

**Chapter 1 : Multicultural Marian Articles : University of Dayton, Ohio**

*THE MISSIONARY SOCIETY OF ST THOMAS THE APOSTLE MST ADDRESS BOOK MST GENERALATE Deepti Mount, Melampara P.O. - Bharananganam, Kerala, India.*

The former, annexed to the British Empire, January 1, , comprises the late kingdom or empire of Burma; the latter consists of all the country below the twentieth degree of north latitude as well as the Tenasserim provinces and the present mission station in the ancient kingdom of Arakan, and the Shan-land[1] in the East. The whole territory constitutes now the most eastern portion of the British-Indian empire. In Burma became a lieutenant-governorship. Previous chapter The modern Burmese language belongs to the Tibeto-Burman group of non-Aryan or Indo-Chinese languages of Asia, which have been termed by Nisbet and others the poly tonic languages of Indo-China. It is the group to which also belongs the speech of the Annamese, Siamese and others speaking monosyllabic tongues. It is written with its own peculiar character from left to right in what appears to be an unbroken line. The rounded form of this writing was brought about gradually, and is due to the fact that all the manuscripts were made by graving with a style on leaves of the Talipot palm. But the work has been and is excellently manned, and has been extended as widely and is, at least, as full of promise as any missions of the same age in any part of the world. The Shans are a people distinct from the Burmans, which latter are traced to tribes dwelling in the eastern Himalaya, and the adjoining region of Tibet. The Tai or Siamese branch of the Indo-Chinese people, called Shan by the Burmese, are supposed to have migrated from their original seat in Central Asia towards the south, and to have settled along the rivers Mekong, Menam, Irrawaddy and Brahmaputra. Burma Mission at Moulmein Maulmein , in , 66 pages, 12mo. It was printed at the expense of the S. The work was begun by the Rev. He spent two years, , at Moulmein acquiring the language. He was ordered deacon at Calcutta in , and was stationed at Howrah from to In February, , he was sent to Burma as the first S. He was then transferred to the north-west provinces, where he worked at Cawnpore from to , in succession to his brother, Henry Edwin Cockey born , who was killed in at Cawnpore, during the Indian Mutiny. The latter was born in ; graduated M. His successor, the Rev. John Ebenezer Marks, carried on the work left off by Shears and finished the translation of the Order for Morning and Evening Prayer as quoted above. Marks was one of the most remarkable and successful missionaries. He was born in London; , and came to Moulmein in , originally as a teacher, a vocation in which he was most successful. He was ordered deacon in , and ordained priest , at Calcutta. He was stationed at Rangoon, ; and, again, , as principal of St. From until he was at Mandalay, to which place he had been sent by the king of Burma, Mindon Min died , to establish Christian schools. What a change here in the forty years since Adoniram Judson , the Apostle of Burma, and translator of the Bible into Burmese, had been cruelly imprisoned, in , during the first Burmese war. According to latest reports he is still living on the retired list. See, also, The Guardian, May 30, , p. Marks took a prominent part. Another revision and enlargement was made by a committee consisting of Archdeacon now Bishop Blyth, the Revs. Chard, sub-deacon Hypo Khin and T. Windley, all working under the S. The revision was published in Mainly responsible for this new edition was George Francis Popham Blyth. He became chaplain at Allahabad in He was archdeacon and chaplain of the pro-cathedral of Rangoon, Burma, from until Since then he has been bishop in Jerusalem and the East, resigning his office in the early months of He was stationed successively at Rangoon, Moulmein and Mandalay. He was founder and first principal of the Kemmendine Training Institution, which sends forth native clergy and catechists. He returned to England after a stroke of paralysis had put an end to his active work. Here he died, February 11, He likewise studied at St. He was stationed at Rangoon, Mandalay and Moulmein. He published through the S. He was vice-president of St. In he was put in charge of the Kemmendine Training Institution, which had been established on the principles of the Vepery College at Madras. He died in harness, May 17, He was ordered deacon , and ordained priest the year following by the bishop of London. On account of ill-health he retired and returned to England in In he published a translation of the Order for the Morning and Evening Prayers into Karen; and saw through the press a revised and enlarged edition of the same only a year later, in He studied at St. He was an excellent teacher, whose hundreds of pupils were proud to have learned from him.

Report for 19II, p. The services of Matins and Evensong, the Litany, and Holy Communion, are now in the press, and the rest will follow in a few months. One of the chief revisers was the Rev. The new Prayer Book will be a great boon. The old was issued twenty-nine years ago, when the Mission was in its infancy. He was ordered deacon , and ordained priest the following year, at Mandalay. In he compiled and issued a Christian Handbook in Burmese. It contains instructions on the Creed, the Decalogue, Holy Scriptures, points of faith and practice, preparation for Communion, Prayers private and Intercession. It is one of the most valuable additions to the scanty Burmese Church literature which has been produced since the Bible and the Prayer Rook were translated.

**Chapter 2 : Paul the Missionary - calendrierdelascience.com**

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They made private vows of poverty, chastity, and obedience to the Pope, and also vowed to go to the Holy Land to convert infidels. In , after long discussions, Ignatius drew up a formula for a new religious order, the Society of Jesus the Jesuits. At the last moment, however, Bobadilla became seriously ill. Thus, Francis Xavier began his life as the first Jesuit missionary almost accidentally. According to a letter of F. Balthasar Gago from Goa, it was the only book that Francis read or studied. Malacca, Amboina and Ternate, Japan, and China. His growing information about new places indicated to him that he had to go to what he understood were centres of influence for the whole region. China loomed large from his days in India. Japan was particularly attractive because of its culture. For him, these areas were interconnected; they could not be evangelised separately. The Portuguese, following quickly on the great voyages of discovery, had established themselves at Goa thirty years earlier. According to Teotonio R. Many of the arrivals formed liaisons with local women and adopted Indian culture. Missionaries often wrote against the "scandalous and undisciplined" behaviour of their fellow Christians. Xavier decided that he must begin by instructing the Portuguese themselves, and gave much of his time to the teaching of children. The first five months he spent in preaching and ministering to the sick in the hospitals. Many of them had been baptised ten years before, merely to please the Portuguese who had helped them against the Moors, but remained uninstructed in the faith. Accompanied by several native clerics from the seminary at Goa, he set sail for Cape Comorin in October His efforts with the high-caste Brahmins remained unavailing. He built nearly 40 churches along the coast, including St. As the first Jesuit in India, Francis had difficulty achieving much success in his missionary trips. His successors, such as de Nobili, Matteo Ricci , and Beschi, attempted to convert the noblemen first as a means to influence more people, while Francis had initially interacted most with the lower classes; later though, in Japan, Francis changed tack by paying tribute to the Emperor and seeking an audience with him. He laboured there for the last months of that year. For a year and a half he preached the Gospel there. He went first to Ambon Island , where he stayed until mid-June. Japan and China[ edit ] Main article: He told Francis extensively about his former life, and the customs and culture of his homeland. He later helped Xavier as a mediator and interpreter for the mission to Japan that now seemed much more possible. In January Francis returned to Goa to attend to his responsibilities as superior of the mission there. He left Goa on 15 April , stopped at Malacca, and visited Canton. He had taken with him presents for the " King of Japan " since he was intending to introduce himself as the Apostolic Nuncio. Europeans had already come to Japan: All the Portuguese merchants coming from Japan tell me that if I go there I shall do great service for God our Lord, more than with the pagans of India, for they are a very reasonable people. As a representative of the Portuguese king, he was received in a friendly manner. In Cangoxima, the first place Father Master Francisco stopped at, there were a good number of Christians, although there was no one there to teach them; the shortage of labourers prevented the whole kingdom from becoming Christian. Shortly before Christmas, he left for Kyoto but failed to meet with the Emperor. He returned to Yamaguchi in March , where the daimyo of the province gave him permission to preach. However, lacking fluency in the Japanese language, he had to limit himself to reading aloud the translation of a catechism. Francis was the first Jesuit to go to Japan as a missionary. These paintings were used to help teach the Japanese about Christianity. There was a huge language barrier as Japanese was unlike other languages the missionaries had previously encountered. For a long time Francis struggled to learn the language. Having learned that evangelical poverty did not have the appeal in Japan that it had in Europe and in India, he decided to change his approach. Hearing after a time that a Portuguese ship had arrived at a port in the province of Bungo in Kyushu and that the prince there would like to see him, Xavier now set out southward. The Jesuit, in a fine cassock, surplice, and stole, was attended by thirty gentlemen and as many servants, all in their best clothes. Five of them bore on cushions valuable articles, including a portrait of Our Lady and a pair of velvet slippers, these not gifts for the prince, but solemn offerings to Xavier, to impress the

onlookers with his eminence. Handsomely dressed, with his companions acting as attendants, he presented himself before Oshindono, the ruler of Nagate, and as a representative of the great kingdom of Portugal, offered him letters and presents: Christian missionaries were later forced into exile, along with their assistants. Some were able to stay behind, however Christianity was then kept underground so as to not be persecuted. Francis tried to combat the disposition of some of the Japanese that a God who had created everything, including evil, could not be good. The concept of Hell was also a struggle; the Japanese were bothered by the idea of their ancestors living in Hell. As Xavier learned more about the religious nuances of the word, he changed to Deusu [16] from the Latin and Portuguese Deus. The monks later realised that Xavier was preaching a rival religion and grew more aggressive towards his attempts at conversion. The Altar of St. Saint Francis is the principal patron of the town, together with Our Lady of Escalera. With the passage of time, his sojourn in Japan could be considered somewhat fruitful as attested by congregations established in Hirado , Yamaguchi, and Bungo. Xavier worked for more than two years in Japan and saw his successor-Jesuits established. He then decided to return to India. Historians debate the exact path he returned by, but from evidence attributed to the captain of his ship, he may have travelled through Tanegeshima and Minato, and avoided Kagoshima because of the hostility of the daimyo. Pereira showed him a letter from Portuguese prisoners in Guangzhou, asking for a Portuguese ambassador to speak to the Chinese Emperor on their behalf. Later during the voyage, he stopped at Malacca on 27 December , and was back in Goa by January He planned to introduce himself as Apostolic Nuncio and Pereira as ambassador of the King of Portugal. But then he realized that he had forgotten his testimonial letters as an Apostolic Nuncio. Around mid-November he sent a letter saying that a man had agreed to take him to the mainland in exchange for a large sum of money. He died from a fever at Shangchuan, Taishan, China, on 3 December , while he was waiting for a boat that would take him to mainland China. His incorrupt body was taken from the island in February and was temporarily buried in St. Pereira came back from Goa, removed the corpse shortly after 15 April , and moved it to his house. The body is now in the Basilica of Bom Jesus in Goa, where it was placed in a glass container encased in a silver casket on 2 December There are 32 silver plates on all the four sides of the casket depicting different episodes from the life of the Saint: Francis lies on the ground with his arms and legs tied, but the cords break miraculously. Francis kisses the ulcer of a patient in a Venetian hospital. He is visited by Saint Jerome as he lies ailing in the hospital of Vicenza. A vision about his future apostolate. He saves the secretary of the Portuguese Ambassador while crossing the Alps. He lifts a sick man who dies after receiving communion but freed from fever. He baptises in Travancore. He resuscitates a boy who died in a well at Cape Comorin. He cures miraculously a man full of sores. He drives away the Badagas in Travancore. He resuscitates three persons: He takes money from his empty pockets and gives to a Portuguese at Malyapore. A crab restores his crucifix which had fallen into the sea. He preaches in the island of Moro. He preaches in the sea of Malacca and announces the victory against the enemies. He converts a Portuguese soldier. He helps the dying Vicar of Malacca. Francis kneels down and on his shoulders there rests a child whom he restores to health. He goes from Amanguchi to Meaco walking. He cures a dumb and paralytic man in Amanguchi. He cures a deaf Japanese person. He prays in the ship during a storm. He baptises three kings in Cochin. He cures a religious in the college of St. Due to the lack of water, he sweetens the sea water during a voyage. The agony of Francis at Sancian. After his death he is seen by a lady according to his promise. The body dressed in sacerdotal vestments is exposed for public veneration. Francis levitates as he distributes communion in the College of St.

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*The Romance of Missionary Heroism: True Stories of the Intrepid Bravery, and Stirring Adventures of Missionaries with Uncivilized Man, Wild Beasts and the Forces of Nature in All Parts of the World.*

The present volume, however, does not come into competition with any one of these, for the author has specially aimed at pointing the practical lessons for modern life which are suggested by the personal experiences and missionary labors of the Great Apostle, and that is a department which has heretofore been too largely neglected. He has, indeed, availed himself of every means at his disposal for the illustration of the narrative, but his great design has been to show what the precept of Paul, "Be ye followers of me, even as I also am of Christ," means here and now for us; and his prayer is that God may bless these discourses to the furtherance of the study of the ew Testament Scriptures, and to the fostering of a more earnest missionary spirit among the members of the Christian Churches in the land. Stephen 7 1 1. A Year at Antioch 68 V. Co7ifirming the Churches IX. The Council of Jerusalem X. Thessalo7iica a7id Berea XIV. The Parti7ig Address XX. Miletus to Jerusale7n XXI. Malta, Puteoli, and Appii Forum viii Contents. Rome , XXV 1 1. His design in the earlier production was to record "all that Jesus began both to do and to teach until the day in which he was taken up. The story divides itself naturally into two parts. The central figure in the first is Peter, the "apostle of the circumcision;" that in the second is Paul, the "apostle of the Gentiles. After the Pentecostal baptism of the Holy Ghost, consequent on the ascension of the Lord, the company of believers continued for some years in visible incorporation with the Jewish Church. Hence, at first, they were not assailed with implacable animosity. The Sadducees, indeed, who did not believe in a resurrection, or in angels, or in spirit, were greatly exasperated at their proclamation of the resurrection of Christ, and on two separate occasions attempted to silence the apostles ;1[ but the advice of the cautious Gamaliel prevailed over their violence, and for a season persecution was arrested. The collision was occasioned by the zeal and ability of the man who first fell a victim to its severity ; and that we may fully understand the case, it is needful that we go somewhat minutely into detail. In Jerusalem "head-quarters as it was of the Jewish worship " there were many Israelites who had been born in the foreign cities, to which, after the Dispersion, the chosen people had repaired in large numbers. The Alexandrian Jews met in the synagogue of the Alexandrians ; those from Cyrene in that of the Cyrenians ; while the freedmen who had been emancipated from Roman slavery assembled in that of the Libertines. These persons, according to the plan which had been adopted, were entitled to be supported out of the common fund; but the apostles could not look after everything ; and those to whom they had intrusted the duty of dividing the money had very likely shown some partiality in its distribution. It was, at least, alleged by the Hellenists that their widows "had been neglected in the daily ministrations;" and to remove all cause of complaint, the apostles took immediate steps to secure the election by the believers themselves of seven men, whom they ordained, with prayer and the laying on of hands, to the work of "serving tables. Only two of them, however, seem to have risen into prominence in the Church in any other capacity than that of deacon. The expressions used by the historian concerning the latter are very strong. He is described as "full of faith and power ;" and it is affirmed that those who disputed with him were "not able to resist the wisdom and the spirit by which he spake. He shot far ahead of his six companions, and far above his particular office. Especially did he aim at the conversion of his fellowz-Hellenists ; and the earnestness of his efforts in this direction evoked the antagonism of the members of four particular synagogues whose names are here mentioned, and to one of which "that, namely, of the Cilicians " it is likely that Saul of Tarsus belonged. It is entirely probable, therefore, that as Paul was in the front rank of his persecutors, he was also one of the keenest disputants with whom Stephen had to contend ; and though the immediate effect was only to inflame the rage of the controversialist, we may well believe that the truths which he then heard became the germs of much which, under the influence of the Holy Ghost, afterward developed into the Epistles with which we are now so familiar. It is, indeed, affirmed that those who bore this testimony were false witnesses. But the falsehood most probably consisted in the meaning which they imputed to his words, just as in the analogous case of the Lord Jesus, his own expressions, which were correctly quoted, were

perverted into the utterances of blasphemy. We incline, therefore, to the opinion that Stephen actually had said all that the witnesses alleged, the rather that, as Lewin has well remarked, " this was no more than what our Lord himself had foretold to the woman of Samaria, that neither in Samaria nor in Jerusalem, but in spirit and in truth, should God be worshipped. Paul," by Thomas Lewin, Esq. If we take this view, we may easily comprehend how the prejudices, not only of the Pharisees and the Sadducees, but also of the common people of Jerusalem, were raised so speedily and so vindictively against him. At a later day, when Paul himself was making his defence from the castle stairs in the same city, the people gave him audience until he spoke of his having been commissioned to go to the Gentiles ; but at that point they became infuriated, and cried, " Away with such a fellow from the earth, for it is not fit that he should live. But his adversaries would not proceed against him without some show of law. Accordingly, they caught him and brought him to the council-hall, in which the members of the Sanhedrim, with the high-priest as their president, were assembled, and there preferred against him the accusation to which we have referred. It appears, at first sight, to give no sort of answer to the charges which had been brought against him, and to have little or no bearing on the circumstances in which he was placed. But these hastily-received impressions are erroneous ; for, when we go minutely into the analysis of his defence, we discover that Stephen was making history do the work of argument, and that his speech was as skilfully constructed as it was conclusive. I say nothing now of the minor and unimportant discrepancies between some of his statements and those of the Book of Genesis but, believing as I do, that even though they were utterly irreconcilable, there is nothing in them to shake our faith in the great verities of the Word of God, I proceed at once to set before you the drift and purpose of the address as a whole. There are in it three distinct yet parallel lines of argument, along which the mind of the speaker runs, as it were, simultaneously, until, with the accumulated impetus which he has thence derived, he hurls at the heads of his hearers that tremendous invective in the midst of which he was interrupted by the lawless violence alike of judges, accusers, and spectators. The first of these lines of argument treats of locality in its relation to the acceptable worship of God. Very evidently there was no difference between one place and another in the matter of holiness, when Abraham lived on the earth ; for that patriarch served God as really and as acceptably as any man ever did, and yet he had no possession save a burial-place in the Land of Promise. It mattered not, however, where he reared his altar, his offering was well pleasing unto God, and wherever he called upon the name of the Lord, his prayer was heard and answered. I or is this all; at the very dedication of the Temple itself, Solomon recognized the fact that "the Most High dwelleth not in temples made with hands;" and at a later day Isaiah had reaffirmed the same thing, saying: The second line of argument dealt with the question of the permanence of the Mosaic ritual. First there was the call of Abraham, and his separation from his Chaldean kinsmen ; then, added to that separation, there was the covenant of circumcision; then, after the sojourn in Egypt, there was superimposed the ritual of the tabernacle, which, at a later date, was superseded by that of the Temple. But at the introduction of each of these changes there had been an indication given that something still nobler was to be expected. The quotation of this predic- 1 6 Paul the Missionary. It had been, alas! One cannot read the portion of the address which refers to Moses without feeling that throughout it the speaker is running in his own mind a parallel between the treatment which the great emancipator had received at the hands of his people, and that which the very men then hearing him had given to the Lord Jesus. He held the mirror up so faithfully before them that they could Stephen. And now the emotion which he had so long repressed burst out all the more vehemently because it had been so persistently held back ; and clause after clause of his terrible invective was sent out as with the force of an old Roman catapult, and fell with terrible effect upon their ears. Which of the prophets have not your fathers persecuted? Throughout his defence he had been steadily, one might almost say, stealthily approaching the sore spot in their consciences, and the moment he touched that with the smarting acid of his searching speech, they rose in a rage and "gnashed upon him with their teeth. If, however, as Lewin vol. Behold, I see the heavens opened, and the Son of man standing on the right hand of God. The witnesses, laying aside their upper garments, and committing them to the care of Saul of Tarsus, who seems to have been prominent in the outrage, cast the first stones. These brought the noble martyr to his knees, but no words of blame or of malediction escaped his lips. But looking upward, full of grace. But an earlier resurrection was in store for the principles which he taught; for though he knew not of it

at the moment, the mantle of the martyred deacon fell upon the shoulders of the man of Tarsus, even as he stood there guarding the raiment of the witnesses. Our Lord Jesus, who was the incarnation of love, was crucified by those who could not bear the rebuke of his matchless benevolence ; and in the proportion in which we manifest his spirit we shall provoke the enmity with which he was assailed. Thus it was with Stephen in the instance before us. He was so like Christ in the meekness with which he was adorned ; in the far-reaching spirituality of the principles which he taught, and in the world-embracing charity which he manifested, that they who had nailed the Lord to the cross were impelled by similar malignity to stone him to death. In these days, however, the world has changed the character of its persecution. But let us not suppose that the opposition of the selfish and sinful to the Gospel of Christ has ceased. On the contrary, it is manifested in many bitter and insulting forms. We are not required now to bear our testimony before councils and rulers, or to show our attachment to Jesus by burning for him at the stake ; but we have to stand up for him in our homes, and in our workshops, and in our counting-rooms ; in the life of business and of politics, and in the intercourse which we cannot but carry on with the ungodly. It entails tribulation and antagonism of a very real sort. It provokes ridicule and scorn. It makes us the butt of many a bitter jest, and the object of many a withering sarcasm. Yet, let us not complain or think that any strange thing has happened to us, when we are thus assailed. The opposition of the ungodly is one of the seals to the genuineness of our discipleship, and if we bear our- selves rightly under it, who can tell but that it may be the Stephen. Let us, therefore, take it patiently in memory of him who said, "Woe unto you when all men shall speak well of you," and who himself "when he was reviled reviled not again. Even so the antagonism of our spiritual adversaries is valuable, in that it brings forth to view those traits of Christian character and points of Christian doctrine which otherwise would have been unobserved. It will do this, however, only when we keep faithful to our Lord, and determine never to be ashamed either of him or of his cross. Let us, therefore, animated by the example of this faithful martyr, be " steadfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor shall not be in vain in the Lord. The Lord sendeth no man a warfare on his own charges ; and when he has special work for any one to do, he gives him special grace to enable him to do it. It was, therefore, in perfect keeping with his faithful tenderness that he appeared to Stephen at the moment of his beginning his defence, and then as he was in the article of dying. He keeps his richest cordials for our sorest need ; and in the hour of our deepest extremity he is ready with his greatest help. One thing here all commentators on the Scriptures, from Chrysostom downward, have specially remarked. In all other portions of the Word of God the ascended Redeemer is represented as " sitting " on the right hand of God. That is the posture of dignity and authority. When "the heathen rage, and the people imagine a vain thing," his tranquillity is not disturbed by the wild uproar. But when a saint is suffering for his glory, he is moved indeed, and appears to him as one " standing " to receive him. He cannot sit in such an emergency, for he is himself persecuted in his dying disciple, and must go to soothe and sustain him. What sight could be more transporting than that which thus met the gaze of Stephen! But Jesus is one with all his people as really as he was with Stephen. Believer, is not this to thee at once a succor and a consolation in thy time of trial? There needs now no miraculous opening of the heavens, no special vision of the glorified Son of man, to teach thee this blessed truth ; it is here revealed most plainly in the open Book. He is thy shield and buckler, thy high tower and thy deliverer ; and if die thou must, thy death is a departure to be with him. You cannot go to sleep with anxiety fretting your spirit ; but when your mind is calm and undisturbed, then the night angel comes to you with her gift of forgetfulness and her ministry of restoration. So when we read that Stephen " fell asleep " we see through the words into the deep, unbroken quiet of his soul. But this is not all for such a mode of speech suggests a future awakening. In few things has the influence of Christianity been seen more than in the transformation which it has wrought on the views and feelings of men in reference to death. The ancient Romans regarded it with dark and hopeless dread ; and as they put the ashes in the urn, the mourners cried, " Farewell! There I found a moss-covered stone, with its inscription all illegible, until, like another Old Mortality, I had renewed each letter with a nail, when I read these lines " doggerel enough, but higher in their flight of faith than the loftiest poetic inspiration of Greece or Rome did ever reach: Thou shalt call, and I will answer thee: The last enemy is already conquered by the risen Christ ; and when " the mystery of God " on earth is finished, then the formal

triumph shall be celebrated, and the dead in Christ shall be raised incorruptible, and shall be glorified. Thus at the shut of eve the weary bird Leaves the wide air, and in some lonely brake Cowers down, and dozes till the dawn of day, Then claps his well-fledged wings and bears away.

**Chapter 4 : German addresses are blocked - calendrierdelascience.com**

*That relay-race of torch-bearers is a living picture of the wonderful relay-race of heroes who, right through the centuries, have, with dauntless courage and a scorn of danger and difficulty, passed through thrilling adventures in order to carry the Light across the continents and oceans of the world.*

In the early times the meeting-houses had no stoves in them, but were partially warmed by charcoal fires, which were built on large stones in the centre of the building, which were allowed to die out before the hour set for meeting, or were warmed by open wood-fires in wide chimney-places. Concord meeting-house was warmed by these latter means, large wood-fires being built in the attic at each end of the building, to which members would resort previous to assembling in the apartment below. Concord meeting-house having become too limited in its dimensions to meet the wants of Friends of that neighborhood, a movement was made looking to its enlargement or the building of an entirely new edifice. In the winter of , while Friends had assembled to consider that question, the house caught fire from the soot in one of the chimneys, and despite the efforts of those present was burned, leaving only the brick walls. Immediate steps were taken to rebuild the house, the expense being borne jointly by Concord Monthly and Quarterly Meetings, the former agreeing to pay six hundred pounds, one-third of the estimated costs, and the six Monthly Meetings in Chester County obligating themselves to discharge the remaining two-thirds. Concord meeting-house was built under these circumstances, the old walls being used, an addition being made thereto. The cost of the structure exceeded largely the estimate, and a call was made for three hundred and seventy-five pounds additional to complete the meeting-house. In this old building for seventy years the question of human slavery was discussed, and by degrees the feeling grew that it was unjust, until on 20th day Second month, , at Concord Quarterly Meeting for the first time appeared on its record this announcement: Rush with three surgeons came to "attend the wounded Rebels left scattered in the Houses about the field of Battle, unattended by their Surgeons till now," he visited that building on his errand of mercy. Grant, tradition also asserts, occupied as his headquarters, while he tarried at Concord, a house built in , near St. The English officer, when he advanced to unite with Lord Cornwallis at Village Green, left a guard at the meeting-house for the short time intervening before the whole British army marched away from that neighborhood never to return. The first mention of an Episcopalian Church at Concord occurs in the letter of Rev. Evan Evans, dated London, Sept. Evans, in , was sent to Philadelphia by Bishop Compton, the then Bishop of London, to aid by his ministry and teachings the infant Christ Church, the congregation of which, in , had erected a place of worship in the "Great town" in the colony. This missionary gave glowing accounts of the growth of the doctrines of the Church of England among the people of the province, and in order to show how deeply the seed he had sown had taken root, records, "And the true religion by the frequent resort of persons from remote parts to Philadelphia did so spread, and the number of converts did so increase that I was obliged to divide myself among them as often and as equally as I could, till they were formed into proper districts, and had ministers sent over to them by the venerable society. For this reason I went frequently to Chichester, which is twenty-five miles; Chester or Upland, twenty; Maidenhead, forty where I baptized 19 children at one time Concord, twenty; Evesham, in West Jersey, fifteen; Montgomery, twenty; and Radnor, fifteen miles distant from Philadelphia. All which, though equally fatiguing and expensive, I frequently went to and preached, being by all means determined to lose none of those I have gained, but rather add to them till the society otherwise provided for them. Evans states, "Our winters, being severe in these parts, detain many from church whose plantations lie at a distance, and for that reason Mr. Nicholas preached sometimes at Concord in the week-days. Evans must have been held in that year, certainly prior to Ross in his report to the society, June 25, , in which he furnished "an account of the Building of St. A tradition prevails that long previous to this date the Swedes were accustomed to hold divine service in Concord. A similar tradition maintained until within recent years that the early Swedish settlers had a church at Chester on the site of the old St. Indeed, previous to Penn coming it is extremely doubtful whether a Swedish person ever saw the territory now Concord township. The tradition originated in the fact that often for months together no clergyman of the Church of England could be procured

to preach in these remote settlements. And as late as , Rev. Israel Acrelius records that the Swedish pastor in charge of the Lutheran Church at Christina was frequently requested to preach in the Episcopal Churches, "as otherwise their the parishioners children would become unchristened heathens or Quakers, their churches would be changed into stables alongside of Quaker meeting-houses. Tranberg as a warm-hearted man, who had always assisted them. The Provost, therefore, took some time to see whether it was possible to please everybody. He preached once a month in all these places. He was at Christina every Sunday, but on week-days and saints days in the others. That became the rule, and at first was all right, but afterwards each congregation wanted preaching on a Sunday. So there were also added the churches at Concord and Marcus Hook, which presented the same request; and then there were not as many Sundays in the month as there were congregations to serve, and so Christina would always have been vacant. The good old Swedes now began to murmur, partly at the minister, and partly at the English, who wished to have him with them and never once paid his expenses of travel. Ralph Pyle, of Concord, who was a liberal contributor to the first church of St. I give twenty pounds, that is to say, the Interest of the said money, for the use of a minister of the Church of England, to preach three Sermons yearly in the Township of Concord, that is to say, the Sunday before Christmas Day, the Sunday before Easter, and the Sunday before Whitsunday, that is the lawful interest of the said twenty pounds shall be carefully paid unto such minister yearly who shall preach the sermons at the times as above mentioned, whilst there is a Church remain in Concord aforesaid. The log church erected in was located on the present cemetery, just below the Foucitt lot, and the old church records "the graves of Rev. Richard and Mary Saunderlands were at the church-door. The first books of the church have been lost, and no record remains prior to That the congregation of St. The frame structure was the only house of worship for the Episcopalians of Concord for many years. In February, , the Provincial Assembly. With this sum in a western end, laid with brick, was added to the frame church, and in an eastern end, laid with stone, took the place of the early rude structure in which the congregation for nearly a century had worshiped. The new building, however, did not cover the site of the first church. In another addition was made, but as the edifice had been erected at various dates, and was insufficient to meet the requirements of the congregation, it was determined to build a new church. On June 15, , the corner-stone of the present building was laid, and the work was so hastened to completion that on Oct. Onderdonk, Bishop of Pennsylvania. A large chancel window was placed in the church as a memorial of the late Bishop Onderdonk, and several other smaller memorial windows have also been erected. New furniture since the building was completed has taken the place of that of ancient days. During the years a new church was erected in the parish, St. Sleeper, rector of St. The pastors of St. Chander, William Pryce, Jacob M. Trapnell, Charles Buck, John R. Murphy, Richardson Graham, John B. Craigh, Joshua Coupland, H. Baldwin Dean, Joseph J. Sleeper, the present rector. It is unnecessary to refer to the Roman Catholic Church establishment in Concord, that being presented in the account of Ivy Mills and the Willcox family. The Taxables in and The following taxables appear on the assessment-list for , of taxables in Concord: In the assessment for the year , the following persons appear as taxables in the township:

Chapter 5 : The Legacy of Mabel Shaw

*xvii consistent arguments in order to grapple with the Christological and theological truths of Ethiopian Christianity, but, by the same token, they felt an outburst of.*

Aamhcup, the, a periodical river, ; splendid mirage, at, ib. Abeghan, a watering-place, ; the Author shoots a large bull-elephant there, Afrika, Jonathan, ; his adventure with a lion, Allen, John, 71; enters Mr. Amral, a Namaqua chieftain, Amulets, great faith of the South African natives in, , Ana, the, a species of acacia, 42, 58; its fruit nutritious food for cattle, ib. Animals, domestic, of the Ovambo, ; of the Damaras, ; of the Namaquas, ; of the Bechuanas, ; of the Bayeye, Antelopes, Author stalking, in company with lions, Archery, the Ovambo inferior to the Damaras in, Articles of barter of the Ovambo, Bahurutsi, the natives at Kuruman send ambassadors to a rain-maker residing among the, Baobob-tree, the, , Barmen, its aspect and situation, ; ill suited for an encampment, ; return to, ; second departure from, Basutos, the famous king of the, Batoana, the, a Bechuana tribe, ; their appearance and manners, ib. Bayeye, the, expert fishermen, Beads, in request with the South African tribes, ; kinds most esteemed, ib. Bean, a species of white, used as an antidote for snake-bites, ; the Author falls sick from eating a bean-looking fruit, Bears, affecting story of two, Bechuanas, the, their language, ; first acquaintance of Europeans with, ib. Bees, wild, frequently make their nests in the giant dwellings of the termites, ; their disposition unusually quiet and forbearing, ib. Bethany, a Rhenish missionary station, Boom-slang, the or tree-snake, Borele, a species of rhinoceros, , Buffaloes, following the tracks of, ; proof against bullets, Buphaga Africana, the sentinel bird, Bush-ticks, deadly effects of the bite of, Buxton Fountain, origin of its name, Canoe, description of a Bayeye, Cape Cross, a vessel supposed to be wrecked at, , Cape-Town, 24; varieties of the human race encountered in its streets, ib. Caracal, the, ; its fur warm and handsome, ib. Caravan, ; caravan route, Christmas in the desert, Cobra di capella, the, common in the Cape Colony, ; a remarkable escape from one, ib. Cold weather, , , Comet, the Author observes a remarkable, Cornelius, chief of a powerful tribe of Namaquas, Cow, the Damara, Damara-land only partially inhabited, ; the seasons there the reverse of those in Europe, ib. Damaras, the, beautifully formed, 62; not strong, ib. Daviep, arrival at, 52; much frequented by lions, ib. Dogs, miserable plight of the Namaqua, Duikers, the cormorants and shags, mode in which they obtain their food, Eggs, the, of the ostrich, 60; of the Guinea-fowl, 92, Eikhams, the residence of Jonker Afrikaner, ; twilight at, ; abundantly supplied with water, ib. Elands, spirited chase after, Elephants, tracks of, ; breed near to Omuveroom, ; combat between rhinoceros and, ; unsuccessful hunt of, ; Hans and Phillippus kill one, ; the Author shoots a large bull-elephant, ; a midnight meeting with a troop of, ; adventure with a herd of female elephants at Kobis, ; a midnight spectacle of a magnificent troop of, Elephant Fountain, arrival at, ; formerly a Wesleyan missionary station, ib. Elephant Kloof, the Author shoots a magnificent giraffe at, Erongo, a mountain famous for its peculiar formation, and as a stronghold of the Hill-Damaras, ; about three thousand feet in height above the level of the plain, Etosha, a sterile plain, ; at times inundated, ib. Euphorbia Candelabrum, use made of its poison by the Ovaherero and the Hill-Damaras, 91; fatal to the white rhinoceros, but harmless to the black species, ib. Fever, the Author attacked by, Fig-tree, a gigantic one near Otjironjuba fountain, Fire, the Author nearly destroyed by, Fly, wasp-like, 57; the Author severely stung by one, ib. Flying-Fish, the, a schooner, Foam, the, a small schooner chartered by Mr. Galton for the voyage to Walfisch Bay, 28, Fowl, domestic, , Gabriel, his violent disposition, 79; dismissed at Barmen, ; marks his subsequent career with violence and insolence, Gemsbok, the, first sight of, 57; death of one, ; the Damaras feast on it, ; description of, Geological characteristics of Great Namaqua-land, Giraffe, the, one killed, 59; their marrow good eating, ib. Gnoo, a, chase after and death of, ; stalking them in company with lions, Grain, kind of, grown among the Ovambo, ; the storing of, Griquas, the Author meets with a party of, ; one of them engaged as interpreter, ib. Grosbeak, the social, Guinea-fowls, an immense number at Onanis, 92; the flesh of the young tender and well flavored, ib. Hans Larsen, 68; a fine specimen of the true Northman, 69; his great strength, ib. Hare, the Namaqua superstition respecting, Hareld, the Arctic duck, mode in which it obtains its food, Heat, effects of excessive, 51, Heitjeebib, a deity worshiped by the Namaquas, Hill-Damaras, the, 60; a kraal of, at Onanis, 89; cultivate

dacka or hemp as a substitute for tobacco, *ib.* History of Damara-land, Hogs, found among the Ovambo, Honey, wild, poisonous, Horse, the Cape Colony, ; instance of the extraordinary endurance of, Horse-sickness, the, 67; three mules and one horse perish of, *ib.* Hottentots, a small kraal of, 39; Frederick, their chieftain, and the alarum, *ib.* Houses, the Ovambo, ; the Damara, ; the Namaqua, ; the Bayeye, Implements of husbandry, 58, , Jackal, a mischievous, Galton sets out to visit, ; relations between him and William Zwartbooi, ; sends an express to Zwartbooi for his horses, *ib.* Galton to, ; the Author takes his portrait, *ib.* Kaiaob, the Namaqua witch-doctor, Kamapyu, a half-caste native lad, Kameel-doorn, the, ; hardness of its wood, *ib.* Klaas Zaal, engaged as a wagon-driver, Kobis, good shooting at, ; adventure with a black rhinoceros there, ; with a white one, ; and with a herd of female elephants, *ib.* Komaggas, a Rhenish missionary station, Konyati, the, a mountain, Kuisip, the, a periodical stream, 41; swollen by heavy rains, Lambert, eldest son of Amral, a Namaqua chief, Leopard, the, erroneously called tiger by the Dutch, ; one seizes and wounds a favorite dog, ; pursued and slain, Lightning, a man killed by,

**Chapter 6 : Project MUSE - American Evangelicals in Egypt**

*Brian Stanley's book The World Missionary Conference, Edinburgh comes as the Edinburgh conference is before us. Stanley's grasp of the past will no doubt be helpful as one looks to the future of the missionary enterprise.*

A clergyman of Painesville, Ohio, has given, in the Telegraph of that place, a history of the "Mormonites, or proselytes of the Golden Bible. A few days afterwards Mr. Rigdon was heard to say "that he would get well, if there was a God in Heaven! But these prophets had the policy to cover their retreat in these things, by saying that they would not recover immediately; the Lord would take his own time; and one of these people a few days ago, when put to the worst upon the subject, said that he did not think Cowdery would have attempted to do any miracles, had he have known how things would turn out. The Nullifiers assert that the Tariff laws are unconstitutional, and their Convention is now to pronounce them void within the limits of South Carolina. The Legislature will take up this edict and attempt to enforce its execution by fines and imprisonment; and every officer of the State Government, and every juryman, is to swear to resist and put down the revenue laws of the Union, as a text-oath and qualification to enable him to enjoy the rights of a citizen, or hold an office. Can this be done peacefully, as the leading Nullifiers pretend? The judges, of the United States, are sworn to support the constitution, as they understand it -- and understanding it to authorize the passage of the Tariff laws, they are by their duty and oaths, bound to carry those laws into execution. In fulfilling their duty to the General Government they expose themselves to the penalties of the State laws, and are arrested by their authority. By a habeas corpus, Federal Judges attempt to release them. Here the two judiciaries come into direct conflict. The President of the United States, is not only authorized, but requested, when the Judiciary of the Union proves too weak to execute the law, to call in to their aid the Militia, Army and Navy of the United States. How then can nullification be peaceful? If the State authorities resist and overcome the Judiciary of the United States, must not the President support it? Must he not obey the laws and repel force by force? It is a mockery of common sense to call nullification a peaceful remedy. It must and will, itself, begin this work of violence. The first violence must be committed by it, in resisting the Judicial authorities of the Union. This will lead to further violence, and the flames of civil war will blaze up at once in every quarter of that unhappy state. Can there be a doubt of the purpose of the Nullifiers to carry it to a civil war? Why the recent language of their leading citizens? Why has he recently, by the most extraordinary means, procured himself to be elevated to the military rank of a Brigadier General? What is all this but a preparation for war? What does Hamilton mean, but to be the military hero of Nullification, while Hayne shall hold the civil power, and Calhoun the desperate author of the whole scheme, watch to profit by their hazards and their perils? This then, is Nullification: Let each American now ask himself, shall the Federal Union be preserved? Shall these desperate men be permitted to entail on this happy land, on South Carolina itself, the miseries of civil war and the everlasting evils which flow from the destruction of this confederacy? Who is willing to have the blood of millions, the oppression of this beautiful continent and the slavery of its inhabitants, born and unborn, laid at his door? Let no man promise himself that these states can be riven asunder, and the fragments exist along side of each other in perpetual peace. Any anticipation of that sort is contradicted by all history, by the disposition of men, and by the peculiar circumstances in which the new States or confederacies would be placed. The North would rise up against the South and the South against the North. The West would send her hordes over the mountains in search of glory and conquest. Instead of being a land of peace, plenty, and happiness, our country would present scenes of war, want and wretchedness. From the points of millions of bayonets, liberty would fly to other lands, and leave us ages of blood, extortion and misery, in the place of the Union, whose blessing[s] are now treated with derision. It may be done without the shedding of one drop of blood. Let the whole country rise up as one man and denounce them. Let them resolve, one and all, that while they will make every concession to remove all just causes of complaint, they will rally around the government in support of the Union which must be preserved at every hazard. Let them tell the Nullifiers, it is not for you that we step forward in this crisis; it is for ourselves, our children for your children, for generations unborn, for the cause of freedom and the happiness of mankind Will the States and the people in the South, the West, the North or the

East, withhold the expression of their firm resolves not to permit the dissolution of this Union? Will they omit to do an act of peace, when they may prevent an act, or acts, which their country will mourn for ages to come? Will they not concentrate public opinion upon this horrible design, with an intensity which shall make its prosecutors shrink appalled from their own imaginings before they are bodied forth in acts of violence? Let time is to be lost. The edict of Nullification has already appeared, as prepared by the conspirators for the adoption of the convention. With rapid pace, the attempt to execute it will follow. Unless public opinion do its work in a few weeks and awe the factions into submission, the mind cannot conceive of the woes that men may bring upon South Carolina and their country Let every Legislature, every public meeting, every Editor, and every American patriot, hasten to make his voice heard, that the warning may come in time to prevent the first act of violence. This theme is inexhaustible. Although the politicians of South Carolina had been threatening nullification of federal law for some time, it was only on Nov. Calhoun and the "Nullification Convention" members met at Columbia, to formulate and adopt their "Ordinance of Nullification declaring the Tariffs of and General Winfield Scott assumed command of Fort Moultrie, in South Carolina, to prevent federal property and arms from falling into the hands of the rebels. Not long afterward, President Jackson sent several U. Jackson declared that the Convention stood on "the brink of insurrection and treason," and he appealed to the rebels to work with regional loyalists to end the problem. The Richmond Enquirer published a series of articles on "the crisis" in December and January which provide insight into Southern politics during this critical period. At the end of February of , the U. Congress had drafted the "Tariff Act of ," which gradually reduced federal tariffs and removed the base cause of the Nullification Crisis. The Telegraph of Dec. Saxton of Rochester, NY.

**Chapter 7 : The Book of Common Prayer among the Nations of the World: Burma & SE Asia**

*American Evangelicals in Egypt follows the ongoing and often unexpected transformations initiated by missionary activities between the mid-nineteenth century and when the Six-Day Arab-Israeli War uprooted the Americans in Egypt.*

It is a given that language serves a specific culture, and that culture impacts on theology. Thus, Marian studies expressed in different languages denote a variety of interests, commitments, cultural sensitivities and a difference in discourse. There is, of course, theological and cultural richness in these differences, which, quite frequently, and in the end suggest complementarily rather than opposition. But since language can also be a barrier to communication and understanding, The Mary Page offers in this section regular communications and analyses of major contributions in languages other than English. The focus of these communications will be primarily periodicals and proceedings of conventions and symposia about Marian issues at large. The first contribution by P. Dominguez highlights the facts that while Mary was on earth as well as now in heaven, her heartbeat is not a-sexual but vibrates in feminine tones with a concrete personal biography. Based on the message of Fatima, H. The author first examines the relationships between body and salvation in the Christian tradition. Then in reference to Mary, he examines these concepts: Mary as the Anthropological Model in the Thought of J. The human person 1 created in the image and likeness of God; 2 called to freedom; 3 a relational being; 4 repraesentatio Christi; 5 agent in history. She proceeds by identifying Mary as causa exemplaris of the Christian personality based on her cooperation in salvation history as Immaculata. In this context Mary shines forth as the prototype of the human person and of the ecclesial community. The first part of this study presents the heart of Mary as the core subject matter of the apparitions in Fatima. Teresa de Lisieux, Una Biografia Mariana. The author brings to light the merits and limitations of the different important studies on Teresa of Lisieux. She examines the studies of H. The person of the BVM occupied a fundamental place in the personal life and experience of Chiara Lubich. These are part and parcel of the Focolare movement with its social, cultural and religious situations of our societies. The Phenomenon of Mary in Asian Christianity: The Feminine Dimension of Faith. The article discusses images of Mary, personal devotion to Mary, the role of Mary in personal life in various Asian cultures and societies based on answers to an interdisciplinary social, psychological and cultural-anthropological questionnaire by participants in a course in Mariology. The study reveals that Mary stands for the feminine aspect of the affective dimension of the Christian faith which is very significant to a family centered culture. Danielle Peters Both conventions address the topic of evangelization and the role of the BVM as first evangelizer. Following are short synopses of the individual presentations: Therese is said to have had three mothers: At an early age the Little Flower entered the Carmel in order to save souls. She had wanted to join a Carmel in a missionary country but sickness prevented her from following this desire. As patron of missionaries she can now fulfill this call from eternity. It shows that the Lord, at first considered as God of Israel was later recognized as God of all people. If Israel was first among its neighbors in recognizing the true God, Wisdom literature shows that Israel went beyond ethnic prejudices. According to Mt From the fourth century on Christianity became the official state religion. As missionary campaigns progressed, the rural areas and the Germanic people were evangelized. The great geographical discoveries are followed by organized mission methods leading from "tabula rasa to adaptation. He identifies mutual hospitality and dialogue as crucial ingredients for evangelization ad Gentes. Developments in Marian studies after Vatican II promoted through post-Vatican papal teaching have also had an impact on missionary work. The following monographs show the particular manner in which Mary conquers concrete missionary territory. La Vierge de Guadalupe. One of the extraordinary aspects of these apparitions is that Our Lady appeared as an indigenous woman and spoke in the local dialect. She is the spiritual mother of all people whose solicitude brought about an enormous stream of converts to the Catholic Church. Over the years their Marian mission work impacted other foundations and spiritualities. Notre Dame de la Salette. The author offers examples of how the message of La Salette has had an effect on the whole world. On Pentecost, May 27, , he consecrated himself together with twelve postulants to the Holy Spirit, invoking the assistance of the Immaculate Conception. His spirituality influenced the ensuing pneumatology. Vandrisse elaborates on the influence Our

Lady had on the foundations of Lavigerie. The church of St. Ann in Jerusalem commemorating the great mystery of the Immaculate Conception was entrusted to the White Fathers by the French government in the spring of 1854. During the same year, Lavigerie published a decree declaring the Immaculate Conception as Patroness of the Missionary Society of Africa, insisting on a relationship between the church of Our Lady of Africa with the church of St. Mary always teaches us to do everything in and through Christ. She encourages us to practice silence and docility thanks to which the Holy Spirit enables us to do missionary work. Antonio del Larocca, S. This volume presents Saint Ildelphonsus as the first Mariologist, ante litteram and evaluates his Mariological contribution to the Hispanic Church in the early centuries. The great apologetic work of St. Ildelphonsus was directed against the criticism and the mistakes of Jewish and pagan influences on the doctrine of the virginity and motherhood of the Blessed Virgin Mary, a subject which in turn is related to the doctrines of the Immaculate Conception and the Assumption and her participation in the mystery of redemption through her spiritual motherhood. The authors who contributed to this volume highlight four aspects of the teaching of St. Ildelphonsus and the reaction of theologians from the West and the East. Without doubt, the first evangelization of overseas missions disseminated the tradition of Marian devotion of in St. Ildelphonsus; in Europe we find also traces of his Mariological synthesis that marked a time of great development of Mariology. We believe that the publication is a good working tool for further research, especially for possible work on the systematization of Mariology in Latin America as it is related to its Hispanic roots. Mary can be both a member and Mother of the Church, just as any mother is also a member of the family to whose existence she has contributed. Epiphanius, this phrase presents Mary as an analogous exemplar for all the baptized. A model to all priests to overcome any identity crisis, St. John of the Cross would be a good Doctor of the Church. Mary had the gift of prophecy as well as her other privileges. Mary Major in Rome. However, many feminist perspectives are uncritically adopting anthropological, psychological or sociological positions that are not necessarily scientific, and often lack sufficient attention to Divine Revelation and the theological tradition of the Church. Themes about Roman Liturgy: Selecting only two from the Spanish Biblical exegetical works from the sixteenth century, this paper compared the Marian commentaries by Juan Maldonado and Francisco de Toledo, with two from the twentieth century by the Dominican professors of the University of Salamanca and the professors of the Spanish Jesuits. Ildelphonsus of Toledo as well as Visigothic and Mozarabic texts. Although a Trinitarian approach is rare, more attention has been given to pneumatology. The motherhood of Mary with respect to our state of grace has, as a consequence, her maternal solicitude so that we live as sons of the Father, brothers of Christ, and temples of the Holy Spirit, which implies an opening to the Gospel just as Mary showed in her response to her calling by the angel. This author reverses the Scotistic principle that the Incarnation was not conditional on sin, to say that sin exists only because the Incarnation was pre-seen, because, if sin has an infinite scope, as it does when it merits hell, then the human act must also have the possibility of infinite grace, which is dependent upon the mediation of the Incarnate Son. Christ is the one sent, but He is not the purpose of His being sent. Lucas Fancisco Mateo-Seco Juan Miguel Ferrer An examination of both the Mass texts and the texts of the Divine Office for this feast on December 18 in the Spanish Mozarabic rite. Juan Luis Bastero de Eleizalde Christian feminists generally distrust the Bible as an andro-centric text that requires reinterpretation and decontamination, or even rejection, to find the important Mother Goddess devotions that had been forgotten or suppressed. These feminists perceive Mary to be a tool created by a masculine hierarchy to subjugate women by presenting them with passive receptivity as their ideal. While Latin-American and Asian feminists reject white or Euro-American images of Mary as symbols of the oppressors, Christian symbols are understood to be not intrinsically misogynist, but only misinterpreted as such from the androcentric perspective. Finding little in the Bible about Mary as an historical figure or a theological ideal, some feminists tend to violate their professed historical-critical method by simply imagining what Mary did.

**Chapter 8 : Speed From Hell: Rabid Bitch Of The North - The Missionary (Videoclip)**

*ART. XVII. Periodical Accounts relative to the Baptist Missionary Society. Major Scott Waringâ€™Twining, Vindication of the Hindoos, &c. &c. [pp. ] [original article in PDF format].*

But see History of Fox River Association. The next year, , these with the exception of Mount Moriah, which disappears, and with the addition of Steady Run, organized ; Cedar Creek, ; and Middle Creek, ; were constituted the Oskaloosa Association, with 15 Churches, 9 ministers and members, of whom 64 had been baptized within the year. The pastors were Wm. Arnold, John Bond, I. The Oskaloosa Church named here is not the Church in the city of that name, which was not organized for several years after. Churches 16, pastors 5, baptized 32, whole number The name of J. Mitchell appears among the ministers as pastor at Sigourney and Richland, and that of J. Parker at Walnut and Brookville. The latter two Churches and that at Pella. Two or three small Churches are added in , and baptisms are reported. Scarff is pastor at Pella and reports 40 baptisms and members. Milner are new pastors. The country Church called Oskaloosa is missed from the record. There are now members. The number of Churches has increased to 25; pastors 15; baptized A Church has been organized at Ottumwa with 16 members, Rev. Robert, pastor; at Oskaloosa, J. Childs, pastor, 32; Fremont, J. Gregson, pastor, with 30 members. John Williams has become pastor at Fairfield and Brighton. Saladay is pastor at Fox River, near Troy, Davis county. Hays is pastor at Eddyville. In we find Churches 29, pastors 14, baptizing 92, whole number of members The largest Churches are Blakesburg , and Pella Elliott is pastor at Brighton and Martinsburg, and Rev. Frey at South English. Wood is ordained this year at Glasgow in the Des Moines Association, but is preaching also in this Association. Ward is also among the preachers. This year is memorable with the writer of these Sketches as the one in which he was baptized into the membership of the Oskaloosa Church by Rev. Childs, the pastor, and attended his first meeting of the Association at Fremont. There were reported baptisms additions from all sources, and a total membership of in 26 Churches. All of these Churches have been organized within less than ten years. Worcester has assumed charge of the Ottumwa Church and Wm. McEwen have entered the Association. The year is complained of as one of coldness and discouragement, yet there are baptisms reported ; 24 Churches, 14 pastors and members. Three Churches have been dismissed to unite with the English River Association which was formed this year. Of pastors not before named are H. Cloud, Bellefontaine, and E. The annual meeting in was held with the Bluff Creek Church a few miles west of Eddyville. Many of the letters lament the "wicked rebellion and the war excitement as unfavorable to the cause of religion. Stoddard is preaching at Bellefontaine, T. Arnold at Brookville, J. Burkholder at Fairfield, and G. Most of the Churches are in the country, meeting in school houses and have preaching only once a month. The writer was clerk this year. Baptisms ; members 1, Hildreth is pastor at Blakesburg and has baptized Robins, 21, at Lovilla, where a Church is received with 66 members. Place of meeting, Pleasant Grove, five miles south of Chillicothe. We well remember an incident of this anniversary Owing to heavy rains there were but very few delegates present at the time appointed. As it cleared away and we were speculating upon the probabilities of a failure of the meeting, the question went round, "Had any one present ever known a Baptist Association to prove a failure? This was no exception. The Association met in at Fremont. The war is telling upon the condition of the Churches. Many of the best brethren have gone into the army. But 27 baptisms are reported and 1, members. Stoddard, of Pella, is clerk. Only two Churches now have above members. In the Association met at Pella. Same clerk as last year. Baptisms 57; members in 18 Churches. Wilson, of Eddyville, clerk. A little increase; 91 baptisms; 1, members. Wilson, from Muscatine, recently ordained, is preaching at Eddyville. This brother did not remain long in the ministry, but owing to financial burdens deemed it duty to resort to business, for which he seemed to have special qualifications, and never returned to the ministry. Of the 91 baptisms, 60 were reported from Lovilla, where E. Hicks, a licentiate, was preaching. The writer baptized 25 for him in one day. Met at Lovilla, in the northwest corner of Monroe county. The writer was again clerk. On arriving upon the ground it seemed that no preparation had been made to entertain delegates; the weather was lowering, and the outlook was forbidding enough. But the skies cleared, houses were opened, and before we were through it was agreed that

we had had a splendid meeting. There are now but 17 Churches; 9 pastors; baptisms reported; and 1, members. Burnham has removed from Muscatine, and is pastor at Ottumwa. In the Association met at Ottumwa; baptisms; 1, members. Among the baptisms are 35 at Ottumwa; 25 at Eddyville, J. Wilson, pastor; and 37 at Mt. Of the 16 Churches, 6 have meeting houses, viz.: Blakesburg, Eddyville, Lovilla, Mt. Carmel, Oskaloosa and Ottumwa. Tracy, a former member of the Oskaloosa Church, is preaching at Brookville, and at points in the English River Association, with marked success. Clapp is preaching at Ottumwa, and Rev. Childs having resigned to give his entire time to convention work, Oskaloosa is without a pastor. John Williams having returned to the vicinity of his old field has been preaching the last three years at Ashland. There are now 16 churches; i 1 pastors; 82 baptisms during the year; and 1, members. In , John Williams, moderator, J. Kingdon is pastor at Oskaloosa. Stonaker are among the pastors, the latter at Eddyville. Churches 18, baptisms For but little change since last year; 64 baptisms. Oskaloosa is again without a pastor, Mr. Kingdon having remained but for a short time. Scarff has been for several years supplying the Pella Church acceptably, while teaching in the Central University. Childs has returned to Oskaloosa. Clapp has resigned at Ottumwa. Shanafelt is preaching at Pella and Nine Mile. Hafs at Ashland, and W. Churches 17; baptisms 40; members 1,

**Chapter 9 : Project MUSE - American Missionaries, Christian Oyatoi, and Japan,**

*Francis Xavier was born in the royal castle of Xavier, in the Kingdom of Navarre, on 7 April according to a family calendrierdelascience.com was the youngest son of Juan de Jasso y Atondo, seneschal of Xavier castle, who belonged to a prosperous farming family and had acquired a doctorate in law at the University of Bologna.*

His younger sister, Sophie , was born a little over a year later. He became the Dauphin on the death of his elder brother, Louis-Joseph, on 4 June As customary in royal families, Louis-Charles was cared for by multiple people. Queen Marie Antoinette appointed governesses to look after all three of her children. Additionally, the queen selected Agathe de Rambaud to be the official nurse of Louis-Charles. During these seven years, she never left him, she cradled him, took care of him, dressed him, comforted him, and scolded him. Many times, more than Marie Antoinette, she was a true mother for him". The fact that Louis Charles was born exactly nine months after he returned to court was noted, but this theory was debunked by most scholars, who reject it, observing that the time of his conception corresponded perfectly in the time that Louis XVI and Marie Antoinette had spent a lot of time together. Marie Antoinette, who gained massive weight because of her pregnancies, including this one she was described as "very fat" by the king of Sweden , retained her charisma with an imposing figure in her court, where she had lot of admirers, but she remained a faithful, strong-willed wife and a stern but loving mother. The family lived a secluded life, and Marie Antoinette dedicated most of her time to her two children under the daily surveillance of the national guards who kept her hands behind her back and searched everybody from the Queen to the children to see if any letters were smuggled to the royal prisoner. After the family was recognized, they were brought back to Paris. When the Tuileries Palace was stormed by an armed mob on 10 August , the royal family sought refuge at the Legislative Assembly. On 13 August, the royal family was imprisoned in the tower of the Temple. At first, their conditions were not extremely harsh, but they were prisoners and were re-styled as "Capets" by the newborn Republic. Naming[ edit ] At his birth, Louis-Charles, a Fils de France "Son of France" , was given the title of Duke of Normandy , and, on 4 June , when Louis Joseph, Dauphin of France , his elder brother, died, the four-year-old became Dauphin of France , title he held until September , when France became a constitutional monarchy. Under the new constitution, the heir-apparent to the throne of France, formerly "Dauphin", was restyled Prince Royal. Louis-Charles held that title until the fall of the monarchy on 21 September At the death of his father on 21 January , royalists and foreign powers intent on restoring the monarchy held him to be the new king of France, with the title of Louis XVII. Prison and rumours of escape[ edit ] All came to nothing. On 3 July, Louis-Charles was separated from his mother and father and put in the care of Antoine Simon , a cobbler who had been named his guardian by the Committee of Public Safety and tasked to transform the former young prince into a staunch republican citizen. The tales told by royalist writers of the cruelty inflicted by Simon and his wife on the child are not proven. Stories survive narrating how he was encouraged to eat and drink to excess and learned the language of the gutter. The foreign secretaries of England and Spain also heard accounts from their spies that the boy was raped by prostitutes in order to infect him with venereal diseases to supply the Commune with manufactured "evidence" against the Queen. Illness[ edit ] On 19 January , the Simons left the Temple, after securing a receipt for the safe transfer of their ward, who was declared to be in good health. A large part of the Temple records from that time onward disappeared under the Bourbon Restoration ,[ citation needed ] making knowledge of the facts impossible. Two days after the departure of the Simons, Louis-Charles is said by the Restoration historians to have been put in a dark room which was barricaded like the cage of a wild animal. The story runs that food was passed through the bars to the boy, who survived despite the accumulated filth of his surroundings. It is nevertheless certain that during the first half of Louis-Charles was very strictly secluded; he had no special guardian, but was under the charge of guards who changed from day to day. The boy made no complaint to Barras of any ill treatment. He was then cleaned and re-clothed. His room was cleaned, and during the day he was visited by his new attendant, Jean Jacques Christophe Laurent â€” , a creole from Martinique. From 8 November onward, Laurent had assistance from a man named Gomin. The rare recurrence of the same inspectors would obviously

facilitate fraud, if any such was intended. From the end of October onward, the child maintained an obstinate silence, explained by Laurent as a determination taken on the day he made his deposition against his mother. Harmand de la Meuse, J. In May, the boy was seriously ill, and a doctor, P. Desault, who had visited him seven months earlier, was summoned. However, on 1 June, Desault died suddenly, not without suspicion of poison, and it was some days before doctors Philippe-Jean Pelletan and Dumangin were called. Louis-Charles died on 8 June. Pelletan was shocked to see the countless scars which covered the body of Louis-Charles. The scars were the result of the physical abuse the child suffered while imprisoned in the Temple. A skull was found there in and identified as his, though later re-examination in showed it to be from a teenager and therefore unlikely to be his. Thus, the heart of Louis-Charles was not interred with the rest of the body. Pelletan stored the smuggled heart in distilled wine in order to preserve the heart. However, after 8 to 10 years the distilled wine had evaporated, and the heart was further kept dry. Following the Revolution of , and the plundering of the palace, the son of Pelletan found the relic in the remnants of the palace and placed it in the crystal urn, in which it still resides today. After his death in , Eduard Dumont received the heart. The relic was held near Vienna, Austria at the castle of Frohsdorf. The son of Carlos, Jaime, Duke of Madrid, in inherited the heart, and gave it to his sister, Beatriz. For the first time in over a century a royal ceremony took place in France, complete with the fleur-de-lis standard and a royal crown. When the Bourbon monarchy was restored in , some one hundred claimants came forward. Would-be royal heirs continued to appear across Europe for decades afterward and some of their descendants still have small but loyal retinues of followers today. The dauphin was concealed in the fourth storey of the Tower, a wooden figure being substituted for him. Laurent, to protect himself from the consequences of the substitution, replaced the wooden figure with a deaf mute, who was presently exchanged for the scrofulous child of the death certificate. The deaf mute was also concealed in the Temple. It was not the dead child, but the dauphin who left the prison in the coffin, to be retrieved by friends before it reached the cemetery. Naundorff arrived in Berlin in , with papers giving the name Karl Wilhelm Naundorff. He said he was escaping persecution and settled at Spandau in as a clockmaker, marrying Johanna Einert in . He was imprisoned from to for coining, though apparently on insufficient evidence, and in came to push his claims in Paris, where he was recognised as the dauphin by many persons formerly connected with the court of Louis XVI. The Dutch authorities who had inscribed on his death certificate the name of Charles Louis de Bourbon, duc de Normandie Louis XVII permitted his son to bear the name de Bourbon, and when the family appealed in 1851, and again in , for the restitution of their civil rights as heirs of Louis XVI, no less an advocate than Jules Favre pled their cause. He escaped after a few months and left the country, to return in .

Williams[ edit ] Another pretender was Reverend Eleazar Williams, a Mohawk-born Protestant missionary, and an advocate for land rights of Native Americans. While at the house Francis Vinton, William began shaking and trembling upon seeing a portrait of Antoine Simon, a member of the sans-culottes, claiming the portrait has "haunted me, day, and night, as long as I can remember. Williams claims he has no recollection of how he escaped his imprisonment at the Temple, or his early years in France. This Eleazar Williams refused. It was the season of the longest days, and therefore the interment did not take place in secrecy and at night, as some misinformed narrators have said or written; it took place in broad daylight, and attracted a great concourse of people before the gates of the Temple palace. Marguerite, not by the church, as some accounts assert, but by the old gate of the cemetery. The interment was made in the corner, on the left, at a distance of eight or nine feet from the enclosure wall, and at an equal distance from a small house, which subsequently served as a school. The grave was filled up, "no mound marked its place, and not even a trace remained of the interment! Not till then did the commissaries of police and the municipality withdraw, and enter the house opposite the church to draw up the declaration of interment. Lady Atkyns was trying by every possible means to get the dauphin out of his prison when he may already have been in safe hands. A child was in fact delivered to her agents, but he was a deaf mute. When the partisans of Richemont or Naundorff come to the post-Temple careers of their heroes, they become in most cases so uncritical as to be unconvincing. By , there were over pretenders who had presented themselves to be the "lost-dauphin". The popularity of the false-dauphins peaked in the wake of the Revolution, and waned over the course of the century. Following the Revolution of pretender claims were treated with heightened

seriousness in France because of their ability to serve as critiques of the King Louis XVIII. The royalists were able to reverse the child abuse claims with which the revolution charged Marie-Antoinette during her trial, directing them at the revolution itself, for harming Louis-Charles. The tests proved that Naundorff was not the dauphin, and the heart was that of Louis-Charles.