



I WAITED patiently for the LORD; and he inclined unto me, and heard my cry. ²He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. ³And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD. (Psalm 40:1-3)

NONE of them can by any means redeem his brother, nor give to God a ransom for him: ⁸(For the redemption of their soul is precious, and it ceaseth for ever:) ⁹That he should still live for ever, and not see corruption. (Psalm 49:7-9)

Human dignity is an important feature of a free people; so how much greater is the essential dignity that belongs to God in our worship? Reverence and dignity before God have suffered grave loss in our modern worship services. From blue jeans in the pulpits to rock and heavy metal music in worship, the modern church has taken a

reduced view of the Holiness of God. We would not dress in our pajamas if invited to go before the sovereign of any nation – neither before the Sovereign of the Universe. This hymn upholds the dignity and reverence due our Lord in worship.

This hymn was written by Samuel D. Wolcott (1813-1886) who attended a convention of the Young Men's Christian Association in Cleveland, Ohio, in 1869. Over the convention platform was palced a banner which read, "Christ for the world, and the world for Christ." This impressed Wolcott who wrote the words to the hymn as he walked through the streets to his home right after. The first tune for this hymn was the same as that of 'America.' The hymn tune was later changed to 'MOSCOW' after the city in which the tune composer, Felice de Giardini, died in 1769.

Christ for the World We Sing

Christ for the world we sing;
the world to Christ we bring
with loving zeal:
the poor and them that mourn,
the faint and overborne,
sin-sick and sorrow worn,
whom Christ doth heal.

Christ for the world we sing;
the world to Christ we bring
with fervent pray'r:
the wayward and the lost,
by restless passions tossed,
redeemed at countless cost
from dark despair.

Christ for the world we sing;
the world to Christ we bring
with one accord:
with us the work to share,
with us reproach to dare,
with us the cross to bear,
for Christ our Lord.

Christ for the world we sing;
the world to Christ we bring
with joyful song:
the newborn souls whose days,
reclaimed from error's ways,
inspired with hope and praise,
to Christ belong.

1 Christ for the world we sing; the world to Christ we bring with loving zeal: the poor and them that mourn, the faint and overborne, sin-sick and sorrow worn, whom Christ doth heal. It would be wonderful if this first-line phrase were applied both ways – Christ for the world, and the world for Christ. The world as a whole will not, in common time, accept Christ; but it is the role and duty of the Church to reach out to those who are, indeed, disposed to the Gospel message to receive and

follow. It is no surprising that the poor and distraught are most inclined to follow Christ when the call is given. Perhaps they are brought to that sad state by the Spirit of God in order to open their eyes to the great need of a Redeemer/Savior. I have discovered that the people of the bush country of Africa are far more likely to love and adhere to God's every Word than those professors of seminaries across America.

2 Christ for the world we sing; the world to Christ we bring with fervent pray'r: the wayward and the lost, by restless passions tossed, redeemed at countless cost from dark despair. The world, in largest numbers, reject Christ. It is only the remnant among the masses of people who have the heart receptacle to respond to the Gospel message. "13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, *Whom do men say that I the Son of man am?*" (Matt 16:13) Among humankind, this is the profound question which begs the tumultuous answer. Look at the dark despair that permeates every level of society, every race and nation! The simple and pure resolution for this despair is the Lord Jesus Christ and His Word; but this is seldom given, or even allowed, as a remedy by the power-hungry governments of the world.

3 Christ for the world we sing; the world to Christ we bring with one accord: with us the work to share, with us reproach to dare, with us the cross to bear, for Christ our Lord. Naturally, the evangelist of the Gospel does not restrict any corner of the world from salvation. He knows not the mysteries and secrets of the hearts of men – so he preaches to all. But the whole world will never receive Christ until they receive Him either as Savior or Judge. "13 *But he that shall endure unto the end, the same shall be saved.* 14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*" (Matthew 24:13-14) When we preach the Gospel of Jesus Christ and discover many reject that Gospel, we may be dismayed at our failure; but the failure is imagined since the Word of God is a two-edged sword to cut two ways – either to convict of sin, or to finally condemn the rejector thereof. It accomplishes its purpose in both cases. We bear our crosses all the way to wherever that cross leads. If it is to a martyr's death, so be it. It will also lead to our open tomb at the last trump.

4 Christ for the world we sing; the world to Christ we bring with joyful song: the newborn souls whose days, reclaimed from error's ways, inspired with hope and praise, to Christ belong. It is a wonderful thing for a life to be devoted to Christ in youth when many years of service remain; however, there is no seniority in Heaven. Regardless of age at salvation, the man or woman is a new Creature – a new Creation – in Christ. How joyful if we can bring such ones to the Throne of Grace by joyful song. The great hymns of the Church have led many young souls to Christ – including my own soul. Such great and classic hymns are pregnant with biblical truth and doctrine. The Commission and Manifesto has been proclaimed with the last words of our Lord on earth: "19 *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.* Amen. (Matthew 28:19-20) The greatest cannon in the arsenal of the Christian Church is constant and fervent prayer as a chart and compass to our ministry: "21 *Howbeit this kind goeth not out but by prayer and fasting.*" (Matt 17:21) Prayer is our guide in preaching and evangelism. It is communication with God, but remember, communication is a two-way affair. We must listen and respond to what answer or counsel our Lord gives in prayer.

¹ You will not find this verse in your modern phony bibles, but a parallel verse does appear in Mark 9:29