

Peninsula Methodist

REV. T. SNOWDEN THOMAS, A. M.
Editor.

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

THE FROST KING.

Who has been nipping my pretty rosebuds,
Blighting their fragrance and blanching their hue,
Crushing the aster and golden rod too?
Traveling the highway with merciless tread,
Crushing the aster and golden rod too?
I know who it is, a king from the North,
Who winters with us; he ne'er is content,
Till on every hill, and o'er the broad plain,
His wand is outstretched, and a blighting is sent.

But short is his reign; a sunny faced queen,
Is heir to his throne; then lifting their heads,
Each tiny blossom glad welcome will give,
And beauty and bloom will mark where she trends.

M. ALICE BROWN.

Lombard, Md.

The Greatness of the Littles.

The lordly Hudson has its birthplace in the crystal pool among the Adirondocks known as the "Tear of the Clouds." The splendid suspension bridge at Niagara first went over that profound chasm as a tiny kite-string. Let no one despise the day of small things. The noblest Christian lives often have their origin in some faithful word spoken in love, or in the reading of a tract or in some small occurrence, or in a single resolution to break with some besetting sin. One sentence seems to have brought the ardent Peter and the beloved John to their decision of discipleship. One sentence converted the jailer of Philippi. The outcome of those few words has been felt in the spiritual history of thousands of others since that day. Paul little knew how many souls, in all time, he was addressing when he said to the frightened jailer, "Believe on the Lord Jesus Christ and thou shalt be saved." In fact, no-body ever knows how much good he is doing when he does just one good thing.

A word of praise from his mother made Benjamin West a painter, and President of the Royal Academy. A kind sentence or two of commendation bestowed on a short talk in a prayer-meeting led me to my decision to enter the sacred ministry. From that incident I learned never to underrate the influence of a few words spoken at a critical moment. All the most important events of my own life have hinged on a very small pivot; this is probably true with most people; and how it magnifies the power of the littles!

That noble Boanerges of the Western New York pulpit, Dr William Wisner of Ithaca, said that he stopped, on a hot summer day, at a farm-house for a glass of water. The farmer's daughter handed him the refreshing draught, and he repaid her by a kind, tender word about Jesus as the water of life. Several years afterwards a middle aged woman recognized him on the deck of a steamboat, and thanked him for the few plain faithful words which led her to Christ. It is a sin and a shame that we Christians let slip so many opportunities to drop a word of truth through an open ear into an open soul. Grant that many a truth thus dropped has not sprouted; neither has every sermon preached been the means of converting a soul. But the awakening power of a discourse has often laid in a single point pressed home. It is the tip of the arrow that penetrates the "joints of the harness."

The great lesson in the saving of souls is never to "despise the day of small things," never to lose an opportunity, and never to underrate the power of a single truth spoken in love. Revivals in a church commonly start in one or two hearts. The first revival in the lit-

tle church among whom my own ministry was spent, began in the heart of a little girl. Her few words awakened one woman, and that woman came at once to me, and proposed special meetings; out of those meetings flowed fifty conversions; they were worth more to me than any year in a theological seminary.

There is another side to the influence of the littles. If the usefulness of a Christian depends on small acts well done, so the mischief wrought by inconsistent Christians arises from the indulgence of what seems to be small sins. We are often great sinners in little things. Little meannesses of conduct, little irritations of temper, little fibs and small spites, and small affronts, are the "foxes" that will spoil a very promising grape-vine. A snow-flake is a tiny thing, but enough of them may be heaped up on a wintry day to blockade a locomotive and its train. So the aggregate amount of inconsistent acts and neglects of duty destroy many a Christian influence; these snow-banks block up revivals, and impede the progress of a church. What mischief a handful of fire once wrought in Chicago! What wide-spread evil has been done in a church by a single scandal or a single quarrel! God emphasizes our *personal responsibility* by such facts; our Master bids us be careful to "keep the least of His commandments." A whole ship is often at the mercy of a single leak, or a single coal of fire.

No sin is a trifle. No sin can be safely allowed to get headway. "Let that worm alone, and it will kill your tree," said a man once to a gardner in his park. Sure enough; the gardner neglected the little borer, and the next year yellow leaves showed that the tree had been assassinated by the worm. Facts prove that most of the spiritual declension and the most lamentable bankruptcies of character began with the indulgence of single sins.

Everything, however minute in appearance, that affects character is great. In God's sight no truth and no sin is a trifle. His crops of grace all grow out of tiny seeds; His retributions of righteous wrath are kindled by sparks. The Day of Judgment will apply the microscope. May God help you and me to be "faithful in that which is least," may every moment of our lives be so spent as to yield "compound interest" for Christ in eternity.—*Rev. Theodore L. Cuyler in "Christian at Work."*

From India.

DEAR BRO. THOMAS:—The 18th Durarrah meeting, held at Lucknow, Sept. 29-Oct. 6, has been attended with the usual success, though perhaps of a somewhat different type. Many have believed unto salvation; but I am quite sure that there has been a general advance in Christian experience all along the line, missionaries and laymen, men, women and children have rejoiced together in our Lord Jesus Christ, who is able to save to the uttermost.

I read in the "PENINSULA METHODIST" reports of campmeetings held in the Wilmington Conference. Well, this is our camp meeting, although held in a great city, and all the services in the Church; yet there is so much land with each dwelling, and here and there over the city such extensive plots and gardens are to be found, and so many beautiful

trees, that we are quite content to remain within the city limits. Then, too, the tents (always canvases) may be set up on the land beside the dwellings, as well as on the plots outside; very few, however, live in tents, because there is generally room elsewhere.

Dr. Thoburn, now our beloved bishop instituted these meetings, eighteen years ago, and this year he was himself in charge. He always speaks as with authority from Heaven, and one gets the impression that he knows perfectly well, what he is talking about. In fact he says, "I cannot teach you further than I know," and one thing is certain, that he knows a great deal about the work of our Master. He impresses us very forcibly with the fact, that God is our Father. He sends us; we are His messengers, the messengers of the King of kings, and Lord of Lords, sent to speak His words,—His Word shall not return unto Him void." We cannot fail, while trusting Him.

The Holy Spirit is ours to reveal Christ. We may take Christ into our hearts for power; we may hide in Him for safety. As we must take a lamp to get the light with us, so must we take the Holy Spirit into our hearts, to get the light and power of God, for the Spirit will always bring Christ; Christ always comes to make us efficient; "God" does not "help him, who helps himself," only, "God helps him who helps other people." We should read God's promises, as if he meant every one of them for us, and believe them. All this should make us very humble, but thankful, confident, courageous, and happy.

With sacred sorrow we remembered those, who have left us for the Glory Land, during the past year;—Dr. Mc Coy, Mrs. Rudisill, Mrs. Winter, Rev. Mr. Gray, and my own dear wife,—but our work will soon be done. Heaven seems nearer all the time; nor do we sigh for a grave in the home land. We'll have a glorious meeting-time, by and by.

G. F. H.

Cawnpore, Oct. 9th, 1889.

From Knoxville, Tenn.

The Epworth League Convention for the Sixth General Conference District, was held in First M. E. Church, Knoxville, Tenn., Nov. 5-6. A committee of the local League, wearing the League badge, met all incoming trains; escorting the delegates to the church, and assigning them to their homes.

First session Tuesday night, was addressed by Rev. Vaughan S. Collins of the Wilmington Conference, on the "League; its work and its aim." Wednesday morning, a business session was held; Rev. V. S. Collins was elected temporary chairman, and Rev. E. B. Burroughs, of the South Carolina Conference, temporary secretary. Committee on credentials reported delegates from four annual conferences, entitled to vote in the convention.

At the afternoon session, the Committee on Constitution and by-laws, made a report, which, after some amendment, was adopted. Committee on permanent organization reported the following officers, President, Vaughan S. Collins, of the Wilmington Conference, Corresponding Sec'y, Wm. Kendall, Esq., of the Baltimore Conference; Rec. Sec'y, Rev. E. B. Burroughs, of the South Carolina Conference; Treasurer, Miss

Ada Stephenson, of the Holston Conference; with a vice-president for each of the twelve annual conferences in the district.

Rev. C. A. Grise is vice President for the Wilmington Conference.

The Constitution provides that each vice President shall be corresponding secretary for his Conference: shall see that the presiding elders districts are organized into district Leagues; shall stimulate the organization and working of local leagues; and shall be president of the Conference League, if such shall be organized.

Rev. Vaughan S. Collins of the Wilmington, and Rev. Lyman E. Prentiss, of the Holston Conference, were elected to represent the Sixth General Conference district in the general Board of Control.

The sessions of the convention were very interesting. In lieu of the regular prayer meeting, a sermon was preached by Prof. I. N. Cardoza, of South Carolina, one of the delegates.

The convention adjourned, Wednesday night, to meet next year in Baltimore, Md.

A "Love Feast" Testimony.

GIVEN BY BISHOP HURST.

This is an opportunity that I very often have, but do not very often embrace, for the reason that I want to hear others I have been trying to serve God now, about thirty-six years. At the time of my conversion, my parents had both gone home to heaven, and I was among strangers. My mother died before I was seven years old, so that I don't remember even her face fully—just a mere outline. I think I shall know it though—I shall recognize it when the fight is over, and when the happy meetings come. My father was a Christian man, but he died when I was fourteen. I was going home from a little debating society, pretty late at night, and on the other side of the street I heard them singing in the Methodist church. With me, was a young school companion, who afterwards entered the ministry. We went over into the meeting, and crowded pretty well up to the front. The minister saw us, and came down and spoke to me, and asked me if I didn't want to go to heaven. We both went to the altar, and time after time, meeting after meeting, I was seeking light, trying to do something, trying to perform some obligation, trying to understand God; and when I came to see that I could not understand anything, could not do anything, He gave me light.

One night, going home from church, I remember that a change came over me a light broke out before me; there was a little river in the distance, and it seemed to shine like silver; I didn't know what it all was; I thought it was some sudden glow of good feeling. I went to my room full of joy, and then the Lord revealed to me, "You have a new heart!" The Lord had given it to me. There was no consciousness of sin. I felt, like the Pilgrim, that the burden had fallen from my shoulders. I had come to the foot of the cross, and I have been trying to serve the Lord ever since. I have been thankful to Him, that the change was so sudden, so striking; that I have been able to look back upon it, as the hour when God, for Christ's sake, spoke peace to my soul. Now and then a cloud comes; I am not satisfied. I

want the sunlight, all the time, even here. Our privileges are infinitely greater than we think they are. We can do more for God; religion can be more of a joy, instead of a mere service and hard task beneath the hot sun. Let us ask God to make us kind in feeling—more helpful and earnest.—*The Message.*

The Secret of it.

The Roman Catholics are opposed to the public schools, for the ostensible reason that they are "godless." They claim that secular and religious education should not be separated, and because they are separated in these schools, the schools should be abandoned. For this reason, professedly, they will not allow their children to attend them.

But this is not the real reason. Roman Catholic people could supply this lack of religious training, by the teaching of the family and Church, as others do, if this were the only trouble. But it is not. The truth is, that the public schools are death to Romanism. The children of Catholic parents, have their eyes opened to the truth concerning that Church; and also to see the larger liberty and more blessed influences of Protestantism. When they have learned somewhat of these things, and have associated with other children, the power of the Romish Church over them is weakened, and it is unable to manage them as before. And this is only saying that education and enlightenment are fatal to the claims and superstitions of Romanism. This is the explanation of the loss of its children by the Roman Catholic Church. It can not hold them if they attend the public schools, and, therefore, they must be kept out of the schools and the schools abolished. This is the true state of the case.—*Pittsburg Christian Advocate.*

TRUST.

Why, fret thee, soul,
For things beyond thy small control?
Do but thy part, and thou shalt see
Heaven will have charge of these and thee.
Sow thou the seed, and wait in peace
The Lord's increase.

Canst thou divine
The miracle of shower and shine,
The marvel of recurrent spring
That from the thorn can roses bring?
The ebb and flow of tides that keep
Time through thy sleep?

Not one of these
But balks thee with its mysteries!
Give, then, thy labor to an end
Thou canst not clearly comprehend,
Content that God, who knoweth best,
Shall do the rest.
—*Kate Putnam Osgood, in Christian Union.*

Amenities Political.

The Republican State Committee of Ohio, having conceded the election of Mr. Campbell, the Democratic candidate for Governor, over Mr. Foraker, the following correspondence, by telegraph, ensued:

COLUMBUS, O., Nov. 6.—To Hon. James E. Campbell, Hamilton, O.: To the full extent that a defeated candidate can do so with propriety, allow me to offer my congratulations and assure you it will give me pleasure to extend you every courtesy I can show you in connection with your inauguration, and the commencement of your administration.
J. B. FORAKER.

HAMILTON, O., Nov. 7.—Hon. J. B. Foraker, Governor of Ohio: Permit me to thank you most heartily, for the cordial telegram just received. I accept with high appreciation your tender of courtesies upon the occasion referred to.
JAMES E. CAMPBELL.

Youth's Department.

The Homeless Singer.

On a cold, dark night when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife was preparing supper. They heard a sweet voice singing outside.

Tears filled the good man's eyes, as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said: "Charity, good sir; for Christ's sake!"

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God!" and entered. He was given some supper, and then he told them that he was the son of a poor minor and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked in upon him, and were so pleased with his pleasant face, that they determined to keep him if he was willing. In the morning they found he was only too glad to remain.

They sent him to school. And afterward he entered a monastery. There he found the Bible from which he learned the way of life. He became the great preacher and reformer, Martin Luther. Little did Conrad and Ursula think of what they were doing, when they cared for this "least of these, my brethren."

If the parents of a large family can afford a room, comfortable in all its appointments, as a reading room for the children, and let them make a display of their own taste and means in its decorations, they will give them something to love home for. Require the boys and girls to keep it neat and clean. Let them use it of evenings to crack nuts, pop corn, and roast apples, and enjoy themselves to the full extent in their own way, and in their own room, and when the evening is over, leave the room neatly cleaned for next evening. It may be, that the young folks have neither time nor means to use this room through the day, but when evening comes, the boys should take turns at making the fire and carrying coal, while the girls see that it is cleanly swept and dusted, and the lamp filled and trimmed, and each one's papers or books are arranged around the lamp in piles, as they like them. To this room, let the girls bring their sewing or knitting, and while they busily apply their fingers, the boys can select one of their company to read aloud, something which will interest the girls as well as themselves.—*National Stockman*

Fearless Preaching.

A fearless preacher against popular sins commands, in the long run, the popular ear and the popular heart. Let the career of a Scudder in Brooklyn a Tyng in New York, a Barnes in Philadelphia, a Kirk in Boston, and a Hatfield in Chicago testify to this fact. The leading part that Lafayette Avenue Church (Brooklyn) has taken lately in the Temperance reform, has made its congregations more thronged and its spiritual life more vigorous than ever. The minister who brings God's Word to bear against the great sins of the time, must be heard and will be felt. He may repel a few trimmers and time servers; he may awaken some bad passions in the self-indulgent and the lovers of their lusts; but he attracts to him the warm-hearted, the philanthropic, the spiritually-minded. Drunkards' wives

will persuade their husbands to come and hear him. Mothers will rejoice to place their sons under his faithful ministry. The benevolent will co-operate with such an earnest advocate of Christian reform. The masses love and honor a bold defender of the right. It is not the man who drifts with the current of evil, but he who, like the sure-anchored rock, stems the current, that is sure to arrest the popular attention and command the popular heart.—*Dr. Cuyler in Christian at Work.*

Warn the People.

There is a temptation, which besets both pulpit and pen and tongue to "prophecy smooth things" and shirk unpopular truths. Paul did not make himself popular on that corn-ship, by predicting a storm and opposing a venture before a treacherous south wind. Yet before the gale was over he was the most trusted and respected man on board. There is a theology of south wind and smooth sea, that is becoming very current, and it "takes" prodigiously in these days. It suits human nature exceedingly. It sets a low estimate on the exceeding sinfulness of sin, and its desert of retribution. It treats very gingerly the primitive justice of God. It hoists no storm-signals in the direction whither so many souls are heading; it practically ignores hell! Even if the voyage here be with some "loss of lading," it holds out the hope of a possible second probation in the unseen world.

However seductive or popular this un-Pauline theology may be, I do not discover it on God's charts, or in His weather-tables. If I deceive a soul with any such delusions, may not God hold me to a fearful account? *Love demands fidelity.* However smooth the sea, and however fair the wind before any and every soul yet out of Christ, let such soul be lovingly warned that the voyage will be with terrible loss, both to lading and to life? In the penitent, acceptance of Jesus Christ is the only absolute, complete, perfect, and everlasting salvation. Run no risks, when your soul is at stake.—*New York Independent.*

An Invitation.

"Come and go to prayer meeting with me to night."

The speaker was a Methodist preacher, by the name of Daniel DeMotte of the Northwest Indiana conference. The young man he addressed was John Evans, a young physician of Attica, Ind. The invitation was accepted, and John Evans went to prayer-meeting. God's Holy Spirit convicted him of sin. He went forward for prayers, was converted, and his great career as a Christian philanthropist was before him. If the future could have been unrolled before the eyes of Daniel DeMotte that night, sleep would have been impossible.

The great Northwestern university at Evanston Ill., with its thousand students with its great endowment, with its brilliant future, is not ashamed to call John Evans father. The University of Denver has started into existence and made its wonderfully prosperous beginning, under his fostering care. Abraham Lincoln appointed him governor of the territory of Colorado, and to-day he is the foremost citizen of that great commonwealth. If John Evans were a young man with political aspirations, such complimentary words might be out of place; but he is now at an age when it will do him no harm, to hear a few of the good words that will follow his ascending spirit to the glory that awaits him in the heavenly world. Two millions of invitations to prayer-meeting ought to be uttered, this very week. Disciple of Jesus, when are you going to begin to say, "Come?" When will the divine impulse of soul-saving come upon you? Begin to-day. The time is short.—*World Wide Missions.*

The believing man hath the Holy Ghost; and where the Holy Ghost dwelleth, he will not suffer a man to be

idle, but stirreth him up to all exercises of piety and godliness, and of true religion, to the love of God, the patient suffering of afflictions, to prayer, to thanksgiving, and to the exercise of charity to ward all men.—*Luther.*

From Harrington, Del.

DEAR BRO. THOMAS.—We are now in the midst of a glorious revival at Asbury on this charge. The circuit is greatly aroused and at work for God and souls; and the result is sure; night after night, from seven to sixteen present themselves in earnest inquiry, "where is he whom my soul desires to love."

Last Monday evening we received ten on probation. The Friday evening previous God poured out his Spirit upon us, and shouting and praising the Lord was heard through the house.

We have closed our meeting at Morten's Corner, in which twenty-eight souls were able to rejoice in Christ as a personal Savior. The church was revived, and now sustains a vigorous prayer service on local days.

In Harrington, we are enlarging the borders of Zion, by increasing the size of our church edifice, and hope to re-open this beautiful temple, Dec. 8. I will not here attempt to describe the same, but ask you to be present, whenever the interesting exercises may occur; so that with your own rhetorical pen, you may show the public what you have looked upon.

I am yours,
T. L. PRICE.

From Sharptown, Md.

DEAR BRO. THOMAS.—For many weeks I have had to be silent, owing to my eye trouble. Like Jonah's gourd, it came in a single night, but unlike that gourd, it did not vanish so hastily. After suffering from bilious fever one week, I was grieved to find, on Sept. 5, that my right eye was inflamed and painful. From that day to the present, I have not been able to enjoy the use of this eye. During the month of October I was quite skillfully treated by the distinguished oculist, Dr. Geo. Reuling, Prof. of Eye and Ear diseases in Baltimore Medical College. I immediately began to recover, after seeing Dr. Reuling, and am now beyond the point of danger. Sunday next, 10th inst, I purpose to resume my pulpit efforts.

I feel that I owe an eye to Drs. Reuling and Ellis, so skillful and careful was their treatment.

I must object, my dear brother, when I hear you discard so openly *The Voice*. I see no impropriety whatever, in the straightforward manner, with which it deals with the temperance question. Party preference discolored much of the beautiful landscape, outside the realm of the stickler for party, instead of principle. I appreciate *The Voice*, as much as *The Christian Advocate*, or any other paper that I take. This paper is doing great good, and not evil. Long live the *Voice*!

Bro. L. T. Cooper, our Sunday school superintendent, has recently purchased the *Lawrel Gazette*, and intends to run the paper on an independent basis, so far as politics are concerned. He has for several years been associated with newspaper work, and will, no doubt, make a very popular editor.

While I sit in my parsonage study, and write, the voters of Sharptown district are casting their votes, within a few yards of me, for those whom they desire to superintend state and county affairs; and so quiet is it, that one would not once dream it is election day. In this respect, there has been a very considerable change here within fifteen years. When liquor was dealt out in our town on election days, the place was much to be dreaded by refined gentlemen and Christian ladies. God bless the Christian Church, which has wrought this desirable change for Sharptown!

I had the pleasure of listening, while in Baltimore, to two strong lectures from

ex-Gov. St. John, on the evening of Oct. 26th, and the afternoon of the 27th. He is a grand speaker, and held his audience spell-bound.

Our 3d quarterly conference was held this evening, Nov. 5th, Bro. Ayres coming to us with a cheerful countenance, and preaching us a fine 30 minutes sermon.

E. H. D.

The annual meeting of the Woman's Home Missionary Society, began its session, Thursday, at Indianapolis, and will adjourn Nov. 7th, Mrs. N. M. Browne, president, of the Wilmington Conference society, Mrs. C. Wesley Weldin, corresponding secretary, Mrs. H. C. Robinson, treasurer, Miss Sarah Weldin, president of Grace church auxiliary with Mrs. Washington Hastings, and Mrs. Stansbury J. Willey, left by the B. & O. Railroad, Tuesday of this week to attend the meeting. After adjournment, they hope to reach Chicago, in time to be present at the opening session of the National W. C. T. U. These ladies will be entertained at the home of Mrs. T. P. Haughey, 237 N. Meridian St., Indianapolis.

An Important Element

Of the success of Hood's Sarsaparilla is the fact that every purchaser receives a fair equivalent for his money. The familiar headline "100 Doses One Dollar," stolen by imitators, is original with and true only of Hood's Sarsaparilla. This can easily be proven by any one who desires to test the matter. For real economy, buy only Hood's Sarsaparilla. Sold by all druggists.

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New Iron Steamer of the New York, Philadelphia and Norfolk Railroad—Improved Train Service.

Commencing on November 11th, the new iron passenger and freight steamer "New York" will be placed in the ferry service of the New York, Philadelphia and Norfolk Railroad, between Cape Charles, Old Point Comfort, and Norfolk. The steamer is a large and staunch vessel, admirably arranged for its particular service. It presents ample and comfortable accommodations for all classes of passengers and has also abundant freight room. A special feature of the vessel is a handsome dining room, in which excellent meals will be served. A ladies parlor on the hurricane deck is also an attractive compartment. The steamer is fitted with incandescent electric lights, a search light, and carries all the life-saving paraphernalia as well as a complete fire apparatus.

The introduction of this boat will enable the company to inaugurate a day service, (except Sunday) between New York and Philadelphia, and Old Point Comfort and Norfolk, which will give through, as well as local, passengers the benefit of a daylight ride through Delaware and the Eastern Shore Peninsula, and a delightful ride across the Chesapeake Bay.

On and after Monday, November 11th, passengers can leave New York at 9.00 A. M., Philadelphia at 11.35 A. M.; reach Cape Charles 7.15 P. M., Old Point 9.15 P. M., and Norfolk 10.15 P. M. North-bound, the day boat will leave Norfolk at 7.15 A. M., Old Point 8.15 A. M., Cape Charles 10.20, reaching Philadelphia in time to connect with the 6.00 P. M. train for New York, making connection for Boston and all New England points.

There will be a through buffet parlor-car service on these trains between New York and Cape Charles, at which point the transfer to the steamer is made.

These new day trains will be in addition to the night express trains, which will continue to run, leaving New York at 8.00 P. M., Philadelphia 11.10 P. M., reaching Old Point and Norfolk the following morning.

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The Sunday School.

LESSON FOR SUNDAY, NOV. 17th, 1889.
2 Sam. 23: 1-7.

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

DAVID'S LAST WORDS.

GODEN TEXT: "He hath made with me an everlasting covenant, ordered in all things and sure" (2 Sam. 23: 5).

REVISED VERSION.

Now these be the last words of David.
David the son of Jesse saith,
And the man who was raised on high saith,
The anointed of the God of Jacob,
And the sweet psalmist of Israel:
The Spirit of the Lord spake by me,
And his word was upon my tongue.
The God of Israel said,
The Rock of Israel spake to me:
One that ruleth over men righteously,
That ruleth in the fear of God.
He shall be as the light of the morning, when the sun riseth,
A morning without clouds;
When the tender grass springeth out of the earth,
Through clear shining after rain.
Verily my house is not so with God;
Yet he hath made with me an everlasting covenant,
Ordered in all things, and sure:
For it is all my salvation, and all my desire,
Although he maketh it not to grow.
But the ungodly shall be all of them as thorns to be thrust away.
For they cannot be taken with the hand:
But the man that toucheth them
Must be armed with iron and the staff of a spear;
And they shall be utterly burned with fire in their place.

1. These be the last words of David—his last formal utterance; the swan song of the inspired singer; the appendix to his book of Psalms. It is supposed that these words were uttered in connection with his last words to Solomon. The son of Jesse.—He never forgot his father and kinsmen in his royal estate. The man who was raised on high—exalted from lowest obscurity. The style of this introduction recalls that of Baalim (Num. 24: 3, 4, 15, 16.) Anointed of the God of Jacob.—His own brothers had underrated him, but the God of the covenant had singled him out, and appointed him ruler over His people. The sweet psalmist of Israel—endowed with the genius to compose hymns of praise, not merely for his own people, but for the church of God, the spiritual Israel in all ages. It also was his privilege to invent or appoint the tunes, to which they should be sung in the temple service, and the instruments which should accompany their use. Ellicott translates the words: "he that is pleasant in Israel's psalms."

2. The Spirit of the Lord spake by me—an explicit claim on the part of David to divine inspiration. He expressly states that the Psalms composed by him, must not be regarded as "private fancies or human inventions;" both the matter and the words were suggested and regulated by the Spirit of God, who is the infallible Teacher of the church. His word was upon my tongue—the same idea in another form of expression; an illustration of Hebrew parallelism.

3. The Rock of Israel—so called because He was the firm foundation, the strength, the defence, the protector of His people. He (R. V., "one") that ruleth over.—Note the changed reading in the R. V. version above, which favors the idea, that David is speaking predictively; that he has in vision the ideal King, the Messiah. Of course the words may be taken as referring to righteous kings generally, and to Solomon in particular, but there are turns of expression in the context, which can scarcely be explained by any merely local or general rendering. Moreover, the words in the original are exclamatory, disconnected, abrupt: "A ruler over men, righteous, a ruler in the fear of the Lord." Says Dr. Terry: "The reference in verse 5 to the everlasting covenant which God had made with his house, makes it very evident that David's eye was upon that promised 'Seed' of Nathan's prophecy of whom Jehovah said: 'I will be his father, and he shall be my son' (7: 14)."

"There is no grander conception among men, than that of Christ as an unseen but universally present King, enthroned in men's hearts; gladly acknowledged as supreme; cheerfully obeyed without the sanctions of arms, police courts, and other human devices, but still a king, ruling with absolute power over millions of the human race. And He is a universal king. This is the exact force of the original Hebrew word here: 'There shall be one that ruleth over humanity.' It was an amazing conception for one of David's time. Such a thing as a world-kingdom was then

unknown" (A. P. Foster, in 'Monday Club Sermons').

4. He shall be as the light of the morning—fulfilled in Christ the Light of the world, that cloudless "Sun of righteousness," who rose with "healing in His wings." Says Dr. Terry: "Travelers describe an Eastern sunrise as exquisitely beautiful and grand. After a night of storm, the atmosphere becomes transparent as crystal, and the cloudless sky is of a peculiarly deep dark blue, which one never sees in a land of clouds and haze. The twilight is very short, but before the sun becomes visible, his beams shed a rich glow over the whole eastern sky, making it gleam like burnished gold. Suddenly he emerges from behind the horizon, and all nature starts into life and action, and hills and valleys ring with joy." As the tender grass springing out of the earth by clear shining after rain.—One can almost see the grass spring into life in Palestine, when the rainy season sets in after the dry, and the recently parched ground now saturated welcomes the sunlight. "David had been familiar with the yearly transformation of the dry and dusty downs of Bethlehem, into a lovely garden of brilliant flowers; an apt emblem of the gracious influences of the perfect rule of an ideal king, upon a hard and desert world" (Cambridge Bible).

5. Although (B. V., "Verily") my house is not so with God.—David's "house," David himself, as he sadly admits, had failed to realize this portraiture of an ideal, righteous king. "Neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the Lord" (Pool). Yet he hath made with me an everlasting covenant.—This was the comforting thought. Notwithstanding all the transgressions, in which he had broken covenant with God, his patient Maker had been pleased to forgive him, and to make a covenant which should know no end. Ordered in all things—"ordained in all points by God's eternal and unchangeable counsel; and disposed by His wise and powerful providence, which doth and will overrule all things" (Pool). And sure—guarded. Though David's sons might commit iniquity, it should not hinder or abrogate "the sure mercies of David" (7: 15). This is all my salvation—this covenant; on it the hope of my kingdom rests; on it, as fulfilled in the person of my Redeemer, the hope of my personal deliverance, from the guilt and power of sin depend. All my desire—or "delight." David realizes that earthly honors are vain; that the only thing worthy to fill his horizon is this priceless covenant. Although he make it not to grow.—Though there are no present signs, which the dying king can see of the immediate rising of this Sun of righteousness, he is not dismayed or in doubt. He holds fast his faith in the covenant, that in some distant day out of his line shall spring the Messiah, whose kingdom is an everlasting kingdom, and who shall be "the desire of all nations" (Hag. 2: 7).

"This covenant was "from everlasting" in the purposes of God, and shall be "to everlasting" in the blessed effects of it. From age to age, sinners, when they accede to it by true faith, are admitted to share its benefits, which believers shall ever enjoy. It is "ordered in all things" in such a manner that no believer can want wisdom, grace or strength sufficient for him, whatever his conflicts, temptations or difficulties may be" (Scott).

6. But the sons of Belial (R. V., "the ungodly")—literally, "worthlessness;" an elliptical form of expression for reckless, lawless people, who are enemies of this coming kingdom, who will not have its King "reign over them" Shall be . . . as thorns thrust away—like all noxious, undesirable growths in a garden or vineyard; they must be resolutely dealt with, and destroyed as utterly useless and harmful. Cannot be taken away with the hand.—They cannot be uprooted like weeds. They sting the hand that touches them—a fit type of the formidableness of the enemies of Christ's kingdom.

"David doubtless had in mind the profane and godless enemies who had been to him, all through his own reign, a source of vexation and anxiety, including also such as Saul and his partisans. Shimei and his sympathizers, traitors among his own familiar friends like Abithophel, and even the sons of Zeruiah" (Terry).

7. The man that toucheth them . . . fenced (R. V., "armed") with iron—"the iron force of law, the strength of arms" (Foster). Shaft of a spear—"the long wooden handle or staff by which the husbandman may lop the bush, and cut its roots without being hurt. Thorns thus cut were used for burning lime (Isa 33: 12). Dr. Thomson saw people in the north of Palestine, cutting up thorns with their mattocks and prying hooks, and gathering them into bundles for the lime-kiln" (Terry). Utterly burned with fire in the same place (R. V., "in their place")—a possible allusion to the destruction of Jerusalem. The general teaching, however, is that Christ is able to destroy His enemies, and to "make them as a fiery oven in the day of His wrath."

From Woodside, Del.

Our people here are erecting a new church, which they hope to complete by the close of this year. The need of a church in this place was first manifest, some six or eight years ago. Since then its history has been only that of the growth of an idea. The efforts constantly put forth by the members, met only with failure.

The people, though few and most of them only in moderate circumstances, have again heroically undertaken, to secure such a church as the town needs, and the interests of Methodism demands. Many of the people of the town, not having conveyances, can not attend the churches in the neighboring towns. Our members have therefore, felt it their duty to bring this church to them. Our members have undertaken the work, not merely because they as members need the church, for most of them living outside the town, could as well attend the church at Canterbury; but to provide a church home for those who are not as yet connected with any church, and who, without services in Woodside, would be almost entirely deprived of church privileges.

Our towns people without respect to denomination, realizing the need of a church home, are in cordial sympathy with the enterprise, and give it their support. The fewness of their numbers and their comparative poverty, compels our church membership to solicit aid from friends at a distance. They do not ask it for themselves alone; but also for those as yet without any church connections, to whom as their immediate neighbors, they are placed under an imperative obligation to provide a church home.

Any one feeling disposed to aid in this work, will gladden the hearts of our members, by sending a contribution to the address of their pastor, at Woodside, Del.

The Voice.

DEAR BRO. THOMAS:—I read your editorial entitled "Prohibition," as also Dr. Buckley's editorials in reply to the misrepresentations of that scurrilous newspaper called *The Voice*, and I heartily endorse everything, in substance, at least, that both you and he said.

I think of all partisan newspapers, sustaining somewhat the same relation to their respective parties, that *The Voice* does to its party, the most unreliable is *The Voice*. *The Philadelphia Press*, the *Philadelphia Times*, the *New York Tribune*, the *New York Sun*, the *Baltimore American* and the *Baltimore Sun*, are all, in my judgment, more careful to present the truth, or, at any rate, not to present what is not the truth as they understand it than *The Voice*. I say this after having read them all regularly for a time, and especially after having given *The Voice* a careful, unprejudiced reading for several months, and, as I believe, as fair a chance as any of them, or as any other newspaper I ever read. One year ago last summer, just at the beginning of the political campaign, it became to me, a matter of conscientious, prayerful, and, as I think, intelligent thought, whether I ought not, for the sake of the great burning question of the age, give up my love for and connection with my old party, in whose cradle I had been rocked and upon whose diet I had been fed and nourished, and attach myself to, and exert my influence for, the *Third Party*. I wanted to do what was right, and not wrong on this great question, as on every other question, great and small as well.

So, knowing that *The Voice* was the representative Third party prohibition organ, I gave it a fair, unbiased reading as I have said, for some months, and it, *The Voice*, by its abusive, vituperative spirit, its manifest unreliableness, and, as I believe, untruthfulness, decided me to remain in my old party, which I now sincerely believe is the best of the three, and the one most likely to render substantial aid,—not all, nor as promptly as

it should, however,—toward the suppression and overthrow of the liquor iniquity. I reasoned thus:—if the Third party, the party with a great moral question, the chief, if not, indeed, the only reason for whose existence being that question—for its advocacy, promotion and triumphal establishment—if that party recognizes and endorses *The Voice* as its representative organ and mouthpiece, then it would seem that its standard of truth and fairness is no higher than that of its exponent and champion, and that, therefore, I would not improve my surroundings and better my associations, by leaving the old party for the new. So there was nothing for me to do, but to stay where I was, or "take to the woods;" and since I value my citizenship and its instrument and badge, I could not do that.

The letters that I have read, which were written in reply to your editorial,—and I have read four—with perhaps one exception tend to confirm me in the conviction, that my decision was right. There is a spirit of intolerance in these letters, that I detest.

If you do not think as they think, or thinking differently, as to methods purely, on this great question, you so express yourself in your paper, giving some of the reasons for your difference of opinion, then they arraign you forthwith, and tell you that your paper cannot longer enter their homes, nor have their endorsement—but quite the opposite. This sort of treatment is suited to the conditions of a century ago, and to almost any time antecedent to that; and, indeed, to some localities, and to some members of the human species even now; but, thank God, not generally suited to this age, nor certainly to the average minister of the gospel.

So far as I am concerned, if you give me no other nor greater ground for objection to your paper, than an honest difference with me in opinion, and a frank and fearless statement and advocacy of it in your columns, whether it be on the question of temperance in its mooted Third party phases on Church polity, and some abuses or assumptions of authority on theology or what not, you will have my support in my pastorates, and my vote, if there is occasion for it, at conference.

Very truly,

S. M. MORGAN, JR.

Townsend, Del., Nov. 5th, 1889.

Correspondence.

DEAR BRO. THOMAS:—During the six months that I have been here, my work has been very enjoyable, and the good Lord has blessed me with twenty-one conversions, and nine accessions. I have just begun revival services, and the outlook is promising; the church being harmonious, and deeply interested. My benevolent collections will be from seventy to one hundred per cent, ahead of last year; and are mostly all raised; so that I have little else to do, now, but to preach the Gospel to sinners, and Jesus, to the Unitarians.

Met your brother, Rev. James S. Thomas, at camp meeting, and had a pleasant conversation with him. I also met your daughters in Boston, last spring. I know not that anything about myself or my work here, will be of much interest to any one of the readers of the PENINSULA METHODIST, but for the sake of the memories of my experiences on the Peninsula, I send you this brief note.

I am very truly yours,

I. N. GEISLER.

East Bridgewater, Mass., Nov. 6th, '89.

One way to counteract the effect of the Sunday daily is to loan your religious weeklies to your neighbors. In time a better taste may be cultivated and dormant consciences aroused. Many individuals who do not go to church, read the morning paper with its crimes and sensations, because they do not have other and better reading. Christian friend, proffer your neighbor your paper to read on the Sabbath!

Dyspepsia

Makes the lives of many people miserable, causing distress after eating, sour stomach, sick headache, heartburn, loss of appetite, a faint, "all gone" feeling, bad taste, coated tongue, and irregularity of the bowels. Dyspepsia does not get well of itself. It requires careful attention, and a remedy like Hood's

Distress After Eating

Sarsaparilla, which acts gently, yet efficiently. It tones the stomach, regulates the digestion, creates a good appetite, banishes headache, and refreshes the mind.

Sick Headache

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAUL, Watertown, Mass.

Heart-burn

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAUL, Watertown, Mass.

Sour Stomach

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. After eating I would have a faint or tired, all-gone feeling, as though I had not eaten anything. My trouble was aggravated by my business, painting. Last spring I took Hood's Sarsaparilla, which did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced." GEORGE A. PAUL, Watertown, Mass.

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Conference News.

MARYDEL.—Bro. Conway writes, up to Nov. 12th, there have been thirty conversions in our meetings at Hartley; the interest still continuing.

DEAL'S ISLAND.—Nov. 10th, was the day selected for the dedication of Wenona Chapel on Deal's Island.

Rev. J. D. C. Hanna, of Asbury M. E. Church Wilmington, preached both morning and evening. His sermons were earnest and impressive, and accompanied by the power of the Holy Ghost. The sermon in the afternoon was preached by the pastor, B. C. Warren. As the weather was favorable, we had good congregations at each service; and owing to the heroic efforts of Bro. Hanna, who had served as pastor on the Island, and marvelous liberality of our people, every dollar of the expenses was provided for.

CONFERENCE ACADEMY.—Of the seven students who entered the sophomore class of Dickinson College this fall, five were prepared at the Conference Academy. Our enrollment to date is 110.

W. L. GOODING.

Dover, Del., Nov. 12, '89.

Meetings for promoting holiness, are held in the home of Bro. Harry Webb, 507 West Front street, every Thursday at 7.30 p. m. Friends of holiness, as well as the unconverted, are cordially invited to attend.

Bro. Charles A. Foster, of Asbury, is leader. In Bible readings and the relating of experience, with prayer and praise, those who attend find it "good to be here."

The Local Preachers' and Exhorters' Association of Wilmington, will hold a meeting for the promotion of holiness every Sunday at 2.30 p. m., in Fletcher Hall 601 Market street, this city.

The first Congregational Methodist church of this city, has secured a lot for the erection of a house of worship. \$117.45 have already been subscribed for this purpose. The trustees have prepared books for soliciting contributions, and it is hoped the good people of Wilmington, will charitably lend a helping hand. "He that giveth to the poor, shall not lack." The pastor, Rev. Zachariah Walker, is much encouraged in this new work.

The Board of Trustees are George W. Blest Alvin W. Card, Samuel C. Clair, Robert Walmsley, James Sharwood, J. W. Brown, Thomas Hall, and Frank Barnes.

The capacity of the parsonage at Elk Neck was tested to its utmost capacity Thursday evening of last week. It was a donation party; and they brought abundance of things useful for the family; and even the horse was not neglected. A very pleasant evening was spent; and all retired, after singing and prayer, in the best of spirits.—*Appeal*.

The revival service at Bethel church, Smyrna circuit, R. K. Stephenson, pastor, is still in progress. There have been 110 penitents, 101 conversions; 91 of whom have this far united with the church. 76 are adults, and 43 are heads of families.

ZION, MD.—We learn with pleasure, that very special revival interest has developed in the Presbyterian church in this place. There are some forty conversions reported; including quite a large proportion of heads of families, and several Roman Catholics.

The extra meetings at the Union M. E. Church, have been in progress for several weeks and up to Monday night of last week, forty-eight persons had professed conversion; some of whom are heads of families. Rev. H. C. Turner, the pastor, has been assisted on several occasions by Rev. R. W. Todd of Chestertown.—*Kent News*.

The special services at the M. E. Church, Galena, Md., continuing for three weeks were closed on Sunday night Nov. 3d, with one conversion, but the church was greatly quickened. The meetings will reopen, January 1st, 1890.—*Item*.

Rev. W. W. Johnson, the popular pastor of the M. E. Church, Gumboro, Del., is holding one of the most successful protracted meetings we have had since the church was built. The members have been greatly strengthened, and a large number have been added to the church. The good work still goes on.—*Idem*.

A protracted meeting of considerable interest is being held in the M. E. Church, Roxanna, Del. Rev. R. B. Hazzard, of Hurlock's Station, Md., assisting the pastor, Rev. A. D. Davis. Mr. Hazzard was pastor on this charge 31 years ago, and is held in high estimation by older members of the church here.—*Sussex Journal*.

Economy and strength are peculiar to Hood's Sarsaparilla, the only medicine of which "100 Doses One Dollar" is true.

From Whitesville, Del.

DEAR BRO.—This is the first year of this circuit's existence; yet in its infancy, good work is being done. A parsonage being a necessity, the people began to build, and now they have an excellent and beautiful home for the preacher. The building is 24x50 ft.; and when fully furnished, will be one of the best country parsonages within the bounds of our conference. Great credit is due this people for their prompt action in this matter as well as in all other church enterprises. They are kind and generous, and manifest such dispositions every day. On two occasions, they have entered the parsonage in a body, filled our rooms with their presence, and our larder with abundant provisions.

Although this has been a hard year, our benevolences will not be allowed to suffer. Whitesville circuit will do its part along all lines of Christian effort.

Revival meetings are in progress at two of our churches, Line and Bethesda. To this date, there have been more than fifty conversions, and the prospect is good for a great many more.

Bro. Wm. K. Galloway, well known, as an evangelist in our Conference, was here one week, and rendered us great assistance. He is highly honored of God, in winning precious souls, and he ought to be greatly honored by us. He ought to be granted a salary of \$1500 or \$2000, and be given a circuit of circuits, in which to work. Would it not be a wise thing, for the Wilmington Conference at its next session, to appoint one evangelist to each district, and let him have that field in which to work? Great good I am sure, would result therefrom.

Z. H. W.

Nov. 11, 1889.

Mt. Lebanon and Union.

The extensive improvements in Mt. Lebanon M. E. Church, Rockland, Brandywine Hundred, Del., are progressing with promise of early completion. Rev. T. N. Given, pastor, informs us, the brethren hope to be ready for re-opening exercises by Dec. 15th, the third Sunday in next month. The building was erected in 1834, and dedicated, Christmas day in that year. After fifty-five years, it greatly needed repairs and improvement. But little of it, will be left except the substantial stone walls. A new roof, of increased height, and pitch, has been put on; new doors and windows of gothic style substitute the old square ones; the glazing is to be of frosted glass; the interior, to be replastered, and the ceiling arched; the pulpit is to have a wider platform, a neat new chancel, and new furniture.

The pulpit, chancel, and aisles are to be carpeted, and new lamps will be introduced. The front will be improved with a frame vestibule entrance. The expense is estimated to be between \$1500 and \$1600; about one-third of which is already secured.

Bro. John W. Day, secretary of the board of trustees, and also of the building committee, has rendered most valuable service in aiding the pastor in pushing forward this enterprise; while all the trustees have efficiently co-operated in the work, and the people at large have shown substantial sympathy.

At Union revival services have been held for two weeks with encouraging results; there have been two conversions, and a number of persons seeking.

From Pocomoke Circuit

DEAR BRO. THOMAS.—In looking over the PENINSULA METHODIST last week, I was delighted to see how revival fires were burning in some of our churches; and I am glad to inform your readers, that these old time Methodist fire have caught on Pocomoke circuit.

When I came here last spring, I found a nice little country church, which has had a wonderful history at times, and sometimes, no history at all; for it has been abandoned; but under the pastorate of Bro. T. O. Ayres, the church was repaired, painted and furnished; and stands today as a witness of the hard work done in this field by Bro. Ayres.

The church is called "Williams". I found it quite disorganized; no class meetings, no Sunday school, no prayer meeting; with little desire for a better state of things; and had not Mr. Clarence Barnes, taken a deep interest in the church, it would have been abandoned. The first Sunday I went there to preach, I found eighteen persons, and they looked at me, as if doubting wherefore I came. We arranged our forces, and gave marching orders. With Bro. Webb at the head of the Sunday school, and Bro. Littleton as class leader, and the blessed Jesus as our captain, we expect to recover our lost ground. We have a fine little school, and good class meetings. Five weeks ago, we commenced revival services, and are still in the struggle for souls. Thirty-nine have professed conversion; five seekers are at the altar, and others have risen for prayers. Praise the Lord, that "Williams" has again been quickened.

We expect to commence extra meetings at Curtis, this week, another historic church, one of the oldest in this section of the country; but at present, it is very weak. Brethren pray for a blessing upon this place and people. The work is moving on, notwithstanding the extremely hard times.

Yours in Christ.

L. T. McLain.

Nov. 4, '89.

Dover District.

Oct. 18. After bearing Bishop Foss preach at Asbury Centennial to-night, took midnight train home, which was reached by 2.30 a. m., 19th.

Again upon the road at 6.30; this time driving for the FARMINGTON quarterly conference at Vernon; 100 visits here reported, and attention is being given to the collections. I wish as much might be said for the stewards' work. All through this section, the crops have been ruined. Yet the difference in the stewards' work in good times, is but little better than now.

Quarterly conference at St. John, for GREENWOOD charge this afternoon; 75 visits reported, and collections far in advance; bad crops notwithstanding; and the stewards' work, grandly done. There is life here, and conscience and energy in the board of stewards. A new parsonage has been completed, this quarter. It is a house worthy of such men as Isaac K. Wright, S. H. Messick and James Hollis; just such an one as such men might be expected to build. They will soon bring this circuit up to the ranks of Old Bridgeville. The presiding angel of the parsonage, is the gentle sister of the pastor.

Revival services are now in progress at Trinity, one of the best country churches for doing things in Methodism.

On the way to Bridgeville, Bro. Corkran learned, to his mortification, that his large black mare, if the most beautiful, was not the most speedy animal in the itinerancy. He isn't ridiculing a humble little gray of a brother minister, as much as he did.

Preached this evening, and held quarterly conference in BRIDGEVILLE Everything advancing here, in spite of close times; a beautiful and commodious church to be dedicated in two weeks, and \$2000 to raise. It will be raised, whether the day be clear or stormy; and later, all the collections will be put in advance of any former record. I pray God, that as for the last two years, so this, a good revival may crown the work of the year; 75 visits reported.

Oct. 20. Preached at 9 this morning at St. John; at 11 in Bridgeville; at 3 a. m. on CANNON ct., at Wesley; and in SEAFORD at 7.

Oct. 21. Conference at 10 in Wesley; 75 visits; collections grandly in advance; plan on foot to liquidate parsonage debt; and revival in progress at Bethel.

A beautiful girl life has come to gladden the parsonage at Cannon. May God bless the young parents, to whom this holy trust has been committed. At 7 p. m., conference in Seaford.

A lot for a church has been secured, and \$500 of the \$800 paid. A kind lady has donated a lot beside the church lot, for a parsonage. This will make a most valuable property, when the two buildings are erected upon it.

Oct. 26. Conference at Bloomery on PORTER'S LANDING ct. Here also a parsonage is in process of erection, and will be completed by Christmas, and paid for; 50 visits made; revival in progress at Harmony; collections, as W. L. P. Bowen always has them, in spite of disaster to crops throughout this section.

Oct. 27. Preached here this morning in spite of storm; a few were out.

In afternoon preached at Central on BURRSVILLE charge, and at night at Harris on DENTON charge.

Oct. 28. Conference in Denton at 9 a. m.; 103 visits reported.

In afternoon, conference at Central for Burrsville ct.; 90 visits made; but little money in hands of stewards, as usual on this ct.; yet they are getting heroic work from a willing pastor. County conference at Denton beginning this afternoon, and holding over to-morrow. Brother Freeman preached grandly on entire sanctification, to-night. A stir was made in the congregation, and many came to the altar as seekers.

The next conference is to be held at Federsburg, Jan. 13th and 14th.

Wed. Oct. 30. I drove into Dover, in the midst of the Protestant Episcopal glorification yclept, The unveiling of Cesar Rodney Monument. This deserved tribute to a great Delawarean, partially paid for by the State, furnished an opportunity for one special Protestant Episcopal glorification. Even the monument is hidden away in their "consecrated" cemetery, instead of being placed upon the public square of the town. Prelates in their usual caps and bells, monopolized the honors of the occasion, while Methodist, Presbyterian, and Baptist ministers furnished a back ground.

Presbyterians, at least, usually have some denominational self-respect, and the wonder is, that they have not formulated an indignant protest, against such brazen faced impudence. What should have been a great public event, is thus turned into a petty denominational pique and that by the numerically tenth rate sect of the country.

Nov. 1. Conference at MILFORD to night; church in process of improvement; 128 visits; collections all in advance of former times; missions yet to be taken. Stewards well up in their work, as usual and conference well attended. An unanimous vote was had, asking for the return of the pastor.

Nov. 2. Conference at Millwood on HOUSTON ct. Bro. Carroll has made 162 visits, this short quarter, and 208 last. This is a large circuit. A glorious revival is in progress in Millford Neck; 34 converted to date. Everything on this charge in the pastor's hands is well done, but nothing out of it. Brethren here have brooded over the dishonest treatment they received at the hands of their brethren, about the parsonage when the circuit was divided, and they are failing to appreciate present opportunities, while dwelling upon the past. In spite of difficulties, almost insuperable, Bro. Carroll is getting together material for a parsonage, and expects to have it up by conference. Where James Carroll, or W. L. P. Bowen cannot build a parsonage, it will be of but little use for any one else to try.

God is greatly owning the labors of his dear servant. The shortage in crops will not produce a shortage in collections to be raised by the pastor. The same attention and diligence on the part of the stewards will produce similar result.

Conference at LINCOLN this afternoon; 38 conversions in Slaughter Neck; and a meeting now in progress in Cedar Neck; visits 185; last quarter 224; and one before, 325. This is a large circuit, and Bro. Wood is one of the most studious men in the conference. It is done by a strict observance of rule; never be unemployed; never be triflingly employed.

Nov. 3rd. Another stormy Sabbath. Preached at Millwood at 9 a. m.; Milford at 11. Drove to Union, but no one out, on account of the storm. Then on to New Market on LINCOLN ct., and preached to 17 at night; and lodged with an old friend, Wm. Short, who entertained me when on this ct. 18 years ago.

Nov. 4th. Conference at Union this morning; protracted meeting in progress here; hope it may prove a revival; 50 visits made, and some good advances upon collections. Stewards work very much behind.

JOHN A. E. WILSON, P. E.

Wilmington District.

PORT PENN quarterly conference Nov. 9, 10 a. m. Forty-four conversions, 37 accessions; people full under the power, and have been convicted while looking into the window, and quite a number have been converted at home. The pastor has made 70 pastoral visits, and 20 subscribers have been secured for the PENINSULA METHODIST. Quarterly collection \$30; making \$155 to date. The Sabbath services were full of interest. Protracted meeting continues, and Bro. McKinsey is very happy and successful.

ST. GEORGES & SUMMIT, 5 baptisms, 5 marriages, 5 funerals, 5 weeks protracted meetings; Summit; 119 pastoral calls, benevolences carefully looked after. Work at St. Georges in good condition, and at Summit a glorious revival. Bro. Geo. Simpler, Sunday school Superintendent, thinks all members from five years to ninety-nine, ought to attend Sunday school. The pastor, J. S. Moore is thus far delighted with Wilmington Conference.

DELAWARE CITY has an Epworth League; and one class leader said, we have had a flood tide of spirituality in our class meetings this quarter. The presiding elder was unanimously requested to use his influence to return Rev. S. N. Pichard, who is deservedly very popular. Pastoral visits forty. Bro. Pichard makes a suggestion worth considering, namely, that a fund of \$20,000 can be raised for the Conference Claimants, if the conference will put one of its best men in the field, whose duty it shall be to secure it. Why not?

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

Another Evangelist.

DEAR BRO. THOMAS.—As it seems to be in order just now, to present the merits of evangelists, through the religious press, I wish to call attention to Bro. A. J. Dolbow, a member of Asbury M. E. Church, Wilmington, Del. He is a man of sublime courage, and an indomitable worker. I claim that he can do a line of work in all our charges, that but few others can accomplish. He works in subordination to the pastor, and does not assume to take charge, as is too often the case with such workers. To my brethren of the ministry, I commend him, as one

who will do much good among our people. You will make no mistake in obtaining his help. If you can have Bro. Dolbow give you two weeks of service, and you do not have a "time of refreshing from the presence of the Lord," your field must indeed be a hard one.

C. S. BAKER.

Delmar, Del., Nov. 11th, 1889.

Our friend, G. E. Haddaway, Esq., the genial editor of the *Easton Ledger*, Md., who makes one of the very best of county newspapers, and a most welcome exchange, evidently reads the PENINSULA METHODIST; editorials included. In his issue of last week, he shows his appreciation by giving his readers the following excerpt from an article, in which we claimed that we had not reflected upon the "loyalty" of any of our Methodist people, in expressing surprise at their allowing *The Voice* to enter their homes.

A QUESTION OF DIGESTION.

We made no charge of disloyalty against any one. We only expressed our amazement, "that loyal Methodists would allow it (*The Voice*) to enter their homes," in view of its "reckless and vindictive assaults upon some of our bishops and leading men." We were and are "amazed" that our "loyal Methodists can stomach such pabulum. This is not a question of loyalty, but of digestion.

"It is not by rhetoric in the pulpit," says the *Christian Union*, "nor by music in the choir, nor by stained glass windows in the church, that men can be won to a higher and better life, but by a spirit of sympathy with men and love for and faith in God, consecrating pulpit, choir, organ, house, social life; and making them all instruments of a spiritual purpose."

I saw a blacksmith drilling a hole through a piece of cast iron. One of the first things he did, was to oil well the bit of his drill. After this, he took hold and turned the crank vigorously; in a short time the iron began to smoke, and the bit became hot. He stopped a moment; took a little can near at hand, and poured oil on both iron and bit. Again he turned with vigor, and the work was soon accomplished. I not only saw the blacksmith, but learned a very important lesson; for without the oil, he would have ruined his bit, and failed in his work.

W. L. S. MURRAY.

Marriages.

WEST—DERRICKSON.—In Frankford M. E. Church, Nov. 4th, 1889, by Rev. Chas. F. Sheppard, Charles E. West and Mary M. Derrickson all of Sussex county, Del.

ALLAN—BAKER.—Nov. 6th 1889, in the Frankford M. E. parsonage, by Rev. Chas. F. Sheppard, Louis A. Allen and Sarah A. Baker all of Sussex county Del.

Dr. Simms' Blood Purifier.

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

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Temperance.

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

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

A Stringent Anti-saloon Law.

The most radical law, ever enacted against saloons in Missouri, went into effect Nov. 1st, and, if honestly enforced will go far toward destroying their attractiveness. The law is popularly known as the Newberry Law; and since its passage, it has provoked a storm of criticism from the saloon keepers, and widespread indorsement from the pulpit. The law, in substance, prohibits dice, cards, chairs or tables in saloons; pianos banjos and musical instruments of all kinds are also prohibited. Singing in a saloon will be a misdemeanor. Pool-tables, billiard-tables and bowling-alleys must go; and all games of chance for drinks or fun conducted in a saloon will be a misdemeanor. Sparring and wrestling are prohibited; and a license can be revoked upon conviction for any violation.—N. Y. Tribune.

How High License is going to settle the liquor question in Rhode Island: "Five hundred saloon licenses have already been applied for in Providence.—Ec.

The gospel is the only sure and permanent moral reformer. Its teachings are crystallized in civil statutes, wherever they are plainly taught and honestly put into practice. A Christian people make a Christian nation. These old truisms involve the whole duty of Christian citizens in these United States.—Nashville Christian Advocate.

The latest victim of the cigarette habit is a young man of twenty—not a youth of sixteen or less who would be affected by the law passed last winter. The young man was taken to Bellevue violently insane, and had to be put at once in a straitjacket. According to the latest reports, the consumption of cigarettes is on the increase. So are the evil results of smoking them.—N. Y. Tribune.

The term for strong drink varies in different places. Here we give it the euphemistic name "intoxicating liquors," just as we speak of intoxicating pleasures. In Damascus the drink habit is called "the English disease." In the Bible we have "drunkenness" enumerated among the "sins of the flesh." The aboriginal tribes called intoxicating liquor "fire water." That is good, but the newest name for the article is the best; it comes from the Dark continent, where it is called by the natives "shame water." And what brings more shame, more sorrow, more suffering? "Shame water" let it be.—North Western Christian Advocate.

One of the most desirable things in the Christian life is an agreeable temper. That royal touch stone, which men call disposition, needs to be ever in order, to get the best benefits of religion. We are too apt to get off our base and borrow trouble at a large rate of interest or fret and worry about difficulties real or imaginary. No doubt the beauty of the Christian life is sadly marred by the disposition to fret. There was one lesson that the apostle Paul has mastered, that it would be well for us to learn. He says: "I have learned in whatsoever estate I am, therewith to be content." This is to a great degree the secret of his mighty faith, and it is a secret we shall do well to learn.—Methodist Protestant.

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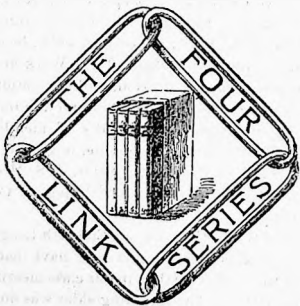
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High Officials Perplexed.

THE PRESIDENT AND SECRETARY OF STATE VICTIMS OF CIRCUMSTANCES. There is a story of a presidential excursion, down to the Eastern Shore of Maryland. The party embraced Secretaries Blaine and Windom and others. They went to church, and were fortunate enough to hear an excellent sermon, from the venerable Protestant Episcopal Bishop of Maryland, who was there to administer the rite of confirmation. It was a rare pleasure to listen to a discourse from a clergyman who did not hands for the space of an hour or more improve the occasion, by referring to those high in authority, or by preaching or praying to them. The President and the two Secretaries, one on either side of him, sat in quiet satisfaction. But their peace of mind was suddenly and rudely dispelled. The offertory was sung. At the familiar words: Let your light so shine before men, etc., The President and the Secretaries each quietly dropped a hand into a pocket. Lay not up for yourselves treasures on earth. Windom drew forth a crisp one-dollar note, and held it between thumb and fore-finger, ready for the approaching plate. The President and Mr. Blaine went a little deeper into their pockets. One brought up a nickel and the other a dime. Their faces flushed. It would never do to make such a small contribution.

He that soweth a little shall reap a little, and he that soweth plentifully, shall reap plentifully. * * * God loveth a cheerful giver.

The President went to his pocket-book, and the Secretary of State explored his vest pocket with nervous fingers.

Zaccheus stood forth and said unto the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have done wrong to any man, I restore fourfold.

The plate was only four pews away. What the President found in his pocket book, was one fifty-dollar note, and a ten-dollar greenback—nothing smaller. What Mr. Blaine found, was two ten-dollar notes—nothing smaller. To put in a nickel or a dime only, was not to be thought of. To give ten dollars was more than either cared to do; besides, how ostentatious it would look! Each looked at Windom, sitting there calmly, the richest of the party, with his dollar note in his hand. He shook his hand.

Charge them who are rich in this world, that they be ready to give and glad to distribute.

There was no time for further pocket exploration or consideration. With a smile of commiseration at each other, and something like ghoulish glee on Windom's placid countenance, the President and Secretary of State each planked down his \$10 note for "the poor of this congregation." And the worst of it is, said one of the party afterward, that the Lord would probably give them credit only for the dollar or two, which they intended to give.—Philadelphia Inquirer.

Rev. W. H. Aitken, is quoted as saying:—

"I meet with dear Christian souls who seem calmly to take it for granted, that they are living on a higher plane than their less enlightened fellow-Christians. 'We are living the higher Christian life and we have such wonderful times up here on the mountain top; we are sorry for you poor, dear, half enlightened soul who are still on the wilderness side of Jordan, and haven't yet entered the promised land, with which we are now quite familiar.' There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness."

Moody says: "It is so easy to do a thing when love prompts you. It would be better it seems to me, to go and break stone than to take to preaching in a professional spirit."

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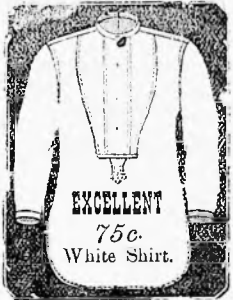
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