

# Peninsula Methodist.

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Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,  
Publisher.

VOLUME X.  
NUMBER 22.

WILMINGTON, DELAWARE, SATURDAY, AUGUST 16, 1884.

ONE DOLLAR A YEAR,  
SINGLE NOS. 3 CENTS

## PROVIDENCE.

BY J. G. WHITTIER.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.  
And if my heart and flesh are weak  
To bear an untried pain,  
The bruised reed He will not break,  
But strengthen and sustain.  
No offering of my own I have,  
No works my faith to prove;  
I can but give the gifts He gave,  
And plead His love for love.  
And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me,  
On ocean or on shore.  
I know not where His islands lift  
Their fringed palms in air;  
I only know I cannot drift  
Beyond His love and care.  
And thou, O Lord, by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee.

## A Methodist Don Quixote.

[From the Chautauquan.]

BY COLEMAN E. BISHOP.

The place of Lorenzo Dow in the American pulpit is peculiar. He might be called "The Great Disowned." He passed his life a wandering, outcast preacher; did a great work alone, generally unacknowledged by any religious body; opposed by the societies and maligned by many of the clergy, whom he powerfully aided; and in death his name and work would have sunk into undeserved oblivion, but for his own writings in which, with prophetic instinct, he preserved the record of his own sacrifices and successes, and the scant recognition accorded them. He also recorded with impartial fidelity his own "fantastic tricks" and erratic independence, which furnish the only excuse for the treatment he received. He called himself a Methodist, and refused to work inside church lines. A zealous, even bigoted sectarian; he preached in open defiance of all denominational polity. He was a clerical bushwhacker.

The time in which Dow flourished, was a remarkable one politically, commercially and religiously. It was the formative age of the Constitution and of the American Republic. It saw the creation of American commerce and the opening up of the continent to settlement. And it has been well called "the heroic age of American Methodism."

As the sense of dependence on the mother country, and of subjection to royal authority wore off, the people began to grow rapidly in mental and moral stature. The population which had timidly hugged the Atlantic coast, as if afraid to lose sight of the British navy, now turned its eyes inland, its thoughts over the whole world. The pioneer spirit awoke. The "Northwest Territory" was organized for settlement; Louisiana and Florida were purchased and the great Mississippi basin was opened up; Indian nations were subdued and "city lots were stacked for sale above old Indian graves." A second war was fought with Great Britain, to drive her from our path of advance on land or sea. Settlers in a thousand directions ramified the wilderness with the nerves and

arteries of civilization.

The spirit of unrest, of adventure, of expansion, seized all classes and occupations; and the pioneers of the Cross pressed into the wilderness side by side, with the bearers of the ax and rifle.

Not the least remarkable feature of the evolution of this people was the deepening of the religious spirit. Responsibility brought seriousness; daily perils inclined men's thoughts to hear whoever would discourse of eternal things. Thus, the movement of the time at once prepared the way for the work of gospel spreading, and raised up strong men to do it.

One of the young men who was "set on fire of freedom" to this work was Lorenzo Dow. Never was more unpromising candidate for the ministry. He was eighteen years of age (1795), thin, angular, ungainly, eccentric in manner, illiterate, diffident, and, worst of all, an invalid, supposed to be a consumptive. No wonder the proposition of this sick, gawky boy to go upon circuit without any preparation, met with opposition from his parents and brethren, was discouraged by those who dared not contradict his solemn protestations of an irresistible call, and was rejected by all the authorities of a church most liberal in its requirements of licentiates of any then extant.

"I do not believe God has called you to preach," bluntly declared the minister in charge, after having Dow try to preach, and seeing him faint dead away in the pulpit.

"Why?" demanded the weeping candidate.

"For five reasons.—1. Your health; 2. Your gifts; 3. Your grace; 4. Your learning; 5. Sobriety."

"Enough! enough!" exclaimed the boy, aghast. "Lord, what am I but a poor worm of the dust?"

Just the same, all this did not change his determination one whit. Nay, in a foot-note to this incident in his book, he makes this finishing reference to his critic of this time with evident satisfaction: "He is since expelled the connection."

Those who opposed him, little knew of the reckless earnestness of his character—the trait which lay at the bottom of his whole remarkable career, and brought him success in spite of all his disabilities and all the external chances against him. He seemed to have accepted as his all-sufficient credentials, the Lord's charge to his disciples in the tenth chapter of Matthew; accepted it as literally and confidently as if it had been delivered specially to a sickly young convert in Connecticut, about the close of the eighteenth century, instead of having been given to certain other illiterates in Judea eighteen centuries before. He always took the whole Bible literally, and acted and talked it in dead earnest. So providing neither gold, silver, brass nor scrip in his purse, nor two coats, nor shoes, nor staff for his journey, he started to "go into all the world and preach the gospel to every creature." He stood not on the order of his going, but went at once. If any would receive him, well; if not, worse for them, as saith Matthew x: 14.

He asked no gifts nor collections; rejected most of that which was voluntarily offered—giving frequent offense thereby—taking only what would suffice for the day. Sleeping in woods and under fences was small privation to him, for he never slept in beds, any way; the floor or a bench was his choice, on account of the asthma, he said. He was used to long fasts, and would travel fifty miles and preach half a dozen times without food. Indeed, his defiance of all precautions against sickness, and reversal of all physical conditions, gave him rather a grewsome reputation with the simple folk among whom the invalid exploited, and some were afraid to entertain him. What a saint he would have made in those good old times, when asceticism, energy, fanaticism, piety and dirt were of the popular odor of sanctity! A modern Peter the Hermit on a crusade! To talk and to walk were his chief functions, and he rarely intermitted either. At that time the qualifications of a circuit preacher were said to be covered by the points: "Is he converted; is he qualified to preach; has he a horse?" Lorenzo had no heed of the last of these qualifications. He was the champion pedestrian of the day. He could out-travel the public conveyances and tire out any horse over such roads. He was known throughout the south as "the walking minister." But through New England, New York and Canada his quaint figure, queer actions and rude and vehement exhortations soon got him the general sobriquet of "Crazy Dow."

We read in his journal, "As I entered the meeting-house, having an old borrowed great-coat on, and two hats, the people were alarmed, some laughed, some blushed, and the attention of all was excited. I spoke for two hours, giving them the inside and outside of Methodism. I besought God in public that something awful might happen in the neighborhood if nothing else would do to alarm the people. For this prayer many said I ought to be punished."

Again:  
"Here, too, it was soon reported I was crazy. I replied, people do not blame crazy ones for their behavior; last night I preached from the word of God, when I come again I will preach from the word of the devil. This tried our weak brethren."

Hardly to be wondered at, one would say. At one time he got an audience into a school-house, and planting his back against the door, so they could not escape, preached at them two hours, hot and strong. At another time he hired a woman for a dollar to give up one day to seeking her soul's salvation; and again, following a young woman on the road importuning her to seek God, when she took refuge in a house; he sat on the steps, declaring he would not let her proceed till she had promised to pray. His nervous impatience of rest often impelled him to steal from a hospitable house at dead of night, and at daylight he would be found in another country drumming up a meeting.

(TO BE CONTINUED.)

## Light in the Night.

BY M. H. Z.

Out on the vast prairie of Dakota, there lived a family almost alone. The father went away one morning, leaving his wife and only child, a son, at home. He was to be gone from home all day, and return in the evening. Something prevented him from returning as soon as he expected, and the night overtook him. He drove on, but it was dark all around him, and there being but few people living in Dakota at that time, he had no light of a neighbor to kindly tell him where he was. But his kind wife at home thought of him, and hung out a lantern to guide him home.

So, dear friends, Jesus Christ is our light. He is constantly shining, to guide us on our pilgrim way. If we will trust him, he will direct our steps aright. We cannot go astray, if we follow Jesus Christ our Guide. He will finally bring us into the many mansions prepared for the blest.—*Evangelical Messenger.*

The N. Y. *Tribune* says at the farewell reception given Bishop Taylor in Boston, he said: "It is reported that a most extraordinary discovery has recently been made in Africa in a tour from east to west. There have been found nations of people hitherto unknown, who number 50,000,000, and live in houses built of stone, with gardens in the rear and properly laid out streets, who work in iron, copper and ivory, and are pretty well up in the industrial arts, many of them are well to do. This is a country never heard of before, and the Lord has furnished me a man. This man, William Richard Simmonds, was formerly an unbeliever, and addressed great audiences in Belfast and Dublin, but he became convinced of his error, and joined the Salvation Army. He has for years been studying all about Africa, with a desire to go there on missionary work, and he has offered to go with me. Our plan is to strike for these people, and we hope to make the scheme self-supporting when we get there, but we shall want money to travel and build with. I do not fear, I can get along as well in the future as in the past twenty-eight years. The Lord has anticipated this thing, and he has given me a silent partner in the missionary business who is ready to pay all my actual expenses. The money you may give for the transit fund goes all to that. My plan will be to erect in each place such buildings as may be necessary, and then go on, leaving some one in each place, and so have a number of stations growing up at one time. We ought not to go out there with less than twenty men.

## Women as Cashiers.

Dr. Hammond's estimate of the moral preceptions and moral courage of women, finds a striking contradiction says the editor of the *Chicago Inter-Ocean*, in the daily experiences of business and the courts. Although hundreds of women hold positions of financial trust in the country, we have yet to hear of one of them being guilty of embezzlement or defalcation.

The evidence clearly sustains the position of those who believe that women are qualified, morally, physically and intellectually, for the handling of money in stores or in banks. General Spinner, who first introduced ladies into the United States Treasury as clerks and accountants, left on record a striking testimony to the efficiency and integrity of the sex, and no one had a better opportunity to study the question than he, who at one time had one thousand ladies under his direction, engaged chiefly in handling money. He testifies that they count more accurately and rapidly than men, their ability to detect counterfeits proved to be superior in almost every test, that they were without exception honest, and were invariably more careful and painstaking in their work. Complaints of inaccuracy and carelessness on the part of men were made frequently during Gen. Spinner's administration of the United States treasury, but such complaints against lady clerks were few. The shrewdest and quickest detectors of counterfeit currency were women, and in cases of dispute as to the genuineness of money, General Spinner invariably took the judgment of a Miss Grandin, who was for a long time employed in his bureau. In speaking of her ability in this particular one day, Gen. Spinner said: "If I were a believer in clairvoyance, I should say that she possessed that power, but as I am not, I call it instinct." There was a rule in the department compelling lady clerks who married to resign their positions, and when this lady married, the venerable Treasurer asked that the rule be suspended, because the Government could not well dispense with her services. Although there are several thousand women employed by the Government as clerks, accountants, postmistresses, and in other capacities, not one has ever proved faithless to her trust. Many have been discharged for incapacity and for other reasons, but never one for dishonesty. These points are worth the consideration of merchants and bankers, particularly now when there seems to be an epidemic of embezzlement.—*Exchange.*

## The Widow's Gift.

A poor widow came to her pastor and said: "Here is a two dollar and a half gold piece, which my little girl saved to buy her Christmas toys. God has taken her, and I feel, oh! so desolate; but I want my child's only earthly possession to go to help those mothers who may be in sorrow like mine, and yet who do not know the comforts of the Gospel. Several times I have been straitened for money, but I could not use my child's money. So I want you to send this money to the Missionary Treasury, and may God bless it to the salvation of many of the heathen." Was not that the Spirit of Christ? And could the gold piece be put to a better use? How tender was the sympathy of this bereaved mother for the poor bereaved mothers in heathen lands who have not the light and comfort of Christianity.—*Evangelical Messenger.*



the way of the plain, it is clear that the Cushite did not run by that road, but took the road over the hills, which may have been the shorter, but also more difficult road. The two roads would probably meet a short distance from Mahanaim. It is therefore, perfectly intelligible that Ahimaaz starting soon after the Cushite, and running at his full speed with the definite object of outrunning him, might get to Mahanaim first, while the Cushite, ignorant that he was being followed, was advancing more leisurely, up and down the hills of Gilead (Cook).

2. *Breaking it Gently* (vs. 28-32). 28, 29. *Ahimaaz called*.—His voice out ran his feet. *All is well*—more exactly, "peace." *Fell down to the earth*—the prostration of homage or allegiance. *Blessed be the Lord thy God*—a devout ascription of praise to the invisible but real Victor on the bloody field from which he brought tidings; but a studied concealment, also, of Absalom's fate. *Hath delivered up*—"hath shut up." David was thus officially informed that his enemies had suffered defeat. *Is Absalom safe?*—the uppermost question in David's mind. He had bidden his generals "deal gently" with the youth. His heart was bound up in his boy, unworthy, rebellious as he was. Had he escaped the casualties of battle? *When Joab sent the king's servant, and me thy servant*.—The Vulgate (probably more correctly) reads: "When Joab, the king's servant, sent me, thy servant." *Saw . . . tumult . . . knew not what, etc.*—prevarication, more creditable to the speaker's tenderness of heart than to his veracity. Ahimaaz had learned from Joab that Absalom was dead (verse 20).

Fondly foolish old sire! He is not so much concerned about the issue of the war as about his wicked son. The excess of his fondness is seen in the word he uses calling Absalom—a youth, young man—boy. "How is it with my boy?" "Is there peace to my boy?" Verily there was reason for Joab's indignant words: "I perceive that if Absalom had lived, and all we had died this day, then it had pleased thee well" (see next chapter, verses 5-7). But allowance must be made for David's anxiety about the spiritual condition of Absalom. If he lived, he might yet repent (Hanna).

30, 31. *Turn aside and stand here*.—David retained him near his person probably for another questioning, in case he failed to hear definitely concerning Absalom from the second runner. *Cushi came*—or, as many render it, "The Cushite [Ethiopian] came." He had been despatched ahead of Ahimaaz, but the latter had chosen a better road and outstripped him. *The Lord hath avenged thee, etc.*—The Cushite is as pious as Ahimaaz in the terms which he uses to convey the tidings, and no less guarded.

By a beautiful figure of speech the war between David and the rebels is viewed as a case at law, wherein God is the judge or arbiter. The victory of David's army is, then, the legal decision pronounced by Jehovah between the pleaders: "The Lord hath judged thee out of the hand of thine enemies," as the sentence literally reads (Hanna).

32. *Is the young man Absalom safe?*—From what followed we may judge with what eager, tremulous tones this question was put. *The enemies . . . be as that young man is*—not a direct reply, but fatally significant.

The delicacy of Ahimaaz's communication was made up by the unmistakable plainness of Cushi's. He answers the question about Absalom indirectly, yet so as not clearly to make known his death, but also to express condemnation of his hostile attempt against his father and king.

The Cushite refers to God's punitive justice in Absalom's destruction, a fact that David in his heart-rending grief loses sight of (Lange).

3. *A father's grief* (vs. 35).

33. *The king was much moved*.—We catch but a faint shadow of the intensity of David's sorrow even from this graphic and pathetic narrative of it. It was something deeper than grief for his son's death—it was the feeling of its utter hopelessness, combined, too, with the consciousness that his own paternal misdeeds had had their share in this dreadful catastrophe. *Went up to the chamber*. Says Stanley: "He rushed into the watchman's chamber over the gateway, and eight times over repeated the wail of grief for Absalom his son. It was the belief of the more merciful of the Jewish doctors that at each cry one of the seven gates of hell rolled back, and that with the eighth the lost spirit of Absalom was received into the place of Paradise. *Would God I had died for thee*.—The very essence of self-sacrifice finds utterance in this heart-breaking ejaculation of the stricken king; it was this same feeling which brought our Lord from the skies, to die that we might not die.

Many things indeed entered into that bitter cup which David was made to drink in the chamber over Mahanaim's gate. There was the natural sorrow of a parent in the loss of a child whom he had once loved most passionately, and whom he still yearned after, though he had ceased to be worthy of his affection. There was also the hopelessness of this dreadful separation between him and his boy. When the infant of Bathsheba died, he could say, "I shall go to him," but on this occasion there is no such comforting assurance. Absalom's sun had gone down in thickest darkness; no one ray of hope remained to relieve the gloom of his father's heart, and none but those who have been called to mourn in similar circumstances, can tell how bitter is a grief like that. But, worse than either of these ingredients in this cup of anguish would be, I think, the consciousness in David's heart that if he had himself been all he ought to have been, his son might not thus have perished. Was there no connection between his own great trespass and Absalom's iniquity? If he had been less foolishly indulgent, Absalom might never have rebelled; nay, if he had been wiser, even after Absalom's fratricidal guilt, probably he had not stung him into revolt (Taylor).

**Children's Department.**

"THAT LITTLE HAT."  
M. D. BRINE.  
I find it in the garden path,  
Its little crown half full  
Of wilted flowers—where's the rogue  
Who dived my roses pull?  
I find it on the roadside there,  
The flowers tossed away,  
And in the crown, packed carefully,  
A load of stones and clay.  
I find it in the daisied field,  
Or hidden in the clover,  
Inspected by the wandering bees,  
And crawled by insects over.  
I find it on the old barn floor  
Or in the manger resting,  
Or swinging from the beams above,  
Where cooing doves are nesting.  
I find it 'neath my busy feet  
Upon the kitchen floor,  
Or lying midway up the stairs,  
Or by my chamber door.  
I find it in, I find it out,  
'Neath table, lounge or chair;  
The little shabby, brimless thing,  
I find it everywhere.  
But on the curly, golden pate  
For which alone 'twas meant—  
That little restless, sunny bend,  
On mischief always bent,  
Oh! baby boy, this problem solve,

And tell me, darling, whether  
Your roughish pate and this old hat  
Were ever seen together?  
—*Christian Standard*.

**A Battle of Snakes.**

On a bare spot in a great field far in the West a large rattlesnake lay coiled and basking in the sun. Little did he dream that a mortal enemy was on his trail. But any one standing near might have seen the king of coilers, in his bright black garb, slowly approaching. The assailant was small, not thicker than a thumb nor longer than a yard-stick. He glided along, now raising his glittering head and darting fire from his eyes.—Stealthily he moved on toward the great rattlesnake. Between them was a small log, a part of an old fallen tree; just beyond it lay the rattler.

When the little warrior came to this log he raised nearly half his body from the ground, standing on his tail, as a fiery horse rears before he strikes a powerful blow with his fore-hoofs. Beholding his spotted enemy he uttered a terrific hiss, and like a flash of lightning sped to the side of the rattlesnake. Now came a contest between science and skill on one side, and strength and deadly venom on the other. The little snake, with a skill and knowledge of its foe, did not strike home at first. The startled rattler coiled and sounded the alarm. The assailant spun round and round, with his little eyes darting baleful fire into the eyes of its opponent, and as it completed each circle sought a chance for a sure and deadly blow.

But the other made the inner and shorter whirl with its head and neck to evade the same, and in order to strike a crushing blow itself; its great fangs glittered, and all the while the terrific rattles played deadly music. Finally the rattler raised and struck, but his fangs were dodged by the expert assailant, and they bit the earth, while the little reptile quickly closed, and struck his teeth into the back of the rattler's neck. And now the scene became terrific beyond description.

The great snake turned and twisted, with widely opened mouth, uttering a horrid noise as the rattling and death-struggle increased. For a time the rattler kept its coils as closely together as possible to prevent the next crushing move of its enemy, and tried in vain to twist and shake him off with short and sudden blows. But with a skill beyond human understanding, the assailant held its little body clear of the poisonous fangs, and kept its hold firmly.

In despair, the rattler raised his head, as if summoning all his strength for a final effort. But in the twinkling of an eye, as a whip-lash twines around the tree, his enemy had coiled himself around the rattler, and tightening his grasp with a startling power, crushed the monster in a second. When the breathless head of the rattler had fallen to the earth, the little victor slowly uncoiled himself, unloosened his hold, and having snuffed the air of victory, darted off to other fields of conquest.—Harper's Young People.

**A Hungry Robin.**

Some farm-laborers were in winter working out in a field. When dinner-time came they all sat down to eat their food. A little robin, that was very hungry and cold, came hopping about, begging for crumbs. No one gave it any; but as it was not driven away the robin went coolly up to the dinner of one of the men and began helping itself.

"Knock it down, the young thief," said one; "look how it's crumbling your bread."

"Drive it off, the impudent thing," cried another.

"No I shan't," said the man to whom the dinner belonged. "It's hungry and cold, poor mite, and wants something to eat as well as we. It's welcome to as much as it wants. I shall never grudge it." And he let the bird eat till it was satisfied.

The next day the same robin came again, and the man let it eat as before. He fed it as long as he remained in that part of the country, and while he relieved the want of the bird he never missed the morsel given to it, and yet he was a very poor man.

Of all the men sitting there our little reader will say, without stopping to think, that that one was the best, for there cannot be much good in anybody who would not assist, if it lay in his power, even a poor little hungry robin. The best people are always the most ready to help others, if it be only with a little, and what they give will never be missed, while they will always have pleasure in doing good.—Selected.

**No Doubt About it.**

A man once owned a parrot, which he could never teach to say anything except the one sentence: There is no doubt about it. Disappointed in the bird he took her to a fair where he tried to sell her for ten dollars. Attracted by her gay plumage a gentleman stopped before the cage and said, "Poll are worth that much?" "There is no doubt about it!" was the brisk reply. A few weeks later, after he had found out how he was cheated, the owner happened to be standing before the cage and said to himself, half aloud, "What a fool I was to give ten dollars for that bird!" "There is no doubt about it!" piped Poll, and this time she was right.

**Why Hating Does Not Pay.**

It is not worth your while to hate. Your life is not long enough to make it pay to cherish ill-will and hard thoughts towards any one. What if that man has cheated you or that woman played you false? What if this friend has forsaken you in your time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you like a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country?" All who treat you wrong now will be more sorry for it than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasures, much pain, a little longer hurrying, worrying in the world, some hasty greetings and abrupt farewells, and life will be over, and the injurer and the injured will be laid away, and ere long forgotten. It is not worth while to hate each other.

A traveller in Burmah, fording a river, found his body covered all over with leeches, busy sucking his blood. He began to tear the tormentors from his flesh, but his servant told him that his wounds would be poisoned unless the leeches dropped off spontaneously. The servant prepared a bath with healing herbs and directed his master to lie down in it. As soon as he bathed in the balsam, the leeches dropped off. You must bathe your whole being in God's pardoning mercy, and enemies—these venomous creatures—will let go their hold.—*Christian Standard*.

A great trade in paper bottles is growing up in Germany and Austria. Ten per cent. of rags, forty of straw, and fifty of brown wood pulp are used in making them. The paper is coated and impregnated with a solution composed of sixty per cent. of defibrinated fresh blood, thirty-five of lime, and five of sulphate of ammonia; dry and coat again: put ten or twelve sheets together, and then dry in heated moulds under pressure. They are made in two pieces and joined afterwards, and are said to be perfectly proof against spirits and other liquids.

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Miscellaneous.

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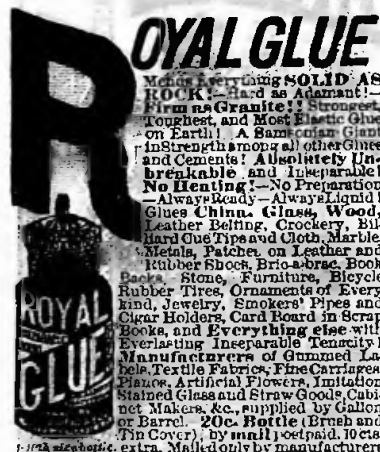
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