

# The Modern Crusade

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## THE WORLD'S DEBT TO THE MISSIONARY.

By ROBERT E. SPEER, *New York City.*

The work of Foreign Missions is not in need of any overstatements, in order to make its claim convincing. More than that, any exaggeration is sure to injure both the cause and its advocates. What it cannot claim within the bounds of truth, it does not wish to claim and would be injured by claiming. I am going to state just as strongly as I can, to-night, the world's debt to the missionary, but I want to do it well within the bounds of the truth. And to assure you that no careless claims are to be made regarding the measure of the world's debt to the missionary, I want to make at the outset three preliminary observations.

In the first place, the missionary enterprise is not the only agency by which God is acting upon the world. We do not believe that commerce and diplomacy and civilization have slipped between the fingers of the hands of God. We do not believe this, because, on general principles, we believe in God's sovereign control over all the lives of men, and we do not believe it because, particularly, we can see throughout the length and breadth of the world the manifest way in which these great forces are playing into the designs of God in the coming of His Kingdom. And the spirit of life is moving out over the world in far more subtle ways than these, permeating the life of the nations. And that spirit of life we believe to be the Spirit of the living God. All that is being done in the world, accordingly, towards the coming of the Kingdom of God, is not being done by the one enterprise of foreign missions.

In the second place, the missionary enterprise is not a perfect and faultless enterprise. How could it be; it went out from us. It carries with it, out to the missionary fields, the limitations that mark the life of the church at home; it represents the best and noblest element in the Church at home, but just so far as that element falls short of the perfect embodiment of the character and spirit of our Lord, will the missionary enterprise itself be imperfect and faulty; it is carried on by men and they will make men's mistakes.

In the third place, the missionary enterprise is not seeking to achieve everything. There is much solicitude on the part of some

whom we highly esteem lest the Church concern herself with social and political problems and in doing so forget or confuse her distinctive character and mission. None of us, I think, need feel any apprehension regarding our foreign missionary enterprise, at least in that regard. It is aiming at just one thing, to make Jesus Christ known throughout the world. It is a distinctly religious enterprise, and animated by a distinctly religious spirit, aiming at a distinctly religious end, and it is accomplishing all that it is accomplishing in other directions largely because it does not make these other things its primary aim at all, but goes out with one supreme, determining and all embracing religious purpose. I think it is just to claim that the missionary enterprise is nevertheless, the most powerful, the most fruitful agency, by which God is operating greatly upon the world. No other agency that is affecting the life of man is striking that life with so deep and heavy an impact; is pouring into it so purely, with so little contamination, the living stream of the life of God; is bearing so rich and abundant a fruitage. And I am going to try to analyze this evening this debt, which the world on this side of the sea owes to the missionary, and to his enterprise.

In the first place, it is the missionary who has largely helped to open the world to us. As a matter of fact, he has opened up a good part of the geography of the world to us. We would not be knowing it to-day as we do, if it were not for him. That whole dark continent of Africa was made known chiefly by him. "As to all Southern Africa," said the *London Times*, and it is not given to over-praise of missionaries; "We owe it to our missionaries that the whole region of South Africa has been opened up." And Mr. Stanley has said of David Livingstone that in the whole annals of African exploration, we look in vain for a name to set beside the name of Livingstone. That great dark continent has been unsealed to the knowledge of the world by the work of the missionary. And this is true not only of Africa, but of Korea, Manchuria, China, Burma, Siam, Arabia; in fact, almost the whole of Asia has laid bare its inner secrets under the work of the missionary. We owe our knowledge of the external world in no small part to the missionary's investigation.

And as we owe our knowledge of the world's geography to him; so we owe also our knowledge of the world's languages and its literature. In how many different lands have we been largely de-

pendent on him for our knowledge of the world's literature? In some lands there is no literature except that which he creates. Morrison in China, Carey in India, Hepburn in Japan, Gale in Korea, were the men who first gave us the dictionaries of the great languages of those lands. We owe our knowledge not only of the lands in which they live, but also of the languages in which they speak to the investigations of the missionaries. We owe to them our knowledge of social customs and ideas. "The contributions to history, to ethnology, to philosophy, to geography and religious literature form a lasting monument to their fame." We have penetrated the deepest thoughts of all these people, because the missionary has lived among them, won their friendship and exposed their minds. Professor Whitney, of Yale, summed up our debt years ago, when he declared: "Religion, commerce and scientific zeal rival one another in bringing new religions and peoples to light, and in uncovering the long buried remains of others lost and decayed; and of the three the first is the most prevailing and effective."

I was talking just the other day in New York with a well known publisher there with reference to the publication of a missionary book by one of our own missionaries. He said he didn't think he could take it without some guarantee. And I asked him why. He said because missionary books don't sell as much now as they did a few years ago, and he said he thought it was partly due to the great mass of missionary books sent out by the missionary organization through study classes, but even more to the fact that twenty-five years ago, we were dependent for almost all our knowledge of these non-Christian lands upon the missionaries, who were the pioneer explorers, while now, a great many others have followed in behind them and a new literature has grown up, where formerly we had missionary books alone. It was the publisher's unconscious testimony to the world's debt for the opening up of the treasures of the world's knowledge to the exploring missionary.

And not only has the missionary given us our knowledge of the world, and is giving us our deepest and most sympathetic knowledge of the world even to this day, but in the second place, the missionary has taken something to these lands, which he has spread over these lands. Wherever he has gone he has carried peace, order and civilization with him. He has done it among the savage races of the world. This is the centennial year of Abraham Lincoln's birth, and also the centennial year of the birth of Charles

Darwin, and I suspect that many people recall in this year Darwin's great testimony to the transforming power of the missionary. Regarding missions in Terra del Fuego, he said: "The lesson of the missionary is the magician's wand," and to the South American Society he wrote: "The success of the mission is most wonderful and charms me, as I always prophesied utter failure. It is a grand success; I shall feel proud if your committee think fit to elect me an honorary member of your society." The name of Darwin suggests that of A. L. Wallace, who wrote of the Celebes: "The missionaries have much to be proud of in this country. They have assisted the government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago, the country was a wilderness, the people naked savages, furnishing their rude homes with human heads. Now it is a garden." And not only are scattered people like these, in the remote and forgotten corners of the world, transformed, but in the dark corners of Africa it is the missionary's influence that has wrought beyond all power of government, in impressing the deepest life of the people. Sir Harry Johnston, who visited Birmingham lately, and wrote of your city most intelligently, and who is one of the greatest administrators in Africa, said not long ago: "When the history of the great African states of the future comes to be written, the arrival of the first missionary will, with many of these new nations, be the first historical event in their annals." And even in the great well-governed land of India, the same is to be said. I read recently part of a notable address, made by Sir W. Mackworth Young, after his return to Great Britain, from the lieutenant governorship of the Punjab: "As a business man speaking to business men," said he, "I am prepared to say that the work which has been done by missionary agency in India, exceeds in importance all that has been, and much has been done, by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence, working among the people since annexation fifty-four years ago, and to that question I feel there is but one answer—Christianity, as set forth in the lives and teachings of Christian missionaries. I do not underestimate," he went on, "the forces that have been brought to bear upon the Punjab by the British Government, but I am convinced that the effects on native character produced by the self-denying labors of missionaries is far greater. The Punjab bears on

its historical roll the names of some great Christian statesmen, men who have honored God by their lives and endeared themselves to the people by their self-denying work, but I am convinced that if they could speak to us out of the great unknown, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Foreman, who went in and out among the people for a whole generation or more, preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, was a higher and nobler work and more far-reaching in its consequence."

And I recall the equally significant language of our John Lawrence himself, who declared that, however much the British Government had done for India, he was convinced that the missionary had done more to benefit India than all other agencies combined. The same thing might be said of China; it is true we do not seem to have very deeply penetrated the lives of the four hundred millions of that land, but I suspect that we have penetrated deeper than it seems, and I recall the words of the Viceroy Tuan Fang at the dinner given the Chinese embassy in New York several years ago, when he recognized what the missionaries had done in their schools and colleges and added, as he closed: "And I think the missionaries will find China not ungrateful for what they have done for her." This is the second great debt of the world to the Christian missionary.

In the third place, for many generations, the world's diplomacy was practically dependent upon missionaries. We were unable to carry on our intercourse with the Oriental people without the assistance of the missionaries. I was reading only a little while ago, a letter from Cable Cushing, as Secretary of State, regarding Bridgman and Parker, early American missionaries, in which he wrote acknowledging the obligation of the government to them, and added: "The great bulk of the general information we possess and nearly the whole of the primary philological information regarding the language of China are derived through the missionaries," and after the Arrow war, Mr. Reed, the American minister, declared her debt, to Dr. Martin: "Without the missionaries as interpreters, the public business could not be transacted. I could not, but for their aid, have advanced one step in the discharge of my duties here or read or written or understood one word of correspondence or stipulation." And I recall in those pleasant days be-

fore there was a North and South, when Stephen Mattoon was representing the united Church in Siam, and the time came to establish our diplomatic relations with the Siamese, Dr. Wood, the head of the Embassy, wrote back to the United States Government and said: "The King of Siam has informed me that he thinks it will conduce to friendly relations, if Dr. Mattoon might be named as the first American diplomatic representative. Of all relationships between Eastern and Western nations in the last century, none has been more free from friction and misunderstanding than those that have prevailed between the United States and Siam, and I believe it is largely due to the character given to those relations by the hand of the missionary, trusted by his own land, and beloved by the Siamese." And that is the third debt of the world to the missionary.

In the fourth place, we owe the missionary a great debt for having done something to atone for the moral shame of our Western contact with the East. I do not propose to go into details, but I wish you would turn some time and read in Mr. Kidd's little book, "Control of the Tropics," his description of the effect on Westerners of life in those lands, especially the tropical lands of Asia and Africa. You have no idea of the shameful record that has been made in those lands by the great multitude, who have gone out representing our Western kingdom. There have been many noble men in commerce and in government service and there have been many whose lives were a loathsome affront to Christian civilization. The missionary has done something at least to alleviate our shame. He has done something at least by his pure and high life to correct in the minds of the heathen world, the idea that the Christian ethics are inferior to the ethics of the Pagan lands. We owe no small debt to the missionary, on this account, and yet it is just on this account that the moral lepers from the West dislike him.

In the fifth place, we owe it to the missionary that the whole attitude of Western nations to the heathen nations has been transformed. One hundred years ago, if any Western nation wanted to go out and take a slice of the world, it went and took it, and didn't feel called upon to justify itself. But now if any land wants to take land elsewhere, it has to set up some missionary reason for its doing so. There was a time when the Eastern people seemed likely to be, not the white man's burden, but the white man's beast of burden. What wrought the change? What has given to the



West the sense of responsibility for those Eastern people? Nothing so much as the great unselfish movement embodied in the missionary, who has shamed the Western world into a radically new attitude to the downcast people.

In the sixth place, it has been the missionary agency which has in good part launched, and which is necessary to direct those great movements of life which are astir in Africa and Asia in our day. These lands are no longer asleep. A book appeared not long ago entitled, "The Unchanging East." There could not be a more complete misnomer than that. You might talk about the unchanging United States, but not the unchanging East. The whole of Asia and Africa is astir with the thrill of a new life and it was the missionary movement that largely started that life. I can hardly agree with what Mr. Ellis said, that we have scarcely as yet made any impression on the non-Christian world. It is seething to-day with new forces and I believe the agency that in no small measure started those forces has been the moral and spiritual influence of that great enterprise, which we have had planted now for more than one hundred years, and which has been sending the thrill of a vivifying life, throughout the length and breadth of the non-Christian world. The first college and press that was established in India, China, Korea, Siam and Persia was established by missionaries. The whole modern educational system of India sprang from Wm. Carey, Alexander Duff, and Macaulay, influenced by Duff, who planned the system of education of India. That mighty tide of life that is seething through India from East to West and North to South, runs back to the influence of the missionary enterprise. I believe, too, the same thing is true about Japan. The Iwakura embassy was conceived by Guido Verbeck. He suggested that embassy, he had the selection of a few of the representatives—it was the return of that embassy that led forward the tremendous upheaval and transformation of Japan. And as for China, more than any other single agency, I believe the educational enterprise of the missionaries and the thousands and thousands of missionaries and native Christians operating in obscure places, preaching Christ, telling truths, planting deep the seeds of the Kingdom of God, has been the great moral agency in the upheaval of the four hundred millions of the Chinese Empire.

And just as the missionary enterprise has been one of the largest agencies in launching these movements of life, so it is absolutely

indispensable to guide and control them. They cannot go forward to God's goal without a moral principle or basis. If they are the movements of Christ they require Christ's hand upon them, giving them direction and guiding them to their God. I believe the people of the East are themselves coming to recognize this. You remember some years ago the most influential of the Japanese statesmen declared he had no sympathy with religion, that it was only superstition. Only the other day, at a dinner given by himself to a little group of men, he took back his words. I wish he had amended his own life, but it is a great thing for him to have amended his theory, when he said he had come to realize that morality was absolutely indispensable to civilization and that religion was absolutely indispensable to morality. And there is only one religion that can furnish the world with an adequate moral ideal and power; of which the missionary is the custodian, through whom the purest influence is brought to bear upon the moving currents of life throughout the non-Christian world.

In the seventh place, the church at home owes the missionary a supreme debt. He has confirmed and strengthened for her, her pure and simple evangelical conviction. I am not sure that we might not have lost here at home the pure old faith of the Gospel if it had not been for the foreign missionary enterprise. The very act of spreading Christianity solidifies our confidence in it as worth spreading. If it is not worth spreading it will not be able to convince men that it is worth retaining. A religion that is not so good, that it requires its possessor to share it with all mankind, will not long be able to convince its possessor that it is worth his while to keep it for himself. The very fact that for one hundred years now we have had a great enterprise communicating Christianity into the world, has confirmed us in our convictions that Christianity is worth our while at home. But not in that way only has the missionary retained in us the purity of our evangelical convictions. The unemasculated vigor of the Gospel there has toned and braced us here. I remember out in Korea hearing those Korean Christians singing all over the land, what was then, and what I suppose is now, their favorite hymn. I have seen them gathered by day and night, a preacher in the midst of the village people, whom he was never to see again, teaching them to sing his hymn: "What will wash my sins away; nothing but the blood of Jesus." And the discovery all over the world that nothing but the blood of Jesus will

wash away the sins of the non-Christian world, that nothing but the divine power of a supernatural Christ will save men and keep them saved, that very experience has reacted upon the Church at home, to draw us nearer in the simplicity and earnestness of our faith to the pure evangelical conviction of the faith once and once for all delivered.

More than that, the missionaries have seen a living God at work among the nations. We may have been blinded here at home to any evidence of the divine King ruling over human society. We may have had doubts and discouragements as to whether, after all, the Gospel had any more than a human moral appeal. But the missionary has produced results not to be explained on any human grounds, results only explicable as men have seen back of them the living and personal intervention of the same God, who spoke to the fathers through the prophets, and who came and stood in the world in the person of His Son. The missionary enterprise also has kept us aware of the fact that we are engaged, as we were reminded a little while ago, in a great conflict; that Christianity proposes to displace the other religions in the world, and to win men away from them; that it is not a religion that will make any compromise with atheism in Southern India, or atheism in Iowa, unitarianism in Japan, or unitarianism in England, but a religion that has set out on a great conflict and that does not intend to make terms with its foes, until at last it has subdued them, and won a complete victory for its King. We owe it to the missionary enterprise, this confirmation of the pure evangelical conviction of the Church.

In the eighth place, we owe it to the foreign missionary that he has brought to us a mighty inspiration. He has brought to the Church and the world alike the inspiration of a great idea, the idea of a whole humanity redeemed and gathered into one great kingdom of brotherliness and of love. Bishop Thoburn has reminded us that, after all, at the bottom of its heart, the world is grateful to the missionary enterprise for this. In Calcutta he says, not one man in a thousand who comes there from the East ever asks to be shown the house where Thackeray was born; not one man in a hundred wants to be shown where Macaulay lived, but almost every one asks to be carried out to the burying ground of Serampore, where lies the body of the English cobbler who relearned and re-taught the world the glories of a world-wide service. The

missionary enterprise has kept before the Church and the world alike the inspiration of a great ideal; it has kept before it the inspiration of a great and dauntless courage.

In his little book on "The Character of Jesus," Horace Bushnell, one of the great thinkers of the world, refers to the fact that the way in which Jesus Christ sat down in front of a universal and perpetual project shows Him out to be something more than a man. That is what the modern missionary enterprise has done; it sat down in front of a whole world of men, more than a century ago, when that world was absolutely unknown, when there was no access to the great majority of its people; when there was no knowledge of the problems that must be confronted there. When all things must be built up from the beginning, the missionary enterprise dauntlessly faced its task. And it is not afraid to-day.

It has held out before the Church and the world the inspiration of a great and dauntless courage, and it has held out before the Church and the world, and, oh, my friends, it is holding out before us here to-night the inspiration of a great unselfishness. I said good-bye some time ago, in our missionary rooms, to an old friend, just going back to China. He had gone out a few years ago, taking with him his young wife; she had died there of cholera, and he had come home with his little motherless babe, and was leaving his little one with his mother here; many influences were brought to bear to retain him here; he was going back with the touch of that little child's fingers upon his heart, and by himself, once more to his great task in Southern China. And as I shook hands with him as he went away, I was grateful to God for association in an enterprise in which men are so willing to lay down everything in the name and for the sake of Jesus Christ; where the same spirit that filled Him, who "though he was in the form of God, counted not equality with God, a prize to be jealously retained, but made himself of no reputation, and took upon Him the form of a servant and became obedient unto death, even the death of the cross," had gained and was still gaining the utter surrender of the hearts of men. There comes back to my mind the description in the life of Mackay, of his last meeting with Stanley. I think that Stanley had suggested Mackay's coming away with him, and he had refused and saw still the yellow-haired, blue-eyed Scotchman, standing there unwilling to leave, then turning back to the task that was so near done, but refusing for self's sake to forego the privilege of laying

down self in the service and for the sake of Christ. We owe it to the missionary that he has held up before us still, in this selfish time, the picture and object lesson, the high appeal of great, inspiring, heroic unselfishness.

Last of all, it is the missionary who is leading the Church on to unity; who is showing us how much the things in which we agree outweigh the things in which we disagree. What right have we here to be in different churches; the things in which we agree, how vastly greater they are than the things in which we differ. The missionary enterprise over all the world as it leads the Christian Church out against those great serried ranks of the foes of our Lord, shows us how much more He, the Lord, who leads us, how much more His kingdom, the goal we have in view, more than outweigh all the petty things that still keep us asunder.

It has been the missionary enterprise that has been demonstrating to us and for us, the necessity and the possibility of union. You and we are one in every non-Christian land; the Northern and Southern Presbyterian Churches are one. Here in this Christian land, surrounded by all the influences of Christianity, we are still two; out there surrounded by all the influences of Paganism we are one. Are the influences of Paganism to be superior to the influences of Christianity? Are we able in the midst of that heathen atmosphere to bind ourselves in unity for the accomplishment of our great ends, Christ's great ends for us, while we are still unable to do so here at home? It is the missionary who has been leading steadily the great army of Christ into one, and is showing us that the day of his triumph must wait until we are willing to go truly as a mighty army.

And it is the missionary who has been leading the world, also, to unity. He is the greatest agency, binding the dissevered fragments of our human race into one. He is doing it, first of all, by exemplifying brotherhood and democracy. Other people are talking brotherhood; the missionary is actualizing it; other people are saying what a beautiful dream it is, the missionary is realizing it.

I read on the train yesterday the report of one of our missionaries in India; the thing that impressed me most was the account of the medical work at one of our stations, where the missionary told, first of all, of having taken a Mohammedan into his own house, stayed with him day by day, until at last, nursing him with his own hands, he had made him well, and sent him on his way. And he

was followed by another man full of disease; the missionary was unable to care for him in the hospital, and he took him into his own house. During the hot months of June and July, he slept with him under the stars, side by side, that he might nurse him with his own hands, and when he had to go off to a distant city, he took him along that he might care for him, and brought him back to his own station, where in the month of July the patient died. He missed him when he was gone. "It is wonderful how your heart gets near to a man when you try to help him, and try to be a brother to him." So he spoke of it. It is the missionary all over the world who is making the greatest contribution to the unity of all the world by manifesting in his life the spirit of brotherhood. What do your heathen in India know about brotherhood; what do the men who deny the great name of Jesus Christ know about brotherhood? That man knows the reality of brotherhood who is a brother in Christ's spirit to the needy for whom Christ died.

And the missionary is making, believe me it is no petty contribution he is making, he is making a great contribution to the unity of the world, by his advancement of the principle of freedom and thought and religious toleration. There is no unity except unity in liberty. The missionary is making a contribution, which the next generation will appreciate far better than ours, to the unity of the world, as he goes out everywhere, acquainting men with this principle, and slowly winning its incorporation in their national life. It is easy to-day to criticize S. Wells Williams for the part he played in securing the incorporation of the toleration clauses in the early treaties with China and to say that great evils have flowed from the political privileges secured then for Chinese Christians. I grant that there have been abuses; perhaps Christianity should have been left untolerated, but I am not sure that in generations hence, men will not look back with a calm view over history, and regard that as one of the greatest contributions the missionary has made to China's progress, the idea of religious toleration. At any rate, it has been the missionary everywhere throughout the world who has been preaching love and unity as against hate and disagreement. Here on the west coast of our own land we hear the mutterings of racial hate and discord. All over the non-Christian world, our missionaries believe that God has made of one blood all the races of men; that not a different colored blood runs through the Japanese or Chinese from that which runs through our own

veins, and that the same blood which was shed on Calvary for us, men of white faces, was shed also for those men of yellow faces across the sea. The missionary has been contributing to world unity by preaching this message of equality and of love.

There was a significant editorial in the Japanese paper, which corresponds to the London *Times*, some time ago. It was about the time the Japanese influence was beginning to become dominant in Korea, and the Jiji Shimpo said Japan ought to take a leaf out of the history of the treatment the Western nations had given to Japan and pursue the same course with Korea. "Now," said the paper, "more than a generation ago, when our intercourse with the West began, our relations were touched with bitterness, and the West sent us the missionary, and they showed us the Christian side of the West, and we owed it to the missionary that these first days of discord were smoothed over until the times of adjustment came. Now," the editor went on, "we ought to do the same thing in Korea; we are not liked in Korea, as the Christian nations were not liked in Japan. We ought to do for Korea, what the Western nations did for Japan, and send our religious representatives, Buddhist priests, to smoothe out our relations."

You and I little understand the depth of the hatred that has sprung from the seed that has been sown in the past; how intense is the bitterness of those Eastern nations against the West; and alas, they have had cause enough for their bitterness. If our lands had been seized by Asiatic people, as China was seized by the Western people, there would have been an uprising, in comparison to which the Boxer uprising was as "the fading dews of the morning, before the roaring flood." The Asiatic world has its great long bill of grievances against the West. Let us thank God we have our representatives there who are preaching love and unity; who are teaching a nobler principle than Mr. Townsend's of an unbridgeable gulf between East and West; who know that all gulfs are closed by the love of Christ and the unity of His body. "If ever," said Bishop Weldon at Oxford, when he came back from India, I do not quote him exactly, "if ever I felt that the chasm between the East and the West,—and it is more terrible than I ever dreamed before I went out,—could be bridged, it was when I saw nations and men kneeling down together at the sacramental table of our Lord." The only thing that is going to save the world from a bitter strife, vaster and more terrible than anything the world has

known for ages past, is the unity of men in one Lord, one faith, one God and Father of us all, who is in all, over and through all. And it is because the missionary represents that, and it is because the missionary is embodying, as I believe, that great saving principle in the life of the world that we stand in debt to him, as to no other man, because he, more than any other, will bring in that day, the great day of which Tennyson dreamed in which universal love shall be each man's law, and universal light shall not only lie like a shaft of light across the land, and like a lane of beams across the sea, through all the cycle of the golden year; but rather shine with the all-covering radiance of Christ on all the lands and sea, because at last there shall have come through him, more than through any other man, that kingdom of God on earth, which will be like the kingdom of God on high, where there shall be no darkness in it any more, because the Lamb Himself, is the light thereof. And to whom in that day shall the first and most grateful words be spoken, when at last His kingdom shall have come, and His will shall have been done on earth as it is in heaven, but to the missionary doing his work in his lowliness, and his weakness to-day, but recognized in his glory and his power then—"Well done, good and faithful servant, by thee I wrought this"?

#### PRAYER.

Our Lord Jesus Christ, we ask Thee to carry us beyond our thought of Thy service to-night, and our thought of that great world in which we are working for Thee. Carry us beyond all thought of man, we pray Thee, and fix our thought, we beseech Thee, O Christ, upon Thyself. Bring us, we pray Thee in this great movement, outside the city walls, where the crosses are standing. Bring us to the foot of that cross between the two, and there let us kneel at Thy feet, O Christ, to worship Thee; learning from Thee the example that Thou didst set before the world; learning there to look upon the world with Thine own eyes, O Christ, and to feel a love for the world akin to the love that was in that great heart of Thine, that broke with love and compassion for all mankind. And as we stand there, we pray Thee, that Thy loving spirit may lift us, lift us, O Christ, above our lowliness, our selfishness, our narrowness of vision, and our ignorance. Lift us above all these things into Thy great compassion for all the world. By



Thy living fires we ask Thee to burn the sin out of our souls here to-night, and to gather us, we pray Thee, around Thy throne and fill us with Thy compassion and love that we shall go out from this place, ready to live for that for which Thou didst live, ready to die for that for which Thou didst die. Let us hear Thy own voice calling to us to-night, as of old Thou didst call men to follow Thee, to rise up and leave the hindering things and follow Thee.

Grant us, Christ, we pray Thee, to hear Thy voice as it invites us to-night to join in that service to which Thy Father ordained Thee, and of which Thou didst speak to us in Thy own word: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

Oh, grant that the old men here to whom that night is very near may fill these last moments of their days with a great degree of service for Thee, and all Thy world. And so lay Thy hand, we pray Thee, upon all of us younger men, that we shall go out from this place ready and willing to follow in Thy footsteps, and tune our hearts aright so that we may live near to Thee all the days of our life.

Breathe upon us, O Christ, with Thy own Holy Spirit of sacrifice and obedience, and lead us, we pray Thee, from this place, in Thy strength, to do Thy will, even unto the ends of the earth.

We ask it in Thy name. Amen.