

Peninsula Methodist.

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

FOR CHRIST AND HIS CHURCH.

J. MILLER THOMAS,
Associate Editor.

VOLUME XIII,
NUMBER 29.

WILMINGTON, DELAWARE, SATURDAY, JULY 16, 1887.

ONE DOLLAR A YEAR.
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Beyond the Valley.

MARGARET E. SANGSTER.

They never quite leave us, our friends who have passed
Through the shadows of death to the sunlight above;
A thousand sweet memories are holding them fast
To the places they blessed with their presence and love.

The work which they left and the books which they read,
Speak mutely, though still with an eloquence rare;
And the songs that they sung, and dear words that they said,
Yet linger and sigh on the desolate air.

And oft when alone, and oft in the throng,
Or when evil allures us, or sin draweth nigh,
A whisper comes gently, "Nay, do not the wrong,"
And we feel that our weakness is pitied on high.

In the dew-threaded morn and the opaline eve,
When the children are merry or crimsoned with sleep,
We are comforted, even as lonely we grieve,
For the thought of their rapture forbids us to weep.

We toil at our tasks in the burden and heat
Of life's passionate noon. They are folded in peace.
It is well. We rejoice that their heaven is sweet,
And one day for us all the bitter will cease.

We too will go home o'er the river of rest,
As the strong and the lovely before us have gone.
Our sun will go down in the beautiful West,
To rise in the glory that circles the throne.

Until then we are bound by our love and our faith
To the saints who are walking in Paradise fair;
They have passed beyond sight, at the touching of death,
But they live, like ourselves, in God's infinite care.

—Sel.

Letter from Bishop Taylor.

CAPE PALMAS, Liberia, May 3d, 1887.

Dear Brother Grant and Committee:—
I have this morning, copying from official drawings, made an outline map of the Liberian Coast.

The settlements of the Americo-Liberians cluster around Cape Mount, Monrovia and St. Paul's River, Grano Bassa, [Sinoe] Greenville and Cape Palmas, and are indicated by the American names of many of the villages. They do not in any place extend far into the interior, and at Sinoe and Cape Palmas, the outpost settlements have been reduced and contracted by native wars a few years ago. The map of Liberia covers a large extent of inland, nominally held under treaty stipulations, only a part of which the Government has been able to fulfill.

The treaty promise to provide schools for the native tribes, has failed entirely. The native stations however, though watching with ceaseless vigilance any attempt of the Liberian Government to take possession of their native inheritance of real estate, are in the main disposed to be peaceable, and when by our self supporting schools and missions, we shall under God, educate and savingly elevate these nations, a homogeneous spirit will pervade them, and tend to unite them into one Christian nationality. Many powerful missionary organizations have advanced vast sums of money for the evangelization of Africa, through the Liberian colonists. I would not for a moment entertain a depreciative thought, as to the result of their noble work. But whether the laboring mountain brought forth a mouse or an elephant, the result was so unsatisfactory that they cut down their appropriations

to a mere fraction of what they were thirty years before, and no likelihood of their resuming on their old line and scale of work; so that if God is not the author and prophetically the finisher of this self-supporting mission movement, then the redemption of Africa is an indefinite postponement for centuries to come. Now what influence has Liberian Christianity exerted on the inland tribes? In the last two months I have negotiated with the native kings and chiefs, for the immediate establishment of seventeen industrial schools and missions. They bind themselves by articles of agreement; 1st, To give us our choice of all the land we may require for all our building, farming and grazing purposes; 2d, To "cut bush," burn, dig, and plant the first crop for abundance of food for the mission; 3d, To provide materials, and build a good cook house and school house; 4th, To cut and carry hardwood pillars, and all the framing timber for a good American house for the residence of the missionaries, and to do all these things cheerfully, free of charge; but of all the kings and chiefs of these seventeen places, I can recall to mind but one who consented to receive a colored man as their teacher or missionary.

They have an experience with a class of Liberian traders, that leads them to this protest. It was a disappointment to me, for I believe in indigenous agency specially, and have been trying for a year past to secure suitable colored men for this work. I can now see, why the Lord did not favor that, and conclude that He has the white men and women available, and, with your characteristic zeal in this work, we shall trust God to supply these stations between this and January 1st, 1888.

The accompanying map will give all concerned, an idea of "the lay of the land." I will give a brief description of each place beginning at Cavalla River. This river flows into the Atlantic ocean, about 18 miles east of Cape Palmas. The Cavalla tribes and town near the river's mouth have for months past prevented the collection of duties in their port, suspended Liberian commerce on that part of the coast, and practically blockaded the Cavalla River and filled the land with "rumors of war."

I was solemnly warned not to venture on those waters; but I was on the King's business and went on. On my return from Cavalla I "walked the beach" in company with Tom Nimly and Laco my converted Kroomen, and had a meeting with the belligerent kings, chiefs and people, and preached the Gospel to them. The reported leader of the rebellion was my interpreter, and we had a solemn and very interesting time in the preaching, and Tom Nimly told his experience of salvation, and exhorted in his own language with great power—he is a man over six feet in height, with proportions massive and symmetrical, and is a native born orator. My visit to the Cavalla had no official bearings, but had a good moral effect in abating a most paralyzing, yet needless, war excitement. Well, our missions extend up the river to Geribo, "seventy miles" from the ocean. I will name them in the order of their location as indicated on the map, beginning with Eubloky, not a very large town, but the river depot of a large tribe, with many towns in the interior. The articles are signed by

King Nebly, an aged man, and King Pacey, a man of full vigor. He was appointed superintendent of their part of the preparatory work in founding the mission.

I will here say once for all, that on the line of our seventeen missions, not a king or chief could sign his name, except Rie Peter.

They are all among tribes, as destitute of clothing and the knowledge of God as the tribes I met on the Congo, but with this great advantage, many of the young men of these tribes are sailors and have learned to speak a broken English "patwa;" so that I found some who could interpret, in every place.

Eubloky mission buildings will occupy a high bluff overlooking the river with high hills in the background, and good soil.

I need not speak again of the soil of the Cavalla River country; it is all fertile, yet high, hilly and healthful. The Cavalla River itself, nearly as large as the Hudson, flows rapidly between high banks, no swamps, and beautifully clean. Amanda Smith saw so many beautiful hills on which she would like to build a house and settle down that she often screamed with the rapture of admiration in song and shouted "glory to God."

The next as we ascend the river is Yawki station. The site of the mission houses is a large mound shaped hill a quarter of a mile from the river, but in full view. It will have a good landing of its own a little way up the river from Yawki landing.

Tom Nimly, who speaks English well, is our superintendent until our missionaries arrive. The next station is Beaboo, differing but little from the two stations below. I had a good time preaching to these people on the east bank of the river, at a town of some hundreds of people; but the big town of the Tabo tribe is nearly a day's march inland, easterly. Tataka is reached by a rocky, steep ascent from the river. Our mission buildings will occupy a hill nearly half a mile north, commanding a far-reaching view of the river. Our landing will be in the mouth of a little creek, whence we ascend by a gentle slope to the mission premises. Bro. J. S. Pratt, our mission agent, for fourteen stations, has a trading post here at Tataka and one at Geribo. I gave Bro. Pratt an abstract of my proposal to the kings and chiefs on this coast a year ago, and the kings and chiefs of these two places have signed articles concurring, and were with no little anxiety and doubting, waiting to see if Pratt's mouth "speak the truth and no lie;" so when we arrived, King Krahari jumped and shouted like an old sinner just converted to God; and a good part of the evening was spent in the discharge of muskets, and the beating of drums. It requires usually two or three "palavers" to settle all our preliminaries and get the articles of agreement signed. The first is to receive a full statement of what I propose. Their simple reply at the meeting is, "we hear you;" at the next meeting I state all my points, and they discuss them with the greatest freedom, and if there is any hitch they adjourn to meet again. I never used in any case the slightest measure of persuasion. I simply said if you are not prepared to do what I propose now, you may wait a year, till I shall come again, and then we can re-open the "palaver."

They always respond, "no, no, we won't let you go away till you give us a school."

Thence under an escort of the big king of the Gerrobo tribe, we marched twelve miles inland, north-west, to the big town of Wableka. We passed through two towns of the same tribe on our way. We had the benefit of a heavy fall of rain, and got from the rain falling and the wet bushes and flooded rivulets, a pretty general wetting.

The incidents of this tour would fill a volume, if delineated as we saw and heard them. We see in Wableka, as at all places near the coast, the burial-places of their poor fellows lost at sea, somewhat on the idea contained in a certain epitaph, as follows:

"Here lies the body of John Mound
Who was lost at sea and never found."

So in the dense bush, near the gates of Wableka, are deposited all the effects of a poor fellow citizen of that town who was lost at sea. His trunk and all its contents just as his own hands had left them, several smaller boxes, three good hats, and his umbrella spread and set over his trunk; his accumulations for years, coveted by no one remain for his supposed benefit, nicely adjusted by his survivors, but never disturbed except by the disintegrating forces of nature. We spent two nights at Wableka. They supplied us plentifully with flesh and fowl, and all the profusion of luxuries in which this region abounds. We saw the people sacrificing to devils in their large council-house, saw the devil-dances, marching, singing, shouting firing of guns kept up nearly all the day; then we had a large assembly of them to hear us sing the praises of God; and Amanda gave them a long talk about Jesus and salvation. Next day early they slaughtered a bullock, and were preparing to give us a great entertainment, but I bade them good-bye and left. My people had no alternative left but to excuse themselves to the king and follow. I waited for them just outside the gate for nearly an hour, when on their arrival, we took up our line of march on our return to Gerrobo, whence next day we took our boat and descended the river, stopping to visit all the stations we had opened.

Baraka is about twelve miles by foot-path from Cape Palmas. It is a large village. In all the places I visited, I slept out in the open air, but those who were with me slept in native huts, prepared for them by the hospitality of the native people. Bettie Tubman and Julia Fletcher, two of our sisters from Cape Palmas, accompanied sister Smith to Baraka. They occupied, probably, the best house in town. It was thirty feet in diameter, round as a perfect circle, with an upper story reached by a movable ladder to a bamboo platform seven feet up, whence a permanent ladder or stairway led to the upper apartment which was used for stores of rice and other supplies; all around were pins and hooks and sacks and all laden with stores showing the industry and ingenuity, economy and thrift of the owner, yet no owner appeared. After two or three days we learned that this was the house of King's Ties first, and probably his best wife, but she was an exile from home. Some months before a little girl was bitten by a snake and died, the said good house-wife was accused of causing the death of the child by witchcraft and condemned to drink sas-wood poison, but she escaped and ran away.

While we were there she returned, and gave herself up to die. On Friday of the week we were there she drank a basin of the poison three times filled but vomited profusely and escaped death. She had to go through the same ordeal on Saturday. I was at work opening our farm and knew nothing of this deadly business, but Amanda Julia and Bettie were present and saw the awful work. The woman's son a fine-looking young man, went with our women to the place of execution. The sas-wood was beaten in a mortar and mixed with water. This deadly poison was dipped into a basin to the extent of nearly half a gallon. The woman looked at it and talked to it. She had three little pebbles and as she talked to the deadly potion, she tapped the edge of the basin with one of the pebbles, and threw one pebble away, and dropped another into the poison. Then she made an appeal to God. Julia knew her language and interpreted. The doomed woman looked up and said, "O Niswa, if I have killed anybody, let me drink this and die. If I never have killed anybody, let me puke it up and live." Then she bent over the basin and drank it to the dregs. It was filled again, and the poor woman talked to it as before and drank it; a third time it was filled, and she drank it nearly all, when the young man who was administering it, said, "That will do," and threw the remainder out. Our women cried and prayed for the poor woman, but could do no more. Next morning before day we hear a tremendous booming of guns, a signal that the woman had been saved from death—that Niswa had saved her, because she was not guilty—then began one of the most wonderful days I ever witnessed; marching, dancing, shouting, beating of drums, firing of guns, etc.

The woman redeemed from death was a fine looking specimen of a heroine. She led the procession of dancing-women like Miriam at the Red Sea. The scenes of joy, ever changing that day, are utterly indescribable. More than two months have elapsed, but I learned yesterday that the women have been dancing for joy ever since. The dances of this occasion are of the order of the olden time when King David danced before the ark.

Why cannot my people, my dear people of America, my Methodist people in large numbers give themselves to God for the redemption of Africa? Why should these blood-bought souls continue to sit in darkness when we can reach them so easily, yet revel at home? In each of the seven places we have named, we will [D. V.] between this and Christmas of this year, build a small but healthy mission house, for a young man and his wife. Each house will be 22x24 feet, divided into two rooms, and a veranda in front 10x14 ft., which will answer for receiving-room, dining-room and general family purposes. A few years hence, it will be easy to add 36 ft., to it, giving a hall 12x12 though the centre with two 12x12 rooms at each end, and veranda in front 10x60 ft., and a similar one in the rear, enclosed for a girl's dormitory 10x60 ft., to accommodate 30 to 40 girls under the immediate care of the matron. Our boys will live in neatly arranged native houses built with their own hands.

(TO BE CONCLUDED.)

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Thomas Chambers, an officer of the British Government, says that all the boys brought before the criminal courts can ascribe their downfall to impure reading.

Wilberforce, speaking of the works of Lindsey upon his mind thus wrote:

"It was a foolish curiosity, and I was obliged to stop when I proceeded a little way in the second volume; for, though I was sensible of the sophistry and effrontery of many of his arguments and objections, yet, somehow, my mind was entangled and hurt, and after I had put the book away it was two or three days before I was composed again."

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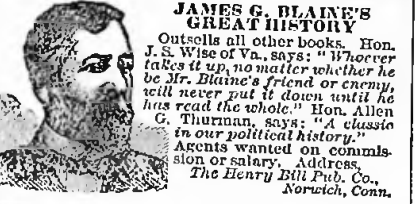
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Table with columns for Stations, a.m., p.m., and p.m. p.m. listing routes to Newbridge, French Creek, and other locations.

Additional Trains, on Saturday only, will leave Wilmington at 11:15 p.m. for Newbridge, DuPont, and all intermediate points.

Table for GOING SOUTH, Daily except Sunday, listing stations and times.

Table for GOING NORTH, Daily except Sunday, listing stations and times.

Additional Trains, on Saturday only, will leave DuPont Station at 1:00 p.m. for Wilmington and intermediate points.

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

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Baltimore & Ohio Railroad.

SCHEDULE IN EFFECT JULY 8, 1887.

Trains leave Delaware Avenue Depot:

Table for EAST BOUND, listing Philadelphia Accommodation and other routes with times.

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Cincinnati Limited, Arrives Cincinnati 7:45 a.m. St. Louis 6:40 p.m. next day.

Baltimore Accommodation, Chicago and St. Louis Express, Sluery Accommodation, For Landenberg, 11:00 a.m., 3:00 and 6:25 p.m., daily except Sunday.

Trains leave Market Street Station: For Philadelphia 6:30, a.m., and 2:45 p.m. For Baltimore 2:45 p.m. For Landenberg 6:30, 11:00 a.m., daily except Sunday, 3:00, and 6:25 p.m. daily.

Trains for Wilmington leave Philadelphia at 7:00, 7:45, 8:30, 10:00, 10:45, a.m.; 2:00, 3:00, 4:25, 5:00, 5:30, 6:30, 8:10, 10:00 p.m.

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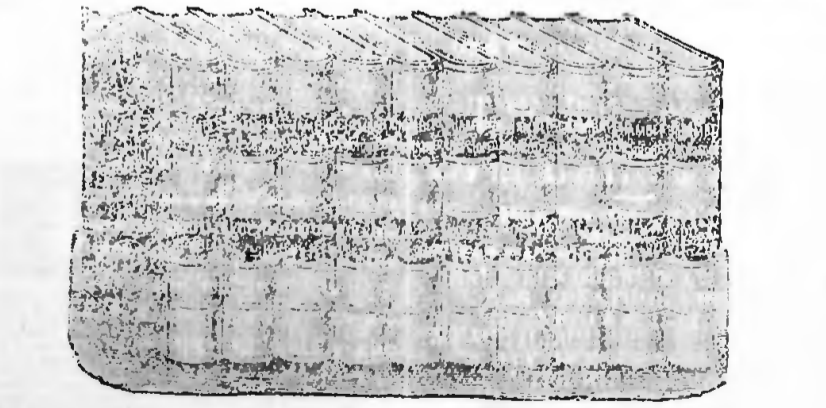
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