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ONE DOLLAR A YEAR.
SINGLE NOS. 3 CENTS.

TO THE HONORED AND BELOVED BISHOP OF AFRICA.

BY ABBIE L. RIGLEY.

Ephesians VI. 10-20.

JESUS, the mighty conqueror
Of sin, and death, and hell,
Help thee in all His glorious war,
To wear thine armor well.

The holy armor of our God
Hold fast nor once lay down,
Till thou in realms by angels trod
Shall wear the victor's crown.

Firm girt with truth forever stand,
And clad in righteousness;
Thy feet prepared to tread the land
Of Gospel light and peace.

And take the glorious shield of faith,
When clouds of battle lower,
Which all victorious is in death,
Nor yields to Satan's power.

The helmet of salvation take,
The spirit's two-edged sword,
And cry to Africa's nations, Wake,
Believe in Christ our Lord.

So with the Christian armor on,
Shall God be all in all,
And when thy work of love is done,
Thou'lt in thine armor fall.

Stronger than panoply of steel,
Or adamant tower,
Will God His might in thee reveal,
Upholding every hour.

Thus shall a crown of bliss be thine,
A starry diadem,
When many ransomed souls shall shine,
Each an immortal gem.

Faith, hope, and love, and earnest prayer
Forbid thy heart to roam;
Thus He who makes His saints His care
Shall bid thee welcome home.

Disciple of the Prince of peace,
Prayers fervent rise to heaven for thee
(From earnest hearts that never cease),
And the great work beyond the sea.

New Windsor, Ill.

Letter from Africa.

{ ST. PAUL DE LOANDO, ANGOLA,
AFRICA, March 20, 1887.

It is now nearly two years since William Taylor, bishop of Africa, arrived at this port with a company of missionaries bent upon stretching Christianity in a straight line across Central Africa from ocean to ocean. Since then he has done a tremendous deal of work, and both he and his fellow evangelizers know considerably more about this country than they did when they started. Bishop Taylor has made some radical changes in his plans, but with the energy and courage that characterize the man, he has made the changes conduce to the broadening rather than to the narrowing of his work. The great idea that underlies his enterprise, however has not been modified—to make all his missions self-supporting. He aims to develop the preacher from the farmer, and the farmer has to be his own carpenter and contractor and mason and designer as well. A staggering combination of requirements of the country was any other than Africa. But the bishop knew that he was not coming to a stubborn New England soil, or to a climate that demands the making of shelter from driving snows. The soil needs little encouragement to produce wonderfully, and such is the primitive simplicity of life here at its best, that an intelligent man can put together a very respectable house without previous experience in building. The dangers and difficulties were of other natures and included disease and savages. These quite make up for fertility and warm weather. It is the contest with them that makes the enterprise of unusual interest. Here, as in America, it was freely prophesied that the missionaries would fail. As a rule they do not know how to acclimatize themselves, and go to all sorts

of absurd excesses in their zeal to do great work, and the result is that they break down if they do not die, and the field remains undeveloped. Bishop Taylor's associates have fared better than most of their predecessors in knowing a little about the locality before coming in, and providing as far as they could, to meet its peculiarities. Furthermore, the self-supporting scheme has proven to be the safeguard in many instances, as it has necessitated activity on the part of the newcomers. Inspired by their leader, they have most of them pitched in with untiring energy and met the trials of pioneering bravely. Their experiences have been more novel and interesting than they had expected, and they have studied their surroundings with all the curious devotion of original explorers. And, indeed, to no small extent they are original explorers, for the country is so vast that one has not to go far to see land that no white man has hitherto set eyes on. To do this is a constant temptation to missionaries, and in the past it has led to serious results. Untutored savages have complacently slaughtered the intruders, and the dreadful torrid fever, a kind of treble distilled galvanic malaria, has shaken them into the grave. With the present band of teachers, the necessities of getting a supply of food by their own exertions have prevented many such mishaps. Moreover, most of them thus far are situated in Portuguese territory, which is some protection against violent disturbance.

It may not be generally known that all this region was once a Christian community. Five hundred years ago the Roman Catholic church sent its missionaries down the coast, and for two centuries nearly the pagan religion was suppressed. Portugal was then a leading nation, and her sword effected a violent peace for the benefit of the clergy and Christianity. With the decline of Portugal's power the dangers of missionary work increased. The natives were ostensibly Christians, but they had lost nothing of their treacherous dispositions, and the clergy became oppressed with the fear of wholesale poison, or worse means of destruction. They left the country, and paganism rapidly regained its supremacy. It had never lost it in the interior, and the geographical line dividing the Christians from the pagans had never been sharply drawn, and was not marked by such natural features as prevented easy transition and communication between the different peoples. Since then, little has been attempted in the way of evangelizing this part of Africa until the enterprising Livingstone crossed the continent. And no such immense scheme as that of Bishop Taylor's was ever devised.—*Boston Daily Herald, May 23.*

Malange and Dondo.

Our brother, S. J. Mead, writes from Malange, Angola: "All is well, thank God. We are saved, and happy in the service of the King of kings, gaining ground every day. The Lord is good. He shows us where to put our feet down. . . . The Lord has been our Teacher for the past two years, and we have learned some things that are not written in books. We are praying for a teacher. The demands for a school at Malange are very great. Can we have one? Our

time is all taken up with the industrial department. We are very busy at this time planting our seeds (Oct. 20th). Everything looks promising—corns, beans, potatoes, melons, pumpkins, mangoes, bananas, cjonavas.

If you have three or four young men, I can take care of them until they learn the language. Malange is destined to be second to no place in Angola, and is said to be one of the most healthy places in the country. Try and discourage all preconceived ideas and notions in regard to what our friends will do on arriving at the front in the matters of diet, taking medicines, and manner of living. The instructions of our dear bishop are invaluable from his experience in tropical climes. A little sulphate of quinine is necessary every morning. Light flannel clothing is also necessary; also a good perspiration produced by exercise of the muscles every day. If there is no work, run—do anything to produce it. A good bath in the morning before the sun is up, and a friction bath in the evening before retiring; regular habits, with a little care about getting wet, are all important."

Another member of the Mission writes Feb. 6, 1887: Dondo Station is pressing toward the mark. We feel that it is ours to work, and that the results are with God. Our day-school was increased by six on the 3d inst., and now numbers seventeen scholars. Our free school for the blacks averages forty, and is held two nights per week. The interest manifested it would do your soul good to see. Our Sabbath services for the natives continue to draw the people. We now print Scripture texts and distribute them. On the following Sabbath all who can repeat their texts receive an illustrated card. I explain to my audience as best I can in broken Portuguese a Gospel illustration. On Sabbath mornings we have class and preaching service. The Lord abides with us. The different departments of work continue to increase. In the school, increase; in the medical work, increase; and in the mechanical work, increase. Have quite a little sale of tracts and Testaments.

At Ahangue the brethren are sanguine and hopeful. At Pungo Andongo the Lord is opening their way before them. They also have received an increase in their school. At Malange the Lord is giving good success in agriculture. They expect to have a good school soon, and also desire a physician stationed there. A physician is assured of a good practice. We are expecting a part of the fourth party to arrive in Dondo to-day or to-morrow. Of Loando I cannot say, not being well posted. Their school continues, and they have the promise of more scholars. They are at present erecting their new iron-house, and will labor at some disadvantage in their other work until that is completed. Excepting a few fevers the health of the party is fairly good.

Our house-room has become too small for the accommodation of our pupils, laborers, and work, so that we have rented the one adjoining ours, and the work goes on. We still need more room. Pray much for us. We have already witnessed the return of one prodigal in Dondo. Bless the Lord! We want, and are working and praying for, the salvation of this people. Let your faith take hold with us. Love from all here

to yourself and wife, and the dear ones in Christ Jesus our Lord.

"Yours in Jesus, C. L. DAVENPORT."
—*DivineLife.*

Dr. Reid again Speaks.

Dr. J. M. Reid, Senior Missionary Secretary, in *Western Christian Advocate* of June 1st, discusses "FOUR QUESTIONS MORE," respecting Missionary Bishops. He traces the history of the legislation, which resulted in the election of Burns, and afterwards of Roberts, very clearly showing that local circumstances and emergencies arising out of the church in Liberia originated that legislation. How then can the case of Bishop Taylor fairly apply, as the purpose of the General Conference, which elected him, was not to restrict him to Liberia, but to give him full sweep in the whole of the African Continent?

Dr. Reid says: Thus it was that we came to have a bishop with an assigned and limited field; or as I have said elsewhere, a bishop who for the sake of the redemption of the Dark Continent, was granted a diocesan privilege. None should wonder that a missionary secretary is anxious that Bishop Taylor should continue to possess this exalted privilege. The question whether this peculiarity makes him greater or less than a general superintendent, seems to me unworthy of debate in connection with the heroic history and self-abnegation of William Taylor, or in the presence of the stupendous problem of Africa's redemption.

Why then does Dr. Reid "debate" the "question" which seems to him "unworthy of debate in connection with the heroic history and self-abnegation of Wm. Taylor, or in presence of the stupendous problem of Africa's redemption?" This is the very gist of all Dr. Reid's questions and arguments—that Bishop Taylor is and ought to be only a diocesan bishop; that he ought not to be equal to the other bishops, by being or becoming a General Superintendent; that he ought to have the relation of a Missionary to the Missionary Society, and be compelled to receive his salary from the Missionary treasury, although he is unwilling to sustain such a relation and never has and never will receive for his salary a dollar from the Missionary treasury. Without any regard for the views and feelings of Bishop Taylor, Dr. Reid continues to affirm that Bishop Taylor's "heroic history and self-abnegation" deserve only to subject him to such personal humiliation and embarrassment as the resurrected technicalities of the law which made Burns and Roberts bishops for Liberia, must produce.

It is also a disingenuous argument that Bishop Taylor must needs be a diocesan bishop of Africa in order to do good missionary and episcopal service in Africa. Had Bishop Ninde, in his recent tour around the world officially included Africa, would it have been necessary beforehand to make him a Missionary Bishop? Why not make *him* or any of his colleagues a Missionary Bishop in order to exercise most effectively episcopal functions outside of the United States? If the redemption of Africa necessitates the diocesan episcopacy of Bishop Taylor, then the redemption of India, China, Japan, and our work in Europe, will necessitate the crowd of Missionary Bishops, which Dr. Reid says he hopes to see speedily elected. To elect other Missionary Bishops, as he proposes, is to introduce permanently another order of bishops; to make some

inferior bishops for foreign nations, and exalt the caste of the other bishops, who are called General Superintendents and limited in their functions to the United States. We hope the General Conference will reject this whole scheme of separate bishops and Missionary Bishops, which is practically to have bishops and arch-bishops. Give us all the bishops we need for both the American and the foreign work, but give us no classes or castes of bishops whose functions, limitations and spheres are forever to create disputation and the conviction of inferiority or the conceit of superiority.

* * * * *
We do believe Bishop Taylor "too noble" to be relegated, in his great work of redeeming Africa, to an inferior episcopacy. We believe him, in character, in administrative abilities and in successful and world-wide Christian labors, to be equal to any of our General Superintendents. In point of intellectual vigor, scholarly attainment, authorship, social position, etc., he also could be measured without disadvantage with several of them. In saying this we do not discount them in the least. If any one of them should consider it a humiliation to be associated with Bishop Taylor, as an official peer, the people of the Methodist Episcopal Church will do their own thinking, and make their own comparisons, about that one.—*Baltimore Methodist.*

The Death of Charles Wesley.

Every lover of Charles Wesley's poetry has been touched by the dying effort of his muse. For some time he had been lying quietly on his bed. At last he called for Mrs. Wesley, and asked her to write the following lines at his dictation:

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity!"

On Saturday, the 29th of March, his happy spirit fled. Through the whole week the restlessness of death has been on him. He slept much, without refreshment. On Tuesday and Wednesday he was not entirely sensible. His end was what he particularly wished it might be—peace. "No fiend," he said to his wife, "was permitted to approach him." Someone observed that the valley of the shadow of death was hard to be passed. "Not with Christ," was his answer. He spoke to all his children with affection and hope of their salvation. Samuel Bradburn sat up with him the night but one before his death. His mind was calm as a summer evening. On Saturday all the family stood round his bed. The last words which they could catch from his lips were, "Lord, my heart, my God!" With his hand lying in his daughter's, the old saint passed home so gently that the watchers did not know when the spirit fled. It was afterwards ascertained that John Wesley was in Shropshire, and at the moment of his brother's death he and his congregation were singing Charles Wesley's hymn:—

"One army of the living God,
To his command we bow;
Part of his host have crossed the flood,
And part are crossing now."
—*Michigan Adv.*

It is said that 35 students of Cornell University have expressed the desire to become foreign missionaries.

Some Advice to Wives.

Remember that you are married to a man and not to a god; be prepared for imperfections.

Anticipate the discovery by your husband that you are "only a woman;" if you were not he would not care about you.

Once in a while let your husband have the last word; it will gratify him and be no particular loss to you.

Be reasonable; it is a great deal to ask under some circumstances, but do try, reasonable women are rare—be rare.

Remember that servants are made of the same material as you are; a little coarser grained, perhaps, but the same in essentials.

Try and forget yourself; as to your husband, forget that you married him and remember that he married you; he will then probably do the reverse.

Let him read the newspaper at breakfast-table; it is unsocial, but, then, it is only a trifle, after all, and he likes it.

Let him know more than you do once in a while; it keeps up his self-respect, and you will be none the worse for admitting that you are not actually infallible.

Read something in the papers beside fashion notes and society columns; have some knowledge of what is going on in foreign countries.

Be a companion to your husband if he is a wise man; and if he is not, try to make him become your companion. Raise his standard, do not let him lower yours.

Respect your husband's relations, especially his mother. She is not the less his mother because she is your mother-in-law. She loved him before you did.

—*Brooklyn Magazine.*

The Secretary of the One Hundred and Fifth Annual Conference in Ireland of "the people called Methodists," has just reported that there are in Ireland, in connection with the Methodist body, 236 ministers and 24,644 persons enrolled as members. During the past year a sum of nearly ten thousand pounds was granted from the Home Mission Fund towards ministerial stipends in poor districts, and nearly one thousand pounds in aid of chapel-building. Accommodation is provided, in nearly four hundred chapels and sixty rented buildings, for 78,000 persons. Large chapels are to be erected in Belfast, and elsewhere, and, altogether, a great work is being done unostentatiously by the Methodist body in Ireland.

Mr. John Tyler, son of President Tyler, has for the ninth time been elected Grand Worthy Patriarch of the Sons of Temperance of the State of Virginia.

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The Italy Conference was held in Pisa last month. Bishop Ninde presided. The Rev. Giacomo Carboneri was chosen Secretary. Five were admitted on trial, one was discontinued, one withdrawn one was admitted into full connection, and one on credentials as an elder of the Waldensian Church. The statistics show a steady and healthful increase at almost every point. The Conference session was marked by a precious spiritual influence, which not only pervaded all the services, but was felt in the hours of business.

"A Baptist evangelist named Brown is aiding the Methodists of Richmond, Va., and is creating quite a sensation. Some of the Baptists rebel against the idea of his giving his services to the Wesleyan host. He is said to be a good man, and we hope that the blessing of the Lord may attend him."—*Baltimore Baptist.* This is "faint praise." The "Baptist evangelist named Brown" ought not to get the cold shoulder because he serves the "Wesleyan host." It may be his broad Christian views about the Lord's Supper, which are also held by Spurgeon and the English Baptists, do not suit a barbed-wire exclusiveness.—*Richmond Adv.*

Camp Meetings.
Parksley, Va., July 23, Aug. 1.
Woodlawn, Md., Aug. 9—19.
Ocean Grove, N. J., Aug. 22—31.



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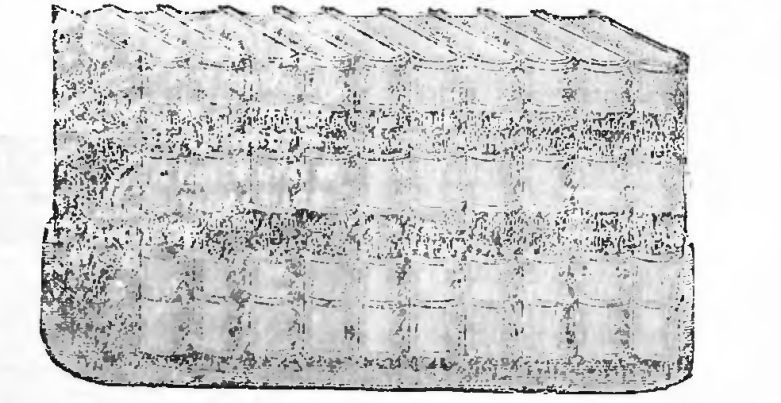
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