

The Evangelization of the World.

THIS is the Alpha and Omega of Christian ethics—the goal towards which the people of God of every name and denomination are bound to be ever pressing forward. To that end the Church of the living God was instituted, and only when it has been attained will it have fulfilled its mission. We are not of those who insist upon the world being wholly evangelized during the present century, or the present generation. It is not for us “to know the times and the seasons which the Father hath put in his own power.” It is enough for us to be assured that He is not willing that any should perish; that He whose right it is to reign must reign till He hath put all enemies under His feet; that He invites our co-operation in the grand work, and for our encouragement engages to own and bless every honest effort in that direction.

We rejoice to know that the last decade of the nineteenth century dawns auspiciously. Never have there been so many open doors for the introduction of Christianity as now; never before such facilities for the spread of the Gospel; never so many consecrated men and women to answer the missionary bugle-call with the cheerful response, “Here am I, send me.” At the same time, it must be confessed, never was the need for missionary effort more apparent nor its demands more clamant. It is not unusual for one missionary to labour among ten thousand, twenty thousand, or even half a million of heathen people. “What are these among so many!” One reads the story of need and opportunity from field after field, each seemingly more urgent than the other. Teachers, doctors of medicine, preachers, evangelists, zenana visitors, printers, artisans—how manifold the openings for such Christian workers! In some fields the conditions are such as to demand “swift and earnest” effort to evangelize the people; in others, patient waiting and watching are chiefly requisite.

We know vastly more about the world and its peoples than our fathers knew—than we ourselves knew ten years ago. Africa has revealed her mysteries, and appeals to the Churches with two hundred million

voices or more. Asia can no longer exclude the explorer or the missionary. It is no wonder, then, that the claims of Foreign Missions should become more urgent year by year. Thousands of dollars must be succeeded by tens of thousands—millions, by tens of millions. In this warfare the welfare of the world and the whole human race is involved.

Let this be our watch-word for 1891,—**THE WORLD FOR CHRIST!** He is faithful who hath promised; He also will do it. And be this our prayer,—“God be merciful unto us and bless us; and cause His face to shine upon us; *that Thy way may be known on earth, Thy saving health among all nations.*”

The Jerusalem Chamber.*

HERE is an old, low, shabby wall, which runs off from the south side of the great west doorway into Westminster Abbey. It is broken by one wired window, and the whole appearance of the wall and window is such that many have wondered why they were allowed to encumber and deform this magnificent front. But that wall is the **JERUSALEM CHAMBER**. It derives its name from the tapestries and pictures of the history of Jerusalem which adorn its walls. It was in Henry IV's time the withdrawing-room of the Abbot, and has become famous in history as the scene of many memorable events. When seized with his last illness, King Henry was carried, at his own request, into this chamber, and when told that it was named “Jerusalem,” he said, “Laud be to the Father of Heaven! for now I know that I shall die in this chamber, according to the prophecy made of me, that I should die in Jerusalem.”

“Bear me to that chamber; there I'll lie:
In that Jerusalem shall Harry die.”

And there he did die. One of the most important meetings ever held in the Jerusalem Chamber was that of the famous assembly of Westminster divines, commencing in 1643. It consisted of 121 divines and thirty lay assessors, to whom were added four Scottish ministers and two

* HISTORICAL MEMORIALS OF WESTMINSTER ABBEY, by Dean Stanley, London, 1868; 5th Ed., 1882.