.

The succeeding chapters in the story of the association of the white man and the red depended largely upon the beginning. When the Spaniard was the first white man whom they encountered, the sequel was a tale of the Indian's cruelty; when the first paleface of their acquaintance chanced to be a follower of William Penn, the narrative that followed promises to be pleasanter to contemplate.

Our region, which in its early days was so closely connected with the colony of Penn, shared the kindly relations which existed between Friend and Red Man.

The Lenape branch of the great Algonquin family overspread Southern Pennsylvania, Northern Delaware and Maryland. It was this tribe with whom Penn talked under the famous old elm when he so deeply impressed these children of the forest, as he compared the white and red men to different members of the human family. We all know how well their promise "to live in love with William Penn and his children as long as the sun and moon gave light," was remembered. It is said that when an Indian wished to pay the highest compliment to a white man he would say, "He is like William Penn."

One historian tells us that the Indians, in the early days, were distributed all over Chester county, Pa., but were sparse west of White Clay Creek. Thus we gather that in our immediate locality permanent villages were rare, although this country was constantly traversed by many, on their way to the fishing shore along the Chesapeake and Delaware.

Occasionally four or five wigwams were found clustered in a place, on the south side of a hill when a spring of water was near. Some of these groups were of considerable size and were known as Indian towns. One of these was in London Britain township, Chester county, Pa., near the London Tract Baptist Church, on the well-known "Creek Road." There they followed their usual employments—the men hunting and fishing, the women the making of baskets and the cultivation of small patches of Indian corn. We may picture the Indian there—living his life, so minded by the silent, forest-clad hills of that rolling country—to which the stream adds music as it winds its way through the valley below. For him the sun filled the world with golden glory by day and the moon and stars cast their silver reflections by night. There he related his legends, sometimes touching upon the sublime themes of creation and again descending to weird and revolting witch stories unworthy of repetition.

At times he was happy and sang in his tent and at play, again living in dread of those invisible spirits which he believed inhabited all Nature around him.

It requires a vast area to support a people who live off the natural products of the land. The Indian was forced to travel miles in his search for food. Paths marking the easiest routes to the fishing grounds soon became fixed. Many of these possessed all the value of the Indians' cunning in selection and when the settlers came to build their highways, nothing better than a following of the old Indian trails was considered.

A famous one of these is the road leading from Newark into Chester county, commonly spoken of as the New London Road. An old Indian trail, extensively travelled, ran from Parkesburg to the fisheries of the Chesapeake and Delaware. The trail for many miles, followed a ridge which divides the waters flowing into the Susquehanna from those joining the Delaware. In its white course it did not cross a single stream. This is now known as the Limestone Road, running through Oxford, Pa.

Connecting with this famous trail was the other "Indian Path," as it was formerly called—later becoming the mentioned New London Road. In the first part of its course it is the watershed dividing the streams flowing into the White Clay and Christiana Creeks, but finally forming the dividing ridge between the waters of the Big Elk and White Clay Creeks. The many turns in the road are probably accounted for by the fact that only two streams, so small as to afford no inconvenience, are crossed the entire road.

At the entrance to the village of New London stands a beautiful old oak, which is supposed to be one of the trees blazed to mark the path in its beginning. Fortunately this exceptional specimen in the world of trees is sincerely appreciated by the inhabitants of the section. Their fondness for the boughs which have put forth the bud and leaf, each in its time, irrespective of the coming and going of generations is shown by the way in which they safeguard it and surround it with care. It seems, as the seasons roll by, to only gain in hardness until now it stands as a fitting representative of the strength and ruggedness, characteristic of the colonists of early times.

In this instance the aesthetic sense and reverence for age has triumphed over the pull on the pine strings, for the members of New London Church, in front of which the tree stands, even considered paying for the number of extra yards of macadamized road which would be necessary in order to make the curve and go round the landmark. This has not been necessary, however, as it is believed a special petition to the State will accomplish

### Some Points On Potatoes

Most farmer have now harvested their potatoes, or they are expecting to do it in the near future. Once this done, the keeping of the potatoes becomes an important problem. A few simple facts here to guide the farmer in this enterprise will not be out of place.

Fresh harvested tubers should not be stored away immediately, but they are to be left in the open air to allow the excess of moisture to evaporate. In collecting the tubers care should be taken to rid them of any mud which has a tendency to cling, especially when the potatoes are harvested after a rainy day (a thing which is very undesirable to do) care should be taken to separate the sound from the unsound tubers. The scab (*Oospora scabiosae*), the dry rot disease (*Funarum oxyphorinum*) and the soft rot (*Phytophthora infestans*) are usually the worst enemies of the potato grower. Tubers affected with the above diseases should not be allowed to be stored with healthy ones. One or two tubers affected with the scab, or any of the above mentioned diseases, are capable to affect a whole bin of healthy tubers. Discard and separate any tubers which show the least sign of rot. This should be done the more scrupulously, when some of the potatoes are intended for seeds for the next year.

Finally no potatoes should be stored away in damp and warm places. Cool and airy cellars are the best places for potatoes to be stored in. The reason is that a warm and moist atmosphere encourages the growth of parasitic fungi. This, of course, means a rapid decay of the stored potatoes. On the other hand, a cool and dry atmosphere retards or prevents decay.

J. J. T.

The Executive Committee of Pennsylvania State Grange has appointed Dr. Hannah M. Lyons, of Lincoln University, an associate editor of Grange News—the official organ of the State Grange. Mrs. Lyons is a sister of Mrs. Emer Thompson, of Newark.

## KILMON-TALKS ABOUT FEED

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Under the new liberal laws of the State, and with trade already established by the originator of the Dean Cash Store, we expect even a greater share of the business covered by the charter granted us, with the trade in Newark and vicinity.

As has been the policy heretofore of selling for a small profit and turning the money over quickly we have been able to sell the goods for less money than some of our competitors, and with our contemplated larger store the decreased cost of handling and ability to buy in larger quantities will still further decrease the selling price and thereby make a greater increase of business and result in a store that will be a credit to the town. We have under consideration two plans for financing the operation of a new building. One plan offered was that of outside capital taking enough stock to pay for cost of building. We have already the pledge of stock from Newark investors for a small amount and the matter has not been thoroughly advertised yet.

Our other plan was suggested some time ago and after consultation with prominent men of the town the principle if carried out would mean even a greater chance for our original thought to give to our customers and friends their Hardware at a price competing with or lower than they can purchase elsewhere, and keeping the money gained thereby at home.

Shares are to be issued at \$50 each and to investors in Newark Hardware stock it is a chance to boom the town with a home industry.

For further particulars apply to

W. H. DEAN

GENERAL MANAGER

**Captain James Lawrence**

On October 1st, 1781, James Lawrence was born in Burlington, N. J. Peirce Cooper informs us that the father of Lawrence was a respectable lawyer who intended to educate his son for the same profession, but, seeing the boy's inclination was to a seafaring life, obtained for him on September 4th, 1798, a midshipman's warrant. He served therefore in the Mediterranean Squadron during the war with the Barbary States, and was one of the volunteers who under Decatur engaged in the hazardous undertaking of destroying the Philadelphia in the harbor of Tripoli. Promoted to a lieutenancy, he commanded the *Yankee* 14, and the *Wasp* 18. In 1811, just before the second war with Great Britain broke out, he was made a captain, and was given the big *Hornet* 18. On February 24th, 1813, off the mouth of Demerara river, British Guiana, South America, he met and defeated the British brig *Peacock*. The battle lasted but fifteen minutes, in which time the guns of the American tore great holes in the sides of the *Peacock* and caused her to sink. The two frigates were fairly matched, the *Hornet* measuring 480 tons and carrying a crew of 135 men, while the *Peacock* measured 472 tons and mustered a crew of 140 men. But there was a most remarkable disparity in the damage inflicted. The *Hornet* had one killed and four wounded; the *Peacock* five killed, including her captain, and thirty-three wounded. The *Hornet* came out of the contest without receiving any injury to her hull, and a very little to her spars, while the *Peacock* was riddled like a sieve. It was a clear case of superior generalship and gunnery. Having so many men on board Lawrence deemed it expedient to set sail for New York, at which place he touched about a month after the engagement to report his success, and to be received with acclamations of praise. As a reward for his victory he was appointed to command the *Chesapeake* 38. He asked for the Constitution, but had to be content with a ship, that, ever since her brush with the *Leopard* in 1807, had been regarded as the unlucky ship of the American Navy. Just as soon as Lawrence took command of the *Chesapeake* he realized that her officers and crew were at variance with each other. The crew was made up of scurvy, picked up at random, many of them being of foreign extraction, and having no interest either in their ship or the flag of the country. They complained that their wages had not been paid, and at last threatened to leave. Under the direction of a man of the skill and magnetism of Lawrence they could have been welded into one perfect machine, provided there had been sufficient time, say a month or two. But in the harbor of Boston there appeared the British frigate *Shannon* 38, Captain Broke, who had the reputation of being one of the ablest captains in the British Navy. For seven years he had commanded the *Shannon*, and had gathered about him a most efficient crew. Lawrence regarded the presence of the *Shannon* as a challenge to a duel, and he felt compelled to accept the challenge, although he was aware of the fact that his crew was mutinous and ill-sorted. He, who had sent a written challenge to the *Bonne Citoyenne* to come out of the harbor of Brest and try conclusions with the *Hornet*, could not afford to decline the challenge of the *Shannon*. It is said that Commodore Bambridge advised him to wait until his ship was in condition to fight, but he refused to take the advice. So out went the *Chesapeake* to her doom, on June 1st, 1813. For the first few minutes the battle was fiercely fought, both ships suffering severely, when by a mere accident the frigates fell foul of each other, and while thus fastened together the *Chesapeake* was exposed to a raking fire that literally swept her decks. Although wounded in the leg, Lawrence refused to leave his post, and he sought to inspire courage in the hearts of his men. So imposing a

figure marked them out as a special target, and soon a bullet from the musket of a British marine found a resting place in his abdomen. With the head of the ship laid low confusion seized the Americans, who scampered from the decks to the hold, allowing the boarders to take possession and haul down the flag of the Chesapeake. The contest lasted only fifteen minutes, but in that short time both ships were like slaughter pens. The *Chesapeake* lost 48 killed and 98 wounded, and the *Shannon* lost 23 killed and 56 wounded. As the *Shannon* and *Chesapeake* were on the way to Halifax, Lawrence died, June 6th, 1813, and was buried with military honors. Later his remains were conveyed to New York and interred in Trinity Cemetery. Pedestrians passing along Broadway may read on the monument facing the street these words:

"Neither the fury of battle,  
The anguish of a mortal wound,  
Nor all the horrors of approaching  
Death could subdue his gallant spirit."

His dying words were—"Don't give up the ship." W. J. ROWAN.

**Heart Cheer**

"Go forth under the open sky, and list to Nature's teaching Earth with her thousand voices, praises God."

"The more we know the better we forgive. Whoever feels deeply, feels for all who live."

"There's no dearth of kindness. In this world of ours;  
Only in our blindness.  
We gather thorns for flowers."

"Being all fashioned to the selfsame dust,  
Let us be merciful as well as just."

"Tis with our judgments as our watches; none  
Go just alike, yet each believes his own."

"Despondency is ingratitude. Hope is God's worship."

"Be still, sad heart, and cease repining.  
Behind the clouds is the sun still shining."

"Thy fate is the common fate of all,  
Into each life some rain must fall.  
Some days must be dark and dreary."

"Hope against hope, and ask till ye receive."

"Behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above his own."

"At the bottom of a good deal of the bravery that appears in the world there lurks a miserable cowardice. Men will face powder and steel because they cannot face public opinion."

"Were we as eloquent as angels, we should please some men, some women and some children much more by listening than by talking."

"Enjoy your own life without comparing it with that of another."

"No one can bring you peace but yourself. Nothing can bring you peace but the triumph of principle."

"Some persons follow the dictates of their own conscience only in the same sense in which a coachman may be said to follow the horses he is driving."

"The great man is he who does not lose his child's heart."

"Strong characters are brought out by change of situation, and gentle ones by permanence."

"Suffering becomes beautiful when anyone leaves great calamities with cheerfulness, not through insensibility but through greatness of mind."

"He makes no friend who never made a foe."

"Blessings stay forth forever; but a curse is like a cloud—it passes."

"I have lived to know that the secret

of happiness is never to allow your energies to stagnate."

"Trials teach us what we are; they dig up the soil, and let us see that we are made of; they just turn up some of the ill weeds on to the surface."

"The eternal stars shine out as soon as it is dark enough."

"Men think God is destroying them because he is tuning them. The violinist screws up the key till the tense cord resounds the concert pitch; but it is not to break it, but to use it tuneably, that he stretches the string upon the musical rack."

"It is often better to have a great deal of harm happen to one than a little; a great deal may rouse you to remove what a little will only accustom you to endure."

"Eagles we see fly alone; and they the but sheep which always herd together."

"There are a good many real miseries in life that we cannot help smiling at, but they are the smiles that make wrinkles and not dimples."

"God delights in true earnest thinkers."

"The scholar's place is always in the van and his home is in the rugged heights. Other men may lie down to sleep in the furrows which they have plowed and by the heaps of metal which they have dug from the mine, but the scholar, like the Christ, seeks the mountain-side in the depth of night and the silence, and when he comes to mingle with the people and to put his hands to his daily task, it is with a touch of power. His soul grasps the common place and transforms it with the light of the spirit."

**Civil Service Examinations**

The following Civil Service examinations are announced to be held in Wilmington, on October 19th: To secure eligibles to fill vacancies which are constantly occurring in the position of laboratory helper, \$600 per annum, in the Bureau of Chemistry, Department of Agriculture; to secure eligibles from which certification to fill a vacancy in the position of teacher of woodworking and mechanical drawing, \$800 per annum with quarters; to secure eligibles from which to make certification to fill vacancies as they may occur in the positions of mechanical draftsman and topographic draftsman in the Isthmian Canal Service—entrance salaries from \$150 to \$100 a month; to fill position of practical paper maker, and assistant in farm accounting (either sex), Bureau of Plant Industry, salaries ranging from \$1,000 to \$1,500 per annum.

Pennsylvania State Sabbath School Association will hold its 46th annual convention in Altoona, Pa., October 12th, 13th and 14th.

**West End Market****High Grade Groceries**

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**Do You Need A Gasoline Engine?**

Let me prove to you that the

**New Holland**

**Is the Simplest, Strongest, most Economical made.**



The small engine is just the thing to pump water--don't forget we sell the best pumps--run the washing machine--that's a hard job too, and wash day comes 52 times a year--runs the corn sheller, feed cutter and wood saw. The big engine will grind two bushels cob meal every 5 minutes. It runs the New Holland Stone Crusher, handling 40 to 50 ton stone per day. Call me up. I can interest you. Phone 149.

**H. H. SHANK, - - NEWARK**

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**Pump Jacks, Pipe & Forks**

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Be positive that you are buying right. There are plenty of up-to-date stores here. Good fresh stocks to select from. Among the many may be mentioned with favor is

**Chapman's**

OPPOSITE THE B. & O. STATION

Who Make A Specialty Of

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**Boys and Girls Shoes**

**Dry Goods and Notions**

They also have a

**Gentlemen's Furnishing Department**

And carry a complete line of MEN'S HATS, Stetson and Cheaper Grades, Dress Shirts, justly celebrated Eclipse Shirts. Work shirts, sizes from 14 to 18; Overalls union made and others, sizes 30 to 50. Hosiery, Underwear, &c.

They also carry a line of GROCERIES second to none in town. Again we ask COME TO NEWARK AND DO NOT FAIL TO VISIT

**CHAPMAN'S****SPECIAL**

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**CAMPBELL'S**

**Bran ⚡ Bran**  
**Badger's Dairy Food**

I HAVE JUST SECURED AN OPTION

ON

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That will prove interesting to farmers. I am making up orders for car load lots. Let me talk it over with you.

The prices of Dairy Feed is going up every day.

Get your order in at once. Take advantage of this opportunity to buy at the lowest price that can be gotten anywhere.

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