American Presbyterian.

THURSDAY, OCTOBER 14, 1869.

REV. JOHN W. MEARS, D. D., Editor. No. 1334 Chestnut Street, Philadelphia,

THE EDITORIAL COMMITTEE.

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versity. Rev. Samuel W. Duffield, Special Cor-

respondent. Mr. Robert E. Thompson will continue to act

as Editor of the News Department. Correspondents in every Presbytery and Synod will promptly furnish us with fresh items of news from their respective fields.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from Page 322.)

much to respect in their social arrangements. Their country is one of extraordinary richness and attractiveness. The British minister at Yedo said of it, a few years ago, "Outside of England there is nothing so green, so garden-like, so full of tranquil beauty." It is a land, in short, "where every prospect pleases;" but we must add with special emphasis, "Man is vile." If we would know how vile he is, we have only to read the first and third chapters of Romans.

2. Catholicism is eager to become the dominant faith. No sooner had certain Portuguese adventurers, driven from their course by the storms of those eas tern seas, discovered Japan, than the work of conversion began. Francis Xavier went thither at an early day; and though his stay was brief, and though his life soon terminated, like a brilliant meteor, in loneliness, disappointment, and gloom, the succession of Jesuit priests continued unbroken, till they were driven from the land, with Franciscans Dominicans, Augustinians, and the work which had seemed so hopeful, was utterly destroyed. It may not be easy to account for a persecution, so ruthless, so fatal. But if the rulers of Japan believed all that the Jesuits and friars charged upon each other, and all that the Spaniards and Portuguese charged upon each other, they had abundant reason for alarm.

And now, two centuries and more from the tragic scenes of Simabara, the Man of Sin, with exultant thoughts of three hundred priests, and almost three hundred thousand converts, which he once called his own, with an argument from the blood of thousands of martyrs which he knows so well how to employ, his purpose unchanged, his strategy revised and improved, is once more in the field!

3. On the other hand, in the changes which are taking place among the Japanese there is much to encourage Protestant endeavors. The words of our Saviour, "The kingdom of God cometh not with observation," have hardly been verified hitherto in this unstable empire. Since the opening of a few p rts to the Western Powers, there have been freq tent commotions and conflicts; and the end is not et. It was not to be expected that middle-age feudalism, without a struggle, would surrender its cherished privileges, and accept instead western. ideas of liberty and progress. It has been a long journey from James I. to Queen Victoria. The peerage of England has travelled fast in passing from the wars of the Roses to the Irish Church Bill. But the rulers of Japan have entered the self-same pathway; and they must have learned by this time that their final halting-place lies in the distant future. Soon, we cannot doubt, there will be an open door for the preaching of the Word. Possibly the old edicts of persecution may remain uncancelled. Still the era of toleration cannot be far away; and any steamer from Niphon to San Francisco may tell us that religious freedom has already dawned.

4. There is additional encouragement in the nature of the field. The religion of Japan, it is hoped, will offer less resistance to missions than that of India or China. It does not hold its votaries with such an iron grasp as Hindooism. It is less compact and exacting than that which prevails in the Middle Kingdom. Already the missionary societies which were first on the ground, have attained to the joy of the reaper in the day of harvest. At this carly stage of their warfare, a few, apparently, have cast away their idols, and chosen instead the only living and true God. Surely, the voice of our great Leader is saying to us, "Be not faithless, but be-

These are some of the reasons which may be urged in favor of Protestant missions in Japan. There are considerations of special significance and force which plead for American missions in

1. There is the argument from proximity. Whenever we look off from our Pacific coast due West, the eye rests upon Japan as our nearest neighbor. We sail out from the Golden Gate, and a few days take us to the Bay of Yedo. Had we wished to occupy the field fifteen years ago, we must have sent our missionaries around Cape Horn or the years nearly all these islands have been moving toward us, as if to beckon us to our high privilege. Now we cross the Pacific in a single week. We embark at San Francisco, and the first stopping place is Yokohama!

2. We should never forget that our own govern-ment opened Japan to the Christian world. It was meet that it should be so. When Marco Polo returned from his long sojourn in the East, nearly six hundred years ago, he told his countrymen of a large island lying off the coast of China, the in-habitants of which had defeated the armies of the greatest warrior of the age. The name of this island, he said, was Zipangu, or Sunrise-Kingdom. He produced a map, drawn by himself, and pointed out on the shore-line of the Yellow Sea these memor-able words, "There is a great island to the East." But the credulity which accepted the clumsy miracles of the thirteenth century, rejected the story of the far traveled Venetian. In the fifteenth century, however, a willing and competent listener was found. Columbus believed the tale. And when he sailed from Spain, in 1492, it was for this very island of Zipangu. When he landed at Cuba, he fondly dreamed that he had reached it. But his achievement was greater than he thought. Instead of the island which he sought, he was lifting the vail from a continent!

And now the millions whom God has placed on this self-same continent, and whom He is calling so manifestly to the noblest of all human endeavers, turn their thoughts to the old Sunrise-Kinsdom. They send thither an armament, not like that of Columbus, but such an one as his ardout imaginings never compassed. With words of peace and amity they knock for admission; and lo! the iron gates, closed so rudely and so long, turn back on their reluctant hinges. The task which Colum-bus undertook, but failed to complete, is at last, by

have been shut for ages against the civilized world,

3. European missionary societies, apparently, are leaving Japan to our American societies. They are far away; and were they to occupy the land, their missionaries, it is not unlikely, would cross the United States to reach their destination. The burdens, moreover, which they have already assumed are heavy and constant. To say nothing of China and Africa, with all their millions, Hindostan, which has peculiar claims upon the fore-most missionary nation in the old world, will necessitate large expenditures for many years to come.

4. The honor of our American Protestantism pleads for earnest endeavors to evangelize the Japanese. It would be a great mistake to regard them as ignorant of the Christian faith. The labors of the Jesuits and others, through a long series of years, are a part of the national history. The bickerings and rivalries, the intrigues and conspiracies of these emissaries of a foreign potentate,—all have a place in the public archives. The points of agreement between Romanism and Boodhism, so obvious as to have proved a sore perplexity and a sorer scandal to many a priest and monk, are well remembered. On the other hand, they have seen already, and

they will see more frequently hereafter, questionable specimens of our Protestant faith. Dutch traders at Nagasaki, merchants, travelers, adventurers of every creed, men of the sea from every land -such persons, surely, with occasional and honorable exceptions—are poor witnesses for the gospel. Alas, how often have heathen men and women looked with pity and scorn upon these ensamples of the more excellent way! Our countrymen, moreover, they will see in large numbers; and they themselves, in large numbers, breaking away from their long and wearisome isolation, will visit our shores. What impression shall be made upon them here and at home? What feelings toward the Lord that bought them; what thoughts concerning His "great salvation," do we wish them to cherish? The answer will show us the magnitude of our work.

The Committee ask leave to propose for the consideration of the Board the following question:
"Shall we resolve to participate without delay, in the work of evangelizing Japan?" Besides the arguments already adduced, there are others which

have a special bearing upon ourselves.

1. Our place among the missionary societies of the United States. The Captain of our salvation has been pleased to assign us the forefront in His conflict with the Prince of the power of the air in pagan lands This, indeed, is no ground of boasting, but of solicitude rather, lest we be found recreant to our trust. Being the oldest and largest organization in our country, it ill becomes us to say that we will do nothing for a nation, so near to us, and half as populous as our own, but leave the entire burden for others to bear. Our Presbyterian brethren entered upon the work with a promptitude which did them honor. Our Dutch Reformed brethren soon followed. Let us hasten to strengthen their hands and cheer their hearts.

2. In view of changes occurring in our earliest missions, we need a new field for our efforts. The work at the Sandwich Islands is moving forward to its completion. Our missions among the North American Indians, from causes beyond our control, are greatly reduced. Within the last year, the death of our honored and lamented brother, Dr. King, has ended our labors in Greece. Other modifications are sure to come. In truth, progress in missions implies and necessitates change, not only in plans, but in fields. Let us accept this law of our enterprise with courage and satisfaction; and let us proceed to fill up our latest vacancy by substituting

for the kingdom of Greece the empire of Japan.

3. The constituency of the Board is equal, and more than equal to the undertaking. To discuss, indeed, the question of ability would be idle and puerile: Our Sabbath schools, were they properly organized as auxiliaries, without other work to do, could support all our missions!

could support all our missions!

It may be said, that the Committee are constrained, a most every year, to speak of a threatened deficit. But why? For lack of systematic, wellorganized giving. The cure of this evil is with the churches; and it must come from a more thorough sympathy with the work of missions in all its vast-

off stations and missions, if need be, till the offerings, spontaneous and certain, shall balance the expenditures." But where shall we find the point of stable equilibrium? Curtailment tends to ruin. Should we lessen the number of our fields, we should also lessen the power which the Board now has of thereby damage his business. No. Our ability being assumed, as it must be assumed, the broader the ground of appeal, the more effective will it be. If we expect Christians to give freely, we must show

them a work which deserves their generosity.

It will be said again, perhaps, "Two years ago you made an earnest plea for China. Is it not better to send to that empire all the men you can spare?" But (1) it is not seemly that we send forth our sons and our daughters, in such wise that they shall gaze upon those gems of the orient seas, and tread their shores for a brief period, and learn the unspeakable degradation of the people, and then pass onward, all of them, year after year, to regions beyond. And (2) without the mission now proposed, we shall lose a part of the results of our efforts in China. The labors expended upon the land of Sinim, in certain forms especially, must of necessity, affect the archipelago which lies to the East. The Chinese Scriptures, for example, will be read by multitudes who are familiar with the language of Cape of Good Hope. But during these fifteen the elder nation. Other books, prepared by our missionaries, will help forward the reformation which is sure to come. It is a fact as interesting as it is significant, that Dr. Bridgman's "History of the United States" in Chinese has been perused for years in Japan.

In submitting the case to the wisdom of the Board, the Committee beg leave to add, that should the decision be in favor of the undertaking herein suggested, a young brother, in whom they have entire confidence, with us here to-day, is ready to proceed by the next steamer from San Francisco, and inaugurate the enterprise. The son of a former Secretary, who was obliged to resign his post twenty-one years ago, because of injuries received in the discharge of his official duties, and the grandson of Jeremiah Evarts, the worthy successor of Worcester, as also the able expounder of Indian treaties, and the fearless defender of Indian rights, he will take with him the affectionate sympathies of thousands of Christian hearts. Prayer will go up continually that the angel of the Lord may encamp round about him, and that his entrance upon his chosen work may be in the fullness of the blessing of the Gospel of Christ. The question is in your hands, Shall we place Japan upon our list of mission fields, or shall

The afternoon of the second day was spent almost entirely in discussion upon the special report of Secretary Clark on the Monthly Concert. Interesting addresses were made by Dr. Canfield of Syracuse, Hon. C. N. Old, of Columbus, Ohio, Rev. O. P. Allen, of Turkey, Dr. Condit, of Auburn, Secretary Clark, Dr. Atterbury, Mr. Griffith and others.

OFFICERS FOR THE NEXT YEAR.

The following officers were chosen without op-

W. E. Dodge; for Prudential Committeesmust always be reckoned a deed of honor and praise; still nobler is it, however, to set them wide open for all comers, through all time.

The Honor and Praise; Charles Stoddart, Esq., Augustas C. Thompson, D. D., Walter Griffiths, Esq., Hon. Alpheus Hardy, Hon. Linus Child; Albert Barnes; Robert R. Booth, D. D., Abner Kingman, D. D., Ezra Farnsworth, Esq, Edward K. Alden, D. D. For Corresponding Secretaries-Rev. Selah B. Treat, George M. Woods, D. D., Nathaniel G. Clarke, D. D. For Recording Secretary—Rev. John O. Means. For Treasurer— Langdon S. Ward. For Auditors—John S.

Roopes, Esq., Thomas H. Russell, Esq.
The following persons were elected corporate members to fill existing vacancies; Rev. Edward K. Alden, D. D., Boston: Charles F. Thompson, Brattleboro, Vt.: Hon. Henry W. Williams, Pittsburg; Rev. George N. Boardman, D. D., Binghamton; Rev. William W. Patton, D. D., Chicago: General L. Lockwood Brown, Chicago. The place for holding the next annual meeting is fixed for Brooklyn, N. Y. Jonathan F. Stearns, D. D., has been appointed to preach the occupy. Their hearts are strong. I have said in this world is the love of Christ. It is that next annual sermon, with T. M. Post, D. D., as it many a time in my monthly concert, that if you which has wrought the world and wrought the

Evening Session..

There were two meetings in progress; the President, Dr. Hopkins, in the chair at the place of meeting, the church; and Hon. William A. Buckingham, senator from Connecticut, presiding and making the opening address, at the First Presbyterian Church. After singing, and prayer by Rev. Dr. Jacobus, the opening address at the Third Church, was made by Rev. E. P. Goodwin, D. D., of Chicago. He especially urged the duty of advance in all the lines of missionary effort.

The command is "go ye." We have no right to say whether we will or not. Every man, woman, and child has a duty to perform in this respect. He also urged that the time is now especially

opportune for pressing this great work to success.
Dr. Damon, Scamen's chaplain from Honolulu, bore the most ample testimony to the value, of missionary labors in the islands of the Pacific/

Address by "Carleton."

The president next introduced Charles C. Coffin. better known as "Carleton," of the Boston Journal; a gentleman, said the president, who has travelled all round the world, and whose writings have gone further than he. Mr. Coffin

Having recently returned from a tour in for eign lands, and having seen some of the operation of this Board, and of other Boards in those lands, I deem it a great privilege to stand here to-night and give my testimony to the value and efficacy of Foreign Missions. I come to rejoice with you, for all that has already been accomplished, and to take a new view of the great harvest field. It is not only a privilege, but a great pleasure to give my testimony to the self-sacri ficing devotion, to the earnest labors, to the unfaltering and triumphant faith of those whom you have sent abroad into foreign lands.

From reports and statements already made, you know, in part the success that has attended their labors, but not until the jewels are made up, not until the harps are distributed, and the crowns cast at Jesus' feet, will it be known what has been accomplished by those whom you have sent forth. Others there are who labor and wait. They wait just as you waited during that long four years' struggle that we had with the slave power of this country, watching, praying and fighting to the end.

The speaker dwelt at length on the position which America occupies to day as an evangelizing power among the nations, and concluded as The locomotive is the greatest innovator of the gracious and cheering thoughts. ness and all its urgency.

But why not reduce the scale of disbursements? world. It has already tumbled down the idols "Narrow your plans," it is sometimes said. "Lop and caste in India. Before the advent of the locomotive, the Brahmins said, "You must put on 'caste' cars on the rails." They were told that this could not be done. Why! the other day, at the great festival held there, the Soudra said to the Brahmin, who requested him to start the interesting the churches. It is as if a merchant, to car, "Go down and draw the car yourself meet a deficit, should reduce his took in trade, and if you want to have it drawn." The Soudra now prizes his life as much as does the Brahmin. A few wears hence when the locomotive makes its appearance in China, it will accomplish more than has been done in India. In China the graves have been kept up from generation to generation. The reason of this is the philosophy of Confucius, which is the ancestral religion. Men in China preserve their ancestors' graves because they believe the deceased have power to visit the living. But let the railway go in and plough up the old bones, let the locomotive show that no evil results flow from this; that no disaster overtakes the people in consequence of it, and the work is done.

The next speaker was Rev. James Towers, of the Scotch Church. He was introduced to the Board by the following letter. Mr. Stuart had expected himself to be present; but was unable at the last to come by reason of sickness.

PHILADELPHIA, October 4, 1869.

My DEAR FRIENDS: I have much pleasure in introducing to you my special friend, the Rev. James Towers of the Scotch U. P. Church, that sings "Rock of Ages." I had hoped up to the last moment to have gone with him; the spirit was very willing but the flesh was weak. Mr. Towers is a preacher after my own heart, and I know you will give him a Pittsburgh welcome. Yours in Christian Bonds.

GEORGE H. STUART. Mr. Towers' address was mainly congratulatory, and partock little if correctly reported, of the character of a missionary speech. In concluding

he said: I often ask myself the question; "Do I believe there is a hell?" Do the ministers of the Gospel generally believe in it? If people are not saved here, there is no salvation for them. Our own brothers and sisters in America, England, China and Japan are perishing if there is no Christ. I desire that we get a little more of faith in hell in preaching to men women and children, for the soul is lost forever if it is not saved here. Then comes another delightful thought, that there is a Saviour, and He is able to save them all. And the Father of our Lord Jesus Christ wants them to be saved. The Spirit of God working through the church could convert the world in an hour. What is hindering it? There is the question that we should all put. .The closing address was made by Rev. Dr.

March of Philadelphia. He said-

one exhortation to-night, to bare our hearts to the great doctrines of redemption throughout the the appeals of our Saviour, as He would lay on our | world. consciences that great and blessed command. Go ye into all the world and preach the Gospel to every creature." Let us try then to take home Esq., James M. Gordon, Esq., Rufus Anderson, that holy mission which was entrusted to the Church by God, "Go ye into all the world and preach the Gospel." Let us try to feel as if we saw before us to-night the uplifting of those hands that were scarred by the nails of the cross-as if we heard the voice of Him who spoke before the tomb when the dead came forth to light, who said: "All power is given to me in heaven and on earth,"—as if we had confidence in the assurance: "Lo, I am with you always, even to the end of the world."

It was made my duty to day to examine papers in reference to our missionary stations, and one of the things that touched my heart was this: O, how these brethren have been toiling through them forth into the wide world, uttered at the another year. They are obliged to occupy a close of the observance of the Supper He had invery large field—larger than they are able to stituted. The great source of Christian power occupy. Their hearts are strong. I have said in this world is the love of Christ. It is that want men that are cheerful and have the strongest faith in the practicability of the missionary enterprise, go to the dark places of the earth where men and women are pouring out their it is not legislation or new forms of religion, or ing the least evidence of success as the result of their exertions. It becomes us to be ashamed of the feebleness of our faith when we gather in thus judge that if one died then were all dead." these great assemblies, where strength and beauty | It is that which he sought himself to cherish are in the ascendant, and where the song and and desired to exist in the minds of those conshout and rejoicings are heard, and when we know that our triumph comes from the men who are working far from us alone. Their tear stain ed letters that come over to us seem to say, "Come over and help us." It is a grand thing that the railway crosses this American Continent. It is a great thing that the Suez Canal cuts the isthmus from the Mediterranean to the Red Sea. It is a grand thing for the growth of religion throughout the world. But all these things are nothing to what shall be accomplished. Let us go home believing in the greatness of the work, believing in our hearts that God has given it in charge to the church of the American people, to use of its resources in extending the light of the Gospel through the earth; and let us believe as our friend has told us that "there is nothing within the whole range of human thought that man needs so much as the precious Gospel of Jesus Christ."

THIRD DAY.

The Board assembled at the usual hour; President Hopkins in the chair. Prayer was offered by Rev. Dr. Stearns of Newark. The morning was chiefly spent in receiving reports of the special committees on different parts of the Report of the Prudential Committee, endorsing their action in respect to the several missions. Special emphasis was laid upon Mr. Treat's paper in regard to the proposed occupancy of Japan as a new missionary field; and in this connection a fine manly address was heard from Rev. David Greene. He is the new missionary, under appointment to go to Japan. He is a son of Rev. David Greene, former Secretary of the Board, and grandson of the sainted Jeremiah Evarts, one of the first Secretaries. As this young man came forward, he was received with demonstrations of applause, showing the interest of the audience in the new enterprise.

Afternoon Session.

As usual, this was devoted to the administration of the Lord's Supper. The great church was filled with communicants from all parts of follows: I should like to dwell upon the useful- the country. The venerable Albert Barnes preness of material forces in civilizing the world, sided and made the principal address, full of

ADDRESS OF REV. ALBERT BARNES.

Supper is the most simple of all the ordinances | made in every respect for the meeting. of religion ever established in our world, and is, at the same time, the most powerful in securing the strongest hold on the affections of men. It is just as simple as it could be made to be dignified, and yet it expresses the great idea which it was designed to keep before the mind of the church in all ages. It would better express the great purpose contemplated by being made simple, not pompous, not imposing by display and ceremonies, but presenting the simple truth at once to the heart. It was designed for all classes and conditions of men, in all parts of the world and in all periods of time. It was contemplated that those in very early life might be led to commemorate the Saviour's death, and it was needful that the ordinance should be made simple, to their comprehension. It was contemplated that dollars less than what we gave ten years ago; the great masses of men brought from ignorance and the sum is much smaller than that when to the knowledge of the truth should be able to understand it. At the same time it was designed to reach the hearts and affect the minds of the most cultivated classes of the human family, in all countries and in all generations.

No other ordinance could have combined these things as the Lord's supper does. It is as significant as it could be made, and as impressive and solemn as it was possible for the truth to be presented in any mode of human representation. At the same time it is the most powerful and

enduring of all the ordinances of religion. It goes wherever Christianity goes, on continents or islands, cities, towns, villages and hamlets, and secures its hold on the hearts of men everywhere. The secret of its power is love, love to the Saviour. Where that springs up in the heart there is a preparation to appreciate the ordinance of the Lord's Supper, and a desire to commemorate, in uniting with others, the death

of the common Saviour. There is nothing so certain in the future as the fact that this simple ordinance is to be oband in all islands; that men forsaking idols and to a table, spread like this, and will come with feelings the same, with the same desires, with the same purposes, with the same love to the same Savior, and seeking the same kind of support and consolation which we seek this afternoon in approaching this table.

There is great need that this Supper should have some reference to the spread of the gospel, as we shall gather around this table. It was, perhaps, not without design that the institution of the Supper was closely connected in time with the commissions given to the Apostles to "Go into all the world and preach the gospel to every creature," given at the termination of the Savior's a nation which in some sort he called into being a nation which in some sort he called into being being that land.

Mark Hopkins D. D., of Before us have been presented in truthful ministry, and at the time he was about commistant that land.

Williams College, Mass.; Vice President, Hon. terms the theory of missions, and we have only sioning those eleven men to go and make known He alluded to the times of trial through which

It was administered in that retired room in the City of Jerusalem, and spread before those never to meet again as a college or body. They would never forget that scene. Their thoughts would often go back to that night; often to that room; often to that bread; often to that cup, and often to the presence and power of that Mysterious Being-to them then mysterious-who loved them and had gone to Heaven. They would keep in fresh remembrance all that scene, as they went throughout the Roman Empire preaching the gospel of Christ. They would remember the dying words of the Redeemer, those precious coun. sels which He gave them and which are recorded in the chapters of John. They would never forget that parting prayer, which we have read, when He commended them to His Father, as He sent taken place in the world, and wrought those changes now going on in different parts of the world. It is not philosophy, it is not civilization, lives and strength in that hard service, and see- phases of the old forms of religion; it is the principle which was felt when Paul said: "The love of Christ constraineth us; because we verted, when he said. "What is the breadth and the length and the depth and heighth of the love of Christ?" It is that which he refers to when he says, "That I may know Him and the power of his resurrection," and which he expressed in his Epistle to the Romans, when he says, "Who shall separate us from the love of Christ? For I am persuaded that neither death, nor life, nor angels, nor principalities nor powers, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

The object of this communion, my brethren, is to draw our hearts nearer to the cross, nearer to the Saviour; to teach us to look away from worldly wisdom and plans and feel that our power is in the Saviour. The power of this bread is that it commemorates the death of Christ. It tends to draw us nearer to the Saviour, and bind our hearts to His cross and make us better Christians and better men, and make us better propagators of the gospel throughout the world.

President Tuttle, of Wabash College, and Rev. Dr. Alden of Boston, assisted in the administration of the bread and the cup. It was a most memorable occasion.

FOURTH DAY-FAREWELL MEETING.

The Board assembled at half-past eight o'clock, the President in the chair. Prayer was offered by Rev. Dr. Adams, of Maine. Resolutions of thanks, most hearty and comprehensive, were unanimously passed by a rising vote, for the grand hospitality of the people of Pittsburg, for the use of the churches open to receive its meetings, especially to the pastor and committee of arrangements of the Third church, for the most thorough and complete provision made for the accommodation of the Board; to the people of other denominations also, who had generously opened their houses to entertain the friends of Missions in attendance; and to the various railways who had kindly granted free return tickets to persons in attendance on the meeting; and to the press for the full reports of the procecdings.

Remarks were made upon these resolutions by Rev. Dr. Canfield, of Syracuse; Dr. Adams, of Maine; Hon. W. E. Dodge and others, speaking "Do this in remembrance of me." The Lord's in the highest terms of the admirable provision

A resolution was also passed, expressing gratitude to Almighty God, for the manifest favor bestowed upon the Board, during all the sixty years of its existence, and recognizing the duty of going forward in the work committed to its hands.

Upon this resolution Hon. W. E. Dodge made one of his characteristic and noble speeches He said: We are living in peculiar times. He would not forget that fact; and we need to ac with caution. But still he was compelled to say that we are not giving as we should. In 1859 the contributions to this Board were \$376,000, on a specie basis. In the last year we gave \$525,000. That seems a great sum; but reduced to specie value, it was really twenty thousand compared with the vast increase of wealth in the last ten years. We are better able to giv \$1,000,000 now, than we were \$376,000 1859.

Now, what shall be done? We are here the mount of Christian enjoyment. We feel no as though we could do anything-make an sacrifice for the cause of Christ. Can we car this feeling with us? Shall we act all the ye according to it?

One way to do it is to keep alive and well su tain the Monthly Concert. He thought al that the reading of Dr. Anderson's admirab lectures "on Foreign Missions" would do muc to keep the fire burning. He hoped the boo would be freely circulated in every church.

He rejoiced also that so much was now being done by the Women's Board. We hear much in these days of "Women's rights." Here was a grand chance for them to exercise their rights their right to do good, to help up their poor benighted fellow women out of the depths of heathenism. The way some exercise their rights served in all parts of the globe, in all continents | in New York at least-he did not know how i was in Pittsburg-was not just the best way for turning away from false religion will draw nearer missions. There were some, he feared, who would give three or five dollars, it might be, fo missions, and one hundred dollars for a dress and twenty-five dollars for a bonnet; and manj others, members of Christian churches, who gave nothing at all for missions!

Hon. Linus Child urged faith in God, faith in his people. That was their only hope for the spread of the gospel.

Secretary Treat spoke of the changes which had occurred in the last thirty years India, China and Japan were then comparatively inaccessible; now all open to the gospel. In Turkey also it was death to embrace the gospel, but now comparative liberty prevails throughout