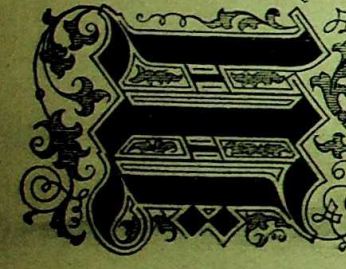




# Amicus



# Methodist

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## THE STATUE OF LUTHER.

*Unveiled at Washington, May 21, 1884.*  
Unveil the Hero, let him stand  
With us, as in the Fatherland,  
A way mark in the march of Time!  
Unveil him, who, himself, unveiled  
The modern world and Hell assailed  
With faith and courage all sublime  
Columbia hails Germania's son  
As father of her Washington;  
Nor were the son without the sire;  
The freedom born of Luther's thought  
Was here to forms of Justice wrought  
In War's intensest furnace fire.

With Bible 'neath thy clenched hand  
Upon thy granite pillar stand  
Within our Nation's Capital;  
And while Potomac's silvery wave  
Shall wash Mt. Vernon's honored grave,  
Thy name and fame shall never fail.

Should War above thy lifted eyes  
Again obscure our western skies  
In battle for the rights of men;  
Above the cannon's deafening roar,  
As in the ages gone before,  
Our land shall hear thy voice again.  
—*Jed. Schwartz, D. D. in Luth. Observer.*

## Smyrna M. E. Church and Solomon Sharp, and Henry G. King in 1829.

BY REV. JOHN A. ROCHE, D. D.

When our Lord "called unto him the twelve and began to send them forth," it was "two and two." There was a divine philosophy in it. "In the mouth of two or three witnesses every word shall be established," and where there is unity of purpose, two are better than one," each can strengthen the other.

Need enough there was for two preachers on a circuit, when it is considered there might be from fifteen to forty-five appointments to fill in four weeks.

In 1829 there was no station in the Philadelphia Conference below Elkton. This was then filled by the rising Francis Hodgson, Dover, though the capital of the State, was in a circuit and its head-quarters. Smyrna had the same relation in another charge. In this small village was a Methodist society which for the period in the judgment of the writer, was, in intelligence, in social position, and in deep piety, equal to any charge of the same size that he has ever known.

At the time named Solomon Sharp and Henry G. King were the preachers of this circuit. What laws, the wisdom of the Episcopacy recognizes, in making men colleagues, we cannot always judge. It may be a question whether contrasts, or resemblance exert the great power. As a rule, a married and single man were associated, to prevent too much expense to the charge. As a rule, a young and inexperienced man was placed under one, whose age, experience and wisdom in the administration of our economy, made him the proper instructor and guide of the junior, in his studies and ministrations. Colleges were unknown, as preparations for our work. Theological Seminaries did not exist in even the strongest denominations. When spoken of as institutions of the "Old World," it was with derision, as "Manufactories of Preachers." The Methodist ministers were supposed to be "God-made." We were known as graduates of "Brush College." The country was sparsely settled. Villages were small. Towns were few,

and far between. The fields and the forests, the swamp and the wilderness constituted much of the ground we travelled. Thence came many of the people to whom we preached the Word.

But let no one think that the graduates of "Brush College were men of *unfurnished minds*. We had our text books, the Bible, the Hymn Book, the Discipline, Wesley's Sermons—his Notes on the New Testament," his "Christian Perfection," "Fletcher's Appeal to Matter of Fact and Common Sense," a glorious book! Our *curriculum* was respected. "There were giants in those days." George G. Cookman said, "A Methodist preacher could drive a rousing business, on a small capital," but, with such resources, the world saw mighty men. Under such circumstances, an experienced preacher could be of great help to an inexperienced one.

Solomon Sharp was one of the honored fathers of the former century; Henry G. King was a preacher of nine years, but had already made for himself a name. He had filled charges of interest and responsibility in city and country. In his earlier ministry, one was brought to Christ, upon whom the eyes of the church were at once fixed, and who, in a short time, filled some of the first stations in American Methodism; and who, while yet young, was called to the Professorship of our first University, and was then elected Corresponding Secretary of the American Bible Society; and for about a generation served with highest honor in that responsible position; and now after, a ministry of sixty years, is bearing the ripe fruit of his multiplied and eminent virtues. What minister that has labored among us awaits a richer jewel for his crown, than Henry G. King, in that precious seal of his ministry—Dr. Joseph Holdich.

But with all the reputation and experience of King, by the fact that he had lost his wife, he was placed as the junior, because he stood as a single preacher.

A greater contrast, in some of their characteristics, could hardly be imagined than that which existed between Sharp and King. As a preacher on a circuit, and as a Presiding Elder in a District, Solomon Sharp had been the means of wonderful revivals. They were however, both of them, men of mark and might. Any one seeing Solomon Sharp would take him to be a remarkable man. His person was large, his step majestic, his hair was white, ample and flowing, falling even to his shoulders—his eyes were large and lustrous—his countenance was full of benignity, and His *dress* was neither ancient nor modern. The coat, made by a tailor, would have been to him, like a peerless maker of his garments; and she knew what he needed. Was ever man more indifferent to outward show? But in truth, was his coat any more like a bag, except in color, than some of the *sacques* of ladies, or sack coats of men, at this day? He had broad shoulders for the coat to rest on, and his arms were large

enough and strong enough to confine it, if he wished. He carried the best theology in his brain, for the pulpit, and some of the same, bound up in books, he carried in those famous pockets—that thus he might be helpful to the piety of his people. He was anxious that the "Society be duly supplied" with sanctified literature. Who, like his wife, could make coats for that purpose?

Who discounted Solomon Sharp for his unique dress?—who would have changed it? It was like a part of his individuality. He moved among men as a Patriarch—some counted him a Prophet. We cannot say that he was not visionary. The people honored his virtues, revered his character, and he would have been a bold man, that attempted to criticize his doctrine, (say his logic, or dispute his power). It is rarely the case, that any minister attains, by learning, or piety, or preaching the power that Solomon Sharp had, in the town of Smyrna. His was the Sovereign in his realm and no one would shorten or weaken his sceptre.

His preaching was largely expository. As Matthew 11: 7-15—"What went ye out into the wilderness to see? A reed shaken with the wind?"—and for an hour and a half, the people would hang on his lips. Isa. 6: 1-12, "In the year King Uzziah died, I saw also the Lord, sitting upon a throne, high and lifted up; and his train filled the temple." The *rapport* that this discourse produced, lies like yesterday, in the memory of the writer. He believed in the Millennium, and preached round the circuit on Rev. 20: 1—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand." The people heard as if "the great white throne" was before them. He selected the sublimest themes for his subjects, and an awe rested upon the congregation. This was one reason of his great power.

James Waddell, whom Wm. Wirt heard in the forests of Virginia, and whose fame, he has made immortal, in "the British Spy," could hardly have commanded his audience more by his eloquence, than Solomon Sharp did the people of Smyrna, by his *weighty utterances*. They saw—they heard—they felt God, in the minister God sent.

He was not a classic. *He was a Divine*. He was an oracle. His manner in the pulpit was colloquial. Ephraim Jefferson, a local preacher and an excellent judge, said "he is the best every day preacher I ever heard." Bishop Asbury said he had the best voice of any preacher on the Peninsula. It was as if given for public speaking. It was not a turbulent, a fretted, nor an interrupted, but a steady silvery stream. It flowed out like water from the fountain. There was nothing forced, and it had great compass. As with his voice, so with his matter, as a rule, when he "opened wide his mouth" God did fill it, and he spoke as easily, as the eagle moves, when, when fully on the wing. Flowers do not more readily give their perfume, than he preached under the convictions of

duty, the impulses of holy passion, and the inspirations of the Spirit of God. Under the Divine anointing, truth came from his lips as music flutes from the string when touched by the hand of the skillful artist.

But no one fully knew Solomon Sharp that did not know him in prayer. He walked with God, and his prayers showed they were not strangers. Some would say he was so familiar with the Almighty, that he took great liberties with him. It was not *irreverence*—it was holy boldness. Piner Mansfield was given up to die. Sharp entered his chamber, knelt, and said, "Lord, you can do without him. Thou hast many about thy throne to do the honor. We have too few such as we need. This is one of those that we want here for thy work." Then he *importuned*; He whoever heard Sharp *importune* knows what it means. He took hold of God's strength." Mansfield lived, and the people said, "Sharp's prayers" would not let him die.

Mrs. Wm. A. Budd, a daughter of Judge Isaac Davis, one of the most intelligent members of his charge, said, "If Solomon Sharp prayed for her, she was sure of heaven." So spoke the people who knew him best.

Henry G. King was not less a character. In him there was nothing common-place. There was little in his labors to remind one of other men. Nature had given him a fine form, a strong constitution, and he was full of nervous energy. He was in his prime, and had the physical ability, to do any kind or amount of service that he attempted. He was an earnest christian, he flamed with light—he burned with zeal, and all his labors showed a quenchless ardor. The caution to "spare thyself," might have met the same rebuke from him that it received of our Lord. As the patriot spurs the considerations of life's value, when he rushes into the thickest of the fight, and asks nothing but *victory*, so Henry G. King "counted not his life dear unto him, so that he might finish his course with joy." To him apathy was damning. If ever the writer saw a man, whose soul said with that of Christ, "I would that you were cold or hot, but because you are neither, I will spue thee out of my mouth," that man was King. Alert energetic, unqualified and untiring in his efforts he could not endure indifference. With a live and consecrated intellect, he was studious of, and fruitful in the use of means for success. Preaching was with him, a means to an end, and if by the subjects Solomon Sharp delighted to treat, he revealed some of his characteristics—the same was the case with King. He showed his purpose in his themes. Such were his texts—"he received him joyfully, urging *conversion*—"Surely I come quickly! Amen. Even so come Lord Jesus."—startling men with the terrors of the last day. From "Gideon's Army" he took occasion to tell the *supine*, they were in the way of God's work—that it was not by the thirty-two thousand, but by the three hundred God would save Israel. He charged nominal christians to "get out of the way." If he was not a

sensational preacher," he was a preacher to make a sensation; and would so preach as to stir men.

He held "Watch nights" in summer, or in the autumn, or at any time. He would draw the people to the church. He seemed to say by his labors, "Give me souls or I die." He might declare with Richard Cecil, "Hell is before me and thousands of souls shut up in everlasting burnings. Jesus Christ sends me to proclaim His ability and love." "I want no other idea. Every other idea is vain. Every other idea is grand impertinence."

These two ministers in Smyrna circuit were not *duplicates*. They were each the *complement* of the other. But there was *unity* in this diversity. The two showed how diverse are the Divine methods in compassing His ends. If the one was pre-eminent in tearing down the kingdom of Satan, the other was pre-eminent in building up the kingdom of Christ. There was contrast. One was serene and uniform; the other was vivid and versatile. One shone like a star, the other shot like a meteor. The one rested in God like a rock in its fastness, the other was like goodness in perpetual motion." If Sharp was an *oracle*, King was a "Tongue of Fire." If one communicated his wisdom, the other imparted his warmth. Sharp said in my hearing he "could love God with all his heart, as easily as he could drink that glass of water." Taking the tumbler in his hand, he added he "could believe God's promise to him, as easily as he could turn his hand," suiting the action to the word! No man that I ever knew, seemed to me so fully as King, to verify St. Paul's exhortation, "*Rejoice evermore, pray without ceasing, and in everything give thanks*." His prayers were full of praises. As a boy convert, my reverence for Solomon Sharp was such that I stood and looked at the ground he walked on, and felt as if it were "holy earth." I bought my first volume of "Watson's Institutes," just out, from him, and obtained other works, as he suggested. He did me great good. But there never lived on earth a man to whom, under God, I owe so much for my conversion, and for my spiritual support, in my early christian life, as to Henry Grubb King. Oh how I bless his memory.

On Sabbath, June 13th, 1829, he launched these mighty sentences upon the congregation: "Sinners, *we will have you*—we will cast our net upon the right side of the ship, and will *enclose a great multitude*." If providence permits, we may see how this prophecy was fulfilled.

The Rhode Island Legislature has passed the Compulsory Scientific Temperance bill, making the fifth State that recognizes the right of all children to be taught the physiological effects of alcohol.

Chief-Justice Noah Davies, of the New York Supreme Court, says, "My twenty-nine years of experience as Judge taught me that, of all the causes of sin and misery, of sorrow and woe, of pauperism and wretchedness, intoxicating liquor stands forth the unapproachable chief."



MAKE THE BEST OF LIFE.

What's the use of always fretting Over the ills that can't be cured? What's the use of finding fault with What we know must be endured? Does it make our burdens lighter If we grumble 'neath their load? Does it make life's pathway smoother If we fret about the road? Better use our time that fill it Full of sighs and vain regrets Over some imagined blunder— As does he who always frets—

We cannot expect life's pathway To be always strewn with flowers; Nor the time which God has given To be all made of happy hours. Storms will follow every sunshine, Grief be mixed with every joy; And 'tis best that it should be so— God's too soft without alloy. "Half our trouble's our invention," We're to blame for half our strife; Then, if life is what we make it, Why not make the best of life?

Letter from Rev. C. M. Pegg.

DEAR BRO: A strange region is this. Last Saturday evening there was a killing frost through a portion of this North country, and now it is fiercely hot and very dry. We had very little warm weather during the past season, but now it is pouring in upon us in large measure. Perhaps, as the political cauldron gets to boiling, we shall have it hot enough otherwise, also.

Hereabout, the foliage covering the hills and spreading over the valley is in all its splendor. As yet, we have not felt the effects of the summer weather in our church work. Our Sunday congregations are good, and our prayer meetings have been largely attended. The class-meeting is little thought of in this section by many of our people. We have but three such in the South Norwalk M. E. Church with its 388 members and probationers. Two of these are held in private houses some distance from the church. There is very little of the old time Methodist spirit here, while yet we have some very excellent people.

Children's Day was observed here with a good degree of spirit. The floral display was very fine. Flowers were arranged in front, at the sides, back of and over the pulpit. The house was crowded, and the exercises passed off very creditably to all. We boast a large and very fine choir, which largely adds to the interest of our services. Though our organist is a somewhat ritualistic Episcopalian, we get some very orthodox music.

I went up to the 2d M. E. Church festival the other evening. It was held in the Opera House. The pastor made a prayer at the opening of the exercises. Perhaps it was half a dozen sentences long. In any case it was the smallest thing in size of all the parts, operatic, theatrical and nonsensical present.

How loath people are to be wearied with religion in these days. How disposed they seem to give it the narrowest place, and in some cases to crowd it out altogether. Time enough for music, time enough for tableaux, time enough for pious theatricals, but how little patience with the claims of God. And who more than preachers are to blame for this, who have studiously catered to this thing?

The other day I was among the oyster boats and sailed across the river, whose blue waters sparkled in the bright shining of the sun. As I breathed the sweet, fresh air from the Sound, and looked away Southward over the wide spread waters, I was much reminded of familiar scenes in Maryland and Delaware.

This week I was quite startled at hearing of the death of a ministerial friend. A little while since, I received an invitation from the Rev.

Mr. Walker, of Castleton, N. Y., to preach for him. I saw him in May. He took supper with me at the house of one of his members. I attended his prayer-meeting where he conducted the exercises. Just previous to my leaving for home, I called on him and he seemed in good health and spirits. Friday last, he was taken ill. Sunday he could not fill his pulpit, and Monday he died. How sad to think our friends have so uncertain a hold on life and that those whom we gladly greet to-day we may meet no more forever.

But it is not only our friends who are often and easily removed hence, but we, ourselves are liable to every manner of accident and disease and in an hour may be summoned to our great eternity.

With what care then ought we all to live, and how wisely should we employ all our time in making large provision for the world to which we hasten.

After all, this life is of no account, save as it gives us the opportunity and preparation for our infinite hereafter. Happy are they who by the numerous providences which occur on every side and the repeated testimonies of the Lord have their lamps trimmed and burning, that at the proper time they may go in to the marriage supper of the Lamb.

South Norwalk, June 20th, 1884.

Correspondence.

Mr. E. B. Stevens, of the "Woman's Foreign Missionary Society," sends us for publication, the following interesting letter, from one of the Society's Missionaries, whose support is furnished by the auxiliaries in Maryland, within the Wilmington Conference.—[Ew.]

NAGASAKI, JAPAN, MAY 6, 1884.

MY DEAR MRS. STEVENS: I am so glad you enclosed that time table with its little map. I shall find pleasure in locating the auxiliaries and tracing you in your missionary journeys.

My heart is full of praise to God for His mercies to me. Even here, in this heathen land, I lack for no good thing; I eat from His spread table; "my cup runneth over." But my soul is on the stretch for all the blessedness and power that comes into the life, that is hid with Christ in God. Shall I have the prayers of my co-workers for this? The magnitude of the work and the helplessness of the flesh grows upon me; it must—it can—only be by His Spirit.

That part of it which lies in mission schools is no insignificant part, but is worthy the best endeavors of intelligent, whole souled christian men and women. It is foundation work and the permanency and utility dependent upon the superstructure of the foundation. Your schools in Japan are placing therein "living stones" which will contribute strength and beauty to the Lord's house, into which this nation shall eventually grow. Here, as elsewhere, the boys and girls of to-day will be the men and women of to-morrow, and great is the responsibility of those entrusted with their training. We have a few bright specimens of the coming woman—only four years of age; and they will grow up, as some children in American christian homes do, to know nothing but Jesus and His love. And what shall separate them from the love of God which is in Christ Jesus our Lord, if they be rooted and grounded in the principles and faith of our holy christianity?

Let me tell you of an incident that came to my knowledge quite recently. A rule of our school allows the Nagasaki boarding pupils to go home the last Friday of every month. O

Mitsu San, supported by the Baltimore Branch, availed herself of this privilege, and not long after, her mother sent to inquire if she might attend Miss Cheer's Bible-class for women; adding that a religion that could make her little girl so happy and good, she thought would be good for the rest of the family, and she would like to learn this new way. The dear Lord still makes leaders of the little children, and I am happy to put their little feet into the "straight way."

We have in our school 73 scholars, 63 of them boarders. Their ages range from 4 to 23 years. We have two courses of study; an English and Japanese. The time required to complete both courses is about eight years. The Japanese course is similar to that used in Government schools, with the addition of the study of the Bible. The course in English aims, as nearly as possible, to cover the work done in the majority of academies and high schools at home, excepting modern languages and classics. Chinese is the classic language for Japan. We have a thorough course in common English branches, the higher mathematics, natural sciences, literature, history—secular and Biblical, and also several Bible-classes. The daily order of work is as follows: Rising bell at 6, breakfast at 7, prayers at 8. Our chapel exercises are conducted in Japanese, and consist of singing, reading Scripture lessons, and explanation of the same, followed by English classes are held, though the majority of them meet in the afternoon session. At nine o'clock work in the Japanese department is begun, and continued through the day.

From 9 to 12, I devote myself to the study of the language, spending two hours of the time with my personal teacher. Dinner at twelve. At 1 p. m., begins the work of the afternoon, continuing till 4. The interim till 5.30, the time for our evening meal, is given to out-door exercise or other recreation. Monday afternoon, however, it is taken up with our Sunday-school teacher's meeting. At 7 we assemble in the chapel, for evening prayer. Wednesday evening, a native christian service is held at the church; Thursday evening we missionaries have our English prayer meeting; and Saturday evening the girls' prayer meeting. Sunday-school is held at the church from 9 to 10 a. m., exercises much the same as in Sunday-schools at home, though conducted in the Japanese language. Church services commence at close of school. A native preacher, or other helper, gives a sermon every Sunday morning and evening, when the missionaries in charge do not preach. Between the hours of 1 and 3 there are two class-meetings at the school. From 3 to 4 we have our English prayer-meeting, and at 7 the preaching service at the church.

I am enjoying my work very much, but how I do long for the time, when my tongue shall be unloosed and my usefulness increased. My chief aim now is to conquer this most difficult language. As I pass through the streets of this city and see the misery, want, vice and wretchedness of this mass of human beings, how I do long to tell them of the great salvation.

Dear Mrs. Stevens, will you and your helpers ask God to help me to a speedy acquisition of the language, and that He will fill me with all the fullness of God. My heart promptings are to write to you every month. Faithfully yours, EMMA A. EVERDING.

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. O thou invisible spirit of mine! had I no other name by which to call thee, I would call thee devil.—Statecaptain.

Temperance in the West.

LETTER FROM MRS. ANNIE WITTEN-LETT. It has been my privilege to speak in a large number of Western towns recently, and I find that the demand for prohibition through an amendment of State constitutions becomes more and more emphatic. The battle-cry in Iowa, is "Enforcement." In Missouri, "Sub-mission." In Illinois "Constitutional Amendment."

There have been many victories in Illinois this year for the temperance cause. These have been won in the municipal elections. The best elements of society have rallied to this cause and united against the saloon system and rule. The most noted of these victories was won at Decatur. Licenses are issued in Illinois by the city council. At the recent municipal election in Decatur the mayor and a majority of the council elected were strong anti-license men. The result is that every saloon has been forced to close its doors, and that the druggists have been denied the privilege of selling intoxicants. One of the largest temperance tabernacles in the country is located at that point. It is lighted up by electricity, and for years past has been turning a calcium-light upon the liquor business. It is the largest town in Illinois that has closed up the saloons. This has not been accomplished in a day or a year. The friends of temperance and good order have worked steadily and zealously for several years to accomplish it.

The Woman's Temperance Union is doing a good work. A coffee-house is one of their successful enterprises. The Woman's Christian Temperance Union of Hannibal, Missouri, has a splendid, well-furnished temperance tabernacle. The building is light and cheerful, and easy to speak in, and is crowded at almost every meeting with earnest listeners. A noble band of women front the work there, and the men obey the apostle's injunction: "Help these women." There is a gospel temperance meeting every Sunday afternoon in the tabernacle, and on the last Sabbath of each month the churches and Sunday-schools have a union meeting. Missouri is fortunate in having able and prudent leaders in the temperance work. Dr. Brooks is at the head of the Alliance, and Mrs. Hoffman is the president of the State Woman's Christian Temperance Union. Both are able and earnest leaders, and the two organizations are working together to secure the submission of the question of prohibition to the people. A large audience greeted me at Hannibal.

The Woman's Christian Temperance Union has headquarters at Kansas City, and Miss Rose Phillips, the indefatigable secretary, is pushing the work with a zeal worthy of the noble cause. I spoke in St. Louis on a Sabbath. Some of the political dignitaries were present. Among them were two ex-governors. The Woman's Christian Temperance Union has a consecrated band of workers there. A News-Boys' Home has been one of the fruits of their work. The society has secured the appointment of a police matron, who is doing a wonderful work among the criminal classes. Missouri is on a rising tidal-wave that may lift her to an early victory.—Nat. Temp. Advocate.

David King Over All Israel.

LESSON FOR JULY 6, 1884.—2 Samuel 5: 1-12.

BY REV. W. O. HOLWAY, U. S. N. (From Zion's Herald.)

1. Then came—after the murder of Ishbosheth, which David indignantly repudiated by slaying his murderers, and giving the head of the unfortunate king, which they had brought to him, honorable burial. The lameness and youth of Mephibosheth, Jonathan's son, and the only surviving male member of Saul's family, rendered him unfit for royalty, and left the way open for David. All the tribes—by representatives, chiefly the fighting men (see I Chron. 12: 23-40). This warlike deputation reached the total number of 339,600 men. Hebron—the capital of Judah, about 3,000 feet above sea level, and one of the oldest cities in the world. Its earlier name was Kirjath-Arba. Spike—announced the three-fold reason why they had chosen him king over all Israel—their relationship to him, his proved valor, and the divine selection. Thy bone and thy flesh—a common descendant of Jacob, the one family blood flowing in all the tribes. Adam used a similar expression in addressing Eve (Gen. 2: 23); and St. Paul (Eph. 5: 30) uses the same expression to describe the relation of the Church to Christ.

2. Thou leddest out and broughtest in Israel—Under Saul, before the latter's jealousy exiled him from court and camp, he had been the favorite leader of the armies of Israel. The people had not forgotten his military prowess. The Lord said to thee—an unrecorded prophecy, in respect of the terms here used. Kingship had been predicted (I Sam. 16: 1), but the words here used are peculiar. Shalt feed thy people—a shal't shepherd thy people—a possible allusion to David's early occupation.

3. So all the elders—They were the spokesmen of "the tribes." Made a league with them—a solemn compact, on his part, to rule faithfully according to the constitution of government as defined by Moses and Samuel (I Sam. 10: 25); on their part of allegiance. Before the Lord—not merely a political, but a religious or theocratic act. They anointed David—This was his third anointing. Samuel anointed him first; the people of Judah had performed the act on the second occasion, for their own tribe at Hebron; and now united Israel anoints him. For the three days' festivities which occurred on this occasion, the multitude present, the unanimity and joy of the people, the tribute gifts to the new ruler, see the account as given in I Chron. 12: 37-40.

4, 5. Thirty years old—at the beginning of his reign in Hebron. He reigned over Judah seven years and a half, and was, therefore, about thirty-eight years old when chosen king over the re-united Israel. The age of thirty was regarded as the age of responsibility. At this age the Levites entered upon their duties. Our Lord began His public ministry at the age of thirty. If David was twenty years old at the time he slew Goliath, four years of service, four years of wandering from place to place, one year and four months in the country of the Philistines, a few months of Saul's death, would make up the age of thirty (Hervey).

6. King and his men.—David at his army. Went to Jerusalem—capture it. The expedition was probably undertaken immediately after the anointing. The position of the Jebusite stronghold—the position of the line between the rival tribes of Judah and Benjamin; its unrivaled military advantages—"a natural fortress almost impregnable strength;" a central situation, doubtless, David to seize upon it, and bring it into his capital. I had been captured in the days of Josiah; the citadel fully resisted attack city was, therefore, done by its conqueror, the tribe of Canaanite those who possess the advent of Abraham, probably, to his defender of the city. away the blind as Keil gives a better canst not come in and the lame will secure did they fe of their citadel, the told David, that th man their battlem the blind and th quite equal to thec if we may accep measurements. He of the Kedron an feet below the plat salem is built; an 650 feet below. Th map reduces th fully one-third; b the walls might sidered inaccessible

7. Nevertheless—confidence and the st situation. David took mention, in the Bible name. Zion was western hill, over of Hinnom. The to be "arid" or "d called in the time

8. David said—how the capture soever getteth up verse in the origin perfect, and an made by our tra the sense by be parallel passage Scarcely any two tors agree as to th verse. The origin occurs only once Testament (Psa. 4 rendered "waters" nification is "wat the renderings of are the following quater the Jebusite down from the cl blind together, h (Ewald); "Whos sites, let him cast gutter," etc. (Terry); "Whose Jebusites, let h lame and the bli of David's soul, and he shall be c latter rendering is satisfactory. Geikil adopts it, suppos followers waded a aqueduct which I up to the citadel, ded it, burst on least expected, in Wherefore they proverb on the of and the lame shall house—into the t Bunsen; a scorn ing to others, w "The blind and t come into the hol they were adequate to defend it, i sarcastic sense.

[The writer begs leave to suggest that any one who has had any experience with Eastern beggars (who are wont to beg for alms in the streets of Jerusalem) will find the position of the Jebusite stronghold—the position of the line between the rival tribes of Judah and Benjamin; its unrivaled military advantages—"a natural fortress almost impregnable strength;" a central situation, doubtless, David to seize upon it, and bring it into his capital. I had been captured in the days of Josiah; the citadel fully resisted attack city was, therefore, done by its conqueror, the tribe of Canaanite those who possess the advent of Abraham, probably, to his defender of the city. away the blind as Keil gives a better canst not come in and the lame will secure did they fe of their citadel, the told David, that th man their battlem the blind and th quite equal to thec if we may accep measurements. He of the Kedron an feet below the plat salem is built; an 650 feet below. Th map reduces th fully one-third; b the walls might sidered inaccessible

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Over All Israel.  
6, 1884.—2 Samuel  
1-12.

HOLWAY, U. S. N.  
as recorded.

After the murder of David indignantly his murderers, and of the unfortunate had brought to trial. The lameness, Jona- phath, the only surviving Saul's family, ren- royally, and left David. All the Chron. 12: 23-40). tion reached the 600 men. Hebron dahl, about 3,000 l, and one of the world. Its earlier rba. Spake—an- told reason why in king over all ship to him, his and thy flesh—a s of Jacob, the owing in all the a similar expres- ve (Gen. 2: 28); 5: 30) uses the re- scribe the rela- Christ.

at and brought ul, before the led him from had been the armies of Israel. forgotten his the Lord said to prophecy, in ere used. His dicted (1 Sam. here used are thy people— people"—a pos- d's early occu-

They were the bes." Made a amn compact, hfully accord- of government and Samuel (1 part of alleg—not merely gious or theo- nted David— nting Samuel e act on the eir own tribe, united Israel e three days' ed on this oc- present, the e people, the ruler, see the ron. 12: 23-

d—at the be- Hebron. He en years and about thirty- chosen king . The age of e age of re- the Levites es. Our Lord y at the age years old at four years ears of war ce, one year of country after months after e up the tea y him to the

—David and Jerusalem pro- ion was after- diately this- tion of the border

line between the rival tribes of Judah and Benjamin; its unrivalled military advantages—"a natural fortress of almost impregnable strength;" and its central situation, doubtless, led David to seize upon it and convert it into his capital. It consisted of both an upper and lower city. The latter had been captured from the Jebusites in the days of Joshua, by the men of Judah; the citadel, however, success- fully resisted attack, and the lower city was, therefore, probably aban- doned by its captors. Jebusites—a tribe of Canaanites, descendants of those who possessed the land before the advent of Abraham (Gen. 10: 16). Which spoke unto David—in reply, probably, to his demand for the sur- render of the city. Except thou take away the blind and the lame, etc.— Keil gives a better rendering: "Thou canst not come in hither; the blind and the lame will keep thee off." So secure did they feel in the strength of their citadel, that they tauntingly told David, that they did not need to man their battlements with warriors; the blind and the lame would be quite equal to the care of the defences. They had reason for their confidence, if we may accept Lieut Conder's measurements. He makes the valleys of the Kedron and of Hinnom 500 feet below the plateau on which Jeru- salem is built; and at their junction, 650 feet below. The Ordnance Survey map reduces these measurements fully one-third; but even in that case, the walls might be reasonably con- sidered inaccessible.

7. Nevertheless—despite their con- fidence and the strength of their po- sition. David took . . . Zion, the first mention in the Bible, of this memora- ble name. Zion was probably the south- western hill, overlooking the Valley of Hinnom. The word "Zion" means to be "arid" or "dry." City of David—the name by which it was probably called in the time of the writer.

8. David said—This verse explains how the capture was effected. Who soever getteth up to the gutter.—The verse in the original is obscure or im- perfect, and an attempt has been made by our translators to complete the sense by borrowing from the parallel passage (1 Chron. 11: 6). Scarcely any two leading commenta- tors agree as to the translation of the verse. The original word for "gutter" occurs only once again in the Old Testament (Psa. 42: 7), and is there rendered "waterspout." Another sig- nification is "water conduit." Among the renderings given of this clause, are the following: "Whoso shall con- quer the Jebusite, let him hurl him down from the cliff, the lame and the blind together, hated of David's soul" (Ewald); "Whoso smiteth the Jebu- sites, let him cast them down into the gutter," etc. (Wordsworth, Keil, Terry); "Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David's soul, by the watercourse, and he shall be chief" (Cook). This latter rendering seems the most sat- isfactory. Geikie, who apparently adopts it, supposes that Josab and his followers waded along a subterranean aqueduct which led to a shaft leading up to the citadel, "and, having ascen- ded it, burst on the townsmen when least expected, inside the town itself." Wherefore they said—founding a proverb on the occurrence. The blind and the lame shall not come into the house—into the temple according to Bunsen; a scornful proverb, accord- ing to others, who render it thus: "The blind and the lame! he cannot come into the house!" meaning that they were adequate to defend it, in a sarcastic sense.

[The writer begs leave to suggest that any one who has had any expe- rience with Eastern beggars (who are

composed in part of "the lame and the blind"), their persistent demands for charity and their maledictions when refused, can easily surmise what taunts and invective they would in- dulge in if placed upon battlements, and supposed to be impregnable, and within earshot of an attacking army; and can thereby infer why these im- potent wretches, whom we are taught to pity, should have been "hated of David's soul."]

9. David dwelt in the fort—made the citadel of Zion his residence or headquarters. Built around about from Millo—probably the name of the Ca- naanite fortress on the north. From this point, where the defences were the weakest, walls were raised, and the circuit completed. The article, connected with the He- brew word serves to designate it as some well-known fortress, and it was evidently a noted stronghold before the city was occupied by David. It was afterwards built up again and strengthened by Solomon (1 Kings 9: 15-25; 11: 27), and later still by Hezekiah (2 Chron. 32: 5). It seems to have been situated on the northern side of Zion, where the natural de- fences were less strong than on the other sides; and from it, as a bul- work, David built all round the northern side a strong wall, and for- tified it inward toward the south, so as to make it more secure against as- sault than it had ever been before (Terry).

10. David went on and grew great—marginal reading, "went going and growing." He had the opportunity to do both, and had been taught by the discipline of past years, how to use the opportunity wisely. The Lord God of Hosts was with him.— David enjoyed the favor and blessing of the Almighty Ruler of the hosts of heaven and the powers of earth. This also explains why he "went going and growing."

Children's Department.

THE SQUIRREL'S LESSON.  
Two little squirrels, out in the sun, One gathered nuts, the other got none. "Time enough yet," was his constant refrain; "Summer is still only just on the wane." Listen, my child, while I tell you his fate: He roused him at last, but he roused him too late. Down fell the snow from a pitiless cloud, And gave little squirrel a spotless white shroud. Two little boys in the school-room were placed One always perfect the other disgraced; "Time enough yet for my learning," he said; "I will climb, by-and-by, from the foot to the head."

Listen, my darling, their locks are turned gray: One as a governor sitteth to-day; The other, a pauper, looks out at the door Of the almshouse, and tides his days as of

Two kinds of people we meet every day: One is at work, the other at play, Living uncare for, dying unknown— The busiest hive hath ever a drone. Tell me, my child, if the squirrels have taught the lesson I longed to implant in your thought? Answer me this, and my story is done— Which of the two would you be, little one? —Selected.

Heapin' Coals of Fire.

"Harry, you're cheatin'!" "I don't care." "I won't play." "Don't, then." And Harry Chester picked up his marbles, and those that belonged to his playmate, and ran away. Willie, his little friend, who was two years younger than he, and only six years old, went in to his mother.

His face was very red, and his hands were clinched, and he had hard work to keep back the tears. "Mamma," he said, "Harry has stolen my marbles, and the next time I see him won't I give him a pounding!" His mother caught his little hands in hers, and, looking down into his flashing eyes, said sadly, "Is that the kind of a little boy you are? Then you don't love your mother."

"No, that is not the kind of a little boy I am, and I do love you; but I'll find some big boy, and I'll get him to pound him." Then his mother took her angry boy by the hand and told him the story of our Saviour,—how cruel men nailed him to the cross, and put a crown of thorns on his head, and struck him, and pierced him, and spat on him, and taunted him; and how, when Jesus might have called thousands of angels to come and punish them, he only prayed to his Heavenly Father, "Forgive them, for they know not what they do."

"Why didn't he send for the angels, mamma? I would." "Because he loved his enemies, and wanted to save them; and he could not, unless he suffered for them." "What did he do, mamma?" "He died, and rose again the third day for us. What does my little son think now about pounding Harry?"

"I wouldn't do it myself, mam- ma, but I'd like to get the boy." "Willie, we read in the Bible, 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.'"

"A little boy who steals your marbles." "And what is heapin' coals on his head?" "Heapin' coals of fire on his head is being as kind as possible to him the very first chance you get." "I believe I'll do it, mamma." Then his mother kissed him, and called him her good little boy; and the bell rang, and they went down to supper. It rained for two days, and Wil- lie did not go out to play; but the third day about noon he came running to his mother, and ex- claimed, "Get me a penny out of my box. Harry's mother gave him two pen-

nies to buy a kite, and he's lost one, and he's crying, and I want to heap coals,—quick!"

His mother gave him the penny, and joyfully he ran to Harry with it.

"What makes you give it to me?" Harry asked.

"Cause you're my enemy, and I am heapin' coals."

"I don't know anything about your coals, but I know I was awful mean to take your marbles the other day. Here, I'll give you all these," he added, drawing a hand- ful of marbles from his pocket and presenting them to his playmate. Then Harry and Willie were friends again.

Don't you think 'heapin' coals' was much better than Willie find- ing a big boy to pound Harry?— Selected.

Alphabet of Bible Proverbs.

A soft answer turneth away wrath. Prov. xv. 1.

Better is a little with righteous- ness than great revenues without right. Prov. xvi. 8.

Commit thy works unto the Lord, and thy thoughts shall be established. Prov. xvi. 3.

Death and life are in the power of the tongue. Prov. xviii. 21.

Even a child is known by his doings, whether his work be pure, and whether it be right. Prov. xx. 11.

Fools make a mock at sin. Prov. xiv. 9.

Go to the ant, thou sluggard; consider her ways, and be wise. Prov. vi. 6.

He that is soon angry dealeth foolishly. Prov. xiv. 17.

If thine enemy be hungry, give him bread. Prov. xxv. 21.

Judgments are prepared for scorers. Prov. xix. 29.

Keep thy heart with all dili- gence, for out of it are the issues of life. Prov. iv. 23.

Lying lips are abomination to the Lord. Prov. xii. 22.

My son, if sinners entice thee, consent thou not. Prov. i. 10.

A Naughtly person, a wicked man, walketh with a froward mouth. Prov. vi. 12.

Only by pride cometh conten- tion. Prov. xiii. 10.

Poverty and shame shall be to him that refuseth instruction. Prov. xiii. 18.

Remove far from me vanity and lies. Prov. xxx. 8.

Say not, I will do so to him as he hath done to me. Prov. xxiv. 29.

The eyes of the Lord are in every place, beholding the evil and the good. Prov. xv. 3.

Understanding is a well-spring of life unto him that hath it. Prov. xvi. 22.

eVel pursueth sinners, but to the righteous good shall be repaid. Prov. xiii. 21.

Whoso mocketh the poor, re- proacheth his Maker. Prov. xvii. 5.

'Xalt her, and she shall promote thee, Prov. iv. 8.

Yet a little sleep a little slum- ber . . . so shall thy poverty come as one that travelleth, and thy want as an armed man. Prov. vi. 10, 11.

There are fifteen times as many sa- loons in Chicago as there are in the entire State of Kansas. Does this prove that prohibition is a failure and high license works satisfactorily?

Canadian Methodism. Another important epoch has just been passed by Canadian Methodists. On Sunday, June 1st, the proposed union of the several Methodist churches of Canada reached its legal consummation, in accordance with the legislation of the Dominion and of that of each of the Provinces. On that day "praise waited for God in Zion." The voice of rejoicing was heard in His tabernacles. Even in these Maritime Provinces, where the Methodist Church of Canada had had the ground almost wholly to herself the day was one of glad- ness, for to men of peace it is good and pleasant even to know that "brethren dwell together in unity." That the ministers and laity of the East took an important share in the union movement, and that they have awaited with some solici- tude the financial development of the scheme, is well known, and that they should therefore rejoice in the oneness of the Methodism of Coughlan and Black and Barry in the East, and of Tuffy and Losee in the West after years of division and rivalry, should afford no cause for surprise.—Wesleyan.



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# Peninsula Methodist,

**PUBLISHED WEEKLY.**  
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Ministers and laymen on the Peninsula are  
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All communications intended for publication to be  
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Sent at the post office at Wilmington, Del.,  
as second class matter.

The *PENINSULA METHODIST* will be  
furnished until January 1st, 1885,  
for fifty cents.

### Bishop Simpson's Funeral.

[From the accounts published in  
various papers, secular and religious  
—largely from the admirable report  
in *The Philadelphia Methodist*, of last  
week, as also from personal notes, the  
following article has been prepared.—  
Ed.]

The funeral of Bishop Simpson,  
Tuesday afternoon, June 24th, 1884,  
was a solemn and impressive pageant,  
most fitting the sad event that has  
brought sorrow and a sense of per-  
sonal loss to so many hearts in all  
parts of the world.

#### THE PLACE.

The beautiful white marble struc-  
ture, known as the Arch street M. E.  
Church edifice, in whose erection and  
prosperous career the deceased had  
ever taken a lively interest, and where  
his family worshipped, was selected  
as the appropriate place for the so-  
lemnities. Over the entrances, along  
the front of the galleries, and the great  
organ, over the pulpit and on the  
wall back of it hung the sombre dra-  
pery of mourning. In the centre of  
the lofty arched panel at the rear of  
the platform, on either side of which  
stood palms on black pedestals, was  
placed a full-length oil portrait of the  
deceased bishop, the frame being cov-  
ered with crape, and bordered with  
smilax. Just over his head was a  
massive floral crown, surmounted by  
a cross of white *immortelles*, the gift of  
Gincinnati Methodists, while just be-  
low the portrait rested a large floral  
volume open, with the words "Holy  
Bible," in purple *immortelles* across its  
open pages. This was a tribute of af-  
fection from the Philadelphia Preach-  
ers' Meeting. Other designs about the  
pulpit, and on the casket were a bro-  
ken *column*, a pillow, a wreath, a  
cross, a large urn, and a harp unstrung,  
gifts of sympathy and love from sor-  
rowing friends.

#### THE PROCESSION.

The preachers of Philadelphia and  
vicinity, with delegations, ministers  
and laymen, from Baltimore, Wil-  
mington, New York, Boston, Pitts-  
burg, and many other points, to the  
number of five hundred, marched in  
double file with measured step from  
Wesley Hall to their places within  
the Church. Meantime a brief service  
was held at the home of the family.  
The body lay within a cloth-covered  
casket, lined with white satin, in a  
full suit of black, the face pale, but  
so life-like, one might think he was  
but asleep. At the head stood a cross  
of white roses, across which was the  
word "Husband," and near it a pillow  
of the same, with the word "Father."  
Beside the casket stood a broken col-  
umn of white carnations, on a pedes-

tal of carnations, roses, lilies, ferns  
and smilax, the gift of Mr. and Mrs.  
James Long, of Philadelphia.

Selections from the 14th chapter of  
St. John were read by Bishop Taylor,  
and a tender prayer offered by Rev.  
W. C. Robinson, of the Philadelphia  
Conference, after which the casket was  
taken up by the pall-bearers and  
borne to the church. At the head of  
the procession, walked in double file,  
the eight bishops, who were able to  
attend, Bishops Bowman and Harris,  
Foster and Andrews, Ninde and  
Fowler, Mallalieu and Taylor, the  
guard of honor, pall-bearers followed,  
Gen. C. B. Fisk, Governor Pattison,  
ex-Governor Evans, A. G. Bradley  
and W. H. Kincaid, Secretaries Teller  
and Lincoln, ex-Secretary Harlan, J.  
B. Cornell, James Long, Chas. Scott  
and Stephen Greene. Besides these  
distinguished laymen there were the  
following ministers: Rev. Drs. A. S.  
Hunt, American Bible Society; J. M.  
Reid, Missionary Society of the M. E.  
Church; A. J. Kynett, Church Exten-  
sion Society; D. P. Kidder, Board of  
Church Education; John Lanahan,  
Baltimore; H. C. Trumbull, Presby-  
terian; W. V. Kelly, New York, and  
Dr. Foster, of Clifton Springs, with  
Revs. S. W. Thomas, W. C. Robinson,  
and James Niell, of the Philadelphia  
Conference, and Rev. J. B. Gray, D.  
D., of the New Jersey Conference.  
Other prominent ministers and lay-  
men present were: Rev. Dr. W. F.  
Paddock and Rev. Dr. C. D. Cooper,  
of the Protestant Episcopal Church;  
Rev. Dr. S. W. Dana and Rev. Dr. A.  
Henry, of the Presbyterian Church;  
Rev. Dr. J. B. Dale, of the United  
Presbyterian Church; Messrs. John  
Wanamaker, B. G. Godfrey, George  
H. Stuart, John Field, A. M. Burton,  
Colson Heskell and Thos. T. Tasker.  
After the casket came the family and  
immediate friends. As the procession  
entered the Church, the entire audi-  
ence arose and stood, while Bishop  
Bowman, now the Senior Bishop, re-  
cited the inspiring words of hope, as  
written in the ritual, the casket  
was placed upon the catafalque in  
front of the pulpit, and the family  
were seated.

#### SERVICES.

"Cast Thy Burden on the Lord,"  
was sung. Bishop Andrews read the  
90th Psalm, and Bishop Ninde, a se-  
lection from the 15th chapter of 1st  
Corinthians. Bishop Harris then led  
in a tender prayer, after which Rev.  
Dr. Longacre read the 1010th Hymn,  
which was sung.  
Bishop Foster then delivered the  
principal address. He said that the  
mourning for the dead Bishop was  
not confined to any country or Chris-  
tian denomination. India and Japan,  
Europe, Africa, Asia, and America,  
every land, where the missions of the  
Methodist Church were established,  
joined in the common grief at the  
loss of their great head, and Presbyter-  
ians, Baptists, Lutherans, Reformed  
and Episcopalians shared the univer-  
sal sorrow, for they all loved him.  
The speaker reviewed the history  
of the Bishop's life, and recounted his  
zealous and untiring labors for the  
advancement of his Church. The  
American pulpit, he said, never pro-  
duced a greater preacher than Matthew  
Simpson, and no man ever lived in  
this country, who had so much power  
and influence over the foremost men  
and leaders of the nation, as he had.  
There were many great men in the  
brotherhood of Methodist Bishops,  
but none adorned it with such per-  
fect grace, or administered his sacred  
office with more profit to the Church  
than Bishop Simpson. He had, more  
than any other, the spirit of enlarged  
enterprise. He was an earnest advo-  
cate of improvements in the archi-  
tecture of Methodist churches. Be-  
lieving that the introduction of lay-

attended only by the family of the  
deceased Bishop and intimate friends.

#### RESOLUTIONS.

The Board of Officers and Managers  
of the Penna. Bible Society held a  
special meeting the day before, at  
which a minute was adopted expres-  
sive of the Society's appreciation of  
the deceased Bishop's many Christian  
virtues, and a resolution was passed  
to attend his funeral in a body, which  
was subsequently done.

#### LETTER FROM BISHOP STEVENS.

Bishop Stevens, of the Protestant  
Episcopal Church, Senior Vice Presi-  
dent of the Pennsylvania Bible So-  
ciety and the successor to Bishop  
Simpson in the Presidency of that  
body, sent the following letter to Rev.  
Irwin H. Torrance, Secretary of the  
Board, which was read at the Bible  
Society's meeting.

PHILADELPHIA, June 19, 1884.—  
Dear Mr. Torrance: I regret to learn  
from you that the funeral of the late  
Bishop Simpson is to be on Tuesday  
afternoon next, as engagements made  
some time since will prevent my be-  
ing present on that solemn occasion.  
It would have been a satisfaction  
to me, as the Senior Vice President  
of the Pennsylvania Bible Society, to  
have met the Board of Managers at  
that time as mourners together, over  
the loss of our venerable President,  
and to have been their spokesman in  
expressing our appreciation of his  
many and great virtues.

Thrown together as Bishop Simp-  
son and I have been on many occa-  
sions of public interest, and in several  
philanthropic societies, I found that  
we worked together with great har-  
mony, and in his wise and broad  
plans, he had my most hearty co-  
operation.  
Committed as each of us was, on  
deep personal conviction, to distinct  
lines of ecclesiastical polity, on the  
higher plane of a broader Christianity,  
we met as brothers in the one family  
of our common Father, "of whom the  
whole family in Heaven and earth is  
named."  
The conspicuous position which he  
held as President of our Pennsylvania  
Bible Society was justly due to one,  
who made the word of God, not only  
his rule of faith, but the food of his  
soul. His long and useful life was  
fashioned on the lives and moulded  
on the principles of the Bible, and  
hence he became great "because he  
prepared his ways before the Lord."  
I hope that the Board of Managers  
will put on record, in some due form,  
their sense of the great loss which  
they have sustained by the death of  
Bishop Simpson, and their apprecia-  
tion of the varied excellences and  
exalted virtues which have not only  
enriched his life, but which have  
conferred blessings on our communi-  
ty and on our land, and which deserve  
our grateful remembrance. I remain,  
very truly yours,  
Wm. Bacon STEVENS.

We count it a happy co-incidence  
that our first issue bears the date on  
which the illustrious founder of  
Methodism was born. At the time  
of his birth the old style of the cal-  
endar prevailed, and the date  
of that interesting event was the 17th  
of June. But the new style, by  
which eleven days were dropped,  
brought forward that date to the 28th,  
the day on which the *PENINSULA*  
METHODIST made its first appearance  
upon the arena of local religious jour-  
nalism. May the spirit of wisdom,  
zeal and devotion to duty, be so illus-  
triously and so effectually displayed,  
rest in some measure on those upon  
whom devolves the responsibilities  
of this enterprise, that this paper  
may do its full part in "spreading  
scriptural holiness over these lands."

Our correspondents this week fur-  
nish valuable and interesting infor-  
mation. Rev. C. M. Pegg tells us  
how Methodism advances in some  
respects in Connecticut, and closes  
with striking admonitions to "use  
the world as not abusing it." Dr.  
Roche, whose name so many will be  
glad to welcome to our columns, in  
his characteristically graphic style,  
draws a life-like picture of the Smyr-  
na preachers and preaching of 1829.  
The deeply interesting letter from  
Japan will quicken our zeal in be-  
half of the Woman's Foreign Mis-  
sionary Society of our Church.

Our neighbors, the *Morning News*  
and the *Evening* make friendly  
mention of the advent of the *PENIN-  
SULA METHODIST*. The former says:  
The old *Conference Worker* appears this  
week under the management of its new edi-  
tor, the Rev. T. Snowden Thomas. It re-  
tains its usual bright, clean appearance, and  
the change of its name to *PENINSULA* METH-  
ODIST is a decided improvement both in looks  
and in meaning. "Peninsula Methodist"  
has a local application, while "Conference  
Worker" would fit such a journal as well in  
New York as in Delaware. The Methodist  
number is a fair sample of what is to follow.  
Its field will no doubt yield abundantly.  
The latter:

The old *Conference Worker*, which has  
changed owners and is now edited by the Rev.  
T. Snowden Thomas, A. M., and published by  
his son, J. Miller Thomas, appears to-day as the  
*PENINSULA METHODIST*, and looks much more  
attractive under the new name.

PERSONALS.—Dickinson College, at  
its commencement last week, con-  
ferred the honorary degree of LL. D.  
on Robert Emory Pattison, Gov-  
ernor of Pennsylvania; and that of  
D. D., on Rev. G. W. Miller, late of  
Wilmington Conference, and on Rev.  
Robert Baer, an *alumnus*, and now  
pastor of the Metropolitan M. E.  
Church, Washington, D. C.

Rev. A. Manship, at the invitation  
of Rev. A. D. Davis, of Denton circuit,  
will re-visit the scenes of his birth  
and early manhood in Caroline Co.,  
this week, preaching next Sunday,  
July 6th, in Denton and at Harri-  
sons.

William M. Field of this city, and  
his brother, John Field of Philadel-  
phia, sailed last Wednesday for Eu-  
rope, on the North German Lloyd  
steamer Elbe, from New York. They  
expect to return by September 1.  
Both of these gentlemen are leading  
members of the M. E. Church; the  
former, a son-in-law of the late James  
Riddle, a well-known local preacher  
in this vicinity, is a member of Grace  
M. E. Church. The latter is a local  
preacher, and an active member of  
the Reform Committee of One Hun-  
dred in Philadelphia.

Hedding College has conferred the  
honorary degree of Doctor of Divini-  
ty upon our new Missionary Bishop,  
Rev. William Taylor. We learn also  
that the same honor has been con-  
ferred by the Simpson Centenary  
College of Iowa, on Rev. T. B. Neely,  
of the Philadelphia Conference, who  
was at the head of the delegation in  
the last General Conference.

Rev. T. C. Pearson, one of the ris-  
ing young men of the Philadelphia  
Conference, has been granted by his  
Church a three months' vacation, and  
expects to sail for Europe next Wed-  
nesday week, July 16, in the *America*,  
said to be the fastest steamer afloat.  
Rev. Robert Laird Collier and his  
two daughters are visiting his sister,  
Mrs. Col. Graham. Mr. Collier has  
been living abroad for about six  
years, but intends to settle again in  
this country, where his sons are—  
*Salisbury Advertiser*.  
Dr. Caldwell's family have returned  
from their visit to friends in Mary-  
land.

We have a few extra copies of our  
latest issue, containing a Biographical  
Sketch of the late Bishop Simpson.  
Send postage stamps. Price 3 cents.

# Wilmington Conference

*WILMINGTON DISTRICT*  
*Charter's Hill, P. E., W.*  
At a recent festival and  
by the "Grace Gleamers" (to  
the W. F. M. S.), the net  
were \$135.

Woodlawn camp meeting  
on the 12th of July, and  
continue ten days. Rev. J.  
Persons wishing tents will co-  
operate with C. S. Abrahams, of W.  
Cecil Co., Md.

Elk Neck Cottage.—Re-  
Andrew, pastor. The chu-  
served Children's Day, and  
ly's for the first time. The  
fresh magnolias, the cong-  
highly pleased with the m-  
which the young people and  
acquitted themselves. Co-  
good.

From Rev. W. L. S. Morris,  
of the *Asbury M. E. Church*,  
I congratulate the Publisher  
Editor on the first issue.

Improvement is marked not  
general make up, but espe-  
editorial matter. The Bio-  
Sketch of Bishop Simpson  
fullest and most complete  
have read, the *Christian Adv*  
excepted. Your reasons for  
ing the name are very good  
With a new name, a new p-  
a new editor, with all the  
force and intellect contin-  
*PENINSULA METHODIST* has  
future before it, and I hope  
be able to place it every hom-  
Peninsula.

Yours truly,  
W. L. S. Morris

GRACE CHURCH, Rev. J. I.  
Boyle, pastor. The special co-  
of Grace M. E. Church app-  
prepare a minute in relation  
death of Bishop Simpson, a  
posed of J. Taylor Gause,  
Jackson, Alexander Kelley,  
C. Robinson, William M. Fi-  
the Rev. J. Richards Boyle,  
the following which were una-  
ly adopted by their last q-  
conference:

WHEREAS, It has pleased our  
Father to call from labor to reward  
eritable and beloved Senior Bishop  
Methodist Episcopal Church, the  
show Simpson, D. D., L. L. D., and  
WIFE'S: The death of this em-  
zen and servant of the Church not  
multitudes of hearts with unwonted  
but ends the earthly career of a  
saintly soul, a distinguished Christ-  
and a pupil orator of world-wide  
It is therefore by the quarterly c-  
of Grace Methodist Episcopal Chu-  
Resolved, That with submissive a-  
of the great loss which this dispe-  
the Divine will awaits upon us, v-  
our profound gratitude to God for  
longed, laborious and useful life o-  
loved bishop, and for the inspiring  
for good which that life bequeat-  
Church as its final and abiding leg-  
*Res read*. That in the death o-  
Simpson this body mourns the loss  
tual father and friend, whose nam-  
a sacred household word, whose  
sympathy and untiring judgment w-  
tent aid to us in the incertainties, a-  
of our own church enterprise, at  
kindly interest in the general work  
odium in our city has never infen-

Resolved, That the church of W-  
Asbury throughout the world has l-  
character, ripe scholarship, peer  
quence and unswerving devotion to  
est interests of Methodism a comb-  
qualities that have made him a wo-  
cessor of our Methodist sires, and a  
toric figure in our American Church  
*Resolved*: That the grasp of his m-  
the catholicity of his spirit have  
him an acceptable leadership has dign-  
thought, exalted his name in the  
of the Protestant Christianity of his  
ternity that is to-day effect the universal fr-  
ing *Gleamers* of Protestant Christianity  
*Resolved*: That his great influence  
tended from the Church to the Nation, and  
that his lifelong deliberations during  
man liberty, his patriotic deliverances upon  
his prudent counsels which the General Gov-  
ment was glad to invoke in the hour  
its extremity, and his constituent service in  
behalf of every moral and social reform and  
all national progress, have constituted him  
an American citizen, whose life adorned the



Wilmington Conference News

WILMINGTON DISTRICT.—Rev. Charles Hill, P. E., Wm., Del. At a recent festival and fair held by the "Grace Gleamers" (auxiliary to the W. F. M. S.) the net proceeds were \$135.

Woodlawn camp meeting will commence on the 12th of August, and continue ten days. Rev. J. France, of Zion circuit, will have charge. Persons wishing tents will correspond with C. S. Abrahams, of Woodlawn, Cecil Co., Md.

ELK NECK CHARGE.—Rev. L. C. Andrew, pastor. The churches observed Children's Day and at Wesley's for the first time. The decorations were fine, with a profusion of fresh magnolias, the congregation highly pleased with the manner in which the young people and children acquitted themselves. Collections good.

From Rev. W. L. S. Murray, pastor of the Ashbury M. E. Church, Wm. Del.: I congratulate the Publisher and Chief Editor on the first issue. The improvement is marked not only in general make up, but especially in editorial matter. The Biographical Sketch of Bishop Simpson, is the fullest and most complete of any I have read, the Christian Advocate not excepted. Your reasons for changing the name are very good indeed. With a new name, a new publisher a new editor, with all the former force and intellect continued, the PENINSULA METHODIST has a bright future before it, and I hope you may be able to place it every home on the Peninsula.

Yours truly, W. L. S. MURRAY.

GRACE CHURCH, Rev. J. Richards Boyle, pastor. The special committee of Grace M. E. Church appointed to prepare a minute in relation to the death of Bishop Simpson, and composed of J. Taylor Cause, Job H. Jackson, Alexander Kelley, Henry C. Robinson, William M. Field, and the Rev. J. Richards Boyle, reported the following which were unanimously adopted by their last quarterly conference:

WHEREAS, It has pleased our Heavenly Father to call from labor to reward the venerable and beloved Senior Bishop of the Methodist Episcopal Church, the Rev. Matthew Simpson, D. D., L. L. D., and

WHEREAS, The death of this eminent citizen and servant of the Church not only fills multitudes of hearts with unworldly sorrow, but ends the earthly career of a great and saintly soul, a distinguished Christian Bishop and a pulpit orator of world-wide fame. It is therefore by the quarterly conference of Grace Methodist Episcopal Church

Resolved, That with submissive acceptance of the great loss which this dispensation of the Divine will entails upon us, we record our profound gratitude to God for the prolonged, laborious and useful life of our beloved bishop, and for the inspiring influence for good which that life bequeaths to the Church as its final and abiding legacy.

Resolved, That in the death of Bishop Simpson this body mourns the loss of a spiritual father and friend, whose name has been a sacred household word, whose Christian sympathy and mature judgment were a potent aid to us in the incipency and progress of our own church enterprise, and whose kindly interest in the general work of Methodism in our city has never failed.

Resolved, That the church of Wesley and Ashbury throughout the world has long recognized Bishop Simpson's exalted personal character, ripe scholarship, peerless eloquence and unswerving devotion to the highest interests of Methodism a combination of qualities that have made him a worthy successor of our Methodist sires, and a great historic figure in our American Church.

Resolved, That the grasp of his mind and the catholicity of his spirit have rendered him an acceptable exponent of evangelical thought, whose leadership has dignified his own church, ennobled his name in the heart of the Protestant Christianity of his age, and done very much to effect the universal fraternity that is to-day one of the distinguishing glories of Protestant Christianity.

Resolved, That his great influence has extended from the Church to the Nation, and that his lifelong patriotic deliverances during his manly life, his patriotic deliverances during the war for the preservation of the Union, his prudent counsels which the General Government was glad to invoke in the hour of its extremity, and his consistent service in behalf of every moral and social reform in all national progress, have constituted him an American citizen, whose life adorned the

public annals, and whose death is a loss to human civilization. Resolved, That these resolutions be spread at large upon the minutes of this quarterly conference; that a copy of the same be furnished, with our prayerful sympathies, to the family of our beloved bishop, and that an additional copy be sent to the press for publication. H. F. Pickles, Alexander Kelley and C. Wesley Weidn were appointed a committee to attend the funeral.

EASTON DISTRICT.—Rev. J. H. Caldwell, P. E., Smyrna, Del. Death of J. S. Huffington. Entered into rest on Saturday, June 21st, Jesse S. Huffington. He was born in Sussex county, Delaware, March 30th, 1817. When 12 years of age he went to reside in Salem, N. J.

While there he received an education that through his life served him a good purpose. He became a Christian when the habits of life were being formed, which gave him a fixedness of purpose in choosing between right and wrong, that always characterized him. His Christian integrity was so marked that his pastor put him in charge of a class in the M. E. Church at the early age of 10 years.

Shortly after reaching his majority, he returned to his native State, and taught school near Smyrna a year or two. Subsequently, he devoted himself to farming for several years; and during this time, received license as a local preacher, discharging his duties with earnest zeal, until falling health obliged him to desist. For more than twenty years he was prominently before the public as surveyor, conveyances, notary public, and agent for the Kent County Mutual Fire Insurance Company, and of these positions he filled with strict integrity and business promptness. As a Christian, his character stood out marked and well defined, and on all public and moral questions he seemed to have an intuitive sense of the right. Humility was one of his crowning virtues. When death came, he was "ready." A widow and six children survive him. His funeral was attended June 25th, in the Smyrna M. E. Church, by a large number of relatives and friends. Rev. J. B. Quigg, his pastor, officiated; Rev. T. C. Murphy, of Philadelphia Conference, an early and intimate friend of the departed, assisting.—Smyrna Times.

DOVER DISTRICT.—Rev. A. W. Milby, P. E., Frederica, Del.

SEAFORD, DEL.—W. Underwood, pastor. Last Sunday morning, the memorial sermon on Bishop Simpson. His theme was, "A Brilliant life and an Eloquent Ministry," from John 5: 35, and Acts 18: 24. The preacher referred to the Bishop's natural gifts, consecrated, as they were, to the service of Christ. Chief amongst which were memory, imagination, sympathy, and utterance. He then spoke of his Christian character and career—dwelling upon his personal godliness, his noble nature, his deep humility, and his true brotherliness. His ministry was defined as an evangelical, faithful and successful. His eminent popularity was not secured by the sacrifice of a simple gospel truth. It was a faithful ministry, and a ministry of success. With much tenderness, the preacher spoke of the Bishop's personal kindness to him; and that in his departure, he had lost one of his best friends. The pastor's wife, assisted by ladies of the church, had draped the pulpit and chancel in solemn black, relieved by a cross of white roses with a base of water lilies. The service was very effecting, as the sincere expression of the preacher's personal love for his friend, Bishop Matthew Simpson.

EAST NEW MARKET, Rev. T. O. Ayres pastor. An all-day meeting was held at Salem, June 29th, it being the occasion of the quarterly meeting. The pastor preached in the morning at 10, children's meeting at 2 p. m., and preaching at 3 p. m. by Rev. J. E. Bryan of Cambridge. The sermon was good, sound and strong. The quarterly collection was large. The divided circuit is working well. The three parts of the old work have raised about \$150 more than the old circuit raised during the same period of last year.

SALISBURY DISTRICT.—Rev. J. A. B. Wilson, P. E., Salisbury, Md.

POCOMOKE CIRCUIT, Md.—E. H. Derriekson, pastor. Children's Day services were held at William's and Hollands, on June 15th. We used the programme prepared by Dr. Kidder, also music by school and short address by pastor. The next Sabbath we had two services at Cokesbury. The morning service consisted of the exercises on the programme, music, select readings, addresses, etc. Evening session consisted of speeches from the Sunday-school pupils, select readings, music by the choir, led by William Merrill, and speeches from superintendent and pastor. Collections during the day were in advance of last year, and on the circuit, double. Exclusive of the medals taken.

NEWARK, Md.—Children's Day was observed in Conners M. E. Church. Prayer and singing, introductory by a little boy, responsive reading and collection speech made up the morning service. In the evening, we had a Welcome Song; Welcome Address; song—Little Twigs; recitations; the Lord's Prayer chanted; the song of flowers; Beautiful Hands sung, Little Jewels; collection speech—all well rendered. The church was profusely decorated with flowers and evergreens, and more than filled comfortably, and at least half as many outside. We were honored with several distinguished visitors from Snow Hill; their organist, Miss Mollie Townsend, and Miss Mollie Richardson alternating at the organ, and Mrs. Alfred Townsend and others assisting in the singing. A vote of thanks was extended to Miss Richardson for having trained the children so thoroughly for the occasion. The whole service passed off grandly. The collection was \$10.

Yours fraternally, G. W. W.

Resolutions adopted by the Preachers' Association of the Salisbury District, at Delmar, Del., June 2, 3, and 4:

SISTER T. S. WILLIAMS' DEATH. WHEREAS, It has been with much sadness that we have received the news of the death of sister T. S. Williams, the wife of our late beloved Presiding Elder, and

WHEREAS, We have ever recognized in her those qualities of mind and heart eminently fitting her for the responsibilities of the pastorate; therefore Resolved 1, That the Church has sustained a great loss in her death—a loss of which we become more conscious as we remember her beautiful Christian character, her kind and helpful words, and her patient submission in her illness. But while we deplore our loss we are sure she has gained a better home and a happier life.

Resolved 2, That we extend our heartfelt sympathy to our bereaved brother and his sorrowing family, and pray that the God who has supported them in hours of sunshine and lesser gloom, may be a thousand-fold more precious and helpful in this time of their deepest distress.

Resolved 3, That a copy of these resolutions be sent to Bro. Williams, and that they be published in the Salisbury District Advance and the CONFERENCE WORKER.

On the death of CAPT. JOHN P. WILSON:

WHEREAS, It hath pleased our Heavenly Father through an inscrutable providence, to remove from his home on earth to his home in heaven, Capt. John P. Wilson, the

father of our brethren, John A. B., and W. W. Wilson, who for thirty years was an earnest and faithful member of our Church. Therefore

Resolved, That we hereby extend our sympathy to our brethren, and pray that the comforting presence of our Heavenly Father may more than supply their loss.

On the sickness of SISTER ENGLAND: WHEREAS, We have heard of the sad affliction that has befallen the wife of Bro. W. E. England, in that by paralysis, she has become an invalid. Therefore

Resolved, That we hereby extend our sympathy to Bro. W. E. England and wife. And we pray that God may comfort and sustain them, and if in accordance with his wisdom, give to Sister England renewed health and usefulness.

On the Salisbury District Advance: WHEREAS, We recognize the Salisbury District Advance as a valuable auxiliary to our work. And

WHEREAS, The burden of its publication must fall upon some one. Therefore

Resolved, That we are unwilling that the Editor shall meet the expense alone, and that we do hereby pledge ourselves to do all we can to collect subscriptions that are now due, and to secure subscriptions from others who do not take it, that all homes may be blessed with its hallowed influence.

A Conference Question

[Communicated.]

Shall the name be changed—the name of the Wilmington Conference? Is there any good reason why it should not be changed to Cokesbury, and thus mark the historic ground where our two first Bishops met, with the two names combined into one? At any rate, there is this much in its favor, a General Conference Secretary would not be apt to read it Washington.

Mr. Editor, please employ your own pen, and invite the use of other pens to discuss the question, pro and con.

Yours truly, SLOH.

Letter from Baltimore.

Almost an entire stranger, we entered the Methodist Episcopal Church at Sassafras, whose old-fashioned exterior scarce prepared us for the appearance of quiet dignity that reigns within. A trifle early, we looked about us, while the people filled the seats and crowded the aisles. Upon a platform, stood at each corner, a tall urn filled with rare plants, a pyramid of exquisite flowers in the pulpit recessed, on each side of which were large gilded pillars spanned by a gothic arch, over which against the white wall in dark letters, were the words—"What hath God wrought." Over the windows on each side of the pulpit, were the centennial dates 1784 and 1884. In graceful arches between the windows, were mottoes such as "Childhood's Offering," "Praise for the Past," "The world for Jesus." Above the pulpit, as well as on the rear wall, were diamonds of evergreen with centres of daisies. The chandeliers and side-lamps were festooned with evergreen; and wherever they could be tastefully arranged, were handsome brackets with the daintiest of vases filled with flowers.

Roses, roses everywhere! Dainty buds and full blown blossoms, Red and gold and snow white petals, Piled in heaps of gorgeous sweetness, Trailing their perfume on the air. Strains of music broke the stillness, And the audience bowed in prayer.

There were no responsive readings, which exceedingly gratified us, but instead, the children came with garlands of flowers, handsome banners, and verses of poetry, suggesting some very beautiful ideas. Melodious hymns were sung at intervals, and a fine address was given by the pastor, O. S. Walton. When the whole was completed, the scene was beautiful.

An easel covered with the green, had been placed in the centre, and over it a huge wreath was thrown. Eleven little girls came upon the platform, bearing dainty baskets of flowers,

which they hung around the wreath, each repeating a verse. As these recited, two little ones came to the front, and stood apart in silence, as another fair-haired girl followed and knelt between them with clasped hands and downcast eyes—a solemn stillness—a simple childlike prayer, the benediction, and Children's Day was ended.

Especial praise is due the pastor, by whose taste and skill, and personal effort, with the aid of a few ladies, these elaborate decorations were made.

Fourth of July Excursions.—Reduced Rates to Chicago.

In order that the public may have the opportunity of enjoying the National Holiday to the fullest extent, the Pennsylvania Railroad Company, in accordance with a custom pursued for several years, will sell excursion tickets between all points on its system, east of Pittsburgh and Erie, for the Fourth of July. These tickets will be sold at greatly reduced rates, and can be procured on the 3d and 4th of July; good to return until the 7th, inclusive.

For the benefit of parties desiring to visit Chicago on the occasion of the Democratic National Convention, the Pennsylvania Railroad will sell round-trip tickets from eastern cities to Chicago at a rate reduced to the cost of an unlimited ticket in one direction. These excursion tickets will be placed on sale on the 3d of July. They will be good going from the 3d to the 8th, inclusive, and good to return until the 18th inclusive. No stop-over privileges allowed.

These reductions offer splendid opportunities for making a short trip in the East, or a more extended trip to the West, at very low rates.

MARRIAGES.

In Green street M. E. Church, Philadelphia, Tuesday evening, July 1st, 1884, Hon. George B. Everett, of Michigan, Dakota, and Miss Matie S. Davis, of Philadelphia. The officiating ministers were Rev. Dr. C. F. Deems, of New York, and Rev. M. A. Richards, of Philadelphia.

On June 17, 1884, at the residence of the bride's mother, by Rev. A. Longacre, D. D., Mr. Robert Salmon, of Dover, Del., and Miss Maud H. Duabur, of Philadelphia, daughter of the late Major William H. Duabur, and niece of Mrs. Lido Kennay, the orange-list.

Quarterly Conference Appointments.

Table with columns: District, Date, Place, Appoint-ment, Appoint-ment, Appoint-ment, Appoint-ment. Includes entries for Wilmington District—Second Quarter and Dover District—Second Quarter.

Table with columns: District, Date, Place, Appoint-ment, Appoint-ment, Appoint-ment, Appoint-ment. Includes entries for Dover District—Second Quarter.

Table with columns: District, Date, Place, Appoint-ment, Appoint-ment, Appoint-ment, Appoint-ment. Includes entries for Salisbury District—Second Quarter.

Table with columns: District, Date, Place, Appoint-ment, Appoint-ment, Appoint-ment, Appoint-ment. Includes entries for Salisbury District—Second Quarter.

MRS. J. PERCY

Makes a specialty of

Saratoga Waves and Ventilated Hair Works.

Water Curt Frises &c. All kinds of Hair Jewelry made to order. Combs, gossamer, gossamer and hair into Switches, Puffs, Curls, &c. The latest styles in Hair goods. Combs and Ornaments constantly on hand.

JOHN A. B. WILSON, P. E.

613 MARKET STREET.



The Clerk of the Methodist Minister's Relief Association, Rev. Jos. H. Mansfield, of Malden Mass., has paid the widow of Rev. Shadrach Leader, of the New England-Southern Conference, \$1,974.15. This association is endorsed by the leading ministers of our church.

The Bishops are about starting upon their world-wide circuits. Bishop Hurst has already sailed for Europe and India. He will attend, during the ensuing year, both the Oriental and the European Conferences. Bishop Wiley soon sails from the other side of the continent for Japan and China.

William Graham Campbell, who has preached in almost every town and village in Ireland for over half a century, and is the spiritual father of a large family of Methodist preachers, is a remarkable man. He is over seventy years old; he travels and preaches more than any circuit preacher in Ireland; fasts once a week, and rises at 5 o'clock every morning, and, when practicable, preaches to the laboring men between 5 and 6 o'clock. He has a heart as large as the world. The mention of his name will call back blessed recollections to hundreds of Irish Methodists in this country.—Christian Standard.

The Index to the Methodist Quarterly Review has at last appeared. It is brought down to 1881—sixty-three years. The work has been prepared, evidently, with much painstaking care, by Rev. Elijah H. Pilcher, D.D., and makes an octavo of 339 pages. Its plan is both topical and alphabetical; the whole divided into eight departments, giving a good analysis of the various contributions under the different heads. After a little study, and its system is well understood, one can readily find what he desires in these heretofore sealed literary and religious treasures.

Bishop Taylor's Testimony at the Philadelphia Friday Meeting.

"I am a witness to the fact that Jesus is alive; that He is accessible, that His heart of sympathy is just as available now as when He was man in the flesh. Yes, more, so for the people did not hope to get help from Jesus unless He was just where they were. When Lazarus was sick they said, 'Oh if Jesus were only here, but He was away across the river, and it took a day to get the message to Him and another day for Him to get there Lazarus was dead and buried, and they said weeping, 'Lord, if Thou hadst been here our brother had not died.' I recall this to show how much greater our privileges are in this present time. I am well acquainted with Jesus. I have known Him for forty years. I love Him supremely. It is the grandest thing in the world to be allied to Him who made heavens and the earth. He is our Redeemer, our kinsman, and He is not ashamed to call us brethren. We must be like little children in our lives of self-abnegation, and implicit trust, and when the divine life permeates us the fruit will show itself, the fruit of the Spirit. We are not justified by works, nor sanctified by works, but by receiving Christ; but as a result the works will be manifested."—Christian Standard.

MISSOURI STEAM WASHER

To Men and Women of Good Character and Intellect... I want Agents to sell the Missouri Steam Washer.

PENINSULA METHODIST, SATURDAY, JULY 5, 1884.

Delaware, Maryland & Virginia Railroad.

CHANGE OF TIME. On and after Monday, January 7th, 1884, trains will move as follows, Sundays excepted: Between Harrington and Leaves, Md. & Va. A. M. P. M. Philadelphia 3:15 8:35 Baltimore 9:05 9:25 Annapolis 9:35 9:55 Havre de Grace 10:15 10:35 Pikesville 10:45 11:05 Beltsville 11:15 11:35 P. M. P. M. Philadelphia 7:50 11:30 Baltimore 8:20 11:40 Annapolis 8:50 12:10 Havre de Grace 9:20 12:40 Pikesville 9:50 13:00 Beltsville 10:20 13:30

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CLARK'S HYGIENIC CORSET. THOMSON, LANGRAN & CO. 50 NASSAU ST. N. Y.

Baltimore Chart. Wells. This is a new and improved chart of Baltimore, Md. and its harbor. It is published by the U. S. Hydrographic Office, Washington, D. C.

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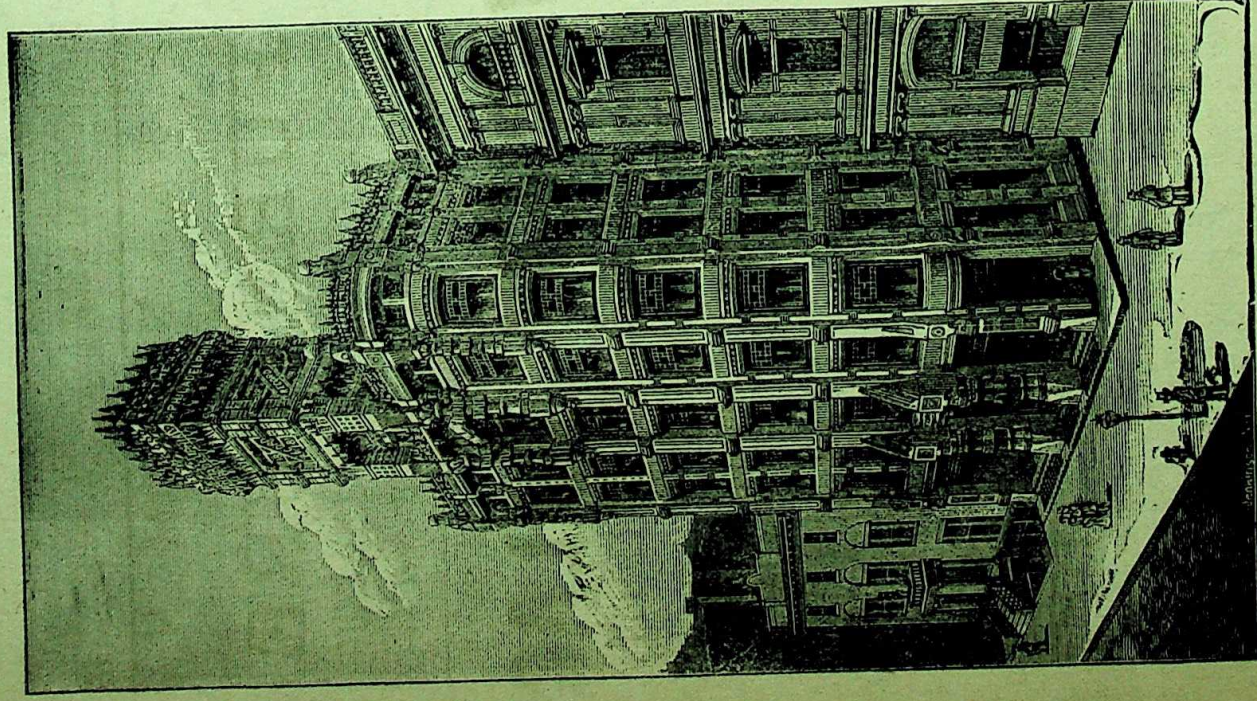
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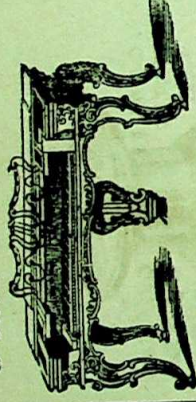
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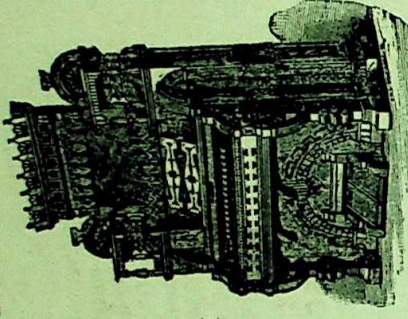
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The following r

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