

# Peninsula Methodist.

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

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FOR CHRIST AND HIS CHURCH.

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J. MILLER THOMAS,  
Associate Editor.

ONE DOLLAR A YEAR.  
SINGLE NOS. 3 CENTS.

## GOD AND THE RIGHT.

Courage, brother, do not stumble,  
Though thy path is dark as night;  
There's a star to guide the humble—  
"Trust in God and do the right."

Let the road be long and dreary,  
And its ending out of sight;  
Foot it bravely, strong or weary;  
"Trust in God and do the right."

Perish "policy" and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
"Trust in God and do the right."

Trust no forms of guilty passion,  
Fiends can look like angels bright;  
Trust no custom, school or fashion;  
"Trust in God and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee,  
"Trust in God and do the right."

Simple rule and safest guiding;  
Inward peace and inward light;  
Star upon our path abiding;  
"Trust in God and do the right."

—Rev. Norman MacLeod.

## Arithmetic as Applied to Pastoral Work.

Pastoral work embraces the whole work of a pastor. It is a popular error, too much encouraged by ministers themselves, to regard the minister as a pastor only when he is visiting his flock. Pastor and visitor are thus made synonymous terms. It is time a protest was raised against such a misuse of words which differ so widely in their actual application. Pastoral theology embraces and defines all the official duties of a minister in relation to the society of which he is pastor. He simply seeks results; and whether by preaching, personal appeal, or other legitimate means, he obtains these results, in every case he is engaged in pastoral work.

But how are these results to be estimated? Are they to be measured? I am willing that all these tests of pastoral fidelity and efficiency shall be employed; but I protest against the assumption that the value of any man's ministry can be determined by any numerical calculations whatever.

1. It admits of no doubt that a leading standard by which ministers are often measured, is the amount of money which they succeed in collecting from their people. This standard is used mainly by preachers themselves, as laymen seldom charge a pastor with inefficiency because of his failure as a collector. But every pastor knows that it is very damaging to him to appear at his Conference without a respectable showing in his financial report. One serious consequence of this financial policy (for such in fact it is), is that it presents a temptation to the pastor to work too much with his own reputation in view. He knows that the benevolent funds which he collects and reports are as valuable to him, in the long run, as his personal receipts. And in many cases, rather than make a discreditable showing in these reports, the hard-pressed pastor frequently seeks to purchase exemption from disgrace at least, by a much larger gift from his own thin purse, than his circumstances justify, or the purely benevolent impulses of his heart would prompt. Large financial reports prove neither greatness of heart nor of head, since neither of these is a necessary qualification of a good collector; and yet they are both essential to a useful ministry. To make the greatest success of this work the minister must often "leave the word of God, to serve tables." Our Discipline provides that committees of laymen shall attend to

this work, but the unwritten law, which holds the pastor responsible for all that is done or not done in his charge, prevails with increasing exactness. If the laity assumed this, their legitimate work, their gifts would be more spontaneous and regular, and the pastor would no longer seem to be an opposite party, intent upon shearing his reluctant flock, until the skin is bare. Bishop Merrill, in his late work on Methodist Law, has these wise words: "The successful man is the one who organizes the working forces around him, and so systematizes the machinery of the Discipline, that the benevolent work will go forward in his church in his absence, as in his presence." Ministers owe it to themselves to shift this responsibility where it belongs.

2. Another standard by which ministerial efficiency is assumed to be measured is the number of calls the pastor can make in a given time. But the ability to visit may co-exist with the greatest unfitness for the pastoral office. Pastoral work does not imply, in the eyes of intelligent laymen, a constant round of visitation. As Methodist preachers, we are indeed pledged to this work; but this pledge is to be kept, not by a bald and blind literalness, but by an intelligent oversight of the rights, interests and duties of those committed to our care. If the ambition of the pastor be, to make a great number of visits and report the same, it is an ambition which he can easily realize, and is the cheapest way, known to clerical tactics, of building up a reputation. Of all the standards of pastoral efficiency, this is the poorest.

3. And, now I come to another standard which I touch with the greatest delicacy, because of the sacredness of the matter involved. I refer to the habit of estimating a minister's power and worth, by the number of conversions which are reported to take place under his ministry.

In feeding the church of God, and in bringing wandering sheep into the fold we do find the highest task of the true shepherd. This is not a means, but a result; and one which justifies the use of all efficient means. And whenever this result is reached, there should be joy not only in the presence of the angels, but the church below should echo the joys of heaven. But, as in heaven they have more direct and reliable channels of information than the average news paper report, their joy is always well grounded, and is not likely to be speedily turned into sorrow, by the discovery that the actual results were incredibly less than were supposed. And yet this latter is precisely the condition under which in this world, the efficiency of a pastor is often established. I do not mean to charge in this statement that pastors wilfully misrepresent their work; but I do think that greater caution should be observed in this matter, than the present fashion of reporting indicates. One's work looks much larger to himself than to others; and the most overwhelming disappointment is often experienced by a new pastor, who moves into a parish which, according to reports, has recently been the scene of a great revival. In the report, written in a moment of excited elation, everything is taken for wheat; but a few weeks suffice to blow away the chaff, and a small remnant of pure grain is all the successor can find.

True revivals are the work of God, and may come, and such revivals generally do, in the regular course of a pastor's faithful ministry; so that he is entitled to no more credit for the revival, than for his regular ministrations. He is therefore to be judged, if at all, not by the number of his converts, but by his fidelity in his regular work. Again, revivals of a superficial nature may occur; and the pastor should not over estimate a work, which he has reason to believe, does not promise permanent results. To play with a matter so serious as this, to think for a moment of one's reputation, while engaged in the work of saving souls, and to make a statistical report of such work with this thought in mind, has any one of us come to this? If so, how came we to it? Because of the popular notion, that to be a leader of a great revival is unquestionable proof of superior worth.

I shall not be misunderstood. It is not against the revival, nor the faithful pastoral visitation, nor the collection of large sums of money for benevolent purposes, that I am speaking; it is against the idea, and the effect of the idea on the preacher, that his usefulness is to be determined by the rules of arithmetic. I believe that the minister who is worth anything will succeed in some, or all of these directions; but the exact measure of his success, no numbers can show. A great part of his work is of a nature, not to be determined by any such standard. It is his office to build up and establish believers in grace, as well as to secure the conversion of sinners; to shape and control public opinion on all moral questions, in every sermon to sow seeds of truth, which will slowly germinate, and bear their fruit in years to come; to lift his hearers to higher planes of feeling, as well as thinking. Can this work be counted, weighed, or measured? And yet this is the work which the very best ministers in the world are doing; and the man who can do this is a useful and successful pastor.

W. J. DUHADWAY.

Georgetown, Del., Nov. 4, 1886.

## Grounded and Steadfast.

DR. T. L. CUYLER.

When I once congratulated Bishop Doane, of Burlington, N. J., on his success in growing evergreens, he replied: "Ah, you do not see all the young trees that I have flung into the river." Only the vigorous pines and larches which got well rooted had survived the frosts and droughts. The same thought is often sadly suggested to us pastors, when we recall the large number of young converts who are received into the church at a time of revival. When the roll is called after a few years, how many fail to respond! Some, like John Bunyan's "Temporary," have proved that there was transient feeling, but no radical change of heart. Others have drifted away from their religious duties, and, though hopeful converts, they turn out to be but feeble Christians. It is a terrible mistake to suppose that the labors of a pastor or the officers of a church or Sabbath-school are ended, when a convert makes a public confession of faith and joins the Church. Care, oversight, training, and the developing of character have only just commenced.

God's Word emphasizes the solemn truth that continuance in the faith of

Christ is essential to salvation. The loss of Christ at any time, is the loss of the soul; he that endureth to the end shall be saved. Dear old Dr. Alexander used to say to the theological students at Princeton; "Young men, if any of you should die in a state of backsliding, I would not answer for you." The great apostle was apprehensive of all the dangers which beset his Colossian converts when he exhorted them to "continue in the faith, being grounded and steadfast, and not moved away from the hope of the gospel." The first exercise of faith is not enough; there must be constant, unbroken connection of the soul with Christ in order to insure strength, purity, and the steadfastness which makes one solid and immovable.

The currents which set against us are prodigiously powerful. Some of them work stealthily underneath, like the waters which lately undermined the railway embankment near Greenfield, and hurled a whole train into destruction. Temptations work secretly upon a Church-member's heart, and unless he is clamped fast to the Rock, he gives way under the pressure. The reason why men of hitherto good repute default or topple over into disgrace, is that they had been undermined already, and temptation swept them down. This world's silent, steady tides take hold of a Christian's keel, and before he is aware he is carried away from his moorings—unless he keeps well anchored. There was never a time when our young converts required more of the clamping power of a Christ-held conscience than now. In business the fierce competitions strain hard on a man's sense of right. In social life the undercurrents set powerfully away from what the world nicknames "Puritanism." Social clubs are especially dangerous to young Christians—yes, and older ones also. It is increasingly common for business men to "treat" with a glass or two of tippie after a good bargain; I have known this to trip up some Church-members' heels, and give them a disgraceful fall. Theaters bid impudently for the support of the Church. Often the "hook" of sensuality is concealed under a very plausible and attractive bait. If Charles G. Finney had been told that thousands of Church-members would commence the Lord's-day with a dozen columns of secular news, and police reports, and sporting items, and unclean scandals in a Sunday morning journal, he would have lifted his clean hands in holy horror!

But why specify all the customs and the currents that set against the foundations of Christian character? They are strong enough to wash out those who are not clamped to the Rock, and to carry away those who are not well grounded. The only safeguard is to have the almighty power of the Lord Jesus infused into the will, and to give him the supreme control of the affections. Young friends, you have not long since owned Christ before the world by joining his Church. Now you must let him own you. Look out for rivals that will try to steal away your hearts from your Saviour. Give him the first place, the best you have got. If you try to please everybody, you will not please Christ. Heart-love for him ought not to cool off when the novelty is over; it should rather be kindled into a deeper, richer, warmer glow the longer you are with him. Keep that flame at white heat.

Be steadfast in prayer. If you begin to neglect this vital duty the locks of your strength will be stealthily clipped away, and when sudden temptations assail you like the Philistines, you will be but a poor, shorn Samson. Prayer is the perpetual cement that will hold you fast to the underlying Rock of Ages.

Keep your footing firm on Christ's commandments. Grounded on these immutable principles you can build up a character which will stand four-square to every wind of heaven. If you do not, your structure will soon topple over. Unless you have stamina enough to say "No" to every false friend who invites you into danger, unless you have backbone to stand pressure, your Christian profession will turn to pulp. Christ's law must be your law; Christ's life your model; Christ's grace your constant support; then, no currents will be able to shake you adamant. It is no disadvantage to an oak-tree to have a wrestle with a hurricane, and you may become stronger every year through conflicts with sin.

Some may hate thee, some may love thee,  
Some will flatter, some will slight;  
Cease from man and look above thee,  
Trust in God and do the right.

Your loving Master is ready to help you if you will but allow him to do so. Nor will you ever outgrow the need of him. The wind will not cease to smite you, nor the floods to strive against the foundations of your structure. Grip closely to Christ—so closely and firmly that neither the world, the flesh, nor the devil shall be able to move you a single inch from that underlying, everlasting "love of God in Christ Jesus your Lord."

## The Dirty Rope.

Sometime about the year 1870, a goodly congregation assembled at a church in L—, in Eastern Pennsylvania. They had gathered from the region round about to listen to an able minister, Isaac P—, who though devoted to the work of the gospel, was also a man of business, and kept a country store, by which he supplied the varied wants of the surrounding population.

On this occasion, when the congregation had assembled, a sister of the preacher, Mrs. L—, a person of much intelligence, but subject to occasional attacks of mental disorder, came into the meeting-house, with a long dirty rope. Walking down in front of the pulpit where her brother the preacher was, she laid the rope on the table before him, and turning to the congregation, said:

"Friends, this is a very dirty rope, but it is to hang a very dirty man. It is to hang Isaac P—, who does not practice as he preaches. He preaches the gospel, but he sells tobacco. Now he has got to stop selling tobacco, or he does not preach here today."

We need not say that this address produced a sensation. The speaker had often expostulated with her brother on the tobacco question, but had never been able to persuade him to abandon the traffic; but this testimony did the work, Isaac P—, left the house. He did not preach that day. He was sorely grieved at the publicity of the rebuke; but he stopped selling tobacco; and to the day of his death would not deal in the dirty stuff.

Which is the worst, to sell tobacco or to use it? Are there other ministers who deserve to be hung—just a little—with a dirty rope?—*The Safeguard.*

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.  
Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—Shakespeare.

The Frankfort correspondent of the *Courier-Journal* shows from the official record that nineteen Kentucky counties are under prohibitory laws, and 252 magisterial districts in other counties. Enough will be added to the list this year to make the number of counties thirty and the magisterial districts in other counties 300. The total vote in these prohibition districts is 134,948, or five-eighths of the voting population of the state.

Temperance Outlook.

In his recent lecture in Tremont Temple on "A Hundred Years' Fight with the Liquor Traffic," Rev. Louis Albert Banks closed as follows:—

"Some good people are very much discouraged with the temperance outlook, because there is such a diversity of methods, favored by earnest workers having the same end in view—the overthrow of the liquor traffic. I do not share in that discouragement.

"Did you ever notice a rain-storm gather in summer-time, when the heavens had been long barren, and the earth was parched, and the air full of dust? First, the wind begins to blow; after a while it shifts into a rainy quarter, and blows harder still; then the cloud began to gather—light, feathery, white clouds at first; then one darkens, and then another; one gets black and lowering. All the while the wind keeps blowing, and then—somehow or other, nobody can ever describe it,—the clouds begin to run together, the whole sky is overcast, the sun is blotted out, the clouds open, the deluge pours down, the dust is gone, the earth refreshed, and the air made pure. So for a hundred years the wind has been blowing. Mildly enough it blew at first, but it has shifted into a rainy quarter; it is coming from out the conscience of the American people. I look at the skies; I see many clouds. I see Good Templar lodges, and Blue Ribbon clubs, and Law and Order leagues. I see church temperance societies, and a Woman's Christian Temperance Union; I see an anti-saloon republican convention, a non-partisan conference, and prohibition party conventions, here and there and everywhere. And the wind still blows—blows as it has never blown before; the clouds get darker. Some of these days—nobody will ever be able to tell just how it happened—the clouds will begin to run together, the whole sky, will be overcast, the sun will be blotted out, the heaven will be as black as night, the deluge will pour its floods upon us, and in that deluge the saloon will die! May God hasten the coming of the deluge!"

There are many ways of preventing drunkenness and of reforming drunkards. Let all business men refuse to employ any one who drinks to excess. Drunkards would very quickly find out that a man can't live on stimulants; that he must have bread; that he can't get bread without employment; and that he can't get employment without habitual and constant sobriety. Let employers "strike" for temperance in this way, and the poor wives and helpless children of drunkards will soon cease to suffer. Then let all the young ladies, rich and poor, and of every class in society, cease to receive into their social circles young gentlemen who drink to excess. The business men of the country, and the ladies, have the whole matter entirely in their own hands.—*Lebanon Church Monthly*

Five counties in Kentucky "we nt dry" in the recent local option contest.

A GOOD ANSWER.—A man who has recently reformed under remarkable circumstances, and is stoutly resisting the temptations of the bar-room, on being asked by an old companion to renew his convivial habits vigorously replied, "No, sir, salvation and whiskey don't mix. When a man's half full of salvation he don't want to fill up on whiskey."

Two drunken men attacked Dr. Luster, a prominent advocate of prohibition, a few days ago, at Cayuga, Miss. Luster defended himself, and after five shots had been fired on both sides, his assailants fell mortally wounded. Luster was tried and acquitted. The prohibition campaign is very bitter. Thirty-two counties have declared in favor of either prohibition or local option.

The *New Orleans Picayune* predicts that in five years the liquor-traffic will be suppressed in a large majority of the counties in every Southern State. So mote it be.

The saloon question is far more important to the laboring men than the land question. The money wasted in the saloons of New York in one generation would be sufficient to buy for every workingman in the city a large plot of ground and build him a residence on it. Here is a practical reform within easy reach.—*The Voice*.

We are unalterably opposed to the enactment of laws that propose by license, taxing or otherwise to regulate the drink traffic, because they provide for its continuance, and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition.—*General Conference of the M. E. Church, May, 1884.*

We believe that the prohibition of the manufacture and sale of all alcoholic beverages is the natural outcome of a thorough understanding and practice of total abstinence principles, since it cannot be wise, nor safe, nor right to manufacture and sell as a beverage that which it is unwise, and unsafe, and wrong to use as a beverage.—*N. W. C. T. U. in 1884.*

There is a sharp point to Burdette's humor. Commenting on Kate Field's assertion that prohibition has made sneaks and hypocrites out of hundreds of people heretofore honest and straightforward, Burdette says: "It is terrible. It proves that prohibition is a great evil. Now, if Kate will only look around she may ascertain that free whisky has a tendency to reclaim hypocrites and sneaks and make honest men of them. There is nothing like unlimited privilege for elevating men. That can be proved by the men who have tried it."—*ibid.*

When the Queen of Madagascar shut up the saloons in her Kingdom and the ex-saloon-keepers asked for compensation, she replied: "Compensate those you have wronged, and I will pay the balance." Speaking after the manner of men, that was a poser.

A saloonist in New York to attract customers, has put his three daughters behind the bar, and congratulates himself that this stroke of policy has been a marked success. The murderous drink now seeks to trade upon a child's shame. What next?—*Northwestern Christian Advocate.*

We are sorry that Harrisburg a year ago showed up a worse case than the above—while the husband kept a beer saloon the wife kept an assignation house in the same building, and then to keep up appearances for respectability, was the teacher of a class of young ladies in one of the largest Sunday Schools in the city.—*Conference News.*

Youth's Department.

All Transferred.

It was a large class that assembled in the Old Haworth Grammar School one bright morning in June. Twenty-five boys eagerly awaited the report of the examining board. Slowly arose the president of the board, and as name after name was read a joyful smile flitted across each face.

"All transferred!" cried Charlie Thompson, "Isn't that jolly?"

Just then his eye fell upon Harry Withrow, who sat with bowed head and tearful eyes. The smile disappeared, and the boys passed out.

"Say, boys, wasn't Hal transferred?" asked Charlie, after the former had gone out of hearing distance.

"No, and it's an outrage. Hal's a good fellow, and I'm mighty sorry he has to stay in old dingy Haworth," said Willie Cortland.

"I don't believe that hateful old board would let him pass," Cal Carter remarked.

"I guess nothing was wrong with the board," replied Willie; but I tell you, fellows, something has been wrong with Hal lately. He hasn't been at all himself. He seems so downhearted, and sits by the hour brooding over some trouble."

"Yes, and he never cares to play with us any more," ventured Ben Trotter. "Why, Hal Withrow used to be the best ball-player in our school; and don't you remember last chestnutting he jumped a whole hand above any of us? I'm certain he's troubled."

"Does any fellow know what is the matter?" asked Willie. "I remember when we passed from B to A division he wasn't below me, and I was tenth."

"Yes, he came right after me; I was fifth," said Mark Hoskins.

"I'm not certain, fellows, but I think I know the trouble," began Charlie. "Hal commenced to look badly right after his mother was sick, last Thanksgiving. He stopped school about that time. And you remember when she died, just before Christmas, how hard he took it. He didn't get back to school until—well, some time in February. You know we commenced Algebra and Latin at the beginning of the second term. Of course he got away behind, and I guess never caught up. I see him every day going by our house, and once I followed him. Where do you think I found him?—in the cemetery, sitting near his mother's grave. I did want to say something to him, but I can never think of anything at such times, so I left him there."

"That's just it, boys," said Willie, "he never caught up. I remember once he asked me how to decline a noun of the first declension, and when I laughed he went back to his desk. He never asked me to do anything after that. At first I got mad, but I've often since wished he would ask me something."

"Yes, he asked me to add a simple sum in algebra not long ago, and when I looked surprised he asked me if I liked algebra. I thought of course, he was in fun," remarked Tom Huber.

It came to those boys as a sudden revelation that here was one of their best scholars and earnest fellows actually pining away and losing interest in everything, principally because he had not received from them the sympathy and assistance he had a right to expect. The very thought was bitter. But added to this the fact that he was unsuccessful in his examinations, and that they were to lose him from their class, caused a pang to enter deeply into twenty-four true hearts. It was late, but every boy, there was willing to do his part, if anything could be done.

Then Charlie spoke: "Look here, boys, it's three months before school opens; I wonder if we can't help Hal?" "How?" cried several at once.

"Why, I believe if we make a full statement of this to the examining board they will give him a chance in the fall. Really, fellows, I feel I'll not be contented unless he goes with us through the Normal, and I—I'm willing to see the board, if—"

"I'll go along," anticipated Mark Hopkins.

"So will I," said Guy Leonett.

"All right, we three will go; and now I think some of us ought to help Hal with his work this summer."

"I'll help," cried three or four.

"So will I," came from several more.

"Good!" we'll put it to vote. All who will help Hal Withrow this summer will raise their hands!"

Up went twenty-four hands.

"That's jolly," said Charlie; "all will help."

The three who agreed to see the board volunteered also to call on Hal and tell him what they had done. They then agreed to meet at old Haworth the next day to assign to each his part, if the scheme was practicable.

Just then the examining board came out of the school-room, and the committee waited on them immediately Charlie being spokesman. Their story was well received, and very gladly did they offer to give him another trial in the fall. When the boys heard this they cheered the board to the echo, and you could have heard Cal Carter above all the others.

Then the committee went to see Hal. His eyes were red from crying, and when he first saw the boys almost a bitterness settled around his mouth. After several unsuccessful attempts Charlie told him what they had done. He seemed stunned for a moment, and then rushed upon Charlie, and, embracing him, wept upon his neck. This was more than the boys could stand, so after hastily promising to return next day they left him.

"I don't see how we could have been so thoughtless—yes, so cruel—to Hal," said Mark, after a long silence. "He's a royal fellow. I tell you nothing shall interfere with my time for teaching him."

"Nor with mine"—"Nor mine," replied the others.

The end of the vacation was nigh. Faithfully had Hal worked with the assistance of the other boys, whom he in turn helped in many other ways. They had reviewed all the work of the year, and had studied together many new and interesting subjects, so that the vacation was the happiest they had ever spent. The examining board again met the students. The same president arose, and amid the cheers of the boys, announced that Harry Withrow had very creditably passed his examinations.

The end of the Normal course had come. The same examining board was present, and although the class was very much larger, the same twenty-five boys from Haworth sat close together near the front of the chapel. The same president arose. In almost breathless anxiety the boys awaited the name of him who was to lead their class. "Harry Withrow," called the president. Their enthusiasm could scarcely be restrained. He was the one they had all hoped would win the honor, for they felt they helped to secure it for him.

Commencement day arrived. Hal was last to speak. His subject was "Practical Sympathy." He spoke of the comfort springing from sympathy; some expressions of sympathy shown by great men; Christ, the great Sympathizer; but when, at the close of his speech, he feelingly, yet modestly, told of the practical sympathy shown him by his class, the greatest applause was given, and not a dry eye could be seen in that large assembly.

The Haworth boys in the class of '75, twenty-five in number, all made useful men. There are only twenty-four now. A fresh grave was made not long ago in the cemetery. A monument has just been erected—"Rev. Harry Withrow,

erected by his Haworth classmates," is carved upon it. It stand just at the place where Charlie Thompson saw him weeping over his mother's grave. They lie side by side. Each year these boys now men have held a reunion. They expect to hold another when he, who was the true cause of an unusually close band, shall be present. That reunion will be held when they are "All Transferred."—*J. K. R. in Our Youth.*

An Author's Garden.

In an old mansion, built more than a century ago, but still in perfect repair just outside the little Connecticut village of Winsted, lives Rose Terry Cooke. The old manse is situated on a sloping hill, giving an extensive and beautiful view of the Connecticut valley, with the mountains of Colebrook and Hartland in the distance. A feature of the house is the old fireplace, capable of holding a good-sized wagon-load of wood that reminds one of the days of our grandfathers. But the most attractive portion of Mrs. Cooke's home is the carefully-kept old-fashioned garden which surrounds it. The flower-beds are filled with hollyhocks, white roses, London pride, sweet peas, geraniums, phlox, four-o'clocks, honey-suckles, trumpet vines—in fact a veritable picture of a garden of the olden times. Mrs. Cooke's flowers are her chief delight, and upon them she devotes that portion of the time not given over to literary work. She rejoices in the bloom and fragrance of the flowers, and is never happier than when, with water-pot in hand, she is sprinkling her "pets," or weeding out some stray grass that seeks the shelter of her plants. Along the farther end of the garden winds a small river, which owing to its wild vagaries, has been called the "Mad River." At another end of the premises is Mrs. Cooke's vegetable garden, and this receives an equal share of her attention. She enters into the true spirit of her old-time Yankee garden, and the chance passer-by will, if he looks, frequently see, in some secluded part of the garden, the pleasant queen of this attractive realm sometimes absorbed in a book, while now and again she will be complacently admiring the results of her horticultural skill.—*Brooklyn Magazine.*

Quarterly Conference Appointments.

WILMINGTON DISTRICT—THIRD QUARTER.		
St. Georges,	Nov	27 28
Delaware City,	"	28 29
Red Lion,	"	28 29
New Castle,	"	28 29
CHAS. HILL, P. E.		
EASTON DISTRICT—THIRD QUARTER.		
Odessa,	Nov	27 28
Middletown,	"	28 29
Townsend,	"	27 28
JOHN FRANCE, P. E.		
DOVER DISTRICT—THIRD QUARTER.		
Leipsic,	Dec	5 4
Dover,	"	5 2
Camden,	"	12 11
Magnolia,	"	12 11
Wyoming,	"	12 13
Felton,	"	19 18
Frederica,	"	19 20
Milford,	"	26 25
Houston,	"	26 25
Harrington,	"	26 27
Lincoln,	Jan	2 1
Ellendale,	"	1 1
Milton,	"	2 3
Nassau,	"	9 8
Lewis,	"	9 10
Millsboro,	"	16 15
Georgetown,	"	16 17
Crapo,	"	23 22
Church Creek,	"	23 24
Beckwith's,	"	30 29
Cambridge,	"	30 28
Vienna,	Feb	6 7
Hurlock,	"	6 7
East New Market,	"	6 7
Federalburg,	"	13 12
Preston,	"	13 14
Potter's Landing,	"	20 18
Burrsville,	"	20 19
Denton,	"	20 21
Farmington,	"	27 25
Greenwood,	"	27 26
Bridgeville,	"	27 28
Galestown,	Mar	6 5
Canon's,	"	6 4
Seaford,	"	6 7

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.



# Peninsula Methodist,

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**J. MILLER THOMAS,**  
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### Peninsula Methodist Sent Free.

To any one who subscribes in the months of November and December, and sends us \$1.00, we will send the Peninsula Methodist free from the time the subscription is received by us, till January 1887, and for a full year from that date.

We are glad to learn by a note from Rev. J. E. Kidney, Kent Island, Md., that his health is not so seriously impaired as was stated in an item published in our paper last week. He writes, "While I am somewhat broken down in health and worn down with hard work, I think after a little rest from my revival labors, I will be able to go on with my work. Excepting two weeks, I have preached three times every Sunday, and almost nightly in revival meetings since the middle of September."

The paragraph in last week's paper reporting a revival at Centreville, should have located it at Kent's Island.

Chaplain McCabe offered in the general Missionary Committee a resolution which was carried by a rising vote, that our Missionary motto for 1887 shall be "A Million for Missions, from collections only."

In this year's total, there are \$21,577, 89 credited to sundry sources other than Conference collections, and \$133, 958, 21 received from legacies; so that to reach a million next year, "from collections only," the church will have to give \$163,407,63 more than was given in the collections this year. This means that we must make an advance in '86-'7, \$20,850, 21 greater than we made in '85-'6. While there are, no doubt, abundance of means and a growing appreciation of the work, it is well to have a just apprehension of what is needed to secure the desired result. To march to the music of our enthusiastic leader, and toe the line, as he lays it down, it will be necessary for all who have done well, to do well again, and better. As liberal giving, as was exercised last year, will leave us nearly \$164, 000 short of the million. Wilmington Conference' advance of \$2,142, 99 in '86 will have to be repeated in '87 with at least \$300 in addition, making an increase in this collection of some \$4,500 in the two years. As it can be done, and ought to be done, let us resolve, it shall be done.

**A SORE AFFLICTION.**—We are pained to learn of the great sorrow that has come to the home of our brother, Rev. Joseph S. Lame, of the Philadelphia Conference, and his excellent wife, in the death of their only son, in the 24th year of his age. He was a graduate of Pierce Business College, and was a candidate for Congress on the Prohibition ticket in the recent election. Converted in childhood, he maintained a consistent Christian walk throughout his brief career. A few days before his death, he told his parents that the end was near, but all was well. "We sorrow not as

others who have no hope." Our bereaved brother and sister will have the warm sympathy and earnest prayers of many friends, who remember their services on the Peninsula in other years. To such as live for Christ, "to die is gain."

Charles Francis Adams, grand-son of John Adams second President of the United States, and son of John Quincy Adams the sixth President, died in Boston, Mass., Sunday last, in the 80th year of his age. He served five years in the Legislature of his native state; was candidate for the Vice-Presidency on the "Free Soil" ticket with Martin VanBuren for President in 1846; in 1858 he was elected to Congress; in 1861 was appointed Minister to England by President Lincoln; and in '71-'2, was a member of the High Joint Commission to settle the respective claims of Great Britain and the United States growing out of the civil war. Mr. Adams leaves four sons and one daughter.

American Shakers, who number about 4,000, are worried over their own wealth, which is valued at about \$12,000,000. The Elders begin to feel like monopolists, and that the possession of so much property is contrary to the gospel scheme, which they desire to follow. This is a distress for which remedy ought to be easy.—Nashville Christian Advocate.

This question of the proper disposition of large wealth, distresses more people than the "American Shakers." An eminent example is that of the late A. T. Stewart, who, after spending his life of three-quarters of a century in accumulating his millions, finds himself utterly incapable of any satisfactory disposition of his estate; and, apparently in sheer desperation, commits it to a friend, to do with it what he could not do himself. Moral first, there is a limit to innocent accumulation. "Let your moderation be known unto all men."

Second; After providing with wise liberality for "his own, and specially for those of his own house," let the rich man recognize his obligations to the great God, who "giveth power to get wealth," and make to himself "friends of the mammon of unrighteousness," by distributing the rest of his substance to relieve his needy brethren, who are shivering in nakedness grovelling in ignorance, or degraded and miserable in the slavery of sin. "Ye have the poor with you always, and whensoever ye will, ye may do them good." What a harvest of material, mental and moral results, might our men of large wealth gather, by liberal sowing, in the founding and maintenance of schools, churches, and the various eleemosynary institutions, that civilization, enlightened by the Gospel, devises, for the melioration of suffering humanity! One million for missions from more than a million people, and two hundred millions in one man's hand, doing so little for any body, or for any thing, except to swell the immense aggregate!

Well would it be for both giver and recipient, if this wise seed-sowing were not deferred to the end of life. Far better to scatter seeds of kindness as generously as we are able, all along life's pathway, so that we may have the joy, not only of the sowing, but also of the early reaping.

### Ex-President Arthur.

This distinguished citizen died at his home in New York city, Thursday morning, the 18th inst.

Chester Alan Arthur, 21st President of the United States, born in Franklin Co., Vt., Oct. 5, 1830, was the eldest son of Rev. Dr. William Arthur, a Baptist clergyman, specially eminent for his historical and antiquarian researches. Graduating with high honors from Union College, N. Y., in his 19th year, he at once began the study of law, and in four years was admitted to the bar. His first distinction was achieved by his suc-

cessful management of a case, in which a decision was secured, by which the infamous Fugitive Slave Law was declared inoperative in the free states. Soon after he gained a suit in New York city, by which the right of colored people to ride in the street cars was finally decided.

He identified himself with the Republican party from its start, and during the war of the Rebellion, was a most efficient officer in the Union Service. Though but thirty-one at its beginning, he was equal to the large demands made upon him; and under his supervision nearly 700,000 New York soldiers were sent to the front better furnished than those of any other state. In these large trusts, General Arthur's honor was above suspicion. From 1863 to 1877, Mr. Arthur devoted himself to his law practice. From 1871 to 1878, he was Collector of the port of New York. In 1880, he was nominated for the office of Vice-President of the United States on the Republican ticket, with James A. Garfield for President; after serving six months as President of the Senate, he was called to assume the duties of the Chief Magistrate of the Nation, in consequence of the untimely death of the lamented Garfield, Sept. 19, 1881, by the hand of an assassin. At the end of his term, he retired to private life. In the national Republican Convention in 1884, he received on the first ballot within fifty-six and a half as many votes for the Presidential nomination, as Mr. Blaine.

In 1859, Mr. Arthur married Miss Ellen Herndon, daughter of the gallant Lieutenant, who went down with the steamer "South America," remaining at his post to the last. She died in 1880, leaving a son and daughter, who survive their parents. Mr. Arthur was an attendant of the Protestant Episcopal Church.

His funeral, Monday the 22nd, was impressive, in the absence of all display. President Cleveland and his Cabinet, Ex-President Hayes, and other dignitaries in the civil and military service of the Nation, with a vast concourse of private citizens attended his obsequies. His remains were buried in Rural Cemetery, Albany, N. Y.

Rev. Dr. Fitzgerald, of the Nashville Christian Advocate, disputes the accuracy, of what Brother Cornelius reports, in the Baltimore Methodist, as his criticism on the conduct of the Church South towards the "Colored Methodist Church of America;" and, after the manner of the men of this world, strikes back. He says, "The M. E. Church South acts in good faith to the colored people, and does not collect money in their name, and divert it to uses for which it could never be raised, except under a color of plea in their behalf." Evidently our good brother of the Nashville, must have written this fling at the Methodist Episcopal Church more in the heat of temper, than in the light of calm judgment. The imputation is not deserved, and is unworthy the intelligence of the distinguished gentleman, who edits the Southern Official, in Tennessee. The facts are, that moneys collected in the name of, and for the benefit of Freedmen, were applied exclusively to them, from the origin of the Freedmen's Aid Society, until a change of policy was adopted by the General Conference, six years ago. Since then, without changing the name of the Society, its scope has been extended, to include the work of the M. E. Church among the whites of the South; and all the moneys since raised, have been collected and administered in perfectly good faith; with full knowledge on the part of the contributors and beneficiaries, that Freedmen's Aid collections were for the benefit of both classes of our people. The Methodist Episcopal Church has no need to make collections upon false pretenses; and our brother, Dr. Fitzgerald, must have been sadly off his balance, when he suffered such an unfounded aspersion upon the integrity of her administration, to

slip from his pen. We shall confidently look for him speedily to make the *amende honorable*. "We be brethren"

### Faith Triumphant.

In "John Conscience," a late publication from our Book Concern, noticed in another column, occurs a beautiful incident, illustrative of the power of faith in a youthful Christian. Mr. Conscience, a wealthy manufacturer of whose early daughter, the loveliness of whose earnest womanhood is enhanced by her earnest and practical piety. In his unspeakable loneliness, by reason of the death of his wife, the father finds in this daughter, the angel of his home. But to his consternation and extreme anxiety, he soon discovers unmistakable indications of her rapidly failing health. Everything that wealth, as the servant of love, can secure for alleviation or remedy, is placed at the service of the best physicians advises a sojourn in Italy, or the South of France. The dying girl shrinks from the fatigue of the long journey, and prevails upon her father to allow her to remain at home. "The climate of heaven will suit me better, father, than any clime of earth. My doctor says, Italy, or the south of France; but the Great Physician tells me, that heaven is far better; and I don't fear the journey, father. It is a long way to Italy, but it does not seem far to heaven. My greatest pain will be to part with you; but it will not be long. I would rather go to heaven, than to Italy. There is one love in my soul that fills it—the love of God; but that love takes in all the precious gifts which God has given me; and what have I on earth so precious as my father!"

A fierce tempest is impending; she desires to gaze upon the scene of awful grandeur; "I can look out calmly on the storm, and I would like to watch it. I feel quite safe in the protection of His power. The lightning cannot touch me without His bidding. If not a sparrow fall without my Father, will He let me fall, think you?"

"But the sparrows do fall, my child, and if the forked lightning touched you! what then?"

"I'm not afraid; if God call me home by the quick touch of the lightning, or the slow hand of consumption, it will be all right. I hardly think I have a choice as to which way, to enter my eternal home. All my concern is to have Jesus with me. If He be with me, the path through the valley homewards, whether longer or shorter, will be safe for me."

"I think," said a friend, "you have no more fear of dying than of walking into the next room."

"Why should I fear? Death has no sting for me, the grave no victory; and, without sting or triumph, death casts only a faint shadow across the path to my Father's House. When I pass that shadow, I shall cling all the closer to Jesus; I shall see the last enemy under my feet."

Our friends will be glad to know that Chaplain McCabe is on his feet again, and planning, and singing, and lecturing for large achievements for God and Methodism. He delighted a large audience in Elkton, Md., last Monday evening, with his most thrilling lecture on the "Bright side of Life in Libby Prison." He was the guest of F. A. Ellis, Esq.

### Touching Extracts.

A few extracts from the address of Mrs. Jas. Carey Thomas, President of the W. C. T. U., of Maryland, at the recent Annual Convention of the Union in Baltimore, will, we think, interest the readers of The Methodist, and lead some of them into a better understanding of the purposes of this organization.

As I have looked into your faces, during the convention, dear sisters of the Maryland Union, I have thought of the sacrifices some of you have made to come up here, and the still greater sacri-

fices you are making day by day in your own homework. I have felt that I have been surrounded by a band of heroes, one of whose leaders it is an honor to be. We are, all of us, very busy women, and would not be here to-day, if it were not that there is work to be done, and we feel that we are called of the Lord to do it. We heard the bitter cry of other women, and of hundreds of little children who are suffering for no sin of their own, but because some one whom they love has been burned into a demon. "We could be happy if it were not for the drink," they moan. "Such a good husband, so loving and tender, if it were not for the drink," is the cry of the wives. "Our father was such a good father, until the drink came," sob the little broken-hearted mother. We have heard this with infinite variations of heart breaking sorrow, so long, so often, that we are at last convinced that the drink must be gotten out of the way, and we have set ourselves to do it.

We are here to lay our plans for a year of hard, earnest work in this direction, and we propose to work as many years as it may take to accomplish our object. We know that we are working for the good of the State and for the good of the liquor-seller when we turn our attention to the abolishment of the saloon, and everybody knows that the hour when the liquor saloons of Maryland shall be closed forever will be the hour of deliverance for the tempted ones and their victims. We can therefore work with an easy conscience and address ourselves to finding out the best methods to ensure success. What ought to be done, is to have the constitution of our State amended, prohibiting the manufacture and sale of intoxicating drinks in Maryland. Then the State would be right, even though her territory might be invaded by freebooters from without—the State would be doing what she could to protect her children. Surely a free commonwealth in this Christian country ought to be able to take as noble a stand as the Island of Madagascar, so recently rescued from heathen darkness.

About a year ago, the queen Ranavalona, issued a decree prohibiting, in the most summary manner, the manufacture and sale of rum. She made the penalty for each offence, two pounds and ten oxen, and if one of her subjects were found drunk with rum, he should be fined twenty-eight shillings and seven oxen. The French liquor dealers waited upon the Queen, and urged that they must be compensated for their loss, she listened to them with dignity and then said. "Go home, and consult among yourselves, consider the wrong you have done my people, and after you have compensated them for the injury and ruin inflicted upon them, come back and we will talk of compensation." Are you not proud of this woman who has been able to work such a deliverance for her people? We cannot reach the end quite so directly as Queen Ranavalona, but we must work for Constitutional Prohibition in every way in our power, and if it should seem best to petition the Legislature for it, let me beg of you to see to it that an overwhelming expression on the subject goes before them. In order to make our work in Maryland effective it is absolutely necessary that we shall have the state thoroughly organized by counties, with a president in each county who shall see that her county has a local union in every township if possible, these unions, shall be auxiliary to the county union and county conventions can be held where the work of the county can be considered and more efficient plans can possibly be made by state officers." The address closed with an appeal in behalf of the White Cross movement, and the inspiring words of a worker in this movement. "I can do all things that are right and pure, and brave and chivalrous, through Christ my King strengthening me."—Baltimore Methodist.



The Big Brother.

There are many things which nobody at home can do half so well as the big brother. For one thing, he can keep the peace. If there is a dispute between two of the little ones, or a general row in the nursery, the big brother has only to say the word, and the belligerents will cease their strife.

Nobody equals a big brother in taking the children's part when they are attacked, whether it is by a savage dog, an occasional bull in the meadow, or the bad boys from the next street.

Faith in Action.

A poor little street girl was taken sick one Christmas, and carried to a hospital.

While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious.

One day the nurse came around at the usual hour, and "Little Broomstick" (that was her street name) held her by the hand, and whispered:

"I'm havin' real good times here—ever such good times! S'pose I shall have to go 'way from here just as soon as I gets well; but I'll take the good time along—some of it, any how. Did you know 'bout Jesus bein' born?"

"Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more."

"You did? I thought you looked as if you didn't, and I was goin' to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"O, just like most o' folks—kind o' glum. I shouldn't think you'd ever look glum if you know'd 'bout Jesus bein' born."

Dear reader, do you know "bout Jesus bein' born?"—Faithful Witness.

An exchange tells us that, "Mrs. Samuel Warren of Maquoketa, in prohibition Iowa, stepped into a saloon where her husband was drinking, grabbed a glass of beer from his hand, and captured enough of the beverage to convict the saloon keeper, who paid \$50 and costs."

Obituaries.

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

Mrs. Annie P. Daily, daughter of Rev. James R. Dill and Margaret A. Dill, passed from earth to a reward in heaven, Oct. 23, 1886. Hers was an early release from the conflicting joys and sorrows of earth-life, having lived but 26 years, three of which she had earnestly devoted as wife and mother to her husband and little boy whom she leaves behind.

seemed to covet especially the presence and comfort of her father, who without a moment's intermission, continued by her side, doing all in human power to help and soothe. But when the end came, it was so gentle and full of sweet hope, that her death was but passing from the arms of her earthly father, to the arms of her heavenly Father. Surely, "Blessed are the dead who die in the Lord."

A. S. M.

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The Serial Stories include "Juan and Juanita," an admirably written story of Mexican life, by Frances Courtenay Baylor, author of "On Both Sides;" also, "Jenny's Boarding-House," by James Otis, a story of life in a great city.

Short Articles, instructive and entertaining, will abound. Among these are: "How a Great Panorama is Made," by Theodore R. Davis, with profuse illustrations; "Winning a Commission" (Naval Academy); "Recollections of the Naval Academy;" "Boring for Oil" and "Among the Gas-wells;" "Boring for Oil" and "Among the Gas-wells;" "Child-Sketches from George Eliot," by Julia Magruder; "Victor Hugo's Tales to his Grandchildren," recounted by Brander Matthews; "Historic Girls," by E. S. Brooks. Also interesting contributions from Nora Perry, Harriet Prescott Spofford, Joaquin Miller, H. H. Boyesen, Washington Gladden, Alice Wellington Rollins, J. T. Trowbridge, Lieutenant Frederick Schwatka, Noah Brooks, Grace Denio Litchfield, Rose Hawthorne Lathrop, Mrs. S. M. B. Piatt, Mary Mapes Dodge, and many others, etc., etc.

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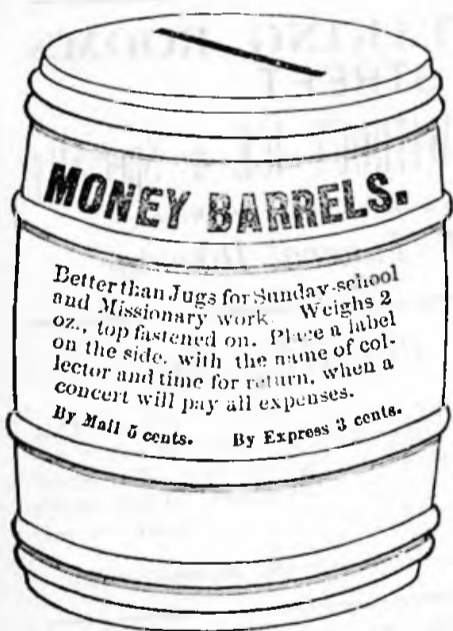
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