



AGGRESSIVE

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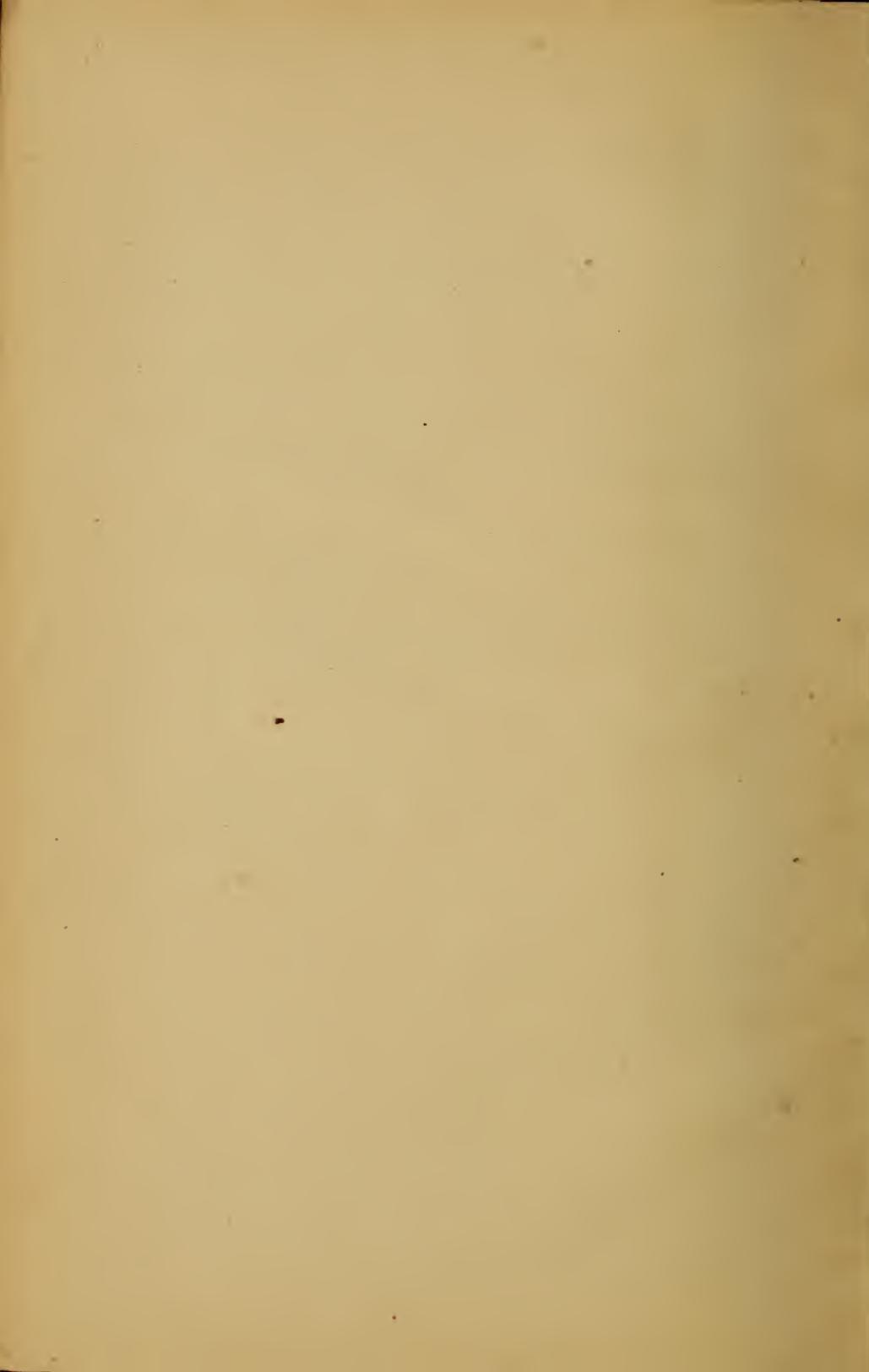


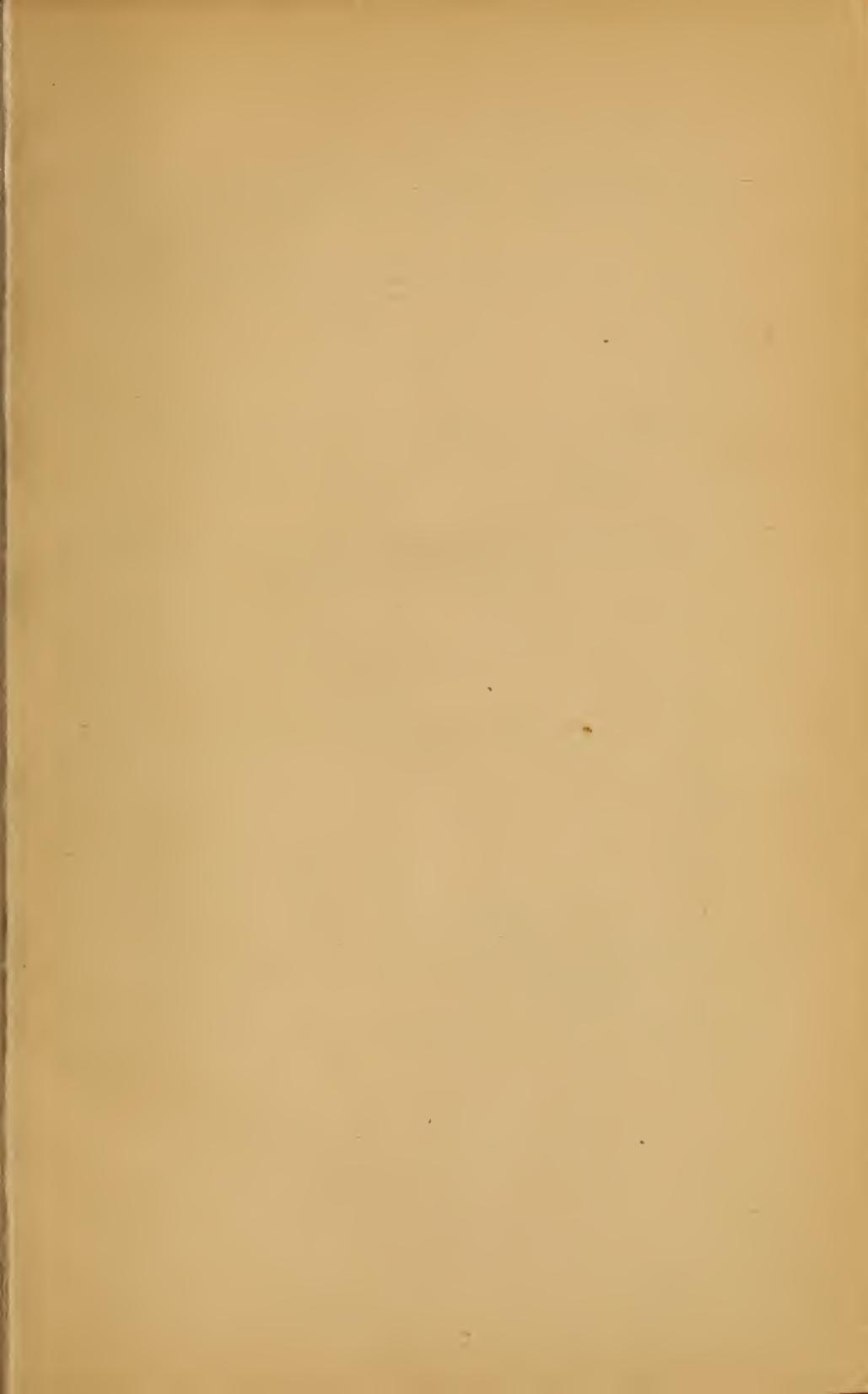
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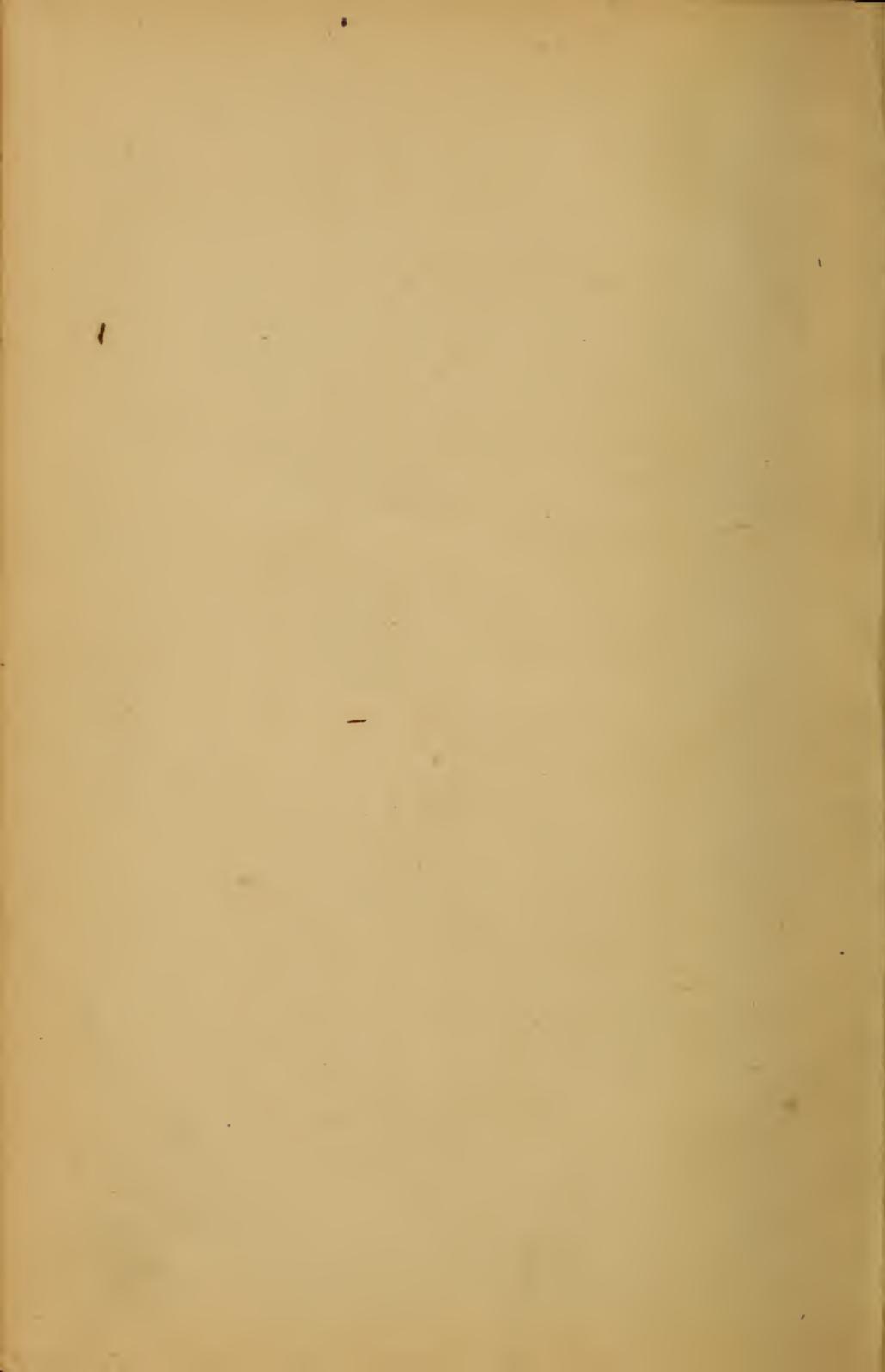
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AGGRESSIVE WORK

IN THE CHURCH OF CHRIST,

WITH

DIRECTIONS FOR CONDUCTING MISSIONS AND ORGANIZING
BROTHERHOODS AND GUILDS. ALSO, A PAPER ON
"PAROCHIAL MISSIONS," BY THE REV. CANON
FREMANTLE, (ENG.)

*With an Introduction by the Rt. Rev. F. D. Huntington, D. D.,
Bishop of Central New York.*

"Conquering and to conquer."—Rev. v., 2.

"In season and out of season."—2 Tim. iv., 2.

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BY

P. B. MORGAN,

Rector, St. John's Church, Ithaca.

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WASHINGTON

O LORD JESUS CHRIST, who at thy first coming didst send thy messenger to prepare thy way* before thee ; grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end.—*Amen.*

of England, with all her short-comings and her Church-and-State trammels, is in this direction, far in advance of the Protestant Episcopal Church, in America. And yet we trust the day is not far away when the Church here as there, and throughout Christendom, shall go forth, mighty as an army with banners; alive to the aggressive work of Him who said to His Church—what she is so prone to forget—“Think not that I am come to send peace on earth: I came not to send peace, but a sword!”

But in comparison with a zeal that projects and carries forward sixty missions in the city of London, simultaneously, having for their support the hearty concurrence and personal coöperation of Bishops and Archbishops, we have certainly very little in America. “THE IMPORTANCE OF THESE MISSIONS CANNOT BE OVERESTIMATED,” is the testimony borne to us from those regions where this kind of work has been fairly tested. And may we not trust that the grace vouchsafed our brethren across the waters, will yet be poured upon this land! that ours shall be the blessing which comes in the divinely appointed gift so soon as that gift is recognized and devoutly employed; that here Missions may be multiplied, the erring be converted, the Gospel be preached to the poor, the “masses” be reached, and the Church made to rejoice in the recovery of a priceless gift.

Conscious of numerous defects, our object has, however, been only to say in a plain way what we have said, meanwhile collating such facts and authorities as we conveniently could in support of our position.

Our most grateful acknowledgements are due the Right Reverend, the Bishop of Central York, to several clerical brethren, and to one dear friend of the laity especially, by whom we have been encouraged in the publication of this volume. But such as it is, and humbly praying it may be attended by the Divine blessing, it is now committed to the hands of our brethren of the Church of the Living God.

ADVENT, 1873.

INTRODUCTION.

*By the Rt. Rev. F. D. Huntington, D. D., Bishop
of Central New York.*

A thorough faith in the thing he pleads for, a personal knowledge of it, and a hearty desire to make it serve the Gospel and Kingdom of our Lord in extending faith and righteousness among men, are among the qualifications that seem to me to entitle the writer of this book to send it forth among men. I have known him as a friend many years; he is now a Presbyterian in my Diocese; and I regard him with confidence, esteem and affection.

If the religious condition of this country is so satisfactory that no farther agency is needed to arouse and support its spiritual life, to make spiritual interests real and supreme in the consciousness of the people, and to bring all classes of them to be spiritually nourished and trained in the Church of God, then he is wrong, and I am wrong with him.

The circumstance that two or more minds would not think or utter their thoughts, on a great subject like this, in all its details, precisely and altogether alike does not seem to me to be a reason why they should not unite in an honest endeavor to get it fairly before the public for consideration. The principal points in which I suppose myself to agree with the author are these :—

1. That there is a place within the Church Catholic and Apostolic in America for added instrumentalities. 2. That while three orders of Ministers and three only appertain to the Constitution of the Church, and while by far the greater part of ministerial usefulness is found in the Pastorship of settled flocks, yet the Pastoral office needs often to be supplemented and supported by special services of Missionaries, Itinerants and Evangelists. 3. That all such services must be so ordered as to violate in no instance or degree our canons or rubrics, or the rights of any Rector, and that they should be strictly subject, as to appointment, method and regulation, to the authority of the Bishop. 4. That they should conform in all respects to the genius and spirit as well as the laws of the Church, promoting reverence as well as earnestness, peace no less than progress, order along with activity, and permanent strength as the result of any immediate or special effort.

As I have looked over the proof-sheets of the work, it has struck me more and more that it must interest and quicken many readers; and it will certainly furnish important information to not a few among us, in various parts of the land, who are inquiring the best way of promoting and carrying on mission-work. "Stir up, O Lord, the wills of thy faithful people."

Syracuse, Nov. 4. 1873.

F. D. H.



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CHAPTER I.

INTRODUCTORY.

Aggressive work in the Episcopal Church—Eusebius—Alford—Addresses in New York—Bp. Whipple—Bp. Huntington—Bp. Neely—Bp. Cummins—Bp. Eastburn—Dr. Washburn—Church Congress (Eng.)—Evangelists Appointed—Trained Men needed.

It is now seventeen years since the attention of the Protestant Episcopal Church was called to the importance of such Apostolic instrumentalities as have for their especial end, the aggressive work of the Church. Nine years later, the subject was again agitated, and a limited work was accomplished pursuant to this idea. In 1867, at the request of a large number of the clergy of Boston and vicinity, we published our *Plea for Evangelists*. This we now reproduce, still believing it to be a measure of unequaled importance to the Church, at the present time.

Eusebius says of the early disciples, that:—"Afterwards leaving their country, they performed the office of *evangelists* to those who had not yet heard

the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the Holy Gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and coöperation of God."

Alford says: Evangelists are "itinerant preachers, usually sent on some special mission." In Hook's Church Dictionary we read:—"Evangelists. Persons chosen of the Apostles to preach the Gospel. It being impracticable for the twelve only, to preach the Gospel to all the world. Philip, among others, was engaged in this function. As for their rank in the Church, St. Paul places them after the Apostles and prophets, but before the pastors and teachers, which makes Theodoret call them Apostles of the second rank: they had no particular flock assigned, as Bishops or ordinary pastors, but traveled from one place to another, according to their instructions received from the Apostles. . . ." It is for this primitive work we still plead.

In confirmation of the views we have here set forth, we have received such witness from the living Church as, in the main, leaves no doubt of the correctness of our conclusions, or that we have already entered upon a period which, though fraught with almost unparalleled peril, is nevertheless a period

of glorious revival. And it is to encourage such as have been longing and praying that they might see this work within this Church of their hearts, that we have put together and now present the facts and suggestions of these pages, which may also in some sort, serve as a manual of directions for the prosecution of the work.

In illustration of what we have here intimated, and as introductory to this little volume, we may here very properly refer to the fact that the employment of evangelists has already been warmly indorsed by not a few of the most earnest and influential Bishops and Clergy of the United States.*

Perhaps, however, nothing will better illustrate the spirit of this movement than the following, which we extract from a printed report of a meeting in Calvary Church, New York, Oct. 19th, 1868 :

“*The Episcopal Evangelization Society.* This is a society having for its object the evangelization of our waste places. The mode by which it purposes to effect this is first and chiefly by sending out a

*To the Memorials carried up to the General Convention have been attached the names of such men as the Rev. Chas. Fay, D. D., Roger S. Howard, D. D., C. H. Seymour, C. F. Knight, J. T. Burrill, A. H. Washburn, D. D., F. D. Huntington, D. D., now Bishop of Central New York, Jas. A. Bolles, D. D., T. W. Snow, J. I. T. Coolidge, D. D., T. R. Lambert, S. T. D., Jas. Cameron, J. A. Wilson, N. H. Schenck, D. D., Geo. D. Cummins, D. D., now Assistant Bishop of Kentucky, E. A. Washburn, D. D., Richard Newton, D. D., J. W. Bonham, John Cotton Smith, D. D., Wm. F. Morgan, D. D., Thos. Galladet, D. D., Frederick Ogilby, D. D., A. Wiswal, R. N. Oliver, D. D., O. W. Whittaker, D. D., now Bishop of Nevada, F. Wharton, D. D., A. H. Vinton, D. D., John F. Spaulding, D. D., and others.

class of efficient preachers—men in orders—whose duty it shall be, to hold mission services for a series of days or nights, in halls and elsewhere, in a given region or district, and after committing the newly formed interest to the care of the Bishop or neighboring rector, then proceed to a similar work elsewhere.

“A meeting was held in the interests of this Society during the session of the late General Convention, Monday evening, Oct. 19th, in Calvary Church, New York, (the Rev. E. A. Washburn, D. D., rector,) at which, after an opening service by the Rt. Rev. Bishop Neely, of Maine, an address was made by the Rt. Rev. H. B. Whipple, D. D., Bishop of Minnesota, who expressed in a very feeling manner, his deep and hearty interest in the work of this Society. He believed the Church needed everywhere, and more than everything else, the very work proposed by this Society. He was sure this was the case in the Diocese of Minnesota. Millions of souls were going down to hell, and we must do what we can to save them. He wished the Society were now prepared to send Evangelists to Minnesota.

“The Rev. F. D. Huntington, D. D., of Boston, President of the Society, [now Bishop of Central New York,] next explained at some length, the character and plans of the Society, urging the Apostolic character of the work proposed, and the great and crying need of this instrumentality at the present time. The facts were, this Church cannot put her finger upon a period of great prosperity where this instrumentality had not been employed. It was said, our present mission force is utterly unequal to the needs of our home field, not to say anything of foreign lands, and in this view we must

use this most Apostolic and time-honored gift of the Evangelist, or leave these wide-spread fields to the enemy or to desolation. We have left them heretofore, simply because we were obliged to; but with the well-directed efforts of efficient evangelists, it is certain we can bring the knowledge of the Gospel, and the reverent ways and worship of the Church to peoples and communities that we cannot otherwise reach. It was suggested whether our present mode of raising and expending the last dollar we can, to sustain a missionary in a field, to year after year minister to a few families where there was hardly the possibility of anything like Church-extension, was not quite unlike the way that would be dictated by the wisdom of the world? Would it not be wise to use this instrumentality, considering the work of the Church in an economical point of view? Would not business men adopt just the plan proposed by this society, had they the work of the Church to do? Is it not upon a similar plan that politicians act when they undertake a great movement? And why should we hesitate about giving our sympathies and support to the work of this Society? It was also said, we were not alone in our judgment with reference to this matter. The subject had been under discussion in the Church for some time past and it has now come to be known that the living men of our Church, North, South, East and West, are unanimous in their convictions that something of this kind is needed to supplement or pioneer our present missionary work in this country.

“The Rt. Rev. H. A. Neely, D. D., Bishop of Maine, presented in a very vivid manner, the present and pressing needs of his Diocese. There are vast regions, populated by a sturdy, industrious

and thinking people who have hardly heard of the Protestant Episcopal Church. To think of reaching these vast regions according to our present modes of Church-extension, he regarded as utterly impossible; but give us Evangelists, true and earnest men, men able to go forth and hold protracted mission services and preach the Gospel in the power of the Holy Ghost, and he believed we would see a glorious Church interest spreading all over the Diocese. He felt this was precisely the kind of labor that was needed in Maine. Evangelists he regarded as the proper and Apostolic pioneers of the Church in her organized form. His hearty desire was that we might be speedily furnished with a strong force of able Evangelists.

“The Rt. Rev. Geo. D. Cummins, D. D., Assistant Bishop of Kentucky, next followed with a most happy and effective address in favor of the work inaugurated by this Society. It was, in his view, a grand move in the right direction. This meeting was to him the best part of the Convention. He had long felt we needed to have a work carried on in the Church, like that proposed by this Society, and he hailed with gratitude to God, the fact that this work is now taken in hand. He said it was the very work which was so blessed in the hands of the Wesleys, more than a century ago, but the same work needs as much to be done now, and he doubted not would be abundantly owned and blessed by the Head of the Church. The Episcopal Church, he said, was the most learned and refined Church in the land, and carried with it an historical prestige unknown by any Protestant body in America, still it was not the Church of the masses; far from it. In its relation to the surrounding bodies, he had often thought of the saying of good Bishop

Chase, that the Episcopal Church was much like a sprig of mignonette under a pumpkin vine. Evangelists were just what the Church most needs at the present time to make her ways known to all people. He would be most happy to welcome a band of Evangelists in the Diocese of Kentucky.

“The Rt. Rev. Manton Eastburn, D. D., Bishop of Massachusetts (since deceased), said he was most happy to add his testimony to the importance of the work taken in hand by the Evangelization Society. It had been his privilege to know something personally of the origin and progress of this work, and he believed the fruit had been to the glory of God. He regarded it as an efficient method of reaching the masses; and to reach the masses by the faithful preaching of the Gospel of the Lord Jesus Christ, was the one grand object of this Society. While traveling through the Diocese of Massachusetts, he had often yearned over the multitudes of men that it seemed impossible to reach, but from his knowledge of the plans of this Society, and the work already accomplished, he believed we were furnished by it with an instrumentality which would be found efficient to a degree hitherto unknown in our Church, and would be abundantly blessed of God. He could commend the work to the sympathies and prayers of all who truly cared for the work of evangelizing and saving the souls of men.

“Brief remarks were also made by others, the Rev. Dr. Washburn adding a concluding word. But it would have been difficult for him to add weight to what he had said to his own congregation the Sunday before, namely, that he regarded this as the most important movement in the Church since the days of Wesley.”

But singularly enough, while the hearts of God's people were being thus moved to the consideration of this subject in this country, the hearts of faithful and earnest men were, without any conference with Churchmen in America, being simultaneously moved with the same inspiring thought in Great Britain.

In the Church Congress held in Leeds, (Eng.) 1872, the Rt. Rev. the Bishop of Ripon, being called to the Chair, the first topic discussed was that of "Mission Services." An able paper was read upon the subject, by the Rev. Canon Fremantle,* and several addresses were made, in which it appears that these Missions began in England, about fifteen years before, in St. Martin's Church, Birmingham, "under the care of Dr. Miller, and were carried on by two honored friends, the Rev. John Ryle, and the very Rev. Dr. McNeil. The movement gradually spread out into the Westminster Abbey and St. Paul's services, and latterly it has become embodied in these weekly Parochial Missions." We quote the words of the Rev. Canon Hoare, who adds: "I believe there cannot be a doubt that these missions have been blessed by God;" asking withal,—“Do we not want an order of Evangelists, as well as an order of Pastors?” The Rev. W. D. Maclagan said: “—It is an agency that has been mightily blessed by God.”

* See Appendix A.

Richard W. Gamble, Q. C., Dublin, said:—"It was the strictness of this rule which drove John Wesley away from the Church, and the Church has thereby lost thousands upon thousands who might have now been within her fold. The Wesleyan system of itinerancy is the opposite extreme of the parochial system; they have now been each on trial for some ninety years, and while one beginning from nothing, and without endowments, has won over to its side some four millions of the people of England alone; the other with all its endowments and its social position, has sustained a loss of a like number. The time of this sad experiment should now suffice, and a remedy at last be sought for. Therefore, in conclusion, I would humbly suggest that the Church would now do wisely to consider whether some immediate step might not be taken, whether itinerancy might not be imported in some degree into the parochial system, so that all classes of people might be effectively reached by the ministrations of the Church, and this hemorrhage which is draining her life blood at last be staunch'd."*

We confess to the possibility of being too sanguine in our anticipations with reference to this work. It must be remembered we are recovering from a long continued torpor; a condition in which we have long grieved and quenched the Spirit

*By the last census, it was shown that the Methodists in the United States had sittings for between five and six millions, and the Protestant Episcopal Church for about eight hundred thousand.

which, while seeking to work in channels of Divine appointment, has perhaps more often been manifested among the prophets of Samaria than among the prophets of Jerusalem. A fact that may be continued to the end. And so too, although God will at the last "cut short His work in righteousness"—a work that may be speedily accomplished—still He will never make haste according to the caprice of man. And yet we do believe there are already premonitions of the grace ready to fall upon the Lord's heritage in this land, although the cloud discovered be "no larger than a man's hand." Is not the sound of "a going in the top of the mulberry trees," a token to Israel that the Lord has gone forth to the battle?

At a meeting of the General Convention, in Philadelphia, 1865, a clerical deputy from Texas, said: "I have been longing and hoping to see this work for twenty years." The day following, a distinguished presbyter from New Jersey, said: "I have been longing and praying that I might see this work in the Episcopal Church, for twenty years, and will do all I can to help it on."

Already Evangelists have been commissioned in the Dioceses of Massachusetts, Central New York, Iowa, and in Virginia, while in other Dioceses the subject is being discussed. It is not impossible that in this work may yet be found a key to the undefined but felt wants of our much talked of American Cathedral System. Could the American

Church adopt something like the See system, and have for Bishops men thoroughly alive to the aggressive work of the Church, and who for Chapters should have severally a staff composed chiefly of trained Evangelists, instead of men who with foreign titles would yet be little more than figure-heads for an imposing and beautiful service, who would not say, that, instead of mediævalism, we would have a system which, while eminently suited to American ideas, would be as eminently Apostolic!—Apostles with their bands of helpers, who should be to them what St. Timothy and St. Titus were to the apostle St. Paul! Cathedrals which should be indeed centers of Church life. And who could calculate the grand results which such a system thoroughly worked would inevitably secure to the American Church!

Still it must be remembered that men educated and long accustomed to the quiet of pastoral life, are not likely to be the men best qualified to lead an army. And it is very much to be feared that where there may be even a very deep sense of the importance of this work, there may be the most unhappy failures for want of men having the special training which we conceive to be important to successful efforts in this direction. Knowing as we do, the course of things in the Church of Rome, and also among the various denominations of the Protestant world, we are of the settled conviction that for the immediate and successful accomplish-

ment of this work in the Protestant Episcopal Church, it will, by all means, be found the better way to organize and train a band of men who shall be wholly devoted to this department of Church work.* This band may find its work typified in the work of St. John in the wilderness, in the cry of Repentance, and, Behold the Lamb of God! so making ready the way for the coming of the Lord, in His Second Advent.

Out of this deep and abiding conviction, we have said what we have. But for this conviction, we could well afford to rest in the certainly very comfortable pursuit of pastoral duty. But, so long as the great out-lying masses are perishing at our very doors without God, and without hope—as yet unreached by the Gospel; so long as we know that pride, ambition and lust, with the scramble after wealth, are sapping the very foundations of practical godliness; so long as we know that the increase of crime is greater than is the increase of our population; and so long as we know that a specious and yet subtle skepticism is becoming wide-spread and popular; and, most of all, knowing as we do, that God's own appointed instrumentality for the aggressive work of the Church, is being left—if not condemned—yet for the most part is suffered

*Call this an Associate Mission at Large, or, if preferable, a "Wesleyan Band"—since it is really the work which Wesley proposed, and really as he proposed it, that is to say, a work having for its object the glory of God *within* the Church. See Appendix B.

to remain in cold neglect—how can we, how dare we rest short of anything and everything which lies in our power to do for the furtherance of this work! How can the Church rest as she does! Nay, how dare she rest in her cushioned pews, all unmindful of neighbors already in the hands of unbelieving robbers!

How can our young men contemplating the ministry think of coming from their seminary to shut themselves up to minister, it may be, for a lifetime to only a “select few,” Sunday after Sunday mounting their beautiful pulpits and benevolently, perhaps we should say religiously wondering why the world doesn’t come in and be converted—forgetful of the fact that these pews are let;—that the multitudes outside know nothing and care nothing for this beautiful service of worship, and have, it may be, no faith in the God who is worshipped here;—forgetful of the fact that these men must be converted and made to believe in God, if they would properly worship Him;—forgetful of the example of Him who gave them commission, but himself preached not only in the beautiful Temple, and in the Synagogue, but also on the mountain and by the seashore!

How can those having command of wealth,—by whose exertions we might in a brief time, place at least a small band of men whose hearts are a-fire with the evangelic flame, in every Diocese where our bishops are to-day asking for them,—how, we

ask, can such men rest on their pillows a-nights, while withholding their offerings and using their wealth for self-aggrandizement or for pleasures which they do not need!

How can all this be, with but one life here to live, and that so brief, the grave gaping, the Judgment of the Great Day so near, and an eternal life to gain or to lose! O, Church of God, how can these things be!

But be this our labor and toil till we have finished our course, or until the Gospel shall be everywhere effectually preached to the breaking down the kingdom of sin, Satan and death—and until it shall appear that this branch of the Church is indeed marshaled beneath the banner of Him who hath gone forth “conquering and to conquer.”

And let those who have this work at heart pray and labor for it. Pray for the establishment and recognition of the Apostolic work of evangelists. Labor for the institution of missions—ask for them, seek them; if possible find such as will join in procuring and sustaining them. For Zion’s sake hold not thy peace, and for Jerusalem’s sake rest not “until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.” Until then we say with the Rt. Rev. the Bishop of Central New York:*

*Convention Address, 1873.

——“But most of us, I believe will never be satisfied, and never rest, until by any instruments that God’s Word, and Providence, and Spirit have offered to our hands, the fires and winds of new Pentecosts burn and blow along these frigid and stagnate waters around us.”



CHAPTER II.

A PLEA FOR EVANGELISTS.

The two-fold work of the Church—two-fold form of the Appostolic ministry—Evangelist's work defined—The name not important—An age of indifference followed the absence of Evangelists—St. Patrick, Gallus, Winifred, Ansgar, Otto, and the Great English Reformers Evangelists—Reaching the masses—The Parochial system intact—Pulpit Oratory—The School of the Evangelists.

The work of the Church is two-fold in character, having, like its divine Author and Head, its two phases—its divine and its human. And these, so far from being either accidental or unnecessary, must be constantly recognized in order to a right conception of the nature of the Church or of Church-work. Regarded in its human aspect only, the Church becomes humanitarian and Pharisaic; and, regarded in its divine nature alone, we are lost in the contemplation of God and cease to feel the sympathy of our divine Master for our perishing race, for whom He was content to be betrayed and crucified. But studying the Church in her two-

fold character we have her, on the one hand, ministering unto the Lord, as a holy priesthood, (Acts xiii., 2, *λειτουργουντων*. Heb. x., 11,) and on the other, ministering unto men, as the light of the world. In the first she is fulfilling that priestly work in which she is one with her ascended Lord. In this she offers to God acceptable worship, the sacrifice of praise and thanksgiving, pleading constantly before Him the one sacrifice and oblation made by Christ for the sins of the whole world. (Rom. xv. 16, *Ἱερουργουντα*. 1 Cor. xii. 27, Heb. vii. 12.) And so also, we offer unto God our bodies as living sacrifices, holy and acceptable unto Him through Jesus Christ. (Rom. xii. 1, Heb. xiii. 15-16.) This is the contemplation of the Church in her divine aspect, as constituting the mystical body of Christ, "the fullness of Him that filleth all in all." And hence "Is it not written, My house shall be called of all nations the house of prayer?" Drawing near to God, He draws near to us. This is the light in which the Church continually stands before God. (Eph. i. 23, St. Mark xi. 17, St. Jas. iv. 8.)

But considered in the relation which the Church sustains to the world, we find her work to consist in making known the knowledge of God as revealed in Jesus Christ. "This is life eternal that they might know Thee the only true God, and Jesus Christ whom thou hast sent." (Eph. iii. 10, *δια της εκκλησιας*. 1 Tim. iii. 15, St. John xvii. 3.)

For this reason the one great commission which our Lord gave to the Church is contained in the words: "Go ye into all the world and preach the Gospel to every creature." And again: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (St. Mark xvi. 15, St. Matt. xxviii. 19-20.) Hence the Church is "The light of the world." "As the Father hath sent me," said our Lord to his Apostles, "so send I you into the world." (St. Matt. v. 14, St. John xx. 21.) And in tracing the progress of this thought we find that, in the beginning of our Lord's personal work on earth, He gathered and commissioned the Apostles, and then proceeded in like manner to gather and send out His Evangelists. (St. Matt. x. 2, 5. St. Luke x. 1.) Yet, inasmuch as God would employ all hearts and all hands as workers together with him in the great moral vineyard, we read not only of multiplied forms of ministry and spiritual gifts immediately upon the Ascension of our Lord, but more than this. Of the Church at Corinth we read: "Ye are our Epistles. . . . known and read of all men." (2 Cor. iii. 2, 3.) Of the Church at large, St. Peter says: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." (1 Pet. ii. 5, 9.)

And although without the recognized unity, the mutual interdependence and coöperation of the body of Christ (1 Cor. xii. 21), this work can never be accomplished as it ought, yet even then it would be difficult to determine how it could be accomplished without the divinely-appointed and recognized ministries of the Church. It is written: "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the work of the ministry, for the edifying of the body of Christ." (Eph. iv. 11. *τους σε ευαγγελιστας, τους δε ποιμενας.*) Our present formula, and it is that which comes to us in the historic Church, compasses the several ministries in Bishops, Priests and Deacons. But, be these ministries designated by whatever terms they may, the work remains the same, two-fold,—that which is without,—manward,—and that which is within,—or heavenward. We have very nearly the same line of thought suggested by saying that the work is in one direction centripetal, and in the other centrifugal. In one direction it is God working within, in the other we work out.

And for this two-fold work, we need two distinct forms of ministry, the Evangelistic and the Pastoral: the one to carry the Gospel to those that are without; and the other to care for, guide, govern, and minister to those that are within. (Acts xx. 28.) The one class are they that plow and sow; the other are they who in due time husband and

gather in the precious fruit. These are they who quarry rocks and hew cedar-beams in distant mountains; while the others are like the artificers that, with skillful hands and patient industry, carry on the erection and completion of the temple within the city. One class may be compared to the King's body-guard, and the intrepid men who garrison the fortresses and strongholds of Zion; while the others are the skirmishers and vanguard of the field. The one is aggressive, the other is conservative. So long as the Church contemplates aggressive work, so long she needs the gift of the Evangelist; and so long as she would conserve the interests of Christ's Church, so long she needs the Pastoral office. But give her the Pastoral only, and you have the Church of the Middle Ages, feeling she is rich and increased in goods and has need of nothing (Rev. iii. 17), assuming that all the land is hers, although unwittingly she is like a Samson, already in the hands of the Philistines. Give her the work of the Evangelist only, and you have a grasping, vehement and *untempered* Methodism, which knows and cares little if at all about parochial work. And when did the Church ever make rapid and healthy progress, effectually vindicating her claims, and maintaining her position as she ought, without both the work of the Evangelist and the work of the Pastor? Let us hope she will not long be indifferent to this question.

It may, however, be asked, does not this distinc-

tion, giving to the work of the ministry this two-fold character, disparage, if it does not make null, the three orders of the ministry which have been found in the Church without interruption since the days of the Apostles? We think not. This we fail to discover, since what we speak of is not necessarily an office, but a work: is rather functional than organic or structural. The work of the Evangelist and the work of the Pastor have each been fulfilled by bishops, by priests, and by deacons. And it is but just to assume that these severally are now in a measure, fulfilling this two-fold work. True, a Bishop is a Pastor-in-chief in his his own Diocese. The Shepherd Crook is the symbol of his office. But if you assume that within the episcopate is to be found the Apostolate, then, we ask, ought the Bishop always to abide within his Episcopal Chair—his *Cathedra*? Is not an Apostle one sent of God? And is it not as much his duty to preach to the “regions beyond” (2 Cor. x. 16), as it is to administer rule within the limits of his flock? Did not St. Paul, the great Apostle to the Gentiles say: “Christ sent me not to baptize, but to preach the Gospel?” (1 Cor. i. 17). The facts, then, are these: After the Ascension of our Lord, all the ministries of the visible Church were included and involved in the Apostolate; this was the comprehensive and only ministry recognized in the Church upon the day of Pentecost. But since, in the nature of things, the number of the

Apostles must remain limited, it was obviously necessary that there should be an increase of instrumentalities to carry on the Church's work. Hence we are soon informed that they appointed Deacons (Acts vi. 3, 6.), and shortly after are told that they ordained Elders or Presbyters in every Church (Acts xiv. 23.). But these, so far from being independent in their positions, had their root in the Apostolic office which Christ had commissioned in person, and which the Holy Ghost, now dwelling in the Church, would not contravene. Therefore these several ministries sprang into existence only by the appointment and sanction of the Holy Ghost dwelling in the Apostles; not to supersede nor to emulate the work of the Apostles, but rather as dependencies and helpers to them. And although authoritatively ordained by Apostles, through whom Christ would administer rule and guidance to His Church, they were to be regarded as gifts from Christ, the great chief Shepherd, the the Bishop and Head of the Church. Some were Evangelists, and some were Pastors, because, while these Churches and the destitute fields surrounding them, were all within the jurisdiction of the Apostles, yet the Apostles could not fulfill in person all the duties necessary either for the gathering or guidance of the flocks. So that this two-fold division of work, far from being either accidental or novel, has its origin in the very beginning of Apostolic times, and has for its basis wants that cannot

otherwise be met. Therefore while St. Paul did the work of the Evangelist, we find that Timothy was required to do the same (2 Tim. iv. 5); and also that Philip the Deacon, upon going to Samaria, did also the same work (Acts xxi. 8.) Hence the assumption that in pleading for the recognition of the gift and work of the Evangelist, we are seeking to foist a novelty upon the Church is not only gratuitous but untrue. Let those who talk of Bishops, Priests, Deacons, *and Evangelists*, talk also of Bishops, Priests, Deacons, *and Missionaries*, and we have an exact parallel of consistency.

But let us say, some Bishops, (more especially Missionary Bishops,) some Priests, and some Deacons are by special gifts, and by ecclesiastical appointment, Evangelists, and some are Pastors, and, we ask: Have we not an Apostolic idea crystalized into a fact within our own Apostolical Church?

We then plead for the recognition and acceptance of that great Apostolic idea which can never be realized without the vigorous fulfillment of what is termed by St. Paul, "The work of the Evangelist." (2 Tim. iv. 5). Yea, more: we plead for it as a priceless gift from the hand of our ascended Lord, without which the Church can never fulfill to completion the work appointed her by her divine Head, and a work too, which He, longing to do, is, perhaps, hindered from, only because His Church fails to discern and use as she ought, His own ordained instrumentality.

Let us observe that in speaking of these spiritual gifts or ministries, the Apostle does not say, He gave some Pastors, and then, as helpers or as a complement to the Pastorate, He also gave some Evangelists; but, He gave some Evangelists, and then, as if it were necessary to the completion of their work, as if to supplement this gift, it is added, He gave some Pastors and Teachers.

But let it be observed that we do not assume that there is no fulfillment of the Evangelist's work within our branch of the Church Catholic. We say distinctly that the spirit of this work is seen everywhere; is wrought into the very soul of the Church; that it is that which, more than anything else, fills her with an expansive vitality and gives to the Church her peculiarly Missionary character. Yea, more than this: we assume that every man, clerical or lay, is doing this work whenever he truly "shows forth to men the praises of Him who hath called him from darkness into his marvelous light." But to say, therefore, that we do not need Evangelists, as such, in contradistinction to Pastors, would, as it seems to us, be much like saying, because we, as a Parish, have a Rector, we have, therefore, no need of a Bishop; or, *vice versa*. Both administer rule, to be sure, but in different measures. So also, while the Pastor preaches and makes known Christ, it does not follow that we can say to the Evangelist: "We have no need of thee," for if the Pastor makes known Christ, much

more does the Evangelist. It is his to go to those "that are without," to whom the Gospel of the Son of God, properly expounded, shall be as news indeed. The Evangelist's should be preëminently the office of preacher; and that in special fulfillment of the command: "Go ye into all the world, and preach the Gospel to every creature." This the Bishop cannot do alone; and this the Pastor should not do; for, instead of "going," it is the Pastor's duty to abide as a faithful shepherd with his flock.

In order to the most rapid and effectual accomplishment of this work give us Apostolical Evangelists. Men who are true and loyal to Christ and the Church: who, by their intellectual and spiritual furnishing shall be as polished shafts from the quiver of God; and who, relieved of all parochial care and pecuniary want, shall simply have for their work the going everywhere and preaching, out of full souls, "Jesus and the Resurrection."

Let us picture to ourselves a man in the fulfillment of such a work. He enters a town a stranger. He feels keenly the utter absence of sympathy, but, making a virtue of necessity, he accepts the condition as helpful to personal self-denial. His services have been duly advertised and the people come, many, perhaps the chief part of them, simply with a view to hear a stranger; and finding nothing peculiarly suited to their morbid taste, they shortly see and hear all they desire and make room for oth-

ers the next night. A congregation gathers, however, and now comes the test:—Can this stranger, without catering to the perverted taste of our communities, can he by a candid and faithful proclamation of Christ's Gospel so far secure their attention as to bring them out despite their many excuses, night after night? If he fail in this, he fails utterly as an Evangelist for our times; and if, for want of either talents or grace, he consents to prostitute the Church of God, and degrade his high and holy calling by pandering to the depraved appetite of a community whose chief desire is "to hear or to tell some new thing," he forfeits his standing in the Church of God. But let us suppose him equal to the work. Night after night he preaches, and as frequently offers ghostly counsel to such as may feel that with a burthened conscience they long for rest in Christ. But night after night the people listen, and leave. Not discouraged, he bows himself in his chamber and pleads the promises of God. He strengthens himself with the immutable assurance: "My word shall not return unto me void; it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. lv. 11). He believes it, and staying himself upon the promises of his God, and fully conscious of the dignity and power of the message he bears, he gives himself to the work before him with the moral might of a Samson. There is no levity, and no vociferous rant. All is serious, solemn, and earnest. And now his con-

gregation sits spell-bound, chained and charmed by the words of his lips. And among those of his congregation some feel, for the first time in their lives, the truth of the saying: "The words that I speak unto you, they are Spirit and they are life," (St. John vi. 63), and that the Gospel "is the power of God unto salvation to every one that believeth." (Rom. i. 16). He now feels in his own soul the earnest of a moral victory. From this point of time his congregation steadily increases in numbers and in interest. His own soul is now constantly girded not only by faith and prayer, but by a peculiar inspiration in the upturned faces and tearful eyes of a dense congregation that he feels are hanging, it may be, their eternal interests upon the teachings he now imparts. The people cluster around him before and after public services begging for his counsel and his prayers. Having instructed them in the faith, he begins to teach them the importance of prayer and worship. (St. John iv. 23.) To the joy of his soul, and, we believe, to the joy of angels too, (St. Luke xv. 7, 10), he now, night after night, hears the accents of new voices joining in the humble Confession of Sin, and in the prayers and praises of the Church of the Redeemer. The congregation is in his hands like wax, and he moulds and shapes it to his will. The doctrines, sacraments, and worship of the Church are not only laid before them, but wrought into their hearts. And being baptized, they are committed to the

Bishop for the Apostolic rite of laying on of hands. (Acts xix. 6; Heb. vi. 2). A Rector is procured. A Church is built, and henceforth there is found a living witness for the truth, and a spiritual temple built unto the Lord. This is the kind of work for which we plead. This we call "The work of an Evangelist."

The same gift may perhaps in these times be as profitably used among parishes falling into decay, but the nature of the work remains the same; it is the divinely instituted instrumentality for reaching those that are without, and making known to them the knowledge of God in Christ. It is a work which in its fulness the Pastor cannot do; and therefore, in the absence of Evangelists, must remain without being done to any considerable extent. Hence, whenever and wheresoever the Church has prospered most, then and there it will be found she has used most faithfully the gift of the Evangelist. When Evangelists, or those fulfilling this work—for about the title we do not so much care—when they have fallen into disrepute, then there has supervened an elegant and refined age, it may be, but an age of cold and stupid indifference to Church work. It was thus whenever and wherever the Papacy flourished best before the Reformation. It was doubtless a state of things inseparable from the Papal system. The Pope, though lawfully only a Bishop, became the *Pontifex Maximus*, a king priest. Thereupon the Bishops were made Lord

Bishops. Thence we have the spirit that made the common clergy surround themselves with that rectorial authority which, within the precincts of their own parishes, made them as independent as were the barons of their own times in their castles or the Lord Bishops in their Dioceses or cathedrals. There was something grand in this arrangement, something which comported well with men's conceptions of the dignity of the Church. For it was an easy matter for men to yield the highest honors which they could confer on that which among men they honored most, and that was the Church. And to make this legitimate, it was quite as easy to transfer all the honors belonging to the kingdom of David, with its cities, bulwarks and palaces, by a figure of speech, to the kingdom of grace. But the mischief in such a transfer consisted in the fact that it entailed upon the Church a temporal power which does not belong to her during the present dispensation. Or, if only morally considered, then it amounts to no less than a perversion, since all *ex parte* exhibitions of Christianity are, when disintegrated from the body to which they belong, no less than monstrosities, whether found within or without the Church. To this system belonged most consistently that Anti-Christian and selfish spirit which seeks its own and not the things which are Christ's. (1 Cor. x. 24; Phil. ii. 21). This made the Bishops and Rectors practically indifferent to almost all interests lying outside

their own limited jurisdictions. Then there was little known of a Missionary spirit in the Church.

But it was not so with the Apostles and Martyrs. With them their highest earthly ambition was to make known to men the knowledge of Christ Jesus our Lord; for which knowledge, they counted all else as but loss and dross. (Phil. iii. 7, 8). Hence, wherever Apostles went, they went not only as centres of churchly authority, but they were to the communities to which they went, first of all, as centres of grand Evangelistic movements having for their end the promotion of the divine glory by the faithful proclamation of the Gospel of Christ. And who needs that we should tell the story of their success, how everywhere the Word of God was effectually preached and the Church of the Redeemer extended with a rapidity unparalleled in the annals of time? What student of history needs to be told that, despite the perversions of Rome, it was by this overflowing and yearning Christian zeal of individuals that the Church was planted at the first in England, as also in Ireland by St. Patrick, by Gallus in Switzerland, by Winifred or Boniface, still known as the father of the German Church in Germany, by Ansgar in Scandinavia, and by Otto in Pomorania? And who does not know that this was the gift so helpful to the Church during the English Reformation?

And now we say, give to the Church again the gift of the Evangelist: this precious and priceless

gift which Christ hath bequeathed to His spouse, the Church, and how manifest and great the blessings that must follow! (Eph. iv. 8).

We fail, it may be, to appreciate this form of ministry. Let us break down and cast away from us the Pastoral Office, and how fearful the consequences that would follow! but are we not in the exact line of Apostolic teaching when we say that Evangelists are placed before Pastors? Let them be placed again in the Church. Let every Bishop have a staff of Evangelists; let him take them with him in his journeyings; let him send them where he cannot often go himself. Let them go out on every great thoroughfare; let them compass every out-lying region, and penetrate every centre of civilization hitherto unreached by the Church. Let them rally to the defence of the Church at every point threatened by the enemy. In fine, let every community, every neighborhood, and, were it possible, every family within the Diocese, be made to know and feel the Church's love of souls and power in Christ's name to bless and save, and who can measure the good that would result to men and the glory that would be given to God! Christ has personally ascended to the right hand of the Father, and from thence we look for Him to come to judge the quick and the dead. But spiritually He is ever present with His Church. (St. Matt. xxviii. 20; Rev. i. 13). He is still the one like unto the Son of Man seen walking amidst the seven

golden candle-sticks. But of this spiritual presence the world is wholly unconscious, and in this unconsciousness of spiritual death it must remain until the Church, filled with the Spirit of Christ, shall place her own beating heart by the hearts of the spiritually dead. How shall she do this in a community estranged from the Church, but by the preaching of the Word, by the ministry of the Evangelist? Is it not written: "It hath pleased God by the foolishness of preaching to save them that believe?" (1 Cor. i. 21). We say then, let every Diocese have its Evangelists. In a large Diocese, if large Dioceses we must have, let those in remote regions be placed under a Dean, or, if that term be intrinsically objectionable, let them be under a discreet man having a measure of delegated power from the Bishop, whose business it shall be to oversee this work. Then, with such an organized and centralized system, thoroughly worked, who can calculate the glow of spiritual life that would inevitably result to the Church of God! Was it not so of old? Have we not heard with our ears, and have not our fathers declared unto us the noble works which the Lord accomplished in their day and in the old time before them? Do we inquire wisely, in that we ask why were the former days better than these days? (Ecc. vii. 10). Is the Lord less willing to raise up His power and come amongst us and with great might succor us? And are not our needs as great as were theirs? Are

not these times of fearful moment to the world, times when great questions are struggling to the birth, when infidelity is rampant and prophetic tokens are seen everywhere admonishing the Church that the "perilous times" of the last days are upon her? (St. Luke xxi. 25-8; 2. Tim. iii.) Shall she not watch, and pray, and work with increasing vigilance now?

We talk of reaching the masses, but is not the way, the one and only direct way, already indicated? Is it not by reaching the popular ear first? And how can this be done by the Church, except by sending to these hard-headed but often honest-hearted men preachers, who, suiting their address to their congregations, can command the attention, and wrestling with their unbelief, can, in God's name, discomfit and rout the foe? For this work, we say, Give us Evangelists. Or again. If we would determine how we can reach and move the masses, then let us observe how others reach and successfully move them. How do politicians move whole communities? How do the Romanists, with their Redemptorists and Paulists, reach and move communities? How do Methodists reach them? And when we have answered these questions, then, and not until then, let us despair of success in this work. We say it can be done. Lo, the field is already white unto the harvest! And what shall hinder us? True, we have not in any very satisfactory degree done this, but it does not follow

that we cannot do it. Here, at our doors, in every community, are multitudes of perishing men. With our Parochial System we do not reach them in the manner they need to be reached.

The solemn question for us now to determine is, Shall we leave them a prey to every ranting and jabbering spirit that, Evangelist-like, goes up and down the land, withstanding the truth by ingenious counterfeits, as Jannes and Jambres withstood Moses? (2 Tim. iii. 8). Or shall we, with the love and pity of Christ, who dwells in the Church, and whose Spirit we trust we have, preach as He, our blessed Exemplar did to the multitudes on the Mount or by the sea-shore (St. Matt. xv. 29-38); or, like a Paul at Mars Hill (Acts xvii. 22); or, like a Philip to the Eunuch by the way? (Acts viii. 35). Judge, we pray you, Does the Protestant Episcopal Church need Evangelists, or does she not? You are not unmindful of the fact that in the General Convention of 1856, commissioners from the House of Bishops consisting of Bishops Jas. H. Otey, G. W. Doane, Alonzo Potter, George Burgess and Jno. Williams reported concerning this subject; and, amongst other things said of Evangelists,—“Such a corps of active laborers seems almost indispensable to the complete organization of the Church, according to the primitive model and unquestionably necessary to its extension in our land.” Need we repeat, in this place, the fact that not a few of our large-hearted and

most earnest Bishops, and many of the leading Clergy of our land are earnestly desiring to see this Apostolic form of ministry recognized and established in our beloved, our Catholic and Apostolic Church, not as a novelty, nor as an instrumentality that necessarily involves any thing erratic or irregular, but as permanently filling up and fully representing our Apostolic order—Bishops, Priests, and Deacons, and, within this ministry, as at the beginning: “Some Evangelists, and some Pastors and Teachers?” (Eph. iv. 11).*

But admitting the desirableness of this form of ministry, the question then arises: How are we to procure willing and competent men for this work? That such laborers are desired, not merely in fancy but in fact, we have the most positive assurance. In our Diocese there are at this present moment more doors open and more requests for this kind of labor already made than could be filled by four men were they wholly given up to this work. We refer to Massachusetts. There ought to be half a

* “In almost every body of Christians, except our own and the somewhat “crystallized” Greek Church, the fact is recognized that preaching is an art, which like other arts requires for its perfect mastery a like devotion. We have already a few instances among ourselves of priests who are able to give up, in spite of our rules, their lives to this work: why can there not be some organization, authorized by authority, whereby others should, if proved to be capable, be encouraged to “go and do likewise,” and the work of an evangelist might thus become an accepted office in our branch of the Church of God.” — *London Church Review*, in *The Church Eclectic* for October, 1873.

dozen men of this sort, having their headquarters in Boston to-day. Of other Dioceses, not a few, we have personal knowledge, that are waiting and longing to employ this form of ministry. The question, How can we procure the men? is a question of no small importance. It is now more than ten years since the Rt. Rev. Commissioners appointed by the House of Bishops formally pronounced upon this subject declaring the Evangelist's work a *sine qua non* to the progress of our Church in this land, and still we have to ask for the men. How can we procure the men for which the Church so earnestly longs and prays? A distinguished Presbyterian said in a letter written during his absence from the city on vacation last summer: "We have now evidently come upon a most extraordinary state of things. God is answering the prayers we have been putting up to Him, some of us, all of us perhaps—by throwing doors wide open in all parts of the Diocese, before the old Churchmen—measuring their ideas of duty by the old standards—are at all prepared for the new blessing. During the summer I have been finding out stations where there was a remarkable and serious readiness to welcome our services. . . . I have received information which plainly shows that eight or ten preachers of the Gospel in the Church are wanted for the Missionary field in this Diocese, this week! What shall we do? Day and night I ache under that question. I wonder if we who have Parishes ought not to

leave them and go off half the time to preach Christ in these destitute places. May God guide us!"

This suggestion, realized in a practical way, might help very much towards determining the question before us. But will those of us who have parishes "leave them and go off half the time to preach Christ in these destitute places?" Indeed we may ask, can we go thus, and ought we to leave our flocks even half the time for this work? It may be that, if we had with a true faith, also a sufficiently lively faith, this question might appear in a different light.

It is also very easy to say: If our Bishops desire such laborers they can undoubtedly procure them. But this is not saying how they can procure them. Furthermore, is it reasonable for us to expect of a man, because he is a Bishop in the Church of God, that therefore he can do everything?

But realizing in some measure the magnitude and importance of this question—which we regard as second to no other question before the Church at the present time—we venture to suggest that, if the clergy will take this matter home to their hearts, and give it the consideration, and sympathy, and support it deserves, there will not long be lacking either men or means with which to meet this urgent demand of the Church. No work is more arduous, more self-denying, nor more worthy of sympathy; and we believe we may add, where rightly fulfilled, no work of the Church is more

precious to the heart of the Divine Master ; and none can be more to His glory in the present dispensation. And why the law of demand and supply should fail in this more than in other matters we cannot perceive.

If, then, we would not leave this great and wide-spread field to the already marshaled hosts of Rome, or to the Infidel ; and if we feel that the Parochial system, though a glorious ministry in itself, has yet failed, and in its nature must fail to compass the ends we have sought in this direction, then let us pray to God for succor, and in Christ's name call for Evangelists.

When the Church desires Missionaries for heathen lands she seeks them, and finds them ; and, finding them, she educates and trains them for the Missionary work. And now, why should not the Church in like manner, seek, educate, and train men for this special work ? We have our schools for educating young men for the ministry, for training Missionaries and Deaconesses. Let us now have one within our own borders for training Evangelists. We are aware of the proverbially eclectic character of the American nation, and that to a certain extent we must be omniverous. But it is to-day a conceded fact, that "the amount of knowledge appropriate to civilization which now exists in the world is more than double, and in many cases more than ten-fold what it was about half a century ago, and that therefore no individual can expect to

grasp in the limits of a life-time even an elementary knowledge of the many provinces of old learning, augmented as they now are, by the vast annexations of modern discovery."* With such considerations our Universities and States are erecting, and in some instances are richly endowing here and there Institutes of Technology. On the same principle we advocate a training school for Evangelists. In such a school, there should be no lack of anything helpful to sacred learning. But in a school having in view the training of Evangelists, we would have with the lore legitimate to the most approved Theological Seminary, special attention given to the Bible, to that department of systematic Divinity known as Polemic Theology, to Homiletics, to Logic, to Elocution, to Extemporaneous Address, to Physical Culture, and to the study of Human Nature. And all this should be subordinated to the one purpose of aiding the student in the acquisition of that most difficult but grandest of arts, the Art of Pulpit Eloquence. To be a good Theologian is not enough. To take the position required by an Evangelist in the Protestant Episcopal Church, a man must be both a Theologian and an Orator. And the province of the Pulpit orator is at once the highest and the most difficult known to art. It is that sacred Art by which the Minister of Christ wins souls; and winning them

* Dr. J. Bigelow, before the Boston Institute of Technology.

begets within them the quickenings of a new and spiritual life,—God working here, as in the province of nature, intermediately. (1 Cor. iv. 15). And the more purely spiritual the life imparted, the more profound and exquisite the emotions realized by both orator and auditory. For in this sweet interlinking of mind with mind and heart with heart, there is in such a case the assurance that it is according to the mind of the Spirit that these previously lifeless souls are now wrought into blessed unity. (Rom. viii. 13; 1 Cor. xii. 13).

And this transmission of spiritual life is not effected by a merely sensible impression, by a mere out-pouring of words, or by a burst of passion having for its end, like art in other spheres, simply a temporary satisfaction. But while Pulpit Oratory has its really artistic or æsthetical phase, it is, at last, and more than all else, dependent upon the idea it projects—the truth it bears, because it can penetrate the soul only through the intelligence. It therefore differs from all other arts in that, while it contemplates and employs the ideal and the emotional in man, it also requires for its highest attainment, the loftiest intelligence, the most vivid conception, and the most dexterous and skillful exhibition of divine truth. It is the idea bound in the familiar aphorism, “From heart to heart,”—specially since its passage is by the way of the head. It has been well put, again, by a late divine who instructed his students to make their sermons

“Hot and heavy.” For heavy, but lacking in warmth, they must fall lifeless and dead; while having heat without weight they must simply consume in their own combustion.

And it should be the aim of such a school to produce, as far as human aid can help to produce such a class of preachers, men bearing upon their lips the grace of eloquence.

It may be said of this sublime art, that many seek while few attain it. But it must be remembered that, be the aim of our Theological Seminaries what they may,—and that their aim is high and holy none can doubt,—yet none will dispute that their graduates usually bear with them the honors of Theologians rather than of Orators. How could it be otherwise? And it is furthermore, but fair to notice that the work of the Parish Priest is too multiform and his pulpit sphere too limited for him to easily excel in Pulpit Oratory. Whereas, the one and only work of the Evangelist is the work of the Preacher; and to excel in this work, should be the high ambition of every man applying for admission to this school of Evangelists. Before him will be spread the fairest fields ever gazed upon by man; and without the ambition and determination to be an orator in the truest and highest sense, there should be no admission.

Then from this school let the Bishops furnish themselves with a corps of laborers. Let every Rector recognize in them, next to his Bishop,

his own choicest and truest fellow-helpers. Besides the duties already indicated, in illuminating and acquiring for the Church the out-lying and neglected regions of our great cities, and our Dioceses, and helping to resuscitate old and decaying Parishes, let any special work be committed to them which the Bishop may have in his heart to appoint them. Such would be the work of seeking out candidates for Holy Orders; the placing the Diaconate in its right position by keeping the idea before the people; the gathering of sisterhoods for charitable and Church-work; and the stirring up the Laity everywhere to an increased missionary zeal.

True such a work ought to have the best talent the Church can command; and it would have it. And it would, too, be a work involving no small expense; but let it be shown to these calculating spirits of our times, as it can be shown, that no work ever undertaken by the Church had half so much to insure the rich returns of thirty, sixty, and a hundred fold, as this, and we are sure means will not be lacking.

And now let us hope, and hoping, let us pray that the time may speedily come when He who, ascending into Heaven, "poured down His gifts abundantly upon men, making some Apostles and some Prophets and some Evangelists, some Pastors and Doctors; to the edifying and making perfect His Church," will permit us not only to rejoice in

our Pastors, but that beneath our Episcopal banners we may see in this Gospel field "Some Evangelists, and some Pastors;" that so, the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, *in all places*, to the breaking down the kingdom of sin, Satan and death; till at length the whole of the dispersed sheep being gathered into one fold shall become partakers of everlasting life through the merits of Jesus Christ our Saviour. Amen.

1867.



CHAPTER III.

PRACTICAL DIFFICULTIES.

Want of guaranteed maintenance—Fear for the existing order of things—Reports of the English Church Congress—Revivalism—Liable to abuse by erratic men—The great difficulty a Secularized Church.

Finally resolving upon the work, we then come to the hard, practical difficulties which at once rise up before us.

The first is the want of a guaranteed maintenance. After a ten years discussion of this subject and no small experience in the work, we have no hesitation in saying we believe a score of clergymen already qualified for this work might be placed in the field at once but for this want of anything like a suitable or decent provision for the support of themselves and families.

This may seem extraordinary, but upon a second thought it is by no means remarkable. It is only according to the modes of life common to us all. Using the means placed in our hands first, we then find ample room for the exercise of faith

and such an opportunity as a disregard of the means placed within our reach would not allow. No Christian farmer prays for his daily bread without at the same time using the required means to obtain it. And because he plows and sows it does not follow that he therefore cannot exercise the faith and trust in God becoming a Christian. And the same rule applies to the workers in the field of the Heavenly Husbandman. The work proposed is His: the gold and silver are His, and why should it be regarded as in any sense extraordinary that those having this work at heart should wait until, in Divine Providence, the work can be brought to the attention of the Lord's Stewards and the necessary means be provided?

Furthermore, consider that clergymen having the gifts peculiar to this kind of work have the special qualifications most desirable in the estimation of our larger and wealthier congregations. So that until means can be provided for their support it would seem most extraordinary that they should contemplate the work even for a moment.

Then also, it is only fair to consider that usually they have resting upon them the duties and responsibilities belonging to the domestic relation, to disregard which would be no less than disloyalty to Christ; a sufficient cause for regarding them as disqualified for this work were they never so well furnished otherwise.

But this difficulty can be and will be removed

so soon as the importance of the work is brought home to the heart of the Church. Then with a Central home provided and such an endowment as is necessary to the school of the Evangelists, with the understanding that the offerings of congregations may be received for current and contingent expenses, this obstacle will disappear. With one central house, each Diocese desiring to avail itself of the permanent abode of one or more of the brethren, might provide a home for such within its own jurisdiction. Or possibly some person of ample means might make such provision, while the Diocese might take the current expenses incident to the work into the account of its legitimate missionary work.*

The amount necessary for each man should be equal to the amount which the same man would ordinarily receive were he engaged in parochial work. Rationally considered anything less would be to take from him and his not only the time and comforts which otherwise he like other men might realize in the family and home circle, but also the material support which he and they of his house have a right to demand.

But this matter has already been so far discussed and the public sentiment of the Church in this country is already so far matured that we are persuaded the necessary means for this work cau-

* See Bp. Wilberforce and Dr. Hugh Miller Thompson. Appendix B.

not long be wanting. Not only is there coming to be a large demand for faithful and well furnished men for this work, men who with God's help are capable of successfully conducting mission services both within and without our established parishes, but there is a prospect that the Church will not long consent to accept young men as qualified for the ministry, however rich their intellectual furnishing, if it so be that they cannot read and speak their native language acceptably. And a school particularly necessary to the preparation of young men (Deacons and candidates for Orders) for this work—a School of Oratory—will be of the first demand in the Church in this country. And we do not hesitate to say that, in this age of lavish wealth, where millions of money can be produced for great expeditions some of which have not the remotest relation to commerce or the practical wants of life—as we once heard Dr. Hayes confess with reference to our Polar expeditions,—and when instead of our old University systems with colleges for classical learning and the leading professions of life we have special faculties for almost everything,—as for example in Cornell University where there are not less than nine or ten distinct schools from either one of which a student may graduate as he may himself elect,—where such is the appreciation of the special needs of community, we cannot believe that any well defined scheme looking to the promotion of the most vital needs of the Church and

felt wants of a great community can long remain uncared for: neglected by the Lord's Stewards to whom nothing is so sacred as are the interests of Christ and His Church.

“ He is dead whose hand is not opened wide
 To help the need of a human brother ;
 He doubles the life of his life-long ride,
 Who gives his fortunate place to another ;
 And a thousand million lives are his,
 Who carries the world in his sympathies.
 To deny
 Is to die.”

Another objection is that such a work will interfere with the existing order of things and produce more harm than good.

Admitting that this objection might sometimes take on the semblance of truth, still with the existing state of things it is difficult to see how it can be urged with the least effect. The Church is environed with Canon law and guarded at every point. The distinction made between the regular and secular clergy of mediæval times cannot be recognized by a Constitutional Church like our own. And then again, it is to be remembered that the sole object of such a work is to produce spiritual quickening, so making ready the way of the Lord by the preaching of the Gospel; this, and this only. And when it can be shown that the Protestant Episcopal Church of America, is, in all her departments, Missionary and Parochial, so thoroughly alive as to preclude the necessity of such agencies

and forms of ministry as are of Apostolic origin, then and not till then will this objection find weight with the people.

But it would perhaps be difficult for us to make more effectual reply to these objections than is made by the following reports of this kind of work in England as found in Reports of the Church Congress of 1868, and again in 1870. Only it should be remembered that in England, these missions are of necessity almost always held in Churches. In one of these reports it is said: "First of all, they teach the meaning and power of prayer. By gathering our people together in little groups for weeks before the time of the Mission, and teaching them to pray earnestly that God would send forth His Holy Spirit to work in the parish, and through those who shall be sent there to preach the Gospel, men and women who have long lived in outward conformity with the Church have learned to find a power in prayer which they had little expected, and to believe truly that God is the hearer and answerer of prayers. There is no power so mighty for gathering in the outcasts of our population.....as the abundance and strength of the spiritual life of our own people; and the priest will find his best efforts comparatively fruitless, if he is left without that upholding which he has a right to expect from his people by the power of their prayers. Again, there is for the most part a dreadful barrier of reserve that sepa-

rates our people from their pastors; and it has been the almost unfailing fruit of these Missions that that barrier has been broken down..... Lastly, I would speak of one—perhaps the most important of all results that follow upon such missions—and that is, the drawing together of men who are looking at God's truth from different sides; and points of view, and uniting them together in work in which it is impossible that their differences can be remembered. The teaching them (and it is surely a blessed experience when we have learned it), that there is a higher atmosphere of spiritual life in which their differences all vanish in the light and love of God, is surely a blessed work of inestimable value." *

Again. From a report of the Church Congress held in Southampton (Eng), it was said of a mission in Whitney: "Our first difficulty was this: Many respectable people, for reasons which I need not specify, said, 'We are perfectly content with our parochial clergy, and we think it an insult to them to request any extraneous aid.' If we replied that we were utterly unconscious of the supposed insult, that we needed the aid of the Mission Priests, and that we had the approval of our Bishop they stuck to the same argument, and said they were content with what they had. Well, my lord, they may have been content, but we were not, and

* Report Ch. Congress, 1870, p. 82.

there lay the difference; and I may mention a striking comment on this objection to our Mission from the lips of one of its opponents. A gentleman, a friend of mine, though no friend to the Mission, was remarking in regard to our Easter services, on the large number of communicants, and also on the effect which seemed to be produced upon the clergy themselves, when the lady to whom he was speaking, said, 'You have given the greatest testimony to the value of the Mission.' And, my lord, he could not have given greater testimony. In this parish, six years ago, we had only forty-five communicants on Easter-day; last year we had about one hundred, and this year we had two hundred and fifty, and I say unhesitatingly that this result was mainly due to the mission."

Of the dangers to which this work is possibly exposed, it was replied by another; "Allowing there are hazards and difficulties attendant upon this, as upon every good endeavor, yet the evils of the present time are urgent; the indifference, the infidelity, the ignorance, the practical ungodliness, are crying aloud for some fresh out-come of Christian energy and zeal to contend with them. Here is an experiment which has been well tried, and, as it seems, signally blessed. Why should we be faint-hearted? Let us only commit ourselves to the work with faith and prayer, and we shall be carried well through it, and we may be sure that God will make

the good which results from it greatly to outweigh the evil." *

And from another paper at the same Congress, it was said,—“ A mission is a regular exercise of pastoral jurisdiction, invoking the assistance of an extraneous power for a temporary effort. We must always act, in any parish to which we may go, simply as the representatives of the permanent local pastors. To weaken the hands of the pastor is to weaken the cause of Christ. Our one object is to call forth tokens of vitality, which in their permanent operation may have their permanent pastor for their center and guide. And so if missions are charged with eccentricities, this is their safeguard. The pastor is responsible. Eccentricities may be either good or they may be bad. The progress of astronomical learning would not be improved by our determining that the planets should revolve in perfect circles. Eccentricities are bad when they are indications of a principle of self-will at variance with outward circumstances and Divine Rule. But there is no harm in doing an unusual thing, merely because it is not done every day. The Mission Priest will always see that he does nothing but what is in harmony with the ordinary working of the parish. It is more likely that he, coming with the large-hearted experience of many parishes and many clergy, will remove the eccentricities of Di-

* Ch. Congress, p. 65.

vine Worship, in a bad sense of the word, which are apt to proceed from the isolated independence of the parochial clergy, than that he should impart any crochet of his own, which must come to grief if the parochial clergy do not back it up; and on the other hand, whatever be the specialty which distinguishes any parish, if it be for good, the Mission Priest will strive to infuse into this specialty some high spiritual aim, which may make it to be really for good and not for evil. The Mission Priest must thus become all things to all men in the sense of not courting popularity as against authority, but of coöperating with the local ministrations, so as to give them fresh dignity, life, and purpose. A Mission cannot violate unity, unless unity consists in the isolated existence of monads. Rather it is the exemplification of unity, for the parish priest who invites a missionary, sets before his people the fact that there are others, widely differing from himself in the circumstances of life, who yet are one with him in its Divine realities; that he is not afraid of their coöperation, nor ashamed to seek help, because the fire with which he burns is the very same which enkindles them, so that the flame of his own ministry, flickering, it may be, in its loneliness, will not be lost, but strengthened by combining with that of others." *

The cry of "*Revivalism*," is another objection

* *Ib.* pp. 67, 68.

very convenient for those who, it may be, do not think very deeply upon the matter, but choose to place themselves in opposition to this work. But we have charity to believe that this objection has for its foundation the eccentricities, the irreverence, and the undue excitement bringing its nauseous recoil and "backslidings," which are popularly associated with the word revival, rather than what is justly to be gathered from the import of the word itself. Spiritual reviving comes from God. And who are they who do not pray with the prophet Habakuk,—“O Lord, *revive thy work* in the midst of the years, in the midst of the years make known; in wrath remember mercy!”

Bishop Renkins says in his first pastoral to the Old Catholics, of Germany,—After referring to the lukewarm (Rev. ii. *passim*) “—from time to time the quickening breath of the Lord goes forth renewing through His Kingdom, and then the nations rise up in religious revival, and seek the image of the Chief Shepherd and a pastor in the Spirit of Jesus Christ.”

The late Bishop McIlvaine, very justly observed of the constituents of a genuine revival, that they are to be witnessed in the “conversion of sinners, and the quickening of the people of God to a spirit and walk becoming the Gospel.” He says, “Great scandal has been raised by indiscretion, and what I cannot call by a better name than *fraud* on the part of some seekers of a revival. The agency of

the Holy Spirit, as the beginning and ending, has been, almost entirely set aside. A revival has been represented and sought for, as an article of manufacture, for which you have only to set the machinery and raise the steam of excitement, caring little with what fuel, and converts will be made to hand. Artifices to catch the attention, devices to entrap the careless, representations to create impressions, an exaggerated style of preaching to produce alarm, to shake suspicious hopes and raise a state of general excitement, no matter of what kind so that it brings people to hear, have in some cases been put into requisition, over which truth and reverence, and humility, and faith must weep, and which have done more to injure revivals in certain places, than all the direct opposition of coldness and unbelief. When the world and slumbering Christians see these things, it is not strange they speak against revivals. Blessed be God, these things are not characteristic of revivals of religion, but only of some minds associated with that name."

"The dangers and cautions I have suggested," he further says, "arise out of the power and eminent value of the spirit of revivals. I owe too much of what I hope for, as a Christian, and what I have been blessed with as a minister of the Gospel, not to think most highly of the eminent importance of promoting this spirit, and consequently of guarding it against all abuses. Whatever I pos-

sess of religion began in a revival. The most precious, steadfast and vigorous fruits of my ministry, have been the fruits of revivals. I believe the spirit of revivals in *the true sense*, was the simple spirit of the religion of Apostolic times, and will be more and more the characteristic of these times as the day of the Lord draws near." *

Upon the same subject, the Rev. John A. Clark, D. D., late Rector of St. Andrew's Church, Philadelphia, said,—“You see by these extracts, what I mean by a revival—an increased interest in and attention to the subject of religion through a congregation or community, produced by the power of the Holy Spirit operating through instrumentalities ordained or sanctioned by the Gospel, which God sees fit to employ and bless.

“After this explanation, I feel bound to affirm that in reference to a revival of religion, whatever any particular individual within the pale of the Episcopal communion may say to the contrary, the great design of the Episcopal Church, in all her services, as may be readily seen by examining the Prayer Book and Homilies, is to promote a continual revival of religion. In illustration of this remark, just glance your eye over the exhortation addressed by the Bishop to those who present themselves before him as candidates for priest's orders. “Wherefore consider with yourselves the end of the minis-

* A Walk about Zion, p. 56.

try toward the Children of God—toward the spouse and body of Christ, and see that you never cease your labor, your care and diligence, until you have done all that lieth in you according to your bounden duty, to bring out all such as are or shall be committed to your charge, unto that agreement in the faith, and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.”—This is the solemn charge which every minister receives previous to being invested with the priestly office. And you can well see that if in every instance this exhortation were adhered to, there would be a systematic course of efforts unceasingly put forth to promote a continual revival of religion in all our Churches. And I have great pleasure in saying, and would here record it “to the praise of the glory of God’s grace,” that within the last three years, in a circle of sixteen Episcopal Churches, in which my parish is situated, there have been, with two or three exceptions, revivals of religion in each one of these Churches; and one of them has added, within that time, nearly three hundred members.” *

And yet another objection may be urged against this work, namely, that so potent an instrumentality has been and will most surely continue to be used by men of perverted views; by men whose ex-

* *Ib.* p. 57.

positions are known to be contrary to the standards of the Protestant Episcopal Church, and an offence to conservative and sound-minded Churchmen.

We know that every new-born sect finds its bulwark in this form of propagandism, whether like the ancient "Sect of the Saducees" it retain its place within the fold of Israel, or belong to the denominational world without. But to say this eminently Apostolic and invaluable instrumentality must therefore be rejected by the Church, would be a *reductio ad absurdam* that by no means follows. This principle carried to its logical results would take from the Church every ministry and every ordinance she has.

Since that great reunion of the Church in the city of Baltimore, 1871,—which we may regard as in some sense forming a new era in the history of the Church in this country—such a form of ecclesiasticism can hardly be expected to make any considerable progress in America. The Bishop of New York inhibits "St. Sacrament," and, contrary to both the spirit of the Church and the genius of the age, it certainly should not alarm men of sober thought. We are persuaded that the Protestant Episcopal Church, whose steady aim is to maintain intact the standards that are at once Apostolic and Catholic, will not as a body essentially err in this matter.

But, were we to admit that the pure love of the truth had died out, that suddenly the great mass

of men had become clamorous for the verbiage and paraphernalia of an effete Mediævalism, that possibly the Church might yield to the rising flood while "St. Sacrament" should be foisted in place of that Gospel which by divine decree was and still is "the power of God unto Salvation to every one that believeth," what then should they who honestly have at heart the interests of the Church so surely do, as to immediately enter upon this work of an earnest, determined and persistent evangelism? We submit that nothing so divorces from her the idolatry of mammon, nothing so fuses her religious sympathies and helps to a right judgment, as does this aggressive spirit of the Gospel which incites to a united effort against the Church's foe. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isa. lix. 19.) And so far from being a reason why this work should not be encouraged, it should be a most substantial reason for challenging the immediate action of any and all such as may be apprehensive of the safety of the Church.

"But of all the foes we meet,
None so oft mislead our feet,
None betray us into sin,
Like the foes that dwell within."

It is after all true that nothing so much threatens to confront this work at the outset, and to withstand it at every step, as does the worldly, fashionable, easy-going and self-satisfied Christianity with which we are surrounded: the Christian-

ity that makes much of the beautiful fold, and cares nothing for the torn and bleeding sheep scattered in the wilderness: which hears God's voice commanding to "Go" and seek that which is lost, but never goes; that dares to ask if it will comport with the "dignity of the Church" of to-day to preach to men on the mountain-side, by the sea-shore and to the woman at the well, as did the Son of God anciently! A poor, supine, politic Christianity, which, deluded by gaudy tinselry, cares little for the wealth of an inward and living faith and a heart-communion with God; that talks much of Schism, but never makes any advances with a view to heal the wounds and bridge the chasms that vex and grieve the children of God; that makes merchandise of God's house, and *does not preach the Gospel to the poor!* "Woe unto you hypocrites!" "How can ye escape the damnation of hell!" And yet is it not written, "When the Son of Man cometh, shall He find faith on the earth?"



CHAPTER IV.

A MISSION CONTEMPLATED.

Preparation—Notices—Parishes should unite in Missions—Missions in Sixty Churches in London held simultaneously—Importance of Prayer—The divine Promises—Fasting—A Novena—The Bishops of London, Winchester and Rochester jointly request a Ten-days Mission for 1874.

Preparation for a mission must differ according to time and place. But results so much depend upon the preparation made, it is desirable we notice some things relating to this matter.* If the mission is to be held in a new field where there are no communicants, then the preparation relates to little outside of what would naturally suggest itself in a business way. A place for services must be provided, of course the best that can be procured, having due respect to the convenience and comfort of such as may attend.

Of *notices*, it will be particularly desirable that they be as extensive as possible. In character they must depend entirely upon the moral complexion

* See Appendix A.

of the community and the topics which it is proposed to discuss. This, however, will be best determined by the common-sense of such as have the matter in hand at the time. In one place verbal notice may be sufficient; in another, printed, and possibly in some instances posted notices may be requisite. A determination to reach the people by such means as are legitimate in the place will decide the matter.

The following has been useful in England —*

“COME TO THE MISSION!”

(From the Sixtieth Thousand, English Edition.)

WHY not? It can do you no harm. It may do you good.

What sort of good? Good that will last forever. Good for your soul.

That's all very well, perhaps you say, but a man must live. He has got to work hard for his bread; he has no time to think of this sort of thing.

I know that, my friend; at least I know it is not easy for you to find time to think. And that is just why we have this “MISSION.” We want to meet you half-way. When one week is just like the last, the right time never seems to come, to look after your soul. Not just now! Not just now! seems the cry day by day.

And yet, if Death were to come, and find you just what you are, what would you do? How

* E. P. Dutton & Co., New York.

would you feel? Are you fit to die? Look at your heart; look at your life. Has it been made new and clean? Have you ever prayed this prayer: "Wash me, and I shall be whiter than snow"? And have you got what you asked for?

If not, what shall we say? What shall we think? Shall we let you alone? Would it be kind? Shall we let you alone till you fall ill some day, and so get time to think of that poor soul of yours? Would this be safe? What if no such time ever comes? What if your call to die comes at such an hour as you do not look for?

We cannot let you alone. We want to do as we would be done by. And if we had gone to sleep in a house on fire, we should not think it kind of you to let us alone. If you said, you let us alone because we seemed so tired, what should we feel, when we woke up at last, too late? Should we thank you?

Now, I said, we want to meet you half-way. Let me tell you what I mean.

If it were just for A FEW DAYS, do you not think you could come, each night, and find it not so hard as to make up your mind to come to Church on a Sunday for the first time?

Just for a few days, then, we say, COME AS YOU ARE, WHEN YOUR WORK IS DONE; come ALL of you; no man need mind his CLOTHES; it will not be a place for fine clothes, so who need keep away for want of that? Fine clothes would look quite out of place.

Do you still feel shy? Think of one thing more. "HE was rich; yet for your sakes HE became poor." You know Who this is Who "became poor"? Did HE wear fine clothes? Only once; and that was when they were put on him to mock Him! (St. Luke, xxiii. 11.) And when "they put his own clothes upon Him" again, and "led Him out to crucify Him," what sort of clothes were those? And even those poor clothes were torn off from Him before they nailed him to the Cross! Think of this! . . . Can you stay away now, for fear your clothes are too bad to come?

Or do you say, "WHY SHOULD I COME? I am no worse than the rest!" What then? What if you are not so bad as the rest? What if you are quite the best man there? You do not think that this would save you? Each man has a soul of his own. IS YOUR OWN SOUL SAVED? If you were out at sea, and your ship were to sink, would it do you any good to know you were not such a heavy man as the rest? Would this save you?

You say, "BUT I GO TO CHURCH." A good thing, too, if you meet GOD there. It is the House of Prayer. It is GOD's own House. His saints honor Him there. But "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." If they do not worship Him thus, they do not really "worship" Him at all. They might as well stay at home. "The LORD is far from the wicked; but He heareth the prayer of the right-

eous." What is the use of joining with God's people, if you are not one of them? Would it make you rich, to sit near rich men? Would it help you to see (if you were blind) to have light all round you? Light is not sight. You say, "I am rich;" But God says, "Thou art poor." (Rev. iii. 17.)

Take care, lest you get harm instead of good, each time you go to Church; for God's best gifts will bring a curse if used the wrong way. A man might be blinded with gold dust! I have read of one who was really drowned in a cask of wine! Oh, think of this, you that go to God's House, but do not yet know God. And think of it, most of all, any of you that come to the HOLY COMMUNION, and yet have never turned from sin, and found Peace through the Blood of His Cross. "Repent you of your sins, or else come not to that HOLY TABLE!"

I do not ask, then, Do you go to Church? But I ask: Are you one of those who can say: "We have Peace with God through our Lord JESUS CHRIST"? (Rom. v. 1.) Can you say:

"I do believe, I can believe,
That JESUS died for me"?

What is your answer? "Yes"?

Then I do not want you to "come to the Mission." Try to get others to come; try hard, and pray hard; be bold, and brave, and loving; do all you can to get them to go, and then pray for them.

But is your answer, No! I have NOT got Peace; I do NOT know God?

Then, COME TO THE MISSION! Come just as you are, in soul and body. Never mind your clothes, even if you have nothing but rags! Why, your soul is much worse off, as to that! Do you know, that all your BEST deeds are, in God's sight, "AS FILTHY RAGS"? And what must your WORST be? What must your sins be, in His sight? Can you stand before God, if you have nothing better than this to put on?

COME TO THE MISSION! After that, we shall say, Come to other means of grace; but just now, all we say is:

COME TO THE MISSION!

You are not safe. You are not happy. And you never will be, till you learn to know—"Jesus!"

"None but JESUS
Can do helpless sinners good."

"Helpless sinners!" You cannot save yourselves. I cannot save you.

COME TO THE MISSION, that you may learn how to come to JESUS HIMSELF!

He has said—

"COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST." (St. Matt. xi. 28.)

Upon this point however we would lay special stress,—in every instance, when possible, use the

daily or weekly *press*. This be it remembered is the great engine of the Nineteenth Century, the *sine qua non* to the world's enterprise. No movement is supposed legitimate to the age that is not willing to be linked to the press. And since we have nothing to disguise, but to the contrary propose to take our place and wield our quota of influence in the steady march of civilization, therefore let us not fail of this powerful and Providential auxiliary where it can be had. It is more commonly the case that the conductors of the press, if not Churchmen, are yet so pledged to the religious public, and so capable of viewing things in a comprehensive light, that they will be found quite ready and glad to give whatever editorial notices may seem desirable. And a few notices of this sort some time before the mission begins, will be found eminently helpful. Only minding that such notices are secured as will place the mission in a favorable light, and, at the same time avoid the impression of clap-trap or a willingness to truckle to public opinion and gain favor by unworthy means. We would be more particular to urge this point since through perverted views or a false modesty, some would avoid the agency of the press in bringing the subject to the attention of the public. But if this be neglected, it is altogether possible that just as the mission is brought to a close people only then begin to hear of it who otherwise might have been greatly benefited.

In a town where the Church is established and especially where there is more than a single parish, preliminary matters will require much more attention if we will reap the largest benefits from a mission. In every parish may be expected those who although they should be the first to volunteer their services and help in the mission will yet be the last, and possibly will hold themselves at a distance to the very end. But the rector planning the mission, if there be a rector, will not be discouraged. "We walk by faith not by sight." Still it will be desirable on every account to enlist the hearty cooperation of all that can be enlisted in the movement.

It is said that the results of a Twelve Days mission held simultaneously in sixty Churches, in London, 1869, were vastly greater than could possibly have been expected from any other method. In keeping with this view, the Bishops of London, Winchester and Rochester have recommended a Ten days simultaneous mission preceding the Lenten Season of 1874. And for many reasons it is obvious that this is too important a point to be neglected. Still, if there be but one rector among a multitude of parishes, who feels the importance of this work and has substantial reasons for believing that such a movement would unseal living fountains and bring refreshing and salvation to souls that would not and may be cannot be reached otherwise, it becomes a very serious question whether

he should or should not refrain from planning a mission within his own parish. Counsel with others, particularly with his Bishop, may then be found specially helpful in reaching a right conclusion; although it should not be forgotten that the results to be effected would be far less than where all the parishes of a given town were united in the movement.

The *time* of the mission, is also a point deserving consideration. If the place proposed be in a rural district it will be of little use to hold the mission during the farmer's harvest time, unless it be a brief mission of not more than three or four days in a seated grove or under a tabernacle. Then letting the mission close on Sunday, it will often be found great numbers will attend who with honest hearts will receive the good seed of life. Long evenings are always desirable. And it will be found as a rule, that large congregations can be more readily secured during the latter part of winter, and early spring-time, than during any other part of the year. Yet other considerations may make almost any other portion of the year preferable to this. In a town or village not lighted with gas, reference should be had to the state of the moon, so as to secure a mission if possible, when the people can go and return without the inconvenience of utter darkness. In regions exposed to extreme heat or cold, these facts should be considered. It is expected of every rector that he will observe the sea-

son of Lent with multiplied services. This his parish expects of him. And yet, for local or special reasons, it may be particularly desirable that he have a mission in his parish if he can secure the necessary help from the Brotherhood, during the Lenten Season.

Having determined upon the time and place, let the proposed mission be the subject of anticipation, of conversation, and we must add, by all means *let it be the subject of unceasing, importunate and intercessory prayer.* Without such prayer, do not let any one anticipate any very extensive or marked results. And for this, we know of nothing outside the Bible, more inspiring or more helpful than are the words placed upon our lips by the Book of Common Prayer, although, there can be no infraction of law by distinguishing between Common and Special Prayer. Such breathings out of the heart to God, are seldom heard elsewhere on earth as are sometimes and ought always to be heard when we use the Litany and office of the Holy Communion. So also in many collects and prayers we have the exact language we need for these occasions. In the prayer for Conventions, we lift up the heart to God beseeching that of His great mercy, He will "so direct, sanctify and govern" His servants in their work "by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed . . . to the breaking down the kingdom of Sin, Sa-

tan and Death." So also in the Fourth, and particularly in the Third Sunday of Advent, as in many other collects, we find such words as should be pleaded daily before God in behalf of the anticipated mission.

It is so ordered in the Divine economy, that our reception of spiritual blessings shall depend very largely upon prayer,—the prayer of faith. "Ask and ye shall receive. Seek and ye shall find," are the gracious promises. And again, "Whatsoever ye shall ask the Father in my name, He will give it you." (John xvi. 23; xiv. 13). "The effectual fervent prayer of a righteous man availeth much." (Jas. v.) And so it has been and must continue to be, that they only are largely blessed with the presence of the Divine Spirit's influences who know in their hearts the sweetness of communion with God in prayer. If St. Paul, the great Apostle of God to the Gentiles, needed to ask of his brethren that they pray for him, (1 Thess. v. 25. 2 Thess. iii. 1. Heb. xiii. 18), that he might open his mouth boldly to make known the mystery of the Gospel, (Eph. vi. 18-20), how much more should prayer be made for such as amid the infirmities and difficulties peculiar to this age, go forth to preach the same Gospel. Due always for all who are ambassadors of God, yet special prayer should be offered for a special mission.

In the closet, at the family altar, and especially in the great congregation when pleading with

united heart the merits of that precious blood-shedding poured forth in the one great sacrifice of the Lamb of God, let the contemplated mission be remembered. In England, it is said, there have sometimes been special gatherings for prayer, for many days prior to entering upon a mission. These are sometimes held in private houses and cottages in different parts of the town, with possibly one or two special gatherings in the Church or lecture-room during the week (when a Litany Service would be specially proper), for the same purpose. It has sometimes been recommended, and it may be questioned whether it would not be well to always recommend *a day of fasting* with prayer, for the mission when it is to be held in a town where there is one or more parishes already established: a measure believed to have been very often and very signally owned of God. Sometimes these seasons of special prayer in anticipation of a mission, have been continued during nine successive days; the length of time, it will be remembered, that the Apostles and brethren continued with one accord in one place in "prayer and supplication, with the women" after our Lord's ascension, while they waited for the out-pouring of the Holy Ghost. (Acts i. 14, ii. 1). Having reference to the time observed for such supplications—nine days—this period is sometimes called a *Novena*.

Moreover, the benefits accruing from such a season of heart-searching and prayer, must evidently

be of incalculable benefit to such as engage in it, while also the mission is infinitely richer in spiritual influences, and fruit to the glory of God. It is written of our Lord that in "His own country," "He did not many mighty works there because of their unbelief." How much less may we expect fruit to result from the labors of those whom He has sent, if there be no faith on the part of those to whom the Word is ministered, and no preparation of heart—no sympathy or soul—on the part of those who call themselves by His name while anticipating the coming of His ambassadors!

In the letter issued to their clergy by the Bishops of London, Winchester and Rochester (Eng.), recommending *a ten days' mission* prior to the Lenten Season of 1874, they say:—"The main object of the mission is to bring the ungodly and unconverted into the fold of Christ, but we are convinced that nothing is better fitted to quicken the spiritual life of all members of the Church than that they should give their hearty coöperation to such a work. We do not think it necessary that the direct work of the mission should be carried on in every parish. But parishes into which it is not judged expedient to introduce its active working may yet take their part in it, and do much to secure its success, by joining earnestly and continuously in prayers for the out-pouring of the Holy Spirit of God, without which all its labors will be in vain. We beg you affectionately to lead your

flocks to give that mighty aid to our efforts; to pray that God for Christ's sake would, by the operation of the Holy Ghost, prepare the hearts of those whom He would have to receive the message of His great love. Entreat Him also, we beseech you, to fit the messengers who bear the tidings of His love, to speak from souls full of His grace to the very souls of their brethren; from hearts warm with the love of Christ, of Christ crucified for sinners. We do not think it necessary to lay down special rules for the conduct of the mission. There must be much elasticity in such an attempt to make it suit the different characters and needs of various parishes, and we do not desire to restrain this necessary liberty, only reminding you that the services conducted in churches and licensed chapels are confined by law, except as to hymns and anthems, to the words of Holy Scripture, and the Book of Common Prayer."



CHAPTER V.

A MISSION WITH ITS METHODS.

Two by two—A Public Reception sometimes admissible—The Holy Communion—Address to the Children—Mission Services and Singing—Bishop of Ripon—The Sermon, its character and importance—An Instruction—The Meditation—The Formation of Classes.

It is very desirable that, as far as possible, the primitive idea of going two by two, be realized in this work, so mightily is the heart of the Evangelist strengthened by having with him a helper like-minded, to assist in the Service of prayer and song, and in exhortation. Where, however, this is not expedient, let him take with him, if he can, a few lay-people from the place of his last mission, capable of assisting as occasion may offer. So it was "Six brethren" accompanied St. Peter to Cesarea. (Acts xi. 12.) And their presence will be found to add very much to the character and spirit of the services. This has been found by experience, to be a matter of much more importance than is generally supposed. Let it be the rule, whenever

possible, to find those of like mind with himself, and capable of setting forward his work.

It has been recommended, and may in some instances be well, to give to the Evangelist and his helpers, a public reception. For this, there should be as large a gathering as can well be secured, at the Church or place where the mission is to be held, say at three or four o'clock in the afternoon of the day when the mission is to begin. If in a Parish Church, let the rector meet the newly arrived brethren just within the Church doors, when proceeding together down the aisle until they have entered within the choir, (upon the platform fronting the chancel) let them then proceed with an informal service of song and prayer, followed by an address of welcome, to which reply would be made by one or more of the Evangelists. It would be very proper to state upon this occasion, what God had lately wrought by the hand of His ambassadors, and remark of what was to be sought and prayed for upon the present occasion. This service concluded, let the brethren be introduced individually to all those welcoming them to their midst. And the same evening let there be service and preaching.

The day following the reception of the Evangelists, let the Holy Communion be celebrated by the rector, at the usual hour of morning service, at which also, a homily from the Evangelist conducting the mission, or from his assistant, will be in place. Should this be on Sunday, it might be well

to precede this service with Morning Prayer, at six or nine o'clock. On the afternoon of the first Sunday, let there be a Children's Service, with a sermon or address from one of the Evangelists. Also let there be Evening Prayer and Sermon, Sunday evening. Thereafter the evenings should be wholly devoted to the work of the mission—informal services with preaching. Should the mission be held in a Church where it is customary to have daily services, let Morning Prayer be said at five or nine o'clock, and Evening Prayer at three or five in the afternoon. Mission services ought as a rule to be informal, since the object of the mission is to do what the offices of worship are not so much to produce as to result from;—the mission is mainly for preaching and instruction.

The Mission Service cannot properly be prescribed. In this, as in many other matters, it will be found the part of wisdom to let the peculiar circumstances of the time and place dictate what kind and measure of service is most desirable. But it may be questioned whether the full service of Evening Prayer ought ever to be used as a rule, and probably the "Third Service," or abbreviated Even Song had better be used but seldom. The Bishop of Ripon (Eng.) said upon taking the chair as President of the Church Congress, held in Leeds, 1872, "We are learning by degrees the need of greater elasticity and freedom in our Church system. I suppose that most men now recognize the

necessity—if the national Church is to retain, or, speaking more correctly, if she is to recover her influence over large masses of our fellow-countrymen—that she should be emancipated to some extent, from those rigid and unyielding bands of uniformity which have too often tended rather to impede than to further the Church's progress." The Litany will hardly be used too frequently during the progress of the mission, and may be found specially proper Wednesdays and Fridays. Simply prayer with possibly a hymn, would be all that we would regard as indispensable. It may, however, be proper to state that after some experience in this work, we have found the following most satisfactory when the mission has been held in a parish Church: begin the service with a lesson from Holy Scripture—letting God's Word be heard first of all, as in the office for Morning and Evening Prayer;—let the lesson be followed by a canticle, read or sung, and the Apostle's Creed, after which the Lord's Prayer may be offered, together with such other prayers and collects from the Book of Common Prayer, as the occasion may seem to require; a hymn should then be sung and a sermon preached—reserving the Confession and Absolution of Evening Prayer to be said further on in the evening, if desired.

Of the *Singing*, we would say that whether led by a choir or precentor, it should by all means be congregational. Should the Anthems be sung, they should be set to Gregorian tunes, or some

compositions so easily acquired that all can take part in their use. The hymns and tunes should be such as are known to be familiar to the whole congregation, though always selected with reference to the subject of the sermon. And these hymns should be sung again and again, during the course of the mission, until they shall of themselves bring forth from the hearts of the people the blessed responses of a pure praise to God. It is written, "The people which shall be created shall praise the Lord." And again—"Whosoever offereth praise, glorifieth Me." Only let the singing be "with the spirit," and "with the understanding also."—"Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Of but one thing further would we remark concerning the service—let whatever of service may be said, be uttered with a uniform voice, the congregation following whoever may lead, in tone and time, as nearly as possible. It is more than probable that those leading in these services will lift up their voice from full and burthened hearts, and with a tone suited to the fervency of vehement desire; when, for some to lag behind, or to go tripping carelessly on, or to purposely use an intonation foreign to the vernacular of the congregation, or, what is worse than all, to mumble the service of Divine Worship, is not only distracting, but may be said to be little less than fatal to the immediate

effects of the service. It would almost be better to have no service except by a single voice, than to have a service where it should be manifest to those in attendance that there was no sympathy of heart or unity of purpose. If such flagrant faults must be tolerated in the common services, they still ought by all means to be avoided, if possible, in conducting a mission service.

The *Sermon* comes next. And, although this is not the place to produce a volume on Homiletics, and notwithstanding we have already given some hints touching the preaching of Evangelists, it is important to observe that failure in the preaching, is a failure of the mission.

It is not to be supposed that all sermons delivered in course of a mission will be uniformly valuable. It will perhaps be but seldom that the Evangelist will be at all satisfied with his attempt in this direction. But this is manifestly the culminating point. Here, while the Word of God is being proclaimed, He who dwells in the brightness of the Father's glory, must be revealed to men as a "*quickening spirit*," and the Gospel be found the power of God unto salvation through the kindlings and quickening of faith, or else the whole movement must terminate in disappointment and a sickening recoil. If, however, the "truth as it is in Jesus," be proclaimed clearly, practically—in a way suited to the needs of the hearers—and in the demonstration of Divine power, there cannot be a failure.

God's word will not return unto Him void. And our "labor is not in vain in the Lord." Our utmost faith may be challenged, hope may for a time seem to be deferred, but, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" He who hath sent His servants, bidding them Go, nothing doubting, will have them strike again and again, and will certainly not deceive them nor disappoint their faith. For "Faith cometh by hearing."

But it is rightly judged, that this is the critical point. To know how to bring out the truth most effectually, what kind of sermons to preach—how far they should be expository and how far hortative, whether they should at any time touch polemics and to what extent, how much time should be devoted to the Evidences of Christianity, and how much to dogmas, how to bring out the truth touching moral obligation and the simplicity of faith that justifies while also it conducts to the obedience of holiness;—and having determined what kind of sermons are best suited to a given community, then to know how to so bring out the truth that the hearers instead of being repelled, shall be drawn to the preacher, and being drawn shall remain steadily before him, until, with the understanding enlightened, the judgment convinced, the imagination kindled, the heart and will shall yield in obedience to God—to know how to do this, and knowing how, then to acquire power to do it, may well task

the soul of an Apostle, and cause him to cry out, "Who is sufficient for these things!" If any man think otherwise, let him try it if he will, and he shall find it the severest test of his life. Light does not come of darkness, and a stream cannot rise higher than its fountain. "He that winneth souls is wise;" and if any man have this wisdom, for the love of Christ, let him make demonstration of the fact. Let him do the work, and enter upon this labour and travail of Christ, and seeing sons and daughters born to the Lord our God, he shall realize with this agony of faith, the highest felicity of which the human soul is capable this side the World to come; while also, there shall be joy among the angels of heaven. But though of the most brilliant intellect, of the most comprehensive mind, and of the keenest sensibilities, though a polished shaft from the quiver of the Almighty, still, to man it must always be very much the drawing the bow at a venture.

And yet he should study to show himself approved. The preparation of his sermons and heart should be his unceasing labor: to make his sermons compact, brief, logical, and touching; and at the same time to hold himself in entire sympathy with the people, meanwhile bringing forth things new and old from the treasury of God. And it is safe to affirm of sermons that are too diffuse, too lengthy, too labored, too learned, too subtle, that are wanting in the out-gushings of the soul, and do not at

every service meet the special, personal and felt spiritual needs of those present, that they will be found to miss of the point aimed at. Of course everything pointing toward the ludicrous, everything grotesque or eccentric should be studiously avoided. He must not seem to be smart or sarcastic, and by no means harsh in his rebukes. But let him abide in the Spirit. Let the truths he preaches be the fundamental truths. Do not let him be afraid to repeat these truths again and again, lawyer-like, until they are clear to the humblest capacity; let him do this in every sermon; though he seem to digress, let it be only to unexpectedly bring his congregation face to face with the same truth again. Although it should be observed that he must by no means seem to ride a hobby. Anecdote-truth in the concrete, may be used moderately and so will be used well if germane to the subject in hand. As a scholar and thinker he cannot rant, but he should certainly be most solemnly in earnest. Above all he should speak the truth in love.

The place for the delivery of an Evangelist's sermon in a Church, should be in front of the Chancel and as near the people as convenience will permit. In conclusion he will offer the Ascription, and the congregation will join in an appropriate hymn.

The *Instruction* or *Meditation*, or both, may then follow. The first is intended to be a practical explanation of personal duty, and may occupy from

five to twenty minutes, this being determined largely by the time occupied in delivering the sermon. Of course this should be taken by a helper. The Meditation is no more nor less than a soliloquy, the person using it attempting to make an application of the truth to his own heart, meanwhile giving vocal utterance to his thoughts. We have occasionally used this for many years, and with sensible profit, and always standing before the congregation. But in England, it is recommended to be sometimes used while kneeling.

This exercise being concluded, any announcements may be made or repeated that may seem to be expedient. Of these it may be well to ask all communicants present to remain the first night, after the congregation is dismissed, at which time those remaining may be spoken with personally, and requested thereafter to remain every night, to join in congregational singing, to report any cases they may desire to bring to the attention of the clergy, and also by their remaining, to encourage any who may afterward desire to speak then and there with the clergy, with reference to confirmation or readmission to Communion. After this has been explained to the communicants, announcements may be made upon subsequent evenings to the effect that the Evangelists and clergy present will take pleasure in seeing any persons who may desire to speak with them with reference to personal faith, or with a view to join either the Class for

Confirmation, or the Class for readmission to Communion.

Of the formation of Classes, and of the importance of personal contact with those desiring instruction, we propose to speak further on.

Another hymn being sung, the Confession may then be used if desired, if not used before, and the congregation allowed to depart with the benediction.



CHAPTER VI.

A MISSION WITHOUT AN EVANGELIST.

The case Stated—Reasons for such Missions—The Preachers desired: Père Nampon—Topics of Sermons—Length of Services: an Example in Iowa—Extemporary and Manuscript Sermons—Other Measures.

Is it possible to conduct a mission successfully in absence of an Evangelist? This is certainly a very important question.

We have all along maintained, that, since God has placed "diversities of gifts" in the Church, (1 Cor. xii.) Himself making and designating them as embracing among others, "—some Evangelists and some pastors and teachers," (Eph. iv.) there would still be found a special blessing for the Church by maintaining this important distinction maintained in the Canon of Scripture, and so clearly noted in the Church's early history. We have also desired to correct the false notion prevalent in the American mind, that an Evangelist if not of very inferior gifts and intellectual furnishing, as is commonly supposed to be the case, is ne-

cessarily an erratic and eccentric person for whom the disciplined and sober-minded portion of the community cannot entertain special regard.

Still, if men will ignore our testimony, if they will forget the work of Wesley and Whitefield,—men for whose departure the Church of England will never cease to mourn, for their labor was chiefly outside the pale of that Church,—if they will forget the course of the Roman Catholic Church in this matter, and though they shut their eyes to the destitution of our great communities and their ears to the wail that comes, a Macedonian cry, from the North, South, East and West, we submit that, we have nevertheless produced indubitable evidence that the Protestant Episcopal Church needs, and should by all and every means encourage the attempt to place in the field, a class of able, devout and accomplished preachers, specially prepared for this work. Because failing of this, she fails of a golden opportunity and of the grandest results it was ever possible for a Church to reach at any time this side the days of the Reformation.

If however an efficient Evangelist cannot be procured, and if, as was lately affirmed of mission services by the Rt. Rev. the Bishop of Central New York, “Life is born of such action as surely as man and the kingdom keep their constitution, and God keeps his promises,”* Then we should most

*Address before the Diocesan Convention, 1873.

surely encourage those who, under favorable auspices, have it in their hearts to institute a mission. It is very likely God has wrought this desire, and may design to manifest special mercy toward this portion of His heritage: such mercy as would be manifest should some parent's prayers be answered and some wanderer rescued and plucked as a brand from the burning, and especially should the Church receive a new impetus in her work for Christ; although, it may be God's purpose to put to the test the faith of his people in that locality, and elicit an interest in the work of saving lost men at home and abroad, preparatory to a future mercy for the present hidden from their view.

There are these reasons for making the attempt :

1. The very desirable results likely to follow if conducted to a successful issue—the conversion of sinners, and the building up the Church of God.
2. The fact that the spirit ruling the body is one, so that aggressive work is legitimate to the Church everywhere, while in all directions may be expected men who, having a readiness to enter upon this work in a limited way, will be found successful to an extent much beyond any one's expectation. Such are men who if they had early been devoted to this work would have been Wesleys and Whitefields, "Second Apostles" indeed.
3. The fact that souls are perishing all around us whom the usual pastoral methods do not and probably will not reach.
4. The fact that using, were it possible, a very large

Evangelist force, there would then remain vast regions and important fields uncared for by the Church.

5. The fact that such efforts properly conducted inure very largely to the benefit of the Protestant Episcopal Church in this country, where there are, probably, scores of thousands that are now kept out of her Communion only because they want such a demonstration of life and the presence of the indwelling Spirit, as this would serve to give them. 6. The fact that such missions are often very successfully carried on in England, by the aid of neighboring rectors and the Bishop, whom it would be well always to engage if possible for all or a portion of the time. 7. And, above all, the glory of God: who seeks by his manifold gifts to rescue and save men: who seeks for men who shall worship Him.

In contemplating such a mission, whatever has been said of preliminary matters would apply equally in the present case.

The next thing to be determined is, as to who shall have the responsibility of conducting the mission. This would in such case most properly devolve upon the rector projecting the mission. Of course he would from time to time advise with his brethren with reference to any prudential matters about which there might be a question, and in neglect of which he might find himself sorely embarrassed.

But providing suitable help for the preaching,

will be likely to prove the great burthen in his preparation. In procuring this, let him take to mind what he desires in the way of preaching, and then engage if he can such clerical aid as will most nearly answer to this desire. The following from Père Nampon * will be found suggestive.

“The time of a Mission is distinguished as a season of altogether special religious privileges and graces. The Missioner differs from the Parish Priest, in that his ministry is an extraordinary one, intended to produce great fruits in a short space of time, and therefore using greater force, richer in appliances, more urgent in its call. The Mission sermon, accordingly, should be distinguished by being more vigorous in its attack, warmer in its language, more pressing in its invitations, more vivid in its narrative, more incisive in its application, as well as more profoundly searching. The Missioner should be like some powerful athlete, of taller stature, freer play of limb, more sinewy arm, more vigorous heart than his fellows, who always goes straight to the mark, pursues, presses on, seizes his enemy,—but only to embrace him, raise him up, save him, bring him to heaven.

“While the Missioner should be more vehement and more pathetic than the ordinary preacher, he ought also more than others to take care that he is always natural and straight-forward. As one speak-

*Manuel du Missionnaire, iii. § 10.

ing in the name of God, he must be grave, reverent, exact, authoritative, and even invested with a degree of majesty. His word must have that something sacramental which commands religious attention and calls forth submissive respect; but at the same time he must beware lest, thus surrounding himself with the halo of a teacher, he fall into an exaggeration of emphasis, into pretentiousness, or an inflated style, or appear either extravagant, hard, domineering or fanatical. He is a man speaking to his fellow-men, and should speak their language and reason and think like them. He must ever be clear, kindly, penetrated with the truth of his message, and never trivial, vulgar, affected or fulsome. In short, the true Missioner should unite in himself dignity and simplicity, authority and benevolence, much that is acquired, with much of what is implanted in him by nature, the supernatural and divine character of the messenger of God, with the humility and sympathy of a man dealing with his brethren."

Let him engage if he can a rector most nearly answering to this description. And if so be that he find one with anything like the requisite gifts and graces, let him secure him for the entire mission if he can, and if not for the whole time for which the mission is arranged, then for as much of the time as he can; since one man so endowed, and once arresting the attention and drawing to himself the sympathies of a congregation, will usually

do more in his sermons, and make more consecutive and pertinent and effective the line of thought properly pursued from evening to evening, than can possibly be done by the constant introduction of a new man with a new voice and manner, a different temper of mind, and possibly bringing with him a sermon which for many reasons may be found wholly irrelevant to the wants of the congregation.

Failing, however, of obtaining such a helper from the rectorial staff of the region, another and very good method will be to engage if possible, as many clergymen as there are evenings in the proposed mission, naming to each the topic you desire him to discuss. Supposing you have planned for a mission of ten evenings, the following or similar topics may be arranged for:—

1. The Authenticity of Holy Scripture.
2. The Evidences of Christianity.
3. The Unreasonableness, Obliquity, and Logical Fruits of Infidelity.
4. Faith, its Character, Foundation and Fruits.
5. Repentance, What it is not, and what it is.
6. Conversion, Distinguished from Regeneration.
7. The Spiritual Life.
8. Sacraments and Religious Ordinances.
9. The Work of the Church as one with its Divine Head.
10. Confirmation, its Character and Immediate Importance.

A somewhat different train of thought would be

suggested by the following order of topics: 1. The Existence and Attributes of God; 2. Moral Obligation; 3. The fall of Man or Human Depravity; 4. The Atonement; 5. Holiness, or Practical Christianity; 6. Historic Christianity; 7. Christianity in its Relation to Science; 8. The Character and Importance of Religious Worship; 9. Confirmation; 10. Missionary Work at Home and Abroad.

And again. In some communities the following topics would be more likely to secure attention, particularly in such communities as are very nearly devoid of interest in religious things,—1. God; 2. Diabolos—opening up the whole subject of spiritual existence—3. Heaven; 4. Hell; 5. Creeds; 6. Manhood; 7. Womanhood; 8. Crime; 9. Man in Death; 10. The Hereafter. These and similar topics the hard-headed and thinking men of the age are constantly speculating upon and it is no more than right and proper that such as can should answer their queries, and bring them to God's marvelous light.

During the Advent Season the following might serve to better effect if in a Church: 1. The First Advent of our Lord as marked on the page of prophecy. 2. The First Advent considered as a Fact. 3. Truths taught and implied in the Incarnation. 4. The Second Advent considered as a great Practical Doctrine. 5. Prophecy showing the near approach of the Second Advent. 6. The Interme-

diate state. 7. The Resurrection. 8. The Saints' Inheritance. 9. Day of Judgment. 10. Preparation.

During Lent a course should be pursued having more special reference to the Lenten Season, particularly if in a Church, only let the subjects be so arranged as not to anticipate the rector in the course of thought he would naturally pursue during Passion Week, unless this week be included in the mission.

Determining beforehand the topics to be discussed in such a mission, will have this special advantage, it will enable the rector conducting the mission to so plan his instructions and meditations, with which he should follow every discourse, that he can lead on the minds of the people in that continuous way which will alone be likely to secure the immediate and perceptible fruit, he is laboring for.

In conference with his clerical brethren, let the clergyman planning the mission, say frankly to them severally, that though the topics to be discussed are of themselves so vast, he must request of them that they so prune and compress their discourses as to bring them within the space of thirty or forty minutes if such a thing be possible. This will not only make the discourses less ethical, less like labored disquisitions and more practical, but will also serve to shorten the services. And this will be an important consideration particularly until the congregation becomes thoroughly interested.

If the sermon is lengthy, and specially if both lengthy and dry, the clergyman will be very much inclined to cut short or possibly omit the exercise for instruction, which in such a mission ought but for very special considerations to follow every sermon; only marking that it will be important to have a spirited hymn sung after the sermon. This serves to relieve the congregation from the weariness of sitting, while at the same time carrying on the process of thought and feeling proper to the occasion.

When the interest becomes well developed, the people will not so much care to notice the passage of time. And sometimes, possibly in part for the novelty of the occasion, they will sit hours together without any apparent weariness. We once saw a large congregation gathered in a seated grove—at a mission in Iowa—where, on rough seats the people continued to sit with the utmost quietness and attention to the services, for several hours, having in the time, without intermission, full Morning Prayer, (being Sunday,) Baptism, the ordering of a Deacon, Confirmation, and the Holy Communion, together with a sermon. So deeply were the people impressed that after a repast they were ready to resume their places for another service and sermon. But rectors who have found it almost impossible to gather their congregations during the week, will readily feel the importance of such a course as will not repel the people when once they

are drawn together. Indeed, it is only real religious fervor that will so gather the people, or succeed in holding them for any considerable time—a fervor, we should say, kindled by the Divine Spirit.

There can no longer be any question as to the comparative value of a written or an extemporized sermon, although equally suggestive, compact and readily delivered. If exactly equal in these respects, the sermon without a manuscript will as a rule, be worth infinitely more for the occasion than will be a sermon read to the hearers. And it is now known that a sermon without a manuscript may be as rich in thought as when fully written out. And it is greatly to be regretted that this Apostolic mode of preaching the Gospel is not more common within this branch of the Church. But in making ready a written sermon for a mission, we would suggest that after being written, the sermon then be studied, as they who successfully preach without notes study their sermons—until every point and thought is thoroughly impressed upon the memory; until the mind is thoroughly surcharged with one subject and becomes impatient for the time of delivery. And it may also be well to leave so large spaces in the manuscript, that the preacher can easily improvise a sentence or a paragraph now and then, if so be that he find himself led to this, and can then readily return to the exact place of his departure. Preachers entering fully into the spirit of a mission, will very often, and sometimes very unexpectedly

find themselves so moved by a present inspiration, by a thought flashing upon their minds, that it will be the greatest relief to step one side and let the divine spark passing through their own minds leap out upon the minds of their congregation.

Also let those who write sermons for missions, constantly remember their object is to call sinners to immediate repentance; and for this end let them plan their sermons from beginning to end. It is to carry the citadel of sin, and achieve a victory for Christ and the Church.

Of course, whatever applies to the importance of unceasing, fervent, intercessory prayer, to the Service of Song, and to personal contact, (of which we remark presently,) will apply alike to a mission with or without an Evangelist. For it will be found in the sequel that these matters, though second in the plan for preaching, are yet indispensable to a successful mission.



CHAPTER VII.

OTHER CONSIDERATIONS IMPORTANT TO A MISSION.

Personal Contact—Auricular Confession—Work for all—Joy with the Angels—“From house to house”—The Crusade—Class instruction—Lay-help—Sacraments—Physical conditions—A Missionary meeting—Length of a Mission.

1. *Personal Contact.*—The work of Prayer, preaching and public instruction having been considered, we next come to a work scarcely less important to the success of a mission. It is what can be realized only by leaving the work of the pulpit, which in any wise has about it both the elements of attraction and of repulsion—and unfortunately, sometimes more repulsion than attraction—and coming down to the work of dealing with individuals. This is often the hand-to-hand fight where alone the rebellious heart will finally yield. It is, however, the place where the giant often falls at the hand of the young shepherd. A work contemplated not more by the “right hand of fellowship,” and ultimately the “laying on of hands,” introduc-

tory to open communion, than in the germ-idea of the Christian brotherhood. It is personal contact, bringing soul to soul, mind to mind, heart to heart. It has for its basis that intermediate work through which God's miracle of life is realized. It is analogous to the case of the Shunamite's son (2 Kings iv.) that did not revive by having the staff of God's prophet laid upon him; not until with prayer, the prophet "put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands," that "the soul of the child came into him again and he revived." (1 Kings xvii.) It is that element which, sanctified by prayer, is no more important to a successful pastorate, than it is to the work of the Evangelist. Indeed, we are free to say that judging from observation, from what we know of human nature and of God's ways, we do not believe there is any immediate substantial success to be expected from a mission where this important factor is left out. It would be like taking away the Confessional from the Church of Rome, and the "mourner's bench" or "inquiry meeting" from the so-called revivalist—the very pillars and props of their temples. The most able, pungent and persuasive sermons may be preached, and were it possible, with the greatest religious fervor attending them, yet very little fruit will be reaped where this instrumentality is neglected. The preaching is the drag-net, which, though drawn to the shore, still, if then the haul of fishes be not taken in hand, of

course they are left to perish on the strand or become the prey of wolves and vultures. And we might perhaps better spare ourselves the toil of these fishers of men, than when having gathered men to hear the Gospel, we then do nothing further to effect the spiritual cure of their souls.

That "we are justified by faith only, is a most wholesome doctrine, and very full of comfort." And it is equally true that "faith cometh by hearing." But, when so hearing and believing, there is then a movement in every soul, a desire more or less intense according to the measure of faith entering into it, which reaches out and has for its object that religious life, the full complement of which can be realized only in the Communion of Saints.

This that we recommend may be regarded as the swaddling bands, with the nursing and nourishing of this new-born faith. It is the soothing and cheer which come from gentle and kindly voices, and the warmth and comfort ministered by loving hands, which the new believer has a right to expect within that household where the Father of all is truly adored and worshipped, and where, too, the Father and the Son abide by the indwelling of the Divine Spirit.

Is it not true that for this very work of which we now speak, this tender individual care for one another, and especially for the lambs of the fold—this which, we insist upon it, must supplement the efforts of the pulpit in the mission—is it not true

that without this, the Spirit of God will be quenched, and the budding of a new life dying out, the labors of the pulpit will be abortive? Is it not of the very essence of Christianity, to care "one for another," while it is the spirit of a murderer which asks "Am I my brother's keeper?"

And this, so far from being the mysterious work effected by the incantations or exorcism of some spiritual magician, or "Confessor" in secret, is to the contrary, so simple, so common-sense-like that any and all knowing in their own hearts the blessed fellowship of Christ's religion, may and should take part in it. Auricular Confession in the Roman Catholic Church, has for its foundation the "Sacrament of Penance," so-called, adjudged by that Church to be a prerequisite to the reception of the mass. And this pretended Sacrament is of nothing worth unless followed by "I absolve you—*Ego te absolvo*"—by the priest. For such a confession and absolution there are no provisions whatever in the Protestant Episcopal Church. That, in the Communion office, sometimes referred to in this connection, contemplates neither private confession nor private absolution. It is only "godly counsel and advice," which the "minister of God's Word" ought certainly to be able to impart, if fit for his calling.

And so far from there being any mysterious thing accomplished by those having in charge a mission—by which some would make it appear that

if not Jesuits, we are akin to "Mystery Babylon"—we affirm to the contrary, that there is no mystery appertaining to this work whatever, save the mystery of the invisible Spirit of God working in the deep recesses of the human heart. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth. So is every one that is born of the Spirit."

The Spirit pervading the congregation ought to prompt all to enter upon this work with the greatest animation. For this, however, we would recommend, first, that such as desire to speak with a "minister of God's Word," with reference to the matter of personal faith, be requested to remain for a brief time after the congregation is dismissed—when, also, let as many of the faithful of the congregation as will, remain and take part in carrying out the spirit of these instructions. But here let it be observed, that to stay and sit in mute silence, while the Evangelist or pastor or both go about seeking to find out and know the lambs of the fold, would probably prove no less than instantly fatal to the interest of the occasion. To avoid this, let all understand the work now is like that of a hand-to-hand fight, for which anything like maneuvering according to military tactics, is out of the question. Let then all who remain for this brief space, rise to their feet and proceed to speak with those remaining, seeking out and reporting the good cheer gra-

ciously vouchsafed them, and for which, with the angels in Heaven, it is now presumed they may rejoice. Should there be one soul present who, turning from darkness desires to know the fellowship of Christ—rich or poor, black or white—let as many as can cheer such a one. Should the interest demand some further time than was anticipated, let whoever may be conducting the exercises pause and report whatever cheering facts he can—withholding names, of course—and ask of those present that they will give thanks or praise to God; or let this conclude the exercise.

Sometimes those remaining will realize more satisfaction if they can be assured that those whose sympathies now encircle them, will remember them and plead for them in their prayers. Only let not any special exercise of prayer be once thought of as necessary before believing on the Lord Jesus Christ with full purpose of heart. “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” (Rom. x. 10.)

Sometimes these exercises may take on the character of a common “Missionary meeting,” or be such in reality; and one or two such, ought as a rule, to be held during the course of the mission. But in any case they may by a little right direction, be made occasions of great profit. And we know of but one reason why this may not be the case, and that is where the *Novena* and every exercise of

real fervent prayer has been neglected so that spiritual torpor and death reign in the hearts of the nominal communicants present. For what movements, and especially may we ask what movements having for their object the promotion of life, can be expected of souls wrapt in the unfeeling embrace of death! From such souls, or where there has been no becoming preparation for a mission, let there be but little or nothing anticipated from such exercises as these.

But a second method for carrying out the spirit of these instructions, and one that can hardly be too strongly recommended is, the going "*from house to house.*" This is a strikingly Apostolic method (Acts xx. 20; Gal. ii. 2,) which energetically and faithfully carried out, will be found surprisingly fruitful. Let as much time, and as many as can, be occupied in this work, minding of course that they do not trench upon the hours sacred to prayer and the preparation of sermons. Although it may be premised that in many instances this course will not be pursued very long before the interest will be such that those carrying on the mission will have all they can reasonably do to meet those who will voluntarily find their way to the Church for instruction and encouragement.

2. *A Crusade* is the rather formidable name given by somebody in England, to indicate a special service for the male portion of the congregation only, at which a discourse, or several addresses, may

be given against either the sin of uncleanness or drunkenness, or both. The hour suggested is ten o'clock at night.

It is suggested that "The Litany of the Holy Name (in prose), is a good prayer with which to begin such a service, after a few introductory words. The address which follows, should not in general, last longer than fifteen or twenty minutes. The service is concluded with extempore prayer." A pledge is also recommended.

But this language, if intelligible, is certainly not recognized as legitimate to the ecclesiastical nomenclature of American Churchmen. We suspect it has in it more of novelty than utility; and yet it may afford a valuable hint. The sins aimed at are certainly of alarming prevalence in this country, though how they may be most effectually treated, remains an open question.

3. *Class Instruction.*—It has been our habit to organize classes for instruction as soon as circumstances will permit. These are classes for Confirmation, or for Bible reading. They should meet in the afternoon, and must be conducted according to circumstances or methods which the occasion will most readily suggest, varying of course, with the character of the community in which we are placed. But they afford a grand opportunity for the young disciple to become well grounded in the faith, and also give opportunity to so furnish themselves that they may be ready always to give an

answer to every man that asketh them, a reason of the hope that is within them. (1 Pet. iii. 15.) They are also invaluable as opportunities for giving special instruction in many things appertaining to the Sacraments and Services of the Church, which would not so readily fall within the compass of a popular discourse.

The names of such as join the classes should be kept and added to, if possible, at every sitting.

4. *Lay help*, as has been suggested, will be found particularly useful in carrying out the instructions of this chapter. Men and women whose hearts have been prepared after the manner suggested, cannot fail to render valuable aid in this work. Their sturdy faith will hardly fail to so stir up the community, to make such true and hearty responses, to so inspire the spirit of joy and song, while with prayer they shall so stay up the hands of the heavenly ambassador declaring God's message, that they shall truly be like Aaron and Hur in staying the hands of Moses in the day of battle.

The Kingdom of Heaven is like leaven hidden in three measures of meal; (St. Matt. xiii.) mixing leaven with meal is suggestive of an agitation certainly quite proper to the sanctified lives and consecrated lips of the devout laity. Probably few realize how much they can contribute to the interest of a mission by their "holy conversation and godliness." (2 Pet. iii. 11.) And alas for the Protestant Episcopal Church, should

the day ever come that she would need go forth to battle without the united and obedient march of her laity, marshaled as in a solid and imposing phalanx!

5. *The Sacraments* of Baptism, and the Holy Communion, should be placed before those who may have until now neglected one or both of these ordinances of Divine appointment. And for the more successful and happy termination of the mission, it would be well, were it possible always to engage the presence and assistance of the Bishop for the conclusion, when such as were prepared might be admitted to Confirmation.

In new fields, it might also be particularly desirable to instruct those newly interested, in the use of Liturgical services and the anthems and plain song of the Church. Such stations will be specially benefited should the Evangelists, one or both of them, visit the place again after a few weeks, to strengthen the newly converted, and advise with the missionary or rector having the place in charge.

6. *The physical conditions* are also of too great importance to be passed by in this connection.

Conditions dependent upon the state of the weather, although favorable or possibly fatal to a mission, are of course beyond our control. But such as relate to the convenience, comfort and health of the congregation, and especially of those directing the mission—upon whom so much depends—certainly deserve attention.

If the congregation is small and scattered, they should by all means be requested to come forward and sit together. Ventilation should be scrupulously cared for, but a draught of air on a person is always perilous, and may prove fatal to the health and possibly the lives of all concerned; and so bring the mission to a speedy and sad termination. So also the health of those conducting the mission should be carefully guarded. We were once attending a mission, and lodged in a small bed-room which we afterward learned had not long before been plastered. This was in winter; and it is questionable whether the attendant discomfort or peril occasioned by the dampness can well be imagined. Upon another occasion we were lodged in the North West chamber of a house where the wind was blowing a gale, the mercury far below zero, and had for a bed a pallet of straw, a single sheet, and insufficient covering. A man who leaves his own cozy fireside and family, for a work of love among strangers, ought not to be subjected to such an experience anywhere, however great his desire to cultivate the habit of self-denial. For while with his family he might be the center of a refined social circle in a goodly city, it would seem to be enough that he leaves all this for a work among strangers, without being also denied the comfort of an Indian's dogs that may at least recline on their furs and sleep by the wigwam fire.

Too generous hospitality is, however, the too

common evil likely to be met. Inattention to eating, sleeping and exercise will produce a torpor of body and mental indisposition most certainly fatal to the mission, however exact and favorable the other conditions may be. Those having the mission in charge will hardly take too much pains to keep bright and lively every faculty of body and mind. A late and abundant dinner, or a hearty supper, will in nine cases out of ten, make the sermon of the evening less effective than it otherwise would have been, and will probably make the attempt a failure. These and similar points must not be forgotten.

7. *A Missionary Meeting*, as already suggested, will be found valuable. It may take the place of the usual sermon, or it may follow in place of the usual instruction and meditation.

By all means let there be full preparation. There should be several addresses interspersed with spirited hymns. In these addresses there may be a general discussion of the progress of Missionary work, with a collation of whatever facts may have a bearing upon the question in hand. If possible, secure the help of several laymen for this occasion, who should be previously pledged so that there may be no disappointment at the time. The addresses ought always to be brief.

This may also prove a very fitting exercise for the last evening of the mission, and afford a particularly proper occasion for receiving the pecuniary aid proposed for the work of evangelization.

The length of a mission sometimes becomes a question of considerable importance.

We have never witnessed such entreaties for help as when at the expiration of a fortnight's labor, prior engagements compelled us to bring a mission to a close.—It was said, The fallow ground is just now broken up, and the way is prepared to accomplish more in one week than has been accomplished during the fortnight past, which was most undoubtedly the case. And if ever there has been a regret which seemed likely to give us pain when remembered, all the way through life, it has been because we were obliged to leave a mission-field under such circumstances. We have seen the face of a whole community changed by such labors, so that where before was abounding sin, there is now holiness; and where before there was loathsome blasphemy, there is now the hearty praise and worship of Almighty God. But such extensive results can hardly be expected without protracting the mission.

In such case it will be well on every account, if a helper can be sent forward to the place of the next mission, and a work of so great interest be continued.



CHAPTER VIII.

RESULTS ORGANIZED—THE GUILD.

Success—Live men—“Imbecile Pulpit”—An adamant obstacle—Small gatherings—Francis de Sales—A handful of corn on the mountains—Importance of character—The Brotherhood or Guild—A vital want met—Suggestions and plans for effecting an organization—The Final “Well done.”

A few words about results.—What constitutes success, and how are the results to be secured? These are considerations of importance in concluding the treatment of this subject.

Though well to remember that God's ways of estimating results may be very unlike ours—and, although it is always safe in the performance of duty to leave results with Him, who may make what at the time shall seem to us a defeat most conducive to His glory—yet we count it proper to meet those who are more than willing to criticise this work, with the most candid consideration. These men ask, What will it all amount to? Will it not prove like every other “sporadic thing,” or possibly leave a community in a worse state than it

found it? This is certainly possible. But we would like to point to a thousand rectors who with abundant livings and the richest opportunities, yet at the end of their journey possibly could not, for the life of them, prove that they had ever been instrumental in bringing into the fold of the Church a single soul that might not have come in otherwise, or in the course of events, with which they had nothing to do directly. Or we would point to five hundred missionaries in our home field, costing the Church at large many thousands of dollars annually, but placed in fields where with domestic burthens, embarrassments, misgivings and unutterable griefs, they might labor to their lives' end without placing the Church on a self-sustaining basis,—and submit the question, Would it be fair to ask: "What will all this amount to?" If they have preached God's Word, if they have rightly and duly administered the Sacraments of the Lord's ordaining, if they have comforted such as mourn, if they have fed the sheep of Christ's fold—if, under the circumstances under which they were placed, they have done their duty to God and man, who will say it is not well, and will not be well with such at the last day?

And because a thing occurs only occasionally—like the work proposed for Evangelists—it by no means follows that it is not of intrinsic value. A shower on the parched earth, the victory won by a battle, a visitation by one of the Apostles—every

one of whom was an Evangelist—are of none the less worth because they do not recur at regular intervals. Men who, it may be, have all their lifetime been idlers in the Lord's vineyard, and hoarding wealth, have cried meanwhile, "The temple of the Lord are we," ought to be very slow to call that a "waste" of talents or money which has every assurance of the Divine favor: which has only for its object the preaching the pure Gospel, the plucking of souls as brands from the burnings, and the carrying forward the banner of the Church of the Living God.

No. With true men engaged in this work, there is no failure. And if ever such a thing as success ought to be expected in Church work, then this ought to be the glory of such as have entered upon this work. And why not, if attempted under favorable auspices?

Those who engage in this work should be thoroughly live men—men whose lips have been touched with a live coal from off the Altar of God. Thus the first great demand of the Church will be met. These men are then expected to preach seven times a week, and possibly make as many addresses—doing seven times the work of a common rector. Their work is also for those without the Church—whether the mission be held within a Church edifice or elsewhere; so that really they work in new soil. Now such a work, having for its support the good will and hearty coöperation of the entire

Church, ought certainly to be so fruitful as to be an acknowledged success.

This, however, will prove one of the most discouraging features—the difficulty with which the people will be persuaded to come out to a mission. This, not because they will ask, as of old, if any good thing can come out of Nazareth, but because those whom we seek being differently educated and having heard the cry of “Imbecile Pulpit,” will not believe there is anything that can interest them where a Liturgy is used, and where, the most of them affirm, there is nothing to be expected in the way of a sermon better than a twenty minutes’ essay. This stupid prejudice has proved the most adamant obstacle we have ever met. And sometimes it seemed nearly impossible to get past this Gibraltar. Indeed, such has been our experience, that we are of the settled belief that a mission repeated as often as once every year, if within the limits of an established parish, will increase in interest with a two-fold ratio at every repetition.

But when all has been done that can be done, there should be no apprehensions of failure, although at the beginning, there are but very few willing to attend. The example of our Lord at the Well of Samaria, and the experience of the most successful preachers, will be remembered to our comfort. Says Francis de Sales:—“Rejoice greatly when on ascending the pulpit you find but a small number in Church. I have always found more ef-

fect for the Service of God, when I have preached to small congregations, than when I have preached to large." He affirms that he had sometimes preached to no more than seven persons. It is God who asks—"Who hath despised the day of small things?" And again it is written: "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." And this work of humility and obscurity may prove to be God's work of planting what to-day may seem no more than a handful of corn, but of which it may be said afterward, "the fruit thereof shall shake like Lebanon." Patient, persevering faith will insure success if such a thing be possible.

The localities where we have labored with the least satisfaction have been where there was either a want of character—where, figuratively, there was no depth of earth—or where from the nomadic character of the community there would be little probability of finding fruit in the season of fruit. This is particularly true of towns on the frontier, where people have not gone so much to make homes as they have to make money, and where for a consideration, very many, if not by far the larger number, will be most sure to move on in a brief time. In such communities it is very questionable whether it is wise to spend much time so long as there are other fields ripe to the harvest, where what is gained will be likely to abide. It must be remembered that the work proposed for new fields is foundation

work, for which there must be found people of substantial character. We do not say they must be rich, or refined, nor beyond the accusation of sin; but somewhere there must be found substantial character if the mission is to be a success.

Finding such character, which, by the appliances of the Gospel will yield to the rule and plummet of the Master Builder, it is then of the first importance that such material be organized into the Spiritual Temple. Such is the design of the great Commission, which requires not only that we preach, but also Baptise *into* the fellowship of the Triune Name, teaching to observe all things whatsoever the Lord has commanded. For this the usual Parochial forms are of course to be desired where they can be had. But whether there be the usual Parish organization or not, the organization of a Brotherhood or Guild, may be found of great value in developing and carrying into detail what is commonly termed Church Work. The cry of "*Imperium in imperio,*" no more applies in such a case, than it would to a parish school or Church College, and especially so long as the Guild remains under the personal direction of the rector. A vital want, of the Protestant Episcopal Church, is some method that will bring out and keep in healthful exercise the undeveloped spiritual energies of its laity; and such a method, called by what name it may be, is a God-send to the Church.

Immediately upon men's being converted, their

cry is like that of the converted Saul, of Tarsus: "Lord what wilt thou have me to do?" To both work and pray, becomes at once the instinctive desire of the heart. "Young men will join us," said a distinguished rector, "if we will only give them something to do." To find lawful place with the royal priesthood, the peculiar people, in offering to God the sacrifice of praise and thanksgiving, (1 Pet. ii.) is of course, the highest work attainable. And for this we are persuaded nothing can so help the truly devout mind as the regular drill provided in the services of the Church. But heart, and hands, and feet are all consecrated, and all need to be employed if we would maintain a normal condition, and realize all that ought to result from adding to the living members of the Christian household.

This will be most effectually realized by regular and fixed methods: by an organized plan. And this should be attempted, however small the numbers, providing there are enough persons of character to effect an organization. The organization may be very simple—and the less complex the better, providing it compass the desired ends—and may be known by any name those interested may prefer. But a plan for doing what is to be done, should be drawn out and agreed to.

This is most natural to men desiring to coöperate with each other, while most thoroughly in harmony with the spirit of that Church which is itself a living organism.

In this way some of the most stupendous organizations of the world had their beginnings. The most remarkable brotherhood of the Church of Rome, had its origin in Ignatius Loyola, who began with a very small band of men like-minded with himself. The most remarkable illustration we have ever had of this in the Protestant world, may be found in the organized work of John Wesley. Beginning with the organization of a "Class" of four members, in November, 1729, at Oxford, * he continued to go from place to place, organizing classes as he went, which after his departure were still able to go on with Wesley's work.

So also, wherever there may be a mission conducted to a successful issue, there will be the reviving and quickening of spiritual energies; whereupon let such as desire it, be placed immediately in position where they may find at least something in the way of work for Christ and the Church.

The organization formed may be called a Brotherhood, a Sisterhood, or a Guild, or by any term desired. Guilds are believed to have had their origin in the latter part of the Twelfth Century, but then had reference only to the corporations or associations of various craftsmen desiring to coöperate for common ends.

The object aimed at in the formation of such a

* John Wesley, Fellow of Lincoln College, Charles Wesley, student of Christ Church, Mr. Morgan, commoner of Christ Church, and Mr. Kirham, of Merton College.

society within the Church, will comprehend at least the following among other points:—(1.) It will bring the members of the Society together in a social way that will of itself prove very conducive in promoting a common end, particularly when such Christian gatherings take place at regular periods. (2.) It will be necessary to consider and define the character of the work which it is proposed to take in hand—which may be the services and general interests of the local Parish or Missionary Station to which the members of the society belong—the spiritual welfare of the members—propagating Christian evidences—the promotion of works of charity, or the moral and social interests of the Society, or more properly, all of these combined. And to these, evangelization and missionary work ought by all means to be added. (3.) It will necessitate the agreement of those interested, according to a fixed plan—which of itself will effect an organization. And when so agreed upon, the organization will certainly be much more likely to insure the promotion of Church work than otherwise.

With these considerations we would urge the organization of such societies, wherever they are not organized, as a part of the work that may well follow a successful mission.

With a view to helping such as desire to avail themselves of suggestions calculated to aid in effecting an organization, we have appended the Constitutions of several organizations, which we are sure

will be examined with interest by those desiring to establish a similar society, and to whom the subject is yet comparatively new. * Of these we may remark, that while certainly comprehensive enough severally, they have, however, found specialties in work somewhat peculiar to their several localities; as for example: One, if we are rightly informed, is doing very much with a Dispensary; another is particularly useful in rendering aid to indigent women; while yet another, St. John's, Ithaca, located in a town where there is a large University with several hundred students, has for its special object the interests of young men. With these we have also added the Constitution of another Society, but having for its object substantially the same general work.

This much, however, must be remembered, that, however well organized, little or nothing will be accomplished unless the object of the organization be kept steadily in view, and its interests be vigorously and well administered. If it be truly for the glory of God, if it have for its object the true interests of a living faith, if it be to lift burthens from the shoulders of the oppressed, and to sweeten the otherwise bitter experiences of life—works of faith and love—the world will be the better for every such organization, if its spirit and purposes be carried out and made a practical reality in life.

* See Appendix C.

But if only a nominal affair, if it be neglected, or its object be perverted as for example the objects of the Church are, when under the banner of Christ, men essay to serve the interests of the Church by games of chance, public gambling, licentious dances and public minstrelsy—then who will not say, It would have been infinitely better to have no such representations or pretended friends of the Church.

But let all be done in faith and with an eye single to the glory of God; let faith be ardent and earnest; let the spiritual life within be nourished and braced by daily prayer and a blameless walk, and *a settled resolution to work for Christ and the Church*, and while our most ardent desires shall be realized here, who shall estimate the hallowed satisfaction of feeling at the last, We have done what we could! or of hearing at the last the gladsome “Well done good and faithful servant: thou hast been faithful over a few things * * enter thou into the joy of thy Lord!”



APPENDIX A.

[It was after completing the last Chapter of this little volume, that, by the politeness of the Rev. J. W. Bonham, Evangelist of Central New York, we received the Report of the Church Congress, at Leeds, (Eng.) Canon Fremantle's paper, the first read at this Congress, we regard as of too much importance to be omitted in such a volume as this.]

MISSION SERVICES, *by the Very Rev. Canon Fremantle.*

“The wind bloweth where it listeth,” is a truth which the History of the Church has illustrated from the day of Pentecost to the present moment. There have been alternations of calm and storm, in which it has pleased God to impart and revive spiritual life.

The records of religious movements which have taken place in America, Scotland, Ireland, Wales and England during the last one hundred and fifty years, will abundantly confirm this statement. There can be no question as to the fact that extraordinary manifestations of the Holy Ghost have been given, vast numbers of souls have been converted and added to the Church, and that for the most part there has been a remarkable uniformity in the means which have been employed, and as

Appendix.

remarkable an agreement in the results which have been produced. Making every allowance for much that evaporates in excitement and sensation, and for the disappointment which is occasioned by the hypocrisy and heartlessness of time-serving professors, nevertheless there has been the same unmistakable evidence of the work of the Holy Ghost in the general character of the persons brought under the influence of a revival, and in the permanency of its effects.

These remarks apply to all the Churches and denominations of Christians in which such revivals have taken place.

With a deep conviction of its truth, I proceed to that part of the subject which has been allotted to me, viz: the parochial system of the Church of England as a sphere for Mission Services, and other special means of spiritual influence in town and country population.

With all its excellence and adaptation to the social habits of Englishmen, with all the love and veneration we bear to the quiet, orderly, uniform organization of our beloved Church, and I give place to no man in my hearty attachment to it; yet if its standard of spiritual life be tested by the history of the past, it will not be found to have maintained an equable level of power and progress at all times. It has its alternations of lukewarmness and zeal, of apathy and revival. From its very constitution, and strict conformity to ecclesiastical

rule, its tendency, and I may say its danger, is to settle down into a dignified groove of formal routine, and unless some stimulus had been given to it from time to time, it would have become like other Churches which have a name to live and are dead. But in no Church has the revival element been more marked than in the Church of England. Its existence as a Reformed Church, originated in the genuine spirit of life which animated the Reformers, and its periodical awakenings must be traced to the same cause. Life has sprung up in the moments of greatest apathy; and it is to be noted that just in proportion as the Church has cherished or rejected such manifestations of the Holy Ghost, she has gained or lost spiritual strength. If, for example, we compare the state of the Church before and after the exclusion of the non-conforming ministers, or at the time of the persecution of Whitefield, Wesley, Berridge, and Rowlands, there can be no doubt but that the blessing of God was to a great extent withdrawn from the Church of England, and a very large ingathering of souls was vouchsafed to those who had ceased to be of her communion. And it was not until the Church encouraged the preaching and labors of men who were looked upon with contempt, and spoken of as Dissenters, that the spirit of life entered with power into her bosom. It was when the ministry of Venn and Scott and Simeon, and Bickersteth, and Wilson, became popular, that the revival re-

turned into the channel of the Established Church, and this has continued steadily to make progress unto the present time. This was emphatically the era of Missions, of Bible, Tract and Evangelical Societies, for propagating the Gospel among Jews and Gentiles at home and abroad. Among the agencies which have contributed to bring about this result, none have been more effectual than the pulpit. What Mr. Ryle says of the revival of the last century, may be said of what has taken place of late, and is going on among us now. Mr. Ryle says "they preached everywhere. If the pulpit of a Parish Church was open to them, they gladly availed themselves of it. If it could not be obtained they were equally ready to preach in a barn. No place came amiss to them. In the field or by the road side, on the village green or in the market-place, in lanes or in alleys, in cellars or in garrets, on a tub or on a table, on a bench or on a horse-block, wherever hearers could be gathered the spiritual reformers of the last century were ready to speak to them about their souls." Can we wonder that it produced a great effect? And this is the agency which has been so signally owned of God in the Mission Services, which are becoming very general throughout the country. We have had for many years, various movements of this kind. We have had Advent Missions, Diocesan Conferences, Home Missions, ten days Missions, Octaves and courses of Lectures and gatherings of the

most gifted and holy men, both of clergy and laity, for addressing large congregations on special occasions. And now the subject has assumed a more definite and regular form. We have Missions organized and sanctioned by the Archbishops and Bishops of our Church, in which the revival element, by which I mean the power of Evangelical preaching is brought to bear upon the masses of our population in strict harmony with our parochial system. The importance of these Missions cannot be over-estimated, for either they must become a most fruitful means of blessing or a very serious hindrance to the advancement of the Gospel.

Time will not allow of my doing more than stating wherein the success of a Mission, under God's blessing, consists, and this under the three following heads:—

- I. The Preparatives.
- II. The Agencies.
- III. The Results.

1. The object of a Mission is to call upon God the Holy Ghost to revive His work; to convert the ungodly and formal; to convince of sin and unbelief; and to turn sinners from dead works to the service of the living God.

Its one aim is to bring souls one by one to the point of accepting the gift of everlasting life.

This, it may be said, is the work of every parochial minister; but where is the clergyman who does not mourn over the indifference, the unbelief,

and ungodliness of many who live in the habitual rejection of the Word of Life? And where is the clergyman who would not welcome with thankfulness any agency which would, by God's blessing, kindle afresh the light of truth and love in the hearts of his people? But every parish is not prepared for a Mission at a moment's notice. There must be time and labor given to prepare the minds of the people for the particular agency which is to be employed. From the correspondence I have had with several beloved brethren, in whose parishes Missions have been held, and from some experience in the work myself, I will venture to say that the success of the Mission depends mainly upon the work of preparation being thoroughly done some time beforehand. There should be no half-measures; no fear of man; no hesitation when once it has been decided to hold a Mission. It must be plainly understood that the Mission is intended to embrace every individual—high and low, rich and poor. Advertisements with large placards, should be circulated, and short, pointed, pithy handbills should be sent to every house. Notices should be sent to the local papers; committees of district visitors, parish workers, and Sunday School teachers and communicants should be formed. Prayer meetings and gatherings of persons of kindred sympathies and occupations—such as mothers, young men, and mechanics, should be held; they must be urged to make a special effort to attend the Mis-

sion services. Visits to employers of labor to ask their assistance by affording facilities to their work-people; and personal appeals to those who are disposed to stand aloof and sneer at the Mission should be made; and, above all, the prayers of all should be invited, both in public and in private, that the gift of the Holy Ghost may be abundantly given. And all this should be in operation some weeks before the Mission commences. I extract the following from a letter received from the Rev. Mr. Pigou, of Doncaster:—"Thorough and elaborate organization is essential to the success of a Mission. The ground should be prepared some time before the seed of the Word is sown. To our organization I largely attribute our success, because we were all one, and did not by local disunion or rivalries grieve the Spirit of God."

2. As to the Agency:

Let great care be taken in the choice of a preacher, who has not only a gift but some experience in this special work, and in whom you can place entire confidence, and associate with him and under him those, both of clergy and laity, who will assist in the addresses, prayer meetings, and after meetings. Short handbills, containing texts of Scripture and appeals to the conscience, and hymns selected for the different services, should be distributed at the door where services are held. Lay helpers should be selected to speak and invite the people in the streets to come to the Mission, and

after the sermons to attend the prayer meeting. They should assist at the singing of the hymns, and should every one of them be urged to lift up their hearts in prayer while the sermons are being preached; and to lose no opportunity of entering into conversation with any to whom they may speak a word in season; and take down the names of those who may desire instruction from the Mission preacher. The order in which the services should be conducted is of course dependent on local circumstances; but the following arrangement is suggested by a clergyman of one of our great towns in which a Mission was most successfully carried on last year:—

(1.) Morning meetings for prayer of the clergy and religious laity, with some earnest address on Mission work, with the Holy Communion.

(2.) Afternoon addresses by some competent speakers, in workshops, warehouses, railway stations, etc.

(3.) Evening sermons in Church or in School-rooms, as awakening and rousing as possible.

(4.) After-meetings in school-rooms, as quiet as possible.

I will add one remark upon this last point, for without the dealing with individual souls the special object of the mission will not be attained. Those who have had any experience of such meetings will know how difficult, and in some cases how impossible, it is to restrain the expression of

feeling. Excitement there is and must be, but the object of the after-meeting, if I apprehend it aright, is to confine the excitement to the individual, and as soon as there is any expression of anxiety to have instruction, help, sympathy, arrangements should be made for bringing the person so affected into personal connection with the Mission preacher, or the clergyman of the parish, or some one specially appointed for the purpose, in another room, or on the following day. I for one do not approve of clergy and laity going about the room while the worshippers are on their knees engaged in prayer, asking questions and suggesting texts of Scripture. We may be quite sure the Holy Ghost will do his own work; this moving about at the most solemn moment of the service, disturbs the order of the proceedings, and provokes exclamations and exhibitions of feeling which might be far better restrained. Notwithstanding, I am convinced that much good may be done by the wise and sympathizing management of the after meeting. It is the time for explanation and answering of questions. It is the moment when, perhaps, for the first time the soul has been convinced of sin, and brought face to face with Jesus. The arrow has pierced the conscience, the wound is open and bleeding and very sore. Who shall pour in the healing balm? It is when the sinner is crying out—"What must I do to be saved?" that such help can be, and, thank God, has been, again and again afforded.

Such then is the agency; and if this is continued for a whole week, or rather beginning with a Sunday and ending with a Sunday, so much the better.

3. But I must hasten to speak of results. These will indicate the after-work of the Mission; for the Mission week must not be regarded as the only time of gathering in the lost, and making converts, it is rather the beginning of the work to be carried on when the Mission preacher is gone away. The experience of missions has shown up to the present time that the attendance, especially of the poor, at the public services of the Church has increased; that a large accession has been made to the number of communicants; and that there is more desire on the part of the people to come to their minister for spiritual counsel and prayer. In the report of the St. Pancras Mission, held last November, the rector says—"The Mission has acted like a gulf stream of sympathy, thawing the ice of shyness and reserve, which to our mutual loss so often in England, and so especially among Church people, keep pastor and people in a wretched isolation." God grant that the ice now thawed may never be permitted to freeze again; and that all may use their ministers as their counsellors, guides, and friends on the road to Heaven. If then, effort and organization be required to prepare for the Mission, the same or even greater diligence should be given to secure its results. "The slothful man roasteth not that which

he took in hunting; but the substance of the diligent man is precious." (Prov. xii. 27.) And to this end the pastor must be prepared to gather around him earnest workers who will give their time, their prayers, and their zeal, to definite spheres of labor. There are few, if any, parishes which do not admit of a more effective and lively classification than that which exists among us. Let there be something beside the meeting of the Sunday-School teachers and the district visitors. When the hearts of a people are yearning for spiritual life, there will be room for a great variety of arrangement for instruction and mutual edification. Men's Bible Classes and Prayer Meetings; boys who have left school; girls and mothers, in separate gatherings, as candidates for Baptism, Confirmation and the Holy Communion; a Saturday Night Prayer Meeting; Monthly Missionary Lectures; these and other arrangements by which particular classes of the people may be brought together under the immediate supervision of the pastor, will, by God's blessing, keep alive the coal which has been lighted upon the altar, and carry on the good work which has been commenced by God's blessing in the Mission. No doubt his labors will be greatly increased, but he will have the satisfaction and joy of knowing that it is easy and light and full of blessing. He will have a willing people around him thirsting for the water of life; holding up his hands with their prayers; and approving his

efforts for their good, with their hearty sympathy. Those only who have seen the effect of a movement like this upon a congregation can appreciate difference between preaching to a praying and an unpraying audience; and those whose hearts have been quickened by the renewing presence of the Holy Ghost will be quick to discern the grace, and power, and liberty which has been granted to their minister. The revival draws together the pastor and the people in a holy fellowship of freshened zeal and love, and gives a new impetus to all parish work. Where this is the result, it is the best evidence that can be given that the Church of England is worthy of the love and confidence of the nation.



APPENDIX B.

From a sermon preached in Cork, by the Rev. John Wesley. Published in the *Arminian Magazine*, 1790. *

ON HEBREWS v. 4.

No man taketh this honor unto himself, but he that is called of God, as was Aaron.

1. There are exceeding few texts of Holy Scripture which have been more frequently urged than this against Laymen, that are neither Priests nor Deacons, and yet take upon them to preach. Many have asked, How dare any take this honor to himself, unless he be called of God, as was Aaron?

2. But there is one grievous flaw in this argument, as often as it has been urged. Called of God as was Aaron! But Aaron did not preach at all: he was not called to it either by God or man. Aaron was called to minister in holy things: to offer up prayers and sacrifices: *to execute the office of a Priest.* But he was *never called to be a Preacher.*

3. *In ancient times the office of a Priest and that of a Preacher were known to be entirely distinct; and so every one will be convinced that impartially traces the matter from the beginning.*

* * * * *

5. Indeed in the time of Moses, a very considerable change was made, with regard to the Priesthood. God then appointed, that instead of the first-born in every house, a whole tribe

* Mr. Wesley died 1791.

should be dedicated to Him : and that all that afterwards ministered unto Him *as Priests*, should be of that tribe. Thus Aaron was of the tribe of Levi ; and so likewise was Moses. But he was not a Priest, though he was the greatest Prophet that ever lived, before God brought His first-begotten into the world. Meantime not many of the Levites were Prophets. And if any were, it was a mere accidental thing. * * *

6. But we have reason to believe there were, in every age, two sorts of Prophets. The extraordinary, such as Nathan, Isaiah, Jeremiah, and many others, on whom the Holy Ghost came in an extraordinary manner. Such was Amos in particular, who saith of himself (ch. vii. 14) "I was no prophet, neither a prophet's son. But I was an herdman, and the Lord said unto me, Go, prophesy unto My people Israel." The ordinary were those who were educated in the schools of the prophets, one of which was at Ramah, over which Samuel presided. —1 Sam. xix. 18. These were trained up to instruct the people, and were the ordinary Preachers in their Synagogues. In the New Testament they are usually termed Scribes, or *σοφιστῆς* expounders of the law. *But few, if any of them, were Priests. These were all along a different order.*

7. Many learned men have shown at large, that our Lord himself, and all His Apostles, built the Christian Church, as nearly as possible, on the plan of the Jewish. So, the great High Priest of our profession *sent Apostles and Evangelists to proclaim glad tidings to all the world, and then Pastors, Preachers and Teachers, to build up in the faith, the congregations that should be found. But I do not find that ever the office of an Evangelist was the same with that of a Pastor, frequently called a Bishop. He presided over the flock, and administered the sacraments : the former assisted him and preached the Word, either in one or more congregations. I cannot prove from any part of the New Testament, or from any author of the three first centuries, that the office of an Evangelist gave any man a right to act as a Pastor or Bishop. I believe these offices were considered as quite distinct from each other, till the time of Constantine.*

8. Indeed in that evil hour, when Constantine the Great called himself a Christian, and poured in honor and wealth upon the Christians, the case was widely altered. It soon grew common for one man to take the whole charge of a congregation, in order to engross the whole pay. Hence the same person acted as Priest and Prophet, as Pastor and Evangelist. And this gradually spread more and more, throughout the whole Christian Church. Yet even at this day, although the same person usually discharges both those offices, *yet the office of an Evangelist or Teacher does not imply that of a Pastor*, to whom peculiarly belongs the administration of the Sacraments: neither among the Presbyterians, nor in the Church of England, nor even among the Roman Catholics. All Presbyterian Churches, it is well known, that of Scotland in particular, license men to preach before they are ordained, throughout that whole kingdom. And it is never understood that this appointment to preach, gives them any right to administer the sacraments. Likewise in our own Church, persons may be authorized to preach, yea may be Doctors of Divinity, (as was Dr. Alwood at Oxford, when I resided there,) who are not ordained at all: and consequently have no right to administer the Lord's Supper. Yea, even in the Church of Rome itself, if a Lay-brother believes he is called *to go a mission*, as it is termed, he is sent out, though neither Priest nor Deacon, to execute that office, and not the other.

* * * * *

In 1744, all the Methodist preachers had their first Conference. *But none of them dreamed that the being called to preach, gave them any right to administer sacraments.* * * * *

Did we ever appoint you to administer sacraments, to exercise the Priestly Office? Such a design never entered into our mind: it was the farthest from our thoughts. And if any Preacher had taken such a step, we should have looked upon it as a palpable breach of this rule, and consequently a recantation of our connexion. * * * *

Now as long as the Methodists keep to this plan, they can-

not separate from the Church. And this is our peculiar glory. It is new upon the earth. Revolve all the histories of the Church, from the earliest ages, and you will find, whenever there was a great work of God in any particular city or nation, the subjects of that work soon said to their neighbors, "Stand by yourselves, for we are holier than you!" As soon as ever they separated themselves, either they retired into deserts, or they built religious houses; or at least formed parties, into which none was admitted but such as subscribed both to their judgment and practice. But with the Methodists, it is quite otherwise. * * * And I believe one reason why God is pleased to continue my life so long, is to confirm them in their present purpose, *Not to separate from the Church.* * *

I wish all of you who are vulgarly termed Methodists, would seriously consider what has been said. And particularly you, whom God hath commissioned to call sinners to repentance. *It does by no means follow from hence, that ye are commissioned to baptise, or to administer the Lord's Supper.* Ye never dreamed of this, for ten or twenty years after ye began to preach. *Ye did not then, like Korah, Dathan and Abiram, seek the priesthood also.* Ye knew, *Nor taketh this honor unto himself, but he that is called of God, as was Aaron.* O contain yourselves within your own bounds. Be content with preaching the Gospel. Do the work of Evangelists. Proclaim to all the world the loving kindness of God our Saviour; declare to all, The Kingdom of Heaven is at hand: repent ye and believe the Gospel. I earnestly advise you, *abide in your place: keep your own station.* Ye were fifty years ago, those of you that were then Methodist Preachers, Extraordinary Messengers of God, not going in your own will, but thrust out, not to supersede, but to provoke to jealousy the ordinary messengers. *In God's name stop there!*

In "Wesley's Works," we find him writing to the Rev. Mr. G., April 2, 1761, Vol. XII., p. 246: "I quite agree, we 'neither can be better men, nor better christians, than by continuing

members of the Church of England.' And not only her doctrines, but many parts of her discipline, I have adhered to at the hazard of my life."

This was his judgment at the beginning of his work. Later on we have his mind on this matter in his sermon at Cork, as also in the following :

1789.—"Unless I see more reasons for it than I ever yet saw, I will never leave the Church of England, as by law established, while the breath of God is in my nostrils." Vol. XIII. p. 238.

In this year (two before his death) Mr. Wesley wrote seven more reasons against separating from the Church.

1790.—"I have been uniform, both in doctrine and discipline, for above these fifty years, and it is a little too late for me to turn into a new path now that I am gray-headed." Vol. XII., p. 439.

In the *Church Journal* of Aug. 21st, 1873, we find the following from the *London Graphic*, of July 30th, over the signature of R. W. Randall :

"Of the lamented Wilberforce, late Bishop of Winchester, it is affirmed, that, on the morning before he went up to attend the first committee for considering the form the Keble memorial should take, he said that he should like to see two colleges founded. * * * The second college he wished to see founded in some manufacturing town for a body of clergy who might give their assistance to the clergy of that town, but whose special work it should be to hold missions and preach courses of sermons in Lent and Advent, or on other occasions when they might be useful ; and for this, too, there is a more pressing need year by year, as such missions and courses of sermons become more frequent, while the ordinary parochial clergy have not leisure for the preparation of such sermons as are required for this particular purpose, and cannot undertake to conduct missions without neglecting the work of their own parishes."

In the same connection it was said Bishop Wilberforce was to have made an address on "The means of bringing the influence of the Church to bear on the 'masses,' " at the following Church Congress. Would that his spirit of care for the spiritual welfare of the masses of perishing men, might rest upon us all!

DR. HUGH MILLER THOMPSON lately said in the *American Churchman*, of reaching the masses, and also of training men for this purpose:—

"There are masses outside our congregations to be instructed and persuaded. There are masses outside the limits of any Christian organization whatever, and increasing masses. These the regular pastor never reaches. With these his peculiar and special power is no power at all. These we do not see that *he* can reach in any appreciable degree.

* * * * *

"To gather these masses together in all our cities and towns, to address them on their highest interests, to bring Christianity and its claims home to *them*, is the problem presented.

"Now, to solve this, it is clear we want something more than our regular parochial preaching.

* * * * * "It is a puerile blunder to suppose they can, to any extent, be touched by ceremonial or ritualistic pomp. On the other hand, it rather disgusts them. They are not to be caught by the eyes with scenery, nor by the nose with incense, but by the *ears*, with talk. Probably no people were ever so prone to be led by silvery speech.

"We have certainly not provided for this. We have so arranged matters that we cannot use this tendency. This ordinary, respectable preaching of the parish pastor to his flock, is all we have, in any degree, provided for. The preaching addressed to men as *men*, not as Churchmen, not even as Churchgoers, but simply as men with souls, we have not provided for.

"Others have been wiser. We labor under a degree of

stiffness and dignity in our motions which leaves us often behind. We have been left behind in this. Both Romanists and Protestants have in some measure occupied this inviting field. Men trained to *preach*, men with the gift of preaching developed in the most effective way ; men who are not pastors, but *preachers*, as the main thing, are a recognized agency in Romanism, and in all forms of common Protestantism, and they are to day at work all over the country.

“ We have provided for the pastoral work—priestly work. We have not provided for this preaching work, which, in a Church situated as we are, must be really, if it is to grow, one of the largest and most needful of works.”



APPENDIX C.

Constitution of the Pittsburgh Church Guild.

ARTICLE 1. This corporation shall be known by the name of "Pittsburgh Church Guild."

ART. 2. Its objects are :—

First. To establish and maintain a free reading room and library.

Second. To furnish rooms and instructions for free evening classes in mathematics, drawing, and other studies for young men who have not the time or means for other instructions.

Third. To coöperate with the Bishop, in such works as he may suggest; to assist in maintaining and diffusing the Church of Christ, by encouraging the regular attendance on divine worship; by the practice of piety, virtue and charity; by teaching the ignorant, assisting the weak, and in general by doing works which Christian laymen can and should do.

Fourth. To establish and promote such institutions and associations under the auspices of the Church, as may conduce, by the divine blessing, to extend the cause of Christ.

Fifth. To encourage the establishment of societies on this plan of organization, wherever it is possible throughout this Diocese, and to seek their coöperation in all things proper and needful.

ART. 3. All Clergymen of the Protestant Episcopal Church, resident in the Diocese, shall be *ex officio* advising members, and in the absence of the Bishop, may conduct the devotions.

ART. 4. All baptized persons above the age of eighteen years, who are regular attendants upon the services of the Church, and who pledge themselves to participate earnestly in the work herein set forth, may become members, upon signing the Con-

stitution and paying three dollars into the treasury. Removals from membership to be made as may be prescribed in the by-laws.

ART. 5. The officers of the Guild shall consist of the Visitor, the President, the Vice President, the Corresponding Secretary, the Recording Secretary and the Treasurer; all of whom, with the exception of the Visitor, shall be elected by ballot, from among the communicants of the Church, at the annual meeting.

ART. 6. The Bishop of the Diocese, who shall be *ex officio* Visitor, shall have full power, consistently with these articles, to supervise the Guild in its operations, and may preside at any meeting, and conduct the devotions.

ART. 7. That this Guild shall not have the power to change or encumber any real estate to which it may at any time acquire title, except with the written consent of a majority of the Standing Committee of the Protestant Episcopal Church of the Diocese of Pittsburgh. And in case of the dissolution of this Guild, all the property thereof, real, personal and mixed, shall vest in said committee, as trustees, to be appropriated to some charitable fund in the Diocese, which shall be designated by the Convention of the Diocese at a regular meeting thereof, and agreed to by a majority of those who shall be acting members of the Guild at the time of dissolution.

ART. 8. With this Constitution for its guide, the Guild shall conduct its business by such rules and regulations as may from time to time be framed and adopted.

*Constitution of the Brotherhood of St. Peter's
Church, Baltimore.*

ARTICLE 1.—*Name.* This organization shall be known and designated by the name of the Brotherhood of St. Peter's Protestant Episcopal Church of Baltimore.

ART. 2.—*Objects.* The objects of this Brotherhood shall be, to assist the Rector in the parochial work of the Church ; to increase and promote a spirit of missionary zeal and brotherly love among its members, to bring others, especially young men, under religious influences, and to work and pray for the extension of the kingdom of our Lord Jesus Christ.

ART. 3.—*Membership.* SEC. 1. Any person of good moral character, can become a member of this Brotherhood, upon his name being presented by a member, and receiving a three-fourths vote of those present ; signing the constitution, and paying the usual fees.

§ 2. Honorary members may be elected by the Brotherhood, and entitled to all the privileges of the same, upon the payment of an annual fee of five dollars.

§ 3. Any person may become a life member, upon the payment of a fee of twenty-five dollars.

ART. 4.—*Officers.* There shall be a President, Vice President, Secretary, Treasurer, and Librarian. The Rector shall be ex-officio President. All the other officers shall be elected by a majority of those present, at the annual meeting, to be held the first Monday of November in each year.

ART. 5.—*Duties of Officers.* SEC. 1. It shall be the duty of the President to preside at all meetings of the Brotherhood ; and in his absence, the Vice President ; and in the absence of both, a President pro-tem. may be chosen.

§ 2. The Secretary shall keep a record of the proceedings of all meetings ; notify all committees of their appointment ; have charge of records and documents of the Brotherhood, and sign all orders on the Treasurer for money.

§ 3. The Treasurer shall keep a full account of the funds, and disburse the same under the direction of the Brotherhood.

§ 4. It shall be the duty of the Librarian to keep a catalogue of, and have charge of all books and reading matter belonging to the Brotherhood, to enforce the rules of the Library, and make a quarterly report in writing to the Brotherhood.

ART. 6.—*Committees.* The following standing committees,

to consist of not less than three members each, shall be appointed by the President, to serve for three months :

1. Missionary Committee.
2. Committee on the Sick and Poor.
3. Committee on Strangers and Young Men.
4. Committee on the Brotherhood Rooms and Library.

ART. 7.—*Duties of Committees.* SEC. 1. It shall be the duty of the Missionary Committee to establish Sunday Schools and missionary stations, hold services, visit the jail, and diffuse general missionary intelligence.

§ 2. It shall be the duty of the Committee on the Sick and Poor, to relieve them ; to provide for the burial of their dead, and to perform such other kindred duties, as shall be directed by the Brotherhood.

§ 3. It shall be the duty of the Committee on Strangers and Young Men, to search out strangers and young men, and induce them to attend church ; to assist in showing seats to strangers attending the services of the church ; to assist in furnishing employment for those out of work, and induce persons to avail themselves of the Library.

§ 4. It shall be the duty of the Committee on Brotherhood Rooms and Library, to have charge of the rooms, and with the approbation of the Rector, and by vote of the Brotherhood, to purchase all books, periodicals, newspapers, and furniture for the Library.

§ 5. All standing committees shall be required to report in writing, at each monthly meeting.

ART. 8.—*Amendments.* Any proposed alteration or amendment to this Constitution, must be presented in writing at a regular meeting of the Brotherhood, and at the next regular meeting it shall be acted on. A three-fourths vote of the members present, shall be necessary for its adoption.

*Constitution of the Guild of St. John's Church,
Ithaca.*

ART. 1.—*Name and Object.* This Society shall be known as the Guild of St John's Church, Ithaca, and shall have for its object, Church work according to the standards of the Protestant Episcopal Church in the United States of America.

ART. 2.—*Membership.* Any person regularly attending divine service in St. John's Church, Ithaca, may become a member of this Guild by vote of three-fourths of the members present at any regular meeting of the Guild, the person so applying making payment of the sum of fifty cents, and certifying to a desire to cooperate with the members of the Guild according to this Constitution.

ART. 3.—*Officers.* The rector of St. John's Church shall be President, *ex officio*, of St. John's Guild, beside which there shall be a Vice President, Secretary and a Treasurer, who shall severally fulfill the duties common to their respective offices, and shall be appointed by ballot at an annual meeting held during the second week of September.

ART. 4.—*Methods of Work.*—SEC. 1. From and after the annual meeting, there shall be a meeting of the Guild on the evening of the first Tuesday of every month.

§ 2. The work of this Guild shall be effected by the following or other Committees, to-wit :

On Missions.

On Sick and Poor.

On Strangers.

On Social Improvement.

On the Sanctuary and Services.

§ 3. The chairman of the aforesaid committees shall be appointed at the annual meeting, and thereafter quarterly, by vote of the Guild. So appointed, said chairmen shall constitute a *Rectorial Council*, and shall severally take orders from the rector as to their course of action, except in so far as the same may be determined by the Constitution or By-Laws of the Guild.

§ 4. Each member of the Guild shall signify to the rector which of the said committees will be preferred by such member, and so signifying his or her desire, said member shall be regarded as an elected member of such committee, providing, there shall at no time be a majority of all the members of the Guild, members of one committee, and providing also, that no committee shall at any time be left without three members.

And furthermore, it shall be understood and agreed that every member of this Guild shall pay such tax as may by vote of the Guild be levied upon its members for the furtherance of its work, and shall also hold himself or herself ready for the performance of such duties as may be assigned to such member by the rector or chairman of one of the aforesaid committees, unless, for sufficient reasons, such member choose to provide a substitute—in neglect of which, such member shall be liable to expulsion, or such other penalty as the Guild may see fit to impose.

§ 5. The President and Council shall hold in trust all property belonging to the Guild, control all disbursements except such as are made by vote of the Guild, call extra sessions or meetings of the Guild, and advise and direct in whatever appertains to the work proper to the Guild when not otherwise provided for.

ART. 5.—*Amendments.* This Constitution may be revised or amended by vote of three-fourths of all the members present at a regular meeting of the Guild, providing, written notice of the same shall have been given at a regular meeting of the Guild, one month previously.



*Constitution of the Church Union Auxiliary of
Christ Church, Cambridge, Mass.*

We, whose names are hereunto subscribed, do hereby associate ourselves as an auxiliary of the Church Union of the Diocese of Massachusetts, in the Parish of Christ Church, Cambridge, and hereby adopt the following Constitution :

ART. 1. This Society shall be styled the Church Union Auxiliary of Christ Church, Cambridge.

ART. 2. The Constitution of the Church Union of the Diocese of Massachusetts is hereby declared to be a part of the organic law of this Auxiliary.

ART. 3. All persons connected with this Parish may become members of this Auxiliary by signing this Constitution, and by the payment of such sum or sums of money as may be fixed by the Church Union.

ART. 4. The officers of this Auxiliary shall be a Chairman, Vice-Chairman, Secretary, and an Executive Committee of seven persons, of which the Chairman, Vice-Chairman, and Secretary shall be members *ex officio*. The Rector of the Parish shall be the Chairman. The Vice-Chairman shall preside in his absence. The Secretary shall also act as Treasurer. All elective officers shall be chosen by ballot at the regular meeting next following Easter in every year.

ART. 5. The Secretary shall keep a record of the proceedings of the Auxiliary at all its meetings, which shall be open to the inspection of all its members ; shall take charge of its finances (which shall be held subject to the order of the Executive Committee of this Auxiliary,) and render an account of the same whenever requested so to do by any member of the said Committee, and shall notify all meetings of this Auxiliary.

ART. 6. The Executive Committee shall appoint such standing committees as may be deemed expedient for the care and management of the several departments of work undertaken by the Auxiliary, all of whom shall be under the direction of the Rector of the Parish, and accountable to him, and shall report

their proceedings to the Auxiliary at each meeting. Vacancies occurring in any of the offices of this Auxiliary may be filled by the Executive Committee until the next annual election. Four members of the Executive Committee shall constitute a quorum.

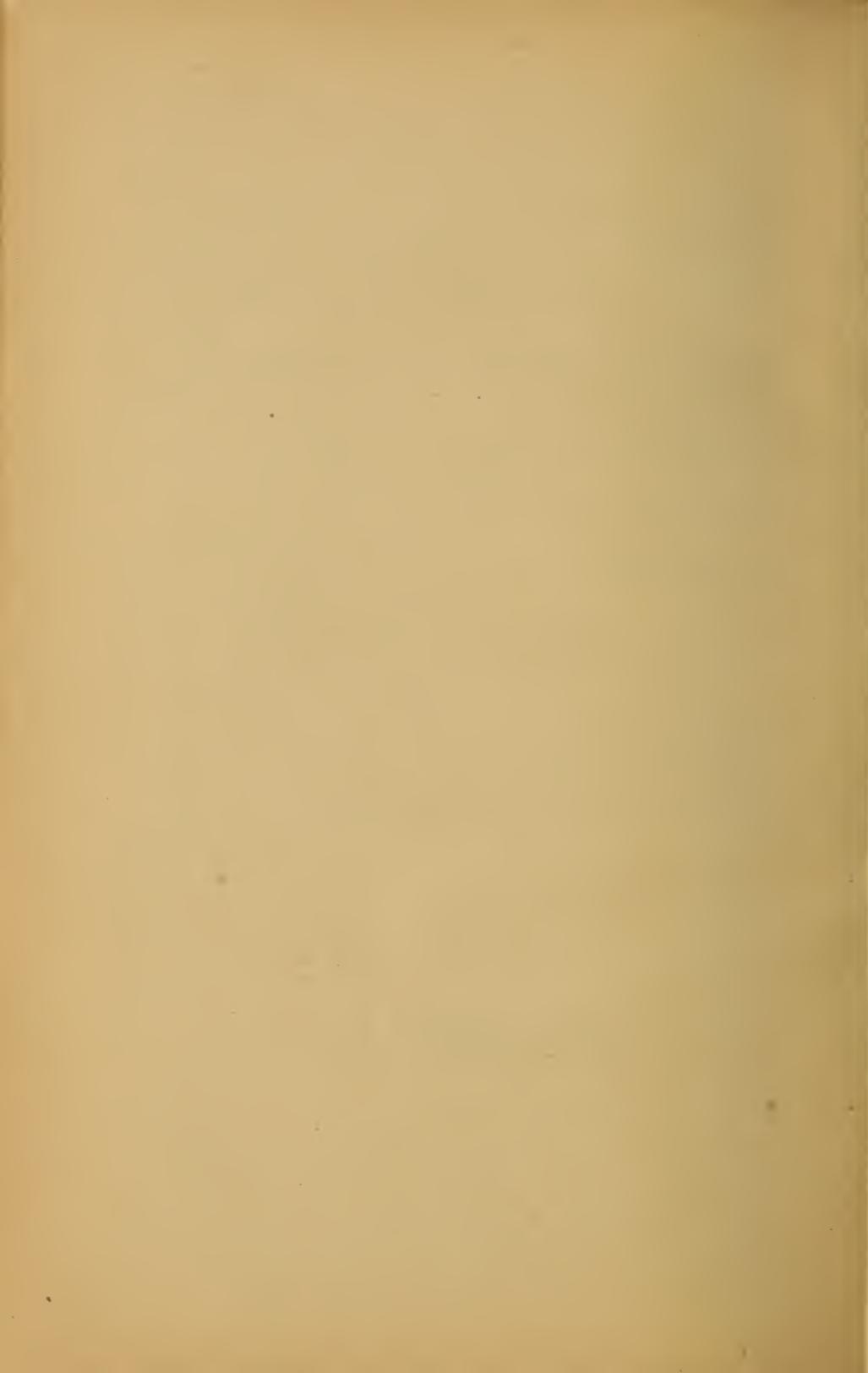
ART. 7. Regular meetings of this Auxiliary shall be held on the Friday before the first Sunday, and on the third Sunday of every month, at such hour and place as the Executive Committee may designate. • Special meetings may be called at the option of the Executive Committee. At all meetings five members shall constitute a quorum.

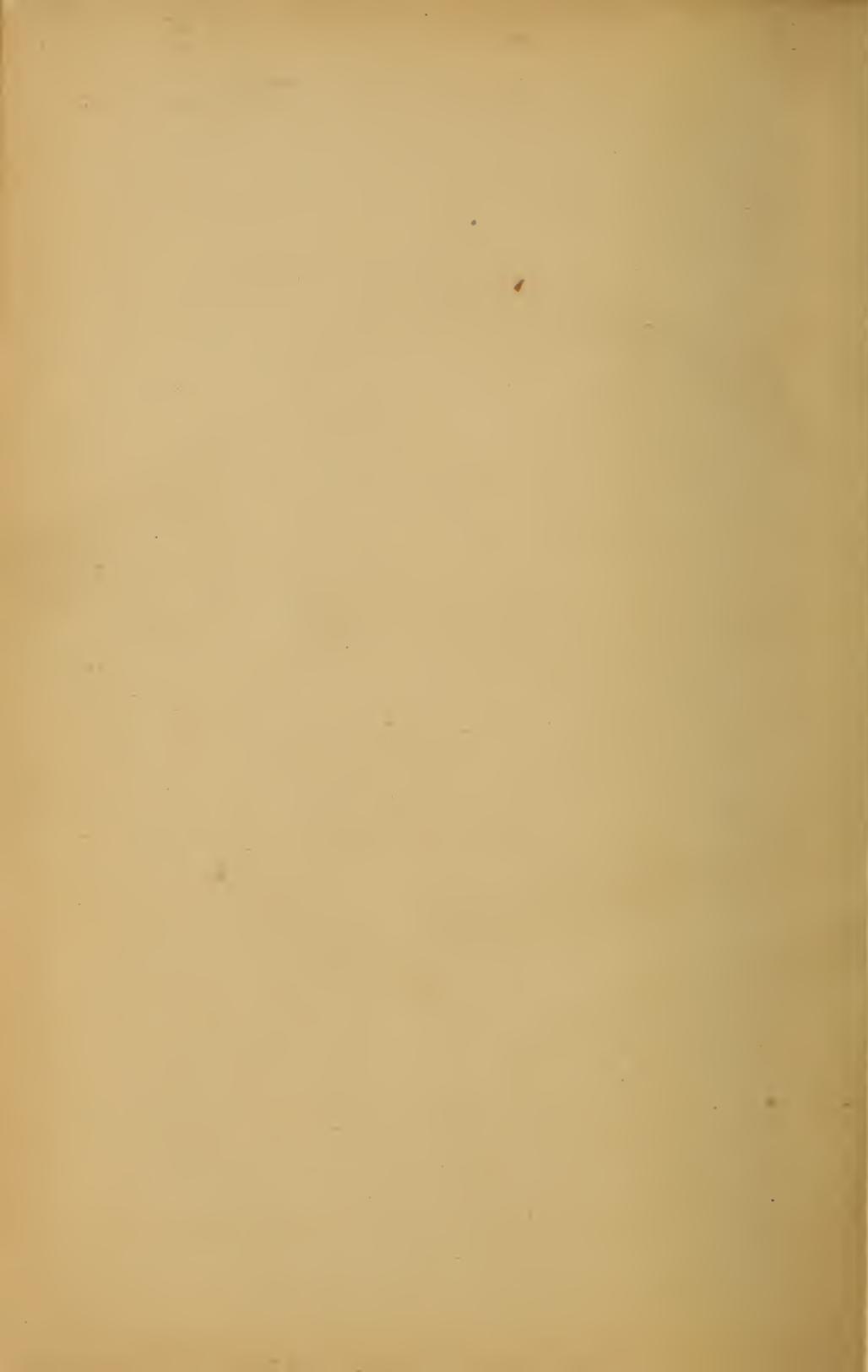
ART. 8. The order of proceedings at all meetings of this Auxiliary shall be as follows :—

1. The Liturgy of the Church Union, as adopted by a vote of the Executive Committee thereof.
2. Reading the records of the last meeting.
3. Reports from the Standing Committees.
4. Reports from Special Committees.
5. Miscellaneous Business.

ART. 9. No alteration or amendment shall be made to this Constitution, except by a vote of two-thirds of the members of this Auxiliary at a meeting called specially for this purpose ; notice of the intended amendment having been given at a previous meeting.







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LIBRARY OF CONGRESS



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