

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

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Associate Editor.

VOLUME XIII,  
NUMBER 18.

WILMINGTON, DELAWARE, SATURDAY, APRIL 30, 1887.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## Gospel Methods in China.

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THE question, to what extent converts to Christianity from the heathen, may be legitimately and successfully employed in evangelistic labors among their countrymen, while receiving their support from foreign missionary societies, is one that is now exciting much interest among missionaries in China.

It is one of the principles wrought out by experience and common sense in the past, that properly conducted missionary work ought constantly to aim at the establishment of self-supporting churches at the earliest practicable period, as the grand result of its efforts. In striving to hasten on the evangelistic work in its first stages in heathen countries, it has frequently, perhaps, generally, been the custom of missionaries to push forward as preachers, teachers, catechists, Bible-readers, and other classes of "helpers," most, if not all of the new converts, who seem at all fitted to work in those various capacities. So that in some mission fields, perhaps as many as one in three of all the adult male converts have been engaged in these occupations, all being in the pay of the foreign missionary society. This at first sight has seemed to many, at home and abroad, as the natural and most effective way to evangelize a heathen people.

But it is found by experience in China, India, and other countries, that this system does not tend to expedite a real evangelization to any such extent as had been hoped. In India, China, and to a less extent in Japan, the missionary is looked upon with suspicion for a long time, as probably the emissary of a foreign government, or of foreigners, who are seeking underhandedly to get an advantage over the native government and people, or to overthrow the native customs. When men are converted, they are at first considered as having been enticed by foreigners to forsake their own people and ally themselves with the foreigners. When these are employed as preachers, etc., they are at first considered to a great extent to have been emissaries of the foreigner for pay, and hence their words are of very little effect. The feeling against them is not infrequently much stronger than against the foreign missionary. Missionaries have often been unwise, also, in paying them more according to foreign ideas of what a native needs for his proper support than according to what the native could earn, or ever did earn, working for native pay, in any capacity, among his own people.

So there has often arisen two great evils. The native preacher's influence is woefully diminished as a preacher, he being envied and hated by his countrymen. Also all the native Christians wish to be employed by the foreign missionary society, as helpers to evangelize their countrymen, and they have very little idea of themselves paying in any degree according to their ability for the support of their native preachers, unless themselves employed in some way by the missionary. Even in Japan, where a greater willingness to support their own preachers has been shown than in most heathen countries, it has been found in some places that the young preachers preferred not to be pastors, dependent on

their countrymen for support, but rather to be evangelists at large, who would receive their regular and full pay from the foreign treasury, without the trouble of collecting it from their native parishioners.

In China the old method has tended, in some places at least, to sup the real life of mission work, tending, it is to be feared, to develop the idea, that only those in the pay of the missionary society could be expected to be zealous in work for the conversion of their neighbors, all wishing that they could be judged by the missionary worthy to be employed by the mission to do the Church's work, without the distraction of having to earn their own living. In some, perhaps many, instances, men who might have hoped to become the means of spiritual life to their village or hamlet have been taken away to school for a few years, trained and sent out as preachers, and, after a life in that capacity, prove to have been only removed from the field where God had placed them, to become comparatively useless laborers in a sphere for which they were unfitted. The heathen often ask how much is paid to a man for becoming a convert, and point to the preachers, and other helpers, as proofs that men are paid to become Christians.

Within ten years two missionaries of the American Presbyterian Mission in the Shantung Province of China, and the English Baptist Missions there and in other parts of North China, have begun and carried on a great work upon a different plan, and have met with wonderful success in their labors. Their plan is "to depend mainly on an unpaid native agency for the propagation of the Gospel." "To make use of a comparatively small number of paid agents, and that only after a long period of trial." "So in the subsequent care of the infant churches, to depend mainly on the voluntary labors of the natives themselves, and not introduce local preachers and pastors until they are sought for, and paid for, by the natives themselves." Both of these missions have found "that, as a rule, the stations which have originated as the result of the labors of paid agents have been comparatively weak and unreliable, and some have fallen away, while those which have been commenced on the self-propagating principle have generally maintained a healthy growth." Dr. Nevius says in regard to the outstations in his charge, "out of the whole number of stations, amounting to more than fifty, I cannot now recall one which originated in the work of a paid agent. At present, scores of volunteers have the principal care of the stations, while we have had, for the past year, only one paid helper, with the assistance of two theological students during their vacations." Dr. Sites, of the American Methodist Episcopal Mission at Fuhchau, last year petitioned the Missionary Committee of his Church to appropriate funds for their large corps of native preachers only for this year (1887); and that they should allow it to be paid at the beginning of this year, and should announce to all the preachers that hereafter they would receive no more money for their support from the Foreign Missionary Society, but must depend wholly upon the native Church. The other missionaries of that society here disagreed with him as to the wisdom of such a step, and the Missionary Com-

mittee at home did not grant the petition. Under the old method, after ten years of varying efforts to advance toward self-support, that mission finds itself apparently no nearer to it now than when they began. This is much the case with all the missions here.

In some missions—reckoning the scholars partly or wholly supported in the boarding-schools, the chapel-keepers, Bible-readers, booksellers and teachers, all those who are paid by foreign funds, either of the Missionary Board or from private missionary benevolence—from one-fifth to one-quarter of the whole number of converts are found to be receiving pecuniary assistance or support, directly or indirectly, from foreign funds. All this is adverse to anything like self-support. The preachers who are employed often receive such wages, high in the native estimation, that the native Christians are led to feel that, even if their number were greatly increased, they could not support them. Nor is there any strong pressure upon their consciences that it is their duty to take freely from their own scanty earnings to pay the salaries of those who live much more expensively than themselves.

All these things tend to chill the zeal of the native Church, and would seem to indicate that the methods of the work should be changed; that as little use as possible should be made of foreign-paid native agency, and that the native converts should be encouraged, while pursuing their various occupations, to strive heartily for the salvation of friends and neighbors. This method relies more upon God's Spirit, and upon the life and faith which he imparts to his Church.

Naturally, any change from the old way is beset with difficulty, is opposed by many missionaries, has its influence upon schools and all the apparatus of missionary work, and, at first, will tend to cool the ardor of those in the native Church who have been looking toward "the loaves and fishes." The real life of the native Church will receive new strength, and its testimony for Christ will have greatly increased force. Pastors and preachers will have more constant incentives to diligent and faithful labor in caring for their flocks. One thing is clear, self-supporting church-members are often the most successful in winning souls to Christ.

The scriptural and natural method of spreading the Gospel in heathen lands seems to be this: A few missionaries of entire self-devotion to the work go to a heathen city, or district of country, and labor. In due time God gives his blessing, and some of the natives are converted. They, working at the former lawful callings, tell their relatives and neighbors of the truth they have received, and some of them are converted. From them the truth spreads in constantly widening circles. The Christians meet in each other's houses for prayer and reading of the Word and exhortation. Those who are found more zealous and useful in exhorting soon begin to lead the Sunday services. They, too, receive more direct instruction from the missionary. By and by they go out on the Sabbath, and on other days when they have leisure, to the near villages where they have relatives, or there are those friendly to the truth, and preach and exhort, working during the week at their various occupations. In due time they choose pastors for themselves. The

work goes on naturally and with less ground for suspicion and opposition. The results of such work may be expected to have greater permanence and real life. In our hurry to secure rapid results by the old method, we may have dampened the ardor of the converts, whose ardor is the life of the Church.

The missionary work in China is greatly successful as it has been conducted, and it may seem to some invidious to speak of these imperfections; but the consideration of them may lead to better things. More missionaries devoted to Christ are needed, more prayer, and more use of the word of the Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."—*Independent*.

## Bishop Taylor's Missions.

Feb. 3, '87

The Pungo Andongo mission has been strengthened by the addition of one more worker, Sister Effie Breunens, from Nova Scotia, who arrived here in good health on the 25th ult. While studying the language, she will assist in teaching the scholars habits of industry, cleanliness, etc.; and as soon as she masters the language sufficiently well, will visit the *linzellas* (native homes) and will try to lift up the native women from their moral degradation, by the power of gospel love and truth. There is great need of this class of workers, for the lives of the native women are lives of concubinage and slavery, and our only hope of doing them good is to go after them. Who is better able to do this work than consecrated women?

The Lord is making His will known to us plainly, in reference to our line of work at this station. Our house is a home for destitute and orphan children, from among the natives. We will clothe, feed, and educate all we can get, trusting the Lord for food and clothing. At present it looks as though the Lord intended that they should be supplied through the medium of a "little store" that we are keeping for "Jesus' sake." Our success in this line has only been limited by the smallness of our stock; we are trusting the Lord to increase it as necessity requires. We sell only such articles as are useful and necessary, and have already gained the confidence of many for "just measures" and fair dealing. From our store also go out testaments, the gospels and religious books and tracts in the Portuguese language. While behind the counter, we preach to our customers and reason with them of "righteousness, temperance and judgment." Our closed doors on Sabbath give a testimony for the sanctity of the day, and every request that we have for rum gives us an opportunity to denounce the liquor traffic. As this is a Roman Catholic country and we would not be allowed to preach in the open air, I know of no better way to reach the people. We are asking the Lord for fifty children, and we expect they will come. In order to bring about any permanent good results, it is necessary to have the children away from the evil influences by which they are surrounded. We have received several rolls of the "Berean leaf cluster" from kind friends in Michigan and elsewhere; these are of great service to us in our Sunday-school work. We shall be glad to receive copies for 1887 from Sunday-schools after the close of each quarter; they will be just as

good as new to us; send by mail (postage paid). Address, Jos Wilks, Pungo Andongo, Africa.—*Michigan Advocate*.

Dondo, November 13th, '86.

We are all well now; no fever for the last two weeks. Mrs. Davenport, M. D., had the last one. My wife has had no fever for the last 14 weeks; myself for 8 weeks. We like the dark land better as the days go by. I work at the anvil and at the lathe on hand work all the time. Our work here is doing well. We have a day school of fourteen pupils, and a night school of 30 natives that are learning to speak English. come every time, and learn fast. We have a Sunday service in the afternoon, and sing gospel songs: they join in parts of them, and enjoy that well. We talk on Bible illustrations at the same time, and tell them about Jesus, in Portuguese; they talk about the illustrations and are interested all the time the service goes on.

I have charge of the industrial school for the native boys, to teach them the trades, and fit them for the work better. I have the promise of ten, as soon as we have the room for a larger shop and more tools. This is the drawback now to the work. I am the only mechanic in this part of the land, and have a fine chance of doing good mission work among natives in raising them up to a better life.

The natives from all parts of the country come here to trade and buy. Some of them dress with straw mats, and others with native-made cloth: the better class of them, in leather. We have the carriers who carry loads of rubber and coffee from the inland, and are on the roads all the time. They will carry a load 58 miles for 50 cents; and no matter what it is worth, little or valuable, will not steal any. We have in the work employed 600 of them, and have not lost more than two loads of things in all the time. You can hear them half a mile off on the road, singing the regular song or story, that all sing as they journey.

Rum is the curse of this land, brought here by the barrels in the steamers on the river, and taken inland by traders; we can see them go by, at every hour in the day. In times of good trade the natives are here by the hundred to trade, and bring in loads from other traders inland. We can get a crowd every time now, and when we are able to talk to them in their tongue will do good work. All the natives live in grass houses, and in all shapes. The traders live in stone and sun-dried-brick ones, with the tile roof, nice and cool. The thermometer is from 70 to 90 degrees in the hottest part of the day. Most of the time we have a good breeze, and that cools the air some. I believe the more we live like the natives, in ways to get used to the climate, the better it is for us. What is good here is not best to do at some other part of the land; have to learn what is best when settled down in the work well. It is the time of famine and the crops are not good. We expect new workers next month.—*A. S. Myers, in the Fire and Hammer*.

Bishop Ninde, after a most successful and interesting sojourn in India, safely arrived at Brindisi, March 25, and proceeded at once to Naples. On the following Sabbath he preached in our chapel at Rome, administered the Lord's Supper, and received five members into full connection with the church. He and his daughter continue well. The Italy Conference was held in Pisa, instead of Rome.

## Temperance.

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

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

The trouble with the opponents of prohibition, is that they go about their opposition in the wrong way. They think that they can worry and harass the people into submitting to them; that they can defy and fight the State, and break up prohibition by tampering with witnesses of the State. It is a wholly wrong idea.

A recent census shows that in New York there are 4,000 more places for the sale of liquor than for the sale of food, counting all the bakers, butchers, and grocers of every grade.

It is daily becoming apparent that the prohibition of the liquor traffic not only prohibits the sale of intoxicants, but at the same time a large proportion of all vice and crime as well. At a recent meeting of sheriffs in Iowa, seventy being present, it was unanimously admitted that the present prohibitory law had decreased court business at least fifty per cent.

A little four year old prohibitionist in the family of Mrs. W. L. Moore, of Charleston, W. V., on being told that "W" stood for "whiskey," looked at it earnestly for a moment, and then said, "Well, tut it yight out of my book."

At a recent national conference of the Liberals in England, composed of the followers and supporters of Mr. Gladstone, local-option was made one of the planks in the party platform. This is an important, practical step forward politically, and is hailed with much satisfaction, especially by Sir Wilfrid Lawson and the friends of the United Kingdom Alliance.

The proprietor of a meat market was asked for a dollar toward paying a temperance lecture. "There's your dollar. I've sold more meat in one day since this town went no license, than I used to in a week when we had saloons."

Scientific temperance is being taught in all the public schools of Chicago. The superintendent of schools, when asked why the study was introduced, answered: "It was to meet a demand, and to keep abreast of the times."

One hundred injunctions in Sioux City, where Rev. Mr. Haddock was murdered, have been issued, and they have been permanently enjoined. Twenty saloons were taken possession of by the sheriff in one day, and the rum-sellers are taking warning, and many of them are leaving the city. This was the stronghold of the liquor-traffic. Now the law is being enforced. Prohibition prohibits in Iowa.

### Women in Temperance Work.

Commenting upon the assertion of the *New York Herald*, that educated women in this country, are the most powerful factor against the drinking saloons, the *Daily Leader* of New Castle, England, remarks: "Our educated women are hardly heard as yet in opposition to the drink interest in England, whereas in America over one hundred and twenty thousand of the brightest women are organized, actively associated and publicly and mutually pledged against the trade."

The best proof that the climate of Louisiana is extremely salubrious to the Caucasian race is shown in the fact that a very large proportion of its present crop is produced by white laborers, who perform the work of cultivation, and a part of the harvesting, under the summer sun, and are as healthy and robust as any yeomanry on the face of the earth.—*New Orleans Times.*

## Youth's Department.

Jack.

"Greens! Greens!" Dand'ion greens!" shouts a childish voice.

And I heard the quick steps of small bare feet pattering up the lane.

Presently a face appeared at the open window of my kitchen, where I was busy superintending the Saturday's baking.

"Please, ma'am, don't you want a basket of fresh greens, all picked with the dew on 'em? They make a good dinner, and only cost five cents."

Poor little manikin! I thought, to work so long and to trudge so far all for five cents. My dinner was provided, and dandelion greens were not included in the bill of fare—but how could I refuse?

"Yes, Jack, come in here and eat a doughnut, while I empty your basket."

He was not slow to accept the invitation, and chattered away like a magpie every minute, while he eagerly devoured several doughnuts, and looked longingly at a pan of cookies just taken from the oven.

"Thank you, ma'am! You see, it makes a feller awful hungry—this dand'ion business does. I like to get 'em when they're fresh and cool, before the sun has been on 'em long, so I start at 5 o'clock, and sometimes earlier, and of course I don't have any breakfast first, and when it happens that a feller hasn't had any supper the night before it makes him feel kind o' empty like."

All this was said without a moment's pause, and swinging his bare heels together, as he sat perched upon the window, he laughed the merriest laugh in world, which brought to the surface a great dimple hidden away in each sunburned cheek, and showed all his pretty, white teeth.

"But you had your supper last night, hadn't you?"

"No, ma'am. You see there was only two potatoes to go round, and the round they had to go was mother, Susie and me—a big round for two small potatoes, don't you think so, ma'am?"

And again he laughed, as if it was the funniest thing he had ever heard of instead of a most pathetic story.

"Well, how did you manage?" I asked.

"Well, you see, ma'am, I haven't been to school long enough to learn how to vide two potatoes between three people, so that each shall have a whole one. So says I to mother, 'You take this one, and Susie and I'll handy-spandy for the other.' Then I held it behind me and said to Susie:

"'Handy-spandy, Jack-r-dandy, upper hand or lower?'"

"'Lower,' says Susie.

"And lower it was, to be sure, 'cause I held both hands even till she answered, and then dropped the one with the potato in it, lower; which wasn't 'chentin' ma'am, now was it?'"

"No, my brave little Jack; it surely was not cheating," I answered, turning away that he might not see the tears in my eyes.

"Well, Sue, you see, didn't like to take it, for she's awful generous if she is poor, and she tried to get it back on me by saying she thought upper, and 'twas only her lips that said lower—she meant upper all the time. She isn't well—Sue isn't."

"She's little and white, and one potatoer ain't much of a supper for the like of her, anyway. And at last I made her eat the whole of it. I told her we'd have a good dinner to-day, 'cause I knowed somebody would buy my greens, and I'm going to spend the whole five cents for one dinner, what do you think of that? I going to get three herrings at a cent a piece, and the rest in potatoes."

And he smacked his lips as he thought of the treat in store for them all.

"I think," he continued, "that you've paid me pretty well for my greens in doughnuts, without any five cents at all. Still, as I look at it," he added, with a sly twinkle in his great blue eyes, "doughnuts is doughnuts and cents is cents, and the doughnuts is a present and the cents is pay."

I laughed aloud at his reasoning, which certainly was most sensible and true; and then said:

"Now Jack, I want you to keep your five cents, till some night when you haven't any supper, and let me fill your basket with something that I know will go around. I want Susie to have a glass of fresh milk. So you must carry this tin pail besides the basket. Do you think you can manage them both?"

"Well, ma'am I guess you'll see whether I can manage 'em or not. But do you think I can dig greens enough to pay for all them things you're putting in?"

"No, Jack, I don't; for they are not to be paid for. I want to send these to your mother—that's all; and as you said yourself, doughnuts is doughnuts and cents is cents."

"To be sure," he answered merrily. "Well, ma'am, I just wish you could see 'em when I tell 'em how good you have been to me. Some folks ain't good, you know," he added with a sigh.

While I filled his basket he told me their little history, never realizing how full it was of the deepest pathos—the struggles of the poor mother to keep her family together after the death of her husband, a good, kind man, who had left her one morning full of life and strength, to go to his work in the great iron factory, and was brought back to her a few hours later, having met his death while toiling for those he loved. He did not realize either how his own self-sacrificing spirit shone out through his words, proving to me the strength and sweetness of his character. What a hero he was, this little twelve-year-old Jack!

"Mother has worked so hard for Sue and me, that she hasn't much strength left. And don't you think," he added, straightening himself up proudly, "don't you think I'm big enough to take care of us three? Least-ways, I've been lucky this morning, for I've sold my greens and found you."

The gratitude in his heart was plainly visible in his little face, as he turned it up to me.

I told him that henceforth we would be the very best and warmest of friends, and that happier days were in store for him and for those at home, that I could find work for him to do, which would certainly help toward the support of all three.

Such a happy Jack as he was when I sent him home that April morning, with the heavy basket on one arm and a pail of milk on the other! And I wish I could tell you—for I am sure you would like to hear—what pleasant days followed for Jack and those dear to him; but it would make such a long story, we should never come to the end of it.

Indeed, there is no end to it. It is a story which is being lived through now, and it grows more interesting and more beautiful, more tender and true with every chapter.

Jack is proving himself the hero I knew him to be.

He works early and late on a small piece of ground, which we allow him to cultivate on our farm, and he carries his produce to town in a basket, strapped on his back, and he is as happy as a king—happier than many kings I am sure.

Little pale Susie is not half so pale as she was before; and she, too, had the chance given to her to "help."

She has free range in my flower garden, and makes up the daintiest "button hole bouquets" with which she fills her small basket every morning for Jack to take with him.

He never finds the least difficulty in disposing of them all, and a proud little lass she is when he drops the pennies into her hands at night.

The mother, we think, is growing strong and well again—happy in her boy's thoughtful care, cheery, light-hearted ways.

He is not yet thirteen years old, but his mother calls him the head of the house, and he truly deserves the title.

Brave little man, God bless him!—*Golden Days.*

### You Did It.

Little Bessie was dying.

Her father had struck the child a blow on the spine, while insane from the influence of rum, and confusion and terror overwhelmed the frantic household for little Bessie is beloved by all.

Among those of the neighbors who had gathered in amid the excitement was the rum-seller who had dealt out the poison in that neighborhood for years. He drew near the death-bed, and heard a watcher, who was wiping the death damp from the child's beautiful face, say: "That blow has killed her." Little Bessie caught the whisper, and raising her eyes, that were growing large in death, she fixed a dying gaze upon the rum-seller and said, "You did it!" and in a few minutes was dead.

That group never forgot the dying child's charge, and the rum-seller says that it haunts him day and night; and yet he continues to deal out the fatal beverage to his victims. Every one of us who does not rise up and assist in crushing this brazen serpent is guilty before God, and the rum-seller will say of us: "They who are not against us are for us;" and more than one "Little Bessie" will say to us, "You did it."

Yes, the wholesale murder of innocents will not cease until this traffic ceases, and to-day millions of voices are crying to us from the grave, "You did it."—*The Christian Home.*

### Simplicity of the Gospel.

When I was laboring among the Kafirs in South Africa, in 1866, a grand old missionary, grown gray in the service, expressed a great surprise on finding that I was about to preach holiness to the his people. "Why," said he, "we have never thought of preaching such a high doctrine to Kafirs."

He was still more surprised to see how eagerly they received it, and the philosophy of its application to the bodily appetites, and the affections belonging to them, and to the mental appetences, and their affections; not destroying any of them, but by the blood of Jesus, applied by the Holy Spirit, purging out all lust and sin, and putting all these under the power of a sanctified judgment, conscience, and will, to be used only for the purpose for which God designed them. The converted Kafirs had no better sense, than to walk right into the arms of a present, perfect Saviour, who washed the Ethiopians "whiter than snow."

The greatest surprise of all, was expressed by the dear old missionary in a letter to me some months after. He said that in the quarterly visitation of his classes, in a membership of over three hundred, most of them testified to a clear experience of holiness, and were exemplifying it in their lives.

Everything revealed in the gospel, essential to fit a soul to dwell in the family of God in heaven, is adapted, under the illumination of the Holy Spirit, to the lowest measure of intelligence constituting moral responsibility.—*Mr. William Taylor, in Divine Life.*

The innocence of the intention abates nothing of the mischief of the example.—*Robert Hall.*

\$1,300 were subscribed at the Douglass camp meeting, Massachusetts, for Bishop Wm. Taylor's Missions.

### A Better Way.

1. Instead of crowding the conference missionary sermon into an hour, when half the preachers are denied attendance by other and pressing duties, would it not be better to have it in open Conference, when all might hear? The sermon at Crisfield, was packed with matter interesting and instructive, and bristled with statistics, every pastor should have heard and pondered; and yet half the preachers could not attend the service, because detained by special work pressing for performance. We have no doubt Bro. Hill would consent to the publication of his sermon in pamphlet form, that it might be broadcasted over the Peninsula. It would do good. Let no committee on anniversaries, again crowd this service into an hour, when only a part of the pastors can attend. If they should do so, the preacher would do right, in refusing to preach the sermon.

2. In arranging the programme for the next Conference Missionary Anniversary, would it not be better, if the greatest good be the aim, to give the first hour to the visiting representative of the cause, who is often a returned missionary, familiar with missionary operations in all their details, rather than to push to the front some young brother whose missionary information has been learned from books, or gleaned from newspapers? One of our most successful missionaries was at Crisfield, a most enchanting speaker too; and yet he was put to the disadvantage of speaking at a late hour, to a much wearied congregation; and felt admonished to add but little. This was discourteous, to say the least; and denied us information he was best fitted to give. Dr. Thoburn, we may believe, will never again visit the Wilmington Conference, nor can we blame him.

3. Instead of deferring our missionary collection until the close of the year, when money is scarce in much of our territory, the weather very uncertain and in most of our charges the stewards are under great pressure to bring up the bulk of salaries, would it not be better to take the collection early in the year, supplementing it with the receipts of the monthly missionary collections of our Sunday Schools? If on Dover District, we take the collection early, from the present outlook, we can swing far beyond the "Million Dollar Line." Shall we give it a trial?

4. In our missionaries statistics, why not report all our missionaries moneys, like some of our brethren did at the last session, giving the items of receipts for the Parent Board, W. F. M. S., the W. H. M. S., and for Domestic Missions. The report would be *bona fide* still, and make for our work a much better showing.

G. W. BURKE.

THE WRONG EXCUSE.—The working-men were talking about a comrade who had lately "got into trouble," as the saying is.

"He oughtn't to say he was led into it," said one; "he lent himself to it."

The remark struck me as a thoughtful one. When a man, open-eyed, goes into dangerous places, associates with questionable characters, surely he lends himself to evil—he is not led into it.

Yet people often say regretfully, "Ah poor fellow, he was led into it," when a man has committed a sin under the influence of drink. "He wouldn't have done it," they add, "if he'd been in his right senses."—*Ex.*

Archdeacon Farrar says that "in India the English have made 100 drunkards for one Christian." But it ought never to be forgotten in making such statements, that the English who made the drunkards, are not the English who made the Christians. There is a Christian England, and there is a pagan England. Christian England gives millions to save men; pagan England damns men to save millions.—*Nashville Christian Advocate.*

The Sunday School.

Israel In Egypt.

LESSON FOR SUNDAY, MAY 1st, 1887.  
Exod. 1: 1-14.

BY REV. W. O. HOLWAY, T. S. N.  
[Adapted from Zion's Herald.]

GOLDEN TEXT:—"He increased his people greatly, and made them stronger than their enemies" (Psalm 105: 24).

6. Joseph died—fifty-four years after the death of Jacob, at the age of 110, during eighty of which he had been ruler of Egypt. His bones were carried up out of the land of Egypt by the Israelites in their exodus, and interred in the land of Canaan. *And all his brethren.*—Says Matthew Henry: "Perhaps all Jacob's sons died much about the same time; for there was not more than seven years' difference in age between the eldest and the youngest of them, except Benjamin; and when death comes into a family sometimes, it makes a full end in a little time; when Joseph, the stay of the family, died, the rest went off apace."

7. *Were fruitful*—an amazing and unparalleled increase, and a striking fulfillment of prophecy (Gen. 46: 3). Says Bush: "It was four hundred and thirty years from the call of Abraham to the deliverance from Egypt, during the first two hundred and fifty of which the promised seed increased to but seventy souls; but during the latter half of the same period, these seventy were multiplied to six hundred thousand fighting men; and if to these we add the women, the children, and the aged, the whole number probably amounted to upwards of two millions." Some of the causes of this wonderful increase, were the healthy mode of life (pastoral), the fertility of the land, the wonderful climate favoring rapid maturity, and permitting marriage at a youthful age, the separation of the people from outside and idolatrous tribes, and the dignity put upon marriage and a numerous offspring. The terms used to express this increase are, as Dr. Murphy shows, a series of Hebrew verbs arranged in the form of a climax. The term "fruitful" is borrowed from the vegetable kingdom, in which the seed produces sometimes many hundred-fold; "increased" comes from the animal kingdom, and means to breed swiftly, like reptiles, or fish; the term "multiplied" indicates a rapid and vast increase; while "waxed mighty" signifies "the strength which numbers confer." *The land was filled with them*—not merely the land of Goshen, but other parts of Egypt also.

8. *A new king*—not in the line of succession, but a new dynasty—according to Brugsch-bey, Birch, Osburn, Lenormant and others, Rameses II, the Sesostris of the Greeks; according to Wilkinson, the eighteenth dynasty. The first king of this dynasty was Anosis, who ruled, at first, over a district of southern Egypt, married an Ethiopian princess, and extended his kingdom by conquest, driving out the Shepherd kings—the Pharaoh of Joseph. *Which knew not Joseph*—"which regarded not," or "appreciated not." Says Bush: "It is a peculiarity of words of 'knowledge' in Hebrew, that they imply also the exercise of the affections." In this case, then, the meaning would be, "which had no love for Joseph;" was not moved to any gratitude by the eminent services conferred upon his country by that distinguished Israelite.

9. *Said unto his people*—to his counsellors, probably. *The people of the children of Israel.*—They had grown from a family to a nation. *More and mightier than we.*—The rapid increase of the Israelites was a menace which a usurping king would not be likely to overlook.

"This marks out the speaker as the sovereign of a comparatively small principality, hampered, perhaps, on the northwest by one power, and on the south by another. Such a prince would feel himself embarrassed by the unparalleled growth of this foreign people within his borders, and might naturally express himself in the terms here employed, though the Israelites were only approaching to his own subjects in numbers and strength" (Murphy).

10. *Let us deal wisely*—craftily, cunningly; not in a hostile way, for that might turn them into open enemies, and either bring on war, or lead the Israelites to abandon the country. *Let them multiply*—The first step to take was to check the rapid multiplication, and keep down the threatening increase of the Israelites; and this was to be done by rigorous self-denial and a partial destruction of the male offspring. "A similar policy," says Johnson, "was pursued by the Lacedaemonians towards the helots, by Mithridates towards his Roman subjects, and by the Caliph Hakem towards the Egyptians." *When there falleth out any war*—showing that the new king felt that his throne was precarious, and exposed to attack. Either the

kings of Syria, or the rival sovereigns of Egypt, might dispute with him the fruits of his conquest. *Get them up out of the land.*—He feared them, but could not afford to lose them. They were industrious and rich, and, doubtless, yielded no inconsiderable revenue to the government. Incidentally, we learn that the king regarded them as an alien race, not permanently established in the country, and, possibly, that they cherished the hope of returning to their fatherland.

"The 'wisdom' here proposed to be employed was the wisdom of the serpent; but with men of reprobate minds, governed solely by the corrupt spirit of this world, whatever measures tend to promote their own interests and circumvent their opponents, is dignified by the epithet 'wise,' though it be found when judged by a purer standard, to be in reality nothing less than the very policy of hell. So easily is language perverted, and made a sanction for the most iniquitous proceedings" (Bush).

11. *Taskmasters*—superintendents of the public works, not to be confounded with the subordinate officers who acted as merely overseers. The Pyramids and other great buildings in Egypt were the product of compulsory labor. *Afflict them with their burdens*—with exacting labors, the intention being to weaken their bodily strength and crush their spirit. *Treasure cities* (R. V. "store cities")—more exactly, "magazines" for the storage of provisions of munitions of war. *Pithom and Raamses*—Osburn endeavors to show that Pithom is Damietta, and Raamses Migdol, which he places at the head of the Gulf of Suez. Canon Cook locates them both on the canal connecting the Nile with the Red Sea. Naville claims to have discovered the true site of Pithom, about twelve miles west of Ismailia. [The writer saw at Ismailia in 1884, some statues of Raamses II brought from the alleged site.]

12. *The more they multiplied*—The king's policy proved ineffectual. The increase was of God, and He took care that His purpose should not be thwarted. *They were grieved*—vexed, chagrined, filled with loathing toward the Israelites. Later on, Pharaoh resorted to a more cruel and atrocious way of checking the population—by murdering the male infants.

13. *Serve with rigor*—literally, "with fierceness." They were reduced to a practical servitude. Incidentally, this treatment was overruled so as to produce the best results to them as a nation; is tended to make them abhor the land of bondage, and to long for land of promise; also, to consolidate them as a people, and prepare the way for God's mighty judgments in their deliverance.

"Wicked men are slow to be taught, when their mad schemes are defeated, that God fights against them; and even if such a thought now and then glances upon their minds, they seem to be stung and exasperated by it to rush on yet more recklessly in the way of rebellion" (Bush).

14. *Bitter with hard bondage*—The monuments of Egypt depict this whole process of brickmaking.

Snow Hill District, 1861-1865.

No. 82.

BY REV. A. WALLACE, D. D.

At the time I was appointed to the District, the great rebellion had culminated in boastful and well planned hostilities. For four eventful years the tide of battle almost deluged the land in blood. Southern desperation had maintained its imperious front amid all the varying fortunes of war.

The history of the race, I think, presents no greater instance of endurance, and defiant bravery than the often decimated, yet as often recruited ranks of the Confederacy maintained in that forlorn hope, to found a new independence on the corner-stone of human slavery. Thermophyle, at this distance, appears but as an insignificant skirmish, compared to Gettysburg, and Austerlitz or Jenna, pale before Bull Run, Shiloh, and Chattanooga.

Now that leading military authorities, representing both contending armies, are peacefully comparing notes, and often in the same periodical writing side by side about the actualities of the bloody strife as they saw and participated in those memorable engagements, any dispassionate reader can see how fully the South staked everything on final success. It was do or die.

Compared with the best generals we had, with but few exceptions, it must be admitted that the men who led successive charges at Round Top, and flanked

our great army at Cold Harbor, or faced the belching fire of breast works at Knoxville and Chickamauga were their superiors in personal daring and military device. The comparison carried to the rank and file of both armies would show about the same result, with vast advantage to the half-starved and poorly clad "tigers," and "rangers," who fought and fell under the "stars and bars."

If generalship, bravery, and sacrifice, therefore, could have won, the South might have conquered recognition of the principle for which it drew the sword, but God, the Almighty, had his purposes to accomplish, and with all the honor which belongs to the victors, and which, as one individual I have always accorded, yet, to God I ascribe our salvation, and the perpetuation of the American Union.

As the work on the District was closing up for the fourth year, the war spirit began to wane. The Confederacy had been rent in twain by Sherman's march to the sea, and the beleagured hosts under Gen. Lee could not help perceiving what appeared to be inevitable. Grant's persistence, destructive army raids, fresh reserves from the still vigorous North, and failing courage as their star of hope began to descend, presaged the "last ditch," and the inglorious grave of an illadvised and awfully costly rebellion.

While the Union armies were closing in around Richmond, in the Spring of 1865, we gathered at the Annual Conference. It was held in Philadelphia, Bishop Clark being the president. He was entertained at the elegant residence of Mr. John M. Maris, Pine St., between Eighth and Ninth. There the Elders met for council deliberations, and from first to last, I experienced a feeling of buoyancy and gratification indescribable, on account of the fact that it was the end of my term, and that I had been spared to see the wished for day.

Our reports had come up encouragingly. The preachers had labored in delightful harmony and to good effect, as was seen in our collections, and increase of probationers. My mind was in a state of perplexity about accepting a charge offered me in the city. For the first time in my life I had been written to, and the presiding Bishop approached in regard to my appointment. He favored it. The other Elders, Drs. Bartine, Castle, Gray, Mason, and Quigley, all concurred, thinking very reasonably, that it was fortunate, and every way creditable. But my hesitation continued until the last moment. Indeed, when I ascertained that my predecessor preferred to remain a third year, I used every means possible to have it so arranged; but the church committee in its plenipotentiary powers, insisted on their way, and prevailed.

I felt consciously unprepared for a city pastorate, after the exciting scenes through which I had been passing, and it was among the least of those aspirations which governed my family, to enter on a career so entirely different from country quietness. Besides this, I had partially made my arrangements to take a full year, if allowed in the judgment of our chief ministers, to assist the colored people, without fee or reward, in getting fairly started in their self-sustaining itinerancy. I was corresponding with Bishop Scott on this subject. Nearly all the churches occupied by these people were deced to white trustees, and had been allowed to fall into almost utter neglect. They never needed a friend more than at that juncture, and I thought no work that could ever devolve on me would be more necessary than to help them get their property recognized and incorporated; their schools started, and some system of finance established which might give permanence and strength to the development of my pet baby, the Delaware Annual Conference, consisting to-day of 89 ministers, 16739 members, 217 Sabbath Schools, and all the other constituents of a live ecclesiastical organization.

Had I been allowed my way in this particular, I can easily see wherein it might have altered the entire course of my after life. Bishop Scott saw the propriety of the thing, but in his kind and wise way, said he could not assume the responsibility to advise me to *switch off the regular track*. He thought the Lord would provide for the colored brethren some way of salvation, and suggested that I go where the door had been providentially opened, and where I might possibly be happier, even at harder work.

I took his advice, and testify that goodness and mercy followed me to my arduous station, and the Lord took care, at the same time, of the interests which were on my heart, for the people in their peculiar transition state, and in whose remarkable prosperity I now greatly rejoice.

Before taking up some points of contrast, as I was soon led by experience to mark them, between country and city ministerial life, I may devote another letter to the old Snow Hill District, or rather to the last day and night I spent in the village where I had resided for several years.

Immediately after Conference, Richmond fell. Then followed the surrender of Lee at Appomattux, and soon thereafter the capture of Jeff. Davis, set the country in a wild whirl of jubilation, all this, however, to be eclipsed in the gloom and sorrow attendant upon the assassination of President Lincoln.

I was all packed and ready to start to my new city home, April 5, 1865, but that was the day the evening of which was set apart for an illumination and general jubilee in the town of Laurel. There were but few to engage in it, and I was over persuaded by my friend, Rev. James Hubbard, to remain and lend a hand. I could not decline, and so far as I can recall the grotesque and exciting scenes of that occasion, I will attempt to describe in one more letter.

Methodism in Wilmington.

The denominational status and resources of a city, indeed of any locality that commands a growing population, cannot be clearly understood without ascertaining its needs and the facilities for supplying them. From this point of view, Wilmington comes before us with great prominence. There can be no doubt of the continued growth of the city; it is well situated for manufacturing interests, and for inter-communication with other marts of trade. It is in the trio of cities connecting and controlling the great railroad travel between the north and southwest. And although it may never fully rival Philadelphia and Baltimore in population, and some other factors of public interest, yet as they advance, Wilmington too, will be proportionately progressive. And it will not be questioned, I think, that in the ratio of population, her manufacturing interests will equal theirs, if not excel them. Her geographical situation, and especially her topography, justify this assurance. It becomes then a settled question that her evangelistic equipment and enterprise should not be deficient.

There are capitalists, and I believe philanthropists, in our church, whose attention I would call to this matter. In the first place, philanthropy is the channel through which means may be furnished to occupy and build houses of worship; when the heralds of the cross can stand and preach the gospel to the people. This is one of the highest uses of money; and those who possess it, should consider themselves as stewards and almoners of God treasure, for this purpose. Surely there is honor, and there ought to be integrity in the line of benevolence in such a trust. And then capitalists need workmen in their respective branches of business, and it is to their interest in a merely material view of the subject, to have men free from the vices that too often degrade

our population. And the only effectual means to secure this, is the church by its gospel ministrations. See to it that ye men of means and of business influence, that every place where help is required, it be given.

It will be in the purview of this correspondence, to indicate some points worthy of every one's consideration. While some of our men of wealth are members of God's spiritual kingdom, they are likewise citizens of the body politic, and thereby all interests are involved. This question is practical and all-pervading, bearing alike upon high and low, rich and poor, the virtuous and the vile.

HELPER.

Letter from Deal's Island, Md.

MR. EDITOR:—Our ex-pastor, Rev. J. D. C. Hanna, and family vacated the parsonage, March 30th, and our good ladies soon after, took possession of it, to make things comfortable for the incoming pastor. In the parlor chamber and dining-room they put new carpets; a new bed-room set in the parlor chamber, and new furniture in the sitting-room; the ladies being assisted by Messrs. John W. Evans, Jr., Robert L. P. Evans, John H. Fisher, J. L. Thomas and J. D. Lecates. The ladies next prepared a supper for their expected guests. The members and friends of the church gathered in the parsonage, so that by the time our new pastor, Rev. B. C. Warren, with his family arrived, the house was filled with those whose smiling faces and merry hearts, gave a cordial welcome. After a few minutes for introductions, the ladies announced "supper ready;" where upon Bro. and Sister Warren led the way to the dining-room; his sister-in-law, Miss Clara Beuson, being escorted by Geo. T. Rowe, and the pastor's mother by J. D. Lecates. Mrs. Lizzie M. Lecates, presided, assisted by several of our fair maidens. After supper, an address of welcome was extended, in behalf of the officers, members, and friends of the church, by John D. LeCates; the pastor responding, in an earnest and appropriate manner.

Sunday, April 3d, the new preacher appeared in his new pulpit, before a new congregation, and delivered a sermon of great power and beauty, that reached the hearts of the people. April 10th, Bro. Warren found the commodious temple well-filled with expectant hearers, hearers, and tastefully dressed with beautiful flowers, the handiworks of our ladies. Under the inspiration of the scene and the glorious anniversary our brother preached a most impressive sermon. Indeed, it is said by some to be one of the grandest sermons preached on Deal's Island, within the recollection of the present generation.

Our Mite Society has been reorganized, and will hold its monthly meeting next Friday, with the "Literary Society of Deal's Island and Rock Creek." The subject for debate is a resolution,— "That the hope of reward is a greater incentive to action, than the fear of punishment;" Geo. T. Rowe and Rev. B. C. Warren advocating the affirmative, and James T. Daniel and John D. Lecates, the negative. Two weeks ago, the society met in the Rock Creek church, and held a very interesting session. The resolution—"That money exerts a greater influence over man, than woman," was discussed by James D. Anderson and J. B. Ringgold, in the affirmative, and by C. W. Ringgold and John D. Lecates in the negative. Each of the speakers did well, yet the gentlemen on the negative side gained an unanimous decision in their favor.

Yours,

QUIZBY.

The Word of God will stand a thousand readings, and he who has gone over it most frequently is the surer of finding new wonders there.

## Peninsula Methodist,

PUBLISHED WEEKLY, BY  
J. MILLER THOMAS,  
PUBLISHER AND PROPRIETOR.  
WILMINGTON, DEL.

OFFICE, S. W. COR. FOURTH AND SHIPLEY STS.

TERMS OF SUBSCRIPTION.  
Three Months, in Advance, 35 Cents.  
Six Months, " " 60 " "  
One Year, " " \$1.00  
If not paid in Advance, \$1.50 per Year.

Transient advertisements, first insertion, 20 Cents per line; each subsequent insertion, 10 Cents per line. Liberal arrangements made with persons advertising by the quarter or year.  
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Ministers and laymen on the Peninsula are requested to furnish items of interest connected with the work of the Church for insertion. All communications intended for publication to be addressed to the PENINSULA METHODIST, Wilmington, Del. Those designed for any particular number must be handed the longer ones by Saturday, and the news items not later than Tuesday morning. All subscribers changing their post-office address should give both the old as well as the new.

Entered at the post-office, at Wilmington, Del., as second-class matter.

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### That Roll of Honor.

In the Philadelphia Methodist of April 16, we find the following report of an address by Rev. W. Swindells, before the Philadelphia Preachers' meeting, on the statistical tables of Rev. J. W. Young, so widely circulated by the official press, and accepted by some parties as a fair exhibition of the comparative liberality of our churches. Grace church, Wilmington, stands No. 9, on a roll of 255, but the feeble charge, Hull, Southern New England, stands higher. Two years before, it had eight members, and contributed just \$16 in all, to the seven collections.

"Bro. Swindells noticed the conditions essential to securing a place on this roll of honor—no blanks in the list of seven benevolent collections ordered by the General Conference, and an average of \$1.00 for the whole for each member. This standard is fixed by the arbitrary will of Rev. J. W. Young, on the basis of the minimum contributions of the Newark Conference; that is, a single brother assumes to judge for the whole church, as to what churches shall be on a roll of honor and what on a roll of dishonor—to determine that out of a total of 10,976 churches in the entire connection, only 255 are worthy to be on a roll of honor, while 10,721 are to be accounted as unworthy of that distinction. Aside from the bold presumption of the author, Brother Swindells thought the principle underlying this distinction was a mischievous one. It assumes, in the first place, that the Christian character of a church is to be determined by the amount of money it pays. It ignores the effect of early education, and of slow accumulations, on the giving of the individual. It says to every church that does not contribute to the benevolent collections a definite amount for each member, you are unworthy to be placed on my roll of honor. This would be a bad test to apply to an individual. Many a man gives largely to benevolences, who does it merely for the gratification of pride, or from motives of self-interest, and yet is wholly devoid of Christian character. That which when applied to private life is mischievous is equally mischievous when applied to a church.

The principle underlying this arbitrary classification is objectionable, again, because it limits the giving to seven collections. No matter how much you give for local church improvement, for home evangelization, or for other benevolences, you must give it to these seven

—this sacred circle of benevolent collections—or you will be unworthy of honor.

This principle is objectionable because it makes no allowance for the financial ability of the people—requires the same of a poor people, such as Hancock Street, as it does of a rich congregation like Arch Street. This is manifestly unjust, expecting what is impossible, and then upbraiding a poor church for not meeting this expectation. But, again, it is objectionable because it puts it in the power of a single man to place a church on the roll of honor, by making a large contribution to the seven collections, while he gives nothing to anything else—it may be, starves the preacher, and allows all other claims to go by default. Philadelphia City Missions with ten members could easily get on this roll of honor, and the fact is, that several already on it are weak appointments, that have made no advance in twenty years.

The claim made for this roll of honor is a preposterous one, and the speaker did not believe, it had any influence upon our benevolent collections at all. It appealed to wrong motives, and could do no permanent good. The only motive that could favorably and permanently influence the contributions of a people to the cause of benevolence is superior love to God, producing real love for man, and a desire to relieve his necessities.

Brother Young, who had come over from Newark to hear the discussion, was called out, and made some remarks in favor of the correctness and good influence of his tables, but did not attempt to answer the arguments of Brother Swindells. He offered, however, to come again and do it, if the brethren desired it. On motion, his offer was accepted, and next Monday week was fixed as the time.

### An Appeal to Local Preachers.

A Committee consisting of T. Mallieu, J. R. Dill, John Hatton, J. V. Smith, and Hermon Roe, have issued a circular, urging all local preachers and exhorters within the bounds of the Wilmington Conference to attend the next meeting of the Association, which is to be held about the third Friday in May; the precise time, and the place of meeting, to be hereafter announced. Entertainment will be provided for all who will give notice of their purpose to attend to the Secretary, J. R. Dill, Templeville, Md. It is greatly desired that there be a prompt and general response to this appeal. This Committee was appointed for this purpose at the last session of the Association.

### Carrying the War into Africa.

In last week's PENINSULA METHODIST, we gave our readers Rev. Dr. Asbury Lowrey's review of Secretary Reid's catechism. Not only does this master in Israel endorse our position, that Missionary Bishop Taylor is as full-pledged a Bishop as we have in the Board, but he makes the further claim that he is a general superintendent, in the proper meaning of that title. This claim he supports by showing that his duties are identical with those of a general superintendent, and that the limitations placed upon him are not materially different from those placed upon the other bishops, as to official residence, and conference jurisdiction; the rights and prerogatives of each general superintendent being limited by those of his colleagues.

There is a misapprehension, more or less prevalent on this very point. Our Third Restrictive Rule, forbidding the destruction of "our plan of itinerant General Superintendency," has been taken, to invest our Bishops with a jurisdiction co-extensive with the church; and among other specific duties assigned to a Bishop, it is claimed that he is "to travel through the connection at large." Now as a matter of fact, no one Bishop can have any larger jurisdiction than is

consistent with the jurisdiction of his colleagues; nor can he "travel through the connection at large," without such limitations, as are necessary by reason of the fact that he is one of a number, to whom this work is assigned. While it is true that we have a "plan of itinerant general superintendency," by which our Bishops supervise the entire church, it is not true, that each individual Bishop actually supervises the whole church; in the nature of the case, this is an impossibility; the supervision must be divided. Bishops Harris and Warren have no more right to interfere with each other's jurisdiction in the plan of Conference visitation, than Bishop Taylor has to interfere with the jurisdiction of his brother Bishops outside the Dark Continent, or than they have to interfere with his. Bishop Asbury came as near being a general superintendent, in the sense of supervising the entire church, as perhaps was possible to any one man; but even this tireless itinerant found his limitations, in the rights and prerogatives of his missionary colleague, Dr. Coke, in those of the saintly Whatcoat, and still later in those of the eloquent McKendree. The current idea, that our Bishops are limited in their jurisdiction only by the limits of the church, is but a figment of the imagination, except as the individuals are merged into an Episcopal unit. "Our Plan of itinerant general superintendency," then, as interpreted by the facts of history, secures episcopal supervision for the whole church, not by spreading one man, or a dozen men over the entire connection, but by apportioning parts of that connection to the several Bishops, for their exclusive superintendency for the time being, and differs from the diocesan plan, not in the fact of a limited jurisdiction for each Bishop, but in the duration and conditions of such limitations.

Bishop Harris has as really a diocese, for the time being, in the Conferences assigned him, as any Bishop of the Protestant Episcopal Church has, in his territorial jurisdiction, or as Bishop Taylor has, in that assigned him for the current four years. For the effective working of "our plan or itinerant general superintendency," for the convenience of the Bishops themselves, and by the necessities of the impracticable, the general superintendency is distributed among the Bishops, each one being limited to his respective portion for the time being. In the case of the Missionary Bishop, the General Conference makes the jurisdictional limitation, but in that of the home Bishops, it is done by themselves; unless we adopt Missionary Reid's "legal axiom," *qui facit per alium, facit per se*. According to this, all limitations of jurisdiction, whether by an annual distribution of Conferences, or by a quadrennial assignment of territory, are made by the General Conference; and all our Bishops being equally General Conference officers are assigned their appropriate work as such officers, and are equally entitled to support from the Episcopal Fund.

Dr. Reid explicitly admits that the powers of a missionary Bishop are identical with those of the other Bishops. If therefore the only difference is in the field in which these same powers may be exercised, it follows logically, there is no more essential difference between a missionary Bishop and a home Bishop, than between one home Bishop and another; no more difference in episcopal status between Bishop Taylor and Bishop Harris, than between Bishop Harris and Bishop Warren.

Dr. Lowrey very clearly shows Dr. Reid's error, in stating, in reference to Bishop Taylor, that "out of his field, he has no episcopal authority or prerogative whatever." As far as the interests of his African see are concerned, Bishop Taylor has all episcopal authority and prerogative that any Bishop of the Methodist Episcopal Church has, wherever he may be; whether actually resident on that continent, or on the King's business

in England, or receiving well earned honors and loving greetings, upon his native soil. His episcopal powers, inherent in his office, are not assumed or laid aside with the passage of a meridian of longitude, or the crossing of a coast line. His election having taken place under a resolution in reference to a missionary Bishop for Africa, the limitation of his jurisdiction may be removed by a similar resolution extending that jurisdiction. The election determines the choice of the man, the resolution fixes the conditions under which the chosen one holds his office. Different conditions may be subsequently adopted; and thus the man elected under the resolution for a missionary Bishop, may have the prefix taken off, and by the vote of Conference, have as wide, and unrestricted a field as any of our Bishops.

### A New "Local Paper."

The first number of "The Conference Weekly," published in the interest of the M. E. Church, in the Troy Annual Conference by Edward Green, Troy, N. Y., is on our table. It is an eight page paper of the size of the PENINSULA METHODIST, and similar to it in its general make up. The subscription price is \$1.25 per annum. It proposes to meet a felt want in that large and growing Conference of 40,000 members, of a medium of local church intercourse, devoted to the discussion of questions of local interest and the dissemination of local church news, cultivating a field that "by the very necessities of the case cannot be adequately looked after by a paper devoted to general church interests." We welcome "The Weekly Conference" to the goodly fellowship of "these weak sheets," that do so much to "nourish selfishness" in the way of stimulating their respective Conferences to successful work, and liberal support of Connectional, as well as local enterprises. Had our brother chosen as a title, The Troy Methodist, we think it would have been very generally approved; but tastes will differ. His first issue is very creditable, and we trust will be followed in long succession, with others still more worthy the high mission of a weekly religious paper.

### Reduction in Ratio.

We are not surprised at the well-nigh unanimous "disapproval," of the proposal to reduce ministerial representation in the General Conference one half, while the present non-descript representation of laymen according to Annual Conference lines, remains the same. The only surprise is that any intelligent minister could be so blind as not to see its fatally objectionable features. Wherever any careful attention has been given to the subject before the vote was taken, the result has been a practically unanimous rejection of the proposition. We have been told, on good authority, that in one small Conference, the presiding officer took the floor, and made so earnest a plea for approval, that he carried the Conference in its favor. There are few Conferences we think, of 149 members or thereabouts, that will knowingly delegate a Conference of fifteen, or less, so readily manipulated by officials, an equal voice in legislating for the church, with themselves. In the grave debate in the General Conference of 1844, Bishop Soule, under the pretext of making a few remarks, delivered an elaborate and weighty speech upon the pending question; but in that Conference among other great men, there was John P. Durbin, who hesitated not to reply to the speech from the platform, and to vindicate with unanswerable argument the authority of the Conference over all its officers, the Bishops not excepted.

The genesis of this "proposal" would no doubt be an interesting and suggestive study. We are told that it was offered by a most distinguished layman, on the last day of the session, when all important business had been disposed of, and when all the delegates were impatiently awaiting the final adjournment.

On turning to the "Daily," all we find in reference to it, is the fragmentary sentence, "the following resolution, in relation to the basis of representation in the General Conference;" not only no name of any one offering it, but no records either of its having been offered, or what was done with it. No doubt it is all fixed up in the Journal, but the "Daily" lets in a little light on the modus operandi of getting this "proposal" through. It is always well to scan closely all propositions for whose adoption or rejection we have an individual responsibility, and not take too much for granted.

The *Methodist Review* for May appears early, and is a specially valuable and interesting number. An admirable steel plate engraving of that peerless prince of preachers, the late John P. Durbin is the attractive frontispiece. One of the distinguished sons of the *Peninsula*, Rev. Dr. John A. Roche, gives a most appreciative and admirably drawn portraiture of this many sided and unique character in American Methodism. The successful young itinerant in the wilds of the west, who found time in the midst of pastoral cares on circuits whose rounds of hundreds of miles he made on horseback, to complete a collegiate course so thoroughly as to secure the degree of Master of Arts the same time he received his Bachelor degree, the accomplished professor of Languages, the able and cultured editor of the great official, the model President of Dickinson College for eleven years, the efficient city pastor and Presiding Elder, the magnificently successful missionary Secretary of the Church for nearly a quarter of a century, the unequalled pulpit orator, the delight of uncounted multitudes who flocked to hear him through a ministry of almost sixty years, such in imperfect outline is the life of Dr. Durbin which Dr. Roche so graphically depicts in this number of the *Review*. Prof. Terry of Evanston, Ill., attempts an elucidation of our Lord's eschatological sermon on the Mt. of Olives, Mat. 24, 25. The veteran Daniel Wise, D. D., furnishes an article on Charles Lamb's essays; Prof. J. W. Richard of Springfield, Ohio, an interesting paper on the Evangelical Lutheran Church in the United States; Prof. Harman of Dickinson College reviews the Old Testament Revision; the last paper is by Rev. Dr. John Hutchinson, on "The Exaltation of Jesus," a selection from the *Monthly Interpreter*. The editorial miscellany is, as usual, full of information on live topics, presented with the ability and skill for which the veteran editor, Dr. Curry, is distinguished. The leading topic treated this month is, "the higher criticism in Sunday Schools." The editor's views are eminently worthy the careful attention of all Christian thinkers.

We can assure every brother minister and every brother laymen among our own people who do not take this *Review*, that they lose the advantages of one of the very best periodicals of its class, and are thereby necessarily deficient in their intellectual furnishing to no inconsiderable extent. No Methodist minister, or intelligent laymen can well afford to be without it; and no more appropriate token of affectionate interest in a pastor can be given than the presentation to him of a year's subscription to the *Methodist Review*. Price \$2.50 per annum; Phillips & Hunt, N. Y.; J. Miller Thomas, Wilmington, Del.

"Hospital Sunday" in New York, is a most worthy provision for collecting money to support a very worthy benevolence, but thus far it has not been sufficiently adopted by all our churches. The Episcopal churches have taken an especial interest in this form of charity. The last year the Episcopal churches gave \$16,569, the Presbyterian \$8,458, the Congregational \$3,520, the Jews \$1602, the Methodist \$1,402, the Reformed \$1,262, the Lutherans \$770, the Baptists \$368, the Unitarians \$227, and the Universalists \$122.

Conference News.

Rev. J. A. B. Wilson requests us to make the following correction in the Minutes: "In the column for P. E. support, Girdle-ree is represented as apportioned \$40, paid \$32. The whole apportionment was paid. The mistake was made by the writer in returning his account to the secretary for publication."

Sunday, April 17th, nine were received into full membership in the M. E. Church at Stevensville, Kent Island. More will be received May 1st, at the same church, and also at Kingsley. The first Quarterly Meeting for Kent Island, will be held May 14th and 15th. Love feast at 9.30, and preaching at 10.30 a. m., by the Presiding Elder.

SPECIAL NOTICE.—If any of the pastors have more Minutes than they need, please send word on a postal card, to J. Miller Thomas, this office, how many they can spare.

EASTER OFFERING.—The special Easter offering by the Sunday-school of Easton M. E. Church was delayed until last Sunday, when the Willing Worker cards which had been distributed the Sunday before were returned, aggregating over \$50. This exceeded the most sanguine expectations, owing to the lateness of the effort and the hurried manner in which it was gotten up. A similar effort was made ten days previous by the auxiliary of the W. F. M. S. resulting in \$12.

Rev. C. F. Sheppard writes from Delaware City, Del.—We have been grandly received here, and I am favored with large and attentive congregations. Lecture and prayer-meeting service, class-meetings, Sabbath School and Chataqua circle are all very well attended. The revival spirit is among the people, and one precious soul has been converted and added to the church since Conference. Surely God is with the people.

Mr. Jacob Sinex, a member of the Union Methodist Episcopal Church, of this City, has recently presented a complete set of the "New American Cyclopaedia," consisting of sixteen volumes, bound in sheep, to the pastor, Adam Stengle, to be kept in the parsonage for the use of the pastors of Union Church.

Rev. J. B. Merritt, owing to ill health, has declined accepting charge of the M. E. Church at Crumpton, Md., and Rev. Mr. Roup will take his place.

The M. E. Church of Salisbury, Md., is to be built of Port Deposit stone and finished in modern style with pipe organ. The Rev. T. E. Martindale, the new pastor, is winning friends at every service. The church is packed to overflowing at every service and many go away unable to find standing room. The new parsonage is to go up at once and much of the lumber is on the ground. The Rev. T. O. Ayers, P. E. of Salisbury district, has made his home in Salisbury, and W. H. Jackson is going to build him a handsome residence to be used as the Salisbury district parsonage of the grand old Methodist Episcopal Church.—Morning News.

Beckwith's Charge, Rev. G. W. Bowman, pastor, writes:—Rev. John A. B. Wilson, new Presiding Elder of Dover district, on his first visit to Beckwith's charge, has made a very decided impression on both preacher and people. He believes in the "Gospel of work," so do I, and between us, by the help of the Lord, we expect to bring the people up on the same plane.

The annual meeting of the Woman's Home Missionary Society of the Wilmington Conference, was held last Wednesday afternoon and evening, in the St. Paul's M. E. Church this city. The afternoon session was opened with devotional exercises conducted by the President, Mrs. N. M. Browne. The reports from the various auxiliaries showed a very encouraging state of affairs. Mrs. Annie E. Irwin was elected a delegate to the annual meeting, to be held at Syracuse, N. Y. In the evening there was music by the choir, prayer by Rev. A. Stengle, and an address by Mrs. R. S. Rust on the mission work of the society. She made a strong appeal for aid for a mission recently established in Louisiana.

Another Correction in the Minutes.

DEAR BRO. THOMAS:—I have hesitated to correct the figures of our Statistical Secretary until I find others doing so; and now say, if my report shows the published figures, I have no fault to find of that official and his aids. But I am satisfied in my mind that the amount in the Minutes for this charge for Church Extension comes a hundred per cent short of my report, while I had no blank for Domestic Missions. I think the printer must have made the mistakes.

Fraternally yours,  
G. W. BURKE.  
Federalburg, Md., April 27, 1887.

Corrections in the Minutes.

MR. EDITOR:—It is not pleasant for a pastor to see figures in the statistical tables of our Minutes which seem to misrepresent his work. Respecting the deficiency in the Presiding Elders' pay at Preeton, Dover District, a corrected report was put in the hands of the Secretary several days after adjournment of Conference, from which the tables, as they appear in print, were made up. This is done by each of the Presiding Elders yearly, for the reason that pastor's reports are made up before full and final settlement is made with the Elders, in many cases. From fifteen to twenty-five changes had to be made in each Elder's estimates and receipts, after the adjournment of Conference. In some cases the original reports were increased, and in others they were decreased. The reports as published are precise copies of the personal accounts of the Elders.

As to accuracy in the tables generally, I am most anxious to see every Charge and District properly represented. But the accuracy we seek cannot be had by taking longer time in printing the book. Eleven working days was the time required this year, from the time the types went to their cases, until the binders were piling finished books on the shipping counter. And so "ample" was the time, that every figure in every column of every table is an exact copy of the work put in our hands for publication. We cannot, therefore, secure greater accuracy, by taking more time in printing the Minutes. I am sorry that some serious errors are seen in the tables, but they were in the "copy" read before the Conference, and put in our hands for publication. Nobody is disposed to find fault with the Statistical Secretary, Bro. Hanna, for he could not personally verify all the columns, in the time given for that work. The only serious error in the work is in Pastoral support on Easton District, which would have been detected at Conference, if District totals had been called for, instead of the grand totals. Presiding Elders should be honored by having their District totals read, and it would avoid the necessity for so much tabular work on their own reports, and would be a warrant against such errors as we now deplore. As in the Christian life, so in this figure business, we will blunder on toward perfection. We should never improve in anything, if our defects were not discovered.

J. D. RIGG.

From Bayside and Tilghman.

DEAR BRO. THOMAS:—The preacher and his family were kindly received by the good people of this charge, on their return for another year; and the work begins under favorable auspices. One hopeful sign is the attention given to class and prayer meetings. Our people expect a grand harvest of souls this year.

The Ladies' Aid Society, under the leadership of sister Maggie May, has purchased for the parsonage, a very nice bed-room set, and is now at work raising funds to pay off the parsonage debt.

Sunday, April 17, was appointed for the reception of probationers, the fruit of last fall's protracted meetings. Seventeen were received at Bayside, in the morning, and twenty-one at Tilghman's Island, in the afternoon. Each service closed with the Sacrament of the Lord's Supper, participated in by the new members. It was truly "a time of refreshing from the presence of the Lord."

Letter from Hurlock, Md.

DEAR BRO. THOMAS:—Since the departure of our indefatigable predecessor the columns of the METHODIST have contained no news from this point. The novel experience of house-keeping, together with the care of a new field of labor, have so engrossed the attention of the new parson as to preclude the possibility of his complying with your irrefragable "send us news," and the silence would probably have remained unbroken but for an event of the 22nd inst. On the evening of that date, while the inmates of the parsonage were safely housed from the fury of the elements, tramping feet were heard wending their way towards our domicile, and upon our hastening out to greet the visitor or visitors as the case might be, imagine our joyful surprise at finding quite a number of the brethren and sisters laden with some of the good things of life. Of course we were glad to see them and right royal was the welcome extended to these hospitable parishoners. It would be an imposition upon the readers of your paper to enumerate the articles received, and hence we will simply sum up by calling it a first-class donation in every particular, even the grey horse, Spot, coming in for a full share of the substantial. The evening was pleasantly spent in social intercourse, and the kind friends went away, leaving us under great obligations for this token of their regard.

When you can find it convenient to do so, drop in and take a peep at our new quarters. We are anticipating a prosperous and happy year.

Fraternally,  
RALPH T. COURSEY.

The Redemption of the Material.

BY REV. R. C. JONES.

What is matter has ever been a question, hard to answer. The ancients and also some modern scientists have held it to be eternal; and none of us can possibly comprehend how it could have been produced out of nothing. It must once have been pure ether, or rather spirit. If we deny the eternity of matter, we must admit that it originated in the spiritual realm. As to how it began to exist, we know but little. Science tells us, that its first form was a kind of incandescent star dust, or possibly great gaseous fire clouds, that gradually condensed and cooled and became worlds. The Bible simply tells us that God spake and the worlds were.

Do not both science and the Bible intimate that it may go back again, into that refined ethereal state from whence it came? As gross material, it may have fulfilled its purpose, and be again dissolved into the spiritual. Nothing is ever lost. All forces and powers are conserved. Do we not encourage such a thought, when we insist that these material bodies will be so refined as to become pure spiritual bodies? And why may not the whole of material existence be exalted again, to such a state of ethereal glory? If matter has been produced for a certain wise purpose, when that purpose is accomplished, may it not become transformed? How very much it may be elevated and refined, is seen in the results of numerous scientific experiments. It is capable of taking on wonderful power and beauty. And as all material existence is subservient to the will of the infinite one, He will lift it out of a state of grossness, to that of beauty and grandeur, and put it under the control of new laws; and there shall be "a new heaven and a new earth."

Sin has cursed the earth and world, as well as man. It has hindered and disturbed God's great purposes; but through redemption all shall be regained and restored.

The purpose of the redemption through Christ Jesus, is to restore all that had been thwarted or ruined by sin; not only to restore God's moral image to the soul, but to bring back all things to harmony and joy; and at the glorious consummation, "at the restitution of all things" will man's salvation be fully provided for, both soul and body; and the whole world redeemed. "For where sin abounded," to destroy, "grace doth much more abound," to restore. But do we still hold to that old dogma of paganism, that there is a certain malignity in matter, which even God cannot subdue." This may be held as part of the creed of a sceptical age, but is not at all in harmony with the faith that accepts the idea of completeness in the redemptive work of Christ.

If the creature has been subject to vanity, and is shut up by the imprisoning forces of sin, it is but reasonable to suppose that the liberating power of christianity, which we already see, in the wonderful elevation and refinement of the material, will completely liberate all the pent up forces of the imprisoned universe; and the groanings and travails of the creation, will break forth into responsive joy.

The miracles of scripture are so many prophecies, pointing to that glorious restoration. Now if the material earth is not to be restored and spiritualized, why insist upon the glorification of the material body? Why not let all material things go? We hope in the resurrection of the body, as the result of our faith in the complete nature of redemption; why not accept the hope, based upon the same blessed truth, that God will through Christ, bring the material world to a

state of glorious exaltation and refinement.

Both the heavens and the earth may exist as highly refined material. Bishop Warren has said, "Science finds matter to be capable of unknown refinement. Water becomes steam, full of amazing capabilities; add additional heat, superheat the steam, and it takes on new aptitudes and uncontrollable energy. Zinc and acid may be transformed into electricity, which enters iron as a kind of invisible soul, to fill that body with life. All matter is capable of transformation, if not of transfiguration, till it shines by the light of an indwelling spirit. Scripture readers know that bodies, and even garments may be transfigured. \* \* \* They also look for a new earth, endowed with higher powers, fit for perfect beings." The same eminent author says, "He may even restore all force to consciousness again and make every part of the universe thrill with responsive joy. Then shall the mountains break forth into singing, and all the trees of the woods shall clap their hands."

Nature now has a voice and music for the soul, that is in harmony with God.

"For his gayer hours,  
She hath a voice of gladness and a smile,  
An eloquence of beauty; and she glides  
Into his darker musings, with a mild  
And gentle sympathy, that steals away  
Their sharpness, ere he is aware."

If the statue of memnon on the plains of Egypt, gave forth strains of unearthly music, when touched by the rays of the rising sun, why may not all redeemed nature become vocal with celestial harmony?

"All bounds all world, the limitless expanse,  
Like one vast mystic instrument,  
Touched by an unseen living hand;  
And conscious chords quiver with joy,  
In that great jubilee."

Then the morning stars shall indeed sing together, and the outgoing of the morning and evening rejoice. The most ravishing music will fill the world finer and more enchanting than the imagined music of the spheres. Chimes shall float to the ear from distant peaks and hills. Angel's songs shall fill the air. The saints shall break forth in anthems of joy; and all beings and worlds shall give glory to him who hath loved us and redeemed us by his own most precious blood.

"Let all the earth worship before Him.  
To whom be honor and majesty forever  
and ever. Amen."

W. F. M. S.

BALTIMORE BRANCH.

In the Treasurer's report of receipts for the quarter ending April 1st, 1887, we find the Wilmington Conference credited as follows:

Snow Hill Sr.	\$7 95
Snow Hill Everding Band	5 55
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Royal Oaks	\$13 50
St. Michaels	6 46
Federalburg	21 00
Rising Sun	17 25
Cambridge	12 00
Principio Furnace	16 00
Millington	11 79
Crisfield	34 05
North East	21 25
Trappe	5 00
Greensboro	8 75
Zion	21 90
Centreville	6 25
Port Deposit	14 82
Fairmount	12 50
Easton	100 00
Stevens' Band	40 00
	-----
Conference Coll (frac)	11 12
Conference Anniversary Collections	51 12
Total	119 00
This is one-fifth of the entire amount reported, \$2566.40.	15 40
	-----
Total	\$508 03
This is one-fifth of the entire amount reported, \$2566.40.	

THE Rt. Rev. Alfred Lee, late Bishop of the Diocese of Delaware, who passed away on Tuesday of last week, in his eightieth year, was the Presiding Bishop of the Protestant Episcopal Church. He was born at Cambridge Mass. graduated at Harvard College at the age of twenty, studied law and practiced it two years, when he entered the General

Theological Seminary, New York, from which he graduated in 1837. He was ordained deacon in Norwich, Ct., and priest in Hartford. For three years he was rector of Calvary Church at Rockdale, Pa., and was then chosen Bishop of the new diocese of Delaware, receiving consecration in 1841. In that year he received the degree of D. D. from Trinity and Hobart Colleges, and the same degree at Harvard in 1860. Delaware College gave him the degree of LL. D. in 1877. On the death of Bishop Smith, of Kentucky, in 1884, he became Presiding Bishop. Bishop Lee was of pronounced evangelical principles, and a stout and vigilant opponent of sacerdotalism and ritualism in all their forms. These views were expressed with such force in his sermon at the opening of the Convention in 1868, that a motion was made in the House of Deputies to prevent its publication as a part of the proceedings, which, however, was not pressed to a vote. He was notably patriotic, and at the opening of the civil war was instant in urging prayer for deliverance "from sedition, privy conspiracy, and rebellion." He was high in the confidence of his brethren, and represented his church in the Lambeth Pan-Anglican Conference. He was also a member of the American Committee on Revision of the New Testament.—*Watchman.*

T. B. Snowden, of the Washington Conference, late a professor in the Biblical Centenary Biblical Institute, Baltimore, has with drawn from the ministry and membership of the Methodist Episcopal Church.

Our Book Table.

The second instalment of Charles Dudley Warner's attractive "Mexican Notes, in the May HARPER'S, is devoted to Cuantla, which is taken as a typical Mexican village, with its sleepy railroads, its grotesque varieties of inhabitants, its strange foods, its sulphur baths, and Oriental habits. The coffee and sugar-cane industries as developed in this part of Mexico form an interesting feature of the article, and the whole is woven together with Mr. Warner's well-known charm of expressing clever observations in a taking and often humorous way.

Yellowstone Park is the subject of one of the prominent articles in the May HARPER'S. Mrs. Alice Wellington Rollins writes a lively conversational sketch of the summer trip of a party to the Yellowstone. Their amusing experiences and racy dialogue are interspersed with accurate descriptions of the wonders which they witness, forming a very brilliant treatment of a magnificent theme. An abundance of admirable engravings from special drawings by four artists illustrate the narrative and the scenery with splendid effect.

Marriages.

CUMMINGS—SINCLAIR.—At the M. E. parsonage, Tilghman's Island, Md., March 2d, 1887, by Rev. J. D. Reese, Charles P. Cummings and Sidney A. Sinclair.

BROMWELL—TURNER.—At the M. E. parsonage, Tilghman's Island, Md., April 10th, 1887, by Rev. J. D. Reese, Edward Bromwell and Maggie Turner.

MELSON—LEWIS.—In the M. E. church, Delmar, Del. Wednesday evening, April 20th, 1887, by Rev. C. S. Baker, Wm. S. Melson and Annie B. Lewis, both of Delmar.

The Children of Zion.

A Service of Song for

CHILDREN'S DAY,

Arranged by Mrs. T. C. Burroughs. Price 5c. each, \$4 per 100. Address all orders to

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FOR RENT,

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An eight rooms furnished Cottage, most eligibly located, near the foot of Wesley Lake, two squares from Ross' bathing grounds, and convenient to Auditorium and Post Office. Having Winsor Park on the west, an open lot on the east and the Lake in front, its surroundings are far less restricted than the most cottages in the Grove, and is correspondingly desirable. For terms apply to Rev. T. Snowden Thomas, North East, Md.

A Million for Missions

FOR 1887.

BY COLLECTIONS ONLY.

How the Gospel was First Planted in Korea.

This incident is related by Mrs. Fannie Roper Feudge, Baltimore, Md. "Among many efforts made during the present century to carry the Gospel into Korea, and with little apparent success, one seed of sacred truth was planted by a little Chinese lad shortly before Korea was opened to missionary effort; and this, so far as we know, was the first in all the Hermit Kingdom to spring up and bring forth fruit to the glory of God. This little boy's name was Ah Fung. He had been taught at one of the mission schools at Ningpo to read the Bible and to go to Jesus in prayer, whenever he was in need of help. When he was about nine years of age, his father took Ah Fung with him on one of his trading expeditions to the Korean capital. By some mishap while there the boy was stolen. and sold to the governor, who presented him, to his wife. She made him her page, and he would often attempt to tell his young mistress of the Saviour he loved and trusted, but without avail, until one day the reaper Death took away her baby girl, and then in her great loneliness and sorrow, she recalled the words of her little page, about Jesus and his love, and she asked him to tell her the story again. Day after day did this Christian child talk of the Saviour, until she, too, came to love this same Friend."

In a recent letter written by a missionary from Korea, he says: "This island is far less attractive than Japan as a Mission field. Yet the Koreans seem frank, intelligent, and companionable, and inclined to be religious. Introduce Protestant Christianity, and they will believe." Mrs. Feudge adds: "Within the past five years this has been attempted, and the belief that the Koreans would readily receive the Gospel has been in a measure verified. Missionaries are freely permitted to take up their abode in any of the Korean cities or towns, and no hindrances have been put in the way of their efforts for the evangelization of the people. On the contrary, the present king lends his aid in the establishment of schools and Christian missions. In many respects Korea seems a nation prepared for the Lord. They have in our day really no national religion. For though nominally Buddhist, a missionary recently writing from Seoul, the capital of Korea, says: "There is not one Buddhist temple within the city walls, and some of the Koreans say that Buddhist priests are not allowed to enter the city." This state of things about by the tyranny of the Buddhists over this down-trodden people.

FRAGMENTS.—"There are 500 Chinese in Philadelphia, of whom 110 are in Sunday-schools, and 20 have professed Christianity."

"There are 1,000 more ministers of the Gospel in London, than there are ordained missionaries in all parts of the heathen and Mohammedan world, the numbers being 4,000 and 3,000 respectively."

"There are no Protestant missionaries among the million and a half of people in Tripoli, North Africa."

"During the past twelve years the number of Christian converts in Japan has increased from 150 to 10,000."

"It is estimated that in 1781, there were 420,000,000 of pagans, and that these had increased in 1884 to 835,000,000."

"It is estimated that more than 400,000 persons attended the M'All Mission in Paris alone last year."

The Temperance Educational bill passed the Senate Tuesday, 12th inst., and is now a law. It provides for the study of Physiology and Hygiene in all the public schools of Delaware. The ladies of the W. C. T. U. have been untiring in their efforts to secure the passage of this bill and feel happy over its success. -Delawarean.

Obituaries.

"Blessed are the dead who die in the Lord."

Sarah V., wife of Benjamin Money, died at her late residence, in Blackbird Hundred, Del., Feb. 8, 1887. She was born in Sussex Co., Del., and at the age of fifteen gave her heart to God, and her name to the church. She held her membership in Slaughter Neck for five years, and then upon her marriage with Bro. Money, she joined with him at the Union M. E. Church, Appoquinimink circuit. For forty years, until God called her to the church triumphant, our sister was one of those lights along the shore that never grow dim. She was ever ready to look upon the bright side of life, though not exempt from bereavements and affliction. It pleased God, at one time, to test her faith severely, by permitting that dreadful disease, the scarlet fever, to enter her family, and flight three lovely buds of promise, within seven days. But in all this she was able to say, "the Lord gave; the Lord hath taken away; blessed be the name of the Lord." Of them she could say with David, "they shall not return to me, but I shall go to them." As to her Christian experience, our sister's words were few but clear, positive and strong, giving no uncertain sound. Many times has the writer been encouraged by her strong testimony for Jesus. Four months of suffering were patiently endured without a murmur; and when it was evident that the time of her departure was at hand, she said, how glad I am, that I attended to this great work of my salvation long before this; I am now ready. Like Paul she could say, "I have fought a good fight." Calling her companion to her side, for a last farewell, she gave him words of loving encouragement, to fight the good fight of faith; adding, it will not be long before we will meet again. Then calling her children to her, she gave them this last charge: "meet me in heaven; Oh, meet me in heaven! I shall look for you; don't disappoint me," and she was not for God took her. J. C. H.

Mrs. Martha A. Cook was born in Talbot Co., Md., in 1811, and fell asleep in Jesus, April 8, 1887. At the age of fifteen, she united with the M. E. Church on probation, in the town of Cambridge. From that time to the time of her death, a period of sixty-one years, she was an active and accepted member of the church. Her life was one of remarkable beauty and usefulness. She was loved and respected by all. Her burial was on Easter Sunday. The services were held in the church; her pastor, Rev. Alfred Smith, delivered an appropriate address. People of all churches and of no church, crowded the spacious audience room, to pay the aged saint a last tribute of respect. Sixty-one years of faithful service! Sixty-one years of spotless living! Sixty-one years of sublime self-sacrifice! Work on earth diligently done! Rest in heaven forever! Dear soul! A long pilgrimage ended: a tired pilgrim at home at last!

Cambridge, Md., April 18, 1887.

SCALDS and BURNS Should have prompt and proper care or they may prove very dangerous and perhaps FATAL. ACCIDENTS are constantly happening. A kick of a horse or cow may cause a bad bruise; the slip of an axe or knife may result in a serious cut. Any of these things may happen to one of your family at any moment. Have you a bottle of PERRY DAVIS' PAIN KILLER ready for use in such cases? It has no equal for the cure of Scalds, burns, cuts, swellings, bruises, sprains, sores, insect bites &c.—All Druggists sell it. PERRY DAVIS & SON, PROVIDENCE, R. I.

Just Published.—"HE FELL IN LOVE WITH HIS WIFE," NATURE'S SERIAL STORY, Illustrated. For sale by J. MILLER THOMAS, 4th & Shipley Sts., Wilmington, Del.

Baltimore & Ohio Railroad. SCHEDULE IN EFFECT JAN. 30th, 1887. Trains leave Delaware Avenue Depot: EAST BOUND. Philadelphia Accommodation, 8 00 a m, 9 50 a m, 11 48 a m, Western Express, 3 15 p m, Philadelphia Accommodation, 6 10 p m, Cincinnati Limited, 6 50 p m, Philadelphia Accommodation, 8 00 p m, Phil. delphia Accommodation, 12 03 a m, Chicago Limited, with passenger coaches attached leaves Delaware Avenue station daily, except Sunday, at 1 57 p m; arrives in Philadelphia at 3 55 p m. Stops at all stations. WEST BOUND. Chicago Limited, 7 45 a m, Arrives Chicago 11 10 next morning. This train does not take Baltimore passengers. Cincinnati Limited, 11 30 a m, Arrives Cincinnati 7 45 a m, St. Louis 6 40 p m, next day. Chicago and St. Louis Express, 5 30 p m, Local freight with passenger coaches attached leaves Delaware Avenue station, daily, except Sunday, at 8 20 a m; arrives in Canton at 3 45 p m. Stops at all stations. For Landenberg 9 00 a m and 3 00 p m, and 6 00 p m daily except Sunday. Trains leave Market Street Station: For Philadelphia 7 30, 8 55 a m, and 2 45 p m. For Baltimore 6 00 a m daily except Sunday. For Landenberg 8 52 a m, 2 45 p m and 7 00 a m and 6 00 p m daily except Sunday. Through tickets can be secured and sleeping car berths reserved by applying to H. A. Miller, Agt. Delaware Avenue Depot, C. & O. R. R., Gen'l Pass Agent, Wm. A. CLEMENTS, Manager, WILBERT IRWIN, Superintendent.

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From every side of the improvement we have made at 6th & Market to give our patrons a better Stock of Reliable Clothing at lower prices than ever. Having seen the Elegant New Styles in immense assortment of Fine Ready Made Clothing for Men and Boys, we consider it a pleasure to show them, as we are confident that the goods and prices will sell themselves. Call and see us, and see what we are doing in our line of business.

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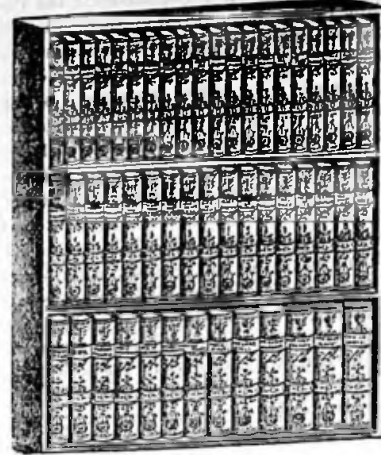
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9:47, 10:17, 11:51 a. m.; 12:22, 2:04, 3:06, 5:22, 6:20,  
6:25, 7:00.  
New York, 2:40, 2:52, 4:50, 6:30, 7:00, 10:05, 11:25,  
12:11 a. m.; 12:22, 2:04, 3:00, 4:00, 5:22, 6:20, 6:25,  
7:00, 9:50 p. m.  
For Newark Centre, Del. 1:42 a. m.; 12:58, 6:21 p. m.  
Baltimore and intermediate stations, 10:06 a. m.; 5:57,  
12:11 p. m.  
Baltimore and Washington, 1:28, 4:40, 8:04, 10:06,  
11:50 a. m.; 11:56, 1:17, 4:44, 5:19, 6:30, 7:45 p. m.  
Trains for Delaware Division leave for:  
New Castle, 6:00, 8:30 a. m.; 12:55, 2:50, 3:50, 6:30,  
p. m.; 12:02 a. m.  
Harrington, Delmar and intermediate stations, 8:30  
a. m.; 12:50 p. m.  
Harrington and way stations, 8:30 a. m.; 12:55, 6:25  
p. m.  
For Seaford 1:50 p. m.  
For Norfolk 12:02, 10:43 a. m.

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Stations a. m. a. m. p. m. p. m. p. m. p. m.  
Wilmington } 7:00 2:47 4:47 6:15 7:00  
French St. }  
Newbridge } 7:20 3:03 5:06 6:38 16:22  
Dupont } 7:43 3:25 5:28 6:53 16:42  
Chadd's Ford Jc } 7:51 3:33 5:35  
Lenape } 7:58 3:41 5:43  
West Chester Stage } 7:00 2:43 4:45  
Coatsville } 8:32 4:10 6:12  
Waynesburg Jc } 7:08 3:16 4:47:45  
Springfield } 7:27 3:34 1:05 5:04 6:59  
Birdsboro } 8:04 10:06 2:05 5:30 7:25  
Reading P & R } 8:40 10:40 2:40 6:00 7:55  
Station  
Saturday only  
Daily except Saturdays and Sundays  
Additional Trains, on Saturday only, will leave  
Wilmington at 11:16 p. m. for Newbridge, Dupont,  
and all intermediate points.  
French Creek Branch Trains.  
Leave St Peter's } 7:06 8:30 a. m. 12:30 3:30 5:40 p. m.  
Arrive Springfield } 7:25 8:50 a. m. 1:00 4:00 6:05 p. m.  
A train will leave Wilmington, daily except Sunday,  
for Springfield and inter. station points, at 9:15  
p. m.  
GOING SOUTH.  
Daily except Sunday.  
Stations a. m. a. m. a. m. a. m. p. m.  
Reading P. & R. } 6:53 8:09 12:00 3:00  
B Station } 6:55 8:32 12:40 3:32  
Birdsboro } 5:20 7:27 9:01 1:39 4:03  
Waynesburg Jc } 5:36 7:42 9:15 4:22  
Coatsville } 6:10 8:17 9:50 5:00  
West Chester } 6:00 9:49 4:45  
Lenape } 6:45 8:51 10:24 5:45  
Chadd's Ford Jc } 6:54 9:01 10:35 5:52  
Dupont } 6:55 9:23 10:55 6:23  
Newbridge } 6:11  
Wilmington } 6:35 7:42 9:11 6:45  
French St.  
Additional Trains, on Saturday only, will leave  
Dupont Station at 1:00 6:55 p. m., Newbridge at 1:30 and  
1:10 p. m., for Wilmington and intermediate points.  
French Creek Branch Trains.  
Leave Springfield } 7:40 9:40 a. m. 1:55 5:05 7:00 p. m.  
Arrive at St Peter's } 8:10 10:05 a. m. 2:00 5:30 7:25 p. m.  
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burg Junction, Birdsboro, and Reading, see  
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DAILY.  
4:45 A. M. Fast Mail for Sheppard's Valley and  
Southern and South-western points. Also Glyndon,  
Westminster, New Windsor, Union Bridge, Mechanic-  
town, Blue Ridge, Hagerstown, and except Sunday,  
Chambersburg, Waynesboro, and points on B & C  
& V. R.  
DAILY EXCEPT SUNDAY.  
8:05 A. M.—Accommodation for Hanover, Frederick,  
Emmitsburg, Waynesboro, Chambersburg, Shippens-  
burg, Hagerstown, Williamsport and intermediate  
stations.  
10:00 A. M.—Accommodation for Union Bridge,  
Hanover, Gettysburg, and points on H. J., H. & G.  
R. R. (through cars).  
2:45 P. M.—Accommodation for Glyndon, (Reisterstown).  
3:30 P. M.—Southern Express for points on Shen-  
andoah Valley, Mt. Hope, Pikesville, Owings, Mills, St. George's, Glyndon, Glenn  
Falls, Frankfort, Patapsco, Westminster, Medford,  
New Windsor, Annapolis, Union Bridge and principal  
stations west also Hanover, Gettysburg and stations  
on H. J., H. & G. R. R. (through cars). Emmitsburg,  
Waynesboro, Chambersburg and Shippensburg.  
5:20 P. M.—Accommodation for Glyndon.  
6:30 P. M.—Accommodation for Union Bridge.  
11:40 P. M.—Accommodation for Glyndon.  
TRAINS ARRIVE AT UNION STATION.  
Daily—Fast Mail 3:40 P. M.  
Daily except Sunday—Glyndon Accommodation 7 A. M.  
Union Bridge Accommodation 8:45 A. M. Express from B & C  
V. R. R., E. R. R., H. J. & G. R. R., Frederick, Div  
P. H. R. and principal main line points 11:35 A. M.  
Union Bridge Accommodation 2:45 P. M., H. J. & G. R. R.  
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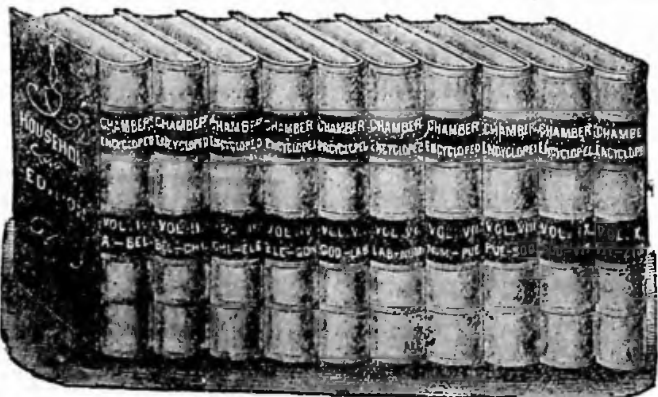
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