

devoting any considerable portion of their treasures to the honor and glory of God. Such instances as the one we have now mentioned, remind us of the devotion of our forefathers, in the times which are ignorantly spoken of as the dark ages.

BOOK NOTICE.

ST. NICHOLAS FOR 1881.—5000 for England, 100,000 for America.—*St. Nicholas*, the charming magazine for boys and girls, edited by Mrs. Mary Mapes Dodge, has increased so much in size and number of pages during the year past that the publishers have been obliged to issue the yearly volume in two parts, instead of one as heretofore. As to its circulation, they report a gain of 10,000 in the average monthly editions of 1880 over 1879. The announcements for the coming year include a capital serial story for boys, full of exciting adventure. "In Nature's Wonderland," or, Adventures in the American Tropics; Stories of Art and Artists, by Mrs. Clara Erskine Clement, a faithful outline of the history of European Art, with many illustrations; "Phæton Rogers," a delightful and humorous serial by Rossiter Johnson; "Mystery in a Mansion," a six months' serial; The Treasure-Box of Literature, directing and encouraging young people in the best reading; The Agassiz Association, fully explained in the November number; "Two English Queens," by Mrs. Oliphant; "The Land of Nod," a children's operetta, with music,—full of charming tableaux and effects; A series of beautifully illustrated Ballads for Young Folks, beginning with the Christmas number; A Special Budget of Fairy Stories by Frank R. Stockton—the first of which is in the November number; An Indian Storey by "Bright Eyes," the Ponca Indian maiden; a splendid holiday story, "A Christmas with the Man in the Moon," by Washington Gladden. Open-air Papers, stories of sports, and games, will be continued, with all the popular departments.

Subscriptions beginning with the November issue will include "the wonderful Christmas number," of which the edition will be 5,000 in England and 100,000 in America. The price of this number, to be issued about November 30th, will be 30 cents.

Regular price \$3.00 a year; 25 cents a number. For sale, and subscriptions received, by all dealers or the publishers, Scribner & Co. 743 Broadway, New-York.

THE CLAIMS OF AFRICA.

An address delivered by the Right Reverend C. Clifton Penick, D.D., Missionary Bishop of Africa, to the Board of Missions, United States Convention, October 8, 1880.

"Twenty minutes! Africa! Jesus! and Eternity! are thoughts that press me down. To stand here, with all the missionary addresses I have heard, rolling through your ears, to speak of square miles, I know not how many, and of tribes no white man has yet seen, for nations yet unborn, Christian brethren, is a task that might burden the strength of an archangel. Let me say to my brethren, the missionary bishops in the domestic field, I would not take one cent from all you want and need; I seek not to diminish one iota from what you have asked; God grant it to you in all abundance! There is a plenty in our Father's house for even the hired servants to have enough and to spare. I came not here to ask you for your money; I seek not yours, but you. My Father hath

the gold and the silver, and the cattle upon a thousand hills are His. If the missionary cause is based on money, then were Ananias and Sapphira, then was Simon Magnus right. There is something deeper and stronger than dollars and cents, thank God. There is a call, louder and more heroic than that for dollars and cents. Hear ye it! The great missionary apostle, St. Paul, said that, concerning the collection for the saints, he wished that on the first day of the week—mark it, for it is the key note of how Sunday is to be spent—each man should lay by him as God had prospered him, because when he came he did not want to have any gatherings. There were grander, higher, nobler, more strengthening claims of Christian communion to be laid before them. So, brethren, to-day, for the twenty minutes I stand before you, I stand rather to ask the sympathy of your hearts and the thoughts of your heads than the strength of your pocket-books; and yet I know that you want some idea of what is being done, that you want something definite to grasp. By the help of God, I will lay the work before you as clearly as I can.

Having occupied my seat in the House of Bishops three years ago, until I succeeded in getting the recommendation of that House that in every theological institution in this land a thorough course of instruction should be inaugurated in regard to foreign missions, I felt that my work was done. On the 24th of October, 1877, I sailed from Baltimore, and on the 5th of December of the same year, I set foot on shore at Monrovia, and stood for the first time, within "the jurisdiction of Cape Palmas and parts adjacent." What met me there tongue cannot tell; God only knows. I found a Church divided; four out of the seven of the Liberian clergy had gone off to inaugurate a Church, Episcopal, they said, corresponding to this Church, as corresponds the Church in Haiti to it. It was my good fortune, by the blessing of God to meet these men on the first day I arrived. The first question asked me by them, as soon as greetings were passed, was:—"Bishop, what instructions have you in regard to our Church?" My answer was, "None," for he it known unto you I was not communicated with through my own Church in regard to this matter; whatever correspondence was sent, was not sent to me and never reached me. I then said, "I am sent here by the Protestant Episcopal Church of the United States of America as a Bishop to all those within the jurisdiction of Cape Palmas and parts adjacent who desire to be governed by the laws of said Church, and I will say that, ignoring what has passed, those ministers and those laymen who desire so, and I shall make no difference in my ministrations when I am certified of this fact in writing."

Well, to make the story as short as I can, it was a hard struggle, it was a lone struggle, but, by the grace of God prevailing, those brethren finally came to me and said, "What shall we do?" My answer was this, and I wish it had been carried out to the full, but I trusted that what had been lacking on their part would be supplied by the general Convention; my answer was: "Just by a plain statement of the whole matter before our church in General Convention assembled, ask for advice, and take it." You had been memorialized by the Church of Liberia, and that will come up in due time. So much for that.

I found other difficulties exceedingly embarrassing. I found that there were grave charges against men who were leaders. I could not assemble an ecclesiastical court, because I had not a sufficient number of clergy exclusive of the Standing Committee. God came to my rescue. He smote the offender nigh unto death until he confessed his crime, and then was deposed on his own confession.

I found, too, that my missionary buildings were dilapidated, and not one could a man dwell in through the rain without getting wet unless he continued moving from spot to spot. I was to open also a new station at Cape Mount. In view of the terrible devastation of the climate on our buildings I looked around to put things down at the lowest figure that I thought economy of life and strength demanded; I asked this Church for \$10,000, with

which I promised to erect all needful buildings for the next ten years, and keep them in repair without any further request for this purpose. I received in answer \$150. I was not discouraged at this, for be it known to you that I am not one of those brethren who, when God does not send the means to work out a given plan, think that God is wrong or that anybody else is wrong, but I begin to think first if my plan is not wrong; and I said, "God wants me to work in a different way," and I shaped my course accordingly. I said to those native Christians there, "you must begin to help yourselves, you must gather the straw and make the brick too." I began to economizing rigidly everywhere. I at length got about \$1,400 from the \$17,000 that had been given for the use of the field in 1878; but imagine my astonishment and perplexity when I was informed by the foreign committee that this \$1,400 could not be used without re-appropriation and readjustment of the whole thing. I confess that then the missionary Canon came upon me like a fetter about my feet and hands; I confess that I felt like struggling and praying, "God help me."

Well I addressed myself to the difficulty as best I could, and thanks be to God we have gone on. A few buildings have been repaired, the station at Cape Mount has been opened, and now has one hundred scholars in it, every one of which, but about ten, I believe, is from the heathen, and never would have known about their Saviour, perhaps, but for this; and I have managed, by the blessing of God, to run the mission inside of the appropriation every year, and turn over, as per request of the committee in their interpretation of the Canon (which, let me say, is not mine), sums varying from \$500 to \$1000 each year.

Here I may ask, and do ask, that this convention will take into serious consideration the embarrassment it has thrown on the foreign missionary Bishops by the clause in the Canon which says that in missionary jurisdictions having Bishops the "appropriations shall be made in gross, to be disbursed by the authorities in the field, who shall appoint missionaries assign them, &c., with the approval of the board." If the board does not approve, what are we going to do if the board does approve, there is a waiting and a halting and a stand-still of from three to five months within my jurisdiction; and I have it from the treasurer of the China Board that this very thing is embarrassing Bishop Schereschewsky in a way so serious that they urge me to use my utmost influence to get the Canon definitely interpreted one way or another.

I do not ask that the Bishop shall have all this put upon him; on the contrary, I do not think we can impose this thing on the Bishops and make them serve as Deacons without violating the great Canon of the Apostles. Do you know it? We have lost the office of Deacons; our church must go back to this Apostolic office and again burden it with serving of tables; and again, I say, it is not reasonable now any more than when the twelve in council assembled to impose this duty on the Bishops. We want Deacons, brave-hearted, clear-headed, strong-minded business men, who will "use" the office of a Deacon well, and not pass through it. Without such our missionary fields will be embarrassed and our missionary Bishops crushed sooner than ought to be. It is not every man who is selected to be a Bishop who is a business man.

The work has gone on within my jurisdiction. It is a slow work. You cannot comprehend it; I cannot explain it to you. You have heard the brethren here talk of their work. They work in a civilized, organized state of affairs; they lay down the gospel into what they know; but we hide the gospel leaven in a lump called most graphically a "dark continent," and there we wait.

Within the 300 miles of coast along which we have located our missions there are other difficulties meeting us. There is a difficulty that is meeting our Bishops in the North-West, where the trader and the miner come in contact with the Indian and drive him from his home. We have started what we call a colonization society, and founded what is called the republic of Liberia when possessed and lived upon, is taken by the dispossession of an aborigine. That produces no sweet and brotherly affection between the colonists of Liberia and the aborigines of Africa; and the