

# Peninsula Methodist.

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## HE LEADETH ME.

In pastures green? Not always; sometimes  
He  
Who knoweth best in kindness leadeth me  
In weary ways, where heavy shadows be;  
Out of the sunshine, warm and soft and  
bright,  
Out of the sunshine into the darkest night,  
I oft would faint with sorrow and afright;  
Only for this, I know he holds my hand;  
So whether in green or desert land  
I trust, although I may not understand.

And by still waters? No, not always so;  
 Oftimes the heavy tempests round me blow,  
 And o'er my soul the waves and billows go;

But when the storm beats loudest, and I cry  
Aloud or help, the Master standeth by,  
 And whispers to every soul, "Lo, it is I!"

Above the tempest would I hear Him say:  
 "Beyond this darkness lies the perfect day,  
 In every path of thine I lead the way."

So whether on the hill-tops, high and fair,  
 I dwell, or in the sunless valleys where  
 The shadows lie, what matter? He is there.

And more than this; where'er the pathway  
 lead  
 He gives no helpless, broken reed,  
 But His own hand, sufficient for my need.

So where He leads me I can safely go;  
 And in the best hereafter I shall know  
 Why in His wisdom He hath led me so.  
—Sd.

## The Conversion of Children.

BY REV. W. W. WILSON.

[An essay read before the Salisbury Dis-  
trict Preachers' Association, at Onancock,  
in May, and published in common with others  
by the request of that body.]

Concluded.

How shall they be brought to Christ?

While children should never be re-  
strained from seeking religion at our  
public revival services, we are of the  
opinion that special services should be  
held for them and that no place is bet-  
ter to begin the work than in our regu-  
lar children's meetings and that they  
should be in and be conducted as quietly  
and unpretendingly as possible; so that  
the parents may be led to appreciate  
the work, by the practical results that  
they witness, the radical change that  
they notice in their children's lives and  
conduct. And when this is done and a  
sentiment has been developed in its  
favor, we believe that the work should  
begin, and should be carried forward to  
its direst need, until, if possible all the  
children of the church and community  
are brought to Christ. It would not be  
amiss to hold a Sunday School revival  
meeting preliminary to the general one.  
We know of one that was held in Cris-  
field by that name. It started and con-  
tinued as such, and the more it grew in  
interest with the children the more it  
grew in favor with the adults, and many  
of both classes sought and found the  
Saviour.

We refer to the revival in the M. P.  
Church, under Rev. J. W. Holmes, at  
the beginning of his pastorate, and  
which with other things gave him such  
a hold upon the people. But in order  
to have such a revival you must have  
sympathy and support. We would  
therefore advocate the circulation of  
suitable tracts, among the membership,  
placing appropriate books in the S. S.  
library, the delivery of an occasional  
sermon, a series of sermons on the sub-  
ject, a personal, and face to face discus-  
sion of the matter, on the street, in the  
place of business, and in the home and  
a general experience meeting now and  
then, where persons converted in  
their youth may testify of its genui-  
ness to others, and lead them to a belief  
of the same.

There is no doubt in my mind that if  
we desire such a revival, if we long for  
it, pray for it, plan for it and labor for  
it, we can have it at every charge on this  
district for in religion, as in other things,  
"Where there's a will there's a way."  
It will not do to say that the work can  
be left to the home and to the Sunday  
School, as they are now conducted.

For many of our homes are not  
christian, some are partially so; but the  
majority of those that are, do not be-  
lieve in the conversion of children. Nor  
can those that do, afford to save only  
their own, while others are left to perish.  
As to the Sabbath School, its work in  
this line is almost nominal. Over many  
might appropriately be written, "Icha-  
bod," "The glory of Israel is departed,  
because the ark of God is taken." It  
is true they meet, go through the hum-  
drum of asking the questions of the  
leaf, and imparting such information as  
they may elicit; but seldom do their  
teacher's impress a practical thought,  
or make a personal appeal. Their  
countenances seldom glow with the per-  
sonal consciousness of the truth they  
teach. Their lips seldom quiver with  
emotion, or their eyes suffuse with tears.  
As a consequence of this out of the 1-  
796,034 scholars reported at our last  
General Conference, but a small per-  
cent of whom were members and proba-  
tioners only 297,803 were converted  
during the whole quadrennium. In our  
own Conference, out of 34,212 scholars re-  
ported in our last minutes, there were but  
7,753 church members and probationers  
and of the 26,459 remaining as unsaved  
there were but 1,912 converted last year  
and that in the face of the fact, that they  
were distributed among 342 schools, an  
average of 100 scholars to each and  
these were presided over and taught by  
4,849 officers and teachers; or one to  
every 7.

Coming closer home, on Salisbury Dis-  
trict there were 7,826 scholars, of which  
1,725 were church members and proba-  
tioners; and of the 6,100 remaining,  
there were but 516 converted, though  
these were distributed among 98 schools,  
an average of about 79 per school, with  
1,146 officers and teachers, or about one  
to every 7.

What does this reveal?

Certainly not that children would not  
yield, if they were urged, for their little  
minds and hearts are easily impressed,  
but rather that those who have their  
cause in hand are contaminated with  
this awful indifference.

"A young lady called to see a friend  
who was ill, and on leaving, one of the  
children, a sweet, intelligent little girl,  
took her down stairs. She was her own  
special favorite and pet, and yet being  
naturally of an extremely reserved dis-  
position, she had never spoken one word  
to her on the subject of religion. Look-  
ing down into the thoughtful, loving  
eyes, under a sudden impulse, she asked  
the question—

"Maud, my darling, do you love Jesus?"

To her astonishment the child stopped  
abruptly, and drawing her into a room  
which they were passing, she shut the  
door, and clinging closely to her, burst  
into a flood of tears. Looking up at  
last with a glad happy face, she said—

"Miss Alice, I have been praying for  
six months that you would speak to me  
of Jesus, and now you have! Every  
time I have been at your house I hoped  
you would say something, and I was be-

ginning to think you never would."  
It was a keen reproach to her friend,  
and one that she never forgot. Little  
Maud is now an earnest young soldier  
in Christ's army. No one who knows her  
doubts the reality of her religion, and  
certainly it gives her character, an attrac-  
tive grace which nothing else could give.

How many poor, sad, seeking souls  
like little Maud, wonder why christians  
never speak to them of the things near-  
est their hearts. O christian, why do  
you neglect to let the light shine, and  
guide these weary children home to  
God?"

When we returned from Sunday  
School on a recent Sunday my wife  
took up a copy of *Our Youth*, and be-  
gan to read an article entitled the  
"Easter Card," a pathetic and thrilling  
story of a Roman Catholic, who having  
forgotten his promise of a present to his  
little afflicted child, found an Easter  
Card upon the street, and gave it to her.  
This led to the purchase of a testament,  
and in the conversion to christianity  
and to Protestantism. When she had  
finished reading our little boy rushed to  
her and throwing his arms around her  
neck, told her he had been bad, but  
wanted to be good; and then and there  
being pointed to Jesus, was as he affirmed  
and I believe, happily converted.

During my last revival, a teacher of  
our Sunday School said to a class of  
ladies nearly grown, "I hope those of  
you who are not christians will become  
such during our meeting," adding "you  
do not know how much it would please  
me." It was my privilege to receive  
three out of the five to whom she thus  
spoke. It proved to be a word in sea-  
son. Let us speak then to those com-  
mitted to our care, or like the whistle  
buoy on our coast keep speaking all  
the time, that we may be instant in sea-  
son and out of season.

3. Do they continue in the faith?

They do as well or better than adults  
when they are well cared for. But here  
we meet another prejudice, viz: that  
though converted, they should not be re-  
ceived into the church until they are of  
certain age. Mrs. Annie Whittensmye,  
the author of that beautiful hymn, "I  
have entered the valley of blessing so  
sweet," which has helped so many others  
to enter it, says: "I was converted before  
I was eight years old. I was not allowed  
to join the church till I was thirteen, but  
I was just as well prepared to join at  
eight, as at thirteen; better, for the de-  
lay dampened my zeal."

Dr. Henry Clay Fish, in his Hand-  
book of Revivals, speaks of a scene he  
witnessed:

Little Martha, the grand-daughter of  
the officiating clergyman appeared be-  
fore the proper officers of the church  
to be examined thoroughly and the  
result was satisfactory. But she was  
advised to wait until she was older  
before she made a public confession  
of faith. She did wait three months, and  
appeared again, when she was advised to  
wait longer. At the close of another three  
months, she appeared and again was told  
to wait longer; at the close of the year,  
she appeared again, and as she was about  
to turn away, as before, she sobbed out,  
"Oh! grand-papa, how old must I be  
before I may love Jesus and sit at his  
table." The old prejudice disappearing,  
she was admitted, and became an  
ornament and blessing to the church.

Of such an officary may it not be

inquired, "Is the servant above his  
Lord." If Jesus takes the lambs in  
his bosom, can we afford to keep them  
bleating outside the fold. If he says  
"Suffer the little children to come unto  
me," dare we, as if holier than he, say  
suffer them not to come unto us."

It is the lambs that the shepherd  
most carefully shelters, the young trees  
the nurseryman most carefully protects.  
And if there is an innermost apart-  
ment in the Church of God, that ought  
to be assigned to the children. Of the  
three commands of Jesus to Peter—  
"feed my lambs, shepherd my sheeping,  
and feed my sheep, two relates to this.

Mr. Hammond tells us of a revival  
which he held for Rev. Baptist Noel in  
London; in which 260 children were con-  
verted, and after a year's absence he  
returned and asked the privilege of meet-  
ing them again, and to his surprise nearly  
every child appeared before him, with  
the same confidence and humility that  
characterized them before.

Rev. Wm. Sargeant, of Healdtown,  
Africa, in writing Rev. Wm. Taylor,  
now Bishop Taylor, says, that out of the  
four hundred young persons that were  
converted in the revival in which he la-  
bored, not more than two or three had  
backslidden, up to the time he left,  
which was ten months after their con-  
version.

Dr. Campbell, of Rochester, Mass., in  
writing six years after the wonderful re-  
vival in which 100 Sunday School chil-  
dren were brought to Christ, in and  
about the city, says: that of the 163  
that joined Central Church, 153 were in  
good standing there or elsewhere, or  
had died in the faith, and gone to heav-  
en. Rev. John Todd, says: "I do not  
fear that a converted child will dishonor  
religion, so much as I do, that the aged  
sinner, who has lived in the iron habits  
of sin for half a century, will do so.  
With him, it is the work of life and  
death, to break off these old habits. His  
thoughts, wicked and vile will ever and  
anon flow back into the old deep worn  
channels. But piety in the child gushes  
up like the breaking out of a new  
spring, making its own channel, grow-  
ing and widening and beautifying as it  
flows." If you would have your chil-  
dren remain in the church, you should  
seek to bring them into it while they  
are young. Mr. Spurgeon says, he used  
to wonder at an object that sat on his  
grandmother's mantel. It was a bottle  
with an apple in it occupying the whole  
inner space. He wondered how it came  
there. But one day in going through  
the orchard, he noticed a bottle fastened  
to a limb with a young apple in it. This  
apple was put there when it was small  
and young, and as it grew it filled the  
space and lessened the probability and  
even the possibility of its removal, with-  
out violence to it. So a child, that is  
inserted into the church, grows and ex-  
pands until it would almost be death to  
him, to remove him. I have in my  
study a marvelous piece of mechanism.  
It is a cross, set into another, which  
forms its base. The lower or prostrate  
cross supports certain implements of toil  
and conveniences of life, a chapel, a  
Bible, and a ladder, while the other or  
upright one contains a cross, set into its  
side, a heart at the point of intersection  
and a chalice on each arm; so that it is  
a marvel of suggestiveness, a sermon in  
wood. But above all, it is a marvel of  
mechanism. How so much could be

put into the compass of an yeast powder  
bottle, and be so orderly and beautifully  
arranged, borders on the mysterious,  
and yet, upon a careful examination  
this, like many other mysteries, is dissi-  
pated. It is plainly evident that the  
pieces were put in one by one  
and very small and then arranged  
in order. The same must be done in the  
church. Her members must be put in  
very small, and orderly arranged and  
trained to Godliness, if she would be an  
ornament in the world. All praise to  
her, for saving adults. They need salva-  
tion. For them the Saviour died, as well  
as for the young. But we are made to  
suffer often, for their loose morality, in-  
consistent conduct, and positive retro-  
gression, the outgrowth of the past life  
spent in sin, but the children, tender  
hearted, little children, are her orna-  
ments. The queen, when asked to show  
her jewels went to the nursery and  
pointing to her children, proudly said:  
"there are my jewels," ought not we to  
be able to conduct the curious, who  
would see the church's treasures, to the  
children of our home, and Sunday  
School, all safely housed, happily em-  
ployed in God's great church on earth.  
God speed the day, when not a single  
child shall be outside her pale.

## Another Paradise Found.

Dr. Warren found a paradise at the  
North pole; I have found one in Illi-  
nois. Down on the Illinois Central  
railroad there is a town called Neoga.  
Twelve years ago the inhabitants put  
down the rum traffic. No saloon has  
been allowed there in all these years.  
Just think of that, ye rum cursed cities  
and towns of the Northwest! Put rum  
down and your jails will be for rent. So  
will your poor houses and lunatic asy-  
lums, after awhile; but let the rum traf-  
fic remain and it will fill all the jails  
and all the poor houses and all the lu-  
natic asylums you can build and the  
tax payers support them. Put down  
the rum traffic and turn the whole  
Northwest into a paradise like Neoga.  
Let all the preachers get a little temper-  
ance fire into every sermon. If you are  
preaching about Heaven, let one of the  
points be: "There is no whiskey there."  
This mystery of iniquity is working. The  
rum traffic must go and it will go by  
the aid of the rum-sellers themselves. The  
temperance cause will have its Sumpter  
and its great uprising some day. Sing  
on, pray on! we are gaining ground.

Letters of inquiry as to how the victo-  
ry may be won can be addressed to  
T. R. Hancock, Esq., Neoga, Illinois.—  
Chaplain McCabe.

Miss Hannah More, a celebrated  
writer who died about fifty years ago, had  
a good way of managing tale-bearers. It  
is said that when she was told anything  
derogatory of another her invariably  
reply was, "Come, we will go and ask if  
it be true." The effect was judiciously  
painful. The tale-bearer was taken back  
and stammered out a qualification, or  
begged that no notice be taken of the  
statement, but the good lady was inexor-  
able, off she took the scandal-monger to  
the scandalized to make inquiry and  
compare accounts. It is not likely that  
anybody ever a second time ventured to  
repeat a gossip story to Hannah More.  
One would think her method of treat-  
ment would be a sure cure for scandal.  
—*Episcopal Methodist.*

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.

Out they march—60,000 of them a year—into drunkards' graves. St. Louis has 1,800 bar-rooms; Chicago and Cincinnati and Baltimore, 3,000 each. Each, with their 3,000 bar-rooms, can alone make the 60,000 drunkards—that would be only twenty to the bar-room. The old dog died drunk, but they said he died of apoplexy, heart-disease, or something of that sort. They always lie about it. Nobody can say he died drunk. They will hatch up a 'sun stroke' if they can't find anything more plausible—that is, if he has any family. You can tell absolutely nothing from the statistics. But you know what that bar-room is. It is the recording office of hell! And is sustained by the voice of the community! Sixty thousand go down into drunkards' graves this year.—San Jones.

The Prohibitionists of Baltimore are moving actively toward the cultivation of public sentiment in their favor. A Prohibition Association has been formed with the following officers; president, J. F. Weishampel, vice-presidents, Rev. Avey Johnson and H. H. Segerman; secretaries, C. S. Mosher and Dr. E. O. Janney; treasurer, Henry Janney, with Edwin Higgins, Esq., and other well known gentlemen as active members. Within three weeks a hundred persons have joined the organization, and two large and enthusiastic public meetings have been held in Hoy's Tabernacle, addressed by Rev. Dr. Ellis, and Rev. A. C. Dixon, in the most pronounced support of the great movement. Other meetings are announced for the second Tuesday of each month.—Baltimore Baptist.

The Southwestern Christian Advocate, published in New Orleans, and edited by the Rev. Marshall W. Taylor, D. D., is a bright and ably conducted paper. The editor who is himself a colored man, knows how to deal with questions that interest his race. The Southwestern is outspoken on the temperance question, and every other live issue. The following editorial paragraphs from last week's number, may contain some suggestive points to others than the colored people:

"Colored men of Mississippi, the eyes of the Christian world are upon you. You can vote whiskey out of Mississippi if you will. Will you?"

"Half of the race troubles in the South begin and end while the contestants are in liquor; and would not occur at all, but for the liquor.—Ex.

Saloons of Foreign Importation.

John B. Finch says that forty years ago there was no such thing as a liquor saloon in the country. Then liquor was sold as the incident of some other business. "Places devoted exclusively to the vending of liquor were not known. It was kept in stock as groceries, the same as meal and potatoes. But to-day we have imported from Europe this accursed fungus of modern civilization. There are more than 200,000 men whose only chance to get rich is, in the increase of of the quantity of liquor sold—for whom liquor as the only commodity yielding substance and profit. It is now sold as an incident to the grocery business." "To-day there is not a large city in the land that is not controlled by its grog-shops." That is, in such directions as the grog-shops care to exercise control.

The forty editors from Texas recently on a press excursion proved to be all prohibitionists and only three smokers among them.

Youth's Department.

A Noble Girl.

Some years ago there lived in Sweden, with her wealthy relatives, an orphan girl named Agnes Hedenstrom. There seemed to be danger of her growing up a spoiled child, but when quite young she became a Christian and at once began to work for others.

One day she heard a Swedish minister preach, and soon after Agnes gave her heart to Jesus. Strangely enough, she began herself to preach to her people, now in school-houses, now in great halls.

Often she would address on the streets of London great crowds of the worst sort of people.

For years she thus toiled on among the wretched and wicked and dangerous people who infested East London.

Once she was speaking alone in an awful place to twenty drunken sailors while they yelled and blasphemed. Still she continued as best she could to tell them the wondrous story of redeeming love. Think of the spoiled Agnes coming to be such a brave, true woman! She still shutters to remember those awful moments when she did not know but those wretches would tear her to pieces. They did not. They became quiet and subdued. The next evening they came bringing some of their comrades with them.

Then came a lecture room by her efforts: then a larger one. A few years ago Miss Agnes went among the good people of London and told them about the wretched people among whom she was laboring, especially the wicked sailors.

They gave her enough money to build a home for sailors, when they came on shore without friends and an army of balloons to tempt them to drink and waste all their earnings in "riotous living."

Well after waiting some months for the builders to finish the work, she clapped her hands—not on her guitar as when she was a child—but together as she walked through this home.

She is sole manager of the sailor's boarding-house. There she sees that the beds are clean and the meals good. She has books and papers, and best of all, her Master Jesus in this home.

More than a thousand sailors are thought to have been saved from their wicked ways through this wonderful Agnes Hedenstrom.—Pansy.

Wesley on Dress.

You know in your hearts it is with a view to be admired that you thus adorn yourselves, and that you would not be at the pains, were none to see you but God and His holy angels.

Oh, stop! Aim at pleasing God alone, and all these ornaments will drop off. If you could be as humble as when you choose plain apparel (which I flatly deny); yet you could not be as beneficent and plentiful in good works. Therefore, every shilling which you needlessly spend on your apparel is, in effect, stolen from God and the poor! For what end do you want these ornaments? To please God? No! but to please your own fancy, or to gain the admiration and applause of those that were no wiser than yourself. If so that you put upon yourself, you are in effect, tearing from the back of the naked; as the costly and delicate food you eat, you are snatching from the mouth of the hungry. For mercy, for pity, for Christ's sake, for the honor of His gospel, stay your hand! Do not throw this money away. Do not lay out on nothing what may clothe your poor, naked, shivering fellow-creature.—Christian Truth.

The Remedy for Infidelity.

The first thing to be done to stay the progress of infidelity is to preach and

practice Christianity. We are to teach Christians to believe the Bible, and to know what they believe and why they believe it. The faith of multitudes who profess Christianity is not well grounded either in experience or instruction. Consequently when they meet skeptics and objectors they do not know how to answer them, and so they either leave them alone, or denounce and repel them as utterly incorrigible.

In many cases, doubtless, skeptics ask questions which Christians ought to be able to answer, and might be able to answer if they would study and search to know the truth for themselves. Information on the subject is ample and available, and those who neglect to inform themselves should not be surprised if men are dissatisfied with their silence or their assumptions.

Infidels are bold because Christians are timid, and Christians are timid because they do not study their Bible, do not understand it, and have never investigated the facts concerning the foundations of their faith. When ministers have done their duty in teaching their hearers the first principles of Christian evidences, and when Christians have devoted their time, not to chasing skeptics through quagmires of scientific humbug and dreary mists of skeptical misrepresentations, but in examining prophetic statements and historical facts which demonstrate the truth of the Bible, and which infidelity persistently ignores and forgets, they may come forth like an army with banners, and make short work with the ignorant skepticism which now stalks through the land proud as Goliath defying the armies of the living God.—The Armory

Washing.

Washing is so common a thing that one might readily suppose every housewife familiar with the mysteries of it. But how few can combine this cleansing process with the preservation of the articles which are washed. Almost invariably the same system is used in washing articles of every description. In washing plain white clothes, never put them to soak the night before wash-day, unless you use warm water and soap them well. It is not necessary to soak them at all. Prepare a tub of warm water with a little soda, which is not at all injurious to the clothes, if used in reasonably small quantities. If there are spots on any articles, wet them first in cold water, then take each article separately and put it into the warm water, soaping well all parts that are much soiled. When your tub is well filled, push the clothes back and add hot water, but be careful not to put it on the clothes, or you will be likely to scald the dirt into them. Wash them twice before boiling, and rinse thoroughly after. The washerwomen of Belgium and Holland, so proverbially effective in their work, use borax instead of soda; it saves soap, softens the hardest water and does not in the least injure the texture of the linen. Colored muslins or lawns must be washed one by one in cold water. If they are very dirty the water may be lukewarm, but no more. But above all, be careful not to use the smallest particle of soda. The best soap for articles of this material is the common yellow. A small piece of alum should be boiled in the water in which the lather is made. The soap should not be allowed to remain any time in the linen, but the articles should be rinsed immediately after washing and hung out to dry. Leave all articles beside the tub, washing each separately. They must be ironed as soon as they dry and not allowed to remain damp over night nor be sprinkled. Do not iron with hot irons. Pink and green tints may withstand the washing, but will be likely to change as soon as a hot iron is put upon them.—The Cook.

Three Days in the Life of Christ,

II. THE RESURRECTION.

BY MISS HAN-LIZZIE HARE.

Three days have passed by,—days of suspense to the inhabitants of Jerusalem in their wondering anxiety to know what will next happen in the course of such strange events,—days of sadness to the little band of disciples whom Christ has left weeping over their disappointed hopes and expectations unfulfilled. But to the rulers in the temple they are days of neither fear nor sadness. A strict watch by armed men has been kept over the royal sepulchre where lies the body of the Incarnate Son, and the stone has been carefully sealed. Why? Because Christ had said: "After three days I will rise again," and they thought his disciples would steal him away at night and then say he had risen. Ah, vain man, how low is thy estimate of the power of God when thou dost place the strength of the Roman seal above the seal of the King of Kings, for can not the Lamb who only was able to open the seven seals of the book before the Throne of Heaven, be more than able to break the seal on an earthly stone?

But now the third day has come and in the darkness of the early morning we vied our way to Jesus' tomb. The soldiers are keeping their silent watch around it. The far-off stars twinkle brightly in the clear Eastern sky. Deep silence prevails as if all heaven and earth are waiting for the triumphal coming forth of the slain Lamb. The hour strikes and forth from the Celestial Presence, with the shock of an earthquake, comes a messenger clad in robes of spotless white. Swiftly he speeds to earth, to the garden of Joseph of Arimathea. His countenance glowing with a heavenly light, dazzles our eyes so we cannot see, and strikes terror to the hearts of the watchers who become as dead men; for the glorious awakening into immortality of Him who is the first-fruits of those who sleep must be witnessed only by angelic hosts. Power divine must break the royal seal and angel hands roll back the ponderous stone that the Lord of life and glory may walk forth upon the earth again. All this transpires in but a few minutes, for as our sight returns to us we see in the eastern heavens the faint roseate tint betokening the rising of the sun; but oh, how much more glorious a Sun has already risen—the Sun of Righteousness from which every beam, every ray carries immortality to all it touches, and which shall never set as long as earth and heaven endure.

A light foot-fall attracts our attention and turning we recognize Mary Magdalene coming toward the sepulchre. But she stops in amazement when she sees that the stone is rolled back and the grave is empty! Poor Mary, she is deprived of seeing even the body of her Lord. Her grief overcomes her, and as she stands by the grave weeping she stoops down and looks in and lo! she sees two angels. They ask her: "Woman, why weepst thou?" She answers: "Because they have taken away my Lord and I know not where they have laid him," and then turns away from them as though even they could give her no comfort when she could not find her Lord,—the first person who ever talked with angels without a tremor of fear. Suddenly a man appears and speaks to her: "Woman, whom seekst thou?" Looking at him through her tears and supposing him to be the gardener she answers him with a question: "Sir, if thou hast borne him hence, tell me where thou hast laid him and I will take him away." Her own anxiety is that her Lord's body might be cared for by loving hands. The stranger answers not her question, but she hears a familiar voice repeat her name: "Mary." Ah! the comfort in that gentle voice, the power in that word! She turns herself, she recognizes her risen Lord and with

the joyful cry of "Master," she falls at his feet and worships him.

And now we hear him toll her to proclaim the glad news.—Christ, the Lord is risen from the dead! The dark night of crucifixion and death is ended, the glorious dawn of the Christian era has commenced. Sadness is dispelled and hope revives in the arms of faith as the disciples look again on their Master and listen to his voice. But he is more than Master now—he is their Saviour, their Redeemer.

The man of Calvary has gone down into the grave and bursting the bands of death asunder is come up again thus robbing the grave of its victory, and henceforth an Advocate in the person of the only-begotten Son of the Father shall stand between fallen, sinful man and an avenging God and thus rob death of its sting. "O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. What is man, that thou are mindful of him? and the son of man that thou visits him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour."

An election took place in Virginia last week on the question of prohibition. The election was eagerly contested by the advocates of both sides, and the anti-liquor men secured quite a victory in the rural districts, but were beaten in the cities. The prohibitionists carried ten out of thirteen counties as a whole; and also carried fifteen districts in parts of counties, while the anti-prohibitionists carried twelve. It will thus be seen that the result was a decided success for prohibition.—Centerville Observer.

Camp Meetings.

Table with columns for location, date, and duration. Locations include Chester Heights, Federsburg, Camden Union, Wye, Brandywine Summit, Woodlawn, Cecil Co., Md., Harlock's, Deal's Island, Gumboro.

Quarterly Conference Appointments.

Table with columns for location, date, and time. Locations include Port Deposit, Rising Sun, Hopewell, Rowlandville, Newport, Scott, Ashury, Union, St. Paul's, Madely, Delaware City, St. Georges, New Castle, Red Lion.

CHAS. HILL, P. E.

Table for EASTON DISTRICT—SECOND QUARTER with columns for location, date, and time. Locations include Hillsboro, Kings Creek, Greensboro, Royal Oak, St. Michaels, Talbot, Bayside and Tilgman's, Townsend, Middletown, Odessa.

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Table for DOVER DISTRICT—SECOND QUARTER with columns for location, date, and time. Locations include Potters Landing, Galestown, Cannons Crossing, Federsburg, Greenwood, Farmington, Bridgeville, Seaford, Millsboro, Nassau, Lewis, Melson, Georgetown, Houston, Harrington.

T. O. AYRES, P. E.

Table for SALISBURY DISTRICT—SECOND QUARTER with columns for location, date, and time. Locations include Bethel, Laurel, Delmar, Sharptown, Riverton, Salisbury, Quantico, Fruitland, Princess Anne, Onancock, Accomac, Cape Charles City.

J. A. B. WILSON, P. E.

In the country churches, and where else desired the Quarterly Conferences will be opened with preaching. When practicable, the brethren will confer a favor on the undersigned, by arranging for meetings on all the vacant nights he is with them, in the interest of Temperance, W. F. M. Bible, or any other work to be served this first quarter.

JOHN A. B. WILSON,



# Peninsula Methodist,

PUBLISHED WEEKLY, BY

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## "I am the Light of the World." JOHN VIII: 12.

The most hopeful characteristic of modern religious thought is the earnest attention, which the life of Christ has received during the last fifty years. It seems as if by a Second Advent, Christ were coming again into the world of human thought, through the medium of the recorded facts of his first advent; and that, at a time, when the conditions for a true perception of their bearing upon the great problems of human life and destiny are more favorable, than at any period since the death of the last of his inspired apostles.

Objective Christianity so presented to us in a perfect form, in the person and work of Jesus Christ, while subjective Christianity is more or less adequately realized in the theology of the Church, and the consciousness of individual believers.

The phenomena of both, are objects of extreme interest to human minds. The facts included in the one are contained in the New Testament; while the facts included in the other are scattered through the libraries of the world, and the experiences of believers.

The New Testament, like its Author, is unfathomable. It is a Divine gift whose manifold wealth of wisdom and grace has, as yet, only been partially explored. The Holy Spirit continues to take of the things of Christ, and reveal them unto us; so that there will be a continual augmentation of light and a growing uniformity of character to Christ's Divine image. To this end, it is necessary (1), to adopt the process of induction in the study of the Scriptures; (2) to apply Christ's experimental test; (3) humbly ask for, and rely upon the illumination of the Holy Spirit.

1. Who is the person that spoke these words, "I am the light of the world?" It seemed a daring speech for a carpenter's son. Who is this carpenter's son? "What think ye of Christ?" has never yet had its final answer. It will be renewed as long as mysteries continue to fascinate the mind. Humanly speaking, of the humblest origin possessing no secular learning, nor art, nor wealth, nor armies, nor political power, and enjoying but a brief public career, having been crucified at the very threshold of manhood, Jesus Christ, by the mere force of his doctrine and example, without shedding a drop of blood save his own, has silently accomplished the greatest moral resolution on record, founded the mightiest spiritual empire, in comparison with which, the immense Roman Empire of his day was a mere bubble; and is now recognized and adored by the civilized nations of the earth, as the Son of God and the Saviour of mankind. Wonderful! Yes, wonderful! This wonderful fact towers far above all other historical events, and stands out alone, unapproached, and unapproachable in its grandeur and glory. To deny it would be as unreasonable as to deny the sun in

the heavens, or the existence of man on earth.

Christ, then, is the centre of the moral cosmos, the Holy of Holies, of heaven and earth, of time and eternity. His character is such as to make it absolutely absurd to think for a moment that he could be a fanatic, a madman or a designing impostor. It is original beyond that of all other men. The imagination of neither poet, nor historian nor philosopher ever invented or described a character so original, so beautiful and so perfect as Christ's; and no system of moral philosophy was ever so pure, so perfect as His. Christ was more than his doctrine; he stood above the limitations of age, school, sect, party, nation and race.

His character was uniformly consistent, as it was absolutely unselfish perfect love to God and man, is the virtue of virtues, the fulfilment of the law, the bond of perfection, the source of all true happiness. Selfishness, its very opposite to the radical and universal sin of the race and age. All men are more or less tainted with it. But Christ's bitterest foes would not charge him with love of gain, or with selfishness in any form. His character was *sinless perfect*. This is nothing less than a moral miracle in the midst of a sinful world. Abraham, Moses, David, Isaiah, Peter, Paul and John, tower above ordinary men by their profound conviction of their sinfulness and quiet before God, no less, than their genius, piety and influence for good in the history of religion. And so it is with the noblest among the heathen. Jesus Christ forms the one absolute exception to this universal rule, maintaining a spotless innocence to the last, and alone among men, furnishing an example of *perfect humanity for universal imitation*. Hence he must truly be what he claimed to be, the Son of God, the promised Messiah, the Saviour of the world. The greatest minds have recognized this sublime truth; other great men have paid Christ the profound reverence and set his name above every other name. It was therefore no daring word for Jesus of Nazareth, the reputed carpenter's son, to say, "I am the light of the world." Truly divine and truly human form, creator and governor of the world, he was, and is his life and light. "In him was life, and the life was the light of men." He came to illuminate humanity with the splendors of spiritual truths, which are more tremendous in their energy in the moral world, than are the systems of blazing suns in the physical universe; because it is the energy of Divine ideas, and Divine ideas are the cosmical material out of which the worlds were made; for the thoughts of God became instant creations. God said "Let there be light and there was light." Oh! how majestic must have been the first revelation of the hitherto dark and inert mass of earth around the light-producing sun; but how infinitely more marvellous and majestic is the rising of the Sun of righteousness and the revolution of dark and chaotic humanity around it to receive from their life and light, beauty and glory.

II. In what sense is Christ the light of the world?

1. As the Angel of the Covenant, He was light of ancient Israel; like the morning star Judaism shone brightly in the night of moral darkness, and was a prophecy of Christianity. Judaism led to God, heathenism led away from God.

2. Christ was the light of the Pagan world. Some of his light is reflected in its various religions. "He is the true light that lighteneth every man that cometh into the world." "That which may be known of God, is manifest in them (the heathen) for God hath showed it unto them." Faith in a supernatural God is a constituent of man's nature; the idea of the supernatural is innate and universal. Christ the Logos, the Word who made the world, this living

mechanism, we call nature, and who made man in his own image, implanted in him his own light. Though sin has obscured it, some rays of it were and are still shining in the religious men, have formed for themselves. That of the ancient Egyptians gave forth more scintillations of what we learn as truth from Revelation, than any other ancient faith, and the best features of the Egyptian religion re-appear in the books of Moses.

In Hellenism we shall find brilliant rays from the Word of eternal truth. Athenian culture furnishes the historical solution of the problem—"What degrees of perfection can humanity attain, under the most favorable conditions, without supernatural light, grandeur and the grace of Christianity." Brahmanism, Buddhism and Mohamedanism, severally have some rays of the true light, and are splendid as endeavors, but not as achievements; and the degree in which they have stimulated the thoughts and feelings of man, only proves their need of a Saviour, and of a steady, warning and certain light to the show way to God, to heaven and immortal bliss.

3. Christ as the light of the world hath "shown us the Father," revealed the Fatherhood of God, and thereby, the dignity and value of man as a child of God; and also the universal brotherhood of the human race. Until Christ had thrown a flood of light on his origin, nature and destiny, man was in an important sense unknown to himself. The deeper we penetrate the words of Christ, the more will the limitless meaning of *man* be unfolded to us. The Christian view of history sees Christ transforming humanity to his own likeness, and looks forward to a coming time, when he shall live in each and all, and when the human race shall be the Kingdom of God.

4. Christ as the light of the world, illumines the pages of human history. Without Christ, history is a sealed book. The philosophy of the person of Christ, is the philosophy of history, and thus studied, history becomes a Theodicy, that "justifies the ways of God to man."

5. Christ is the true light of modern literature and art. He is the inspiration of the grandest epic and lyric poetry, and the sublimest strains of music. But for the life and death of Christ Leonardo Vinci, Michael Angelo, Raphael, Rumboldt, nor Kaulback had never given us their unequalled masterpieces. If you regard Handell's "Messiah" as the miracle and triumph of music, what, save its Halleluiah chorus, is more impressive and touching than his "Comfort ye," and "Come unto me"—two snatches of angelic songs, which seem to have dropped from Seraph's lips; the twofold boon, comfort for the sorrowful, and rest for the weary, the purchase of his dying love.

In conclusion, let Christ be our light and life. Let us receive him as our friend, our brother, our Saviour. Through all the exigencies of earthly experience, he will supply our every need, and at last, amidst the shining ranks of the immortals, circling high and wide around the Infinite Father, he will, with ineffable tenderness and love, crown us heirs and kings of light and glory and bliss, and "so shall we ever be with the Lord."

HYMNICAL.—Rev. John B. McCullough, D. D. editor of the *Philadelphia Methodist*, was married in Philadelphia, Thursday, August 5th, to Mrs. A. M. Dalrymple, widow of the late W. M. Dalrymple of the Philadelphia Conference, Rev. John A. Roche, D. D., officiating, assisted by Rev. W. L. Gray. It is an interesting fact that our venerable friend and brother, Rev. Dr. Roche, officiated also at Mrs. Dalrymple's first marriage.

As intimated in the *Philadelphia Methodist* of last week, Dr. McCullough is off on two weeks' vacation, the pleasure of which he no doubt finds greatly enhanced

by the company of his bride. We cordially extend to our confrere and his estimable lady, our congratulations and best wishes.

The Philadelphia correspondent of the *Christian Advocate*, in allusion to the bridal tour, says:

"A trip to the Thousand Isles and other points of interest is included. Of course from all parts of the Conference prayers will go up for the happiness of the newly married 'doctors,' for while the groom is a 'D. D.' the bride is an 'M. D.' and especially that a kind Providence may vouchsafe to them all the blessings He can consistently bestow."

## A Wonderful Display of Celestial Pyrotechnics.

Friday evening, July 30th, we had at Ocean Grove, a thunder storm, or as a Yankee would say, a tempest that came up very suddenly and continued for more than two hours. The vivid flashes of lightning and consequent reverberations of thunder were almost unintermittent. The entire northern arc of the heavens was most brilliantly illuminated by these continuous discharges of electricity, and on this lustrous background lines of electric flame appeared like streams of incandescent gold, flowing in almost every direction. Frequently as the dark clouds were revealed by the vivid flashes, their projections were lit up with electric scintillations, like so many sparkling jets of light.

But it is utterly vain to attempt to describe it; in brilliancy, variety of fantastic forms, extent and continuance, it far surpassed any electrical display the writer ever has been permitted to behold, and suggested loftier conceptions of the "glory that excelleth." While this magnificently sublime unveiling of the Infinite Father's glory was a source of ineffable pleasure to some, there were others more or less painfully affected with fear and apprehension. It was certainly an awe-inspiring scene, but not necessarily alarming. "There is no fear in love, but perfect love casteth out fear, because fear hath torment."

A beautiful illustration from life may be given here, to relieve any timid lover of the blessed Christ, who is in painful dread, when there is a thunder storm, as also to show the power of a "faith which worketh by love."

While the writer was pastor of a church in the city of Philadelphia, he was greatly interested in an invalid member of his charge, who though scarce eighteen, had long been a patient sufferer. She was a devout and submissively trustful Christian, and as the inevitable end approached, and her sufferings became almost intolerable, she was wont to reply to the inquiries of loving friends, "I am suffering intensely, but am happy in the Lord." Upon one occasion I learned that the dear child was painfully apprehensive in a thunder storm, so much so, that whenever such a storm was indicated, every thing possible was done to exclude the light from her room; curtains were drawn down, shutters closed, and the invalid's couch turned so that her face should not be toward the window. I felt grieved that my young friend should have such an aggravation of distress as seemed to me entirely unnecessary, and said to her, "Linie, I am sorry you feel so fearful in a thunder storm, to me it is a pleasure, I really enjoy it. You know our dear Father in heaven has power over the lightning, and it can't strike us without his permission, and we know he won't let it do so unless he wants to take us to himself in a chariot of fire. In his care, we are just as safe in the most terrific storm, as in the calm. I like to look at the vivid flashes as the unveiling of our glorious Saviour's smiling countenance, and listen to the deep-toned thunder, as the echo of his own majestic voice."

On my next visit, as I was leaving, Linie's mother noticed her lips moving,

for her voice was inaudible. "She wants me," said her mother, "to tell you about the thunder storm. After you had left the room, Linie's brother came in to turn her couch and close the windows as usual, but she told him not to do so, saying she wanted the shutters thrown open, and the blinds drawn up, and her couch placed so that she could see the lightning, and then through all that storm, that timid girl lay, calmly watching the electric flashes, and peacefully, without the slightest trepidation, indeed really enjoying the sublime displays of Divine power in the elements. She had caught the idea that the God of the storm was her loving Father, and in his care she was secure. Upon what physiological principle can this fact be explained, except that which was announced by the Great Father himself, "all things are possible to him that believeth."

## Ocean Grove Letter.

Sunday evening the 1st inst., the largest congregation yet seen at the Auditorium this season, assembled to hear the eloquent Kentucky orator, George W. Bain, and listened with delighted attention for more than an hour, while he discoursed with burning eloquence upon our nation's curse and its remedy. The rest of the week, except Monday and Saturday, interesting meetings were held by prominent Christian ladies—Mrs. Meyer of Chicago, Mrs. Wheeler of Philadelphia, Mrs. Chandler and Mrs. Inskip of Ocean Grove. These were called "Encouragement Meetings," and were designed to stimulate Christians to greater activity in church work.

Wednesday, Thursday and Friday of this week, Rev. John Johns will resume his Bible readings, which were so highly appreciated last season. Sunday morning the 8th inst., Rev. M. J. Cramer, D. D., delivered to a vast audience an elaborate and scholarly discourse on the words of Christ, "I am the light of the world."

We have prepared a synopsis of this sermon for our readers.

At the same hour St. Paul's was crowded with an appreciative congregation to hear Rev. J. A. McCauley, D. D., the scholarly and efficient President of Dickinson College. It is a gratifying fact that a goodly number of people are able to find out that there is first class preaching in St. Paul's, Ocean Grove, even though no announcement is made from the Auditorium platform. While we are somewhat in the Diogenesian mood, we will venture to record our emphatic dissent, to what seems to us, a very small specimen of devotional aping, the rendering of the Lord's prayer as a chant by the choir at the close of the first prayer. However fitting such a performance may be in services strictly liturgical, it is certainly painfully inharmonious with the simplicity and earnest spontaneity characteristic of Methodist worship. With what an appalling suddenness the flow of heart-felt utterances in prayer are arrested, as the speaker's voice ceases and the organ and choir take up their recital. From the attitude of devout communing with God, the congregation is rudely jostled into that of listening to an artistic performance. We hope that this and all similar aping will be speedily relegated to an "innocuous desuetude."

Sunday night Dr. Dunn preached at the Auditorium, and Rev. Mr. Buck, lately returned from India, at St. Paul's. We had the pleasure of hearing Bro. Buck, who discoursed very interestingly and practically from the words, "Be filled with the Spirit."

Saturday and Sunday, 14th and 15th inst., the W. F. M. S. will hold anniversary exercises. Bishop Hurst is to preach the anniversary sermon, Sunday morning, and also the first sermon of the camp-meeting, Wednesday morning, the 18th inst.

It was an interesting coincidence that the Doctor should preach this sermon at Ocean Grove on the anniversary of his brother-in-law's funeral, Gen. Grant having been buried at Riverside Park, the 8th day of last August.



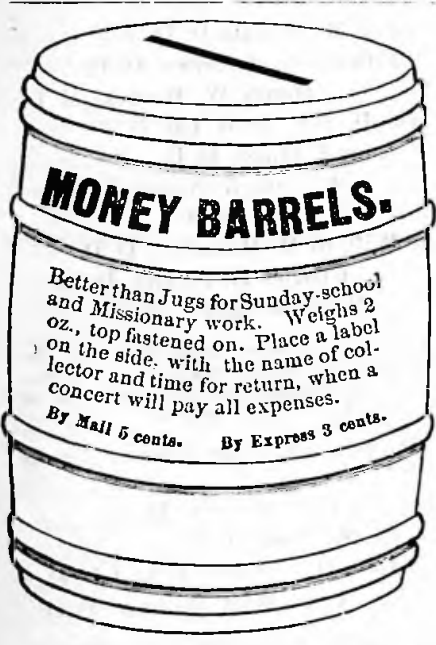


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