

# Peninsula Methodist

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Associate Editor.

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## Reminiscences of Cecil Circuit.

BY JOHN FLETCHER WILLIAMSON.

It fell to my lot to be born of Methodist parents, within the bounds of Cecil circuit. When I was comparatively young when meeting houses, or chapels as they were usually called, were very few and far between; and when the itinerant traveled on horse-back, carrying his wardrobe in one end, and his library in the other end of a pair of leather saddle-bags, preaching frequently twice every day in the week, and usually leading a class after each service.

Many of my earliest and most pleasant recollections are associated with the Methodism of that day.

My father's house being the preaching place for the neighborhood where he lived, the voices of the heralds of the cross, as they proclaimed the simple story of salvation by faith, were among the first sounds that ever greeted my ears; and the triumphant shouts of the faithful few, as they told what God, for Christ's sake, had done for them, were familiar sounds while I was yet an infant on my mother's knee.

When I was four years of age, my father sold his property, and removed to another part of Cecil county; but before he did so, he offered to give the little society all the timber they would need, to build a meeting house in the neighborhood; and I distinctly remember being with him, as he and his men hauled together the logs, out of which was built the first Union church.

A new and handsome church has been since built, forming with Cherry Hill, a separate pastoral charge. It would thus seem that the Union and myself are twin brother and sister, both having been born in the same house, of the same parents, and about the same time.

As there was no church in the neighborhood to which my father removed, he immediately set himself to work to have one provided; and I have a very pleasant recollection of being with him, when about seven years old, as he helped to haul together the stones, to build the first Ebenezer church, now a part of Zion Circuit; a neat and commodious modern building having been subsequently erected on the same ground.

A Methodist prayer, or class-meeting, in those days, was usually a scene of great spiritual power; and a quarterly meeting occasion brought together not only the official members, but many others from distant parts of the circuit; some of them traveling as much as twenty or thirty miles. They had their reward, in seeing the society baptized with the Holy Ghost, and in seeing sinners converted.

A quarterly love-feast brought out the talent, and greatly quickened and promoted the piety of those who participated in it. In my childhood and early manhood, I was no stranger to these scenes, and often participated in them.

I now recall one of those precious seasons of divine power, as late perhaps as 1846 or '47, which occurred at a quarterly meeting love-feast, in the little frame church in Christiana, now used as a school house for colored children.

Among those who stood up as witnesses for Christ, were two English women, mothers Dean and Powell, who seemed to become so filled, with the power of the Holy Ghost, that their words seemed as

if inspired. One of the two, while relating her experience, compared her journey through life toward the heavenly Canaan, to her voyage across the Atlantic on a ship of the olden times. After a stormy and tiresome voyage of three months, full of privations and trials the master of the ship, thinking they were near the port, sent a man to the mast-head with a powerful glass, to catch the first glimpse of the desired haven.

The tardy minutes lengthened into still more tardy hours of intense anxiety, when the man at the mast-head was seen to take the glass from his eye and cry out, at the top of his voice, "Land Ahead! Land Ahead!" As she described the scene on the crowded deck, the delighted passengers rejoicing in the prospect of so soon embracing their loved ones who had preceded them, all hearts, were thrilled; then taking up the idea, that we were all passengers on the old ship of Zion, moving toward the heavenly shore, and the watchman with his glass of faith at the mast-head, she said we should soon hear the transporting cry, *Land ahead! Land ahead!* Every one seemed to realize, that the land ahead was Beulah land, with the glittering peaks of the delectable mountains in view. We seemed to be rounding the cape, and entering the harbor of the heavenly city. You may imagine, but I cannot describe the scene which followed; it was simply grand beyond description.

Quarterly meeting love feasts were in those days usually occasions of more or less similar character. Is it not to be regretted, that such scenes have almost entirely disappeared, and these meetings have become comparatively tame and spiritless. The wonderful interest, that attended the Quarterly meetings, in the early history of Cecil circuit, may be accounted for, in the fact that such men as Richard Whatcoat, Thomas Ware, Solomon Sharp, Henry Boehm, Joseph Lybrand, Lawrence Lawrenson, Lawrence McCombs and Matthew Sorin, were present as presiding elders for ten days' preaching and exhorting, as only such men could.

There comes to my mind the names of Thomas Warburton, Ebenezer and John Peri, William and Thomas Miller, and my own father, and others, and were leaders of the little band and met in each others' houses or barns, to hold prayer or class meetings; there being no churches in those days. These meetings were often scenes of great spiritual power. Some of them were held in the neighborhood of Rising Sun, Md., in a blacksmith's shop, at which two sisters, by the name of Reynolds, were usually present; one of whom would be so effected, as to fall and become stiff and unconscious. I have known her to be carried home, and remain in that rigid and apparently lifeless condition, for two or three days; always recovering consciousness with a song of praise on her lips, the first word usually being *Glory*. These things so deeply impressed my youthful mind and heart, that I shall never forget them.

The preachers in those days received a very meagre support, and it was important, that what little was collected, should be promptly paid over. On the occasion of a Quarterly meeting some distance north of Oxford in Chester county, Penn., some sixty years ago, my father being unable to attend himself,

sent me on horseback some fifteen miles, to carry to the conference the small sum he had collected as quarterage.

Spiritually, these feeble societies had great prosperity; but financially, there was a hard struggle for bare existence. This was true, with scarcely an exception. The first meeting houses were small and uncomfortable; but were subsequently replaced by better, and more attractive ones; and Newark was no exception.

The little chapel, when first built in 1812, in the outskirts of the town, was supposed to be ample, for a long time to come. It was indeed better than most of its cotemporaries; but when I became a member of the little society worshipping there in 1842, it presented anything but an inviting appearance. Its enclosed pulpit, high up in one end, the indispensable gallery for the colored people across the other end, its loose and uncomfortable benches, and an old tangle wood stove in the centre; these were some of the peculiar features of this early sanctuary. One of the trustees conceived it to be his duty, to always sit near the old stove whenever there was fire in it, and keep the doors open, so that he could constantly punch at the burning chunks. As a consequence, the house was kept well filled with smoke.

Notwithstanding these unfavorable surroundings, many a grand meeting was held, and many precious souls were converted, in that little chapel. There, on the twelfth day of November, 1842, I tried to make a full and complete consecration of myself to God, and his Church; and for forty six years, I have endeavored to keep inviolate the vows I then made.

The sixteenth of the same month, Rev. William Rider, of precious memory received me into the church, and gave me such advice as was of inestimable value to me, and which I have never forgotten.

One of the College students had formed a habit of taking full notes of every sermon preached in the chapel. This became annoying and embarrassing, especially to the young preachers. The purpose for which those notes were taken was not regarded as friendly.

On a certain Sabbath afternoon when Father Rider was in the pulpit to preach, soon after he began he espied the young man, with paper and pencil, busy writing as fast as he could.

The preacher stopped short, and addressed him in language something like this: "Young man, if you think you can write as fast as I can talk, you are mistaken; but write away, you can neither confuse me, nor throw me off the track."

The paper was quickly folded up, and the pencil put away, and thus ended the taking notes of our preachers' sermons, by that student.

Upon joining the church at Newark, I at once set myself about the work of securing better accommodations for the society worshipping in the old Chapel. The inconvenient location we occupied made it very desirable, that when a new church was built, it should be on the main street of the town; but we were met with the assertion, that the noisy Methodists had no right to disturb the peace and quiet of the citizens, by holding their boisterous meetings on the main street. We persisted, however,

until with some difficulty an eligible lot was secured, but had little prospect of being able to put a church on it, for a long time to come; and not until the spring of 1851, did we see the way clear to commence the work. Scarcely had we begun, when a notice was served on us, that if we persisted in building a church on that lot, an injunction would be procured, on the pretense of a defect in our title to the land. Not wishing to be involved in a law suit, and to risk an indefinite delay, we consulted an eminent lawyer, who advised us to secure another lot, and if possible, sell the old one.

An attempt to act upon this advice, revealed the fact, that every door was closed against us; and no suitable lot could be purchased at any price.

The owner of the lot, on which this church now stands, had refused to sell it to us at a fair price; but had moved away some six miles from the town, and had not been informed of our present difficulty.

As a last resort, I took with me a friend in whom I could confide, who was not a member of any church, and under cover of the night, drove to Glasgow, called the owner of the land out of his bed at the hour of midnight, succeeded in getting him to name a price at which he would sell it. He put the price very high, but I at once closed a bargain with him paying him part of the purchase money and engaging his brother who was a conveyancer, to have the deed ready by the same hour the next night. I was there on time, paid the balance of the money, and brought the deed home with me. Early next morning, we set men to work on the building, to the utter surprise and consternation of our enemies.

Our pathway has not always been strewn with flowers but, thank God, our victories have been greater than our trials.

During these one hundred years, nothing pertaining to Methodism has undergone a greater change, than the sacred music used by our people; in some respects, a decided improvement, but in some others, I fear, the reverse.

In the olden time, we were familiar with the grand old hymns, and the equally grand old tunes to which they were sung, as only a Methodist congregation could sing them. To have these almost entirely pushed aside, to make room for a lot of Yankee-doodle chorusses,—many of them with little sense and less devotion, in our social meetings is something to be deeply deplored. Only think of putting one of these fancy pieces, in the place of that grand old hymn beginning, "All hail the power of Jesus name," sung as it use to be to that matchless old tune, "Coronation," or that other one, "O for a thousand tongues to sing," to the tune of Northfield! The recollection of them fills my soul with rapturous joy to day.

No review of Methodism in these parts during its first century would be complete, without some reference to her battle with the old creeds and confessions of faith. It is certainly not too much to say, that this battle has been heroically and successfully fought, and a victory has been won which is scarcely less than complete. When the immortal Wesley began to preach to the world, those four cardinal doctrines, universal redemption, the new birth, the witness of the Spirit, and Christian perfection, he was met with

the fiercest and most uncompromising opposition; but because of their intrinsic truth, and the invincible prowess of their advocates, these doctrines are now practically admitted to be true, by every evangelical denomination, save one; and although the old opposing creeds are still in existence, their Calvinistic features seem to have been carefully folded in Arminian wrappers, and laid away upon the upper shelves of theological Seminaries, to be used in the school, but not in the pulpit.

While these struggles for the truth had to be maintained, the church needed, and God provided men, who were giants in theological controversy. They did this work grandly, and we, to-day, are enjoying the fruits of their labors.

Let us devoutly thank God, that there is no further need for controversy over these doctrines, and rejoice in the growing tendency towards harmony and brotherly kindness, in all evangelical denominations of Christians. There was a time, when the church needed champions in the arena of theological discussion. Now she wants in her pulpits, men whose hearts are all aglow, with the sweet spirit of brotherly kindness, supreme love to God, and compassion for the perishing.

Those who have gone before us, have succeeded by God's blessing, in laying the foundations of the church, so deep and broad and so securely, that the gates of hell shall not prevail against it; and if we and they who shall come after us shall be able to wisely build the spiritual temple of the Kingdom of Christ upon these foundations, the end of another century shall witness her spires pointing Heavenwards, from every land beneath the sun, and her songs of praise and shouts of victory shall fill the whole earth, and Heaven shall be vocal with the glad hallelujahs of the millions, who shall have been saved through her instrumentality.

Tell me not that the days of spiritual heroism are past, or that the church of to-day does not furnish such men, as those who carried forward to victory, the standard of the cross in the years that have passed; for I verily believe, that if the exigencies of the church required it, there are men, who are both ready and willing to take their lives in their hands, and brave the same dangers, endure the same hardships, make the same sacrifices, and heroically perform the same labors as did the dauntless heroes of Methodism a hundred years ago.

I believe, too, there are men here to-day, who would willingly offer their lives at the stake or gibbet, if the well-being of the cause of Christ demanded it. When God needs men for any special work, he calls and qualifies them for that work.

Let us all, ministers and laymen, engage with one heart and mind in the glorious work, of striving to promote the interests of the Kingdom of Christ, and in humble dependence on Divine wisdom and grace, press forward to higher attainments, and grander conquests for Christ and His church, until the redeemed of the Lord shall be brought, where,

Triumphant glories deck their brow;  
Immortal songs their triumphs tell;  
Where with fresh ardor they shall glow;  
With truth immortal dwell;  
No tyrant death molest the smiling plain,  
But boundless freedom hold an endless reign.











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Those "Old Tunes."

We exercise very careful supervision over what goes into the PENINSULA METHODIST, and were not a little startled to receive so severe criticism by our good brother, Rev. J. P. Otis, in reference to a selection we had made from the St. Louis Advocate. Upon turning to the article, however, and comparing it with the criticism, we were reassured; for what is condemned does not appear in the article, as we read; it and we can heartily endorse all the criticism and still feel satisfied with our clipping. Neither of us want "the light and frivolous rhymes," nor do we wish to have our sacred hymns "set to the music of some jiggling tunes, which remind one of thumping of a banjo, or the movements of a plantation dance."

Bro. Otis delivers an excellent discourse, only he has taken the wrong text. He must allow us, however, to protest against his disparagement of "China." For solemn occasions, and sung with true expression, we think its plaintive notes are most tenderly impressive. It need not be selected, to give recognition to "the bounding pulses of youth," or for any jubilant service; but it seems to us, it will often be in sweet harmony with "the pulses of youth," or of those beyond that replete domain, when those pulses are slackened by sorrow or weighted with care. Our recollections of "China" are in broad contrast with those of brother Otis.

The Social Club Iniquity.

Last week the Morning News called public attention to the gross immoralities that were perpetrated in many of the so-called Social Clubs in this city.

It is alleged that instead of being associations for promoting the mental and moral culture of their members, or for their recreation, in fact, dens of vice, where drinking, gambling, and prostitution are practiced.

We are glad our contemporary speaks out so boldly and so unequivocally in behalf of the interests of our youth, and in denunciation of these Satanic schemes, for their demoralization and ruin.

These disclosures emphasize the necessity for stricter home discipline and more careful and wisely-directed home training. Father Flynn of St. Mary's R. C. Church, in addressing a large congregation last Sunday evening, on "The Home and the Club," is reported to have said:

"If we would seek a cause for most of the glaring and dangerous disorders which confront society to-day, we will find it in the partial or total neglect of home training. The home is the Christian sanctuary, the high priest of which is the father. In it the children should be trained, in the practice of every moral and civic virtue. The true home is fashioned after and reflects the harmony of the home in Heaven. It should in a measure reproduce its harmony and love. God should be its foundation and sustaining principle."

The Christian home is the bulwark of social purity and virtue.

"Can't do Without it."

So say our good brother and sister Dempsey, away out in Washington Territory; and so say a good many others, when they speak their mind respecting the PENINSULA METHODIST.

How would it do, to place a receipted bill for a year's subscription, (only one dollar) in an envelope, and send it as a Christmas gift to some one who does not take the paper?

Bro. Dempsey says a friend sent it to him for one year; and now he wants it at his own cost.

This kind of a Christmas gift is fresh, fifty-two times a year, while most every other kind soon grows stale.

Your Name, Please.

Correspondents will bear in mind, that no anonymous articles can be published in the PENINSULA METHODIST.

The Editor must know who writes; but he will keep the name a secret, if the writer desires him to do so. It is not necessary for the public to know who writes what they read, but the Editor must.

We have an article on hand, entitled, "These Startling Statistics, again"—with no name but the pseudonym, "Peters." If the author will send us his name, we will let him speak his piece.

Editing the Discipline.

Last week our historical review closed with the General Conference of 1844. At the session, of 1852, the work of preparing the Discipline for publication was assigned, June 1st, to the New York Editors and Book Agents. As the action of subsequent General Conferences in this matter was reviewed in our first article, Nov. 10, it is not necessary for us now to follow the history further.

We feel confident that the candid judgment of our readers, will concede to be that the record demonstrates our points well taken; (1) The integrity of our Book of Discipline has been sedulously guarded with jealous care, against all changes whatever, except such as have been specifically authorized by action of the General Conference; and (2) That editorial discretion has been limited to the faithful publishing of what the Conference directs to be incorporated in its Book of Discipline.

In 1860, an Appendix was authorized, and its contents, specified. In 1872, Bishop Harris and Secretary Woodruff, as editors, assumed discretionary authority, to make a few changes in phraseology; and the ensuing Conference, 1876, took special action in reference to the same, referring said "changes," to their Committee on Revisals, with instructions to inquire, "if our authoritative meaning has been thereby impaired and essentially modified." Not much editorial discretion approved in this! In 1872, there was action taken especially significant in this matter. The secretary was formally authorized, to use his discretion in selecting "acts and resolutions whose publication would be of general interest to our pastors and people," for insertion in the Appendix; and at the same time, a proposition to transfer certain items from the Appendix to the Discipline was formally approved, after a favorable report from the Committee on Revisals; the items themselves and their location being specifically described. This is certainly a case in point, and is conclusive as to editorial discretion.

In 1876, authority was expressly given the editor, (Bishop Harris) to make such verbal changes as "were necessary to harmony, and propriety of expression, without changing the meaning." Here we see, that not even "the harmony and propriety of expression" was subject to editorial discretion. More than this, for publishing General Conference resolutions in the appendix, the editor received authority by formal vote. In 1880, the insertion of a Form of Trial in the appendix, was the subject of formal authorization; and in '84, the resolution of

'76 respecting "verbal changes," was re-adopted.

In contravention of these precedents of a hundred years, and without even the extremely limited discretion specifically granted to editor Harris, we find that editor Merrill has assumed to recast the entire Book, as to him seemed best, and to incorporate in the Discipline, a part of one committee's report, which the General Conference did not adopt as a part of the Discipline.

This matter of assumed authority, we think worthy of careful attention. It is conceded, that the office of a bishop in our Church confers almost unlimited authority upon its incumbent. Bishop Merrill himself says, in his "Digest of Methodist Law," "The Methodist Episcopacy is unique. \* \* \* The bishops are invested with an authority that would be amazing, but for the guards and checks and amenability that accompany the office." Surely there would seem to be little justification, for transcending so vast prerogatives.

Love Feast Fragments.

NUMBER II.

Our Discipline provides, that those who have charge of circuits or stations, shall hold Love-feasts quarterly, and shall not suffer any Love feast to last above an hour and a half. In these feasts, we do not eat because we are hungry, or drink because we are thirsty; but in token of our fellowship one with another. If you eat an Arab's salt, he is your friend, and will defend you; so it should be with all Methodists, who partake of the Love feast. This simple meal is followed with testimonies, often touching and inspiring.

"I think I have more to praise God for than others, because after I had spent much more than half of my life in sin, he called me, and forgave me; and now I have nothing against any person in this world."

"When I look at the drunkard, and listen to the profane, I am led to inquire what makes me to differ from them. We have descended from the same human pair. Then I think of what the Apostle has said, 'by grace are ye saved through faith and that not of yourselves, it is the gift of God.'"

"My trials are numerous, and many of them are great; but God gives me grace for each one."

"My faith is stronger than when I first believed; then, I wondered if God would keep me, but as I have been kept for twenty years, my experience strengthens my faith, and brightens my hope."

"God's word says, if we believe on the Son we shall have life; we test the truth of the word of faith, I was dead in trespasses and sins; I believed on the Son, and I am alive unto God."

"I am so in love with Christ who has saved me, that if I thought he might finally cast me off, I would cling to him anyhow."

"I have realized some of the promises; 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God;' this word is precious to me; for I have his spirit, assuring me that I am a child of God."

"I have read somewhere, that the reason we do not receive answers to our prayers is, that we do not wait for them. I often have communion with Christ. Last night in communion with him, this hymn, composed on the death of Bishop McKendree, came to my mind, and I thought, I would see how much of it I could recall.

"What is this, that steals upon my frame? Is it death? Is it death? That soon will quench, will quench this vital flame—"

Is it death? Is it death? If this be death, I soon shall be From every pain and sorrow free; I shall the King of Glory see; All is well! All is well! Bright angels are from glory come; They're round my bed, they're in my room; They wait to waft my spirit home; All is well! All is well! There's not a cloud that doth arise To hide my Saviour from my eyes; I soon shall mount the upper skies; All is well! All is well!"

Sometime ago I lost a son, who had given unmistakable evidence, that he had received pardon for all his sins. Soon after, I was taken ill, and one day, I cannot tell whether I was in the body or not, this strange scene appeared to me. I saw the bright hills of glory beyond me; separating me from them was a dark and deep river, with forms moving along the opposite shore. I saw a light, gleaming before me, and out of that light I heard a familiar voice, saying, 'papa.' I looked, and behold it was my boy. Said he, 'papa, do not fall into that river, for none who fall therein ever escape.' 'How shall I cross the river, Jesus, takes all over who are ready to come. When I came to myself I felt greatly encouraged.'

"Sweet fields beyond the swelling flood Stand dressed in living green; So to the Jews old Canaan stood, While Jordan rolled between. Could we but climb where Moses stood, And view the landscape o'er, Not Jordan's stream, nor death's cold flood Should fright us from the shore."

In less than two years the grave has opened again and again for members of our family, and time after time we have been called to see loved ones enter the open tomb; but it has been a source of great comfort to me, to feel assured, that all have crossed in safety. The other world seems to be drawing very near. So many of my dear ones have recently gone that

"I fancy but thinly the veil intervenes, Between that fair city and me." These experiences afford great encouragement to pilgrims journeying to Zion, as they meet with the various trials and afflictions of this probationary state.

W. L. S. MURRAY.

Letter from Connecticut.

DEAR MR. EDITOR,—That chatty letter of Bro. Williams, printed in your issue of Dec. 15th, has started a train of memories; and I am "moved" to transcribe them. I well remember, in the spring of 1880, spending a Sabbath with the Union church people in your goodly city, at the re-opening service, following quite extensive repairs. Among the pleasant things recalled, is the fact of a hearty "call" to that pulpit, a few days later. This invitation, though highly appreciated, it was quite impossible for me to accept at that day and date.

It was at the same time, that I first had the pleasure of meeting Dr. Williams, and dining with him at the Wesleyan College. I have followed his very promising career, these eight years, with great interest. After serving a church in Portland, Me., he was appointed to a church in Concord, N. H., where the undersigned had been pastor, six years before. Dr. Williams stands high in the granite state, and St. Paul's, Manchester, is unexcelled, except (perhaps) by St. John's in Dover. The name "Dover" started pleasant trains of thought in his mind; so also, in mine. Dover, N. H., (not Del.) was to me a delightful home; and the church—the ex-pastor's lips are full of praises of that dear people. We enjoyed the pleasure, of leaving that charge, with a new church edifice, and a chime of nine bells in its ample steeple.

While recreating in the Granite state a few months since, I too had the opportunity of meeting and forming the acquaintance of Rev. W. H. Hutchin; and all his friend Williams has said of him, I heard affirmed by others.

But though Wilmington Conference men seem naturally to drift to New Hampshire, nevertheless, not all. "We learn" that Rev. Henry S. Thompson, (at one period a member of N. H. Conference) is about to take an appointment in this (the New England Southern) Conference, at Stafford Springs. Rev. A. E. Drew, on account of illness, will surrender his charge in January, and it is expected, that Bro. Thompson will succeed him. He will thus be pleasantly situated, in one of the most desirable charges on Norwich district, with an ex-

cellent church property (parsonage included) free from debt; with a salary of \$1400, and a furnished parsonage. I think it is in order, to congratulate both pastor and people.

This idea, of brethren finding fields of labor and usefulness in other conferences, is not a bad one. I well remember, when I entertained the New Hampshire Conference in Dover in 1877, hearing Bishop Peck remark, "I believe in transfers. If I could have my way, I would have twenty men transferred from one conference to another, every year throughout the connection. It would be a blessing to both conferences and men; giving to preachers a new lease of life and usefulness." Who doubts? Send up some more Wilmington Conference men to New England. They may not find Methodism quite so numerous and wealthy, as in Delaware, Maryland, and Virginia; but they will find work enough to do; and will enjoy an invigorating atmosphere, "all the year round." You, Mr. editor, can testify to the truth of this statement, as you tasted and tested, for nearly six years, the qualities of New England environments.

Allow me to congratulate the editor and the proprietor of the PENINSULA METHODIST, on the present stalwart proportions of their paper. Nine years ago, a friend and former New England parishioner, then, and possibly now, a member of the Union church, sent me for a year or more, the Conference Worker. That was a good little Conference paper, but how marked the change with passing years; with enlarged borders, more capital, new enterprise, and a sheet that meets local demands, we now enjoy each week, a paper which does not need to apologize for its appearance or existence. May its size and strength, its interest and enterprise never be less!

O. W. SCOTT.

Rockville, Conn., Dec. 19th, 1888.

From India.

DEAR BRO THOMAS: Some one has said, that the Roman Catholic Church had so many festival days and holidays of her own during the dark ages, that she had no time to keep the Lord's day. This is still true to some extent, no doubt; but it is abundantly true of Indian Heathenism. We have been having our house (abunghaloo) white-washed inside, and color-washed (stone) outside; thus far one month has passed, and there have been six or seven holidays.

I went to the last festival myself—the "annual Great Bithur Mela" 16 miles away. The report says that "thousands and thousands of Hindoo devotees from all parts of India kept swarming into Bithur for ten days," by rail, bullock-carts, and on foot; special trains being run from Cawnpore. I went to see and learn. I couldn't preach in the native tongue, as I saw others doing. Bro. Mansell was there with seven of his native preachers, tented on the banks of the Ganges, and going out into the crowds, two and two, proclaiming the glorious gospel; telling the poor blind wanderers, how the waters of the Ganges can only cleanse the outside, but the blood of Jesus can make the soul every whit whole. My heart swelled with thankfulness, and I longed to preach the Word myself.

Well, I went to see the great centre of attraction while at the Mela, and your readers will be surprised to learn, that it was an iron bolt, said to have been driven into the ground, by the blacksmith who shod the horse of the great god, Creator. He had finished the world, and was just riding around to see the work he had accomplished. This bolt is simply a nail, which the blacksmith didn't need for shoeing the majestic horse; so he drove it into the ground to mark the spot. The place is inclosed with an iron railing, and a priest waits within the enclosure (4 ft. square), while devoted worshippers make their offerings of money, flowers, etc.; or baths in the waters of the Ganges, just in front. The special time for the bathing was about 4 o'clock last Sunday morning, exactly at the full of the moon, the time set by the priest. At the proper moment these misguided thousands rush into the water, while it is cold enough for heavy clothing. Bro. Murray remarked to me, before I left America, that missionaries need especially faith and patience; so we do, but the Lord gives us much cause for rejoicing. Praise His name.

G. F. H.

Cawnpore, Nov. 21, 1888.



Conference News.

The union class-meeting services, held in the M. E. Church, Middletown, Del., are growing in interest. The attendance is increasing, and numbers have publicly expressed their desire and intention of leading a Christian life. The indications point to a revival of religion in our community in the near future. Rev. R. H. Adams, assisted by the working members—mostly ladies—of the church, is doing all in his power to bring about such a result. The other denominations also are using their endeavors to the same end.—Era.

Rev. C. P. Swain writes from Fishing Creek, Md.: The Lord has greatly blessed us this year, helping us to raise over \$1000, on account of church and parsonage building. We have completed one new church and built a parsonage since Conference; besides other improvements. The Lord has also been with us in saving souls; and we are now in the midst of a gracious revival, in which the church has been blessed, and twenty-four persons have come out on the Lord's side. The people have voted to put liquor under ban by 108 votes against license, to 50 for it.

CAMDEN, DEL. P. H. Rawlins, pastor, writes: Our meeting at Lebanon began with the opening of the new church. Up to Dec. 20th, there have been thirteen conversions; house crowded every night, and religious interest increasing. Sunday afternoon, Dec. 16th, the holy communion was administered. I have seldom witnessed such a scene. The power of the Highest came down upon the congregation; and long after they were dismissed, the people lingered, singing and rejoicing together.

Additional subscriptions in aid of the new Cape Charles M. E. Church. Thos. Carrick & Co., \$5.00; Tucker Smith, 5.00; G. A. Loden & Co., 10.00; W. H. Bixler & Co., 5.00; B. F. Woolley, 3.00; Clevenger & Co., 5.00; A. F. & J. W. Horner, 1.00; G. S. Palmer, 5.00; J. J. Haines & Co., 2.50; Nahn & Bro. 5.00; Mr. Stevenson, 5.00; Cash, 2.00; Mr. Feddeman, 1.00; Mrs. Bid- dle, 1.00; A. Z. Chair, 1.00; David Elkinton, 1.00; Alex. Davidson, 1.00; Mrs. Thos. Mas- sey, 1.00; G. W. Vandegrift, 1.00; E. T. Deakne, 1.00; Jas. Cannon, 1.00; E. Ster- ling, 1.00; A. J. Davidson, 1.00; total, \$65.50. Previously announced, \$173.00. Total to date \$238.56.

Rev. C. T. Wyatt writes from Berlin, Md.: Our revival is still in progress, with interest unabated. Rum-sellers complain that their business is falling off. Some of their best customers have been converted. I want every person to get a living; but I do not believe that God means that any man shall do so, by dealing out that which ruins men, body and soul. Twenty-three conversions up to Dec. 27th.

MT. SALEM, WIL., W. E. Avery, pastor. —Last Sunday morning, Rev. W. L. Boswell of Philadelphia preached a most excellent sermon to Brother Avery's congregation, on the words of our Lord, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance;" Luke 15-7. The house was well filled, and the discourse greatly enjoyed by the people.

Prof. Boswell was the first pastor appointed to Mt. Salem, having been assigned to that charge in the spring of 1850. Among the survivors of his flock, who greeted him with great pleasure, last Sunday, was the sister, in whose family the young preacher made his home thirty eight years ago; and also, Mrs. Hannah Riddle, widow of the late Rev. James Riddle, to whose energy and liberality so much is due, for the founding and growth of this church.

From one of our city dailies, we clip the following:

"Professor Boswell was graduated from Dickinson College in 1848, and in the spring following joined the Philadelphia M. E. Conference, which at that time embraced the territory of the Wilmington Conference. In 1853 he accepted the chair of ancient lan- guages in Williamsport seminary, and shortly afterwards the same position in Delaware College. In 1855 he accepted the same chair in Genesee College. In 1857 he became professor of mathematics in Dickinson Col- lege, and three years later, professor of lan- guages in the same institution. In 1866 he resigned, to engage in the Insurance business in Philadelphia, where he has since resided. He is a member of the M. E. Church at Twenty-ninth and Spring Garden streets. Dur- ing his stay here he is the guest of the Rev. T. Snowden Thomas."

PREACHERS' MEETING met in Fletcher Hall last Monday at 10 a. m.; President, J. E. Bryan; V. S. Collins, Secretary; devotions, led by H. Sanderson. The president appoint-

ed C. A. Grise critic for the day. W. L. S. Murray reported revival interest still pre- vailing in Epworth charge. A. W. Holt, a local preacher of Springfield, Mass., and agent of the Massachusetts Total Abstinence Soci- ety, was introduced, and made a brief ad- dress on present outlook of Methodism in New England. Bro Holt passed one year, 1883-'84 as a probationer in the Wilmington Conference; retiring in 1884, to devote his time to study in Wesleyan University.

H. Sanderson reported having preached for J. D. C. Hanna, three times last Sunday. W. E. Avery reported that Prof. W. L. Bos- well of Philadelphia, preached at Mt. Salem, Sunday morning. Brother Boswell was pastor of Mt. Salem in the year 1850-'51. T. S. Thomas reported preaching at Towns- end, in the absence of the pastor, Rev. S. M. Morgan, Jr. C. A. Grise reported that A. W. Holt preached for him Sunday morning. By request, Bro. Grise made some state- ments in reference to recent Court proceed- ings in granting liquor licenses; also bros. Murray, Bryan, and Thomas.

Prof. S. T. Ford, the genial elocutionist was introduced, and made a few remarks as to the growth and prosperity of Western Methodism.

The order of the day was then taken up, and V. S. Collins offered some remarks upon the Presiding Eldership; after which J. Todd, W. L. S. Murray, A. T. Scott, and J. T. VanBurklow. Critic Grise made his report calling attention to certain grammatical and orthographic errors, made by some of the speak- ers. Brothers Corkran, Murray, Thomas, and John White, made some remarks respect- ing the work now in progress in Epworth charge. Rev. S. T. Gardner of Magnolia, Del., J. Edgar Franklin, a student in Drew Theological Seminary, and A. C. T. McCrea, a student in our Conference Academy at Dover, were introduced.

Other brethren present, were A. Stengle, W. L. White, H. W. Ewing, K. R. Hartwig, Solomon Hersey, J. C. Pickels, and F. A. Roup, M. D. Meeting adjourned, with ben- ediction by Dr. Todd.

POMONA, MD.,—J. D. Reese, pastor writes: Our meeting at Salem closed with thirty five conversions, and the church greatly re- vived. For several years, no class or prayer meetings were held in this church; but now there is great delight in such meetings here. As many as forty attend class. A bright day has dawned upon this people. Praise the Lord!

Dec. 22nd, 1888.

The pastor of Cecilton, Rev. E. C. Atkins, is constantly receiving from his kind people some tokens of their love and appreciation.

A few nights ago, Mr. John W. Taylor of Cecilton, called at the parsonage, and pre- sented his pastor with a beautiful cross, crown, sword, and shield, which he had made out of a part of the mahogany altar, rail of the old church, that was destroyed by the cyclone of Aug. 21st.

Mr. Taylor displayed much ingenuity in constructing this little souvenir. The cross is 8 1/2 inches long, and 5 1/2 inches across the arm. On the top is gracefully hung a neatly carved crown, while at the foot of the cross lie a sword and shield, all carved out of the same wood. The whole rests on a pedestal 2 inches high.

This unique little present will doubtless be to his pastor a perpetual sermon; remind- ing him, that when he shall at last lay down the sword and shield at the foot of the cross, he will find "the crown of life" awaiting him above.

Dec. 25th, 1888.

Conference Committees.

The following list of standing committees for next year, nominated by the presiding elders, will be submitted to the Wilmington Conference at its next session, in East- on, Md., next March, for confirmation:

Public Worship—John France and W. W. Wilson.

Publication of Minutes—The secretaries.

Education—L. E. Barrett, R. H. Adams,

W. J. Dubadway, T. E. Martindale, J. W. Easley, George W. Todd, Dr. J. E. Sudler

James E. Ellegood, J. T. Kenney, and Ed- ward Stephenson.

Bible—R. W. Todd, J. W. Hammersly,

L. P. Corkran, W. B. McFarlane, and W. A. Wise.

Sunday-School Union—W. H. Hutchin,

V. S. Collins, T. H. Harding and W. S. Du-

laney.

Temperance—G. L. Hardesty, John Jones,

R. C. Jones, C. T. Hammitt, and John H. Howard.

Women's Foreign Missionary Society—J. H. Caldwell, J. P. Otis, J. A. Brindle, D. F. Waddell, and R. I. Watkins.

Women's Home Missionary Society—W. E. Avery, T. H. Haynes, S. T. Gardner, and

W. G. McFarlane.

Tracts—E. H. Hynson, E. P. Roberts,

James Conner, W. B. Gregg, and G. E. Wood. Freedmen's Aid—C. W. Prettyman, W. M. Warner, G. W. Wilcox, Julius Dodd and W. L. P. Bowen.

Missionary Statistics—G. W. Bowman, W. R. Mowbray, Wilmer Jaggard, W. G. Koons, and W. K. Galloway.

Finance—C. A. Grice, R. K. Stephenson, V. S. Collins, L. A. C. Gerry, B. C. Warren and W. M. Green.

Local Preachers' Address—C. T. Wyatt, S. M. Morgan, Robert Roe, James Ayres, and T. N. Given.

Post Office and Express Offices—W. Sheers, Asbury Burke, Z. H. Webster, Jas. T. Prouse, and G. E. Wood.

Sabbath—Joseph Robinson, J. W. Easley, C. T. Wyatt, T. R. Creamer, and Chas. Hill. Missions—The presiding elders.

Necessitous Cases—The board of stewards.

Parksley, Va.

DEAR BRO.,—Our Christmas entertain- ment was a grand success. The friends trimmed the church beautifully. An appropri- ate service was well rendered by the Sun- day-school, before an overflowing house; in which very good order was observed. The evening, we think, will be long remembered; and to crown the interest, a lady and gentle- man became members of the Parksley church.

Our last quarterly conference will be held, to-morrow the 30th inst., at Crowson Church. It will be an all day meeting. We are ex- pecting the genial presence of our prompt presiding elder, and a good time, generally.

Joseph R. Riggs, Esq., and Miss Campsey D. Russell were united in the bonds of holy wedlock, Dec. 9th, near Crowson town. The groom is one of our Accomac merchants. Sunday, Dec. 23rd, in Crowson town church. Elijah W. Hickman and Mary J. Wessels were made one, and we doubt not, went on their way rejoicing. Rumor says, there are more of such interesting events to follow soon.

I was invited to Crowson's some few even- ings since, and received the heaviest kind of pounding, at the hands of a crowd of gen- erous, happy friends, met for the purpose. These people of Crowson town and its neigh- borhood, are warm and large hearted. May they live long and prosper! Parksley peo- ple are continually sending in kindly remem- brances; hardly a day passing, without some practical exhibition of their thoughtful con- sideration.

Your Bro.,

H. S. DULANEY.

The couples above reported were married by the pastor of Parksley charge.

The State Christian Endeavor Convention of Vermont, was a successful gathering. Delegates were present from all parts of the state. During the year the number of Soci- eties has doubled, and a number of small churches, which were almost given up to die, have been revived and quickened by the zeal of the young people.

The United Society of Christian Endeavor is simply "a bureau of information." It im- poses no taxes upon the local societies and exercises no authority over them. Every society is free to make its own rules and regulate its own affairs, and is responsible, like every Sunday-school, only to the church with which it is connected.

The Christian Endeavor Convention of Utah, has just been held in Salt Lake City, and this meeting surpassed expectations in the numbers brought together, and in the interest shown. In connection with the work of the teachers of the New-West Education Commission among the Mormons, these so- cieties have found a most useful place.

A vigorous society exists in connection with the Mission Sunday-school of London, in the notorious Whitechapel neighborhood.

From Umzumbi, South Africa, the Mis- sionaries report, that most excellent work has been done by the Society of Christian Endeavor.

ITEMS.

"Mrs. Fisk, wife of Gen. Clinton B. Fisk says the Woman's Journal "organized the first relief society in war times, opened the first school for freedmen in the Mississippi Valley, and taught it herself in Arkansas, dividing her time between hospital and school. She worked, and journeyed, and nursed the sick and wounded all through the war. She was one of the chief spirits in organizing the Fisk School, at Nashville, which grew into the Fisk University."

Dr. Edwards in the Northwestern says: "Our missionary treasury needs half a mil- lion dollars more than it received last year; we must give more, or pray less. Since we dare not decide to pray less, we must open our purses, and fill up the Lord's treasury." Lots of good sense in that last remark.—In- land Christian Advocate.

Some one made a motion in the General Missionary Committee, looking toward the abandonment of the work in Korea. Chap- lain McCabe moved the following as a sub- stitute: "Resolved, that we will stand at the gates of Korea, until her gates are open to the Gospel." The substitute was adopted, and the money placed at the disposal of the Board.

Bishop Joyce is setting the example of some old-fashioned Holy Ghost preaching, and the people are responding in old time style, with echoing "Amens."—Inland Christian Advocate.

Rishop Fowler writing from China, says, "Superstition in this land, is forty centuries deep, and forty miles high. He also says: W. H. Vanderbilt could have given each of his children \$5,000,000, and with the surplus have made China a Christian nation in thirty years. Many covet his money, while few covet his accountability.

In Philadelphia a home for Baptist minis- ters is ready for occupation. Deacon George Nugent, of Germantown, Pa., left over \$250, 000 to found the home.

The completed portion of the Methodist Episcopal hospital, Brooklyn, is now taxed to its utmost capacity, the sixty beds which it contains being all occupied by patients.

It is certainly a surprise to learn that in South Africa, there are two hundred and twenty-three Presbyterian congregations, and 54,000 church members.

Trinity church, Chicago, has a choir of 100 voices, and no one will be surprised to learn that the Sunday evening congregations have grown from 100 to over 800.

Texas Baptists appoint a woman mission- ary at San Antonio, to labor especially among the Mexican women at that place.

The Swedes of this country number about 1,300,000. They are a powerful element for Prohibition. In Iowa and Kansas it is generally admitted that the Swedes did very much to carry the Prohibitory amendments.

A brother out in Colorado has given forty cows, most of them having calves, to south- ern Methodist church. Proceeds from sale, to go to supplement salaries of half paid preachers.

The new general superannuated preachers' aid society has organized, with Bishop Mer- rill, president, and H. S. Towle, secretary.

The pastor of our Red River circuit, La., has had a hard time of it. He says he was horse-whipped, his life threatened, his house broken open at night, and his wife whipped.

The loss of Church members by death to the Primitive Methodists last year, was just under 3,000—an average of about eight every day.

There are added nearly 1,000 souls a week to the churches connected with the Presby- terian General Assembly North.

The Christian Register says: "We need never forget that, if matters should come to an issue and a free fight, the Methodists alone in this country outnumber the Catholics; and we can offset the Methodist vote against the Catholic vote, and leave all other reli- gious denominations as a superfluous ma- jority."

Practical Blessings of Sunday.

If one day of rest in every seven were the only blessing that could be traced to the Christian religion, we would still owe it a great debt of gratitude. What would the innumerable army of "com- mon people" the world over do, without Sunday? The rest, the change, the recre- ation even, that characterize the univer- sal observance of Sunday in all Christian countries, is the salt that saves them from decay. They who work in mines come up that day into the blessed sunlight, and breathe for a time the sweet air of the outdoor world. Tired women and little children, who stand the other six days in noisy factories or noisy shops, working for their daily bread, throw off their burdens on the seventh, and rest or play as suits them best. Clerks, seam- stresses, school teachers, farm laborers, all the rank and file of wage workers, go home on Saturday night rejoicing in the freedom and leisure of the coming day. Even "dumb driven cattle," horses that draw after them the heavy loads of com- merce, oxen who drag the reluctant plow through the tough and stubborn furrows, mules who strain painfully up steep mountain sides under unwieldy packs, love and need the regularly recurring rest of the quiet seventh day. It is

hard, to appreciate truly the inestimable value of this precious Sunday, to the world at large. The French, after the reign of terror had turned their brains, tried to abolish it, but in vain. They could not live without it. It is an im- perative physical necessity as well as an invaluable moral and religious help.—Exchange.

Sorrow not an Accident.

Sorrow is not an accident, occurring now and then; it is the very woof, of which is woven into the warp of life. God has created the nerves to agonize, and the heart to bleed, and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of our life, which represents it as probation is inadequate; so is that, which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious exis- tence seems to be, that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we be perfect through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is con- cealed in pain, has yet to learn what life is. The cross, manifested as the neces- sity of the highest life, alone interprets it.—F. W. Robertson.

A CHRISTMAS CAROL.

[By BESSIE B. CHITTENDEN.]

Hail! glorious morn! the earth resounds With joyous notes of praise; From east to west, a chain of song Salutes the day of days. Let princes bring the richest gems, That monarchs' brows adorn, And kneel with meekness at His feet,— "The King of kings is born!" Sound forth, glad Christmas bells! Proclaim the Saviour come to earth; Let hearts rejoice, and voices wake To celebrate his birth! Lo, heaven itself, with gates flung wide, To earth its glory lends, And o'er the Saviour's lowly bed, A host angelic hends. Celestial homage greets the babe, The world shall dare to scorn, And heavenly strains of praise arise,— "The Lord of lords is born!" Sound forth, etc. No princes, we, to offer him, Rich incense, myrrh, or gold. No power of angel song have we, His praises to unfold; But loving hearts and willing hands, We bring this happy morn, And sing, as only mortals can,— "The sinner's Friend is born!" Sound forth, etc. —Sel.

Resumption of Through Car Line between Washington, Philadelphia, and Boston, via Pennsylvania Railroad.

The Passenger Department of the Pennsylv- ania Railroad Company announces that, commencing December 23d, the through line of Pullman Buffet Sleeping Cars heretofore run between Washington, Baltimore, Phila- delphia, and Boston, via the steamer "Mary- land" route, will be re-established via Mari- on, Newburgh, Fishkill, and New York and New England Railroad. The cars will be run from Jersey City Station via Erie Rail- way to Newburgh, and there transferred over the Hudson, by ferry to Fishkill, thence to proceed to Boston, thus completely re-es- tablishing the through service. The train carrying the through sleeping cars will run on the present schedule, leaving Washington daily at 2.00 P. M., Baltimore 3.10 P. M., Wilmington 5.24 P. M., and Philadelphia, Broad Street Station, 6.35 P. M. It will ar- rive, however, in Boston at 8.00 A. M., and leave for the South, from New York and New England Station, at 6.00 P. M.

Marriages.

WAINRIGHT—DUNOPHON.—Dec. 16, 1888, by Rev. Wm. Harris, Geo. E. Wain- right and Maggie Dunophon, all of Sussex Co., Del.

REYNOLDS—FRAME.—Dec. 20th, 1888, by Rev. Wm. Harris, James Reynolds and Mollie Frame.

BYRD—MCCULLOUGH.—At Orkney, the residence of Enoch McCulloch, Esq., near Port Deposit, Md., on the evening of December 20th, by Rev. Louis E. Barrett, pastor of St. Paul's M. E. church, Wilming- ton, Del., Lynn Chaplain Byrd, of Baltimore and Ella Wakeman McCulloch of Cecil Co. Md.

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Mode of Baptism.

When the verb to baptize is properly interpreted in its definite signification, the mode will be readily understood. An almost universal misapprehension has occasioned the diversity of opinion upon this question. All that the verb primarily predicates of baptism is position. What it affirms, of the baptizing element, is motion downward. When the subject to be baptized is placed in such relative position to the baptizing element that the element may descend upon the subject, then, the element having fallen upon the subject, a baptism is accomplished. It matters nothing what may be the position of the subject relative to other things, if it occupy a proper position for the element to descend upon it, nor does it matter if the element be in the form of mist, or drops, or a stream, or a flood in mass, if it descend upon the subject, a baptism is accomplished. The motion of a vessel sinking in a lake is preliminary, and precedes the baptism. For although the vessel reach a position at the bottom of the lake, it is in no proper sense baptized, until the waters come over and down upon it. In a burial; lowering of the body into the vault is not a motion defined by the verb to baptize, but is preparatory to the action of baptism which is only accomplished by the earth falling upon the body while in position at the bottom of the grave.

And this is the only sense, in which a burial is a baptism. In fact the interpretation here given will apply in every instance, where the verb to baptize is employed, in either profane or sacred literature. Any specific mode of baptism, other than that here given, can have no other authority, than use or custom. I have not discussed the design of baptism as that is to be determined, not by the mode, but by the intent of its appointment.

P. N. MINEAR.

Central Christian Advocate.

Rev. Wesley Guard, who represented the Irish Conference at our late General Conference, stated that the Methodist Church in Ireland was the only church that had not declined in numbers during the past ten years.

The Romanists have decreased 100,000; the Protestant Episcopal, 33,000; the Presbyterians, 17,000, while the Methodists have increased 5,000.—Et.

A still larger telescope than Lick's has been ordered by the University of Southern California from Alva Clarke, of Cambridge, to be erected on one of the lofty mountains near Los Angeles. It will have a forty-two inch lens, larger by eight inches than that of the Lick telescope, and will cost \$100,000. It will bring the moon within sixty miles of the earth.

Quarterly Conference Appointments.

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