

12

Father of mercies, in Thy word
What endless glory shines;
For ever be Thy name adored
For these celestial lines.

Here the Redeemer's welcome voice
Spreads heavenly peace around;
And life and everlasting joys
Attend the blissful sound.

Oh, may these heavenly pages be
My ever dear delight;
And still new beauties may I see,
And still increasing light!

Divine instructor, gracious Lord,
Be Thou forever near;
Teach me to love thy sacred Word
And view my Saviour there.

"Search the Scriptures."

13

WONDERFUL WORDS OF LIFE.

Sing them over again to me,
Wonderful words of Life!
Let me more of their beauty see,
Wonderful words of Life!
Words of life and beauty.
Teach me faith and duty.

Ref.—Beautiful words, wonderful words,
Wonderful words of Life.

Christ, the blessed One, gives to all
Wonderful words of Life!
Sinners, list to the loving call,
Wonderful words of Life!
All so freely given,
 wooing us to heaven.

Ref.—Beautiful words, etc.

Sweetly echo the Gospel call,
Wonderful words of Life!
Offer pardon and peace to all,
Wonderful words of Life!
Jesus, only Saviour,
Sanctify for ever.

Ref.—Beautiful words, etc.

14

JESUS LOVES ME.

Jesus loves me—This I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong.

Cho.—Yes, Jesus loves me; yes, Jesus loves me,
Yes, Jesus loves me, the Bible tells me so.

Jesus loves me, He who died
Heaven's gate to open wide,
He will wash away my sin,
Let His little child come in.
Cho.—Yes, Jesus loves me, etc.

Jesus loves me, He will stay
Close beside me all the way;
If I love Him, when I die
He will take me home on high.
Cho.—Yes, Jesus loves me, etc.

EVANGELIZATION OF THE WORLD.

BY REV. A. N. SOMERVILLE, D.D.

In his address as Moderator of the Free Church General Assembly, Dr. Somerville said: In offering some practical suggestions, I must not be supposed to overlook the urgent claims of our countrymen at home, even of their temporal necessities. But my present theme is the foreign field. One question I have to put is, Are we really willing to face the enterprise which Christ sets before us? Much depends on what I may call *soul*, for this object. By that I mean the possession of an overmastering sense of obligation to fulfil Christ's commission, confidence in the Lord's promised presence in the discharge of it, an invincible assurance that the preaching of the Cross is the one instrumentality for the conversion of men, reliance on His providence to open doors of entrance into kingdoms, and more than all, a burning love to Christ Himself, an unfaltering enthusiasm for the salvation of men, an inflexible determination to persevere, conquer or die.

PRAYER.

In regard to the world's evangelization, enough cannot be said of the importance of *prayer*. The greatest, the most responsible, the busiest and most successful servants that Christ ever had divided their functions into two departments. "We will give ourselves continually to prayer and to the ministry of the Word." What would be thought of dividing the twelve hours of our day by giving six hours to prayer for the Gospel, and six to the ministry of the Word? Had all Christ's servants acted thus, could any one estimate how mighty the results would on the world be to-day?

Would it not be well could we train ourselves to

take up all the countries of the world in detail, and make mention of them systematically before God? There are persons who have attempted to do this every day of their lives, while others divide the world into portions, and take these up on successive days. I hope I may not offend any hearers if I venture to recommend the use of a prayer-book, which I have found of service, and which can be had from the shelves of Messrs. Keith Johnston & Co. I mean a pocket atlas, which should be spread like Hezekiah's letter before the Lord, and be gone over carefully from day to day, and from year to year, so that every kingdom, capital, island and ocean shall be individually remembered. If this were done on an extensive scale among Christians, blessed issues would ensue.

The answer to your prayers may come by God's sending you as evangelists or settlers to the very lands for which you have prayed; or by enabling you to write a volume which may stir the missionary activity of hundreds, or to prepare hymns that may be sung in every land and tongue. God may enable you, by your addresses as ministers, professors and laymen, to rouse congregations and entire Synods to their duty to the heathen, as well as to call forth the Christian enthusiasm of young men in our colleges and universities; and mothers in Israel, like Hannah, Lois and Eunice, may, through prayer, be the means of sending forth a Carey, a Henry Martyn, a Duff, a William Burns, a Stanley Smith, or a Studd. I believe that the Day will declare that solitary individuals have, simply by their prayers, prevailed to introduce the Gospel into vast and populous dominions.

ACTION.

But prayer must be associated with *action*. In view of the seemingly insoluble problem, how the multitudinous populations of the world are to be reached with the Gospel, and our readiness to faint at the thought of the impracticability of the effort, I would venture to ask, Was the condition of mankind, let us say such as it is at this moment, actually present to the eye of Christ when He gave the imperative commission, "Go, and make disciples of all nations"? Or, on the other hand, are we to suppose that the commission was only temporary, and that now, with 1,000 millions to-day still waiting to be evangelized, He would say to us, The business is too weighty, the commission is accordingly suspended and no longer in force? For my part, I cannot bring myself to believe that any change has taken place in the commission or in the obligation to fulfil it. In that case I must put myself in the position of those originally addressed by the Lord Jesus, and recognize that the command is binding on me in common with others to lay out my life in the execution of it. This consideration must sustain me in the face of all incredulity, and of the ridicule that may be launched against me. It may not be ours to convert the world; but our Commander's orders are explicit, to carry the glad tidings to every soul.

May it not be that, instead of the commission waning in its terms, it is only now, when the world teems with 1440 millions of sinners, that the four "Alls" of Christ's majestic utterance are starting into their full significance and brilliancy, like the four angular stars in the constellation of the Southern Cross?

All power is given unto Me.

All nations go ye and disciple.

All my commandments teach them to observe.

All the days till the end of the world I am with you.

The time is surely come when the entire Christinity of the British Isles should be aroused to meet the ever-accumulating necessities of a dying world. Apart from the rampant materialism and supercilious agnosticism abroad in society, there is undoubtedly in the Churches a widespread indifference, a lurking scepticism, an ignoring of the saving doctrines of the Gospel, the substitution of ritual observances in place of the new birth and spiritual life. Indeed there is a strange blight resting even on those who are evangelical. And there is a pretty general complaint of an absence of power in the ministrations of the Church generally, that her services are uninteresting and even wearisome, while few conversions are said to be taking place under the ordinary ministry; and the hearts of many are sinking within them from the apparent hopelessness of any change for the better.

May not the inquiry be suggested whether the un-

satisfactory and ineffective condition of things is not traceable to the Church's insensibility to the mandate of Christ? May not the withdrawal of power from the Churches in part be accounted for by their neglect to fulfil the great command? Does not Christ's commission warrant such an inference—"Go, make disciples of all nations; and, lo, I am with you, even to the end of the world"? Can the Church wonder should Christ withdraw power from her, even in her home ministrations, when she deserts the special duty for the discharge of which His abiding presence was promised? On the other hand, could we conceive of any means more likely to lead to an extensive revival of vital religion in the Church at large, than that she should be started into action—by the trumpet call to arise, go forth, and subdue the kingdoms for Christ? Were the Churches to realize that the function of their existence is to spread Christ's name in the earth, would not the result bear resemblance to what is promised to the Gentiles when Israel is restored—life from the dead?

Is not the case such as to demand the immediate attention of all the Churches of the world to reconsider Christ's command, and in view of the races yet in darkness, and of the overwhelming increase in the population of the world (experts estimating that during the last hundred years it has even doubled), to lay to heart what can be unitedly done to meet the exigencies of mankind? Is the subject not worthy of international conference? We have Pan-Presbyterian and Pan-Anglican Councils; why not a Pan-Missionary or Pan-Evangelistic Council?

FORMS FOR PUBLIC PRAYER.

MR. EDITOR,—I have seen a short account of the proceedings in the Synod of the Presbyterian Church of England. I am rejoiced to see a growing feeling there, and in other portions of our Presbyterian Churches also, in favour of forms of prayer for optional use in our public worship. It has been rather our boast for a long time that we have nothing but extemporary prayers; but as a general rule it is not a thing we can afford to be proud of. It is quite the reverse, both as regards their manner or their matter. Many of us in the pews feel the difficulty of following in a reverential, devotional and intelligent way the thoughts and modes of expression of most of our ministers. They bestow thought and care upon their sermons, but they appear to trust to the spur of the moment in their prayers, and it cannot be said that generally they are to the use of edifying.

It is a very common error among the present generation of Presbyterians to think that our present usages have been amongst us since the beginning of our history as one of the Churches of the Reformation. We cling to this error with a religious and Jewish tenacity, but it was not so from the beginning, or for a considerable time thereafter. As Scotch Presbyterians, we cry "Knox, Knox," but we do not the things which Knox did. Most of our people look upon the modes of public worship which we so jealously adhere to as if they had the sanction of Knox's example and instructions; yet I understand it is a historical, though not generally known, fact that our Church, when it cast off Rome under Knox, and for nearly a century thereafter, used "The Book of Common Order," commonly called "John Knox's Liturgy."

I am glad to see Rev. Dr. Fraser, my old pastor while I resided in Montreal, taking part in the English Presbyterian Synod in seeking to revive this ancient and good usage of our Church in the time of Knox. Dr. Fraser moved for a committee to prepare forms of prayer for the approval of next Synod, and the discussion seemed favourable to the optional use of a Liturgy.

Is it not time that a step was taken in the Presbyterian Church in Canada in the same direction, and that congregations even now should have the same liberty in this matter as we already have in the use of the organ? I will be glad if this short letter leads to a discussion in our Church papers of this much needed reformation, or, if I may be allowed to use the word, re-reformation; for it will be only reverting to the better usage in public prayer during the first century of the Scottish Reformation.

Perhaps some of our clergy will be drawn out on the historical question and other points, but I hope the lay thought of our Church will also be expressed.

LAYMAN.