

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

A SONG OF THE NIGHT.

O Christian! murmur not
Though earthly joys depart;
Remember who ordains thy changeable lot;
Oh! trust His heart.

Think of the crown of thorn,
Think of the weevil tree,
Think of the shame, the mockery and scorn
He bore for thee.

See the red drops that start
From feet and hands and side;
Think of the bitter cry, the breaking heart;
For thee He died.

Trust Him through every loss,
Trust Him what'er befall;
That loving heart that bore the torturing cross,
Disposes all.

In sorrow's darkest day
Embrace His blessed will;
Though He should take thy precious things
away.

Oh! trust Him still,

Thou knowest not the end;
Thou canst not see thy way;
To Him the path, and whither it shall lead,
Are clear as day.

Be sure His will is right;
Be sure He loveth still;
He leads thee upward, through the storm and night,
To Zion's hill.

Then, when thy task is o'er,
When toil and sorrow cease,
Thou shalt find entrance on that blissful shore,
Where all is peace.

—ELLEN WONNACOTT, in *Christian Union*.

Planting the Methodist Episcopal Missions in South Central Africa.

BY BISHOP WILLIAM TAYLOR.

On the 20th of May, with a small pioneer party of my men, I took steamer for Dondo, leaving all our women and children, and a few men, in our very comfortable quarters at Loanda. I thought it best that a small party should go first and select suitable sites for Mission stations, and provide houses for our families. Most of our people were down with fever, so that but few could travel; and some who were able for the journey had to remain to take care of the sick and look after the stuff.

Our first selection was in Nhanguepepo, 51 miles, by a foot-path, from Dondo. On the 19th of June, I wrote our people in Loanda to come on to the interior immediately, to occupy Nhanguepepo, Pungo Adongo, and Malange, giving in my letter the appointment of each, his field of labor, according, as I believe, with the will of God.

Waiting till the middle of July, and hearing nothing from my people in Loanda, I and Murray McLean, and 16 carriers, went to Dondo, hoping to meet all or a part of them, on their arrival at that place; but we could get no information in regard to them. After waiting in Dondo three days, a letter came saying that 120 cargoes (man-loads), with Samuel J. Mead, wife, and niece, and Bros. Levin Johnson and C. W. Gordon, had left Loanda by steamer the 15th of July. With the ordinary body of water in the Coanzo River, they would have reached Dondo (240 miles) in four days; but after two years of drought, the water was so low that it took 14 days for the party to get through. We had experienced so much trouble and extra cost in securing carriers, that I gave up all hope of help from the merchants and traders, who said they could not get men to carry their merchandise; but I got access to God, and a blessed assurance, that with a little care to give information of our need to the villagers of Nhanguepepo, we should have them come to us in sufficient numbers for all our purposes; and so it turned out.

Bro. Samuel Mead and Arda his wife, and Bros. Johnson and Gordon, had long been ill, especially the young men; but they all arrived in good health, and full fleshed. They were all appointed to Malange, and the two young men, in charge of a large proportion of their cargoes, pushed directly on to their destination; but the Meads remained in Nhanguepepo, till the larger party arrived from Loanda. I received a letter, meantime, stating that they would leave Loanda Aug. 6, and be due in Dondo the 21st. So, on the 20th, Bro. McLean and I, and a force of carriers, arrived from Nhanguepepo, and found that, instead of 14 days, they had come through in 10 days, hence had been waiting for us 4 days.

Dondo is the largest town in Angola, except Loanda. It is the head of steamboat navigation, and the termination of the great caravan routes from the far interior; but its deadly climate had precluded it from our list of fields to be occupied at once. On my last preceding visit there, however, the *chefe* of Dondo and a few other leading citizens waited on me, with a request that I should establish a Mission in Dondo. So now the question was pending whether it might not be the will of God, that Rev. C. L. Davenport, Mary Davenport, M. D., and C. M. McLean, whom we had thought to station in the Kioko country, should not for the present stop and found a Mission in Dondo. This last party from Loanda consisted of Rev. Amos Edwin Withey, wife and four children; Mrs. Minnie Mead and six children (Wm. H. Mead, her husband, being one of our pioneer party at Nhanguepepo); Mrs. Wilks and daughter Agnes, (Bro. Wilks having been settled in Pungo Adongo); also, Bro. and Sister Davenport. It was arranged that Bro. McLean should conduct all the party, with half their cargoes, to Nhanguepepo, while I and the Davenports should remain in Dondo till Bro. McLean should return with the carriers, for the remaining cargo. Meantime we would find out the will of God concerning the immediate occupation of Dondo.

Some persons in that rough country travel on the backs of hulls; but the most respectable way of traveling there is in a *topoiya*—a covered frame-work suspended from a bamboo pole, and carried by two men. The orthodox number for a traveler is six men, who alternate at the pole, and also carry his luggage. Carriers carry cargoes only, and *topoiya* men claim their business to be quite distinct from the other, and more honorable. Our men, like myself, took it afoot; but our ladies and the children were hardly equal to that, on as quick time, as we were in the habit of making. We got the cargoes distributed among the carriers on hand, without much trouble; but the *topoiya* men all wanted to carry the children, but not their mothers—especially Sister Wilks, who declined to give her weight, but admitted that it was at least 180 lbs.,—a formidable load for two men, over rugged mountains and deep gulches. Much time and persuasion were required to get men to agree to carry the "mulher grande;" but finally it was arranged. On the morning for departure, I took nine of the children afoot to Pambos, distant a four-mile climb up the hills, there to await the arrival of the party. We waited long, and finally all came on except Sister

Mead and Sister Wilks. Their *topoiya* men, under some sort of a dodge, had "skipped out," and came up to Pambos without any load. So we had to have a "big palaver," and I engaged six of the men to return with me and bring on the two ladies. On our return to Dondo, we found that Sister Wilks had been stricken down with an attack of African fever, so Sister Mead, went on and Sister Wilks remained under treatment of Sister Davenport. During the week of detention till Bro. McLean could return with the carriers, Sister Wilks fully recovered, and Bro. and Sister Davenport, and all concerned saw unmistakably that the Lord had called them to build in Dondo,—1. To open a day school in the town; 2. An industrial department, under Bro. McLean, a little way out; and 3. If a boarding school should be required, to build on a mountain near, high and healthy; and by anticipation, we laid out 250 acres of land, including the mountain, and petitioned the Governor-General for the grant of it. In that week of work, and Divine illumination, it became apparent to me, that I ought to sail for Lisbon Oct. 15; visit London and Liverpool, and return thence to Liberia Conference in January. It was now the last of August, and in the low state of the river, I must count on allowing the half of October, to get from Dondo to Loanda and embark on the 15th. To do this, I must, during the month of September, see Sister Wilks safely landed at Pungo Adongo; settle my people at Malange, 150 miles distant hold a District Conference, and get back to Dondo by the 26th of the month.

On Monday morning, the 31st of August, we got all our remaining cargoes, and Sister Wilks, on the road, to stop for the first night at Matunwa, only 13 miles distant; while McLean and I remained to settle up some business in Dondo, and did not get off till after 1 p. m.; when, before we got out of town, we met 10 carriers with a letter from Bro. Withey, from Nhanguepepo, saying they needed copper coin to pay rations of the carriers on to Malange. So we returned to the house of a trader whom we had supplied with about 40 of our excess of carriers, and he employed nine of the men just arrived, and we retained one to carry 30 milreis, in copper coins (weighing 61 1-2 lbs.) The black fellow saw them put into the bag, which was delivered to him, and, though in the crowds in camp for the three nights *en route*, we saw nothing of him, he delivered his bag of coppers all right in due time. We have employed about 300 carriers first and last, but never lost anything that we know of,—a very trustworthy, heavily-worked, and poorly-paid class of men; but a patient, jolly lot of fellows.

So with this last detention we did not get off from Dondo till after 2 p. m. It was quite dark when we reached Matunwa,—not a house, not even a shed, but an encampment under the shadow of a large *matunwa* tree, which tree bears a wild plum, eaten by the natives. There, seated at the base of the great tree, sat Sister Wilks, surrounded by nearly two hundred black, men and their blazing camp-fires. She had gotten on very pleasantly, and was serene and happy—most happy to find herself in her long-loved Africa; having spent her early years in Cape Colony, and being every way a woman of su-

perior ability, in the pulpit, school-room, corn-field, or kitchen.

On Tuesday we had an early breakfast, and were in the path by 6.50 a. m. We traveled 13 miles to Cachagua, where, under a grass-covered shed, we got our dinner, and rested about three hours, and went on six miles to Dange-mania, high on the mountains, and camped for the night in the open air, as usual,—19 miles for the day.

On Wednesday we marched 19 miles, by 3 p. m., to Nhanguepepo. The children first, followed by their elders, came running to meet me, and we had a joyous evening time, and an extemporized love-feast. All were well. We had that evening and next day, for helping to get things in order. All were happy and hopeful, and daily making progress in their work. For two hundred years or more, the people on that line had, on the heads of their servants, been carrying their daily supply of water from the Coanzo—more than a mile distant, with most difficult cliffs to climb; while during my brief absence, my people had dug a well, within a stone's throw of our house, yielding a supply of good water for the neighborhood; so that already we are eased by the Lord, in lightening the burdens of the oppressed.

The rules of order we established at Loanda, are strictly carried out at Nhanguepepo. At 5.30 a. m. the bell is the signal for rising. At 6, they meet for prayers with Scripture reading, and cheerful songs of praise to God. Then roll-call. In our beautiful book, the children, from the beginning, have almost unbroken lines of "p.s." Three colored boys answer to their names,—boys taken to be educated and trained for God.

In the short time we tarried here, we were hard at work to get the cargoes for Pungo Adongo, and for Malange, under way, and to get *topoiya* men for Sisters Arda and Bertha Mead, and for Sister Wilks and her daughter Agnes, who had come on with the crowd the week before. The men would get a peep at the "mulher grande," as they called her—grand woman,—and shake their heads, and laugh, and retreat. So Friday morning, when we were to start, we had no carriers for her. I said to her that if she could walk that day eight miles to Caxongo, and five miles next day to Sangue, I would go on to Sangue and procure men, and after resting all our party in Sangue for the Sabbath, we could proceed on our way, Monday morning. So we agreed to that; but three miles on the way, I stopped at the house of a trader, to buy some hoes for our Nhangue Mission farm, and during my detention Sister Wilks came on, and said that she could walk to Sangue that day, so we got a good eleven-o'clock breakfast at the house of the trader, and set out for Sangue, notifying the rest of our party the enlargement of our plan. I soon found that "mulher grande" was a grand walker, and could have walked all the way with a little more time than we were giving to it. An hour later we met Bro. Wilks on foot, coming to look after his wife and daughter, the latter being in *topoiya*.

We spent the night at Sangue, and I asked a bright boy—Francis, who had been with us in three or four trips—if he could find four men who would carry Mrs. Wilks, next day, to Pungo Adongo, for a premium.

He said, "Si, senhor," and next morn-

ing he had them on the spot; but we lost time in coming to an agreement, and did not take the path till 8 a. m., with 24 heavy miles of travel before us for the day.

Half way, the men cooked their breakfast, and refused to go any further that day. I told them to take another hour to finish their breakfast, and come on; and I, Mrs. Wilks, and others, took the path afoot, walked a mile, and waited; and, at the time I indicated, her carriers came on. Had we remained in camp, they would have gone on debating the question of stopping. I did not blame them, for it was a very heavy contract for one day; but there was no good place there for spending the Sabbath, and I was very anxious to see the Wilkses all settled in their "own hired house," that day. It was a very heavy pull for all of us, and we did not complete it till 9 p. m. when I felt like singing,—

"Here I'll raise mine Ebenezer."

The carriers kept coming in at all hours of the Sabbath, and disturbed somewhat the quiet of our needed repose.

Monday morning we put in busy hours to help those remaining, and get ready for the onward journey of the rest. At 1 p. m., Samuel J. Mead, his wife Arda, and Bertha (a good Christian girl of about 13 years, but well grown), and myself, set out for Malange, and spent the first night at Carima, nine miles distant from Pungo Adongo. We slept as usual in the open air, the Meads in their tent, and I under the starry canopy, which I enjoyed. I shall not soon forget the good supper I had that night at Carima. As usual in the hot weather of any country in which I labor, I had suffered much inconvenience from indigestion and its concomitants, on account of which, and the wear and tear of my body, soul, and spirit, I had lost over 50 pounds of weight since coming to Africa, with no attack of fever that I am aware of; so on that walk of 300 miles, from Dondo to Malange and return, I was eating, digesting, and building up, with unusual facility for me. So that night, Bro. Sam bought for me a pound of fresh beef and a big slice of kidney fat. I distributed the slices into which it had been cut, on the four prongs of a large roasting-fork, and broiled them on the coals; and with my pocket-knife sliced off the outside crust to the raw beef under it, and ate without bread, and so roasted and ate alternately, till I had finished all the lean slices; and then roasted and ate the fat also. I don't think in all my life before, I ever ate so much meat at any one time; and yet it seemed in quantity and quality just what I needed, and did me good, and no harm.

CONCLUDED IN OUR NEXT.

Home Bishops.

Let China and Mexico have each its own autonomy. If they want episcopacy give them Bishops. If they do not want it, then do not force this feature upon them. Let the home Church withdraw its control in things ecclesiastical, and keep up its support of prayer, sympathy and money. When the Methodists, whether they are from the North or the South, or from both sections, are strong enough—as they certainly are in Mexico and China—it hardly looks like the best policy to keep them in a dependent condition. Let them go to keeping house, and manage their own affairs. This they can do better than others can do it for them. This plan would secure a native ministry at an earlier day than any other plan could. So it seems to us. And a native ministry is one of the conditions of large and healthy growth.—*Alabama Advocate*.

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Advertisements, first insertion, 20 Cents; second, 15; subsequent insertions, 10 Cents per line. Entered at the post-office at Wilmington, Del., as second-class matter.

The Conference Stewards, how Shall They Administer?

Had the increasing liberality of our people, in responding to our appeals in behalf of Conference claimants, already reached the point of fully meeting them, there would be no special occasion to raise this question.

We accord all due honor to the excellent brethren, lay and cleric, who wrestle with the problem, how to make fifty cents on the dollar, pay the dollar in full; or, to put it without the figure, how to assist each claimant in obtaining a comfortable support, when they have not the funds to provide such aid.

We greatly desire to see these funds rapidly augmented and believe the faithful distribution of them, accord-

ing to their strict intent, is an essential condition of success. In a ministry of over thirty years, the only serious hindrance we ever met with, in raising any reasonable assessment for Conference claimants, was the charge that the money was given in some cases, to persons who were not needy.

As a special safe-guard, every quarterly conference, within whose bounds a claimant may reside, is required by the Discipline, to appoint a committee, whose duty it shall be, to estimate the amount necessary to assist such claimant in obtaining a comfortable support, said estimate to be forwarded to the Annual Conference for its action.

We take pleasure in calling attention to a small volume of 70 pages, prepared by Rev. A. Chandler, of the Wilmington Conference, issued from this office, price 50 cts. Its title is "History of the Churches on Delmar Circuit, Wilmington Conference, M. E. Church."

Protestants who do not Protest.

It is not an unusual thing to read of requiem masses being celebrated in Protestant Episcopal churches, for the repose of the soul of some dead person.

Bishop Mallalieu.

In our sketch of the President of our Conference, hurriedly written for last week's paper, we regret to find an important inaccuracy. His conversion, instead of occurring at the age of twenty-two, was his happy experience before he was twelve.

A New Departure.

In contrast with the times of Bishop Asbury, when our Episcopal Headquarters were in the saddle we have provided in these later days, quadrennial residences for our chief pastors.

Child Converts.

Presiding Elder Wilson, in closing his essay, on the instruction of children, uses these words of earnest deprecation, "May Heaven forgive the folly of him who publishes the results of his meeting

with the peroration, and there were no children among them."

We add our heartfelt Amen. No less distinguished and successful a pastor than Spurgeon, testifies that of all the converts he has received into the church, those converted in childhood have proved most satisfactory, and not one of them he has had to exclude.

Elkton Churches.

In our editorial last week, on the seat of the Conference, it was stated that no church building was erected in the town, at the time when the first society of Presbyterians was organized.

Letter from Harrington, Del.

The pages of another year are written: Conference is upon us; and the reluctance of pastor and people to part is self-evident, but made the more tolerable by the expectation of meeting again.

Elkton. The Parish Rectory stands on the adjoining lot to the west of the church."

The Roman Catholic Church was built in 1850, the corner stone being laid by the late Mr. Eccleston, Arch-bishop of Baltimore, and brother of Judge Eccleston of Md.

"RATHER BEAR THOSE BILLS WE HAVE, THAN FLY TO OTHERS THAT WE KNOW NOT OF."—We were reminded of this sentiment of the bard of Avon, as we read one of our corrections, in our last week's issue.

Bishop Taylor's graphic narrative of his great work in planting mission stations in his large diocese, will be found intensely interesting; the remainder, is if possible, more so.

The article on "Conference Appointments" in our last issue was by a correspondent, though no signature was appended.

During the pastorate of Rev. G. W. Burke, about fifty members have joined us by certificate, and probationers swell the ranks to one hundred and twenty-two, such as, it is hoped, shall be eternally saved.

The Sabbath-school, with Bro. Lucien W. Betts, as superintendent, is assuming very promising proportions, with an average attendance larger than for many years past; good attendance of officers and teachers, good collections, and many attractions for the little folks.

We are sorry to chronicle the death of sister W. D. Meredith, who leaves three very interesting children to mourn the loss of an amiable and loving mother.

The reminiscences of Rev. Dr. Wallace, are most interesting and attractive as calling to mind to many of the readers of the PENINSULA METHODIST many pleasant recollections. Let them continue!

It is said that there are seventy-two newspapers in Texas openly advocating prohibition of the liquor traffic. Putting this and other facts together, notably the prohibition victory in Atlanta a few weeks ago, doesn't it begin to look as if the south bids fair to rival the north, in the race for prohibition?

The Stanford University.

BY REV. A. E. NEWMAN, D. D.

I was in Washington, with Mrs. Newman, for a week. By special invitation we were the guests of Senator and Mrs. Stanford.

The death of their noble son "brought life and immortality" to them. He had not reached his seventeenth year, yet he was a marvel in mind and body.

On the night of the day when young Leland died in Florence, on the Arno, the father's grief was supreme. But in that hour of his Gethsemane, there flashed across his mind a great and beneficent thought.

Such is the origin of the proposed university, and the day after the funeral, Governor Stanford publicly committed himself to the enterprise.

When the bill for the creation of the board of trust was before the legislature of California, the Roman Catholics forced a non-sectarian amendment.

within the next two years students will be admitted. It is a serious question in some minds, as to the effect of this great university upon the existing colleges of California.

Stirring up the Saints.

We make no assertion, only a suggestion. Our Missionary Secretary and Treasurer are men of learning, culture, intellectual force and activity.

A Voice From Africa.

Through the kindness of Miss Mary A. Sharp of Monrovia, Africa, we have received a copy of the minutes of the Liberia Annual Conference.

The reports of the Presiding Elders indicate a spirit of consecration, and an intense desire to promote all the interests of the work.

We notice with pleasure that the Conference passed a very complimentary resolution in regard to Miss Mary A. Sharp and her work among the Kruo tribes.

The Pacific Conference are building in San Francisco, Cal., an Episcopal parsonage, probably worth \$10,000. They expect to have it ready for Bishop Fowler's occupancy.

Bishop Capers to His Daughter.

(Written on her twentieth birthday, March 11, 1841.) "I cannot mistake, my very dear daughter, why on this particular day, I should find your album on my desk.

Don't Papa, Don't

BY MRS. E. J. RAYMOND.

Cooperstown, Otsego County, N. Y., is classic ground. If any of the many visitors who go there to see the home of the great American novelist, J. Fenimore Cooper, wish to see the work of a demon worse than the savage of whom Cooper wrote, let him visit the county jail.

There he will see a man, bearing the honored name of Schuyler, whose hands are red with the blood of his own innocent child.

The little one, only three years old, was caught up by the rum-crazed father, and three times dashed against a block, then tossed back to its mother, and the horrified spectators with, "There, take it, and lay it out!"

The baby cried when caught by its father, "Don't, papa, don't!" Strange to say, the papers take pains to say the man was not drunk, having drunk nothing that day.

Bishop Ferguson, of West Africa, has baptized the King of the Cape Palmas Greboes, and his wife.

THOUSANDS ARE BORN with a tendency to consumption. Such persons, if they value life, must not permit a Cough or Cold to become a fixture in the lungs and chest.

Sunday School Cards.

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Wilmington & Northern R.R. Time Table, in effect December 6, 1885. GOING NORTH. Daily except Sunday. Stations: Wilmington, P. & B. Station, Dapont, Chadd's Ford J., Lenape, Contesville, Waynesburg Jc, St. Peter's, Warwick, Springfield, Bird-horo, Reading P & B Station.

GOING SOUTH. Daily except Sunday. Stations: Reading P & B, R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg Jc, Contesville, Lenape, Chadd's Ford Jc, Dapont, Wilmington (P & B Sta).

For connections at Wilmington, Chadd's Ford Junction, Lenape, Contesville, Waynesburg Junction, Birdsboro, and Reading, see time-tables at all stations.

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Table with columns for Time and Station. Includes entries for 2:06 A.M. East Mail for Sheuandoah Valley and Southern and Southwestern jobs, and 8:05 A.M. Accommodation for Hanover, Frederick, Emmittsburg, Waynesboro, Chambersburg, Shippensburg, and Union Bridge.

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