

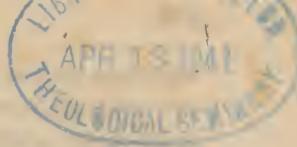
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# DOMESTIC MISSIONS

OF

## The Protestant Episcopal Church.

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NOVEMBER, 1866.

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### COMMUNICATION.

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#### RESULTS AND METHODS.

"On the 30th of August, 1860, two mothers went, by invitation, to the house of a third, to meet a friend who desired to be useful to them, and thus commenced our Mothers' Meeting. Of those three mothers, two are present here to-night, the third is gradually but surely drawing near to her heavenly home. After a few weeks the place of meeting was changed to one of the smaller rooms in the basement of the church, and on the 3rd of January, 1861, we were obliged, by the increase of our members, to move into this room.

The names of five hundred and fifty mothers have been registered in our Roll Book. Of these, one hundred and fifty nine have removed from this neighborhood, twenty-nine, have from various causes given up their connection with us, and twenty-four have died. The present number on the Roll, is three hundred and thirty-eight.

In October, 1860, we commenced a clothing club, the object of which is to give the mothers the opportunity of depositing, from week to week, small sums of money for which they receive an equivalent in dry goods and ready made garments, shoes, and in some instances, fuel. The sums thus deposited have reached a total of four thousand five hundred dollars, in addition to which, seven thousand five hundred and eighty-nine dollars and eighty-seven cents have been paid into the hands of the Principal of the Committee for investment or safe keeping.

Important as it is for our mothers to acquire habits of frugality and economy, and by a little self denial and care in the present, to make provision for future needs, we consider this as but a small part of the results of our work. Of our five hundred and fifty mothers, one hundred and seventy three have been added to the Communion of this parish, and five or six have connected themselves with other churches. The Committee consists of twelve ladies, who, have made, during the six years, seventeen thousand visits. Of the influence of these visits it does not become us to speak, but if we had done nothing more than carry with us the kindly sympathizing heart, and utter words of counsel and cheer, our work would not have been in vain. The result will be known in eternity."

Truly extraordinary "results" are modestly testified to in the foregoing report,

which was made at an anniversary of a Mothers' Meeting. Is it not startling that new and inexpensive agency, in full accord with the principles of the Church, should in one parish, within six years, have sought out five hundred and fifty mothers, draw them to God's House, supervised their home duties, and been instrumental in bringing one hundred and seventy-three of them into full communion with the Church? Think of the effect of five thousand visits now paid annually by intelligent, prayerful ladies who come fresh from their own home cares, with ready sympathy and with still increasing efficiency through experience gained by these visits. At some houses they receive much more than they impart, for many of these hitherto neglected mothers, although poor in this world, are now rich in faith and good works. Some of them learned to read and write at the weekly meeting, and others were there taught intelligently and kindly, how to practise their duties as wives and mothers, that a unprecedentedly large number of husbands and older sons have by their aid been gathered into Bible Classes and brought to Christ in His Church. Neither the Rector of the parish nor his lay helpers had any previous experience in this work; indeed there were few who had any faith in it, visitors were procured with much persuasion and the good work was retarded by many experimental trials.

Mothers who seemed to be the furthest from God were first sought out, and although charity dictates such a course, yet a taint is thus given to the association that it costs much effort to remove. If a better class of women are first banded together, these will prove useful, in the way of imparting some knowledge of hand-craft or home duties to the less favored, and of affording them that religious companionship so needful to promote Christian stability.

That this better class can be drawn in, even through a seemingly closed door, is shown by the subjoined experience of a visitor. It is very encouraging to know that the case referred to by her is the only one yet found where there has been an open and persistent opposition to Christianity, and even in this case, no threat of insult to wife or lady visitor has ever been fulfilled.

The second case reported, shows how the visitor can be useful to children, and the third illustrates the interminable extension of this work, reaching even to outcasts from society. To some, these details will be uninstructive, while to the sensitive, timid woman they are of inestimable value, enabling her to see how she can become "a good steward of the manifold grace of God."

H.

**DEAR SIR:**—As you think our experience will be useful to others, I will, at your instance, extract from my record the case of a woman of uncommon refinement; and then tell how children are benefitted by the visitor; and, lastly, show how this agency may be extended even to the outcast.

Nothing affords me so much pleasure as to mark the improvement of these people in all their ways, when constantly visited, to note their reverence for holy things and love to God, their charity for each other, and their constant attendance upon the services of the Church. How might our beautiful Zion become "a praise in the earth" were we all earnestly engaged in gathering in these untutored ones, for they indeed often become ornaments of grace, and give evidence of true piety in heart and life.

My Edith, as I am accustomed to call Mrs. D., is an unusual example of purity and loveliness. She is by nature gentle, delicate in feelings, tender, with a clear appreciation of right, and but little tendency to wrong. But with all this, up to the period at which she began to attend our "Mothers' meeting," she had little knowledge of God's ways with man, no clear idea of the Gospel, no habit of prayer. Previous to her marriage she had gone sometimes to our Church, more often to the Methodist meeting. She married a man as unlike herself as could be. He is blasphemous, coarse, cordially hating churches and all who go to them. For a long time he forbade Christians entering his house. So bitter is he (I must tell these things to show what "my Edith" has to encounter) that on one occasion he told our assistant minister to leave the house and never come there again. He declared to his wife that if our Principal came there he would insult her; and on another occasion, when I was making my monthly visit to his wife, he was in the back-room, and calling her, bade her tell me to go, and when he wanted me he would send for me. To give you a better idea of this dear Christian woman, I must first relate some of our conversations in her own sweet language.

On my first visit, as is my custom if I know nothing of the people, I talked about her family, her mother, her early life; about things occurring in the town, &c. I became so deeply interested in her that I made four or five visits during the month, each time becoming more attached to her. On one occasion, (the third visit, I think), I said rather abruptly, "Edith, I wonder you have never been a Christian!" I was forcibly struck with the idea that one so lovely, gentle and kind had never prayed, never thought much about heavenly things; and yet it was even so. She laughed in her quiet way, saying, "I've never thought much about it. Once, before I was married, during one of the religious excitements in the town, I did for a little time think I should like to know something about these things; and I read my Bible a few times. After I was married I wanted my husband to go with me, but he would not, so I forgot all about it. No one has ever said anything to me upon the subject until now." I asked, "How do you spend Sunday?" "At home in the morning; walking about in the afternoon." "Edith, has it never occurred to you that this is wrong? for Sunday is not yours." "No, I have never thought that, but still I have had strange longings after something to make me happy—something to fill up my heart, I suppose I mean." "Dear Edith, that is God's whispering to your unsatisfied soul, which absolutely needs the help of the Holy Spirit to lead you to Christ." Her reply was, "How can I become a Christian, if that is what I want?" I said, "Let me tell you first how God has manifested His love for you," and then I told her that "sweet story of old"—the anguish of the Son of God in the deep shades of Gethsemane; how He saw of the travail of His soul and was satisfied; how He says, Come and believe and be saved. I shall never forget that sweet face as she listened. At last she said in a trembling voice, "Oh, I love Him now; how can I help it? Neither of us could speak again for a moment. Then I put my arm around her neck, kissed her pure brow, and said, "Shall we kneel down and ask our Heavenly Father for all you still need? Already you have His Spirit, and we can thank Him for that." Hand in hand we knelt and poured our full hearts out to the Father who heareth in secret. In no hour of my life have I known purer happiness than when Edith cast herself at the foot of the Cross. There was no struggling in that soul; single-minded, she heard, she believed, she loved. I felt that day, and have thought many times since, that God would soon transplant her into His heavenly garden. As she grew in knowledge of her Redeemer, she seemed to be too pure for earth. But God's ways are not as our ways, for she is still with us, and none would like to give her up.

On one occasion, when her husband had been more than usually ill-tempered about her going to any place of worship, she said to me, "Oh, I sometimes think I cannot bear it, and then I think of Jesus, of His patience, how long He bore with me, how many years I might have loved Him and did not, and this humbles me and helps me to try and pray and to do my duty. I often think my poor husband has a soul, and I must set him a good example. When I get down-hearted about the future, the long years, perhaps, that I must go on this way with no freedom, I rejoice in the hope of that time when I shall be where nothing shall hinder good." I talked to her of the early Gospel-days, when the blood of the apostles and martyrs was the seed of the Church. She said this thought made her burden light indeed.

Another day—her heart overflowing with tenderness to her Redeemer—she said "Oh, Mrs. ——, to think that He is every one's Saviour! I have been reading the book you gave me, *The Cross-Bearer*. I don't think I should like my cross to be otherwise than as God wills; but it is often very heavy. Perhaps I do not cast my burden upon Him aright."

Oh, how I do love this pure-minded woman! Love, faith, gentleness, peace are hers; days and weeks and months are alike.

Poor Edith suffered night and day, longing to take the Christian name; for as yet she had not made a public confession of faith. It was Confirmation season soon after the Spirit's work was manifested in her. I was ill and unable to visit her. Our Principal came to tell me she had advised Edith not to come forward to Confirmation this year, if it angered her husband—to wait; perhaps by so doing she might win him. Our minister, upon having the case stated to him, decided for her to wait. So a year passed away. She was often much tried, and several times was forbidden to enter church. A little while she submitted even to this, praying earnestly for her husband. I continued to see her at hours when her husband would be away, and occasionally at my own house, and we would unite in prayer. At last one day she came to me and said, "What shall I do? I fear I am not doing right. Christ tells us to *forsake all*. My husband tells me I must leave him if I join the Church." I said, "Well, Edith, how far would you go for Christ?" "That is what I do not know; I want you to put it before me. What do you think?" My reply was, "I take the Gospel as it is given; Christ says, 'If a man forsake not father and mother for my sake, he is not worthy of me.' You know what is before you; could you brave the consequences, remembering, too, that you have a child, which your husband would, no doubt, try to keep?" Tears rolled down her cheeks. It seemed cruel to probe so deeply, but I wanted to find out the strength of her love for Christ. "I think I must meet it," she said; "indeed I do. I can only pray that my husband will not be so hard as he talks." "Well, Edith, we must be guided by prayer in this. It seems to me it must be God's desire that you should take this step, but a wife and mother must tread cautiously. We must be 'wise as serpents and harmless as doves,' as Jesus tells us. I did not see her again until the day preceding confirmation, and then only for a few moments. She put her arms around me, and said, "I have decided! I must do it! Pray for me! I dread the evening—dread to tell my husband that it is done." "Trust, dearest Edith, that God will bless you." Her husband, before she left home, raved terribly, but she was safe in the Everlasting Arms. "Thou shalt hide them in the secret of Thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." "Fear ye not the reproach of men, neither be ye afraid of their revilings." When she returned home, as she afterward told me, she could hardly believe her husband could be so quiet. This calm continued until several things occurred to sour

him, and then upon his wife he vented his bitter feelings and words in condemnation of Christianity. Always when I meet him he deliberately turns his back upon me. Once in a great while only, Edith can be with us for a little time at the meeting of mothers, but she is rarely absent from church or the Holy Communion. During these years she has suffered great afflictions, but she has in these, as in other things, exemplified the saying, "Thou shalt keep him in perfect peace whose mind is stayed on thee," for not a murmur has escaped her lips, not an impatient look; she thinks it all for good. Tenderly she still speaks of the past, the first of our acquaintance, how she then learned to love the Saviour. "How often," she said, "do I think of words you have spoken to me, of the little books you have given me, from which I have learned many things. I always think of you at the Mothers' Meeting, wondering now you all are. My husband does not change; but I know how good God is, and I keep thinking that sometime He will soften his heart." She reminds me of these words of Isaiah, "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

This shows how the Gospel can be *carried* to the wife of the respectable mechanic, as well as to the outcast. Why should this seem strange to us? Does not the book of precious promises say, "Blessed are ye that sow beside all waters?" Oh, that we had more faith, less infirmity of the flesh, filling us with fear and trembling, making us forget so often the words of our Master, "For it is not ye that speak, but the spirit of your Father which speaketh in you."

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In one of my visits to our good Mrs. F. J., I found her unusually depressed. She is often sad, for she has very much to try her. I think few are called to pass through so many daily and hourly vexatious cares as this woman. On this particular day she seemed gloomy, as though heart and hand were both weary in the conflict, and must be supported by friends and animated by some human voice. Providentially I struck the key-note of her sorrow by simply asking after her eldest child. With trembling, and, perhaps, with some impatience and harshness in voice and manner, she said, "I will call her; I want you to see her." The child came, and the mother told her to stand before me, while she told me how bad she was. I felt for a moment it was hard to know how to act, for I must be the *child's friend*, and yet not let her see her mother's indiscretion in thus harshly laying bare her faults to a stranger, whom I feared she might, under the circumstances, look upon as a judge rather than a loving guide, and thus make it very hard for me to benefit her. Her mother said, "She is indolent, unwilling to assist me; runs off and plays when I most need her." I pressed the mother's arm as a sign not to say more, and called the child to me. She looked a little saucy and independent at first. Then occurred to my mind a little story I had once heard, called, "Recollections of a Mother." I told her the story, and she listened very attentively, and when I came to the part which related the mother's death, her little face relaxed, and her lips trembled. I said, "Mary, your little heart is full of trouble, and you wish you could always be good, do you not?" She replied, "Yes, but I cannot." "Suppose I were here and took your hands and helped you very kindly every day to perform disagreeable duties, would you love me and be glad?" "Yes, I would." "Well, Mary, do you know that a kind Hand wants to help you every day, but all the time you have kept your eyes shut and have not seen it. It was the same Hand that was laid on the heads of little children when that kind friend said, 'Suffer little children to come unto me.' Mary, who was that?" "It was Jesus Christ." "Now, dear Mary, I want you to open your eyes and see, and to open your ears and listen, and Jesus will bless

you, and help you to do this work for your mother, and you will feel so happy. I want you to ask Him to walk with you, and to speak to you. He will do it, because He loves you and desires to make your heart better. Now we will kneel down and ask Him to be with you to-day, and to-morrow you must ask Him yourself, before you come out of your room." So the mother and the child knelt with me whilst I prayed. She put her little hand in mine and laid her head upon my shoulder. I could almost hear her little heart beat while the conflict went on between flesh and spirit. I felt the tears drop upon my hand before we arose, and I knew the spirit had triumphed. I kissed the little red cheek, and at my bidding she ran joyfully off to the sewing ~~her~~ mother had given her to do. I knew, too, that the peace which passeth understanding could flow into the heart of the child-Christian as well as into the full grown man. The mother and I talked some time. I told her I disapproved of exposing a child's faults in its presence. I thought it well for friends to advise with each other about their children, or refer to one who they thought had more experience than themselves, but never in the presence of the child; that in nine cases out of ten a feeling of dislike would spring up in the child's breast against the friend called upon to listen to its failings. I thought she forgot how young the child was, and that we all as parents too often forget that we are only sowing the seed in our children's hearts, and *must wait* for the harvest; that our words and counsel can not take root and bear fruit in a day. I used, to simplify my remarks, one of my friend's, Mr. ——, illustrations: "What would you think of a farmer, who, having sowed his seed, should dig it up every day to see if it had taken root?" The woman is very quick, and saw directly what I meant, and smiling, thanked me heartily for my visit, and wished she could see me oftener.

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In visiting a mother we become acquainted with members of her household. A husband or son, if faithfully visited, is often brought within the fold, and others still are reached by this influence, which widens, like the circles formed by disturbing still waters. Casually meeting there friends or relatives, we can say a word to them, which, if followed up, may become the means of changing the current of their lives. I will record one such case:

Poor Helen was a mere child when I first met her at her aunt's, and she was soon to be a mother. I shall never forget her looks. On this occasion from delicacy I did not address many of my remarks to her. In my prayer I did not allude to Helen, except in a general way, governed by the same motive which forbade me talking with her. I intended, however, to visit them again sooner than was my wont, for the express purpose of knowing this poor child and winding myself around her young heart to catch her sympathy and draw her as a Magdalen to the feet of the Saviour. On my return home I made her a subject of earnest prayer, and this I did for many days. On my next visit to the family, almost the first thing that I heard was, "Helen says you prayed for everybody but her the other day, therefore she thinks she is too bad to be prayed for and you will let her go to hell." Poor child, how little she knew of what was going on in my mind respecting her! While there, I sat very close to her and read and talked of the Redeemer's agony in Gethsemane, and His blood shed upon Calvary, endeavoring to fill her mind with awe at the fearful state of sinners before such a loving God, since nothing could atone for their guilt but the life of the Holy One, even the Son of God. I wanted her to be thoroughly aroused so as to realize her transgression before I poured in the balm of Gilead. Not a syllable passed her lips. I refrained from asking any questions relative to herself or her condition; but as I left her I said, "Helen, I want to be your friend, if you will let me." I only made two or three more

visits previous to the birth of her child. She was always silent, and I thought sullen; it seemed as if she could not easily be led to penitence. She was often treated by the family with a harshness that was calculated to make her more stubborn. At times she gave way to great violence of temper; on one occasion, when an aged relative sneered at her, she struck her a severe blow. I went to see her when her babe was five days old, and took the child in my arms. Poor girl, I should fail if I tried to describe that visit. The flood-gates of her heart were opened. Throwing her arms about my neck she sobbed, "You *do* love me and will not cast me off; you *will* help me to be good!" I held her and soothed her; pointed her to the sinner's Friend; told her the kind, loving words of Jesus, and that Christ had only died because of love towards us, therefore in sorrow, not in anger He beheld her; that she must look up to her Father in Heaven and ask Him to forgive her for Jesus sake; she must pray for the Holy Spirit to come into her heart, and He would guide her right. I saw the tears stealing down her cheeks, and unfolding my arms from about her, I knelt down and offered a few words of prayer unto Him who is never deaf to the cry of penitence, knowing that He would not break the bruised seed. At every subsequent visit, I found her ready to be taught, but she dreaded the future which looked so terrible to her. One day she told me her sad story.

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Her babe lived but a few months. The following year Helen became a Communicant of the Church. Four years have since rolled around, and she has not strayed from the fold. She comes to me for advice in everything. Temptations she has not escaped, but by God's grace she has thus far escaped from sin. Her past history exposes her to insult from both the thoughtless and the unprincipled of the other sex, and it has been hard for her to bear the contemptuous laugh and sneering remark of her fellow workers.

Through this girl, my sympathy for the fallen has increased tenfold. If the hand of kindness and Christian forbearance had not been extended to her in the hour of her misery and degradation, it is more than probable she would have rushed into ruin to escape the taunts of injudicious friends. Weak and helpless, she would perhaps have made a few feeble struggles to tread the path of virtue, and then would have yielded to the strong temptations that beset her. My prayer is, that she may continue to ask grace to remain faithful unto the end. That this girl should have come under our notice seemed to be entirely accidental. Guided by the unseen Hand to the home of a member of our Mothers' Meeting, she was brought under our influence and care. There are just such wandering sheep everywhere, and shall we whose souls are lighted with heavenly truth sit idle whilst our sisters are perishing at our doors? Shall we not pray that more of the favored ones of earth will use the precious gifts of *time* and *opportunity*, woman's heart and woman's sympathy, in leading the erring back into the paths of virtue?

So does the influence of our Mothers' Meeting extend from heart to heart and home to home. On all sides work opens, and there is far more to be done than there are hands and hearts ready to do it. Neither is it necessary that only mothers of families should do this work in our Church. Are there not also daughters, lovely and beloved, whose hearts are touched by the Holy Spirit? Ah, they need not seek in fiction satisfying food for the heart. In yonder narrow street or lane they will find no imaginary objects of sympathy, but sad hearts, crushed spirits, perishing souls for whom our Saviour suffered. The daughter, under the guidance of her mother and pastor, could aid in this work: the simplest child can be a soul-gatherer, by giving the cup of cold water only. No especial knowledge is needed to labor for Christ, only a heart that has been touched by Him, and is thus prepared to be touched by the story of another's woe.

## EDITORIAL.

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### *THE BOARD OF MISSIONS.*

THE ANNUAL MEETING of this Board, recently held in the city of New York, was one of more than usual interest. It was not indeed all that could be desired, when it is remembered that this organization represents our whole Church acting in her missionary capacity, yet it furnished unmistakable evidence that our missionary work is receiving more thoughtful consideration than has been bestowed upon it in the past.

The mind and heart of the Church have need enough to be awakened in regard to this great interest. Our claims to peculiar facilities and powers for doing the work for which chiefly there is a Church have been over and over again logically established, to our satisfaction, at least; while the work at our very doors, urgent and promising as work ever was, has been so neglected that the logic of our arguments, standing too much alone, and too little illumined and warmed by the fire of love, is in danger of falling into disfavor among those whom we are set to win to the salvation that is in Christ Jesus; men who have hearts to be reached and softened and purified, as well as minds to be enlightened and swayed.

The Reports of our Missionary Bishops who came from their distant fields, (one from a thirty-nine years' residence in benighted Africa,) to tell us of their golden opportunities and pressing needs, were features of exceeding interest. The fact that the House of Bishops, convened at the same time to consider missionary work and agencies, announced to the Board, before its final adjournment, that they had taken the initiative in sending forth another able and godly missionary Bishop, to serve in Montana and Idaho, was on all hands regarded as an indication of most cheering significance.

As a Church we are beginning to awake. We are lamentably in need of a thorough and all-pervading missionary revival. For the sake of all great interests, may this great need be soon supplied.

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### *DELEGATE MEETINGS OF THE BOARD OF MISSIONS.*

These have been tried again, the second time, at Providence and Pittsburgh; and we venture the prediction that our readers, from what they will see in the present number of the *SPIRIT OF MISSIONS*, will pronounce them to have been a decided success. We give nearly our whole space, to the exclusion of Missionary Correspondence and Acknowledgments, to reports of these meetings. Reports they may be called, and as such they are good, while they utterly fail to convey an adequate idea of the deep joy experienced, or of the spiritual strength gained by those who were present. We may refer more particularly to the meeting at Pittsburgh, which we are devoutly thankful to have had the privilege of attending. There were evident manifestations there of the workings of the Holy Ghost, which cannot be reported. All were comforted. All were strength-

ened. All were made hopeful as to the future of our Church. All renewed their vows of fidelity in the service of their Master and Lord. Judging from what we have heard, the meeting at Providence was not much, if indeed, at all, behind that of Pittsburgh, in the interest awakened, or in the Divine refreshment received by those in attendance.

In future numbers of the *SPIRIT OF MISSIONS* we propose to give entire the addresses of the Rev. Drs. Huntington and Littlejohn, and those of other delegates, as they can be procured and as our space will allow. Our readers may be assured that there is a rich treat in store for them. These addresses will also be printed in separate forms, as missionary tracts, and be offered for sale at their actual cost.

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#### *PROCEEDINGS OF THE BOARD OF MISSIONS.*

In past years the Proceedings of the Board, at its Annual Meetings, have been published and supplied to subscribers to the *SPIRIT OF MISSIONS* in the concluding number of the year, this taking the place of what otherwise would have been the November and December numbers. Notice has already been given that, hereafter, our subscribers will be served with the November and December numbers as for other months, and that the Proceedings will be sent only to those who order them at their own cost,—fifty cents per copy. It is requested that orders be forwarded with as little delay as possible, as the number of copies to be printed will be determined by the number of copies ordered.

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#### *DELEGATE MEETING OF THE BOARD OF MISSIONS, OCTOBER, 1866.*

MEETING IN PROVIDENCE, RHODE ISLAND.

The second series of meetings, held simultaneously at Pittsburgh and Providence, has proved a most delightful success. The warmth and glow of the meetings of last February have burst forth into fire and flame. Christian desires and Christian purposes have been heated, and welded, and tempered into instruments not all unfit—let us hope—for service, active service, in “the good fight” to which the Captain of our salvation leads us. Our branch of the Church catholic has long had a “standing army” in this land; recruiting has met with encouraging success; skirmishing has revealed at least the position, and the weakness as well as the strength, of the enemy; now, at last, in the name of the Lord of Hosts, our army *takes the field*.

The meetings at Providence were verily Pentecostal in spirit. Five Bishops were present, with more than sixty of their Presbyters. The appointed services were all well attended, and many of the meetings were crowded. The general interest was plainly evident, and our speakers were inspired by it to unusual vigor and eloquence; often, indeed, only the holy place of our assembling restrained those outbursts of

applause which captains of the Host deserve when they turn back from the fore-front of the battle, and wave their banners, and bid the people of God advance to victory.

#### OPENING SERVICES.

Sunday, the 14th, was the first day of the Feast. The "missionary sermon" was preached in the evening, at Grace Church, by the Rev. A. H. Vinton, D.D., Rector of St. Mark's Church, New York. Dr. Vinton's theme—"The object and value of Christian knowledge"—was, of course, most ably handled and most forcibly and attractively presented. As will be seen by reference to the proceedings of Tuesday morning, it has been asked that this discourse be given for publication, or that at least it be repeated by its Reverend author as widely as possible, under the sanction of the Board. This grand missionary sermon must be, and will be, widely read or heard, and we willingly, therefore, forbear the attempt to report its excellencies.

At Grace Church, in the morning, the Bishop of Minnesota poured forth one of his eloquent appeals in behalf of the work whose interests overflow even his great heart. The address was a heart-stirring recital of Apostolic labors and successes, the like of which is rarely known or heard. Such history as Bishop Whipple, by God's blessing, makes and tells was not inaptly, not irreverently, named by one of our speaker. "a new *Acts of the Apostles.*" In his address at St. Stephen's, in another hour of this same day, the Bishop made special reference to his Indian missions. He spoke of a parish in Dakota where, on every Sunday, the services of the Church are performed in the Dakota tongue. In this tribe he counted more than two hundred worthy communicants. Our faithful missionary to these brethren, the Rev. S. D. Hinman, has translated the greater part of our Prayer-book into their language, and this translation has just been published, we observe, at St. Paul, Minnesota. We have not space in which to record, as we would, the most interesting details of the Bishop's address. Let it be said here that on Monday we spared our hero Bishop to our sister-meeting at Pittsburgh, bidding him God-speed thither, and afterwards upon his glorious work.

Of the other services of the day, one included a sermon from the Rev. B. H. Paddock, Rector of Christ Church, Detroit. The Reverend preacher's theme was, "The luxury of doing good," and the speaker's clear, musical, well-modulated voice was the fit vehicle for the persuasions and exhortations of this eloquent discourse.

Bishop Payne had been expected; illness, we believe, prevented his attendance upon our meetings. In his absence, the Rev. Mr. Langdon, of Havre de Grace, Maryland, preached at the Church of the Redeemer, on Sunday morning. Familiar with the very remarkable religious reformation now spreading in Italy, and deeply interested, as we all must be, in its progress, our brother made this subject the theme of his address. This movement of the Italian people, as we may well judge, embodies the vital elements of the great reformation of the sixteenth century, and promises to rival that in the importance of its results. Our interest in this theme was renewed on Monday evening, when the same speaker repeated and extended his remarks before a larger audience. Thus was filled with "utterance given" this remarkable Sunday.

## MONDAY EVENING.

This evening, according to the programme, was to have been devoted to an "Informal Meeting for the discussion of missionary topics." A change was made, however, because it was found that Bishop Talbot could not remain to take part in either of the public meetings already arranged—and his voice, which speaks out boldly and nobly for western missions, we could not and would not lose the hearing of—and because there was a strong desire expressed to learn more from the Rev. Mr. Langdon in regard to the movement in Italy. —The Rev. Mr. Nelson, missionary to China, was also present, and we were desirous to hear from him of the progress and prospects of the work which has long been so dear to so many of us. Extemporized though it was, this proved to be one of the best meetings of the week. The service was held at Grace Church, Bishop Lee leading and presiding. The speakers—already named—deserved, as they received, the closest and most interested attention. Their words made echoes in many Christian hearts; their earnest appeals called forth responses of Christian prayer and purpose. In regard to the addresses of our three public meetings, it may be said here, as in parenthesis, that most of them, if not all of them, will be reported in full for our pages hereafter; we have space at present only to refer to their general character and effect.

## THE MEETINGS OF TUESDAY.

On Tuesday morning the beautiful chapel of Grace Church was crowded by the attendance upon the first of the appointed meetings for the informal discussion of missionary topics. Meetings like this, for which no special preparation is made, for which nothing is "cut and dried" beforehand, are likely to be either decided successes or as decided failures. This one was eminently a success; and such is very plainly the spirit and earnestness of all true Churchmen, under the influence of the present missionary "revival," that we may look to these "Informal Meetings" as the sources of the greatest interest and profit; they can never be dull. On this occasion, a session of three hours seemed too short for the expression of all that was ready to be spoken and as readily heard. The meeting was begun by a hearty joining in the Gloria in Excelsis, after which appropriate collects were read by Bishop Lee, and the 102d hymn was sung. The Bishop of Iowa briefly announced the character of the meeting, and called for volunteers.

Dr. Waterman, of St. Stephen's, was the first to respond. He wished to propose for discussion a subject not often brought up on such occasions, but one very closely allied to the interests which had assembled these meetings,—*The work of women in the Church of Christ*. After having alluded to the subject in general terms, reminding us of the peculiar fitness of women for certain parts of Church-work, and of their always reliable readiness and usual success, he called attention to the degradation of women in heathen lands, the half of which is unknown and unappreciated by us, and wished we might know and realize their wants more fully. There needed only an acquaint-

ance with the sad facts of the case to inspire us all, especially to inspire Christian women, to new interest and new efforts in behalf of our heathen sisters. He alluded to the address of the Rev. Mr. Nelson, of the China Mission, which we had heard the previous evening, and was confident that this experienced and earnest missionary could tell us truths which might sadden us, but which must be known to incite us to an active benevolence.

This called up the Rev. Mr. Nelson. He thanked God for the opportunity thus given him for speaking upon this subject to his brethren and sisters. The Chinese theory, he said, was that *women have no souls*. The women of China are not the mere drudges of domestic life, as is the case in other heathen countries; on the contrary, they are petted in childhood—if permitted to survive their infancy—and in their bloom are valued for their charms; yet, almost without exception, they receive no education, either intellectual or moral. Why should they be educated? they have no souls! And yet these women are really controlling and shaping the nation's destiny. In China, as here among us, the influence of the wife and the mother is as powerful as it is silent and often unheeded in its workings. We would ask no greater favor of the government of China than to be allowed to approach the Chinese women with the messages of the Gospel. Through them we could Christianize the nation. But this favor it would be useless to ask or seek. The women are not allowed to enter the native temples, much less our Christian churches. They are almost utterly inaccessible to any other than our female missionaries. If a man approaches a Chinese dwelling, the women of the household hasten to withdraw themselves to the inner rooms. The speaker urged earnestly the need of more devoted Christian women in the work of the China Mission. He hoped that among those who were listening to him, some might be moved to offer themselves to this sacred cause; and trusted that at least his words might awaken increased interest in all hearts towards that most promising field. The work was well begun. The Scriptures were translated into the language of four hundred millions of people, and were allowed to be circulated everywhere. Our missionaries were in high esteem, especially our Christian women, who were almost worshipped by the common people. How evidently this whole great country is opened up by Providence for *woman's work!* She must go there, and there her labors will be crowned with success.

This address, of which our crowded pages allow only this imperfect report, was listened to with most earnest attention and produced a marked effect.

Another topic was introduced at this point by Bishop Clark, who urged that provision be made for *lay speakers* at these Delegate Meetings. In his peculiarly trenchant and forcible style, the Bishop of Rhode Island presented the case as it stands, and bade his brethren of the clergy remember that the people might at last get *tired* of hearing only the Reverends, tired of being compelled to see things always from the clerical point of view. At our Diocesan Conventions, he said, we could not get on at all without lay voices as well as lay hands; and for the success of all Church-work there needs

the agency and advocacy as well as the contributions of laymen. How refreshing it would be to have the claims of missions presented with the practical good sense and stirring eloquence of some—of many—of our well known laymen. The Rt. Rev. speaker urged the placing the names of laymen upon the future programmes of these Delegate Meetings.

The Rev. Dr. Denison, of the Foreign Committee, expressed his thanks, in behalf of the Board, for this timely and wise suggestion. At present, he said, we are but beginning in this new movement; we are experimenting; and every hint like this is welcome.

The Rev. Mr. Lounsherry, of Philadelphia, seconded the suggestion of the Bishop. The object of these Delegate Meetings was to popularize the subject of missions. The people were waiting to take part more fully, more earnestly. They wanted something to do; their hearts were full, and utterance would do them good, and do us all good.

The Rev. Mr. Wiley, of Massachusetts, followed in an excellent address, of a somewhat general character. He dwelt upon the two great motives to Christian action,—clearness of faith, and pure unselfishness.

The Rev. Mr. Wildes, of the same Diocese, called attention again to the topic urged first by Bishop Clark. He deemed the matter of lay co-operation in the conduct of these Delegate Meetings to be of very great importance. He pointed to the remarkable success of the "American Board," under the management, chiefly, of the Congregationalists, by whom thousands of dollars are raised so easily, and wished it to be noticed that their policy gave speech-making freely into the hands of their laity.

At this point, Bishop Talbot took graceful leave of the brethren, with wishes and prayers for God's blessing upon their deliberations.

Bishop Clark and the Bishop of Iowa continued the discussion—which was, indeed, decidedly one-sided in character—with spirit and eloquence. There can be no doubt, it would seem, that a proposal so earnestly urged, and by such authority commended, will receive the attention of the Committees of the Board, and that hereafter we shall hear the voices and be inspired by the Christian fervor of some of our whole-souled laymen at these delightful Delegate Meetings. It should be said here that *one* layman found brief space, amidst all this clerical earnestness to speak, to say his say. Dr. Burge, of St. Peter's Church, Brooklyn, in a few well-chosen words, expressed approval of the measure advocated, and added the opinion that laymen would respond to the invitation heartily. He thought, however, that at a meeting like this, which was indeed "informal," his lay brethren, accustomed to Parliamentary usages and rules of order, would find it difficult to discover the right place to "come in." It was a mild rebuke, although undoubtedly not intended as such; for this meeting was rather irregular as to the rules and forms of discussion; but the irregularity was that of a freshet in the early spring time, overflowing wonted channels simply because its current is over full.

The Rev. Francis Wharton, LL.D., of Massachusetts, found place here to represent

the Executive Committee of the Freedman's Commission. He read a most interesting letter from the Rev. Dr. Clark, of Virginia, detailing his work among the freedmen in the vicinity of his own home. We cannot refuse to believe that among the best and truest friends of the emancipated negro are the clergy and laity of our Church at the South. In Virginia, the ruins of parish churches, built by the whites and once occupied by them, are left for future restoration, while schools and chapels are being built for the freedmen by their late masters. It is understood and appreciated that the educating and christianizing the blacks stands foremost in the work of reconstruction in the Southern States. Bishop Johns, of Virginia, is most earnest and active in this matter, and his spirit is shared by a large majority of his clergy. In North Carolina, the sentiment is, if possible, better than in Virginia; and in South Carolina, better still. Bishops favor and foster every effort to advance the interests of the freedmen. Clergy and laity are at work for them. Day-schools and Sunday-schools and Church services are provided for them as freely as the straitened circumstances of our white brethren allow. Candidates for Orders are sought for among the more intelligent of the blacks, and they will be ordained as soon as possible. Parishes of freedmen will have place in Conventions, and their delegates will sit and vote with the whites. The picture thus painted of the state of Southern sentiment might seem over-colored, but *facts*, constantly reported, convince us of its truthfulness. We have not to create public sentiment at the South; we have only to help our brethren there in their earnest efforts to help themselves.

Dr. Wharton's appeal was followed up by Bishop Clark in a most vigorous and forcible address. We *must* do something; we must do *all we can* and we must do it now! Every hour is of priceless consequence; opportunities are passing before us which can never repeat themselves. Love of country, as well as love of Christ and his servants, our brethren, demanded our most prompt and hearty action in behalf of the freedmen. And the Freedman's Commission of our Church provides the wisest and most efficient means of serving our brethren, both white and black. The Bishop alluded to the important council of the Roman Catholic Church now being held at Baltimore—the second of its kind ever convened in this country—and gave us the somewhat startling announcement that he had heard, upon reliable authority, that the chief object of this gathering of the priests and prelates of the Roman Catholic communion was to discuss the means of carrying their Church among the impressionable, freedmen of the South. "Depend upon it," said the Right Rev. speaker, "if we do not give the freedmen Christian education and the means of grace, the Romanists will make the attempt to absorb them within their crafty and pleasing system, and *will succeed!*"

The Rev. Mr. Nelson, one of our missionaries to China, by birth a Virginian, sought occasion here to add his testimony in favor of the assertion that the Southern people, especially the brethren of our beloved Church at the South, desire the true advancement of the emancipated negro in every respect. There are exceptions; there are

those among the baser sort who hate the negro ; but the intelligence, the philanthropy, the Christianity of the South recognize the negro as a man, now a freedman, and would secure his elevation as a measure dictated by policy and piety. The speaker begged to assure his hearers that there was no difficulty to be apprehended as to Southern sympathy with the work of our Commission. He made reference to his own attempts, since his return from China, to obtain school-books and prayer-books for the freedmen in the vicinity of his home in Virginia. There was need of these books, and there would be good use for them if they could be had, but thus far he had applied for them at the headquarters of our Commission in vain. To this, at the close of Mr. Nelson's remarks, Dr. Wharton replied—and with sadness of tone—that the Committee were compelled to remain silent while many such appeals were being made to them, simply because their treasury was well-nigh empty. Only just enough money was at their command to enable them to carry on the work to which they have already pledged themselves. Only twenty thousand dollars had been contributed for the freedmen during the past year. The Committee could well and wisely use five times as much, and more.

At the conclusion of Dr. Wharton's remarks, the Rev. Mr. Paddock, of Detroit, obtained the floor, and offered the following resolution :—

*"Resolved*, That in the judgement of this 'Informal Meeting,' the sermon preached by the Rev. Dr. A. H. Vinton, on Sunday evening last, at the opening of the Delegate Meeting of the Board of Missions in the city of Providence, furnished too thorough a demonstration of the necessity of Christian missions, too clear an exhibition of the abundant success vouchsafed to them, and too noble an appeal to Christians to be more willing to spend and be spent in the holy work, to be allowed to limit its influence to the single though vast congregation which listened to it, and that this meeting, therefore, expresses the earnest hope that the Rev. preacher will consent to, and that the Secretaries of the General Board will take immediate measures for, the publication and general diffusion of the sermon throughout the Church ; or, if preferred, that the sermon be repeated by its Rev. author as widely as possible, under the sanction of the General Committees."

It is almost needless to add that this resolution was unanimously and most heartily adopted.

Mr. Paddock then offered the following :—

*"Resolved*, That the subject of Christian education within the Church has too little hold upon the minds of Churchmen generally, and that therefore, in the judgement of this meeting, the secretaries of the Board would do well to make the subject one of the formal topics for discussion at one of the public missionary services of the next Delegate Meetings."

This resolution also was unanimously adopted.

The Rev. Mr. Root, of the Diocese of New York, was, on motion of Dr. Denison, elected Secretary of the meeting, in order to secure for these resolutions due record and proper presentation to the Executive Committees of the Board.

After the singing of part of the 102d hymn, and the Apostolic Benediction by Bishop Lee, this most interesting and profitable meeting was closed.

## TUESDAY EVENING.

On Tuesday evening beautiful St. Stephen's was crowded by the attendance upon the first "Public Missionary Meeting." After the reading of appropriate Collects by the Bishop of Iowa—the senior Bishop present—and the singing of the 52d psalm, the Rev. Dr. M. A. DeWolfe Howe, Rector of St. Luke's Church, Philadelphia, addressed the congregation upon the theme assigned to him—"The missionary work universally and perpetually obligatory upon the Church of Christ." Connecting his subject with the sentiment of the psalm just sung, the speaker argued that missionary work was obligatory from the circumstances under which it was given to the Church to perform. The command, "Go, preach," was of most solemnly binding force. Having enlarged upon this point with an effective eloquence, he proceeded to notice that a distinction is sometimes unwarrantably made between Domestic and Foreign Missions, as though one of these were more important, more distinctly obligatory, than the other; and to show the inconsistency of such a conclusion or preference, he reminded his hearers that the Apostles made no such distinction. They did not christianize Judea first and only, but while some of them remained at Jerusalem, the others scattered themselves in all directions, preaching the Gospel in all the world, to every creature. Is there no more work to do? Is not the field of the world still open to us, and still in need of laborers to gather in its rich harvest for our Lord and for His Christ? The Gospel is not a fee-gift to us, but a trust, and as a trust we must use it, even for our own good. The sun shines down beneficially upon us: shall we gather its rays through a focal lens for our own use and pleasure? No; if we do, it will blind us, deservedly. We must receive and *reflect* its light and heat, and be thus doubly blessed in blessing others.

That our obligation to extend the Redeemer's Kingdom is "perpetual" seemed to the speaker an axiom: he need not and would not argue the point. Who would admit, even for argument's sake, that, while a soul remained to be saved, the work of missions could be discontinued? But not only was this obligation perpetual, it was cumulative in its binding force. Each new generation had an increased debt to pay, and was more and more bound to discharge its increased and increasing obligations.

Our missionary work was "universally obligatory," because all had received the benefits of the Gospel. All human interests were benefitted—the interests of home, of property, of civilization, of humanity. Every man, whose place among his brother men was bettered by Christianity's advent; every woman, whose sex was raised from degradation wherever the Gospel of the Son of Mary is preached; every child, whose childhood was assumed and glorified and blessed forever by Him who suffered little children to come unto Him; all, in short, having been severally and unitedly blessed by the Gospel, were bound to impart its blessings to others. This was the only way in which they could pay their debt. "But remember," said the speaker, in his closing appeal, "Remember to give *with sacrifice*. We cannot free ourselves in any degree from the obligation which presses upon us by gifts of such things as can be spared easily and cheaply. Not thus can the great gifts of God be repaid. Write out the motto for all Christian giving:—"I will not serve the Lord my God with that which costs me nothing."

The next speaker was the Rev. B. H. Paddock, Rector of Christ Church, Detroit,

who addressed the meeting on "Our Missions, Past and Present, as related to the Church's Life, Growth and Future."

After a word of commendation of the happy arrangement—partly extemporized—by which the Churchmen of Providence had already heard, in the opening discourse, a masterly statement of the "first principles of the doctrine" of Christian missions, and then, on Monday evening, illustrations of the subject, drawn from the work now going on in China, in Italy, and in our Far West, the speaker remarked, that he supposed the general estimate of our Church's mission, past and present, to be nearly as follows: There was little or no missionary spirit in the American Church before 1820; a slightly better state of things from '20 to '35, during the existence of the old "Missionary Society;" but from '35, when the new and true principle was adopted, till now, such a constant improvement had been going on, that at present, the Church was more satisfactorily and widely, than ever before, awake to its duty and fulfilling its obligations. Such a view, however, greatly underrated the past and over-estimated the present. The truth is, that our early Church—which inherited a noble missionary spirit from the deeds and the patience and the examples of the men of the cruelly neglected colonial Church—was *all a mission* down to 1820; was in a sort of transition state from '20 to '35; and from '35 till now, though "growing in force" and in rank, so far as missions are concerned, has still been far from filling up the measure of its duty and its opportunity.\*

The relations of the Church's missionary spirit and work to its *life* are of the closest. The Church has an inner, Christian life as well as an outer, organic one; and the estimate of its great pulse is to be made from an observation of the pulses of the many individual Christian lives which go to make it up. The Church's piety, at any given time, is the aggregate of the piety of its members. Now, you will observe these two things in your study and experience of the individual Christian life: first, that outward exercise must be added to inward culture, to develope the highest style of spiritual life;—the Apostle Paul *did so much* that it almost requires an effort to picture him as a man of constant secret prayer and communion with God;—and, secondly, that only that outward exercise which is strongly watered by *usefulness, sacrifice, and faith*, can accomplish this development. So it is with the Church. Its real throbbing life can only be developed by such work for Christ and perishing men; and you will find, on reflection, that while most works demanding more or less of these three qualities are local, occasional, and exceptional, the Church's missionary work demands them all, and is, at the same time, universal and abiding. It is God's designed agent in the development of the Church's highest spiritual life. He destroys heathenism "little by little," "lest the wild beasts" of selfishness, indolence, and unbelief should devour His chosen people.

The relations of the missionary work to the Church's *growth* are as close as those of cause and effect. This appears without argument, when we recollect that the Church's chief work is to win and to keep souls for Christ; and missions is the winning. If she were not constantly winning, she would soon have none to keep for the Saviour. But the argument of facts amounts to a demonstration. Church growth in this land has followed missionary labor in a manner the most cheering and satisfactory. Our mother Church, likewise, owes her unparalleled enlargement during the last thirty years to her unprecedented missionary awakening. But it were an insult to common sense to argue

\* Some figures and historical facts were presented in this review of our missionary work, past and present, which were both interesting and *telling*; but we attempt no reproduction of them, having the promise of the Rev. Brother to commit this portion of his speech to writing, for the use of the SPIRIT OF MISSIONS.

very long the proposition that prayer and labor for the spread of the Gospel result in the growth of the Church and the Gospel.

To cast the horoscope of the Church's *future* is not easy nor safe. One may not appreciate the organized and unorganized forces of evil now in full vigor; one may forget how easily "some root of bitterness," springing up in doctrine, discipline, or life, may defile, if not destroy, the fairest opportunity ever offered to the American Church. But no one can help seeing that, if the Church will only do its duty as a Missionary Church, a very great and noble future lies before it. We shall yet see the beacon-lights of the Gospel shine from every high place of barbarism—and of civilization, too—the world round, till the mild glory of Christianity shall belt the earth as the ring of soft light girdles one of the great planets of God's creation. We shall yet see the sympathetic coil, strong and limitless, of God's love for sinners unwound and stretched from shore to shore of the ocean of sin—across its dead levels, through its miry depths, over its yawning chasms—and know that the living Spirit is sending the message of love to every people, and is seeking a response from every human heart. And if by patient search, though it be in the deep waters of ignorance and prejudice, we may grapple once more the parted line of the old Churchly unity and weld it anew, it will thrill with the message, "Glory to God and good-will towards men," as in the former days, while yet the land was unbroken.

What a future, too, has the Church in this land if she but do her duty. Spires in every village; Christian schools in every town; hospitals in every Diocese; Colleges in every province; these form but a small part of the future vision. An eminent lay-member of our last General Convention has showed that in the year 1900—unless God forbid—the land is to have 100,000,000 population, out of which probably 9,000,000 will profess allegiance to the Church; a larger number of nominal Christians than the all-embracing Roman empire possessed when Constantine made the kingdoms of this world the kingdom of our Lord and of His Christ. But to insure such a glorious future we must not be content with the Cross and the Name written on well-established churches only; but, rather, like the emperor, seeing it blaze out above the brightness of noon-day between ourselves and the Lord's enemies, we must make it our *Labarum*, and keep the sacred banner ever advancing, ever beyond us, and let its "*In Hoc Vincis*" be our rallying-cry for every new conquest. Thus we may hope to see the Cross on all our basilicas, colleges, halls of science, and temples of art; the blessed Saviour's monograms upon a redeemed literature, and a sanctified social life; and Christ above all, through all, and in them all.

The Rev. Dr. Washburn, of Calvary Church, New York, came next in order, his theme being "The special demands of our age and country for increased missionary activity." The speaker began with a reference to his journeying, the past summer, with Bishop Whipple, over the prairies and among the pines of Minnesota. Length of river, breadth of prairie, height of pine-tree, inspired him, even in remembering the impression made by them. He recalled an address made once in his own parish by the Bishop of Kansas, in which "the Great West" was, of course, the theme; and affirmed that the Bishop used the adjective "great" twenty-eight times in thirty-two minutes. He (Dr. W.) understood now the difficulty there was in giving expression to the conceptions of grandeur which crowd the thoughts of those who traverse the empires beyond the Mississippi: there was no better way, perhaps, than to iterate and reiterate the adjective. The speaker succeeded admirably in his attempt to give us all a share in his largeness of thought in regard to the magnitude of the demands made, and to be made, upon us by "the Great West." We are glad to be able to promise a

report of this "great" address, fuller than we have present space for, in future pages; but readers will lose what hearers enjoyed, the contagious inspiration of thrilling voice and forceful gesture.

Bishop Lee closed the meeting with a few earnest words, speaking as a representative of the West, toward which our attention had been so pleasantly and profitably turned. He took occasion to thank the Churchmen of Providence for their kindness to Iowa, as shown in special cases. He blessed God for such men, and their memories, and their undying influence, as Griswold and Henshaw and Crocker, and bade the Diocese whose Christian annals were adorned by their names, go on in their spirit and continue to honor their examples. The Bishop's benediction closed this most interesting service.

#### WEDNESDAY MORNING.

On Wednesday morning, a very large congregation assembled at St. Stephen's, again, for Morning Prayer and the Holy Communion. All the influences of the meetings and services thus far had been to kindle the flame of sacred love in all our hearts. The great work in which we had been newly interested, and to which we had been renewedly pledging ourselves, was more and more clearly seen, and more and more deeply felt to be truly of a part with that begun by the Great Missionary, our Lord and Saviour, Jesus Christ. We desired, with a new earnestness, that He should be in us and we in Him. We sought His nearer presence in our midst that we might repeat our consecration of ourselves to Him and His service, and receive in turn His blessing, and inspiration, and strength. It was a season of spiritual refreshment, of earnest and real communion with each other, and with the saints who make the glorious company and goodly fellowship of the Church above, and with Christ our Living Head. How sweet its memory still!

Morning Prayer was said by Dr. Howe, of Philadelphia, and the Rev. Dr. Potter, of Boston. The Rev. Dr. Welles, of Boston, and the Rev. Mr. Patterson, of North Carolina, took part in the Ante-Communion. The Bishop of Rhode Island was the celebrant of the Sacrament, and was assisted by Dr. Huntington and the Rev. Mr. Coolidge, of Boston, Dr. Denison, of the Foreign Committee, and the Rev. Mr. Allen, of Wrentham, Massachusetts.

Our choir for this service was composed of several of the clergy; and such selections of "good old church music" were made that all could join most heartily in singing God's praise.

#### WEDNESDAY EVENING.

The last of our meetings was held at Grace Church, on Wednesday night. "I love thy Kingdom, Lord," sung grandly by the great congregation, was the clear echo and continuation of the morning's eucharistic service. We were all of one heart and one mind, continuing in this Christian fellowship, and earnest in prayer and purpose for the coming of the Kingdom of heaven.

To the Rev. Dr. Huntington, of Boston, had been assigned the theme, "The best means to be used by the parochial clergy for awakening and maintaining missionary zeal in their respective parishes." Very fortunately for our readers, the Reverend speaker had been unaware of the custom according to which extemporaneous addresses are expected at these meetings, and had written out his theme in full. After the meeting was over, the Doctor's pocket was picked of the manuscript, and the Church shall

soon have the benefit of the theft. We promise our readers, especially our brethren of the clergy, a treat and a profit.

Dr. Washburn, of New York, was called upon, in the absence of one or two of the appointees for the evening, to speak in behalf of the Freedman's Commission. It is safe to say that the dignity and practical import and pressing claims of this part of our Church work were so presented as to have lifted the Commission into a new place and a higher regard in the minds of all who heard the speaker's voice. Let the readers of the *SPiRiT oF MiSSiOnS* look at the careful report of this address in the Freedman's Department, next month.

The Rev. J. H. Rylance, of Cleveland, Ohio, followed Dr. Washburn, in a speech so full of true western fervor, so changeful in its points of appeal, so ardent and eloquent, that it was next to impossible to report it. Reporting, we find, to be successful, must be mechanical. Who can command a clear head and a steady hand, when his heart is afame with western wild-fire? Such speeches as that of Mr. Rylance are to be heard, not read. Types would smother the burning words. We who heard them and were inspired by them can share our memories with no others.

At the close of his address, Dr. Howe, on the part of the appointing committee, expressed the thanks of the visiting brethren to the good Churchmen and Christians of Providence for their abundant hospitalities and brotherly love. He could not have spoken too earnestly, for the welcomes we all received at the homes and at the churches of Providence, deserved and have our heartiest appreciation and acknowledgement.

Bishop Clark responded very happily—it is a way he has—and said that the city and Diocese would be glad to welcome the Board of Missions biennially, annually, frequently or as often as the committees might appoint. During his response and farewell a collection was being received, and at a late hour this last meeting of the series was concluded. With praises and thanksgivings, and with prayers for inspiration and direction in all our works begun, continued and to be ended in Christ our Lord, and with the benediction of peace, was closed this "Delegate Meeting of the Board of Missions."



*DELEGATE MEETING OF THE BOARD OF MISSIONS,  
OCTOBER, 1866.*

MEETING IN PITTSBURGH, PENNSYLVANIA.

So far as the resolutions of the Board of Missions, adopted in October, 1865, to break up the old system of working by divisions of a grand army, usually stationed in Philadelphia and New York, and to send out brigades, or at least regimental colonels, to storm the posts of indifference in all parts of the land, needed a successful experiment to justify the wisdom of their policy, it was assuredly vouchsafed at Pittsburgh, in the Delegate Meeting of the Board of Missions, held there in October. The order of services appointed embraced a scheme of meetings, formal and informal, which began on Sunday afternoon, October 14th, and continued until Wednesday evening, perhaps as happily balanced in the order of minds and the range of subjects as could be desired, and the results were such as to cause us devoutly to thank God for the solemn beauty of that spiritual joy, and the increase of a sense of the great majesty and importance of our work which was granted of His mercy. Pro-

bably none of the clergy were quite prepared to anticipate that they would be rewarded so promptly for the sacrifice of their time and labor, in the fervor which was kindled in their own hearts by the Spirit of God. We emphasize the words, *by the Spirit of God*. That Holy Spirit works in ordered ways, and deserts not His own appointed ordinances; even as in nature, the wind has it laws, and bears the shower to all seeds to which God hath given a body, and to every seed his own body. But the wind, too, "bloweth where it listeth: thou canst hear the sound thereof, but canst not tell whence it cometh or whither it goeth." We heard "the sound thereof," yea, as if "going out into all lands," and to awaken the heathen in our own far-distant West. It was "the still small voice," or, as the Hebrew hath it, "the voice of silence," where man's art and device were lost sight of; where, as in the first missionary meeting, it found the Disciples uniting in prayer to know what their Master was about to have them do. All present were solemnly impressed with this common consciousness evidenced unexpectedly. Words kindled as they fell, and caused in the hearer the power to utter other words, in turn, of truth and wisdom, suited to the great work of saving souls—words which, could they have been heard by the missionaries in their lonely outposts in all the great country, would have cheered them by their warmth and grace. The reader will pardon us if something of that warmth still lingers in our breast, and we cannot apparently speak of it without a touch of enthusiasm. The experiment of this Delegate Meeting was successful. Thanks be first given in profound reverence to the Master of the vineyard, who granted us the blessings which we enjoyed. All the speakers seemed to feel that the Lord had met them there beyond the mountains, that the great music of the Spirit of Holiness was sounding in their ears. Watchmen, each upon his tower, they kindled with the sound of each others' voices, and, half-surprised to discover that what had been beating in their own hearts, of thought and care for the holy city of our Lord, had not been their's only, but a common thought and care to their brothers then meeting them, they paused to confess the power of Divine grace, and to rejoice in the signs of the presence of God's Spirit. *Love teacheth more than doctrine can.*

Next, the thanks of all were due to the Bishop of the Diocese of Pittsburgh. He left nothing to be desired. Pure minded, straight-forward, and earnest as he is in his work, Bishop Kerfoot was evidently moved—deeply moved—at the coming up of the brethren from all sides, to speak to his people, to encourage them in every good word and work; to build him up, so far as their testimony could do so, in his plans for good. He gave all a welcome, cordial and graceful, which gave all the assurance of his great fitness for his high office. Trained as he had been, in the school of Muhlenberg and Whittingham, he presided in the meetings with simple dignity; guiding, without interrupting, the course of discussion, and tempering all things with simple wisdom and warm-hearted zeal. All caught his spirit. The flow of thought passed on peacefully,—now moving on the lips of the rector from Brooklyn, with the strength of sound and comprehensive logic, then bubbling and glittering with light

of sacred feeling from the delegate from New York, kindling with a dramatic thrill from the earnest fire of the rector of the Ascension, moving quietly and gracefully from him of Kentucky, and bearing a cheerful echo from the new Bishop of the far distant West. We shall not attempt to give the words of any, but they live in our memories as real and earnest words of true servants and soldiers of the Cross. All who were present will join with us, not to flatter, but to bear witness to the Christian dignity and courtesy of the Bishop of Pittsburgh, and to confess how largely such gifts contributed to the whole success. We tender to his clergy and people our thanks for their hospitality—delicately manifested by the former, by their kindly expressed wish that their brethren from abroad should occupy all the time of these meetings.

The varied talent collected in the meetings was as “face answering to face in water.” Subjects of great interest were proposed, and occupied the attention of the members, passing without formal decision, *nem. con.*, and were reflected back from one to another, as each looked at it from his own point of vision. A thorough earnestness characterized all the speeches that were made,—an earnestness ready to take in all plans for good to the Church and country, only providing that each should *work* for the one common object of “overcoming evil with good.”

We ask now no argument to prove to us that this is a good thing—to collect at great points the men of the right sort—to excite in the minds of our people the missionary spirit. We left Pittsburgh with the warm assurances of the Bishop and clergy, expressed both publicly and privately, that they felt that there had been a good work done—to themselves and the laity—in this Delegate Meeting. We bore away, in common with our dear brethren, the conviction that we should all go to our labors cheered and strengthened, able as the Prophet to go on our journey, in the might of that food which we had received; each one keeping his own lamp burning with faith in each other, with faith in the Master of all, who gives all their strength to labor for Him, and will reward the faithful and diligent laborer with the riches of His grace.

We add the following account of the “Delegate Meeting of the Board of Missions at Pittsburgh,” taken from the *Western Episcopalian*, to whose editor we are under great obligations for this extended, and, in the main, most faithful report. He will pardon us for making a few alterations in cases where our memory differs from his:

According to notice, the exercises connected with this meeting commenced on Sunday, the 14th. The formal opening service was held in the evening, when a sermon was delivered at St. Peter’s Church by Rev. Dr. Littlejohn, of Brooklyn, N. Y.

Previously to this, however, an interesting missionary service was held in the afternoon, at St. James’.

Bishop KERFOOT presided, and, after service, introduced as the first speaker, Rev. H. H. MORRELL, Secretary and General Agent of the Foreign Committee.

Mr. M., though formally representing the foreign work, was glad, as a very appropriate preliminary, to take up on this occasion the work nearest home, that of the parish itself, in behalf of which the meeting was specially held. The true missionary spirit, beginning in each heart, and thence expanding to the family, the neighborhood,

the parish, the nation, stops not short of the farthest bounds of the race. It penetrates all classes and conditions; going down, after the Saviour's own example, to the very last and lowest; with quick eye detecting, like Michael Angelo in the street of Florence, the form of an angel in the shapeless marble block, half buried in the mud of sin and corruption. Like the great sculptor, it heeds not the holiday attire, stops not for the fine clothes, but labors with its own hands till it heaves the block from its filthy bed, and with the skillful chisel of Christian love, develops the angel.

The speaker closed with a very apt appeal, addressed to the Sunday-school children, (numbers of whom were gathered in the seats nearest the chancel) pointed with anecdote calculated to arrest their attention and impress their memory.

Bishop K. next introduced Rev. J. BRINTON SMITH, D.D., Secretary and General Agent of the Episcopal Freedman's Commission, who, while specially commanding to the care of the parish the considerable colored population of the city, also briefly directed attention to the needs of the three millions of freedmen at the South.

Rev. A. T. TWING, D.D., Secretary of the Domestic Committee, followed Dr. Smith, in one of his free and lively addresses, urging the need of hearty work, and vigorously deprecating that over-precise and stiff dignity, which he thought likely to kill out the earnestness and efficiency of our action as a Church. There was much more danger, in his view, that the Church would die of her dignity than of her duty.

Bishop Kerfoot called out, lastly, WILLIAM WELSH, Esq., of Philadelphia, who rose among the congregation, and, in a deeply earnest address, urged the extension of lay-labor in our Church. He spoke as a layman to laymen, pointing out with eloquent urgency the dangerous condition of the men, especially of the vast numbers of young men, whom he had noticed swarming the busy streets of their energetic city, and demonstrating the profound necessity of a thousand fold multiplication and extension of Christian work, if we are to be carried clear of the crisis which is gathering over us. The Church must go down to them and "*compel* them to come in." They will not come in themselves. He adverted to the great difficulty of engaging *men* in this work; they are all too busy for this; they will go any distance, and give any amount for business or for politics, but they can't be stirred to work for Christ. The speaker proceeded to show, from his own experience, in the remarkable work in Frankford, near Philadelphia—of which we gave, a couple of weeks since, a full page of detail—how, if the men *won't*, the women *will* and *can*. He gave several profoundly interesting instances of the method of this work and of its wonderful efficiency. One in particular struck us as worthy of record. It was in a field where two parishes had been successively started, and where the Rectors of both had at length given over in despair, and the church building had been sold to the Roman Catholics. A devoted Christian lady then made up her mind to undertake what he called a *flank movement*. She went into that same field, and began by getting hold of the children, making friends with them, and so becoming known by degrees, being introduced through them into the various houses, and getting at their mothers, taking an interest in their affairs and showing sympathy for them, gaining their confidence and sympathy, then getting them together into "Mother's Meetings." In one year's time she had gathered around her a large number, loving and trusting her as an angel from heaven. Then came evening schools and Bible-classes; and by and by the men began to ask if nothing was to be done for them; and so, at length, her flank movement became a perfect success, and her work accomplished more, in that short space, than both the parishes had in all their existence.

The speaker went on to assure his audience, as the result of his own experience

and observations, that whenever the men of this class, usually so hard to approach, felt the spirit of Christ in any one seeking to interest them, the forms of our Church, sometimes deemed an obstacle, prove to be rather an attraction, and they become strongly attached to them and to it. But our Church can do nothing among such till the laymen and the women shall take hold of the work in genuine Christian love and zeal.

An offertory was then taken up for the missionary work of the parish of St. James', already commenced by the Pastor, with free services in the afternoon and evening.

#### SUNDAY EVENING.

At half-past seven in the evening the regular opening service of the Delegate Series was held in St. Peter's Church. After Evening Prayer, conducted by the Bishop of the Diocese, the Missionary Secretaries, and others, Rev. Dr. LITTLEJOHN announced as his text Mark 16 : 15—"Go ye into all the world, and preach the Gospel to every creature." These words, said the speaker, embody in its simplest form the commission of the Church, and the best response to the difficulties of the Christian's faith.

His subject, as drawn from them, would be "Christian Missions the best defense of Christian truth." Under the first main head of his discourse, Dr. L. very skillfully elaborated the proposed argument, and under the second; arrayed the requisite historical proofs. We sketch, briefly, the matter of both divisions, though it is impossible to enter into sufficient detail to convey the great force of the argument.

1. Modern unbelief is greatly more subtle and dangerous than any the Church has had to encounter in her history, since the days of the Alexandrine philosophy. It is never done with its claims to affinity with the truth. Dislodged by reason, it takes refuge in sentiment. It is a very Proteus, aiming at cosmopolitan features. With such an enemy it behoves us to be well instructed in the most successful method of meeting and vanquishing it.

Let learning, let logic do all they may—and it is much—still there is a work which neither genius nor scholarship can do ; and this belongs to the Church in the practical discharge of her great commission. When she can meet her foes by what she has *done*, there is no longer possibility of doubt. A rapid and effective sketch then followed, of the various methods in which this practical agency of the Church operates. Nowhere, however, the preacher claimed, is it so impressive as in her missionary work. Missions are her ordained means of conquest, and the most effective exercise of her power ; while their results approach most nearly to a demonstration of the Divine origin of Christianity.

Now it is exactly this that all phases of unbelief ultimately agree in denying. After giving a rapid review of the various forms of skepticism which have successively assailed Christianity, the speaker proceeded to show that missions are the most sufficient and the most triumphant answer to all. They are so, because, *first*, they show the Church actually possesses and exercises that power which her Divine Head conferred upon her, the power of converting the earth ; a power so completely superior to any ever possessed by false religions, that it can only be accounted for by reference to a Divine source. It is the power of a diffusive, progressive, propagative religion, such as the world has seen nowhere else. This was very convincingly shown by a brief historic glance at the various systems of religion, Oriental, Grecian, Roman, Mohammedan, which have held sway at different periods. It is precisely in her mis-

sionary work that this contrast is most convincingly developed, and the *universality* and *Divinity* of the Christian religion most triumphantly established.

Missions furnish a strong argument for the Divine origin of Christianity, *secondly*, because their history shows it to be possessed of a superhuman *recuperativeness*, a power of recovering itself from points and periods of the lowest and seemingly most hopeless depression, a power of leaping from most utter apparent defeat to the most splendid conquest; a capacity of rising superior to all those influences, which most completely crush into extinction the powers of the world. She has in all ages manifested these peculiar qualities, which prove her a truly spiritual organism, invulnerable by the material sword.

In the *third* place, missions prove a Divine origin for Christianity by the *characters developed*, and the social and national *effects produced* by them in all ages and places, and among all races alike. A most eloquent and effective depicting of these effects followed, and Dr. L. then passed on to

II. The historic proof of this alleged argument from missions, which he proceeded to develop by a review of the history and progress of Christian missions through the Primitive, the Middle, the Later, and the Modern ages, from the Apostles down to Wesley, and then, in a vigorous peroration, pointed out the fact that we are living under the same law of evidence—the law, not of learning and of logic; but of *labor*, the love-labor of a living Missionary Church. The final blow, that shall crash through the forehead of the giant foe of the faith, shall come, not from the heavy armor of learned apology, but from the simple sling and stone of the missionary love of the Church. Go forth, O all ye! and do each one, in faith and in prayer, his or her share of this glorious and triumphant work.

#### MONDAY.

The first of the "Informal Meetings," which really constitute the most characteristic, and, when vigorously and effectively used, the most hopeful feature of the Delegate series, was held this P.M., at 7.30 o'clock, in Trinity Church. Bishop KERFOOT and Bishop VAIL, of Kansas, were in the chancel. Bishop K. opened the meeting with a brief service, consisting of the 72d Psalm of the Psalter, appropriate collects, and Hymn 52d, after which he briefly explained the character and purpose of these open meetings, pointed out their power in awakening attention, exciting enquiry, conveying information, comparing views, &c.; and urged all, especially the laity, to take part.

The meeting being open to propositions, Rev. Dr. LITTLEJOHN offered the following Preamble and resolutions:

*Whereas*, The proper measure of missionary earnestness and liberality cannot be expected among the people of God unless suitable means be employed for the diffusion of missionary information: therefore

*Resolved*, That the clergy here assembled pledge themselves to use greater diligence in communicating to their flocks a fuller and more accurate knowledge of the missionary interests of the Church.

*Resolved*, That, to this end, they will stately address their congregations upon the subject of missions during the seasons of Advent and Epiphany in each year.

*Resolved*, That, as the SPIRIT OF MISSIONS, in view of the ability and vigor with which it is conducted, as well as the great value of its contents as the recognized missionary organ of the Church, has proved an efficient auxiliary in the work of enlightening the people, the clergy and laity here present pledge their co-operation in promoting its circulation.

Dr. LITTLEJOHN supported his resolution very earnestly, pointing out the shameful lack of information, of interest, and consequently of sympathy with the missionary

work of our Church, and that of personal activity and liberality, whereby alone this work can prosper. He indicated the points of improvement in our missionary periodicals, particularly in the *SPIRIT OF MISSIONS*, and related an incident of his own little daughter, ten years of age, accidentally lighting upon a copy of it, containing the notice of HOFFMAN's death, becoming absorbed, for a couple of hours, in its perusal, and having the habit ever since of watching for its periodical arrival, and reading it with a lively interest. This little occurrence had somewhat awakened himself to the variety of ways in which the missionary literature of our Church is capable of use, and ought to be used, in furthering her holy work. He claimed that it was the very least and simplest duty we have, to read, and to induce others to read, the monthly record of the self-denying labors of those faithful men, whether at home or abroad, who are laboring and spending their precious lives for Christ.

Bishop VAIL, though somewhat of an invalid, and feeling himself unable to do justice to the plea, rose very heartily to support the resolutions. He should need liberty and strength to talk by the hour, if he was to do any justice to the faithful labors of those devoted men in the West, whose letters appear from time to time in the columns of the *SPIRIT OF MISSIONS*. He related various incidents in illustration of this. One of them, told in the Bishop's simple, earnest way, brought the mist before some eyes, we could see. It related to a gentleman, a graduate from one of our Eastern colleges, a missionary in his own Diocese, a highly educated man, who sold all his effects, and moved out to that distant region to labor for Christ. After spending all he received from the sale of his goods, and his advanced quarter's salary also, in getting his family out to the field and established in their home, he was endeavoring to live on the little pittance his parish could afford him. During a week's stay with him, the only food that appeared on his table was tea and bread, *sometimes* with butter—not always palatable—and once in that time a small piece of meat. Not a word of complaint or apology was offered; the man was, in entire simplicity, humility and contentment, pursuing his work, and seeking to glorify Christ. This he gave as one instance out of the many of that sort that don't get into the *SPIRIT OF MISSIONS*, and yet which tell more than anything else what faithful men are willing to do and to sacrifice even here at home.

Dr. TWING next took the floor, and very graphically detailed a variety of incidents showing the effect of a simple statement of facts, and proving to his perfect satisfaction that nothing was needed but information to draw out the kindest interest, and the most abundant resources. In three parishes, which had not the year before given a dollar to the cause of Domestic Missions, he had received, without a particle of preparation—not a soul but the Rector even knowing that he was to be present—in one case \$200, in another, \$400, and in the third, \$700. He instanced also, in illustration of the same truth, the case of a parish where the Rector had for many years taken pains himself to see that the *SPIRIT OF MISSIONS* was circulated and *read* among his people, calling on them in person, and if they had not read it, sitting down and reading portions of it to them himself. The consequence was that this parish uniformly gives more, in proportion to its means, than any other in the Church.

Dr. LITTLEJOHN rose to make a personal confession of his shortcomings, and a statement of the plan he had pursued of circulating subscription cards through the pews, and expressed his determination to double his subscription list, if possible.

Dr. TWING called out Dr. SMITH to tell how he was going to get those "100,000 subscribers" he talked about for the periodical.

Dr. SMITH didn't know, now that Brother TWING had called him out, but that he was a little sorry he had used such large figures; but, after all, thought he would stand by

iem. It would only take a little more faith, *real, living* faith, and a little higher realization of what their work meant, and they would get the whole hundred thousand. The Clergy want more faith. A prominent layman of New York had said to him the other day, in connection with the subject of collections, "The Clergy are cowards. If they would only bring objects of benevolence before their congregations, there would be response." There is a strong temptation to a clergyman to cower before the spirit of the world, and to regard the feelings of the wealthy men and women of his congregation. Some worldly minded, penurious man complains of the number of collections, and the pastor is tempted to draw back and take counsel from his fears. He had always found in his experience that complaints against collections came from those who ever gave a penny. He would give an illustration which he had once used to his own estry. When he lived in the country, he had noticed that if, for any reason his cow was not milked, she gave less afterwards; and if she was entirely neglected, she went dry. It was just so in Christian benevolence; the more freely a man gave, the more abundantly he would be ready to give, and the more he restrained his gifts, the less he could feel willing to give. Dr. SMITH went on to show, with a great deal of force, the essential opposition between the principle of the world, which is to hold fast to what we have that we may have the more, and the principle of faith, which is to part with what we have in order to gain the more. This paradox the world could not receive, but it received it as one of its axioms, and lived up to it, too. "Give and it shall be given," &c. "There is that withholdeth more than is meet; but it tendeth to poverty." Dr. SMITH closed with an illustration of this principle from the case of a parish that was burdened with a \$7,000 debt. When called on to admit the missionary agent, the pastor decided that they couldn't give anything because they had their own debt to pay. To his certain knowledge that parish was groaning under its debt to this day, and he believed they would groan on for years; because that pastor had let himself down to the level of his worldly people, instead of lifting them up to the level of faith. If he had done the very opposite, he believed they would have found out what they could do, would have had their hearts opened, and would have paid off their debt long ago. Let us have a little more faith, and let us live by it, in our giving as well as in the rest of our Christian life.

Rev. Dr. SWOPE called out Mr. WELSH to chastise the laity, as the Agents had been hammering the clergy. The clergy had been coming to confession, and he wanted the laity brought to confession too. Mr. WELSH in response, referred to Dr. LITTLEJOHN's sermon on Sunday night, and to his argument with regard to the power of missionary work as the only sure rebuttal of the argument of infidelity, and said it made him tremble to believe it true. He demanded if the laity were standing behind the clergy as they ought, were taking hold of the work with them as they might. The most timid and shrinking women were showing that they could do, and they were doing, a wonderful work. He had seen them going into the families of rough and surly men, winning their way step by step, till they had drawn them every one into the circle of their loving labor. It is this and nothing short of this that will do. Money would not do it. These independent, hard-working men would spurn you and your money. They wouldn't submit to be classed as paupers; and this is the grand mistake our Church is making. We either demand of them an amount in the way of pew-rent which they cannot and will not pay, or else we put them off into the free pews up in the galleries, where they feel themselves classed as paupers, and so they won't come to our churches at all. He closed by giving a variety of new and interesting details of the peculiar work which he had been providentially called to superintend in the vicinity

of Philadelphia, pointing to the Saviour's promise that the gates of hell shall prevail against His Church, and warning all that the only way in which this promise could be secured, was by the whole body of the laity rallying around the clergy as truly compact, living, active missionary army.

Bishop KERFOOT arose to give some lively reminiscences of his personal intercourse with that Connecticut pastor, whose case had been mentioned, who made his people take the SPIRIT OF MISSIONS, and made them read it too—read it to them if it didn't get read any other way. He had been there when the big express bundle containing the periodical had arrived; and it was as much as both of them could do to carry the down for distribution in the pews. The consequence of his course was that he had gathered together one of the largest parishes in the diocese, and held them bound together, and himself bound to them, by ties that would last as long as life, and it was very mainly by keeping them well informed and wide awake to all the Church's work that he had done it. In closing, he called on some of the clergy and laity of the diocese to give in their testimony.

Rev. S. G. FULLER, of St. Peter's, rose in response, to mention what he was yet ashamed to mention, what he would whisper in the ears of those present, certain that they wouldn't breathe such shameful facts to anybody else. Of all the crowded congregation present in St. Peter's on Sunday evening, only three hundred and eight persons had given at all, and these the paltry sum of ninety-two dollars, about at the rate of eleven cents a head for the whole congregation. Mr. FULLER went into a complete analysis of the contribution, giving the number of each denomination of bills or currency given, bringing out the thorough paltriness of the principle upon which such numbers of professing followers of Christ act in their relations to His great work of gathering the world into His kingdom.

After a few apologetic remarks, and the expression of a hope that the people would do better in future, Bishop KERFOOT gave out the 103d hymn, and Bishop VAIL closed with prayer and the benediction.

#### TUESDAY.

*Trinity Church, 10.30 A. M.*—At this place and time the "Informal Meeting" was continued, according to notice. Bishop KERFOOT opened it with a brief service, and called first on the Secretary of the Foreign Committee, Rev. Mr. MORRELL, to speak.

Mr. MORRELL referred to the flagging of interest and zeal in our various missionary operations, instancing in particular the "Five-cent Scheme." This was at first entered on with much fervor, but there is an ominous falling off. The same is seen to be the case in other directions. He attributed it to the lack of information. False statements always obtain currency more easily and quickly than true, and often do vast deal of harm. He instanced the case of the article in the widely circulated *Atlantic Monthly*, impugning the success of the missions in Labrador, &c. Many professedly Christian people had seen this, and it would serve them as a pretext for lack of confidence in all missions, and the consequent withholding of their sympathy and their means. He read, in refutation of the calumnious statements of the article in question, extracts from the testimony of Dr. Kane and Capt. Hall, published in the accounts of their Arctic explorations. Then pointing out the fact that this testimony was embodied in a late number of the SPIRIT OF MISSIONS, he argued that the only way to prevent the damage done by such false and carelessly circulated impressions was, by keeping before the people the truth, and keeping them so familiar with it that no such falsehoods can get foothold in their minds.

Passing to another topic, he ventured to borrow Dr. Littlejohn's preamble of yesterday, and to annex to it resolutions of his own, as follows:

"WHEREAS, The proper measure of missionary *earnestness* and *liberality* cannot be respected among the people of God unless suitable means be employed," therefore,

*Resolved*, 1. That the duty of *special* and *habitual* prayer for the success of the missionary work is not sufficiently realized and discharged by the members of our church.

2. That the Apostolic rule of systematic giving to the cause of Christ is not sufficiently adopted and acted upon by the members of our Apostolic Church.

3. That we, the clergy here assembled, in view of the immense demands for men and means to carry on the missionary work, and the solemn responsibilities devolving upon us, do, therefore, pledge ourselves that we will endeavor to promote among the people committed to our care a more earnest spirit of prayer to the "Lord of the harvest that He would send forth laborers into His harvest," and also to promote a settled habit of *systematic giving* to the cause of Christ.

Mr. MORRELL proceeded to speak to each of these resolutions with great earnestness and solemn effect. With regard to our habit of prayer, he felt afraid that, like the Thibetans with their praying machines, turned by wind or water, and grinding out so much prayer for them by the hour, we had gotten quite too much into the habit of making a machine out of the Prayer-Book, and grinding out our prayers by its aid; losing the power, in this way, of that effectual, earnest supplication, which reached the ear and the heart of God; almost losing the consciousness that prayer had *any power* whatever.

As to our giving, we have fallen into the mischievous habit of waiting till the "Agent," with his stirring story, comes round to stir us up, and give a special impulse to our sluggish feelings. This is not the Christian way of giving; it must be *systematic*, on principle, and out of the freedom of a loving heart.

To these habits of prayer and of giving, Conventions cannot educate the people. It must be done by faithful, patient *pastoral drilling*. He closed by specifying certain admirable instances of this in parishes of our own Church.

Mr. WELSH followed, adding reminiscences of the style of Christian work done in Dr. Sedell's old parish in Philadelphia, of which he had been himself a member. He read, from the forthcoming number of the *SPIRIT OF MISSIONS*, two letters from ladies both known to himself, as examples of what Christian women could do, and of the blessed reward in doing it. One of these ladies he characterized as the most refined, timid, and sensitive creature he had ever known; shrinking appalled, at first, from the very suggestion of personal religious conversation and appeal; yet, in her letter, expressing the utmost gratitnde to God and to her friend that she had been led to enter upon the work.

He then offered these resolutions:

*Resolved*, That, in the deliberate judgment of this meeting, it is the duty of all people to contribute of their means to the cause of missions in fixed proportion to their early income.

*Resolved*, That Lay members of the Protestant Episcopal Church are, in the precise ratio of their intelligence, cultivation, and social position, bound to aid their ministers in winning souls to Christ, and watching over the frail and exposed members of the flock, that the inherent power of each sanctified heart may thus render efficient service in compelling both bad and good to come to the Church of Christ.

The speech with which Mr. WELSH followed these resolutions was received with much and solemn feeling, deep silence settling upon the audience, all hearts being evidently in sympathy with his statements and appeals. We would fain expand our notes, to

give some idea of Mr. W.'s points; but lessening space, and the amount yet to be recorded, warn us to abstain.

Rev. JOHN F. SPAULDING, of Erie, Pa., followed Mr. WELSH, and moved to amend second of Dr. LITTLEJOHN's resolutions of yesterday, by adding, after the words "Adv. and Epiphany," the following:

And also to hold Monthly Missionary Meetings during a portion of every year, a to instruct our people by courses of Lectures, or by some other systematic plan, in the origin, organization, history, practical working, and growth of the various missions of the Church of Christ; and more especially of the Foreign, Domestic, Diocesan, a Parochial missionary operations of our own American Church.

After Mr SPAULDING had concluded his address in support of this amendment, Bishop KERFOOT called on some of the laity of Pittsburgh, whom he saw before him, to express their views and feelings on the important topics proposed. Mr. FELIX R. BRUNOT responded briefly, expressing an earnest purpose to take hold, with redoubled earnestness, of the lay work of our Church, and urging the laity in general to make experiments in themselves of its power and its sweetness.

Bishop KERFOOT next called out Rev. GEORGE LEEDS, D.D., of Philadelphia.

He was glad to see so much real interest and earnestness, and so many good positions for work. What is first wanted is to touch, not the pocket-nerve, but the heart-nerve and conscience-nerve of the people. He thought that the laity, who had always been the *conservative* element of the Church, now bid fair to become also *progressive* element. They seem inclined to push on in advance of the clergy, to explore and open new territory. He urged pastors to press forward. One of the great essentials of missionary life and work in any church certainly was *information*; but he thought that frequent, stirring, lively sketches of missionary work everywhere, would be found a better way of communicating it than protracted courses of lectures, which are apt to become heavy and somewhat wearisome.

Rev. G. J. GEER, D.D., of the Church of the Holy Apostles, New York, next rose and spoke to Mr. WELSH's second resolution.

He uttered himself with much warmth and intensity of feeling, and his fervid words touched the hearts of every one who heard him. What we want, he said, is discussion—free discussion, like this—to break down our desperate habit of doing things in the old, worn-out way. He cared not whether he should be called a good Churchman, or no Churchman, he was going back to the real primitive model, the model of Christ himself.

Suppose you take a painting of one of the grand old masters, and put it into the hand of a copyist, and then put his copy into the hand of another to be copied, and so on down to the hundredth pair of hands. If you then compared the last copy with the veritable original, how much alike would they look? And this is just what we of the Protestant Episcopal Church have been doing, and we have got to go back to the original. There is a fermentation going on in the Church, and he believed God was going to bring great fruit from the seed of lay work planted specially by the lay brother from Philadelphia (Mr. Welsh). The clergy are too remote from the people. Christian love must be *incarnated* before those in the lower ranks of society. Among them there is a great and sensitive jealousy of clerical approach. As Christ became a man in order to get *near* to those whom He would save, so must those now do who would reach down and save those far beneath them. They can only be reached by those *like* and *of* themselves. The *laity* must be set *free* to do this work.

Some of the Christian bodies around us have been extravagant in some respects, and for this reason, we have thought that the only safe way was to cut clean and clear

everything of the sort, and so we have rushed to the opposite extreme, and have become dried and stiffened in our ways of thinking and working. We are too afraid of emotional religion, for one thing. Why, the Psalms are full of it—full of the joys of believing, and of the utterance of it, and the calling upon others who are full of it to utter it likewise.

The eloquent speaker passed on to adduce instances from his own parochial experience of the power of this principle of *incarnating* Christian love, of the laboring of *kind with kind*. He wouldn't give up the results of this in his own parish for all the imputations of irregularity and bad Churchmanship and all that.

The laity must work for and among the laity, and then our Church will become what she ought to be, the glory of the land.

Mr. WELSH rose to explain that his connection with the work in Frankford was simply one of superintendence. The Holy Ghost, he truly believed, had planted the seed, not he.

Dr. LEEDS hoped no one would get the impression that good Churchmanship was in anywise inconsistent with all these free and Christian methods of work. We have gotten, he hoped, well past all that, and are afraid of nothing because it has a bad name, or because others beside ourselves are in the habit of doing it. We must be at least as free as our brethren of the English Church, in whose services you may hear used some of the good, warm, stirring, Methodist hymns and music, or what are very much like them.

BISHOP KERFOOT called out Rev. Chas. H. HALL, D.D., of Washington. While he was rather afraid of mere resolutions and the talk that flows out of them, he declared that what the Church wants now is to fall back upon Peter's confession of Christ. It is the living person of Christ we need among us, and, as his representative, the living preacher and laborer, clerical or lay. The living voice is the great power. He illustrated it by instances in his own experience, told in a racy, humorous way, which created not a little hilarity, at the same time that they deepened every one's conviction of the inestimable value of the living eye and voice. He described the power of Rev. Mr. HENING's eloquence, when invited to address his own large congregation of 2,500 slaves in South Carolina, and the thrilling effect with which, when he gave out the hymn, "There is a land of pure delight," the vast assembly burst forth with the familiar strains, till every listener was swept away in the torrent of feeling. He closed by pointing out the sagacious and strenuous efforts which the Roman Catholics are now making to draw the freedmen into their schools and churches, and bade his auditors take thought in time as to what the effect would be of an addition of 3,000,000 of members to that Church at this crisis of our national history. We can do it, if we will work half as earnestly as they, and gather in these millions ourselves.

Rev. Dr. LITTLEJOHN rose to say that what he had heard this day, in this place, had given him new faith and new hope in the future of our Church. We have every other aptitude, and all we want is the living power to actuate our movements; and God be praised that there is so much evidence of it. Let each one consider himself or herself, henceforth, a living centre of propagation, whence this sympathetic power of personal influence and effort shall flow forth. What we want is to be baptized in an enthusiasm for Christ which shall carry everything before it.

The hour being already late, it was moved to continue the informal meeting after the Morning service on the following day, and that service was appointed at an early hour on purpose.

BISHOP KERFOOT, in closing, noticed the evident tokens of the presence of the Holy

Spirit in the warmth and unity of feeling prevalent throughout the meeting, and earnestly urged every one present to continue in fervent prayer that this Divine presence might abide with us through all the services of the occasion. He gave out the 107th hymn, which was sung with rare fervor and feeling by the congregation.

*St. Andrew's Church 7:30 P. M.*—This was the first of the regular public Delegated services, for which the speakers and the subjects are pre-arranged.

After a brief service, by Bishop KERFOOT, consisting of psalms from the Psalter the Missionary Prayers, and Hymn 104, Rev. Dr. LITTLEJOHN was announced in place of Bishop CLARKSON, not yet arrived, as the first speaker. Topic—"Our system best adapted to meet the religious wants of our country."

It seemed to him that the time will come when some one of the prevailing forms of religious organization among us will come out into a position of supremacy. There are some which are evidently doomed to an early extinction. There are others, which will endure longer but ultimately disappear, and a few again which will long continue to live and work. The peculiar character of our civil institutions will not, as some think, interfere to prevent this, for they will only have the effect of keeping all hands off, giving to each a free and equal chance, and so of stimulating each to do its best. The system which has most affinity with the national life, the greatest power of organization and of meeting the wants of the people, will, in the end, take the leading position. What are these wants?

1. A faith, orderly, simple, undogmatic, pure, historic.
2. A worship fitted to foster reverence in a most irreverential age and people, yet without danger of running away into superstition; which shall be able to tone down, without destroying, the rampant individualism of our American character and habits.
3. A system in correspondence with the advancing science, taste, art, &c., of the day; one whose dignity and self-poise shall be able to temper down the excessive excitability and volatility of our people; a religion not the creature and property of any section; at home everywhere; tied up to no pet dogmas or transitory schemes of reform, offering the simple and pure Gospel to all of every age, color and condition.

Only three systems offer themselves to meet these wants—the Sect-system, the Romish system, and our own. The first of these, in the speaker's opinion, *cannot*; the second *ought not to be allowed to*; the third, if it be thoroughly aroused to its duty and work, *can*. Dr. LITTLEJOHN proceeded to show why, in his opinion, the first, or sect-system, as he denominated it, *cannot* do this work, and he found his reason in its disintegration, its want of unity and cohesion—its *mould* breaking before it could fairly give form to that sought to be impressed. Selecting Methodism as the best embodiment of this principle, and fully admitting its wonderful growth, the speaker passed to point out the causes which he thought would interfere with its ultimate supremacy. These he found in its close-corporate government, the brevity of its historic life, and its ultra emotional tone, which he argued would prevent it from securing its hold in the cities, the social centres, and so, ultimately, at the circumference.

A very solemn arraignment of the Romish Church followed; and its corruptions of doctrine, its superstitions in worship and practice, and its affinity with pantheistic infidelity, furnished him with powerful reasons why her system should not be suffered to seize upon the national life, as she is very eagerly endeavoring to do. As his closing point, the Dr. proceeded to develop his view of the adaptations of our own system to

the work in question, and of what is needed to bring this out and make it effectual, such as her historic life, touched with the fire of martyrdom, her centrality of position, her simple faith, her expansive worship, her re-union throughout the land, &c.

What is it then, he inquired, which has kept her in the past, and will still continue to keep her, from doing the work she is thus so well adapted to do? It is simply the feebleness among us of that which is the life power of the Church, her missionary spirit and activity.

Failing in this we have fallen below Rome, below the Sect-principle. Dr. LITTLEJOHN thought that the worst of our failure, practically viewed, lay in our backwardness to extend the Episcopate. Instead of thereby developing our Church all over the land we have been working in just the opposite direction. And we have been more concerned with the husks—the outer coatings—than with the development of the inner germ of life.

At the close of the address, some verses of the 25th Hymn were sung, and Bishop KERFOOT introduced the second speaker of the evening, Rev. Dr. HALL, of Washington; topic—"Missionary work, past and present, as related to the Life, Growth, and Future of the Church."

He declared it as his opinion that the machinery of the Church had in all ages been, comparatively speaking, of little moment. Different machinery had been found to work best at different times. It is the life that tells, the life from God. Passing in rapid review the missionary life of our Church from the earliest ages, the speaker declared that we stand just now at a most critical period of our history and our duty as a Church. Old lines are fading out, old party words are losing their power; men are beginning to see eye to eye on both sides, to see that those whom they had thought radically wrong are busy with the same blessed work for the Master. The question now rises up before us—Are we ready to take up our work and to do it? The way to do this is for every one to do with all his might his or her own work, in his or her own articulär sphere. God can enable the feeblest, in man's estimate, to do a work whose power none can measure in this life.

He illustrated the position of our work just now from the building of the Minot's ledge Lighthouse. In the whole first year of the labor but thirty working hours were secured, when the tide, the weather, and all things were such that the foundation could be laid on the narrow, submerged rock. But this thirty hours' work once done, they advanced more rapidly, and the foundation fairly raised above the tide-level, all things went on smoothly and steadily. We have now, he thought, gotten through our low and weary thirty hours' work, and are in a position to advance more rapidly, and to make our work tell and show. And if we will, we may build on, higher and higher, till at last the steady and brilliant light shall shine from the summit, a true beacon to the benighted mariner.

After the singing of the first two verses of Hymn 102, Rev. Dr. LEEDS, of Philadelphia, was introduced: topic—"Special claims at this time upon Christian sympathy and help." He felt somewhat embarrassed as to what special object he should present at this particular conjunction, whether the diocesan work of Pittsburgh, which lay nearest to their own hearts, or that of the new missionary dioceses, or the great and pressing need of the African, or the Chinese and Japanese field; but he felt moved to take the liberty of presenting that one with which he had recently had something to do broad, and toward which his own sympathies had most recently been aroused, the mission in Greece, with the affiliated movements, having relation to the Oriental churches, recently inaugurated in our own, and in the English Church, to which he

looked with hope, as promising, by-and-by, to result in something of value to the cause of Christ. He proceeded to contrast the missionary policies which have been followed in the case of these churches, viz., that of gathering out from them small communities of reformed and regenerated persons, and giving them an organization of their own, and the policy of retaining these persons within their church to leaven the whole mass. He compared the case of Luther, who would have remained in the Romish Church, if let alone; of Pascal and others who actually did, and of the modern Italian reformers who are trying to do the same now. He gave a brief outline of the early history and trials of our Greek mission, and a sketch of his own observations in connection with it recently, and closed with an urgent appeal for funds to publish tracts and other religious writings for Greece and Italy, with the intent of explaining and recommending our own reformed branch of the Church Catholic, and also to send teachers to Athens to take charge of the boy's school, and otherwise to aid, continue and advance the life-long labors of Dr. HILL and his lady, in their declining years.

Hymn 103 was then sung, with the doxology of Hymn 164, and, in the absence of Dr. J. C. SMITH, of New York, Rev. J. BRINTON SMITH, D.D., Secretary of the Freedman's Commission, made a brief statement of the claims of that most important organization, pointing to the very great encouragement to be drawn from the readiness of this people to receive the ministrations of our Church, and of the Southern Bishops and clergy also to accept and to co-operate with the labors of teachers from the North. His statements were inspiring to those who are most earnestly concerned in this immense work.

Dr. TWING closed with a few words of earnest exhortation to Christian liberality; Hymn 107 was sung, and Bishop VAIL then closed the meeting with prayer and the benediction.

#### WEDNESDAY.

*Trinity Church, 9.30 a.m.*—Service was appointed early, in order to give further scope for the "Informal Meetings." At its close, accordingly, Bishop KERFOOT threw open the meeting for discussion. Rev. Dr. CRAIK, of Louisville, Ky., spoke in relation to Mr. WELSH's resolutions of yesterday. He thought nothing could be done in most places, or under ordinary circumstances, in the direction of such lay agency as that with which Mr. WELSH was so actively connected, without some specific diocesan organization. He thought the laity would be in most cases very slow to go forward unless they were combined by regular action, and then work put into their hands by constituted authority. He urged that steps should be taken to this end.

Mr. WELSH responded that his own experience demonstrated that there was not the difficulty apprehended by Dr. CRAIK. If the principle is once established and generally recognized, the ways and means will be speedily forthcoming. He felt sure that neither Bishops nor clergy would stand in its way, and certainly the order of our Church does not, if we construe it in its own liberal and hearty spirit. Our trouble is that hitherto we have been driving nails, and some of them in very soft wood, without taking the trouble to clinch them. It was this that the lay work did, it clinched all the nails the clergy so faithfully and earnestly drove.

As Dr. HALL remarked yesterday, we had been running in the old ruts so long that the hubs were now running on the ground instead of the tires, that ought to be. Let us get out of the ruts, and put the laity, the spokes and tires, where they ought to be, and we shouldn't have our hubs getting all rubbed and worn out as we do now, and the concern would run a great deal easier beside.

MR. WELSH added, as he always does, plenty of practical illustrations to clinch his own argument, and thought, as did some others at least, that they showed pretty plainly that there was a better way than that of some stiff, unwieldy, perfunctory organization—the simple, ever apt, ever elastic method of straightforward, personal, heart-warm Christian love. This will best preserve the freshness, and ensure the fruit of our labor in this broad field.

Bishop KERFOOT most heartily pledged his countenance and co-operation to any work of the kind which any one of his laity, in any part of his diocese, should be inclined to attempt. He described his experience in the wards of St. Luke's Hospital, N. Y. He thought that some such organization as that of the Sisterhood of the Hospital would be important, though granting that it needed to be carefully guarded from any tendency to superstition. He thought that the life of the Church was bound to develope this lay agency, and that neither Bishops nor clergy could stop it if they would. No one detested and dreaded *ruts* more than he did. We must not be trying to go back and dig in the rubbish of the past for the old ruts of three or four hundred years ago; nor must we stick to our own ruts of the present day; but get the Church out of all ruts into her own free course, and let her press on in that. He closed by again assuring any in his Diocese moved of God to enter upon any such work, of his own hearty co-operation, with all the experience and wisdom he might possess. He then called out Rev. CHAS. GILLETTE, recently of Austin, Texas, now of Steubenville, Ohio.

He expressed his very great satisfaction with these meetings, and the obligation under which he felt himself to them. He had long been turning over these things in his own mind, and had gotten some ideas, which he was glad to have the opportunity of comparing with those of other brethren. He went on to describe the circumstances of our great Western fields, derived from an experience of more than twenty years, and stated, as his conclusion, that we are all wrong in our way of going to work on such fields.

He pointed out the folly of thrusting out one lone man into the midst of those wide solitudes and bidding him stay there and do his work. This was a hard thing, and it was not the Saviour's way. He sent out "two and two." And it is strange indeed that we have been so slow to learn that lesson.

With regard to the Freedmen, he wished to give his testimony as to their accessibility and their readiness to respond to the advances of our own Church. We do not begin to measure our responsibility to this people. We might draw them in by the thousands and tens of thousands if we would. We need, for this purpose, not so much ministers as Christian teachers, and the expense, at least in many quarters, need be but trifling; for, so far as his own experience went, the Freedmen were so eager for education, that they were willing and glad to *pay their teachers*; yes, and to pay them more liberally than they can get paid elsewhere, at least in places where there are enough for a large school. He gave instances in proof of this.

With regard to lay work, his soul had been stirred within him by what he had heard; and he believed that the whole secret of the power of the clergy in this direction, as in every other, lay in beginning in our own hearts. We must go and sit at the foot of the Cross, and get our hearts on fire there, and then we can fire the hearts of the laity, and he believed that we should not find them backward. They will be prepared to follow when the clergy are prepared to lead.

Dr. J. B. SMITH corroborated the statements of MR. GILLETTE, with regard to the readiness of the Freedmen to pay according to their means. The Committee had resolved that they should be called on in all cases to pay for their own books of instruction, and as much as possible to the support of their teachers.

DR. LITTLEJOHN most heartily endorsed what MR. GILLETTE had said with regard to associated missions. The last meeting in New York had unanimously resolved that the principle of associated missions should be introduced wherever it was practicable, and he offered resolutions for the purpose of adding the reaffirmation of this meeting.

The resolutions read thus:

*Resolved*, That this meeting have heard with pleasure of the new and more emphatic approval given by the Board of Missions at its recent session in New York, of the principle of "Associated Missions," believing, as we do, that it is one of the most efficient instrumentalities for advancing the missionary work, now before the mind of the Church.

*Resolved*, That in the judgment of this meeting, the plan of "Associated Missions" should be introduced without delay, wherever practicable, in the field of Home Missions.

These resolutions passed, as did all others of this series of meetings, on the principle that, where not objected to, they expressed the sense of the members.

MR. WELSH stated that the Diocese of Pennsylvania had already adopted the principle, having sent out two men, with a salary of fifteen hundred dollars each, to labor in the waste places of the State.

REV. DR. SWOPE rose to express his own thanks, and those of all the clergy of Pittsburgh, to the brethren who had assembled there to plant the mustard seed, which he trusted should yet grow into a great tree. He felt that he himself had gained great good, and he knew that many felt the same. There was rich evidence of this, and of the development of feeling and resolve among both clergy and laity. He proceeded to pledge his parish for double the amount of last year, for both the Domestic and Foreign Boards. He pledged himself as the Agent of the SPIRIT OF MISSIONS, and to increase its circulation to the highest possible figure.

DR. TWING said that if we could have the same spirit in every parish of our Church, we should very speedily have enough to support all our Domestic, and Associated, and Foreign, and every other sort of Missions, and to carry them all over the land, and far into other lands.

REV. S. G. FULLER read the following telegram:

GERMANTOWN, (Philadelphia) Oct. 17th, 1866.

*To the Rev. Greenleaf Fuller, St. Peter's Church:*

The Southeastern Convocation of the Diocese of Pennsylvania, assembled in St. Michael's Parish, send greetings to the Delegate Meeting of the Board of Missions convened at Pittsburg, and express the hope that the cause of extending the Gospel of Jesus Christ in the Church of God, may be furthered by the coming together of brethren for mutual consultation on this most important work.

SAMUEL HALL, *Secretary.*

BISHOP KERFOOT announced that the Offertory, to be taken at the Communion, would be devoted to the Memphis Colored Orphan Asylum, under the care of Mrs. Canfield, so emphatically commended to the interest and liberality of our own diocese—as our readers will all remember—by Bishop McILVAINE at the last Diocesan Convention of Ohio.

BISHOP KERFOOT, with the assistance of some of the clergy, then proceeded with the administration of the Lord's Supper, which continued to so late an hour that it became impossible, as had been proposed, to resume yet again the deeply interesting Informal Meetings.

*St. Andrew's Church, 7:30 P. M.*—After a brief service, closed with three verses of Hymn 100, Bishop KERFOOT announced as the first speaker, REV. JAMES CRAIK,

D.D., of Louisville, Ky. Topic—"Suggestions tending to improve existing methods of conducting missions at home and abroad."

Organization is one grand need of the Church. If evil organizes, how much more shall good. It is absolutely essential that that Church, whose mission is to resist and overcome evil, shall meet its broad and powerful organization by something similar in her own methods. The organization of the primitive Church was sketched, the points wherein our own departs from it were indicated, and the opinion expressed that we must return to that model if we wish to make our Church as effectual as she is capable of becoming.

In the line of the *suggestions* called for by his topic, Dr. CRAIK made a number in various directions.

1. There must be, he thought, a practical recognition of the fact that we need something more than a *functional* Episcopate; and he accordingly proceeded to sketch, in outline, such a system as he thought should take the place of our present parochial system.

2. With reference to the work among the Freedmen, after reading a letter bearing on the organization of parishes among them, he gave, as the most practical suggestion which occurred to him, the raising up of ministers among themselves for the preaching of the gospel and the organization of the Church in their midst.

The speaker then reverted to his idea of organization, comparing that of the army, in its exhaustive succession of grades, from general to corporal and private, and closed with an exhortation to apply the same principle and carry it out in the Church.

Rev. J. C. SMITH, D.D., of New York, followed Dr. CRAIK, his topic being "Missions to the heathen, a duty founded on the Church's great commission; and their influence upon Christian as well as missionary life at home." He could draw no distinctions between the Foreign and Domestic fields. Every pulse of his heart was true and warm to both, and equally so toward the wide field so recently opened to us, among our millions of freedmen. He had no fear, moreover, with regard to their future. God had not brought them among us to hurry us and them over the precipice of a common ruin. His purposes will yet declare themselves grandly.

Christian love knows no distinction among all the varied fields of missionary labor. Its sympathies go out over the wide world. This is the tenor of the Church's great commission, and that commission will never be fulfilled till every man, woman, and child, trusting in Christ, and owning His name, shall have come to entertain the profound conviction that his or her personal labors are demanded for the triumph of Christ's kingdom. No great work is ever accomplished without suffering, obloquy, and reproach on the part of those who seek to do it, and more than this, not without opposition, and sometimes opposition unto blood. Our own beloved government was not established without eight years of bloody endurance and sacrifice; and it has just now been saved by four years of rivers of blood, tempests of sighs and groans.

Just so it has been with missions. It is in the struggles, and sufferings, and blood of martyrs and missionaries, freely laying down their lives for Jesus, that the work has lived, and grown, and triumphed.

All the Christianity of the world at this moment is the direct result of Foreign Missions. Suppose that doubting Thomas had stood up in that Apostolic Council at Jerusalem, and urged that he didn't see the good of missions to the Gentiles; that he didn't believe in going outside of their own nation till they were first all converted, and suppose that this argument had prevailed, where would have been the Christendom

of our own day? And this is very like what a great many are saying among ourselves. But such was not the case. The least believing of the Apostles had faith to go himself to far-distant lands, and there, if we may believe tradition, live, and labor, and die to found those early Christian missions, traces of which remain to this day upon the coast of Malabar. Nor may we plead that the debasement and corruption of these distant races unfits them for the Gospel. Rather it is their very debasement and wretchedness which furnishes the most powerful argument for sending them the life-giving Word of Grace.

The speaker passed on to inquire as to the *results* of foreign missions. And here we have to remember that our own Church is not the only one which has wrought or suffered in that field. Indeed, when he came to compare with what she had done—standing, as she does, in the very front rank for wealth, social position, and influence—that which has been accomplished, for example, by the A. B. C. F. M., he felt like hiding his face for shame.

He sketched the conditions of the world, with its twelve hundred million inhabitants, of whom eight hundred million still lie in the shadow of night, and made a powerful appeal for something like proportionate zeal and liberality on the part of those who possess the treasure of the Gospel.

But how shall this be efficiently done? By a more thorough organization, we have been told. He had very great confidence in the power of organization. It is indeed essential; but it becomes worse than useless—a mere drag and encumbrance—when it is without the vital power of faith and love. The great outlying masses of mankind care nothing about your deacons and arch-deacons; your priests and archpriests, your deans, your Bishops, your metropolitans, call them what you will, if they are not filled and overflowed with the life of Christ. They are but the idle wind that bloweth where it listeth. The work must be begun, and carried on in the power of faith, and love, and humility, and prayer; then it will triumph. It must be carried on in the spirit of devoted courage which inspired the young English officer in the grand charge upon the Redan at Sebastopol. He pressed forward in advance of his men, waving his sword above his head, and shouting, “On! men, on! who wouldn’t die for the Queen!” Mounting the frowning rampart, still in advance of his troops, he was struck by a shot, and, as he fell, still waved his sword high as he could stretch his arm, and with his last breath feebly ejaculated the same cry, “On! men, on! who would not die for the Queen!” Shall we not dare and do as much for Christ?

Hymn 109 was now sung, and Bishop KERFOOT introduced Bishop CLARKSON, of Nebraska: topic—“The Missionary work universally and perpetually obligatory on the Church of Christ.”

When first put into his hands, the wording of his topic had almost seemed to him like a solemn satire. Suppose the Apostles had discussed such a proposition in their first council, where should we be now? What would have been the fate of Christianity? It would have lingered for a few languid years, and died outright. But it was the robust, the simple, the unquestioning faith of the Apostolic Church which caused the unquenchable flame to leap from coast to coast, till polished Athens, and all-conquering Rome, and invincible Parthia, and inhospitable Scythia were overspread by the living Church of Christ. It is this triumphant and universal outspread which, more than anything else, distinguishes the true faith from all false ones. All human religions have lived only for their own people, within their own narrow limits, and have passed out of existence with the people who sustained them. Not so with the religion of the Cross. It is the one universal, self-sustaining, self-propagating faith; for its life

is not of man, but of God. This life is the "*articulus stantis vel cadentis ecclesiae*" quite as much as Luther's famous proposition. If he were looking among those before him for the marks of a living Church, should he ask how much they had got from pew-ents, or how much they had paid for their stained-glass windows, or—momentous question!—how much they gave their soprano; or even how many knelt about the symbols of their Lord's death? No! he should ask how freely they gave of their abundance to press onward the conquests of Christ's kingdom; how much they manifested in their activities the life of Christ.

A gentleman came to him once, when he was a young man, and had been preaching, with all the warmth of his heart, a missionary sermon, and said to him, "Mr. CLARK-ON, I liked your sermon very much, but I don't believe in missions." It was like the chill of death to his lively, glowing affections, and gave him a night of tossing restlessness, in the bitter revulsion of feeling it caused. And this man's words are the key-note of the feebleness of our Church in her missionary work. Our men and women don't believe in missions. Why is it, else, that the paltry sum of fifty or a hundred thousand dollars is the limit of their contributions? Why is it that they send a Bishop tramping wearily all over the land to gather fifteen thousand dollars and fifteen men, to do the work of Christ there where Brigham Young's five hundred wagons come, train after train, twelve hundred miles across the plains, with their six thousand men, of seven nations, to the foul nest of Antichrist! And why is it that so many of the clergy, who stand as priests between the living and the dead, are so heavy of ear and of tongue for Christ? It is because—God help them!—they do not believe in missions. But, thank God! that, notwithstanding the surplice lukewarmness that stands in the pulpit, and the velvet-covered indifference that lounges in the pew, the grand prophetic prayer stands written—"Thy Kingdom come," and it shall come, whether we, who are offered the privilege of helping on its coming, will do, or whether we will forbear.

The speaker closed with an appeal, whose fervid energy and stinging rebuke we should only mock by any attempt to render from our hurried and distracted notes.

A few verses of Hymn 106 were followed by the announcement of the next speaker, Rev. Dr. GEER, of New York; topic, "The best means to be used by the parochial clergy for awakening and maintaining missionary zeal in their respective congregations."

The hour was already so late that Dr. GEER had barely time for a rapid enumeration of some of the points he wished to make. The Church now stands solemnly related to two passages of Scripture, "Go ye into the world and preach the Gospel to every creature," and "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." In view of the injunction of the first, it is most inspiring to dwell upon the promise of the second. The Church needs all the encouragement such promises can give, for she has yet hard work to do.

She stands like Moses upon Pisgah; the prospect is indeed ravishing; but, as then there were hard and bloody battles to be fought, and much weariness and discouragement to be borne, so now the Church may not relax her vigilance or her energy. We may not gain the rest and the glory without conflict and the sweat.

With regard to the improvements that may be suggested in existing methods, we have to take things as we find them in a great measure, and better them if we may. He took up the prevailing parochial system, and thought that several things must be secured to give it its greatest efficiency. In the first place the Rector must have a lively sense of responsibility. In this system there is no other provision for reaching the laity than to approach them through their Pastor. There should, he thought, be some

such organization as Dr. CRAIK had suggested, for getting the clergy into co-operation. Otherwise we shall be hearing the miserable story about our being the richest and the most influential Church, &c., and yet nothing will be done. In the next place the Pastor must himself have thorough confidence in the work so as to be able to throw himself heartily and wholly into.

With regard to the special methods of operation, we are glad to say that the mode adopted, whatever it may be, should be such as will not lose its operative energy as soon as the words are out of the Pastor's lips ; but such as will be able to perpetuate its efficiency through periods long enough to ensure its success. Again, the work, in each case, must be a man's own, and on his own plans. Every parish should also have a definite object, or objects, for its interest and activity. Nor must the Pastor expect to see through to the end of everything. He must be willing to take one step after another, patiently, steadily, following God as He leads on. Like the strawberry, which *strays* on—whence its original name—with its tendrils reaching out from spot to spot, till it wanders far from its original site. It is in this way that Christianity has ever propagated itself, and so it has come about that the Church in the Diocese of Pittsburgh, at this latest hour of history, is united by many successive links of life with the Church of Jerusalem in the old Apostolic day.

One warning he would give to all. Do not trust to the fact that we are an Apostolic Church, owning true and direct Apostolic descent. Such a Church is not one that will be approved of God or respected among men, unless it also does *the work* of an Apostolic Church. Like the manna which, if left unused, "bred worms and stank," the Apostolic claim of the Church will but become an offence to God and men, if it be not made good by the demonstration of a vigorous life. Let us see to it that the Church takes up her aggressive work. We ought to tremble when we read the Epistles, and realize how little we believe in the personality and agency of the Holy Ghost. Like the disciples of John Baptist, whom Paul encountered at Ephesus, we ought almost to say, "We have not so much as heard whether there be any Holy Ghost," so little do we lay hold upon the reality of this, our own age, as the dispensation of the Spirit. Dr. GEER closed with a fervid exhortation to seek this blessing of the Spirit for our own selves, for the Church, for the world.

Bishop KERFOOT then introduced Bishop WILLIAMS, of China, who had hardly the chance of making himself heard, as the hour was late, and a good many were leaving the church. He, however, briefly recounted a variety of facts with regard to the present condition of China and Japan—specially the latter country—which give good grounds for encouragement in the work of Christian Missions, and for the hope that the wide opening of both those nations to the free entrance of the Gospel, will not now be long delayed. It was requested, however, that on account of the liability to the misrepresentation of facts, and consequent harm to the cause there, these statements should not be reproduced in print. We therefore, though somewhat reluctantly, refrain from any more definite detail.

Dr. LITTLEJOHN offered a hearty resolution of thanks to the Bishop, the Clergy, and the Laity of Pittsburgh, supporting it with a few graceful words ; to which the Bishop of the Diocese responded as briefly and as happily ; and, after the usual collection, the audience was dismissed and the Delegate Meeting brought to its close.

The amount of the various collections made at this Delegate Meeting was nearly two thousand three hundred dollars, furnishing the best evidence of the vigorous life of the youthful Diocese of Pittsburgh, and also of the beneficial effects of such missionary meetings.

# FOREIGN MISSIONS

OF

## The Protestant Episcopal Church.

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NOVEMBER, 1866.

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### EDITORIAL.

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#### *THE ANNUAL MEETING OF THE BOARD OF MISSIONS.*

THE Thirty-first annual meeting of the Board of Missions was one of marked interest, and we trust the waves of its influence, for good, will reach the farthest limit of the Protestant Episcopal Church in this country and every other.

#### *CONSECRATION OF BISHOP WILLIAMS.*

Before giving our readers an account of the annual meeting of the Board of Missions, we must notice the consecration of the Rev. Channing Moore Williams, Missionary Bishop to China and Japan. As this interesting service took place upon the same day (the 3d of October) on which the Board of Missions met, and was attended by all the members, it forms, as it were, a part of the whole proceedings. This service was held in St. John's Chapel.

At half-past ten the Bishops entered in their robes, and took their seats in the chancel. Morning Prayer was read by the Rev. Dr. J. Cotton Smith, Rector of the Church of the Ascension, and the Rev. Dr. Littlejohn, Rector of the Church of the Holy Trinity, Brooklyn. The Ante-Communion service was read by Bishop McIlvaine, of Ohio, and Bishop Payne, and Bishop Kemper, of Wisconsin.

The sermon was preached by Bishop Johns, of Virginia, from St. Mark xvi. 15: "Go ye into all the world and preach the gospel to every creature." It was a most faithful and powerful exhibition of the gospel of Christ, and delivered with great power and unction. It was a stirring appeal for the great cause, and we wish it might reach the ears of the whole church.

He spoke in the most touching manner of his long and intimate knowledge of the Bishop elect, and of his peculiar excellence and fitness for his work, and would

gladly have said more in his praise had he been absent; but he being present, and knowing his great modesty, he refrained.

After the sermon, the Bishop elect was presented by Bishops Potter and Talbot. He was attended by the Rev. Dr. Twing and the Rev. Dr. Denison. His testimonials were read by the Rev. H. H. Morrell; and Bishops A. Lee, Johns, Payne, Potter and Whipple, united with the presiding Bishop in the laying on of hands. After the consecration, the Holy Communion was administered.

What gave to this service peculiar interest was, not only the presence of nearly all the Bishops, but, also, of the Missionary Bishop to Africa (Bishop Payne) and the Rev. Mr. Nelson, about to sail on his return to China, and the Missionary Bishops of our Western territories; to all of whom the preacher made most happy reference.

#### MEETING OF THE BOARD.

At 5 o'clock the Board of Missions met and was largely attended.

The annual sermon was delivered by Bishop Lay of Arkansas. It was a thorough missionary sermon, and abounded in practical suggestions touching the missionary work. This sermon will be published in full in the "Proceedings" of the Board.

At 10 o'clock, October 4th, the Board met pursuant to adjournment, and entered fully upon its business.

We can only touch upon the more prominent points of interest connected with the Foreign Department, and refer our readers for a fuller account to the Proceedings of the Board, published in a separate pamphlet.

#### THE REPORT OF THE FOREIGN COMMITTEE.

was read by Rev. Dr. Denison, and contains many points of interest. The report shows that while there have been trials and discouragements in the foreign fields, there are also many causes for thankfulness, and many cheering signs of progress.

It shows the receipts for the year to have been \$71,626 58. We hope that in the coming year they will be much greater, as the necessities are growing and the demand constantly increasing.

#### GREECE.

We make the following extract from the report of the Foreign Committee touching the Greek Mission :

"The Greek Mission, in all that pertains to its high endeavor to minister to the spiritual improvement of those among whom it has been for a period of thirty-six years conducted, occupies the same place of affectionate interest which it has ever sustained in the regard of the Committee.

"If the entrance of God's word giveth light, then must the Church be thankful that, by the helping hand of this mission, she has greatly aided in the diffusion of the Holy Scriptures throughout Greece; then must the Church be thankful that the offices of this mission have not embraced merely the distribution of the Scriptures, but also the patient, *daily*, thorough instruction of Greek young women in the pure and holy teachings of that blessed word.

"Without disguise or reservation, your missionaries have instructed daily those-

committed to their care in the pure principles of the Gospel of Christ—and this through a period of time which has carried forward those instructions from childhood to mature years, and made them to embrace also several thousands of all classes and conditions. To doubt the efficiency of a work so conducted, would be to disparage the Holy Scriptures, which have occupied so prominent a position in the daily teachings of the missionaries as to make the Bible the one book of instruction."

The Rev. Dr. Leeds, of Philadelphia, having recently visited Greece, spoke in favor of the mission and of its wide and useful results, confirming and sustaining the report of the Foreign Committee, and commanding the venerable and faithful missionaries, Dr. and Mrs. Hill, to the confidence and support of the Church.

#### AFRICA.

A sad blow has been given to the mission in Africa during the past year, by the death of the devoted Hoffman. The following is from the report of the Foreign Committee respecting the death of this great and faithful missionary:

This event occurred on the 25th of November last, in the forty-sixth year of his life, and sixteenth of his connection with the mission. The history of this connection, during all these years, presents one unvaried record of entire consecration to the service of God in the work to which he was thus called.

In a highly appreciative delineation of his character, Bishop Payne remarks: "As a devoted fellow-laborer in the Gospel of Jesus Christ, the loss of our brother will be most keenly felt in the mission and in the Church. It is not too much to say, that, from my first knowledge of him, more than sixteen years ago, his consecration to this work knew no reserve.

"To testify the Gospel of the grace of God, to make all men know its precious mystery, was the great aim and effort of his life; subordinating all other interests, engaging all his energies of mind, body and soul.

"No wonder that such a ministry should be 'a sweet savor unto God,' lovely in the eyes of men, yielding precious fruits unto Christ, diffusing and leaving a fragrance more delightful to the wise and good than the spices of India and the frankincense of Arabia."

The secret of all that was lovely and attractive in his life and character is discovered in that beautiful portraiture of him from the pen of the Rev. Dr. Packard, of the Theological Seminary in Virginia, published in the *SPirit of MIssions*: "Never was there," says he, "within the walls of the seminary a student of so lovely a spirit. He was distinguished above all others for the gentleness of Christ! No one could be long in his company without perceiving that he had been with Jesus, from his likeness to Him in the mind which dwelt in Christ Jesus. He had caught the very spirit of the Master, and reflected it before men.

"The secret of the spiritual atmosphere which seemed to surround him, and of the powerful indirect influence he exerted upon others was his intense love to Christ."

The day of his death was a day of mourning in Africa, and the intelligence of that event came as a crushing blow upon the Church at home.

That death will bring life to the Church if the dying words of this departed saint be heeded; with his expiring breath he said, "Don't grow weary; remember who has promised, 'Lo! I am with you always.' Let not the Church go back, but rather increase her efforts more."

## BISHOP PAYNE.

Bishop Payne is now in this country recruiting his health, which had become much impaired by long and arduous labor in the missionary field. He was present at the meeting of the Board of Missions, and purposes remaining in this country until spring. His annual report is full of interest, and will be published in the "Proceedings" above referred to.

The Bishop explains the causes of the tribal wars which have hindered the progress of the missionary work in some portions of the field.

We can here give but a few brief extracts of this report, and refer our readers to the published "Proceedings," where it may be found in full.

After paying a touching tribute to the lamented Hoffman, the Bishop thus speaks of the effect of his death upon the natives:

"At his funeral a wild young man for whom he had labored long, was heard to express his determination to 'lead a new life.' Two young deacons were made to feel and say 'The seed which dear brother Hoffman has sown must be watered by God's help, we hope to do what we can towards it,' and seizing the standard which had fallen from their leader's hands, they went forth, and have continued to go forth bearing it aloft and preaching the Gospel where he was wont to bear it and to preach. One earnest female teacher, catching her late pastor's spirit of faith, encouraged her desponding comrades by asking, 'Were you baptized in the name of Hoffman? was it not in Christ's name? Christ ever lives, then serve Him still.' And five hundred mourning missionaries, Liberian and native Christians and heathens, followed their late beloved pastor to the grave, as they had marked how 'the man perfect and upright, had lived for seventeen years, were now strengthened and instructed as they saw 'the end of that man was peace.'"

## ORDINATIONS.

Among the prominent events of the year, the Bishop makes mention of the following:

"But the most interesting event was the ordination of Mr. Samuel Ferguson, Liberian, and Mr. Samuel Seton, native Grebo, to the Diaconate. These were both students under the late Mr. Hoffman, and assisted him in the services at St. Mark's and St. James' churches, for which they were ordained ministers.

On this occasion nine persons were confirmed, also from St. Mark's and St. James' churches."

## STATISTICS.

The following statistics are given in the Bishop's report as an approximate statement:

"Clergymen, (including Liberian canonically resident,) foreign, with Bishop, 4; Liberian, 6; native, 2; total, 12. Candidates for orders—Liberian, 2; native, 2; total, 4. Assistant missionaries, catechists and teachers, foreign, 5; Liberian, 7; native, 16; total, 28. Communicants, Liberian, 300; native, about 200; total, 500. Confirmations, 30; scholars, boarding, Liberian, 25; native, 130; total, 155; scholars, day, Liberian, 137; irregular, 150; total, 287. Alms and missionary contributions, about \$700."

## APPOINTMENTS.

Miss Julia de B. Gregg has been appointed teacher, and Mr. William Evans catechist to the Mission in Africa during the past year.

## CHINA AND JAPAN.

We have already referred to the consecration of Bishop Williams. By the advice of the Foreign Committee he will remain in this country during the winter, for the purpose of enlarging his too limited acquaintance with the clergy and people, and enlarging their too limited acquaintance with the condition and needs of the great missionary fields of China and Japan.

A report from Bishop Williams will be found, also, in the published Proceedings.

While to the superficial observer it may seem that but little is being accomplished in that country, there is a great and important work going on quietly, which is preparing the way for still greater work in the future.

The following interesting incident, related in Bishop Williams' Report, illustrates this truth :

"An intelligent old Buddhist priest, who had previously received a Bible and several tracts, became so interested in the doctrines of our holy religion that he bought up all the New Testaments he could find in the bookstores; and on his return to his native province, purchased from your missionary twenty-five New Testaments, ten Old Testaments, and one hundred and thirty-five Christian books and tracts. He carried home with him two large boxes of books to distribute in a region of country one hundred miles from Nagasaki, which it is impossible for the missionary to visit."

## ANOTHER CALL FOR MORE LABORERS.

The following, from Bishop Williams' Report, is another of the many appeals for more laborers in the great world-field :

"It is strongly recommended that three missionaries be immediately sent to Japan. They should reside, for the present, in Nagasaki, where they would be fully occupied in studying the language, distributing Bibles and Christian books, giving private instruction to visitors, and preparing themselves for future more aggressive work. Two of them should remove to Oösaka, the great commercial centre of the empire, as soon as it is opened to foreigners. This will be in January, 1868, in accordance with the agreement entered into with the treaty powers. The other missionary should remain at Nagasaki to carry on the work already commenced."

The Rev. Robert Nelson is now in New York, and expects to sail in a few days for China to renew his missionary labors there.

## MISSIONARY MEETING.

A public missionary meeting was held in the Church of the Ascension, on Thursday evening, October 4th.

The Rt. Rev. Bishop McIlvaine, of Ohio, presided, and appropriate and interesting addresses were made by Bishop Payne, Bishop Clark, of Rhode Island, Bishop Clarkson, Missionary Bishop of Nebraska, and Rev. Dr. Armitage, Assistant Bishop elect of Wisconsin.

On Friday, the 5th, the Board met at 10 o'clock and continued its session till 5 o'clock p. m. The day was occupied in the usual business—the reading of the reports of committees and the discussion and adoption of various resolutions bearing upon the missionary work in the several departments.

**HAITI.**

Much interest is being awakened in the new and opening missionary field of Haiti. This mission is under the Episcopal charge of Bishop Lee, of Delaware. We have already three missionaries there at work, who only need the means and appliances to establish strong missionary stations. As yet they have no churches or school-houses, and it is proposed to supply them with these so soon as the means can be procured with which to purchase the materials and send them on.

Bishop Lee, of Delaware, visited Haiti a few years since, and the late Bishop Burgess more recently. They agree in their statements respecting this island, that it is a very interesting missionary field.

The following is from the annual report of the Foreign Committee respecting this mission :

"On Easter Day, (April 1st) at Port-au-Prince, Bishop Burgess advanced the Rev. Mr. Bauduy to the priesthood, and ordained Mr. Julien Alexandre to the Diaconate. Mr. Bauduy has been appointed Missionary to Cape Haitien, and Mr. Alexandre Missionary in the mountain regions of Leogane. At Port-au-Prince, where the Rev. Mr. Holly is laboring as Missionary, on Sunday, March 25th, Bishop Burgess confirmed nine persons, and on Good Friday nine others were confirmed.

"In a letter, which furnishes some of the particulars above mentioned, Bishop Burgess thus speaks: 'There is a great and infinitely needful work to be done in Haiti, and my opinion is that what has been done by the mission has been in the right direction, and has been attended with a good measure of God's blessing.'

"Among the needs to be supplied at the earliest day possible, are the preparation and sending out of a church building and dwelling to be erected for the accommodation of the Missionary and congregation in Port-au-Prince, and provision for a suitable place of worship and dwelling-house at Cape Haitien."

***MISSIONARY PHYSICIANS.***

Unquestionably the Master's own method was to make healing an adjunct of preaching, and the curing of disease an auxiliary of missionary work. The New Testament illustrates constantly the interweaving of the art of healing with the labors of the evangelist; and it would have been well if the history of the Christian Church in subsequent periods had illustrated it with anything like the same frequency. The power, position, and warrant of medicine, as an element of missionary work have been in a great measure overlooked by the Church, and even now this agency is not employed to the extent it should be.

Our Saviour was not only Jehovah Jesus, but also Jehovah Rophi, the Lord—the Healer. St Matthew says of Him that "he went about teaching in the synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." This was the Master's own method, and the same system he enjoined upon his disciples. St. Luke says: "Then he called his twelve disciples together, and gave them power and authority over all devils, *and to*

cure diseases. And He sent them to preach the kingdom of God, *and to heal the sick.*" And how did they comply with the command? the same evangelist adds: "And they departed, and went through the towns preaching the Gospel and healing everywhere." So when the seventy were sent forth their commission was, "Heal the sick, and say the kingdom of God is come nigh unto you." The same divine lips which enjoined the twelve and the seventy to go and preach, commanded them also to go and heal. Deeds of mercy and words of love were ever interwoven in the commissions which our Saviour gave, and in the life which He himself led. And so it should be now. The Church should send forth healers as well as preachers and teachers. Each of the larger mission stations at least should have its beloved physician as well as its preacher, its translator, and its teacher. We must heal as well as preach, and heal that we may the more effectually preach. He who knew what was in man, and was acquainted with the best way of drawing men to Himself, healed their sickness and cured their diseases; and what was so effectual then in removing prejudices and obstacles, and in gaining the good will and gratitude of the people, is equally effectual now. "The ready access," as one has said, "which the missionary physician has to all classes of the natives, to the high and the low, the rich and the poor, to women often as well as men, even where the customs of society exclude the other missionaries from their presence, affords him great advantage for recommending Christianity, for exerting, personally, a religious influence, and for securing to his preaching brethren, to the schools, and to every effort of the mission, the favor of the people."

And as "great multitudes of people from Gallilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," went to the Saviour to be healed, so do great numbers flock to the missionary physician now. Especially is this the case when there is connected with the station a hospital and dispensary. Dr. Chester, of the Madura mission, India, says that his patients sometimes amount to seventy in a day. Dr. Green, of Ceylon, writes that in six months he had three thousand five hundred and ten out-patients, and one hundred and seventy-two in-patients. Dr. Parker, of China, states that in ten years there were received at his dispensary no less than sixteen thousand patients. Indeed, the call upon the time and strength of the physicians just arrived in mission fields is often so great as seriously to interfere with the time which should be devoted to learning the language of the people.

In connection with these hospitals there is generally found a chapel, in which an ordained missionary, foreign or native, daily preaches to and converses with those who have been treated medically by the physician, and the solemn truths of the Gospel uttered under such circumstances often fall upon grateful hearts as living seed into good ground.

The London Missionary Society has attached greater importance to the sending out of well qualified missionary physicians than any other society, and this is the secret of the great success of this Society's missions, especially in China. Our missionary in Peking, the Rev. Mr. Schereschewsky, alludes to this success and its cause, and urges

the appointment of a medical missionary to labor in connection with our mission in that city.

For the following remarks upon the urgent call there is for this class of laborers, and the character of those who should be sent out, we are indebted to an article in a recent number of the *Missionary Herald*:

And while, with reference to Christian usefulness, reasons which urge the pious physician to look abroad are so many, the call for his services in his own land is much less urgent than in the case of ministers. Just at this time, the fields opening for ministerial effort in our country are so many and so needy, that the reasons which would detain young men, entering on this work, in their own land, are strong. But the demand for *physicians* at home, present or prospective, beyond the supply, can hardly be as great. The pious physician is providentially so situated, that he seems more at liberty to seek the wide and promising fields open among the unevangelized.

There are now, there are almost constantly, earnest calls from missions of the American Board, and from those of other Boards, for the right men as physicians, from stations where proper regard to the life and health of mission families demands their presence, and where opportunities for usefulness, in all the ways which have been hinted at, are most encouraging. Yet the number of such men offering their services, or who can be found and induced to go, is painfully small. The whole number of physicians now connected with the twenty missions, the one hundred and one stations of the American Board, is only nine, five of whom are also ordained preachers.

But it may be asked, Who should go? What are the qualifications required for this service, and who possesses them? Certainly not every professedly pious young physician. The same care should be used in selecting medical men for this work, as in selecting others; and by the candidates themselves, the same careful scrutiny of their own qualifications. (a) First of all, there is required the heart—the grace—truly to consecrate one's self to the service of Christ,—to go abroad not for the sake of fame; not to see the world; not to find a field in which to gain professional reputation and pursue professional business without a rival; but to find and occupy the position of highest usefulness as a servant of the Lord. (b) Those moral, Christian, and social qualities which enable one to live harmoniously and co-operate happily with others are of great importance, that, so far as he is concerned, there may be no occasion for contentions or alienations, no want of mutual sympathy, respect and esteem in the mission circle. (c) Good common sense, a quality not so nearly universal as the term would seem to indicate, is one of the essentials. (d) There must be good mental ability and a considerable degree of mental culture. What is technically called "a liberal education," always desirable, may doubtless be dispensed with; but not mental discipline, and to some extent, scholarly habits. (e) The call for the qualities just specified is specially seen in connection with what may be noticed as another requisite—a good degree of facility in acquiring language. The missionary, whether a physician or a preacher, should acquire (and the sooner he can do so the better) such facility in using the language of the people among whom he labors, as to be well able, not only readily to transact ordinary business, but to communicate *truthfully* and impressively, religious instruction. (f) There is required such a constitution, and such a state of bodily health, as may hold out a reasonable prospect of life and vigor in the field to which one goes.

Possibly inquiries may arise in some minds as to the financial basis upon which missionary physicians should go abroad and be sustained. In all ordinary cases, it is

believed, the interest of the great cause will be most promoted by their being sent and supported upon strictly missionary principles, as other missionaries; receiving a competent salary from the society sending them, and devoting their professional, as well as other talents, to the service of Christ, in the work for which they are sent. In most fields, to a large extent probably in all, their services to the sick will be gratuitous, and whenever it may be judicious to receive compensation, what is thus received will be passed to the mission treasury.

These thoughts and suggestions are commended to the prayerful consideration of Christian young men now in, or looking forward to the medical profession. The work of missions must progress, for the world must be so given to our Redeemer for his inheritance, that in it he may see of the travail of his soul and be satisfied. And the claims of this work upon those who would serve Christ in the practice of the healing art, are surely urgent. May they be considered by them in the full spirit of the inquiry, "Lord, what wilt thou have me do?"

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## MISSIONARY CORRESPONDENCE.

### AFRICA.

#### JOURNAL OF THE REV. THOMAS TOOMEY. (Concluded.)

*Friday, May 4.*—Went to the Cape. Five o'clock P.M., attended and directed the prayer meeting at St. Mark's Church; attendance small. From there went across the river to Hoffman station, to attend the Christian supper, which is held every Friday before Communion Sabbath. Forty Christians met. I opened the meeting by singing the 104th hymn, prayer, and an address; then a blessing on the food, after which all did justice to the rice and palm-butter, and casadas, which were provided by some of the Christians. Supper over, addresses were delivered by Messrs. Farr and Minor; then prayer, hymn, and benediction. Hearty shaking of hands, and "good nights," closed this Christian meeting.

*Saturday.*—Was occupied in visiting the members of St. Mark's Church. Find they have not been visited since the death of Dear Brother Hoffman. They received me kindly. Read and prayed with many.

*Sunday, 6th; fifth after Easter.*—Conducted religious services at the Asylum—seven A.M. Half-past ten, Rev. Mr. Seton read the service in St. Mark's; I preached

from Neh. x. 37, to a full congregation. After sermon, proceeded to celebrate the Lord's Supper—to forty-one members. At three P.M., addressed Sabbath-school. Heavy rains prevented us from having our monthly missionary meeting at night.

*Monday.*—Had to return home on account of sickness in my family. Mr. Elliott, the new teacher, taken with fever; my eldest child suffering from fever; my wife also a sufferer, and not able to attend the other sick. Brought the doctor with me. We found the patients partly recovered.

#### MISSIONARY DISTRICT MEETINGS.

*Tuesday, 8th.*—Started for Hoffman station, to attend the missionary district meeting of ministers, teachers, and catechists. We met in St. James' Church, at eleven o'clock A.M. I was glad to meet so many from Mount Vaughan, Rocktown, Fishtown, Hoffman, and Spring Hill stations. The reports shewed faithfulness in the discharge of their respective duties. Afternoon—two o'clock: buried Stringfellow's child, and made an address. Four o'clock P.M., met the teachers of St. Mark's Sabbath-school for conference and prayer.

*Wednesday.*—Visited the Graway sta-

tions—six and nine miles off. Examined the schools, and gave some directions to the teachers.

*Ascension Day.*—Was sorry to find no arrangements made for the services of this festival at Cavalla. On my way home, preached to good and attentive congregations in the four principal towns of Grayway. Reached home (Rocktown)—walking eighteen miles and preaching five times—to enjoy the comforts of my family.

*Sunday, 13th.*—Lectured in the school-room; preached in two heathen towns to small congregations. Half-past ten, Grebo service and sermon in chapel. Sunday-school and evening services closed the day.

*Sunday.*—Rainy season now fairly set in; not a fair day for the past week; atmosphere oppressive and sickly. It requires great effort to keep up under one's sickly feelings at such times.

*Whitsunday.*—Lectured on the Collect and Epistle. Oh! that our garments may be white, our lives pure and holy in the sight of a holy and heart-searching God. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Oh! Holy Ghost, come with thy gifts and graces, light and comfort. Too rainy to go to heathen towns, met my own people at half-past ten; and after a Grebo service, preached from Acts xix. 27. Rained very heavy during service, and the church being in very bad condition, we had scarcely a dry corner to sit in;—got wet in the pulpit, the roof leaked so badly. "As the rain cometh down," &c., so we felt the good watering our souls. What a sustaining and comforting promise—Isa. lv. 11. Oh! blessed be God; His words shall not return unto him void. Sabbath-school and evening services at the station.

#### RETURN OF MISS DAVIS.

*Thursday, 24th.*—Went to the Asylum; found Miss Davis not well—very feeble. She concluded to engage her passage on

board the *Edith Rose*, Captain Fossett, who kindly consented to take her.

*Friday, 25th.*—Entirely spent in visiting the members of St. Mark's Church; all were glad at my visits, and to have my counsel and advice. Read and prayed with them in their houses, often quite a little church, consisting generally of mothers and children, to whom I preached the Lord Jesus. This is a good way of getting our sermons for the pulpit. Five o'clock p.m., conducted the prayer meeting in St. Mark's; read and expounded 149th Psalm. The meeting was large and animated; the old and the young came up to the house of the Lord. Reached the Asylum in time to conduct family devotions; read portion of John x., and gave a talk to the children. Felt exceedingly jaded from the day's prolonged exercises. It is the Lord's work—it must be done.

*Saturday.*—Returned home. Found the mission family in good health. Mr. Elliott is a great help and comfort at our station; he proves himself more and more every day an efficient workman in the Training school.

*Sunday, 28th.*—Lectured at seven a.m. Half-past ten, preached from Neh. v. 9. Congregation large. Was ill in church, but got somewhat refreshed by preaching. Three p.m., started for Fishtown. Day cool and pleasant. Reached there at half-past four. Half-hour's rest, after which read the service and preached in school-room. This station has a full school, and is doing well. Got home at eight o'clock at night. The Lord sustains by His grace.

*Monday.*—Went to the Asylum. Found Miss Davis very ill.

*Wednesday.*—Again to the Cape to see Miss Davis on board. Saw her safely placed in a comfortable boat, and off to the ship.

*Thursday.*—At home, tired and sick, but not discouraged. Have too much work on hands to have it well done. Have no responsible help—nine or ten stations

to look after. Lord help me to be faithful.

*Saturday, June 2.*—At the Cape, visiting members of the Church.

THE HOFFMAN MISSIONARY SOCIETY.

*Sunday, 3d.*—Conducted morning services at the Asylum. Half-past ten, in St. Mark's, Rev. Mr. Ferguson conducted services, and preached from 1 John ii. 19-21, to a full congregation; after which administered the Holy Communion to forty members, natives and colonists. Sick,—scarcely able to go through with service, but obtained help of the Lord. Half-past two P. M., opened Sabbath-school, and while waiting for the worthy Superintendent, made an address to the children on prayer,—suggested by the irreverent way in which some acted during prayer. It being missionary Sunday, the children presented their offerings, which amounted to four dollars and three cents. The Superintendent, whose zeal never tires, has succeeded in gathering to this school, from the streets, a class of young men, who previously wandered about on the Sabbath, fearless of God or man. They have formed themselves into "The Rev. C. C. Hoffman Missionary Society." Made a closing address to the children. Half-past seven P. M., had our missionary meeting in the church, which was spirited and lively, and well attended. One feature of this missionary organization is worthy of notice: a society for visiting the Kroo boys who are employed in the many stores at the Cape, and who are located on small houses on the river side,—sometimes many hundreds. They are every Sabbath morning gathered and taught in the ways of the Lord Jesus. This work of love was set on foot by the Rev. now blessed, C. C. Hoffman, more than eighteen months ago, and it continues its faithful work. The meeting was closed by address, prayer, and benediction.

*Monday, twelve noon.*—Visited and administered the Communion to a sick

Christian woman who desired it. The afflicted one found peace and great comfort in the exercises. Visited some others of the members for reading and prayer. Seven o'clock P. M.—At the Asylum, administered the Holy Communion to the dear afflicted ones who, for some time past, have, by reason of sickness, been kept from the house of God. Three partook of the Holy Rite.

*Tuesday.*—Eleven A. M., missionary district meeting at Hoffman station; nine members present. The meeting opened with prayer; minutes read and adopted. Reports made from the different stations within the district. These reports shew a steadiness in the work, and tell of faithfulness in the good cause.

*Wednesday.*—At Asylum, conducted family devotions. Spent the morning in attending to business with Mrs. Hoffman. Returned home in the afternoon, weary and sick. Have, since Mr. Duerr's departure, too much to do. I feel it in my body and mind; but necessity is laid upon me. "Having this ministry, I dare not faint." Our light affliction is only for a moment. It is our blessed privilege to ascend, by faith, Pisgah's top, and view the exceeding and eternal weight of glory which the righteous Lord has promised to his faithful servants. Amen.

VISITS TO HEATHEN TOWNS.

*Sunday, June 10th.*—Morning lecture on the Collect and Epistle, in boys' school-room, Rocktown. Eight o'clock, went to the heathen towns. The first town visited had a large congregation, of all ages and sexes, who were exceedingly attentive to the words spoken from St. Luke xiv. 16-23. One man said to some noisy children: "Keep silence; let us hear God's word; we like it." May the holy Ghost apply his own inspired word to the souls of these ignorant people. When we had finished our discourse, we kneeled (they also) in prayer on the sand; asked the Lord's blessing on their souls. The next town

met and catechized a group of children; a few old men and women were present. We spent an hour with the children. Returned home; had breakfast. At half-past ten, met my own people; some heathen from town—about forty, and after a Grebo service, preached through an interpreter from Psalm cxi. 5. Some who heard me in town were at our half-past ten service also. Three p.m., administered the Holy Communion in the chapel: thirteen partook of this Holy Rite. We were refreshed, and would be more so, could we have all our boys join with us. Continued some remarks on the morning's text for the communicants' benefit. Too sick to have evening service; laboring under a heavy cold.

*Thursday, 14th.*—Five o'clock a.m., started for the Cavalla station to attend examinations of schools, which occupied Thursday and Friday, 14th and 15th June. The examinations were very good, that of the boys' school especially was thorough.

*Saturday.*—Started for home (Rocktown) on foot—eighteen miles—which I made at seven o'clock p.m.

*Sunday, 17th.*—Tired and sick, from Saturday's traveling. Morning lecture—half-past ten—Grebo service, baptism of two infants, Sabbath-school, and the English evening service, made up the labors of the day.

#### SCHOOL EXAMINATIONS.

*Sunday, 24th.*—Some account of the examinations held during the preceding week should be inserted here, but I have not time to do so. I attended the examinations of thirteen schools, numbering nearly one hundred and fifty children, and youth of both sexes. These schools testify to the faithfulness of the teachers, and the industry of the scholars in the acquisition of knowledge. The two schools of Graway are exceptions, also that of Fishtown. Closely confined to school-rooms during the past week, hearing examinations, na-

ture gave way under the pressure, consequently returned home on Friday night from Fishtown, like an old clock "run down," and which needed careful "winding up." Saturday, sick in bed. To-day able only to lecture and preach at the station.

#### GREE-GREES AND ANIMAL SACRIFICES.

*Monday.*—The natives, all through the country, are making rain gree-grees. A drought is upon us. The rice is dying—now beginning to head. The demon doctors promised rain on a certain day, for which they demanded a certain sum of money. Bullocks and goats have been sacrificed to the demon, who is angry—so they say—and must be propitiated. People are anxiously looking to the doctors for rain; but, alas! as always, so now they prove themselves lying oracles, who cannot help in time of need. They have failed; the people are angry with their deceitful oracles. "Doctors' rice die too!" Weather continues cloudy, with strong, dry wind, and rather unusually cold. We do what we can to lead them from such errors to the great fountain of all blessings and goodness. The doctors, also, have made gree-grees to keep off the birds from the rice; but notwithstanding their gree-grees, the poor women and children, and men too, have to labor hard from break of day till night, to protect the rice from the ravages of these hungry creatures. Had a visit from the old king and Bodia, with whom I had a long talk on the evil of their ways. They acknowledged the truth of all which was said, which is only the natives' polite way of getting free from an argument on such subjects.

*Sunday, July 1st.*—Cape Palmas, conducted family devotions at Asylum. Half-past ten, Rev. Mr. Ferguson read service in St. Mark's. I preached from 2 Cor. vi. 17-18. Congregation large: not a vacant seat; some seats crowded. God graciously, in answer to prayer, gives us favor in the sight of the people. Admin-

istered the Holy Communion to forty-five members. Half-past two P.M., started for St. James's to preach ; could not get across the river, and returned to St. Mark's Sunday-school, and made the children an address. Was pleased to see a number of Kroo boys in the school for instruction. They are brought into the Sabbath-school by the missionary visiting society to the Kroo men. A collection of eleven dollars,

six and a half cents was taken up from the children. Half-past seven P.M., had our usual missionary meeting, which was well attended ;—church two-thirds full. Reports from the different societies, hymns and prayers, constituted the exercises. Oh ! Lord bless the services of this day for the good of souls, and Thy own glory. Amen.

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## MISCELLANEOUS.

### A JAPANESE FUNERAL.

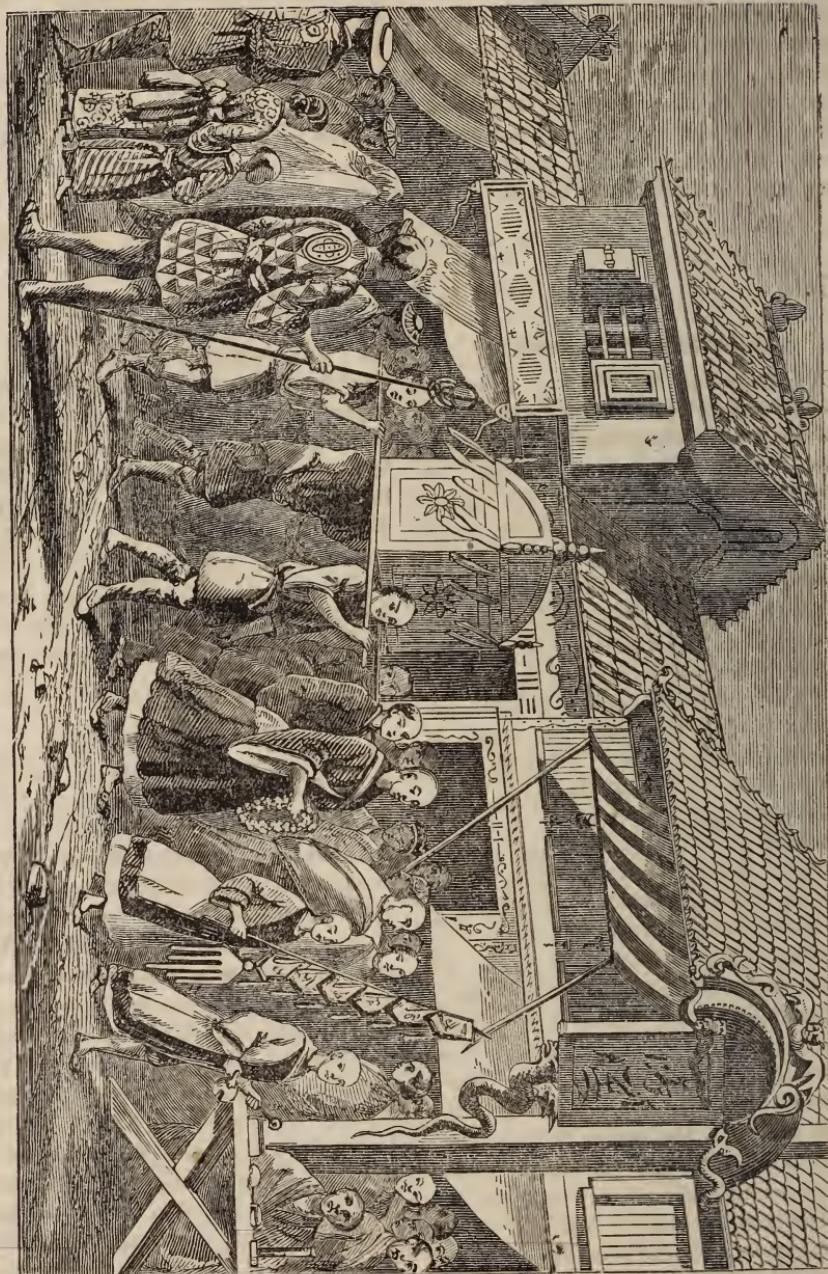
OUR engraving represents a Japanese funeral procession. At the head of the procession are some priests and their servants. Then follow men bearing the coffin, which in shape is like the native sedans. It is so made because the corpse is always buried in a sitting position. After this come the male mourners ; then the female members of the family, in close sedans, and on either side of the procession are policemen to keep off the crowd. All the mourners are dressed in white, instead of black as with us. The corpse is buried to funeral music. In some parts of the country it is the custom to burn the body instead of to bury it.

Nothing can be more affecting than to visit the grave-yards near the heathen temples, and think upon the multitudes who have lived and died without the knowledge of Christ. Near each grave are square posts and boards, with the names of the dead, upon which are painted various quotations from the sacred book of Buddha, moral sentences, &c. Some of these we will give. Here is one : "Multitudes fill the graves ;" and then, "It is only by this one vehicle, the coffin, we can enter Hades, there is nought like Buddha, nothing at all." Again, "As the floating grass is blown by the gentle breeze, or the glancing ripples of autumn disappear when the sun goes down, or as the ship returns home to her old shore, so is

life : it is a smoke, a morning tide." But what hope have the poor heathen of Japan in the prospect beyond the grave ? Alas ! nothing better than this,— "He who has left humanity is now perfected by Buddha's name, as the withered moss is by the dew." The Lord in His providence has opened Japan to intercourse with the nations : may He move His people to send the Gospel to these thirty-five millions of heathen, who, if blessed thereby, would become a great people.

### OUR ABORIGINES.

From the recent report of the Commissioner on Indian affairs, we learn that the whole number of Indians now within the bounds of the United States, is three-hundred and seven thousand eight hundred and forty-two. We also learn that forty-eight schools, with seventy-one teachers, and two thousand one hundred and sixty-five scholars, have been established among the Indians—the Chippewas, Stockbridge and Munsees (Methodist,) Oneidas (Episcopalians,) Menomines (Roman Catholics) Omahas (Presbyterian,) Otoes, Pawnees, Iowas, Pottawatomies, (Roman Catholics,) Sacs and Foxes (Methodist,) Chippewas (Moravian,) Delawares, Kansas (Friends) Ottawas (Baptist,) Osages, (Roman Catholics,) Sioux, (A.B.C.F.M.) No schools among the Creeks, in consequence of the late war. There are only twenty-six ordained missionaries among the Indians.



"A JAPANESE FUNERAL."

## SUMMARY OF NEWS.

### ENGLAND.

The income of the South American Missionary Society of the Church of England, during the last financial year, was £6,515. The Society has centres of labor at Keppelin in the Falklands, whither natives are brought in the *Allen Gardiner* to be taught and civilized; Patagones and Bahia Blanca, on the northern borders of Patagonia, for English and German settlers, and for the Horse Indians of the Pampas; Paysandu, on the east coast; Lota, for the English miners, German farmers, and free Araucanian pagans.

### FRANCE.

The Society for the Colonization of the East is in the course of formation; the prospectuses are printed; the aim is to obtain from the Sultan the permission to form a port at Jaffa, and a railway from thence to Jerusalem, with the permission of purchasing and selling land to Israelites and Christians on either side of it. The chief Jews in France and various other countries are deeply interested in this project, upon which they have been consulted.

### SWEDEN.

Three young Swedes, the pioneer force of a mission to the Galla tribe, living near the equator in Africa, have started on their long and perilous journey, intending to cross the kingdom of Abyssinia, if it is possible for missionaries to do so,—German missionaries having recently suffered severe persecution and imprisonment by command of the king. These young men are represented as quiet, but determined, fearless missionaries of the Cross.

### TURKEY.

Mrs. Bryant, who, with her husband, has recently joined the Western Turkey Mission wrote from Sivas, about two months after their arrival:

"Thousands here would sell their soul for a few paras, (the tenth part of a cent;) in fact, many are hourly doing it. I think there is scarcely anything which the missionaries find so hard to deal with as this spirit of grasping for gain. It is a

matter of fact, that for what would be in America considered very small wages, we could bribe any Armenian priest in the region to go round and preach the Gospel eloquently, even denouncing his former faith, and himself for having had anything to do with it."

### PALESTINE.

From the Palestine Church of England Mission, the Rev. F. A. Klein reports, as a pleasing sign of life in the Jerusalem native congregation, the formation of a Missionary Association, having for its object the spread of the Gospel among their countrymen. This was the result of an application to the mission for spiritual instruction from Ayn Karem (St. Jean,) about an hour and a-half from Jerusalem—a stronghold of Roman Catholicism and Moslem darkness, hitherto entirely shut up from the light of the Gospel. The Arab congregation at Jerusalem enthusiastically adopted the proposal of the missionary to form an association for the spread of the Gospel among their fellow-countrymen; all the members present pledged themselves to pay a regular monthly subscription, and it was resolved that a school should be opened at Ayn Karem.

### PERSIA.

An American missionary reports the case of a Mohammedan convert who fled from Oroomiah (Persia,) for conscience sake, and now, having suffered much and been baptized at Constantinople, has been obliged to flee from there also, to Russia, to escape the wrath of the Persian Ambassador, since, as a Persian subject, he cannot be protected by the Turkish Government.

### WEST AFRICA.

Men of African descent, from Jamaica, Antigua, Barbados, St. Thomas, Demerara, and from more than half of the States of America, are now laboring on the West Coast of Africa, as missionaries and teachers; at Pongas, Sierra Leone; in Liberia, at Cape Coast, at Lagos, and at the Cameroons.

**SOUTH-EASTERN AFRICA.**

The Rev. F. H. Cox, who has been selected to take the oversight of the Episcopal Church in Natal, writes that, "The call which bids him make ready for a probable removal to work elsewhere seems to be accompanied by such strong indications of a Providential appointment, and the work itself is so urgent and so momentous, that it is hard to see how he can do otherwise than arise and go with all thankfulness and hope." Mr. Cox has since declined the appointment, on account of the unsettled question of jurisdiction.

**INDIA.**

The Chota Nagpore Mission reports the baptism, last year, of 1,994 adults and children. The Christian community now numbers 7,828 souls. Some recent deaths have occurred, but in them all the assurance of salvation through Christ's death has been most comforting.

The Edinburgh Medical Missionary Society have succeeded in establishing a training institution in Madras for native medical missionaries. It was opened by the Bishop, the Rev. Clifford Bell, and many missionaries of other churches. It contains fourteen students, and has made a favorable beginning. These students are from many different parts of India, and are instructed in English, chemistry, and *materia medica*. Of course, to these is added thoroughly Christian training.

**COREA.**

A massacre of two French bishops and seven priests has been perpetrated in Corea. It is stated that a general persecution of the Christians in that remote part of the world has been inaugurated by order of the father of the youthful prince who, nominally under China, exercises the functions of the king. The unfortunate martyrs were, it is stated, first cruelly tortured and then beheaded. A French squadron has been ordered to Corea to punish the offenders.

**CHINA.**

The Rev. J. R. Wolfe, of the Church of England Mission at Fuchau, after a tour into the interior, writes: "It was interesting and amusing to witness the intense

eagerness with which the Romanists received the Epistle to the Romans; but it was equally painful to discover their utter ignorance of the sacred Scriptures generally. Rome here, as everywhere else, is the determined enemy to the circulation of the Word of God. Already she has taken the alarm, and the poor Chinese Romanists are warned against us as wolves in sheep's clothing."

**JAPAN.**

A sledging party of Japanese were carried by the *elan* of their dogs into a Russian encampment on the island of Saghalian. The troops began to beat the intruders, not understanding their apologies. This led the Japanese to draw their swords and kill five of the Russians. Retaliation and further aggression of Russia upon Japan will doubtless be the consequence. Saghalian is the largest of the northern islands of Japan. It is a fine healthy country, not yet favored with Christian missionaries.

**NEW ZEALAND.**

It was a fortunate movement on the part of the Governor, George Grey, to invite the mad prophet, Te Ua, to accompany his Excellency on a tour round the northern island. Te Ua was exhibited at several ports, and was induced to repeat his recantation of the Pai Marire fanaticism of which he was founder. The result was electric: to employ the figure of a chief who describe it, the people bowed before the penitent prophet like waving corn before the wind, as he renounced the new religion, ascribing its origin to madness and wickedness on his part.

**GUIANA.**

The Church Society, in its last report, shows, we regret, no increase in its funds. The missionary work among the Coolies and native Indians goes on hopefully.

**NEW CALEDONIA.**

A grievous case of Cannibalism in these islands has lately been reported. A boat's crew, belonging to the French steamer Fulton, have been killed, cooked, and eaten by the natives. Summary vengeance upon the savages was taken by the remaining portion of the crew of the Fulton. One hundred and fifty of the Cannibals had been shot or bayoneted.



**APPOINTMENT.**—The Rev. J. R. HOLLMAN, of the Diocese of Missouri, has been appointed by the Foreign Committee as a missionary to Mexico.

# FREEDMAN'S COMMISSION

OF

## The Protestant Episcopal Church.

ESTABLISHED BY THE GENERAL CONVENTION OF 1865.

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NOVEMBER, 1866.

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### THANKSGIVING APPEAL.

*To the Clergy and Laity of the Protestant Episcopal Church:*

DEAR BROTHER: It is the wish of the Executive Committee of the Freedman's Commission, that this work should be brought before the Churches of our Communion by their Rectors, and an offering made on the day of our National Thanksgiving, or if that be impossible, on some Sunday before the close of the year.

The Report of our General Agent, sent herewith, will tell you the good already done, and our plans for the future. It is well, however, to sum briefly here the more prominent facts, which we beg you to read in detail.

Your Commission, since its opening, November, 1865, has begun four schools in Virginia, one in Kentucky, three in North Carolina, two in South Carolina; and has taken in charge a normal school in Okolona, Mississippi. It is pledged also to aid the admirable orphan Asylum for free blacks in Memphis, Tennessee, so soon as we shall have funds for the work. All these schools have been successful. There are now twenty-three teachers employed, one thousand six hundred scholars taught, and a Sunday-school at each station. Books and school apparatus have been largely supplied, and the Commission has sent likewise clothing and other necessaries for the suffering. Our receipts for the year have been \$26,106 71; and we have now on hand \$1,383 00, beside clothing valued at \$5,000 00.

We need not here speak at large of the character of our work. It is enough to say, that it has been the chief aim of the Commission to give the freedmen a thorough education, *religious and secular*, such as is fitted to their wants. Both the present condition of the colored men and the narrowness of our means have compelled us, after full thought, to choose this as our most needful duty. The provision for missionaries and parish organizations is in the hands of the General Domestic Board. This is a special branch only of the missionary labor. At the same time it must be said that we undertake this educational work in its largest meaning, and shall, according to our ability, meet every call of benevolence that can be embraced within our sphere.

With this statement of our action during the first year, we may justly appeal to you for sympathy and aid. We do not crave, as in our letter a year ago, with an untried and doubtful experiment, but we bring you the first fruits of a sure harvest.

Our success has been as great, as rapid as can be looked for under the hinderances of a new cause and in the present state of our country. This honest work has won its way through many earlier difficulties. It has gained the willing co-operation of our brethren in the South as well as in the North, who are in earnest for the good of the African; and many, who at first met it with coldness, have become its warm friends. We need not here urge on you the worth of a cause which pleads for itself. It gives to the free African the training of mind and character, which alone can teach him the meaning of a Christian liberty. It is demanded by the state of our country, as a work, which amidst differences of political opinion, may blend the real efforts of all wise and good men. But it is, above all, a duty resting on us as members of this branch of the Church of Christ. Our communion represents, to a great extent, the social and religious influences of the South; and many of the freedmen have been brought up within its fold. We yield all honor to other efforts, national or special, secular or religious; but this is our work of love for our own wards, and we cannot shift the responsibility. It is no vague philanthropy—it is direct, real, thorough. There can be no reason of doubt with any honest mind as to the plan or purpose of this Commission. Every teacher is appointed by our choice, and every dollar is spent with a clear knowledge of the person whom it supports, and the object it reaches.

It remains only to ask you, whether our task shall keep pace with our enlarging field? There are now fifteen Northern teachers and eight Southern clergymen, who ask employment in our schools. There is work opening before us at many of the most important points in the South. But we need for this instant and ample aid. It is not enough that this good cause may have your vague sympathy, it wants your present help, as a special missionary duty. And be it remembered that, by its very nature, this work cannot wait; that on the success of a few years, or even a twelve-month, may hang the whole future. We beg you, therefore, to give with generous hearts the means of meeting our wants. We leave it to you, with full faith that such a cause will be upheld by every lover of Christian freedom, of his country, and of the Church of God.

By order of the Executive Committee.

E. A. WASHBURN,

*Corresponding Secretary.*

OCTOBER 29th, 1866.

Contributions of money may be sent to Stewart Brown, Esq., Treasurer, 59 Wall Street; and of clothing or books, to the Rev. J. Brinton Smith, D.D., Secretary and General Agent, 10 Bible House, New York. The Secretary and General Agent will be happy to present the claims of our work in any parish, when it is desired by the Rector.

## C O M M U N I C A T I O N .

The following communication was received some time since, but was mislaid. The decease of Dr. LACEY will not detract from its interest. We trust the perusal of it will call forth greater sympathy and larger contributions for the work at Okolona, now under the care of Mrs. LACEY:

*"A Short Account of the Rise and Progress of Schools for Colored People in Okolona, Mississippi. By W. B. LACAY, D. D.*

"The long series of events, commencing with the birth of time and hastening for resolution to the day of judgment, the infinitely diversified combinations of those

events, for the accomplishment of certain purposes, and the wise and benign results of the whole system of Divine Providence, are topics on which we should often dwell with reverence and thanksgiving. The Psalmist, in the view of this subject, exclaimed from his burning heart, 'Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men.'

"The history of colored people, though insignificant in the eyes of some, and certainly less brilliant than the histories of Greece and Rome, is full of useful and wonderful instruction. The depth of their humiliation; the extent of their continued sufferings, and the marvelous intervention of the United States in their behalf, if properly developed and set before the public eye, would furnish instruction equally beneficial to philosophers and Christians. The emancipation of four millions of human beings from bondage, at the expenditure of life and treasure that seems to be almost fabulous, simply to make them happy, is an event but rarely equalled in the annals of the world. The benefits of this event are just beginning to appear, and will, I have no doubt, in process of time, reach an amount of good that will shed a glory upon the government of the Union as long as governments shall endure. An atom of these benefits, as disclosed in colored schools in Okolona, is now offered to the SPIRIT OF MISSIONS.

"Soon after the surrender of the Confederate forces to the government of the United States, the Africans, in this vicinity, began to manifest their ideas of liberty. Having passed into a new condition without the slightest preparation to meet it, they not unfrequently behaved with extreme rudeness. Resorting on Saturdays to public places, they not only spent what little money they had laid up while slaves, but conducted themselves, in many instances, with criminal misbehaviour. The white people, as a consequence, treated them in courts of law with great rigor, and did not give even the better portion of them due credit for their natural qualities. Their intellectual capacity was undervalued; their immorality exaggerated; and their fitness to serve the white people in the relation of future laborers was stubbornly denied. Plans were publicly discussed, and wishes strongly expressed, to compel them to settle in foreign lands. Both parties, instead of harmonizing in the performance of duty, growing out of a fact fixed beyond the possibility of change, seemed to fight against their destiny with increasing obstinacy. The blacks exulted in unbounded liberty, and the whites endeavored to restrain them. This state of things continued until the ensuing Christmas. Big with the fate of both parties, the negro looked with joy to the approaching era, and the white man beheld it with apprehension and distress. But Providence interfered and brought about a better state of feeling. Many of the colored people returned to their former masters on equitable contracts; some of the more unruly ones removed to other places; and the remainder settled down to labor.

"The writer of this narrative, availing himself of this comparative repose, frequently addressed the negroes in regard to their future conduct. He pressed them to return to labor and peacefulness of living; to remain in their own State; to establish schools for their children without delay; and churches for themselves, under the jurisdiction of regular and educated ministers; to conciliate their former masters by a friendly and faithful course of conduct; and to behave, in all respects, as citizens of the United States ought to behave. A large majority of his auditors, approving this advice, sought his counsel on other topics, and especially on the subject of schools. He appointed a meeting to consider this matter, and was requested to address the audience. The meeting was set down for the 25th of November, 1865. All promised to assist in making it as large as possible, and it was looked for with anxiety by both parties.

The day at length came ; and long before the hour had arrived, large masses of colored people might be seen wending their way towards the appointed rendezvous. They assembled in and around the Presbyterian church, covering whole acres. Such an assembly the speaker had never seen before. He could hardly hope to be heard by one-half of them ; but gathering the crowd before the steps of the church, he resolved to address them in the open air, although he was eighty-three years old. Never was a more deeply interested audience. In the inner circle, nearest to the church, stood women of every sort. The young maiden, dressed in her Sunday clothes, pressed upon the old, the dirty, and the decrepit ; while the lusty mother, with an infant in her arms, and two or three young children at her side, pressed towards the speaker, in hope of hearing the first, the last, and intermediate words that should fall from his lips. There they stood and gazed upon him, as if freedom, happiness, and heaven were all within his gift. In outer zones, the males were almost piled upon each other, waiting in breathless silence for the commencement of the speaking. The young and sprightly beaux, dressed in trim hats and gaudy clothes, forgot, for the moment, to display themselves ; the middle-aged and sturdy laborer, who had spent his whole life in raising cotton, was now lost in thought upon the halcyon days that yet awaited him ; the sober and thoughtful patriarch, musing on his people's destiny, was not yet certain what their end might be ; and the honest Christian, looking up to God as the author of every blessing, prayed that He might aid the speaker in his present undertaking. All were silent as the grave, with intense solicitude to hear what counsel would be given.

" Exterior to this crowd was a line of white horsemen, who were kindly invited to dismount and take their seats close by the speaker. He wished, he said, to have them near him ; for, having words of counsel to impart, he was solicitous to see them face to face. They declined his invitation and remained an outer circle, silent and courteous. Such was the scene before the speaker, as he arose to give his audience counsel."

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## E D I T O R I A L .

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### *THE BOARD OF MISSIONS.*

THIS BODY, representing the Protestant Episcopal Church in the United States, met in this city in the early part of October. Its sessions were well attended by clerical and lay deputies ; the members of the House of Bishops being engaged, for most of the time, in business peculiar to their office, which resulted in the erection of a new Missionary Jurisdiction, and the choice of a Missionary Bishop to fill it. The reports of the different Committees, and of the Domestic and Foreign Missionary Bishops, were full of interest, and the discussions of the Board gave evidence of increased zeal in the desire to extend the Church of the blessed Redeemer.

The work among the freedmen received its due share of attention and consideration, and was put upon a solid foundation—an equal place, with the Domestic and Foreign Committees, having been assigned the Commission in the Delegate Meetings of the Board. This was no less than we had reason to expect. If the Church was to prose-

cute the work of instructing the freedmen in religious and secular learning, her representative, the Board of Missions, was bound to express its sympathy in the enterprise, to encourage the hearts of those immediately engaged in it, and to foster and sustain it by the moral power of approval, and by supplying any deficiencies in legislation concerning it. We thank God, and we thank the Board, for what has been done, and feel more than ever encouraged to devote ourselves with all our energies to the blessed work assigned us. All that we need to secure the success of our Commission, is that the clergy and laity shall sustain the action of the Board, and shall, in their respective spheres, manifest the same interest and devotion that their representatives have shown. We print below the report of the Committee to whom the Annual Report of the Commission was referred; and ask for it an attentive perusal:—

REPORT OF THE SPECIAL COMMITTEE ON THE REPORT OF THE FREEDMAN'S COMMISSION.

THE Special Committee, to whom was referred the Report of the P. E. Freedman's Commission, beg leave, respectfully, to report that they have examined with great interest the documents laid before them. They have no doubt that the Commission has wisely and faithfully administered the very important trust committed to them, so far as the pecuniary means supplied by the Church have enabled them to go. They have no doubt that the cause for which the Commission was instituted, namely, "the religious and other instruction of the freedmen of the South," most richly deserves, and imperatively demands the earnest sympathy and support of our whole Communion. Nor have they any less confidence in the Commission as an agency wisely adapted to its object, and amply entitled to the fullest confidence of our people, as well for the zeal of its members to accomplish the work placed in their hands, as for their good judgment in disposing of the contributions sent them for that end.

But what is the whole amount of those contributions? For the millions of freedmen who, by the Providence that made them free, have been thrown with so many necessities, physical, intellectual and spiritual—with so much in their history, and so much in their special character, as a people, to call for the most earnest regard and the most vigorous assistance from us all, how much, as our share, has been contributed during the past year? A little more than *twenty-six thousand dollars*, besides clothing estimated at *twelve thousand dollars*. That is all! We grieve to state it. Meanwhile your Committee are very happy to say that a cordial disposition has been manifested on the part of the Bishops, and other clergy of the South, to invite, encourage and co-operate with the efforts of the Commission. At the last meeting of its Executive Committee, applications came from eight Rectors of Parishes in the Dioceses of North Carolina, South Carolina, Alabama and Florida, endorsed by their respective Bishops, asking for teachers and schools, and recommending suitable persons to be appointed. At the same time came applications from fifteen ladies of the North, with testimonials perfectly satisfactory, seeking employment as teachers to the freedmen. None of these applications could be granted! The Committee had not the means. The Church did not give them the means. Alas! that teachers were ready to go and the Church was not ready to send. We grieve to state it. The Commission, in their report, declare that to enter upon and occupy the fields opened to them in their particular sphere, they should receive at least *one hundred thousand dollars* during the next year, and that *twice or thrice* that amount could be employed to advantage. Your Committee will not attempt to condense the strong and eloquent appeal of the Com-

mission for a far more adequate co-operation. Their words are eminently worthy of being read from every pulpit and in every family of our Communion. And they ought to have free course with the conscience and benevolence of our whole Church. Your Committee express the opinion that a wider and more minute system of agencies to visit various parts of the Church and bring this cause home to her members in their parishes, would be productive of very remunerating results. And they particularly recommend, and urge, that Ministers of Parishes, in all Dioceses, should take pains to inform their people as to the object and work of the Commission, and solicit their liberal contributions by Church collections or otherwise.

In regard to a question which, by resolution of your Board, was referred to this Committee, namely, "whether the legitimate work of the Commission declared in Article V. of the Constitution, to be "*the religious and other instruction of the freedmen,*" does not include the pastoral and ministerial care of the freedmen, old and young, as well as their instruction in school on week days," your Committee beg leave to say, that the almost unanimous interpretation of the Article referred to, as well by the Commission as the Domestic Missionary Committee, has been hitherto, as we are informed, to the effect that it does not belong to the Commission to send missionaries or aid ministers for the pastoral instruction and care of the freedmen; such work belonging exclusively to the Domestic Committee; that the religious instruction committed by the Constitution to the Commission is confined to school teaching and such like agencies.

It is the opinion of your Committee that for the advancement of the great ends of the Commission, and especially to make them more known and appreciated, they should be allowed a competent representation at the Delegate Meeting of the Board of Missions, with the opportunity of soliciting specific contributions for their work, in the collections made at such meetings.

The Commission have reported that their attention has been drawn to the Memphis Colored Orphan Asylum, an institution stated by them to be "of high character," and that, under a resolution to aid the same, "a donation was made to the estimable lady at its head." Your Committee have also had before them a resolution referred to them, recommending that Asylum to the special aid of the Freedman's Commission, "with the request that efficient support be promptly given to that Asylum." Your Special Committee desire to give all the weight their words are capable of to that recommendation. It is a specific object most worthy of the vigorous support of the Commission. The Asylum, established by that benevolent and devoted lady, and now under her direction, has nearly fifty orphans. The building inhabited is capable of receiving one hundred. The cost of each is fifty dollars per annum. It is a Christian and Church school, under the best personal control. It is under the patronage of the Bishop of Tennessee, and has been warmly recommended by him to his diocese. It has received the highest eulogium from the head of the Government Bureau for Freedmen in that district. The Diocese of Tennessee can do but little for it. It needs large help from the North to pay for its building, and support its orphans and teachers. What more tender appeal to Christian sympathy and aid can be presented? Let us take it in hand. Let our Church-people rejoice in the privilege of sustaining it. Let the Commission assume the responsibility, and call on the Church for the means. We are persuaded they will not call in vain. Your Committee conclude with recommending to the Board the following resolutions:—

*Resolved*, That the magnitude of the work entrusted to the Freedman's Commission; the open field presented by Divine Providence for its operations; the success which has

attended it so far as it has had means to extend itself; and the urgent need of much larger contributions thereto; should enlist the most serious consideration of our clergy and parishes in regard to their duty to God towards this cause.

*Resolved*, That the Freedman's Commission is entitled to representation, by delegates from their own body, to present the cause of the Commission at the Delegate Meetings of the Board of Missions, and to receive whatever may be then contributed in the general collection specifically to the objects of the Commission.

*Resolved*, That the efficient support of the Memphis Colored Orphan Asylum is urged upon the Freedman's Commission, and on all parishes of our Communion, as an object eminently worthy of the liberal contributions of Christian benevolence.

All which is respectfully submitted.

Signed, on behalf of the Committee,

CHAS. P. McILVAINE, *Chairman.*

The second and third of the above resolutions of the Committee were amended and adopted by the Board in the following form:

*Resolved*, That the Freedman's Commission is entitled to representation by delegates, to present the cause for the Commission at the Delegate Meetings of the Board of Missions; and that at each Delegate Meeting, after addresses have been made, the collection shall be equally divided between the Foreign and Domestic Committees and the Freedman's Commission.

*Resolved*, That this Board observes, with gratification, that the Freedman's Commission has, during the past year, rendered such aid as they were able, to the Asylum for Colored Orphans at Memphis, and that its efficient support is urged upon the Commission, and on all parishes of our Communion, as an object eminently worthy of the liberal contributions of Christian benevolence.

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#### THE DELEGATE MEETING IN PITTSBURGH.

OUR readers are aware that the Board of Missions, at its session in Philadelphia last year, "instructed and requested the two Committees of the Board," (the Committee of the Freedman's Commission was added at the recent meeting in this city,) "to designate one place in the Atlantic tier of States, and one place in the States west of the Alleghanies, at which to convene," in the spring and autumn, "a series of public meetings, on two or more successive days, for the advocacy or discussion of topics and measures tending to the advancement of Missions, Domestic and Foreign; and to appoint eight delegates of the Board, who shall be charged with the delivery of addresses and conduct of the meeting as shall be directed by the two Committees." In accordance with this instruction and request, Providence, R. I., and Pittsburgh, Pa., were designated as places of meeting for this season, and the appointed number of delegates were sent to each respectively. The Board having, at its recent session, given our Commission an equal place with the other two Committees in these meetings, it was our privilege to be present at Pittsburgh, on the part and in behalf of the Freedman's Commission. From what we saw and heard, and felt, we are convinced of the wisdom of the Board in appointing these meetings, and are thankful that our own mission was assigned a place in them, and that we were permitted to attend at Pittsburgh.

We will not attempt a description of the discussions and the addresses which it was our privilege to hear—that will be given in another portion of this number,—but we feel constrained to express our great appreciation at the kind and hospitable reception given to the delegates and secretaries by the Bishop of the Diocese, and the clergy and laity of Pittsburgh and Alleghany, whose contiguity and unity of interests make one great city; and to record the pleasure and joy we experienced at the harmony, the love, the zeal, and the devotion which characterized those who participated in the informal gatherings and the regular exercises, and which gave evidence that the Spirit of God was present in an especial manner, ruling and controlling the minds and hearts of His people, and leading both speakers and hearers to desire the promotion of His glory and the advancement of His Church in the world. Like the chosen disciples on the Mount of Transfiguration, we felt it was good to be there, and would fain have stayed in such communings and fellowship. We are assured that all who were present, and especially those whose privilege it was to attend all the meetings, experienced like emotions with ourselves, and that they, with us, will look back to those meetings with pleasant recollections, and remember them as precious seasons of refreshing from the presence of the Lord. We wish just such meetings could be held in every city in our land; for we believe that they could result only in awakening our Church to an appreciation of her great privileges and her high responsibility, and of arousing her to renewed efforts for the preservation of God's glory and the salvation of men.

The houses of the laity were thrown open for the entertainment of the brethren from abroad, and all that the most generous hospitality and large-hearted Christian kindness could do, was done, to make their sojourn happy, and agreeable. It was a great privilege to meet the Bishop, Clergy, and laity of the Diocese of Pittsburgh, and we formed many acquaintances, which we trust may grow into friendships, whose links shall only brighten as time wears away, and whose bonds, cemented with the love of Christ, shall be acknowledged in eternity, and strengthened amid the joys that are unspeakable and full of glory.

We anticipate a bright future for this infant diocese. It has begun right—in the right spirit and in the right way—regarding itself as a part of the great army of Christ, and looking not merely on its own things, but on the things of others. It has adopted for its motto, “There is that scattereth and yet increaseth;” and it will find fulfilled in its own experience the promise, “They that water others shall be watered themselves.” There is a missionary spirit in the Diocese of Pittsburgh—in its Bishop, Clergy, and laity—and such a spirit will secure the approval of the Master, and call down rich blessings on their persons and their possessions, at once increasing their zeal and their ability to meet it. While we live, we shall not forget the Delegate Meeting at Pittsburgh, and our prayer shall ever be that God’s presence may be with all its members, and that they, “plenteously bringing forth the fruit of good works, may by Him be plenteously rewarded.”

## C O R R E S P O N D E N C E.

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### VIRGINIA.

*Extract of a letter from the REV. JOHN T. CLARKE, Teacher near TALCOTT, CHARLOTTE Co.*

I received two boxes of books from you on last Saturday, for which, in my own name, as well as in the names of the pupils of both my day and Sunday-schools, I return you my sincere thanks.

For the first time last Sunday, I had my school divided into proper classes, and each class supplied with uniform books. The improvement was very great, and we went to work with great life. Since it has been known in the neighborhood that I have received a supply of books, I have had several applications for books outside of my school, not only by freedmen but by white persons. I do not know how exactly to treat these applications. If I give them books, with suitable advice and encouragement, it will draw some to the Sunday-school as occasional, if not regular scholars, and in this way they will receive some instruction, and will also hear the Gospel. If I refuse them it may drive them away from both church and school, and thus quench the nascent flame of both religion and learning. Thus far I have given them books, with the expression to them of a doubt whether I had a right to do so, unless I had some assurance that the books would be properly used. This assurance has always been promptly given, and almost always with a promise also to come to the School as often as possible.

The school numbered thirty-six last Sunday, which has been the usual number for some time past, since I have been scarce of books.

I gave out, on, and since Sunday, forty volumes, mostly "Sanders' Pictorial Primer." You will see from this the character of the School, and how many are beginners. Indeed, I think in a few weeks I will want some more Primers. I have an abundance of all other kinds, as it will be months before many will be able to use the different numbers of the Reader. The slates were very opportune, as they enable me to put several day scholars to writing, before this the only writing materials I had were a few old slates of my own.

*Extract of a letter from Miss TANEY, Teacher at RICHMOND.*

I can say with true pleasure that I do not regret that our vacation is so near its close, and that I am again to enter upon our wide field of labor. My health has improved beyond my expectations, and with a return of strength physically, comes a new vigor of mind, a freshness of zeal. A new life seems opened to me, foreign to the one that characterised my existence before my removal to Richmond. I have a more perfect faith in prayer, that agency whereby we are brought near to God; but still I fall far short of what constitutes a true missionary. One cannot engage in this noble work without feeling in their hearts a zealous love of doing good. Here for the first time in my life I have visited the abodes of want. In going these charitable rounds, one entirely forgets self, in endeavoring by kind words and deeds to alleviate the sufferings of others. To feel for other's woes, and other's wants, and to have the means of alleviating them, is the happiest condition in which we can be placed. I pray my Heavenly Father, that I may every day become more and more endowed with a true and heartfelt desire for doing good wherever my lines may fall.

I have remained steadily at my post through vacation, and met my classes twice a

week, having been absent but one Sunday which was spent in Halifax Court House. Notwithstanding the heat which has prevented me from visiting the poor as I wished, I have gathered a fine new class, (all of them in the alphabet,) and I shall take no little pleasure in aiding them to advance. I call it my Mission class, since I brought the members under difficulties from the by-ways and cross ways. I shall notice from time to time their improvement, and last, but not least, it gives me pleasure to state that they are soon to be made members of Christ.

*Extract from a letter of Miss HICKS, Teacher at RICHMOND.*

I presume you have learned ere this of my safe arrival in Richmond. I wended my way to St. Philips' on Sunday morning and found Thomas Cooley reading the service to a few faithful ones. At three o'clock p. m. we convened for Sunday-school. Most of the male communicants were present, and about thirty of our scholars.

Rev. Mr. Dashiell opened the school with the usual services, after which, we catechised classes. During our Sunday-school exercises the Rev. Dr. Sprigg, editor of the "*Southern Churchman*," together with two gentlemen, whose names we did not learn, came in. Dr. Sprigg was not a stranger among them, if one could judge from the eager and earnest wish each one had to grasp his hand. I learned he was formerly their guide in spiritual things, and was very much beloved by them, and as I sat and listened to his remarks, I could account for their devotion to him. He is an earnest man, and speaks as though he meant every word he uttered. He regretted there were so few Sunday-school scholars in attendance, proposed that each boy and girl should bring a new scholar on the next Sunday, and asked them if they could tell him how many there would be then. Several voices replied "sixty." He then added, "if those sixty should each bring one on the next Lord's day?" they responded "one hundred and twenty." So he led them along, impressing them with the happy thought that when they got home to Heaven they might point to this boy, or that girl, and say: these were souls that I was instrumental in saving, for I took them to the Sunday School. I could not help thinking that his remarks were well worth the attention of "children of a larger growth," and I asked myself, shall we think of abandoning the work of instructing these benighted people? No! let us go on in the ennobling work of training their minds for usefulness, erect high our standard, perform our duties cheerfully, aiming at usefulness, and remembering it is not all of life to live. "Life is real." "Life is earnest." As teachers then, we should be earnest men and women, and it should be our unremitting effort to inspire the minds of the colored population with an earnest life purpose.

The work we are doing among the Freedmen is demonstrating that the blacks can not only receive, but impart instruction, and we may now hope to have colored teachers who will be of great service in educating others. I am well aware that it is a very common thing to consider the color of the skin as a mark of intellectual inferiority. But even if it were so, it would be no ground of reproach, for it is the color which God gave, and I am willing to labor among, and raise to higher life the humblest of God's creatures, be they black or white.

"Be it enough  
At once to gladden and to solemnize  
My lonely life, if for Christ's altar here,  
By prayer, and toil, and watching, I may win  
The offering of one heart—one human heart,  
Bleeding, repenting, loving."

We re-opened our school last Monday, but owing to the storm which was prevailing, and to a circus which is holding carnival a few rods from the church, our scholars were "few, and far between;" thus far, numbering sixty, all told. Probably there will be many additions to our number before the close of another week, providing the circus,—which is vanity and vexation of spirit to us—leaves.

I am more than pleased with my scholars' recitations since the re-commencement of our School. I queried whether or no they could retain what they learned so rapidly. On examination, I find that they not only have not forgotten, but have added to their little stock of knowledge.

I have a class of boys numbering fifteen, to whom I gave sixteen words to define, I heard each of them spell the lesson through, and there were but two delinquents in the whole class, and this was in a class whose ages were from eight to ten years. The same class study Geography and Arithmetic, and write on their slates.

They are very desirous to have writing books, so that they can use pen and ink. The only difficulty in the way is, there are no desks.

I presume we shall not be able to do much missionary work outside of our school on account of the cholera's ravages.

Yesterday one of my scholars sent me word that she was obliged to be absent, as her sister had died of cholera, having been sick but three hours. John Jackson's mother has also died. I believe there were twelve new cases reported yesterday.

*The Rev. M. E. WILLING, Teacher at NORFOLK, writes:—*

THE RE-OPENING OF OUR SCHOOL here is most encouraging. There are already nearly one hundred scholars in attendance, and the prospect is that we shall have more applicants for admission than we can possibly accommodate. Miss Ada W. Smith, and Miss Irene Smith, most kindly sent to us by the Commission, have arrived and entered upon their work. They promise to be most efficient and successful teachers, and are a great acquisition to us here. Yesterday two bright intelligent colored men enrolled their names in our schools, under the following circumstances: one of them, named James Wright, is a waiter on the Baltimore line of steamers, and is in Norfolk at noon on every other day. He desired me to give him lessons, and permit him to come and recite when here. The other one, named Joseph Morris, is engaged in a store near our school, and has obtained permission to come every day and recite. From their eagerness to learn they will doubtless make rapid progress.

At the formal opening of our schools, I used the regular Church services and preached a short sermon. The text was taken from the first lesson of the day,—Dan'l xii. 3: *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.* The occasion was a very interesting one, and there is reason to believe that it was attended with the Divine blessing, without which nothing is good or strong, or permanently beneficial.

#### NORTH CAROLINA.

*Extract of a letter from MISS WENDELL, Teacher at NEWBERN.*

We found everything looking very encouraging, and met with a warm reception from our friends and scholars. I felt almost like coming home this time. The frame-work of the school-house is furnished, and I hope it will not be very long before the building is completed, so that we can occupy it. I am sure you would be greatly encouraged if you could see the effect already produced by our Church services. Surely there is noth-

ing can be compared with the influence exercised by them in quieting the unruly passions of men, and making meek and reverential worshipers of those, who formerly knew not what it was to worship the Father "in spirit and in truth." The Rev. Mr. Forbes and Mr. Skinner are so earnest and indefatigable in their efforts for the advancement of this people, that nothing can retard them in their work, and they *must* succeed, for God cannot but bless their prayerful endeavors to advance his kingdom.

*Extract from a letter of Miss HESKETH, Teacher at WILMINGTON.*

Our vacation passed very pleasantly and quietly, but we are really happy the time has come for us to gather our scholars together again. To me, the work grows more interesting each day, and now that Miss Sproat, is unable to attend school, I have my hands full; but I enjoy it, for we see good results every day. Though we are trying to do all for the freedmen here that we possible can, sparing neither time nor labor, to work for them and with them, yet it seems to me that our Church is not doing enough in comparison with others. The "American Missionary Society," which has had missionaries in this city for more than a year, has done remarkably well, having built one large school-house during the summer, almost finished another, and commenced a third, besides having an "Orphan Asylum," at the Sound, a place of resort for the people here, which is about six miles from the city.

Oh! that the hearts of our good people all through the United States might be opened, and that they would give of their plenty a little. We need a school-house very much. A number of the leading men here have spoken of it, but so far, that is all. We will work patiently and faithfully until our good Bishop returns, which will be the last of next month, and then we hope to make arrangements with your permission, to have a new school-house.

Yesterday, on coming out of church, most of the poorer and aged freedmen stopped at the gate to shake hands with me and say, "How d'y'e;" then, their first question was, "When did you hear from our Bishop? and is'nt he coming home right soon?" "Oh, yes," was the reply. "Well," says one poor infirm woman, with the tears trickling down her cheeks, "I'se mighty glad, I hope the Lord will spare me to look at that good face once more, but it'pears to me that to see that day I will be too happy." Yet the Bishop has not all their confidence and love, for I know we ourselves have a great share of it, and also all who are helping us in this "glorious work" with their earnest prayers and means.

Our school was re-opened on the 19th of September, with twenty scholars; to-day, Oct. 15th, we had an attendance of one hundred and forty, and our list contains one hundred and fifty names. We want to take all who come to us, but the Bishop said that with the school-room we had, that number was large enough. With these we shall work faithfully, and hope that, in a short time, we may be able to take care of more. We have all our best scholars back again, and many who have come from other schools.

A number studied during the vacation, and have made rapid progress; also some of the little ones who were not half way through the Primer, have come to me and said, "Please give me a First Reader, I've done gone through my Primer," and on examining them, they really are able to read well. Others have gone back, and you ask where their books are, "I've done lost them." These are the ones who need patient teaching and firm discipline.

We have still some of the books which you sent us left. Yesterday, I formed four

arithmetic classes, which I shall take charge of myself. It seems to be a very difficult lesson for them now, but I hope to give you a good account of these classes by another month.

Our Sunday-school, which has been in operation the entire summer, was quite large yesterday. I was very pleasantly surprised on entering, to find upwards of seventy children there. I have been teaching them the Catechism and various parts of the Church service during the Summer, but next Sunday we shall have some of our colored members come in, and shall then form classes. My friends at home will send me a number of the Church Catechism, which the greater part of the children now know.

My time is not only occupied with our school of children, but I devote a portion of it to our Church, helping the choir with their music, and instructing them in their chants. I have a class once a week in the afternoon for learning the Church services. I wish you could attend our "Chapel," either Sunday morning or evening; certainly you would be surprised and pleased to see how well we go through the services.

Last evening, Mr. Jones preached a sermon to the young people, and the church was filled with a large and attentive congregation. We have already quite a number of names for confirmation. We are trying to work while the day lasts, and ask your prayers for us, that we may have strength given us from above, to fit us for the duties which devolve upon us, and that we may work with an untiring spirit of love for them over whom we have influence.

Miss Sproat has been quite ill with a bilious fever, but she is able to be up now, and hopes to be in school soon. Our colored friends have been extremely kind to us during this time, offering to sit up day and night, and bringing various dainties which are palatable to the sick.

I must now close, but will first express our gratitude for the efforts which have been made to comply with our requests, in sending us both books and clothing which we needed.

#### SOUTH CAROLINA.

##### *Extract of a letter from Miss FINNEY, Teacher at WINNSBORO.*

This is Monday night, and I have just turned in hither, that is, into my quiet room, and shut out the glorious moonlight, with all its delightful associations and soothing influences, that I may write to you and tell of my happy school. Truly, you would have thought it so had you been present to-day. The children had, on Saturday, scoured the school-room, and this morning trimmed my table with evergreens and flowers, placing apples, muscadines, and a small iced cake in the centre, which they wished could be sent to the good man "what sends us so many pretty books." I cannot express to you the feelings of my heart as I met this group of children, so full of joy and wild delight at the pleasant surprise they had given me. On Friday I promised a reward to any of the class in geography, who would recite the twenty-sixth and twenty-seventh lessons without missing a question. Ten of the class did so, and earned the reward; indeed, I may say they all earned it, for the three that failed in a few answers, had tried equally hard. I presented to most of the class a prayer-book; to others I gave scripture cards. Such gratitude and pleasure I have never seen pictured in human face. Mr. Du Bose, our good pastor, is absent, we all miss him very much; the school love him devotedly, and are counting the days that his return is expected.

I have enrolled fifty-eight scholars. To-day fifty-two were present; my school-room

is too small for many more. The children are excellent imitators, and some draw finely. Their oral and general exercises are beautifully done. They have learned many verses of scripture and a few forms of prayer, and seem to take an interest in their morning lessons. In the afternoon I have them sing a few innocent songs and rounds, in which they take parts, and it is astonishing to see how well and in what perfect time they sing. They excel any white schools I have heard in this respect. They never weary of lessons or think their teacher can be wearied. At present there is a great struggle in the school to see who will get the largest number of merits, and make the greatest improvement during the absence of Mr. Du Bose. It is really gratifying to me. The books you sent us are very nice. We prize them greatly, and sincerely thank you. Your heart would rejoice to see with how much pleasure the prayer-books are received. Frequent applications are made to me for some by persons out of school. A man asked me for one to-day. When told that we had none to spare, he seemed to think I meant that we had none to give away, and offered to pay. I gave him one of those you sent, and told him how we came to have them. He prayed that God's blessing might rest upon our school and the "good people that got it up."

#### *MISSISSIPPI.*

*Extract from a letter of MRS. LACEY, Teacher at Okolona.*

OUR school is doing well, but we have to combat with much ignorance on the part of the parents, whose children attend it. The colored people generally wish to have their children educated, but of the time necessary to acquire instruction, and the importance of punctuality in attendance at school, they know little or nothing. Yet with many difficulties we have accomplished much. Our pupils, with less than a year's schooling, are now many of them pretty good readers, write neatly, and are studying arithmetic and geography. Some of them are in denominative numbers and fractions, and can make out our school bills in a correct manner. I enclose you one as a specimen of penmanship, written by a girl of thirteen years, who has been with us about ten months, and who, previous to that period had never received any instruction. We have a young lad of fifteen years who is anxious to study a profession, and who, in point of intellect and acquirements, will compare with any white boy of the same age. Several of the pupils are preparing to become teachers. Five of them are now teaching the primary classes, and are earnest, faithful assistants. Our Sunday-school classes are taught exclusively by teachers selected from the pupils of our day-school. Among the children, many manifest much ambition and desire to excel. We exact from them courtesy and kindness to each other, but they are pugnacious, and have so long been governed by severity, that kind words and gentle remonstrance are not always sufficient to calm the angry storms of passion. We hope everything from the mild, softening influences of religion, and the race of colored people are always ready to receive religious instruction. In a few days I presume I shall receive from you a communication, and will then, and from time to time, give you an account of the school.

## SELECTIONS.

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We print the following report as a part of the record of our Church's work among the freedmen. It was made by a student of the Philadelphia Theological Seminary, who spent his vacation in laboring among his own race, in Louisville, Ky., and was addressed to the clergy of the Church in that city:—

### REPORT.

Having, at the request of Bishop Smith, spent three months in the interest of a colored Episcopalian Church, I submit the results of my labors for the consideration and support of friends in the cause of religion, and the advancement of Christ's kingdom upon earth.

1. The organization of a Church on the 30th July last, by successfully constituting a vestry, consisting of seven intelligent and respectable colored men, with power to act in accordance with the canons &c., of the Protestant Episcopalian Church.

2. For three months, ending September 30th, an average attendance of eleven persons at Divine Service in the morning (Sunday), and seventy-five in the afternoon. Of these, five are communicant members.

3. A Sabbath-school, with an average attendance of forty, comprising three Bible-classes of adults and children.

4. A Day-school with an average attendance of more than forty pupils, and an adult Night-school.

From the foregoing basis of operation it might readily be perceived that a successful Church could be established, that such a nucleus, *if fostered*, would grow and become, in time, self-supporting; but to this end personal observation leads me to the conclusion that there should be, first, a Church edifice in a good locality, where colored people are less likely to be molested than at present, and having no ground rent hanging heavily on it: second, a judicious colored clergyman, whose attainments and respectability should not be below the average of that which becomes the pastor of a flock claiming to be a portion of God's heritage. I frankly admit that there is prejudice against our efforts among our own people, but this arises from ignorance of our discipline and worship on the one hand, and sectarianism on the other, the latter being the more virulent. Our hope of success therefore, will depend in a great measure upon the schools of our connection. In the meantime, the work so favorably begun, should be carried on, however feebly. But the great *desideratum* at present is to secure a lot and suitable Church edifice. From the interest manifested by the Church here, both clergy and laity, I am fully persuaded they will do their part. With the hope, therefore, from what has been advanced, that other Christian friends may be quickened to an interest in this work, for the glory of God and the salvation of souls, this is most respectfully presented.

JOSEPH S. ATWELL, *Lay Reader officiating.*

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### THE FREEDMEN.

Special attention has been given to this interesting and destitute class of people. Books that are best suited to their use have been freely granted by the Board. The Gospel according to St. John, in large primer type, and in cheap style of paper and binding, has been prepared and extensively donated for adult and aged people who are able to use it. This has been a very popular and useful volume. Grants for the freedmen

have been made to many voluntary societies, and to Sabbath and secular schools; to chaplains, teachers, ministers of colored churches, and to individual friends of their interests. These specific grants amount in the aggregate to 32,324 volumes. The principal donations have been confided to well known institutions, such as the American Missionary Association, the National Freedman's Relief Association, the permanent boards or committees of nearly all the great Christian denominations of the whole country, and to the local Bible societies.

One of the most encouraging features of the work, however, is the increasing demand from our auxiliaries, Bible committees, and Sabbath-schools in every Southern State, for the Word of the Lord for these poor people, and almost without exception they have been included in grants to these bodies, amounting to 54,196 volumes. No agent has been appointed who was not unreservedly pledged to carry out our instructions upon this subject. All of them are zealously engaged in its practical development. The tone of their reports, the proceedings of societies and of ecclesiastical assemblies, indicate that this greatest problem among the issues of the war is commanding general attention, not as a theory, but as a practical matter, that must be met with wisdom, energy, and promptitude. It cannot be deferred. The education and elevation of an emancipated race, so numerous, and so powerful for evil and for good, is no longer a question, save as to the best method of its solution. And the necessity of the Bible in this great movement is absolute, imperative, Divinely ordered.

In some parts of the South, as in Alabama, the colored people are included with the whites in established auxiliaries. Their cheerful contributions are received and devoted to their own race. It is a gratifying fact that the Alabama Bible Society of Montgomery has determined to employ colored colporteurs for the colored people, when suitable men can be obtained. Why should not this example be copied by other societies in the Southern States? It is worth the trial, at least, and the suggestion may here be made that for reaching their own people in detail, perhaps no more efficient agency can be obtained than that of some of the colored preachers of the South. These men, even in former times, were used to frequent and long journeys among their scattered congregations. They know their habits, feelings and wishes; and now, when the whole population is aroused by the fact of their freedom, may not their ministers become doubly useful as distributors and preachers of the Word?

But whatever may be the best modes of procedure, Providence will surely indicate to those who watch for it.

Some features of this Bible work among the freed people are peculiarly inspiring. Their eagerness to learn to read the Word for themselves is wonderful. Individuals have travelled many miles to procure a Bible or Testament. They wish to own the precious Book, oftentimes preferring to pay for it rather than to receive it as a gift. Children and youth, adults and the aged, mingle together—children all of them, except in years—in efforts to master the language in which God speaks to them by His Word. Men who have worked hard all day have studied until midnight to learn to read it. Instances of these and other traits abound in the correspondence of the society (some of which are given below) and in the reports of our agents.

We are but on the threshold of this mighty work. War and peace alike have brought great miseries upon them. It is estimated, by eminent officers of the government, that by battle and disease, starvation and exposure, nearly one million of this race have perished during the last five years. If this be so, and with the pestilence already upon our shores, what startling arguments move us as Christians to hasten to the three millions that are left, with ample supplies of the Word of Life!—*Rep. of Amer. Bible Soc.*



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