

was almost overwhelmingly impressive. Many a heart beat faster and many an eye was wet as he uttered the hymn—

“ Oh, that the world might taste and see
The riches of His grace ! ”

As, by the holiest of all motives, he charged and challenged his brethren in the ministry to high and hallowed consecration, there was prompt response:

“ His only righteousness I show,
His saving truth proclaim ;
'Tis all my business here below
To cry, Behold the Lamb.”

Wesleyan hymnody constitutes a beautiful and sufficient standard of worship—a noble liturgy admirably adapted to the requirements of sanctuary service. We may fully appreciate the excellent liturgy of the Established Church of England, to which, in early life, some of us were accustomed, especially the sublime compositions of Gregory, Ambrose and Augustine, and those grand old Latin prayers, which, through the piety and zeal of Cranmer, Ridley, and other honoured men, were, at the Reformation, translated into the English tongue ; and which for three centuries has been supplying language of devotion to many millions of English people. Our own hymn-book, however, forms for us a liturgy quite as valuable, and possessing, even in a higher degree, the requisites for universal worship.

A main element of worship is praise. We open the hymn-book, and the first hymn may be taken as a fair and characteristic specimen of Wesleyan hymnody.

“ Oh ! for a thousand tongues to sing
My great Redeemer's praise.”

The last hymn is “ a song of praise to the blessed Trinity.” In this *Te Deum* of Methodist worship we ascribe immortal praise

“ To God the Father's love ; ”

we give glory to the only begotten Son,

“ Who bought us with His blood ; ”

and to the ever blessed Spirit,

“ Whose work completes the great design.”