

ADDRESSES

AT THE

CELEBRATION OF THE

Two Hundred and Fiftieth Anniversary

OF THE

WESTMINSTER ASSEMBLY

BY THE

GENERAL ASSEMBLY

OF THE

PRESBYTERIAN CHURCH IN THE U. S. A.

EDITED BY THE

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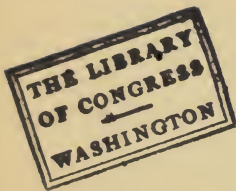


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FOREIGN MISSIONS.

BY

MR. ROBERT E. SPEER.

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AND now, at last, at the close of this splendid day, we come to this final theme, "The Presbyterian Churches and Foreign Missions." A modest theme doubtless it appears to some, but perhaps if I should rephrase it, "The Presbyterian Churches and Their Relation to the Christian Conquest of the World," we should see more clearly its splendor and its solemnity. After all, this is the vital issue; here at last, at this bar, must every religion, every form of religious conviction, stand to be judged. Alexander Henderson and the Westminster Confession are not the final tests of the Presbyterian Churches. As our Master has said, it is not by clear perception, nor by crisp statement of doctrine, nor by forms of worship and of ritual, that religion is to be judged or discipleship to be tested; but by the warmth of its brotherhood and the tenderness of its love. "By this" said he, "shall all men know that ye are my disciples, if ye have love one for another." And he

himself declared that on that wondrous day in which all the nations and peoples and beliefs of the earth shall stand before his throne, the ultimate test of all principles of human conduct, the ultimate test of all forms of worship and faith, will be found, not in their power to develop individual character, nor in their ability to form and consist with satisfactory doctrinal symbols, but in their power to persuade men to lives of self-forgetful service of their kind. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

The Church of Christ was not established by him as a society for personal spiritual culture, nor for the development of personal character and refinement as ends in themselves, nor for the satisfaction of those demands of the intellectual life which crave doctrinal explication of the mysteries of the unseen or of the

divine life that has been manifested in history. Christ's Church came like Christ—not to be ministered unto, but to minister, and to give her life a ransom for many; and by its fruits in unselfish service and self-forgetful helpfulness must every branch of that Church be judged.

Nor are the Presbyterian Churches submitted to their final test by any appraisalment of their relations to education, or to the young, or to home missions, or to the people. Such tests are preliminary, not ultimate. If the vision, the mission, the message of the Presbyterian Churches were provincial or ethnic, such testings might suffice; but against just this conception of a local design and a limited destiny we and our fathers have ever made protest with strenuousness; and have ever claimed for our faith those characteristics of universality without which we should be obliged to abandon also the contention that it was divine.

The Presbyterian Churches, therefore, have ever recognized the validity and the solemnity of this test to which we are now subjecting them. They have affirmed, as no other Churches have done, the world's utter need of the gospel, the unique sufficiency of Christianity, and the solitary lordship and sovereignty of Christ. Turning toward the cross, their members have ever cried—

“Thou, O Christ, art all we want;”

and turning toward the weary world, have added,

“And thou, O Christ, art all they want.”

We have never been so much wiser than our Master as not to be willing to affirm with utter loyalty to their narrowness his own words, “I am the way and the truth and the life; no man cometh unto the Father but by me.” And we have never dared to be so untrue to the world’s own life as to proclaim any broader message than Simon Peter’s, “There is none other name under heaven, given among men, whereby we must be saved.” There is a King, one Jesus, and he is the only King.

Holding these deep convictions, the Presbyterian Churches have never been intimidated by charges of intolerance or illiberality. Fidelity to the truth of God and to the deepest needs of our sin-smitten humanity can never be bigotry. And we have never been ashamed in this matter to stand with him in whom alone God came to reconcile the world to himself, and whose attitude, as Horace Bushnell has pointed out, “is charity, not liberality; and the two are as wide apart in their practical implications as adhering to all truth and being loose in all. Charity holds fast the minutest atoms of truth as being precious and divine, offended by even so much as a thought of laxity. Liberality loosens the terms of truth; permitting easily and with careless magnanimity variations from it; consenting, as it were, in its own sove-

reignty to overlook or allow them; and subsiding thus ere long into a licentious indifference to all truth and a general defect of responsibility in regard to it. Charity extends allowance to men; liberality, to falsities themselves. Charity takes the truth to be sacred and immovable; liberality allows it to be marred and maimed at pleasure. How different the manner of Jesus in this respect from that unreverent, feeble laxity that lets the errors be as good as the truths, and takes it for a sign of intellectual eminence that one can be floated comfortably in the abysses of liberalism."

Our Churches have never been willing to buy a cheap reputation for liberalism, or to curry favor with those with whom indifference and uncertainty are the synonyms of enlightenment, at the price of treason to the world's Life and the world's Redeemer.

Nor has the revival of the study of comparative religions, with its tendency to pare down the uniqueness and compromise the supremacy of Christianity, diverted the great Churches to which we belong from their conviction that Christ alone can save men; that out of him men "are without hope and without God in the world;" and that "at the revelation of the Lord Jesus from heaven, with the angels of his power in flaming fire, he will render vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus," however smooth the words or soft the poetry of their superstitions.

Once for all for us the final judgment in the matter of comparative religion was passed at Bethlehem and on Calvary. All the non-Christian religions except Mohammedanism were here before Christ came. God looked down upon them all and judged them insufficient; and by sending his Son to the best of them and condemning that, passed his final and conclusive judgment upon all. The incarnation closes the issue of comparative religion. Calvary was a colossal blunder, or it was the necessary fruit of God's conviction that Confucianism, Taoism, Buddhism, Shintoism, Parsiism, Judaism, Shamanism, Fetichism, had been weighed in the balance and been found wanting.

Holding these opinions, consider for a moment the moral loathsomeness of the position of the Presbyterian Churches if they had not been missionary. Could more hideous enormity of guilt be conceived than that of Churches which believe that they stand in the midst of a lost world, holding in their possession a gospel of adequate life, who hear in their ears for ever the voice of their Risen Lord saying: "Go ye into all the world and preach the Gospel to every creature," and the wail of a dying world stumbling blindfold around the great altar-stairs of God, and who yet go their way, eat, drink, and make merry, with no regard for the commanding Master, and no pity for his weary world? I say solemnly that the anti-missionary Presbyterian church, or the anti-missionary member of our Church, or, even the

church or church-member who is not opposed, but only indifferent to the work of the world's evangelization, is either disloyal to the fundamental convictions of our Churches—aye, to the very foundations on which Christianity itself rests; or else, if yielding mental assent to these convictions, is an object of moral baseness beyond our power to describe, as also beyond our capacity to condemn. To believe that a man is dying, to stand by his bedside with adequate remedy, to be enjoined by acknowledged obligation to offer the remedy, and to refuse or to neglect, what can be imagined more awful, more repellant, more antagonistic to the spirit of a just and generous God than this?

The full force of these awful considerations has ever been felt by our Church. She has recognized from the beginning that she must be a missionary Church, or forfeit alike her prerogatives, her self-respect, and the blessing of God. In the General Assembly of 1838 she declared, in the first annual report of her Board of Foreign Missions, "In the providence of God and by his blessing, no branch of the Church of Christ has an organization so perfect to become a missionary community as that of the Presbyterian Church in the United States of America." Two years later a solemn resolution was adopted, prescribing a certain course of activity, to the end, as was specified, "That our whole Church in its organized form may become what she ought to be, a mis-

sionary Church ; and that all other churches of other denominations may become animated with a true missionary spirit, and do their part in accomplishing the great work to which the Head of the Church is now summoning his people, the work of enlightening, reforming, and converting the world, that he may reign over all nations in the fulness of his grace and glory." Seven years later, on the 22d of May, the General Assembly listened and gave assent to these words of James W. Alexander : " Those who are gone admitted the claim of Christ's cause on us as a Church. One of them, especially, has left us his testimony. Consider, reverend brethren, these words, of date March 4, 1831, words suggested to this court of Jesus Christ, by Dr. Rice : ' In the judgment of this General Assembly, one of the principal objects of the institution of the Church by Jesus Christ was, not so much the salvation of individual Christians—for, whosoever believeth shall be saved—as the communication of the blessing of the Gospel to the destitute, with the efficiency of united efforts.' The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of said society, and bound to do all in his power for the accomplishment of this object." In 1867 the Standing Committee on Foreign Missions reported to the General Assembly a resolution beginning with the declaration, " This Assembly regards the whole

Church as a missionary society whose main work is to spread the knowledge of salvation." Our brethren of the Southern Assembly have been equally outspoken. "In the Church South," as Dr. Houston declared at the Centennial Celebration of this Assembly at Philadelphia in 1888, "from the day on which she first took up her independent task, foreign missions have been recognized as the imperial cause. When in that day she found herself girt about as with a wall of fire, when no missionary had in his power to go forth from her bosom to the regions beyond, the first General Assembly put on record the solemn declaration that, as this Church now unfurled her banner to the world, she desired distinctly and deliberately to inscribe on it, in immediate connection with the Headship of her Lord, his last command, 'Go ye into all the world and preach the gospel to every creature,' regarding it as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence."

The General Councils of the Alliance of Reformed Churches holding the Presbyterian system, have with equal consistency recognized the missionary obligations resting upon the broad fellowship of the Presbyterian Churches. "As to the constitution of the Christian Church," it was declared in the first Council, "Whether Presbyterian, Episcopal or Congregational, or a combination of these various elements, doubt and uncertainty may prevail; but as to

its missionary character there can be no question. When the Church ceases to do this, its very existence is at stake. Missions are but the simplest dictates of Christianity, and no more than decent tributes to it. They are essential, not extraneous to its nature." At this same Council the indubitable truth was recognized that, "If the Bible is to be our teacher, all dispute or doubt as to the obligation of evangelizing the nations is foreclosed at once. To deny it would be as complete an abnegation of Christianity as to deny the duty of loving the Lord our God with all our heart, or loving our neighbor as ourselves." In the Third Council, that incarnation of the apostolic missionary spirit, Dr. W. Fleming Stevenson, swept the whole Council with him as he gave expression to the fundamental faith of our Churches in St. Enoch's at Belfast, in the words, "But if Christian men seem now agreed that the Word of God does not merely contain here and there a missionary chapter, or the music of a missionary psalm, or some clear words of prophecy, or more clear and commanding word of Christ, but is throughout, an intensely missionary book, the missionary spirit being of the very essence of its revelation; if it is a book that responds, with the sensitiveness of a divine sympathy, to the cry of the lost but seeking spirit, to the burdened sign of pagan Asia as well as to the anguish of those that doubt and yearn in Europe and America; if it is a book

that proclaims, with every one of its tongues of fire, that there is a kingdom of God to grow out from it, instinct with its own spirit, a kingdom of living men in whom its revelation will be seen in action, by whom its sympathy and its offer of life and rest will be borne to every nation, in whom the great hunger for the redemption of the world has struck so deep, that every one who is of that kingdom must hunger with the same intensity, and look out on the world with the very eyes of Christ, and see, not in dreams and fancies of the poets, but by faith—faith which is no dreamer, but real and practical, carving swiftly the way to its own end—see, by faith, the march of the people back to God, the idols flung aside, and the cry of all—

“Nothing in my hand I bring,
Simply to thy cross I cling;”

if that is the idea of the kingdom of God, then even our noble missionary societies are not the adequate expression of this enterprise of Christian missions, but are only preparatory, and the conception of a missionary society we are to keep before us is of the Church herself, as broad as the Church, as manifold as her gifts, as numerous as her membership, and as much clothed as she can claim to be, with power from on high. That, in theory, is the position that has been taken by the great body of the Presbyterian Churches, and what I plead for is nothing more than

that this theory should be wrought into practice." In a later Council still, to quote but from one other, the report on foreign missions concluded "with the hope that clearer, fuller expression than ever before may be given to the great principle that the Gospel must be preached to every creature; and that 'missions' (in the well-known words of Alexander Duff) 'are the chief end of the Christian Church.'" And Dr. Murray Mitchell added, "Oh, then, let a voice, a proclamation, go forth from this great gathering, which shall be re-echoed from every General Assembly and Synod and Presbyterian church, and which shall go on reverberating from shore to shore, until the heart of every member and adherent of our communion is aroused, and the zeal for the glory of God and the salvation of man rises to the height of a holy passion."

The missionary spirit and conviction, therefore, are of the very fabric and texture of our Presbyterian Churches. Opposition to missions or indifference to missions is heresy. There is no worse heresy. The spirit of antagonism or indifference is heretical. The man who is guilty of it is unworthy of his fathers; unworthy of the principles on which the Church rests; unworthy of the Church herself; unworthy, most of all, of that dear Master, who, though he was on an equality with God, counted not that equality a prize to be jealously retained, but made himself of no reputation, and took on him the form

of a foreign missionary, and became obedient unto death, even the death of the cross. Such heresy should not be tolerated with easy carelessness. That Assembly was acting with sound judgment and a solemn recognition of its responsibilities, which instructed the Presbyteries to enter upon their records the names of all churches failing to contribute to the cause of foreign missions, with the reasons for their delinquency.

These fine protestations of missionary sympathy have not been confined to Assembly deliverance or fervent resolution. The Presbyterian Churches have deliberately assumed heavy and far-reaching responsibilities. Our fathers in this Church spread their missions all over the world. No other American Church has extended its banners or flung out its line of battle as we have done. Our missions are on every continent save Europe, and we confront every non-Christian religion. The American Board stands with us before Islam, but has no missions in South America. The Methodist Board works with us in South America, but has no missions to Islam. While the Baptist Union has missions neither in South America nor among the Mohammedans, save, as like the Methodists, it touches these in India. With our associated Presbyterian Churches we have spread out over the world as not even the Church of England has done; and while the Roman Catholic Church is more penetrative and universal, we at

least surpass it in the number of missionaries, in the indomitable zeal, and in the undiscouragable faith with which in Egypt, Persia, Turkey, and the Punjab we are making our assault on the citadels of Mohammedanism.

An unexaggerated estimate of the numbers for whom we, of this single Church, have made ourselves responsible by our occupation of heathen soil and by the principles of missionary comity, would assign to us perhaps not less than 160,000,000 of people. We were among the first to plant our missions in Japan, with its 40,000,000; Syria with its 1,500,000; Brazil with its 14,000,000; Mexico with its 12,000,000; Chili with its 2,500,000. We occupy alone Siam and Laos with their undetermined millions, estimated by some at 6,000,000, and by others at 30,000,000; Colombia, with its 4,000,000; Guatemala, with its 1,200,000; all of northern Persia, with its 5,000,000. Korea, with its 12,000,000, was opened practically by our own missionaries, and in China we bear great responsibility, in many cases the major responsibility, for 18,000,000 in the Province of Pechili; 35,000,000 in the Provinces of Chekiang and Kiangsu; 36,000,000 in the Province of Shantung; 30,000,000 in the Province of Canton and the Island of Hainan; and for the 21,000,000 of Hunan and the 32,000,000 of Anhui. While in India, we have laid our missions in the northwest Provinces with their 47,000,000; the Punjab with its 21,000,000; the Bombay Presidency with

its 19,000,000—for all of whom, we, with others, shall be obliged to give account in that great day when we stand with them, face to face, before the judgment throne of him who came, not to condemn, but to save the world.

On every continent, on the islands of the sea, on the soil of every non-Christian faith, the Presbyterian Churches have planted their standards. No Churches have recognized so clearly, or with such magnanimity, the rules of mission comity. None have been so careful to avoid transgression upon territory or among people for which other Churches have made themselves responsible; but even so, driven by the mighty impulse of our deep convictions, constrained by the love of that Christ for whose unique and stainless divinity we have been ever jealous, eager to offer to break the bread of life and to reveal to the restless millions who await “that light whose dawning maketh all things new,” we have gone out as our Master bade, through the lands near at hand, on and on, unto the uttermost parts of the earth.

And the responsibilities that are implied in God’s manifest blessing upon our Churches at home are as great and solemn as the responsibilities we have avowedly assumed. Mr. Moody, whose shrewd views of men and movements seldom err, said to a friend of mine not long ago, as he sought advice regarding a proposition made to him in connection with one of the boards of our Church, “It will be a place of great

power. That Church has the brains and the wealth of the United States." As to our intellectual capacity, we may let others speak for us; but it is common fame that whatever wealth can do, the Presbyterian Churches can do if they wish. The wealth of the United States according to the census of 1890 was \$65,000,000,000. According to the same census, one-twentieth of the communicant members of the Churches were Presbyterians. While not all the population of the country is in the Churches, to assign to the Presbyterian Churches a proportion of the total wealth of the country as large as the proportion sustained by the Presbyterian communicants to the total Church membership of the country, would be well within the mark. It was asserted here the other evening that one-sixth of the wealth of this land is in the hands of the Presbyterians. Let us assume that one-twentieth is. According to the census statistics of our national wealth eight years ago this proportion would assign to our churches three billions of dollars. The average annual increase of our national wealth for the decade ending 1890 was two billions of dollars; the same proportionate increase during the present decade would make our present national wealth about ninety billions of dollars; one-twentieth of this would assign to Presbyterian control four and one-half billions of dollars; while our proportionate share of the annual increase of our national wealth would be one hundred and fifty mil-

lions. Our present gifts to missions, therefore, amount to one five-thousandth of our wealth, and less than one one-hundred-and-fiftieth, not of our income, but of what we annually save out of our income and add to our stock of accumulated values. One-third, or at the utmost, one-half of the treasure that the Presbyterian Churches alone lay up annually where moth and rust corrupt and where thieves break through and steal, would be sufficient, given annually, to support the work of the world's evangelization on a scale that would promise the effective proclamation of the gospel throughout the world, to the extent, probably, to which that responsibility rests upon the foreign mission enterprise.

As to men and women, it is estimated that two million young men and women will be graduated from colleges and higher institutions in this land in this generation. How many of these will be Presbyterians it is impossible to say. One-twentieth of them would be a low estimate. According to this estimate, 100,000 young men and women of our own Church will be sent out into life with the fullest and highest training which our country has to offer. One-half of this number would be sufficient, the wisest and most judicious missionaries think, to spread the gospel and establish native churches, so as to bring us reasonably in view of the issue of the distinctively foreign missionary enterprise. And this takes no account of the large numbers of men and women who have been

already trained, and who would be available for this glorious enterprise, if the spirit of Elijah and Paul—the spirit of blood and of fire, the spirit of passionate zeal and burning devotion, should fall upon the Church of our love.

The Presbyterian Churches alone have men and money enough for the world's evangelization. With no help from any other Church, helped only by the spirit of the Most High, we could go forth if we would, if it pleased God, to satisfy the heart of the expectant Christ, who waits to see of the travail of his soul, and to be satisfied. We are but a part of the innumerable company of the Church militant, and no such exclusive privilege of glorious service as this will ever be ours; but surely Providence is dumb, and the spirit of God has died away into a meaningless rustle of a breeze among the leaves, unless by such endowments of capacity as these, God is challenging us to a new service and a more Christ-like sacrifice.

And now, on these foundations, what conclusion shall we rest? Shall we turn now to glory in our past attainments? Should the predominant sentiment in our hearts be congratulation over the measure of our present obedience; satisfaction with what we have done in the way of the world's evangelization; or utter repentance at our failure and shortcomings, and intense desire after new obedience? God forbid that we should glory save in the cross of our Lord Jesus Christ. Is it a time to praise the

Church for her great devotion, when, as has been supposed, she gives less than a tithe of a tithe, not of her income, but of her annual increase of wealth, for the evangelization of the non-Christian world, "Half as many mills on the dollar," some one has said, "as our fathers gave in 1840?" Is it a time to indulge in the sedatives of reminiscence and complacent contentment when, as Mrs. Bishop declared in Exeter Hall, November 1, 1893, "The work is only beginning, and we have barely touched the fringe of it; the natural increase of population in the heathen world is outstripping at this moment all our efforts?" Qualified as it should be, there is nothing soothing or soporific in such a statement, or in the fact that of the two million villages estimated to exist in Asia, probably not two hundred thousand have been reached, while three out of every four men in the world are ignorant of "the man Christ Jesus, who gave himself a ransom for all."

In comparison with that gift and the world's need, what is an offering of \$881,000 and 700 men and women from the Presbyterian Church of the United States of America? Is there any sacrifice here? Undoubtedly, but by what standard? David Livingstone wrote:

"Hundreds of young men annually leave our shores as cadets; all their friends rejoice when they think of them bearing the commissions of our Queen. When any dangerous expedition is planned by gov-

ernment, more volunteers apply than are necessary to man it. . . . Yet no word of sacrifice there. And why should we so regard all we give and do for the well-beloved of our souls? Our talk of sacrifices is ungenerous and heathenish."

To pour out blood like water in the campaign in the wilderness was heroism! A lost missionary life is fanaticism! To incur a national debt of \$2,845,907,626, and to expend \$8,000,000,000 for purposes of bloodshed and war was patriotism. To give a few millions for a world's redemption is "charity." Such infamous opinions as the second and fourth are born of the lenient and dilatory spirit which regards the missionary enterprise as a spiritual luxury, and the missionary goal as far off, not attainable, not demanding the effort immediately to attain it. It may be so. We have no right to assume it. "Live," cried Luther, "as though Christ had died yesterday, risen to-day, and were coming to-morrow."

Let the standard go up and the tone of missionary appeal. There is no need of apology for putting the claim of the Cross and the Commission imperatively first. It belongs there. The mission cause should be presented as an obligation, unavoidable, immediate; and not with half-hearted interest or the numbing contentment born of satisfaction with the past, or a low standard and ideal. With all just acknowledgment of the work already done, with deep gratitude for the spirit already aroused, let the heart

of the Church be turned to the vast work undone, waiting. As Browning's David says :

“'Tis not what man does that exalts him,
But what man would do.”

Or, shall we, on the other hand, pause for crimination and recrimination, complaint and criticism, because of the degree of our shortcoming and the width of the chasm that separates our self-indulgence from the self-sacrifice of Christ? And what profit would there be in that? No, let us rather turn our faces toward the future. We have reviewed our Churches' confession of their obligations; we have marked their acknowledgment of these obligations in their broad assumption of responsibilities; and we have noted God's equipment of our Church for larger service. We have stood this day in the presence of the fathers and have breathed their spirit; we have gloried in our traditions, and have blessed God for all that he has accomplished through us. And now let us forget the things that are behind, and reach forth unto the things that are before, to the mark of the prize of the high calling of God in Christ Jesus, to the broader and more devoted service of humanity, and to the coronation of our King.

For we are not alone the guardians and trustees of the Westminster Standards, which are a statement of truth and life; we are the guardians and trustees of the life and truth therein described. And false

and reprehensible should we be if in our zeal for loyalty to the statement we forgot to be loyal to the substance. We shall be poor descendants of the men who made up the Westminster Assembly, and shall poorly complete their work, if we so concern ourselves with the deposit of truth which they sent down to us, as to lose sight of that great world's redemption, to the principles of whose necessity and method they gave formulation. What the world needs is not the prescription only, but also and even more, that healing stream for which the prescription calls,

“Which flows from Calvary's fountain.”

And from this point of view, the solemn and vital question for us this day is, not what we think of the divines of the Westminster Assembly, but what they are thinking of us, as associated to-night with Him who loved and died for the world, they are regarding it with His affection, and viewing all human enterprises as they appear in the light of His cross and His throne. The divines of the Westminster Assembly served their generation by the will of God, and fell on sleep. The supreme inquiry for us is, whether we are serving our generation by that same will, and are laying such foundations for the future as shall make the men of 2148 look back on this Assembly as we have been looking back to-day to the men and the Assembly of 1648? What sort of men we are

and what sort of men our children will be is of vastly more consequence to this world than the kind of men our ancestors were. There is a story of an Austrian nobleman, who, risen from the ranks of the common people, was taunted once by a group of degenerate princes because of his want of ancestry. "Gentlemen," he replied, "you are descendants; I am an ancestor." If I must make my choice, I would rather be the ancestor of a new Westminster Assembly than the descendant of an old one. I would rather be the architect of two hundred and fifty glorious years of future history than the product of two hundred and fifty years of great history past.

And I venture diffidently to make appeal to you in behalf of the generation that is to follow you. This Church is our Church, the Church of our love, as it has been your Church—my fathers—and the Church of your love. Set her face toward the larger future, and the world-wide service, we beseech you, as you commit the dear interests of her life to us. Make her to see the glory of her world-wide destiny. Let her walk out boldly into the large liberties. Lead us on where, laying aside every weight, and encompassed by the great cloud of witnesses, the glorious company of those who, from before the days of the Covenants, have witnessed a good confession, and have entered into their glory, we may do bravely the ever-broadening work of our Lord. Put our hands for us, before you go to

be yourselves numbered with that great company, to the vast tasks of the new day. The night is gone and the day is breaking. Standing amid the multitude of your sons who are following fast in your steps, I can see the long streamers which mark the coming of the dawn. Let us go out into it in the spirit of the great memories which this day has recalled, to make wrong things right, to make dark things light, to turn human hate into love, and human strife into peace; to beat the swords into ploughshares; to tell men that Christ is King, and to win them to his kingdom; to pour the blessings of his gospel over every land, from sea to sea; to whisper his gentle grace to every human heart; to hasten the certain coming of the glorious age of Tennyson's vision, when,

“Universal love is each man's law,
And universal right is each man's rule,
And universal peace lie”—

no more

“Like a shaft of light across the land,
And like a lane of beams athwart the sea,'

but like the all-covering radiance of that city that hath no need of any sun, because the Lamb himself is the light thereof “thro' all the circle of the golden year.”