

Take the World for Jesus.

Friends of God! rejoice and sing,
Take the world for Jesus!
Shout! be glad! the Lord is King!
Take the world for Jesus!
Soon shall heathen temples fall,
Christ be owned as Lord of all;
Hear you not Jehovah's call?
Take the world for Jesus!

Sin's dark reign shall soon be o'er;
Take the world for Jesus!
Death shall triumph never more;
Take the world for Jesus!
Lo! He rose who once was dead,
All His foes are captive led,
Far and near the tidings spread,
Take the world for Jesus!

Magnify the Saviour's name;
Take the world for Jesus!
God's great love to man proclaim;
Take the world for Jesus!
Day shall break, and night shall end,
Shouts of praise to heaven ascend,
Countless Alleluias blend;
Take the world for Jesus!

Bid all unbelief be gone;
Take the world for Jesus!
See! God's ark is moving on;
Take the world for Jesus!
How can ransomed souls delay?
Forward! while 'tis called to-day,
Shining legions lead the way;
Take the world for Jesus!

Error cannot always last;
Take the world for Jesus!
Superstition's day is past;
Take the world for Jesus!
Truth can always stand the test,
Christ can make the nations blest,
Christ alone gives peace and rest;
Take the world for Jesus!

Duty's path at length is clear;
Take the world for Jesus!
Cast aside each thought of fear;
Take the world for Jesus!
Make the Saviour's glories known,
Bring the nations near His throne,
He can save and He alone
Take the world for Jesus!

All your deeds are known above;
Take the world for Jesus!
Armed with prayer and fired with love,
Take the world for Jesus!
Nought can God's own Word withstand;
Girded, strengthened by His hand
Plant the cross in every land;
Take the world for Jesus!

Rev. J. Clark.

The Relation of the Pastor to Missions.

BY PROF. D. M. WELTON, D.D.

In dealing with this subject I shall not attempt anything like exhaustive treatment, but content myself with a few statements which may serve as a basis for subsequent discussion. As the term pastor suggests the correlative term

flock, the framers of this subject probably had in mind the Pastor's relation to missions in connection with his flock, and so I shall now consider it.

The question then arises: How shall the Pastor transfuse the missionary spirit into those whom he touches by his pastoral ministrations and successfully lead them into the love and practice of missionary work? In other words: How shall he make the church "over whom the Holy Spirit has made him overseer," in every respect, a model missionary church? This is the question to which it will be the aim of this paper to furnish an answer.

And here, preliminarily let me say, that no church is worthy of the name that is not missionary in its character, missionary in its aims, missionary in its efforts. The church is God's instrumentality for the conversion of the world—his instrumentality for giving the Gospel to the world. It is no more true that God has purposed to subjugate the nations to his righteous rule, than that he has proposed to do so through the gospel in the hands of his church. The church is "the light of the world"—such, at least, is the divine intention. Set upon the hill-tops of the world—the world's most conspicuous, most beautiful object, it is to radiate the light of heaven, and to dispel the world's darkness. In so far only as the church accomplishes this object, does it answer the divine purpose concerning it. The missionary spirit in the heart of its members, and blossoming out in prayer, and giving, and self-denying endeavour that souls at home and abroad may be brought to Christ, is its mightiest credential for the divinity of its mission—its mightiest proof of a right to exist. Where these are wanting, the church has really forfeited all this right, and must be pronounced a failure.

It is doubtful if churches should be considered anything more than a failure—they do not certainly realize the divine ideal—whose zeal and effort are expended entirely on themselves, or for their own edification and comfort. As if indeed, edification and comfort—true spiritual edification and comfort could come in this way. As if this method does not conflict with the very spirit and genius of the gospel. As if it is not a primary, fundamental law in the kingdom of Jesus Christ, that believers are to be blessed—are to receive the highest blessing, through working for the spiritual good of others. It is the very nature of true religion that the more of it its possessors give away, the more they have left for themselves; while they who try to keep and use it for themselves only, finally lose it altogether. Receiving through giving, being blessed through becoming a blessing, finding our life by losing it—this is Christ's law for the individual Christian and for the individual church: this is heaven's own philosophy.

It should yet seem that this law is virtually ignored by scores and hundreds of churches. To these two things they seem to be willingly blind: first, that the great Commission has been addressed to them, that it is their duty, to the extent of their ability, to carry it out; and the second, that in this way their own spiritual growth and prosperity will be most largely and permanently secured. But the pastor must hold correct views on these points. He must clearly see what is God's revealed purpose and method for establishing his kingdom in the souls of men and in the world, and must work in harmony therewith, if he would develop the missionary spirit among the people of his charge, and make them a truly missionary people.

Coming now more directly to my subject, let me begin by saying: 1. That the pastor who would enkindle his Church with missionary zeal and make it a model missionary church, must himself have the true missionary spirit. He cannot impart to others what he has not himself. He will not be able to move his hearers with truths which have not stirred his own soul. They will be slow to believe truths which he preaches as though he hardly believed them himself. If missionary themes are kept in the background, or only incidentally alluded to in his preaching, they will naturally conclude them to be not very important—at least, that he does not think them very important, and if he does not, why should they? It is not of the nature of water to rise higher than its