



THE
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MISSIONARY
OF THE
PRESBYTERIAN CHURCH.

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MISSIONS OF THE PRESBYTERIAN CHURCH.

MONUMENTS OF THE INDIAN MUTINY.

THE terrible story of the massacre of Cawnpore in 1857, has not yet been forgotten by the Church or the world. It is not necessary here to rehearse the fearful details of those bloody scenes, out of which only three Englishmen, and not one Englishwoman escaped alive. Every one remembers but too well the final act of savage barbarity, when under orders of the Nana Sahib, who with difficulty even among the brutal rebels found tools for his cruel purpose, several hundred Christian women, the flower and beauty of many an English home, were murdered by the sword and their dead bodies thrown into a deep well near by the house of their confinement. Those scenes of blood are now well past, God grant never to be witnessed again in India; but Cawnpore has still sad memorials of those days. The well in which Havelock's soldiers found the victims of the massacre was in the midst of what was then an arid treeless plain. But the great sorrow of the English nation has in memorial beautified the spot, and erected a fit monument to England's martyred daughters. In the middle of the broad plain for acres around the sacred well, blooms a garden in tropical luxuriance; in whose outer circle flourish luxuriant palms and other rich Indian trees and shrubs, while nearer around the fatal spot stand like mourners dark and sombre yews. The well itself is surrounded by a beautifully wrought enclosure of white marble as in the engraving. Over the doorway are engraved the words "These are they which came out of great tribulation." Within, descending a few steps we stand by the fatal well. Over its mouth is placed a marble pedestal, as in the engraving, on which stands now a marble statue of peculiar beauty, a female figure personating sorrow. Beneath the scroll which runs around the upper edge of the pedestal is the simple inscription, "Sacred to the perpetual memory of a great company of Christian people chiefly women and children, cruelly massacred near this spot

A HISTORY OF THE ORIGIN
OF THE
BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

BY THE REV. WILLIAM D. HOWARD, D.D.,

MINISTER OF THE SECOND PRESBYTERIAN CHURCH, PITTSBURGH, PA., DELIVERED AT THE MISSIONARY CONVENTION HELD IN PITTSBURGH, JANUARY, 1872.

I PROPOSE to give a brief history of the origin of the Board of Foreign Missions of the Presbyterian Church.

I would like to go further back. I would like to speak of the missionary labors of the apostles and their successors for some generations, which resulted in spreading the Gospel throughout the Roman empire and beyond the Roman empire. I would like to speak of the missionary labors of the Nestorians in the fifth century and onwards, who planted the Gospel among the mountains of Malabar in India, who had numerous churches in the vast regions of Tartary from the Caspian Sea to Mount Imaus, and beyond; through the greater part of what is now known as Chinese Tartary, and even to China itself. I would like to speak of Patrick, who was not, as many suppose, a Roman Catholic saint, but an earnest evangelical missionary, and his successful labors among the Druids of Ireland; and of his successors—Columba, Columbanus, and Gallus—who, long before Gregory the Great had, whilst yet an humble priest, seen the fair-faced Angles in the slave mart at Rome and, of course, long before as Pope he had sent Augustine as a missionary to Britain, had conveyed the Gospel to Scotland and England, Gaul and Germany, Switzerland and Lombardy. I would like to point you to the mission schools of Edessa and Nissibis in the East, and of Bangor and Iona in the West, sending forth their troops of self-denying missionaries to lay the foundations of Christian churches in every part of the known world. It was at the fires kindled by some of these holy men, whose names, alas! are almost forgotten, that the torch of our Western civilization was lighted.

But, passing over many centuries, especially would I like to tell the story of Presbyterian Missions in this land. The first Presbyterian ministers who labored in this country, which was as early as the latter part of the sixteenth, and beginning of the seventeenth century, were missionaries as well as pastors. The first presbytery was a missionary presbytery. One of the first overtures ever presented to them and agreed upon was, "That every minister of the Presbytery supply neighboring desolate places where a minister is wanting and opportunity of doing good offers." The first synod was a missionary synod. And, one of the earliest acts of the first General Assembly, passed on the third day after its organization, that is,

on Saturday, the 23d of May, 1789, related to missions, and is in these words: "The Committee of Bills and Overtures, overture that the state of the frontier settlements should be taken into consideration and missionaries sent to them," etc. It is true, reference is here made to what we call Home Missions, but efforts were made at the same time to convey the Gospel to the heathen aborigines.

But even more than these things, because it is more germane to the matter now in hand, would I like to refer to the early missionary efforts of the Synod of Pittsburgh. This Synod was organized in 1802; and, on the second day of its first meeting, a committee was appointed to "digest a plan for missionary business." A scheme was recommended by this committee and adopted by the Synod, which embraced the following features: "The Synod of Pittsburgh shall be styled the Western Missionary Society. The object shall be to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and, if need be, among some of the interior inhabitants when they are not able to support the Gospel." They appointed a Board of Trust, made arrangements for the appointment of suitable missionaries, for the collection and disbursement of funds, for holding annual meetings, and the preaching of a missionary sermon annually before the Synod. This plan was very complete and it worked admirably for many years. Possibly here is to be found the germ of our present Board of Foreign Missions.

There were other important measures adopted in relation to missions by our Church which we must pass over. A complete history of Presbyterian Missions cannot of course now be given. I shall confine myself to a glance at the origin of the Board of Foreign Missions of the Presbyterian Church.

When one stands before a grand structure, gazing with wonder and delight upon its massive walls, the graceful outline of turret and pinnacle and lofty spire, he wants to know something of its history. Whose idea is here realized in enduring stone? Whose skill is here so lavishly displayed in massive doorway and pointed arch, and painted window? It adds no little to the pleasure of the beholder to know that the dome of St. Peter's is an outgrowth of the genius of Michael Angelo, and that St. Paul's owes its massive grandeur to that of Sir Christopher Wren. So, when we stand in the presence of some grand institution from which has gone forth an influence to the four quarters of the globe, waking men from their sleep of sin, and doing something towards shaking venerable systems of error to their lowest foundations, we are anxious to know to whose sanctified genius the Church is indebted for such a powerful instrumentality for good.

There are not a few in this audience who remember a stately man who, with measured tread and abstracted look a few years since, traversed these streets. And many, I am persuaded will retain—so long as memory continues to perform its office—a recollection of his fervid eloquence, as, rising with his theme, his great eye all aglow with the fire of genius, his breast

heaving with emotion, and his majestic form raised to its full height, in trumpet tones he declaimed against sin, or

“ In strains as sweet
As angels use,”

he plead with sinners to be reconciled to God—I mean the late Dr. Elisha P. Swift, in whose veins not only flowed the blood of John Eliot, the Apostle of the Indians, but in whose heart glowed an equal love for the perishing heathen. This great and good man may be regarded as the founder of the Presbyterian Board of Foreign Missions.

He had able and earnest coadjutors. In his own Synod, there was Dr. John McMillan, whose iron sinews laid the foundations of our Presbyterian Zion in Western Pennsylvania; and Francis Herron, that great-hearted Christian gentleman, and Matthew Brown, the gifted and skillful Christian educator, and Charles C. Beatty, a descendant of the first American minister who ever preached the gospel where this great city now stands, and David Elliott, who, at the age of more than four-score, still lingers among us, yet helping the cause of Christ by his wise counsels and earnest prayers. And besides there was the earnest and generous Campbell, the saintly McCurdy, the clear-sighted McFarren, and many others. And these ministers were aided in the work by a noble band of intelligent and devoted elders, among whom were the Hon. Harmer Denny, and Samuel Thompson, and John Hannen, and Francis G. Bailey, and Richard Edwards, and many besides. Beyond the bounds of his own Synod, Dr. Swift was favored with the counsels and encouragement of such men as Dr. Ashbel Green of Philadelphia, and Drs. Archibald Alexander and Samuel Miller of Princeton, and John Breckenridge of Baltimore, and Joshua Wilson of Cincinnati, and William W. Phillips of New York, whose church was, at the beginning, one of the most liberal contributors to this cause, as it has continued to be from that time till this.

Here the name of another early friend of this enterprise should be mentioned, the Hon. Walter Lowrie, who subsequently succeeded Dr. Swift as the Corresponding Secretary of the Board, in which office he remained till a few months before his lamented death in 1868. But it is so difficult, in a few sentences, to do justice to the efficient and long continued services of this eminent servant of God, that I am almost tempted to omit it altogether, hoping that some competent hand will soon make the Church fully acquainted with her indebtedness to him in relation to the work of Foreign Missions.

Mr. Lowrie was distinguished, in the first instance, as one of the most liberal contributors to this cause. The first reference made to him is in May, 1833, and in these words; “The Treasurer acknowledges the receipt of \$1000, for the purpose of paying the salary of the Corresponding Secretary, for the present year from an unknown friend.” It afterwards was ascertained that this “unknown friend” was the Hon. Walter Lowrie. The

contribution was as timely as it was liberal, for by it the infant enterprise was relieved from great, perhaps, fatal embarrassment. In 1834, Mr. Lowrie was elected one of the Vice-Presidents of the Society, and the year following, Dr. Swift having signified a desire to return to the pastoral work, he was unanimously elected the Corresponding Secretary and General Agent. On this occasion the Board of Directors used the following language in relation to him, which in the light of his subsequent life seems almost prophetic; "Should he accept the appointment, it is hoped that his talents, his extensive knowledge of men and things, his habits of strict and systematic attention to business, and his regard to the honor of God and the best interests of mankind, will render his labors in the cause of Foreign Missions highly acceptable to our churches, and eminently useful, under God, in forwarding the general enterprise of evangelizing the world."

For some reason Mr. Lowrie did not at this time accept the appointment. The next year, 1836, the Board again unanimously elected him. On the 25th of August he announced his acceptance of the office, and informed the Board that he would enter fully upon the discharge of his duties in December of that year. At the time of his election Mr. Lowrie held an honorable and lucrative office in the Senate of the United States. This, at no little pecuniary sacrifice, he relinquished, and gave himself wholly to the work of his new vocation. In subsequent years he proved his love for this work and the perishing heathen by devoting his time, his fortune, his rare talents and indefatigable industry, and, more than all else, three gifted and godly sons to the great cause of Foreign Missions.

From the beginning of his labors Mr. Lowrie imparted great vigor to the cause. The Executive Committee under his lead, immediately determined not only to enlarge the existing missions, but to establish four new ones,—an advance contemplated from the beginning by the beloved Senior Secretary Dr. Swift, and warmly supported by his counsels and influence. To carry out this purpose, thirty-seven missionaries and assistant missionaries were needed, ten of whom had already been engaged. One of the new fields was China, and for its service Mr. Lowrie possessed a special qualification in his having made himself acquainted with its difficult language. The work Mr. Lowrie now entered upon proved to be his life-work, and the influence he exerted on the cause of Foreign Missions was not second to that of any of his contemporaries either in Europe or America.

The conviction that it is the duty of the Church in her organized capacity to convey the Gospel to the heathen, was the cardinal principle upon which these men acted. After much consultation and correspondence, therefore, it was resolved to organize a Society for this purpose; and, as the Synod of Pittsburgh had been preëminent in her zeal and success in the cause of missions, it was thought best that the enterprise should be inaugurated by it. It was in the autumn of 1831 that these brethren were prepared to carry their cherished purpose into effect.

The Synod met on Thursday, the 20th of October, in the Second Church

in this City, and was moderated by the Rev. Dr. David Elliot. On Friday, the second day of the sessions, the Committee of Bills and Overtures brought in a bill on the subject of the organization of a Foreign Missionary Society, which was committed to Messrs. E. P. Swift, Luther Halsey, James Harvey, Samuel Tate, and Thomas Hunt, to report thereon as soon as possible. On Monday, this Committee reported the plan of such a society. This report, I have reason to believe, was drawn up by Dr. Swift. It begins with these significant sentences: "It is a fact which the members of the Presbyterian Church in common with some other branches of Christ's visible empire recognize with joy and gratitude to God, that the indications of prophecy and the signs of the times call upon all who love our Lord Jesus Christ in sincerity, of every denomination and of every clime, to employ redoubled exertions to extend the glorious Gospel in the earth, and especially to those who are enveloped in pagan and anti-christian darkness. The time appears to have come when Zion should awake and put on her strength, and not only plead before the throne with increasing importunity, for the fulfillment of the blessed promise made to the Mediator, that all nations should flow unto him and be saved, that the mountain of the Lord's house may be established; but by their actual, untiring and liberal exertions, to exemplify the reality and sincerity of their desires, to convey to a dying world, the precious blessings contemplated in these glorious engagements of the covenant of redemption. The Church and the world, wait to see such a degree of ardor and enterprise, on this great subject, as the love of Christ, and the wants of man, demand of his own blood-bought family; living as it does in comfort and affluence, and possessing the rich favors of a munificent Providence."

The report closes with two resolutions one of which is as follows—"Resolved, 1st. That it is expedient forthwith to establish a Society or Board for Foreign Missions, on such a plan as will admit of the coöperation of such parts of the Presbyterian Church as may think proper to unite with it, in this great and important concern." Then follows the Constitution of the Society the first Article of which is as follows—"This Society shall be composed of the ministers, sessions and churches of the synod of Pittsburgh, together with those of any other synod or synods, Presbytery or Presbyteries, that may hereafter formally unite with them, and shall be known by the name of the Western Foreign Missionary Society of the United States." Other articles of the Constitution made provision for a Board of Directors, an Executive Committee, a Corresponding Secretary, Treasurer and other officers, and whatever else was necessary to carry the work efficiently forward.

Dr. Swift was chosen Corresponding Secretary, and although for some time he continued to perform the duties of pastor of the Second Church, Pittsburgh, with a rare wisdom, zeal and industry he carried forward the work of the missionary Society. The Rev. Elisha McCurdy was chosen Treasurer, and Mr. Samuel Thompson, an elder in the Second Church, Assistant Treasurer.

The infant institution was now fairly set up. It was modest, feeble, had but few friends, and I am sorry to add, some enemies. Let us trace its progress. There was much preliminary work to be done. Sermons to be preached; addresses to be penned, printed and circulated; journeys to be made and meetings to be held; correspondence to be had with those who proposed to go out as missionaries; and missionary fields to be selected. All was attended to.

One of the first things the Secretary did was to open a correspondence with two young men in the Seminary at Princeton, Messrs. John B. Pinney, and Joseph W. Barr in relation to their going to Africa. They both finally consented, and were the *first* missionaries appointed by the Western Foreign Missionary Society.

The next thing which attracts our attention is the collection of funds. Funds came to the help of the young Society from the east, the west, the north and south, and among the contributors are some of the noblest names of the church. One of the donations was a pair of golden ear-rings, from a young lady, another was a gold ring and a breast-pin also from a young lady. The young women of the church were among the earliest friends of this noble institution, and they have continued to be till this day.

Eighteen months passed and the Society rendered its first report in May, 1833.

The results thus far were briefly as follows :

Three missionary fields had been selected. One in Western Africa, one in India, and a third among the North American Indians west of the Mississippi. Six ordained missionaries had been appointed; two for Africa; two for India; and two to the Indians. Most of these were married, so that there were some twelve missionaries in all. One had already fallen by the stroke of death. The Rev. Joseph W. Barr, just as he was about to sail from Norfolk, Va, for his distant and dangerous field in Africa, was struck down by cholera, and his heroic companion, after some unavoidable delays, sailed alone, thus proving himself then, as he has, by forty years of toil in her behalf since, one of the truest friends that down-trodden continent ever had. The collections for the eighteen months amounted to, \$3,534.65½.

Though these results are not very flattering, the Society during this period did much work which eluded the notice of most observers, in laying broad and deep the foundations of this great enterprise. We are reaping the valuable results of this silent labor to-day.

The founders of the Western Foreign Missionary Society seem to have grasped all the essential features of the missionary work. The breadth and comprehensiveness of their views fill me with surprise.

They contemplated reaching not only the whole heathen world, but the Moslem and Papist populations, including those in Mexico and South America, which countries have loomed up in later days as among the most important missionary fields in the world. They displayed preëminent wis-

dom in selecting their fields of labors. Africa, which has ever since grown in importance, and India, where an influence has been exerted by our own and other missionaries, which promises to make a country containing 200,000,000 of people virtually Christians, within the life-time of some now living. And they not only selected Africa and India, but their eye was upon China, Japan, Persia, Asia Minor, South America, and other localities, which in the forty years which have elapsed have been proven to be missionary fields of unsurpassed promise. They were only deterred from entering some of them by the fact that other missionary societies, and especially the American Board, contemplated occupying some of the most important of them. Here I am led to pause to notice the noble Christian spirit which the founders of our Board manifested towards the American Board, an institution which they revered and in whose growing success they rejoiced. In one of the first papers they issued they thus speak of this sister institution. "In reference to the American Board of Commissioners for Foreign Missions, we hope to cherish no selfish principles; and we shall appeal to no sectarian feeling. We contemplate its past achievements and its present prosperity with unmingled pleasure. Our only strife will be to copy its every good example, and try not to be outdone by it in kind affection and Christian magnanimity." On another occasion they say, "The appearance of this Society and its Journal, on the great field of evangelical effort, with chastened hopes and meek pretensions, is attended with sentiments of veneration and love, for all those older Institutions which it finds already gathering the trophies of sacred victory. Of that Board (the American), especially, which has for better than twenty years, so ably and faithfully sustained the best hopes of the American Churches, it would devoutly say: 'May its bow abide in strength, and the arms of its hands be made strong by the hands of the mighty God of Jacob.' 'Because of the house of the Lord our God, we would seek thy good.'" Men of such a spirit as this proved themselves to be fitted to found a great religious institution.

One more evidence of their wide and comprehensive views is found in their remarkable enterprise. They founded a missionary journal, which has been published by the Board ever since; and I think I may say, without in the remotest degree disparaging its present editors, the first volume evinces no less ability in its getting up, and is quite as valuable as a missionary periodical, as the last. And both the first volume and the last, and all the intermediate volumes, I regard as invaluable.

They adopted the most efficient means of interesting churches, sessions, Presbyteries, and Synods. They sought out young men in colleges and theological seminaries, and urged them, by the most earnest and eloquent appeals, to consider the claims of the foreign field. And last, but not least, they secured the co-operation of the women and children of the church. Your women's societies and your Sunday-school collections for missions, are no new things. In a word, nothing has been done by their successors that evinces more true wisdom in relation to the great work of

missions, than was done by these founders of our Board. They seem to have surveyed the whole ground, and to have suggested almost every great principle and almost every important plan that has been acted upon since.

The second annual meeting of the Western Foreign Missionary Society was held in the First Church, Pittsburgh, in May, 1834. The Board reported that during the past year seven ministers of the gospel, together with nine other persons, sixteen in all, had been sent out, under the auspices of the Society, to labor among the heathen; and that \$16,296.46½ had been contributed to its funds. Death had again been doing its work, both among the little missionary band and the friends of the cause at home. Dr. McMillan, one of the vice-presidents, and fastest friends of the cause; Thomas T. Skillman, Esq., one of its earliest life-members; and Mrs. Louisa A. Lowrie, the wife of the Rev. John C. Lowrie, had been called away. The little company, consisting of the Rev. John C. Lowrie and the Rev. William Reed and their wives, who went out to India, reached Calcutta in October, 1833. Mrs. Lowrie was seriously ill on the voyage, grew rapidly worse after she landed; and although every attention was paid her, and every comfort secured to her in the house of a noble English Baptist missionary, the Rev. William H. Pearce, she soon passed away, and was buried at Calcutta, on the threshold of her chosen field of labor. The Rev. Mr. Reed, after his arrival at Calcutta, became so ill that he was obliged, in a few months, to leave India, in company with his young wife, with the hope of again reaching his native land. But this was denied him. He sank rapidly, and soon after leaving Calcutta died; and his earthly remains found a burial in the Bay of Bengal, near the Andaman Islands. Mr. Lowrie, discouraged and saddened, was now left to proceed alone to his distant field of labor. This he did, and succeeded, though brought near to the grave by sickness, in planting our mission at Lodiana, in Northern India, which was the first, and has grown to be one of the most important missions of our Church.

That so many discouragements, especially so many deaths, did not weaken the hands of the friends of the cause, is an evidence that they were men "full of faith and of the Holy Ghost." I think I discovered, in reading over some dry records a few days since, one cause why they held so steadily on their way amid darkness and storm and apparent rebuke. It is thus expressed: "*Resolved*, That the members of this Synod will meet in the churches of this city and Allegheny town, every morning during their sessions, at the rising of the sun, to spend some time in special prayer to God for the outpouring of the Holy Spirit on themselves and the churches under their care." Men who assemble every morning at the sunrising to pray, are not likely to turn aside from the path of duty, though it be rugged, steep, and stormy.

But I must hasten to a conclusion. The Western Foreign Missionary Society continued its work, with varied success, for about six years, when

in June, 1837, a Board of Foreign Missions was organized by the General Assembly of the Presbyterian Church. To this Board the Synodical Society subsequently transferred all its missions and funds. At the time of this transfer there were five missions, namely: Northern India, with four stations; Western Africa; Smyrna; China, and the Western Indians. There were twenty-four male missionaries and assistants, and twenty females—forty-four in all. The receipts for the last year of the separate existence of the Western Foreign Missionary Society, that is, the year ending October, 1837, was \$40, 266.53, which was more than eleven-fold more than had been collected in the first eighteen months of its existence.

Since the work of Foreign Missions has been conducted by the General Assembly, there has been a steady, healthy, and most encouraging growth. From one mission in 1833, we have grown, in less than forty years, to thirteen missions; from one station in 1833, to over two hundred stations in 1872; from five or six missionary laborers in 1833, to nearly eight hundred; one hundred and twenty-eight of whom are ordained missionaries in 1872; and from a contribution amounting to a little over \$3,500, to a contribution, according to the last annual report of the Board, amounting to nearly \$334,000, of which about \$24,000 were raised by the children of the Church.

Less than forty years ago, the Presbyterian Church in the United States, held up by a single sick, albeit a heroic, faithful, resolute hand, a solitary torch of gospel light on all the eastern part of the vast continent of Asia, and one other by an equally brave and devoted hand on the continent of Africa; now, though we cannot say of our Presbyterian missions as some one has said of the British empire, "the sun never sets upon it," yet we can say that the sun as he rises in the east scarcely greets the land until he finds our mission in Japan; and then, as he pursues his western way, he looks down upon our mission at Shanghai, with its press of movable Chinese type, first used by our missionaries in that vast empire, and which its destined to revolutionize the art of printing in its original home: then a little further he finds Ningpo, with its numerous Presbyterian congregations, and then upon Tunghow, with its deep religious interest, and Peking the capital of the empire, with its earnest laborers and a government college, at the head of which is a Presbyterian minister, who went abroad as a Presbyterian missionary; a little further west, and considerably to the south, he beholds our mission at Canton, with the veteran Happer, from amid our own Western Pennsylvanian hills, at its head; and then, as he continues his journey to the west, he meets our missions in Siam and among the Laos; and presently his glowing eye lights upon that glorious cluster of missions in Northern India, the first-born of the whole family, with its teeming presses, its schools, its churches, its native pastors and native teachers. He scarcely loses sight of these till he finds our Persian mission, founded by the American Board, and passed over to us as one of the results of the happy reunion of the long-sundered branches of our be-

loved Church; a mission most interesting as being among a people who, as it seems to me, are the descendants of the lost tribes of Israel, and whose missionary labors, in the early centuries of our era, eclipse everything of the kind even in these latter days. The sun, still continuing his course, passing over the ruins of buried empires, amid the mountains of Lebanon and on to the shore of the Great Sea, and on the borders of the favored land where Christianity was cradled, looks down upon our prosperous mission in Syria, another rich legacy from the American Board; and thus as almost the first object that greeted his rising upon Asia was a Presbyterian mission, so almost the last upon which he shed his beams as he leaves that continent, was a Presbyterian mission.

But even yet he has not seen all that God is permitting our beloved Church to do in this great behalf. As he pursues his westward way, reaching Europe he observes our quiet, but earnest and faithful laborers in Italy, Belgium, France, doing their blessed work among the deluded followers of the Man of sin; and as he passes on, glancing far to the south, he finds that our Church has her representatives among the dusky peoples of Africa, in Liberia, among many of her towns, at the Gaboon river, and on the island of Corisco. And now, leaving the old world and crossing the Atlantic, among the first things that greet him as he gazes down upon our own continent, are our missions in North and South America; among the descendants of "the friend of God" in New York, and among the Portuguese and Spanish-speaking populations of Brazil, the United States of Colombia, and Mexico. And then as he passes on to his setting, he beholds our faithful missionaries laboring to Christianize our Indian tribes, the Senecas, the Chippewas, the Omahas, the Creeks, the Seminoles, and others; and finally, as he completes his circuit of the heavens, just before he sinks into the great sea, he looks upon our Chinese mission in California.

Now, are not these things wonderful? Has there not been marvellous and encouraging growth? Less than forty years ago a little spark of holy fire was struck in the old Second Presbyterian Church down here in Diamond alley, and behold it has kindled a flame that almost encircles the globe. "It is the Lord's doing, and marvellous in our eyes."

But there are gaps to be filled up. Methinks if the sun could weep he would when he finds the distance so great from one mission station to another. Those who preceded us, at infinite toil and self-sacrifice reared their Christian altars, and kindled the sacred fire on them, on these salient points which I have mentioned. It is for us now to go forth and fill up the chasms until there is an unbroken circle of Gospel light around the globe. Oh, who here is such a craven as not to be willing to do and dare and suffer anything for so good a Master and so great a cause?