



# Peninsula



# Methodist.

REV. T. SNOWDEN THOMAS, A. M.,  
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J. MILLER THOMAS,  
Associate Editor.

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ONE DOLLAR A YEAR.  
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## THE PEARL OF DAYS.

O pearl of days! I love to wake,  
And see thy dawning scatter night;  
So sweet, so solemn dost thou break  
The bands that hold the Sabbath light,  
With chime of bells and willing feet,  
To go to seek the mercy seat.

A nameless peace then fills the air,  
A peace that comes with Sabbath morn;  
Our mother-tongue becomes a prayer  
On which to heaven our hearts are borne;  
While earth from care has short release,  
And looks as if she dreamt of peace.

I think the skies have brighter blue,  
I think the birds have Sabbath songs;  
The children are all gladder, too;  
And a grave joy is with the throngs  
Who strive to feel, on this grand day,  
The God they love's not far away.

Holy, the six-days' labor done,  
Each day a gem by duty wrought,  
The Sabbath clasps them all in one,  
And thus the week to God is brought,  
With prayer for grace and songs of praise,  
That bless and shield the next six days.  
—L. E. Barr.

## Bishop Taylor at Stanley Pool.

On the arrival of my Missionary party for South Central Africa for 1886, at Mayumba, in the steamship *Nubia*, the night of May 17, I went aboard, and was introduced to them, twenty-two adults, and four children. Three of these I stationed that night at Mamba, and sent them ashore, as our ship weighed anchor and went on her way. Soon after midnight I stationed three more at Kabinda, and sent three of the married men, their wives, and the four children, to Angola, leaving for my new venture, to the Upper Congo, eight of the brethren besides Bro. Elkins and wife.

We cast anchor off Banana Point, Friday p. m., the 21st. On Saturday a. m., the Congo State Chief of Banana came aboard, and gave us a greeting of welcome. Under instructions from King Leopold and the "Central Government" in Brussels, the Chief gave us permission to store our things on their storeship, and was ready to do everything in his power for our accommodation, but could not tell when the Government could send us on to Matadi, for the reason that the *Heron*, their principal steamer, was in dock at Gaboon for repairs. The *Nubia* remained till Monday, and by the kind invitation of Captain Davis, we remained aboard till she was ready to proceed on her voyage, to Angola. Meantime on inquiry, it was ascertained that we could get board and lodging at the hotel for an aggregate expense of forty four dollars per day, and some Congo Missionaries stopping there seemed anxious to have us go to the hotel. The alternatives to that were to pitch our tents on the marshy shore, or on the deck of the Government storeship, which was also the prison. As all our luggage and provisions were on the ship, as we had much work to do aboard in opening heavy boxes and re-packing into man-heavy loads of sixty pounds each, and as it was cleaner and more healthy than on the shore, we chose to abide on the ship. Through the kindness of our friends at home we were well supplied with a great variety of good food, we did our own cooking in the ship's galley, and having plenty of work to keep us in health, we got on well, in what is regarded, a very sickly region.

After a few days I went up in the Government's little steamer, *Belgique*, forty miles to Boma, and thence forty miles further to Tundinva, to get information on the possibility of engaging carriers

for the Upper Congo. The Administrator recommended Kimpoko, on the S. E. curve of Stanley Pool, as the best available place for our receiving and supply station; but saw no possibility of our obtaining carriers. The Baptist Missionaries at Tundinva were very kind but saw no hope of our getting carriers—they had sent up a caravan three months before, and heard nothing of them since their departure; and their mail-agent from the Pool had been so long over-due, that they presumed that he was drowned" (waylaid and murdered, as I learned afterward). "Certainly no possibility of my getting any carriers short of Lukunga—118 miles up."

So with all this interesting news I returned to my people at Banana, having been absent about ten days. On my way down, a fellow-passenger greeted me very cordially, saying, "I was in Brussels after you left there, and heard of you and your Missions, and read your pamphlet containing a statement of your principles and methods, and of your success in Angola. I heartily endorse your plan of founding Missions, and you will surely make a success on the the Upper Congo and Kassai. My name is Coquilhat,"—extending his hand. As I grasped his hand, I replied; "Oh, yes, Capt. Coquilhat, I have the pleasure of knowing about your work and success on the Congo, from Mr. Stanley's recent books. I gathered much information and encouragement from this most efficient young officer of the State; remarking to him that I expected to found Missions in the countries of the Upper Kassai and Sankoor, but would need a receiving station at Stanley Pool, and asked him to name the best place, not at all infringing on the territory of either of the other Missions having stations there. He said at once: "Kimpoko." It had been a government station, and he had been chief of it, and gave me full information of the place, ruling chiefs, and people. The station had been withdrawn, and we could occupy the site.

A month and a day after our arrival at Banana, the Government steamer *Heron* came alongside and took us and all our stuff to Matadi,—eighty miles up the River

We arrived Thursday p. m., the 24th of June. The chief at Matadi received us kindly, assigned us a corner in the Government warehouse for our cargo, and took me half a mile back to "Capt. Coquilhat's camp," where we pitched our tents. An old Congo missionary told me in London that I would be detained at Matadi at least six months, "vainly trying to get carriers;" and later information was all to the same effect. To make sure of the advance of two or three of us to engage carriers at Lukunga, I was induced to hire by the month ten Kabindas from the Coast, and had brought them with us. So I arranged that on the following Monday morning, I and Bros. Teter and Burr would start with ten Kabindas.

On Sabbath morning, Rev. J. Clark, of the "Livingstone Inland Mission" (now the "American Baptist Union"), (now the "American Baptist Union"), took breakfast with us, and said he thought he would be able soon to send us a few carriers. His station nine miles over the mountains from Matadi, is called "Palabala."

Sunday night, two of our Kabindas ran away. I asked Sam, the head-man of the ten, if any more of them wished

to run away. He replied that he and his men saw a lot of Kaffirs, just down from the Upper Congo, and they looked so badly that the Kabindas were afraid to go up.

"Well, go and have a palaver with your men, and see how many more want to run away, or if any are willing to fulfill their contract with us."

So after breakfast, when we were packed for our march, I called Sam and said, "What do your men want to do—to run away, or to carry our loads?"

"The men are afraid, sir."

"And are you afraid, too?"

"Yes, sir."

"Well, we don't want any cowards in our party, so the sooner you all cut for home the better;" and they were away from our camp in five minutes. We had fed them a week,—fattened them, indeed,—paid them half a month's wages in advance, and paid five dollars each for their steamboat fare from Banana; but we found that the cheapest and best thing for us was to get rid of them.

I heard afterwards that they reported on the Coast that we starved them, beat them nearly to death, and threatened to kill them, and they escaped by flight.

After they had departed, I went straightway to the station, and the Chief said: "A lot of our carriers have just arrived, and I can let you have thirteen of them. I have also a 'hauser' soldier going up to join Capt. Coquilhat, who will go as your guide;" so at noon that day we started. Having gone four miles, to the River Mpozo, we met a caravan just coming up the bank from the ferry, and a black boy, in English costume, handed me a letter from Rev. J. Clark, saying that "the bearer, Nkanda, can interpret for you; and with him I have sent a Capita and twenty-six carriers for you," so I thanked God and took courage:

I sent this new party on to Matadi, accompanied by some of our men who came with us as far as Mpozo, to get their cargoes. My dear fellows were so anxious to go to the Upper Congo, that more than once they walked over the top of the first range of mountains and looked over the hills with longing eyes, and returned sadly to their camp. I was most anxious to have them all go in with me, and should have tried to take them with our new recruit of carriers; but a chief from Congo-di-Lemba, who had been in our camp three days, assured us that he could raise fifty carriers for us in his town, three days inland: and Bro. Shoreland, to whom I intrusted the remaining expedition, was then with said chief on his way to get the fifty men. The Chief himself was going as their "Capita" (captain), and Bro. Shoreland was sure he would be after us in a few days, and probably overtake us at Lukunga—half way to Stanley Pool; so I was comforted by the hope that my people would all get up country, before they could pine away and die; for if I were going to prescribe an easy and sure method of killing a lot of Missionaries to South Central Africa, I would say, "Provide well for their living, and detain them two or three months in suspense near the Coast—a sure shot for all who are not proof against death by the way.

Monday, p. m., the 28th of June I and Bros. Teter and Burr, and our fourteen men, got on to Palabala, and were kindly received and entertained by Rev.

J. Clark and wife, and waited there till 3 p. m., Tuesday, when the caravan of twenty-six from Matadi joined us and then went on seven miles to N'Seke, and encamped. The details of the journey would entirely exceed the newspaper space available. Suffice it to say that on July 6, at noon, we reached Lukunga, having rested through the intervening Sabbath, on the east bank of the Quilu River.

I pitched my tent at the Government station, at Lukunga, and the brethren yielded to the "caed melta faltha," of a whole-hearted Irish Missionary—Rev. McKitrick. I was seeking information from the Government chief and others, with a view of establishing a transport agency, at or near Lukunga; but Bro. McKitrick assured me that he could, without any trouble, get all the men we should need, and had already engaged thirty-one carriers to take us right on to the Pool. So on the p. m. of the 7th, we crossed the Lukunga River, and pushed on our way toward Stanley Pool, arriving Friday a. m., the 16th of July, and were kindly entertained by Rev. Gerish, of the Livingstone Inland Mission.

I at once reported to the Government chief, and asked his advice, as to the best available place for our receiving station. He said Kimpoko. A government station had been built there, he said [for political reasons which no longer existed; and hence the station had been withdrawn, and the native people there were begging him to send some white people to live there. He said he was busily engaged in preparing to send the steamer *Stanley* up to the Falls. "When I get her off, I will take you in the steamer *Henry Reid* to Kimpoko, and commend you to the people."

Saturday, the 17th, we walked four miles to Kinshasa to pay our respects to the justly celebrated Missionary explorer, Rev. George Grenfell, who entertained us most kindly, and gave us much valuable information. I asked him to name the best place for our receiving station, and he said Kimpoko.

While we were at detained at Leopoldville, Rev. McKitrick came, en route to Equator Station; so I wrote John A. Newth, a noble young Missionary from London, to remain in Lukunga till further orders, as our transport agent.

CONCLUDED NEXT WEEK.

## Remarkable Conversions.

The following remarkable incident is given us as having occurred in a Western mining town under the ministrations of Rev. Mr. Uzzell, a Methodist minister. He was met on the street, during the progress of a revival in his church, by a rough but talented unbeliever, who asked him, "Do you believe all you said in your sermon last night about God's power in saving sinners?" "Certainly I do," was the reply. "Well, now, I will make you a proposition. Myself and ten of my companions will go to your church tonight: and when you call for sinners to come forward, we will go and kneel at what you call your mourner's bench, and if we are converted we will acknowledge it. If not, I am to have the privilege of expressing my sentiments about you and your preaching then and there to the people." The proposition was accepted, the minister only saying, "I wish you to remember this one thing: You can have no controversy with me. I

have preached nothing but what my Master commands me to preach, and He is the responsible party. Your controversy is with Jesus Christ not with me." They came according to agreement, and after the sermon on the general invitation they came forward, eleven of them, and knelt, with the others. When the services were to be closed the minister said: "Now if any present has any thing for or against the religion of Jesus Christ, let him speak his mind freely and without any hesitation." Not one of them rose, but remained kneeling till all were dismissed. Ten of them were converted, and one of them is now preaching the Gospel.—*Interior.*

## Union of Northern and Southern Presbyterians.

The action of the Synod of Missouri of the Southern Presbyterian Church in favor of union with the Northern Presbyterians has been followed by similar action in the Synods of Arkansas and Alabama. The Synod of Arkansas has passed a resolution, with only one dissenting voice, as follows:

"Resolved, That in view of the recent action of the two Synods of Missouri, looking to a unification of the two great divisions of the Presbyterian Church in this country, on terms alike honorable to both, this Synod hails with delight such action, as being in its judgment conducive to the best interests of the Presbyterian Church and therein to the advancement of the kingdom of Christ throughout our entire country; and we express the desire that such action shall be speedily taken by the two Assemblies as will bring about this result." The Synod of Alabama unanimously adopted resolutions expressing the belief that "the time has come when measures should be taken by the General Assemblies of the two great Churches herein concerned to harmonize and combine all their strength, resources and means on some plan of co-operative union so as to avoid all friction and waste in the various fields and departments of Church work and so as to make them as efficient as possible in advancing the cause of our common Lord and Master in the extension of the Presbyterian Church in this land and throughout the world." The Synod favors the formation of three or more provincial assemblies to meet annually and be under the supervision and control of a triennial general assembly representing the whole Church.—*Independent.*

## The First National Thanksgiving.

The immediate occasion of the first thanksgiving was the surrender of General Burgoyne to General Gates, in the Fall 1777. Thursday, the 18th of December was designated, and in compliance with the order of Congress, the army at Valley Forge duly observed the day—the army that had tracked its way in blood. It was ordered by the Continental Congress.

If the parents of this country would so train their children as that the laws of God would take in their lives the forms of love, justice, mercy, truth, and goodness, such a moral climate would soon follow as would make it as difficult to grow bar-rooms among us as it is to grow polar bears in Florida or oranges in Alaska.—*Evening Capitol, Atlanta, Ga.*

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—Scripture.

The liquor-dealers, assembled in national council, set for themselves a hard task. They "strongly condemn intemperance, and appeal to every member of the trade to make proof of this declaration by his daily life and by the conduct of his business."

The secretary of an Ohio distilling company, as reported in the Cincinnati Times-Star, bemoaning that the consumption of liquor had decreased forty per cent. said: "Look at Georgia, with its 134 counties; 113 have prohibited the sale of liquors, and another county will fall into line in a short time."

A forcible illustration of the workings of the whiskey ring is afforded by the fact that Milwaukee brewers have recently paid \$12,000 for sixty-seven dram-shop licenses, to be used in Chicago.

We should like to see some apologist for liquor selling attempt to offset the following reasons with the same number on the other side of the question. They deprive men of their reason for the time being. They destroy men of the greatest intellectual strength. They foster and encourage every species of immorality.

sufferings. It is contrary to the Bible. It is contrary to common sense. We have a right to rid ourselves of this burden.—E.

Less Drinking.

Curious to know whether the liquor traffic is increasing or decreasing, Alexander Wallace, of Pittsburgh, has gone to the trouble of examining the records of the Internal Revenue Department, and from them has obtained facts from which it appears.

1. That the consumption of distilled spirits for the year ending June 30th 1885, was 10,360,709 gallons, or over 13 per cent. less than for the year 1884, and not quite 29,000 gallons more than for the year 1881.

2. That the consumption of malt liquors for the last year was only 182,254 barrels more than for the prior year whereas from 1880 to 1884 inclusive the average yearly increase had been 1,412,889 barrels.

3. That in 1885, as compared with 1884, there was a decrease of 3,215 retail and of 388 wholesale liquor dealers, and of 1,043 retail and 40 wholesale malt-liquor dealers, and 33 breweries operated.

4. That the consumption for the year ending June 30th, 1885, averaged 11 gallons of beer and 5 quarts of whisky to every man, woman and child, or 55 gallons of beer and 25 quarts of whisky to every family in the United States.—Pittsburgh Commercial Gazette.

Lincoln as Postmaster.

In the spring of this year, 1833, he was appointed Postmaster of New Salem, and held the office for three years. Its emoluments were slender and its duties light, but there was in all probability no citizen of the village who could have made so much of it as he.

Two little girls came home from Sunday-school saying: "Mamma, our teacher said to us to-day, that we must come to Jesus if we wanted to be saved; but how can I come to Him, when I cannot see Him?"

"Did you not ask me to get you a drink of water last night?" replied the mother.

"Yes, mamma."

"Did you see me when you asked me?"

"No; but I knew that you would hear me, and get it for me."

"Well, that is just the way to come to Jesus. We cannot see Him, but we know that He is near and hears every word we say, and that He will get us what we need."

A pastor can scold a congregation, until both he and his people become hopeless and sour. A wise pastor never assumes the role of a priestly dictator.—Western Christian Advocate.

Youth's Department.

Thinking Ourselves Over.

"What is self-examination?" asked little Alice. "Mr. Clifford said something about it in his sermon this morning, and he told us all to spend a little while every Sabbath practising it. Practising what, mamma?"

"Self-examination is thinking ourselves over," answered Mrs. Langton. "You know how apt we are to forget ourselves—what we did and thought yesterday and the day before and the day before that. Now, it is by calling to mind our past conduct that we can truly see it as it is and improve upon it."

"How must I do, mamma?" asked Alice; "tell me how to begin."

"You may first think over your conduct toward your parents. Have they had reason to find fault with you during the week? If so, what for? Have you disobeyed them or been sullen toward them? Have you made them glad by your kindness and your faithful and ready compliance with their wishes?"

"Then think of your duties to your brothers and sisters and little friends. Ask yourself how many you have made unhappy. Have you spoken cross words to them? Have you been angry or ill-natured? Have you deceived them? What hard thoughts have you cherished in your heart toward them?"

"O mamma, it would take me a great while to think all that over, and I'm afraid it would not always please me. What next must I think of, mamma?"

"Faithfulness in your business."

"Business?" said Alice smiling. "Papa has business; little girls haven't any business."

"O yes," said Mrs. Langton; "any work which you have to do is your business. Your studies at school are your employment, in which you ought to be diligent and faithful. Have you been so? Do you never play in school? Do you thoroughly learn your lessons? Do you mind what the teacher says? Carefully think over whether your conduct is in all respects what a Christian child's should be."

"I know a verse about business," said Alice. "The Bible tells us to be 'not slothful in business, fervent in spirit, serving the Lord.' That means we must mind God in it, doesn't it? What more is there to think over, mamma?"

"Secrets faults," answered Mrs. Langton. "Have you cherished any wrong feelings in your heart? Have you had secret thoughts which you would be sorry to have exposed—any envy of others, any pride? Have you harbored unkindness? Have you been selfish? Have you forgotten God? Have you neglected to praise Him, to pray to Him? Go over all this ground thoroughly and confess your faults, and ask the Saviour to make your heart clean and help you to love only what is lovely."

"But Aunt Jane says there's no need of children thinking," said Alice.

"Without thinking," said Mrs. Langton, "there can be no improvement. Thoughtlessness is the besetting fault of youth. It is this which makes young people giddy, foolish and vain, and blinds them to their own defects."

Alice sat still for some time looking out of the window; then she came, and putting her arms around her mother's neck, gently said, "Dear mother, I will try to be one of God's good children."—Early Dew.

A man was swearing angrily, at the corner of the street, when a little girl came along. She stopped a moment, looked up at him and said: "Please, sir, don't call God names, because He is my Father, and it hurts me to hear you."

The man pretty soon said: "Thank you, miss. My mother taught me, that He was my Father too. I will not swear again—never!" and he walked quickly away with his head down.

"It will not hurt you, boys and girls to learn a little accurate geography, by looking up these places before going on with the story; and if I were your school-master, instead of your story-teller, I should stop here to advise you always to look on the map for every town, river, lake, mountain, or other geographical thing, mentioned in any book or paper you read. I would advise you too, if I were your school-master, to add up all the figures given in books and newspapers, to see if the writers have made any mistakes; and it is a good plan, too, to go at once to the dictionary when you meet a word you do not quite comprehend, or the encyclopædia, or history, or whatever else is handy, whenever you read about anything, and would like to know more about it."—The Big Brother.

A little girl who believed that Jesus loved her, and who was trying to love him, felt so happy that she said to her mother, "It seems as if there was a sun shining in my heart." So there was—the blessed Sun of Righteousness.

"The Methodist who does not pay his assessment, generally finds a way to pay his Lodge dues. He would be dropped by the Lodge, if he did not."—Pacific Methodist. And he must feel like kicking himself for such meanness.

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Its purpose will not be changed, though its literary resources will be enlarged during the coming year. The number of attractions offered, will quite equal those of previous Announcements. PERRY MASON & COMPANY.

Quarterly Conference Appointments.

Table listing quarterly conference appointments for the Fourth Quarter in the Wilmington District, including locations like Mt. Pleasant, Chester, Claymont, etc., and dates.

EASTON DISTRICT—FOURTH QUARTER.

Table listing quarterly conference appointments for the Fourth Quarter in the Easton District, including locations like Millington, Crampton, Marydel, etc., and dates.

DOVER DISTRICT—FOURTH QUARTER.

Table listing quarterly conference appointments for the Fourth Quarter in the Dover District, including locations like Felton, Frederica, Milford, etc., and dates.

The above plan is subject to change to suit occasions. All reports will be called for in the form and as directed by the Discipline. Local preachers, class-leaders and committees will please consult the Discipline for plan of work and form of report.

T. O. AYBES, P. E. SALISBURY DISTRICT—FOURTH QUARTER.

Table listing quarterly conference appointments for the Fourth Quarter in the Salisbury District, including locations like Snow Hill, Girdl-tree, Stockton, etc., and dates.

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









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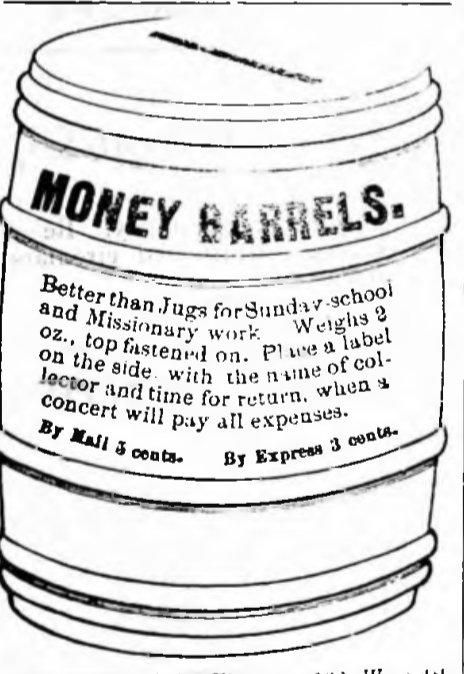
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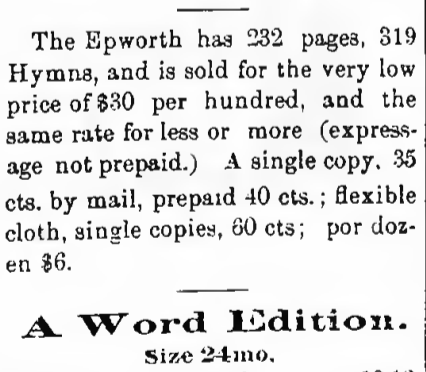
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