EVERY-DAY EVANGELISM

Personal
Trained
Co-operative

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INTRODUCTION

The number of books dealing with the different phases of evangelistic work is already large. New ones are constantly coming from the press. But three out of four of these are theoretical rather than practical. The little book which I now have the pleasure of introducing to the Christian public belongs to the latter class. While it is not ostensibly a manual of revival methods, it will, nevertheless, serve that useful purpose. In many years of editorial experience I never examined a manuscript dealing with this vital matter which struck me as more suggestive.

The book in your hands puts emphasis upon pastoral evangelism. That is well. The recognition by the minister of his mission as an evangelist and the renewal of confidence in his ability to lead sinners to Jesus Christ is one of the most urgent needs of the hour.

I have no criticism of the confederation of ministers and Churches in gigantic meetings for mutual inspiration, convocations where Christians come

together in a great tabernacle or hall and for a time listen to some far-famed evangelist and the solos of his equally famous singer. Such meetings often prove to be a great school of Christian culture, and do much good. But the real work of seeking and saving the lost in any community must be done by individual Churches. Indeed, it must be done by individual Christians. And in this work the pastor is the logical leader. Any influences which break down his leadership are to be deplored.

Every normal minister of Jesus Christ is an evangelist. If he is not an evangelist, he is not a normal minister. He may not have the resourcefulness which will enable him to organize forces and manipulate great congregations. *But he will lead sinners to the Savior of the world.* What a field of opportunity the pastor has! The community with its many personal friendships, the congregation with its unsaved members, the young people's society with its buoyant, inspiring young members, many of whom are unconverted, the Sunday-school with its hundreds of boys and girls at an age when the heart is most susceptible to spiritual appeal—the pastor is the center of all this life, and if he will, he may win it for his Lord. I meet pastors who have lost faith in their ability to evangelize. They would like to have revivals,

but the secret seems to have been lost. So with sad hearts they turn to others to lead their unsaved people to decision and salvation. What a pity! By every reason which the logic of the situation suggests, the pastor himself should have the joy of winning these souls. When 80,000 evangelical ministers recognize the truth that they are the 80,000 evangelistic leaders of the Church, we will have such an ingathering as has not been seen for generations! And will not that ingathering be largely of the continuous sort?

It is also true that every real Christian in the ranks of the laity is an evangelist. He must be or he is not a Christian. The philosophy of the world's evangelization is individualism, both in praying and in working. One saved soul going after an unsaved soul with yearning heart and eager step and tender entreaty—this is the Christian's unspeakable privilege. And it is a duty. It is a duty which can not be escaped. It is a duty which no one will seek to escape whose heart has been quickened and illumined by the Holy Spirit. So many of our Christians are such only in name. They are indifferent to spiritual things. The passion of the Christian propaganda is not upon them. They need to be brought under conviction, aroused from their lethargy, renewed by

the Holy Spirit and endued with power for personal service. If even one quarter of our vast membership could be enlisted in the work of individual evangelism, what a spiritual revolution there would be!

Because of the convictions expressed in the two preceding paragraphs, I am glad my friend has written his book. It will prove a most valuable contribution to the literature which heralds the dawning of the new era of pastoral, personal, every-day evangelism. Dr. Leete is himself the embodiment of much that he has written. He does not deal in theories. The plans he commends to other pastors he has used himself. That these methods will stand the test of actual use is shown by their extraordinary success in his own Church. For several years the Central Church of Detroit has been in a continuous revival, and Dr. Leete has become one of the most successful pastoral evangelists of our day. He consented to write the pages which follow only after I had earnestly urged him to do so, and I trust his burning words may be made a blessing to thousands upon thousands of those who, both in pulpit and in pew, are called of God to do effective and fruitful evangelistic service.

Buffalo, N. Y. JOSEPH F. BERRY.

θεοῦ γάρ ἐσμεν συνεργοί.

FOREWORD

THE greatest human undertaking is the effort to increase the number of those who, being saved from the guilt and power of sin, rejoice in the love and service of Jesus Christ.

To engage upon this work the Church of Christ is divinely called. It is not something to be chosen if one pleases; it is a duty to be discharged in the spirit of loving obedience, and whose neglect is sin.

In "The Man of the Hour," a Socialist St. Francis expresses this burning truth: "The redemption of humanity is not an alms, it is a religion." Attached to this service has been a sense of merit like that of the Martyrs and Confessors, which is altogether out of place. To seek access to the hearts of men, bringing to them the gospel; to lead those who do not know Him into the light of Christ's presence and love, is the natural expression of true faith, as well as the strong impulse of the spirit which is conscious of God's grace, and which realizes and responds to the deepest needs of men.

There is a growing conviction that definite

individual approach to individual minds is the law of growth, both for Christians and for the Kingdom of Christ. To use the term of Dr. W. B. Riley, this is the "perennial revival," which, inspired and instructed through the regular offices of the Church and supplemented by such special meetings as are deemed wise, is to reach the next generation with the Christian evangel.

One of the strong features of personal evangelism is that it is largely free from the charge of "crude emotionalism," and wholly so from "crowd coercion," perhaps too radically opposed by Professor Davenport and others. But let it not be thought that it is an indifferent matter, or one to be done dispassionately, to teach Christ, and to lead those who have not known it into a vital Christian experience. On the part of those who forget that men have affections as well as brains, emotional as well as mental faculties and processes, it is not unfashionable to speak lightly of zeal with reference to evangelism and Christian service. It is sometimes regarded as giving proof of superior wisdom to patronize or even to disparage this earnestness. Rather is not this evidence of degeneracy?

In all great movements there are three periods, and Christianity has more than once passed through them all. There is the time of power and achieve-

ment. Minds are active, hands are strong, hearts are warm; therefore does the cause prosper. Then comes the cooling process. The world encroaches; on the part of many, stereotyped phrases replace sturdy faith, and trite methods are made ridiculous by constantly weaker reproductions and imitations. The third period is that of the critics, who preach not the gospel, but about the gospel, who save no souls themselves, but discuss those who, striving against adverse tendencies and the deadness both within and without the Church seek to do this; dissecting their message, their modus operandi, and even their motives, not hesitating to alienate their public, some at least of whom they would otherwise keep from wrecked lives and Christless graves. This is small business and it would be left to the small minded, were it not that some men of good intellect have little hearts. Thus in many places during recent years we have the unpleasant spectacle of faithful Churches and pastors seeking to bring the masses of unsaved people about them into Christian experience, and to develop the faith and activities of Church memberships, while others wittily or even coarsely depreciate their efforts, or satisfy themselves that they are doing the work of God in proselyting the more prosperous and worldly members of sister Churches.

The remedy for all this is a new spiritual movement, a gracious reinspiration of the Church, such as God effected through the Wesleys and their helpers. How shall it be realized? In answer to prayer, and by the introduction of many Christian people into such a love of Christ and desire for the coming of His kingdom as results only from the effort to bring others into a new life, or to lead them to dedicate themselves to the offices of Christian usefulness.

There are signs that the materialism and consequent decay of conscience, too painfully evident in recent years, are being conquered by a better spirit, and one which gives more hope to those who desire the world's salvation. When gold is king, or pleasure, or success, there is small chance for ideals. Now that there is a loud cry of protest against commercial and political dishonesty, and an insistent demand for obedience to a higher law than that of expediency and gain, there is hope of the cultivation of the spirit which seeks to lay up treasure above. As the civic movement begotten of an ineradicable Christian consciousness, aided by a new generation of literary men whose thought is upon ethical standards, struggles for improved conditions in public affairs, there will be strong reciprocal relations with the definite re-

demptive work of Christianity. If conscientiousness deepens, and if the present tendency to emphasize the value of the higher possessions and qualities of life continues, the effect upon evangelism and upon Christian service will be marked and most encouraging. Certainly the whole Church of Christ should increase its pressure in this direction, for quickened moral sensibility is proof that its mission to the world is not in vain, and the confidence is strengthened that in the end its full aims will be realized.

CHAPTER I

CHRISTIANITY'S GREATEST PROBLEM

THE conversion of the world is the supreme problem of Christianity! It is not the defense of truth, for in the end truth may be depended upon to take care of itself, and it can never fail. Nor does the material prosperity of the Church need to be the chief concern. That which has value will always bring a price; moreover, in its poorest days the Church has generally grown strong, not only in its inner life, but in accessions. The real issue is the salvation of mankind, the conquest of the evil lusts of humanity, and the transformation of the race into the nature and graces of Christ. But this is being very slowly accomplished. Vast populations are filling the earth who, living and dying, know not God. Throngs of men and women crowd the temples of vice in the great cities, giving themselves to self-indulgence and folly. On every side are evidences of the ravages of intemperance and

licentiousness. The fruits of sin constantly produce sorrow and shame. In spite of education and science, disease, poverty and pain still curse lands which God made fair and which were intended to be abodes of purity and joy. The optimist may shut his eyes to this, but whenever he opens them he receives a shock. However firmly one may believe that the world is bettering, he must confess the tardiness of the process, and deplore the fact that uncounted millions are unsaved.

The solution of the problem of evangelization will not appear less difficult by considering a few of the serious hindrances.

First should be named the decay of faith in the great doctrines of the Bible which relate to spiritual life and death; the doctrines of sin; of a necessary atonement as well as pardon for violations of divine law; of justification by faith in Christ's redeeming love, not of personal merit; of the punishment of wickedness and the reward of righteousness; of the eternal profit of goodness and of the everlasting destruction of all that is unholy. When men are taught such truths as these, being brought to see that they are grounded in Scripture and in sound judgment, they are likely to act in the direction of wisdom and peace. A milk-and-water gospel never converts people of strong souls and vigorous

passions. It is surely time for teachers of Christianity to recognize the fact that soft sayings about virtue, the poetic portrayals of a sentimental God who loves prayer and praise more than He loves righteousness, are not likely to Christianize the world. There must be more iron in the blood of the Church. She must renew her adherence to the teachings of Christ, applying them to the facts of the human heart and conduct. She must do this with no uncertainty of sound or of soul, for as John Stuart Mill said, "One person with a conviction is worth a hundred mere believers." Only as the Church and ministry are clear and definite in the conviction that God has spoken, that He means just what He has said, and that eternal destinies depend on our attitude to Him, is it possible so to impress the selfish and worldly that they will make the surrender of their wills and ways which Christianity requires.

All will admit that the grievous lack of religious instruction, both in the modern home and school, renders the conversion of youth an ever more difficult undertaking. In the deepest matters of life parents are the natural teachers of their children. No one can replace them or do their work so effectively. Next to them in opportunity are the educators of the public schools, many of whom would

gladly train their pupils in the history if not in the ideals of Christianity were it not that unequal laws, imposing upon the children of the vast majority the will of a free-thinking or sectarian minority, forbid their undertaking this task. It is hard to see for what sensible reason parents so largely neglect the religious needs of their families, but the fact is too general and too evident to be questioned. A threefold burden is thus thrown upon the Church —to do its own work and to discharge as well the highest functions of home and school. It is an unfair shifting of responsibility and one whose discharge is almost if not quite impossible. The Church gets so small a portion of the time of young people! It deals with large numbers, and with other large numbers it gets little chance to work at all, at least to the best advantage. The coming generation is growing up ignorant of the Bible, unaccustomed to the habits and forms of worship, and untaught in those ethical and spiritual principles which mold character and which shape conduct unto righteousness. A determined endeavor should be made to awaken in home-makers a new sense of duty. By pastoral and personal effort families without worship should be led to establish daily Bible reading and prayer, for in these exercises, even without more careful instruction, there

is in no small degree a Christian education. Equal pains should be taken with the schools. It is to be noted that so far as the many are concerned, the day of training in denominational schools is passing. Christianity must capture the day-school and the university. Teachers must be taught and encouraged to become teachers of Christ. If they do their work as Christians wisely, as a rule they will suffer no interference. If they should lose a position by reason of non-sectarian religious teaching, they would quickly find another under some superintendent better disposed towards the faith. The day has come for a sensible effort to Christianize educational institutions, and to use them as factors in world-wide evangelism, and in a truer and better nation-making.

The indifferent and sometimes hostile attitude of the modern newspaper is one of the great and menacing obstacles to Christianity's advancement. The change from individual to corporate ownership, which has taken place within the last generation, has not improved the press, when regarded from the ethical standpoint. With honorable exceptions, newspapers have become non-moral, if not immoral. Columns once free from such iniquities now teem with advertisements of various liquors, with obscene medical announcements, and with dan-

gerous personals. In some instances nothing is refused which will pay the price. What wonder that the reading columns of papers so sustained contain jibes at temperance and morality, vulgar witticisms about the Bible, and more or less open and vicious assaults upon reformers, evangelists, and pastors. There are some cities in which wide-spread revivals have been made impossible, and in which the strength of the Church itself is being greatly impaired by the artful or coarse opposition of the daily papers. The influences back of this hostility vary. Sometimes it is the Romanist editor, whose anti-Protestant prejudice inspires him to write flippant leaders about abnormal and spurious religious movements, by inference relating his criticisms to local undertakings. Sometimes it is the immature reporter whose adolescent infidelity is permitted to flaunt itself in his accounts of religious meetings, and whose animadversions are perhaps the more vicious as representing his backslidings from the faith of his mother, and from his own early experience. Sometimes the press opposition to revival movements is inspired by owners of theaters and other places of resort whose business is denounced by evangelists and pastors, and who burn to get even. These are but a few of the influences back of the antagonisms of the daily paper against

religious enterprise. The great cause of all is the utter worldliness of the control and management of most journals of this sort, causing on the part of employees an absence of sympathy for those institutions whose service to the community is purely moral. Christian men of wealth and talent should go into the business of making newspapers, not with other worldly and impractical notions and purposes, but to redeem journalism from crass materialism and vulgarity, and to engage its vast popularity and power wholly in the support of the forces which have made society as strong and pure as it is, and which seek to transform it into ultimate harmony with the ideal of God. The daily paper is the public's university. More can be done to educate and Christianize the world by applying money, brains, and principle to the production of daily literature than by founding libraries, or increasing the endowments of colleges. Under present conditions such a use of riches and skill would be the truest philanthropy. Beautiful as is the charity which houses the poor, cares for the sick, and maintains the crippled and unfortunate, he would be doing men a greater service who sent forth into the market-places and homes of the people a stream of mental and moral influence, clean, wholesome, and elevating. That this good

service is so largely omitted is no slight explanation of the slow advancement of Christianity.

The question is sometimes asked if there is not room for improvement in religious journalism, especially in its relation to the work of soul-saving. It must be confessed that there are Church papers which give little space to purely religious material and almost none to the work of evangelism. There are pages of Churchianity and of ecclesiasticism; much attention is given to travel and incident; considerable room is taken up with personals and with news of offices and honors; something is said about the moral struggles of the time, but little space or thought is given to the great question, "How to save mankind from its sins." In too many cases, also, the praise of Church papers is given, not to Churches and pastors which are adding members by conversion, but to those whose prominence is based on quite different considerations. Others, however, display interest in ministers who attend to their proper calling, putting the whole emphasis of their lives upon the work of Christ, and they also have a care for the reputation of Churches which have enough religious life to bring forth their own children and to take good care of them. In some journals and elsewhere in religious circles there is a new evangelistic note which is not only

cheering to weary toilers, but which speaks well for the future of Christianity.

Of course, the inconsistencies and sins of Church members hinder the salvation of the world. Every one says so, especially the world itself, and the flesh and the devil, and in the agreement of many witnesses there is thought to be truth. But there is not so much in this, after all, as there is in the work of the world, the flesh, and the devil in the human heart. Admitting that many are badly impressed and evil disposed to the truth by reason of false professions and lying lives, yet no person becomes a sinner who is not "drawn away of his own lust and enticed." Every man is his own sinner; it is that within himself which is his undoing. And what an enemy to righteousness and Christianity this is, the desire of the fallen mind and heart of man! The real foe is within. If we would conquer the world for Christ, we must overcome the wickedness of the human heart. This can not be done save by presenting in every powerful, impressive, and attractive way the cross of Calvary, especially in lives of love and sacrifice and in earnest effort to make conquest for that cross of all its opponents.

The cross of Christ will never conquer the world by indifference. "Awake, put on thy

strength, O Zion!" No truer word was ever spoken than this—"An anxious Church makes anxious souls." Lethargy and lukewarmness in the Church are always reflected in the community without, and so are religious interest and ardor. Let it be known of any Church that it is very much alive, and life comes flowing into it. Good, bad, and indifferent are attracted, the good to help in the good work, the bad to be converted to righteous thoughts and ways, the indifferent to be different and to act accordingly. If this be true of a single Church, what if all Churches should be aroused to a condition of vital piety, and to the zeal of the crusader? Even then the battles of Christianity would not be won in a day, or without severe struggles, but there would be mighty victories, hastening the final conquest, complete and glorious.

The irresponsibility of the average Christian who believes in the work of the evangelist, but who does not see or feel the pressure of his own duty in relation to it, is one of the greatest obstacles to be overcome. The cooling down of Christianity, so evident in the temper of religious literature, in the tone of pulpit and prayer-meeting, and in the lessening proportion of time and thought relatively given to spiritual matters, is the main cause. But there are many who are really willing and even

eager to do the work of Christ, who do not know just how to go about it. They would quicken others, if set at definite tasks. There is need, therefore, not only of inspiration, but especially of suggestion and direction. Appeals which do not point to specific deeds, and which are not accompanied by instruction in the arts of Christian helpfulness, gradually lose force and fall to the ground. It is essential that those who have been doing their work too much by themselves become teachers of others, both helping them into and in their service by the exposition of ways and means. Let it be felt that the winning and culture of souls is not the business of ministers, missionaries, and evangelists alone, but of all Christians. Let it be seen that the work with converts is not finished when they are located in Church membership, but that for their own assurance and for the growth of the kingdom they should be at once enlisted in the ranks of those who strive to bring into the faith and keeping of Christ their friends and neighbors. Let it be taught that while there is truth in the saying, "He also serves who only stands and waits," yet no willing idler pleases God.

He who is satisfied with personal salvation, not troubling himself about mankind in general, is in peril of his own soul, possessing little of the spirit

of Christ. The unfruitful branch shall be cut off and cast into the fire. There is a just scorn which rests upon one who stands by while others perish. Society both condemned and effectually punished a man who stood on the banks of a slender stream while a golden-haired child drowned before his eyes. Not even the plea of inability to swim saved him from indignation. He should have made the effort, so thought the community. And so should every Christian make the effort to win others to Christ, and he can plead no defense at all, since the endeavor to rescue lost souls from the waves of sin and to make them helpers in the work of God is in no way dangerous to him who undertakes it, but strengthens all the forces of his own life.

CHAPTER II

EVANGELISTIC EFFORTS

Among the just criticisms which have been brought against evangelistic efforts, are that they have been too often abnormal, partial, and periodic. The first of these is of least importance, for who is to say what is normal and what is abnormal? And considering the abnormal conditions into which so many have been brought by their transgressions of the law of righteousness, what proof is there that all men can be recovered to virtue and faith by processes which by persons of refinement may be termed normal? Rough work requires rough handling. Severe sickness demands severe treatment. In the works of nature there is room for tempest as well as for sunshine, for tides, floods, and earthquakes, as well as for smooth, mild seasons. It would be strange, therefore, if there should not be place in the operations of Divine grace for currents of emotion, for discharges of accusation and exhortation with resultant explo-

sions of feeling, which to culture may seem hysterical or even hypocritical, but which are the power of God encountering and overcoming strong oppositions. There is no ministering to elemental natures and needs without elemental measures. This may be the explanation for the religious attitude of a large part of the common people—the Church steps in patent leather, uses kid gloves, talks in velvet phrases, and invites with dignity. There is more than a suspicion on the part of the Church itself that its evangelistic efforts are too normal, usual, and flat. There is sometimes a longing for the simple worship, plain preaching, and vigorous and heartfelt enthusiasm which is more often found in backwoods communities and in rescue missions. To one who has studied the matter, it is not surprising to find cultured Christians, when drawn into gospel halls, Salvation Army barracks, or McCauley missions, profoundly impressed and greatly moved. They are thus brought near to nature's throbbing heart, to that universal reservoir of feeling in which we were all baptized in childhood, and from which, if we had never departed, we would find in life and in religion more interest and satisfaction.

The charge that evangelism has been fragmentary and occasional in its character is both true and

serious. The failure of the gospel more swiftly to win its way is not to be attributed wholly to the difficulties and hindrances before it, but also to the incompleteness of its attack. It is a relatively small number of Christians who are invited to assume any definite responsibility in connection with this work. In general terms all believers are urged from pulpit and platform to help Christianize the world, but usually obedience to the desire or purpose thus created is left to chance, or at best to individual initiative. The result is just what it would be in any other undertaking—business, for example. Persons capable of establishing a new enterprise or even of profitably directing their own energies are relatively few. System is needed, and captains of industry benefit the world by skillfully adapting various processes of manufacture and distribution of goods to the abilities of the masses, and by drawing them into productive activity. In Christianity there is too much oratory and too little application. He is considered very great who can earnestly and pathetically talk about work. There are famous preachers, whose fervid appeals delight vast audiences at summer resorts and elsewhere, who have not by knowledge and patience produced in their own fields a working plant with the efficiency of a toy windmill.

Noted laymen make powerful speeches at conventions, who would hardly be recognized if met face to face by any actual worker of their home Church.

The time has not come when Christian leaders are measured by results, or when the justice of President Eliot's saying is recognized, that to arouse emotion without leading it to a suitable expression is a sin. This is also the height of folly. Suppose a manufacturer should call together on Monday morning three or four hundred workmen, should give them a carefully wrought and able lecture on the value of labor, closing with a touching incident or two from the history of the world's workers, and with some reference to the future rewards of toil, and should then permit them to go home, to comment favorably or unfavorably upon his address, to eat their dinner with a sense of having well discharged their duty, but without having been directed to any special task, and not to be called together again until another speech is ready, perhaps this time upon the æsthetic influence of the higher arts, or on the esoteric philosophy of Browning. How many goods would be turned out of an establishment so conducted? What wages would be earned there, or what values produced to enrich society? A Church conducted on this plan is scarcely more

useful to any practical purpose. Let it not be thought that no good is attributed to the mere planting of ideas in the minds of hearers, or to the kindly offices of unaggressive pastors and societies. It is not that there is no good done, but that there is no growth, no production of the sway of the Church to larger limits, no lengthening of the cords of the tent, increasing its inmates to their infinite good and to the glory of God.

There are evangelists to whose credit it should be put that they lay considerable emphasis upon preliminary work before they conduct a mission. They furnish literature, outlining a committee scheme, and prescribing useful duties for the many. It is the objection that the plan is usually not carried out, or at least not until the evangelist's arrival is pending. But a deeper fault is that at the best the plan is but for a few weeks, to be preceded and followed by complete inactivity with reference to such duties.

The Bible-school should be praised for inspiring its teachers to seek the salvation of their pupils. There are college professors and others, who, as a rule, are not attendants, who have many severe words to say about the Sunday-school as an educator. It doubtless is true that there is room for improvement in the methods of its Bible teaching,

but it is the writer's opinion, after years of constant and intimate acquaintance with the work done, that in its proper sphere as a teacher of morality and of Christ, the Sunday-school has no equal. If the main object of education be, as John Locke said, "Not to make scholars, but to produce virtuous and wise men," then it would be easy to show that this work is most effectively accomplished by the Church school and not by the secular school. Yet it must be admitted that the soul-winning efforts of the Sunday-school are too much confined to decision days, and to the short periods when special evangelistic services are being held in the church. Of course, also, there are teachers whose hearts are not with the main purpose of the school, and there seems to be no plan for enlisting even the adult pupils in a general effort for the school itself or for the community. This is a defect which calls for immediate remedy.

For its virtues and enlightenment the world is greatly indebted to revivals of religion. If it were within the compass of the present plan, many pages might be written setting forth the debt of education and of civilization to these great movements. As for Christianity, it is questionable whether it could have survived the constant pressure of evil from without and from within its in-

stitutions were it not for seasonable renewals of its vitality from this source.

In one view of it the Christian Church is itself a revival product. The Crusades, the Reformation, Puritanism, Methodism—these are names representing influences which the world can never forget. In America the New England revival of 1734, and the general movement of 1857 are of precious memory, as they were gracious in power. Great names have been produced by modern revivals, perhaps most distinguished of all those of Finney and Moody, and in another phase, Henry Drummond. No student of religious history can afford to do injustice to the records of such men, and still less will he find it reasonable to ignore or to underrate the importance of the general work in which they have been factors. In many periods of Church history, revivals have been imperatively necessary, which is likely to be the case in the future; and they are not to be looked upon as interferences with natural law or with the normal progress of Christianity, but as being not less vitally a part of the Divine plan of saving the world than are more ordinary agencies. Nevertheless, revivals of the true sort do not occur annually in each Church, say beginning the first week of January. They are not to be undertaken simply by appointment with

an evangelist six months in advance, and to last three weeks, including four Sundays, with a free-will offering the last week. Or if they are so undertaken, and if the matter is then regarded as disposed of for that year, let it not be thought surprising if the work be superficial, reactionary, and thoroughly disappointing, except to indifference or to easy optimism.

In general, it should be said that the Church which depends upon some one to come and fetch a revival, or which expects, under the most favorable circumstances, to do its evangelistic work in the space of a month or at most of six weeks annually, is under a total misapprehension of the true laws of increase. Revivals should be longed for, prayed for, and expected, but not in lieu of regular and sustained labors in the work of teaching and preaching Christ to the unsaved; rather as its result, when this work has been so well done that interest in religion has become deep-seated and general. It is not that special meetings should never be undertaken until this feeling is evident. Success has been realized, when to the eye of human wisdom it appeared hopeless, but never when there had not been earnest prayerful preparation and seed sown by some one. Pastors and Churches should always be striving and looking toward a

religious crisis and sudden enlargement, but they should be relieved of the dismal task of announcing this at stated intervals, and of going through the forms when there is no readiness for such an experience, or likelihood of its occurring.

Would there were more evangelists like Charles G. Finney, who, coming to a city and finding no maturity of plans or spirit, would shake off its dust from their shoes without attempting ridiculous impossibilities. Pastors, too, should have the courage, and Churchmen the good sense, to work on quietly but faithfully until the signals of the Spirit of God indicate that the harvest is ripe, and that it is time, with or without accessories and assistants, to gather in its many sheaves. Undesired and immature evangelistic campaigns, widely advertised both in previous boastings and in after barrenness, have deadened the religious life of many communities. At cost of the profits of professional evangelists, and even of the winnowing out of the ranks, let this work stop. It tends to make genuine and timely revivals impossible.

The need of the times is expressed in the title of this book. The earnest and able address of Bishop Edwin H. Hughes, published in Dr. Brushingham's book and referred to elsewhere, was given the same title, probably a little before the time

when this book began to be prepared. The best evangelistic work is that form which enlists the largest number of helpers. Using a synthesis of methods, in which all talents and offices are recognized and employed, it puts greatest emphasis upon personal work. It is strongly urged that personal work to be most effective must be systematized, giving attention to training in methods and leading those who undertake it to co-ordinate their efforts, uniting their endeavors in order to secure better and quicker results. The idea should obtain, moreover, that the evangelistic efforts of the Church and of the individual should be continuous, knowing no intermittance, carrying their loving zeal into all seasons of the year, into all localities, including those of temporary residence or even of recreation, and throughout life from the dawn of Christian existence to its attainment of the final well-done, which will be the highest reward of every sincere spirit. And it can not be too strongly emphasized or too often reiterated that it should never be the case that the interest of the worker ceases when some formal confession of Christ has been obtained. The keeping and the using of converts are matters for deep concern. It is a poor personal work which stops short of producing an intelligent faith, together with the in-

troduction of the new believer into Christian relations in which he can both get and do much good.

One of the most discouraging characteristics of modern Church work is the small proportion of non-Christians in divine services. Who has not witnessed some test in a large congregation, revealing the fact that scarcely any but believers and Church members were present? And there are many places where the condition named does not change even with the coming of noted revivalists, accompanied by famous singers. Our complex life, with its increasing pre-occupation, is mainly responsible for this, no doubt, and, in part, it may be the result of past coercions and of divisions which caused embarrassment. But whatever reason may be alleged for it, the fact remains that when we wish to reach them within the walls of the church, the majority of the unsaved and practically all of the skeptics are absent. Therefore, the absolute necessity of wayside evangelism. "Go out quickly into the streets and lanes of the city." "The commission," Rev. W. B. Riley comments on this passage,[1] "is just as incumbent as that of evangelizing the world. It is a question, indeed, whether we shall go gospelizing the public or continue to speak only to that small fraction which

[1] "The Perennial Revival," Riley, p. 190.

we can coax within the walls of the church-house. We find this statement in the Journal of the grand John Wesley: 'I preached near the hospital to twice the people we should have had at the house. What marvel that the devil does not like field preaching! Neither do I! I like a commodious room, a soft cushion, a handsome pulpit. But where is my zeal, if I do not trample all these under foot, in order to save one more soul?" Dr. Riley urges street preaching, and well describes the misery of the street and the need of this kind of evangelism. But the opportunity and necessity of the one by one method of access to people who do not attend Church are even more imperative.

The early Methodists—John Wesley, Whitefield, Asbury, and the other great leaders were copied in this by their helpers and by hundreds of the laity—were preachers by the wayside to single individuals. Much of their best work was done in this way, and the early records of Methodism are full of accounts, amusing sometimes, and at other times inspiring or pathetic, of the conversations which took place between these indefatigable winners of men, and those whom they met in their travels and visits. When one allows for differences of times and of circumstances, there seems a direct correspondence between these experiences and

those of many of the reformers, of the followers of Wickliffe and of the early Franciscans and their devout leader. And surely Paul and Barnabas, Peter and Timothy, and the other first Christians, set the example of an every-day, everywhere evangelism which caught its spirit and method from Him who talked with the woman at the well-curb, who called Zacchæus out of the tree, who went after Matthew at the tax office, and who took Peter and John from their fishers' nets.

There is something about the phrase, "Back to Christ," which always displeases me, for I do not think that Christ is "back" in place, in time, or in anything. But there is, after all, a meaning in this expression which we can not get away from; we need to get back from the spirit and methods which are not Christlike to the place where Jesus leads His people to successful conquests. He is to-day, as He has ever been, the Christ of men. He calls us to seek His lost sheep, to "go out into the highways and hedges and compel them to come in." This is His leading, and if we earnestly wish to bring the world about us to Christ, as Howard A. Bridgman says:[2] "We must solicit men one by one. There is no other way. We may talk to the

[2] Quoted from article in *Independent*, November 3, 1898, by S. M. Sayford, in "Personal Work."

end of the century about methods and about the problem. But it may be time to act on the principle which governed the profound Squeers in the conduct of his school, when a boy knows a thing, he goes and does it! We ought to know personally some of the persons in regard to whom we theorize so much—and if the Church of Christ means anything to us, then let us go out after other men. Given sufficient tact and persistence, we shall find some way to induce them to cast their lot with God's people!"

CHAPTER III

CONTINUOUS EVANGELISM

It may strike some one, even with the force of originality, to be told that in very few Churches is there a membership department. That this should be true seems little short of marvelous, when it is remembered that the whole life and future of each Church depends upon the repair of losses in the ranks of adherents and workers. Other religious and many secular societies have definite and even elaborate plans for self-renewal and strengthening, but the Church usually depends upon the religious initiative of the outsider, save for the influence exerted by the pastor and the spontaneous efforts of a few. The wonder, therefore, is not that the numerical gains of Christianity are not greater, but that there is not rapid depletion of the ranks. Defections are constant, due often to removal from one place to another, but more frequently the result of inactivity, with consequent loss of interest. There is no organization to seek and to follow up new members, or to aid in their adjustment to the life and work of the Church. The tide incoming

is fortunately a little greater than the tide outgoing. This is true throughout the land generally. But the losses may be greatly lessened, and at the same time the gains of each Church may be increased by a well devised plan of continuous evangelism and watch care.

To say that evangelism should be continuous is not to say that it is to be made monotonous. There have been not a few instances of threadbare and frayed-out gospeling, which, in addition to failing utterly, have wearied, if not disgusted, sensible people. The work of winning souls is not to be constantly cried with the persistence and sameness of a fish-wife. The invitation to seek religion is not with tedious reiteration to be formally proposed at all services of the congregation or in all social circles. The best things in the world may be made too familiar and too cheap. Patriotism would become a jest if Fourth of July orations were delivered daily. Love grows cold if prated constantly, as truly as when it is never spoken. Churches have starved in soul when treated to an unvaried diet of exhortation without instruction. I have known the same Church to have three drawn-out and practically unsuccessful series of revival meetings in the same year, and the personal work of well-meaning individuals has been known to be

as senseless and useless. Conducted, if with sincerity, yet without intelligence, evangelization has been done to death; not as often as it has been wholly neglected, but frequently enough.

Yet there is no work capable of being made so thrilling in its interest or so powerful in its hold upon the mind. It will be said that what is needed to redeem the undertaking from sameness and weakness is spiritual power. Doubtless! But the power of the Holy Spirit, like the so-called natural forces, which are but so many expressions of the divine energy, is to be applied by consecrated knowledge, and without doubt our real need is often that expressed by the dark-hued philosopher who informed a tedious brother, clamoring for power, that his need was not more power, but more ideas. Let no one bring the accusation that this is exalting the human and belittling the divine elements in the work of redemption. It is merely demanding that men stand up and do their own thinking as well as working for the salvation of the race.

Every-day evangelism is an ideal. There is also a method. Rather as has been suggested, there may be a wise combination and interchange of all good methods, which systematized and adapted to local conditions and needs, will make it

possible to project the work of teaching and of conversion throughout the entire year and every year, and this without diminution, but with increasing interest.

The following plan of enlisting and educating a permanent force of Christians who will take up the duties of continuous evangelism has been employed with such degree of success, as inspires confidence that it is worth while and worthy of recommendation to those who have not tried it. It is offered as suggestive, not as being complete in detail. The best features of the plan are that it may be used in any parish, large or small, in city or country; it may be undertaken by an unlimited force of workers or by two; it comprises study and instruction as well as inspiration; it throws the Christian work of the Church upon its own shoulders and resources; it develops the abilities of many new workers, preparing them for Church offices, and leading some to think of giving their lives to any service for which God may call them. The plan is much like that of the Master in His dealings with the Apostolic company, and with the seventy. All of its parts have assured Scriptural warrant. There is in its working excellent preparation for more general and widespread religious movements which may visit the locality. The ele-

ment of expense is inconsiderable, but the execution of this plan is not without cost. Large expenditures of thought and labor must be made if the highest possibilities are to be realized. The years during which it has been tried have but increased the conviction of its importance, and have left the impression that with the experience gained, it can be far better done in the future.

Before the rush season of Church work is on, select a number of persons who are either good personal workers, or who are willing to consider becoming such. Any number may be used in this company. No person, by virtue of his position or otherwise, should be made to feel that he is coerced into membership. In every way and under all circumstances, this undertaking should seem to the whole Church, and especially to those actively related to it, to be without pressure, a free-will and loving service. Some should, if possible, be induced to co-operate with a view, not alone to present abilities, but to future helpfulness. The training school idea should not be lost sight of in the personnel. If of considerable size, the committee may be divided into pairs or groups. If the division is into groups, let there be a leader elected or appointed for each group. All members should meet at regular seasons, perhaps once a month, and

the smaller groups as often as the leaders and members may desire. In the regular meetings of the committee let there be three exercises from the first. Always have prayer for the conversion of the unsaved, and for the strengthening of the whole work of the Church. As Spurgeon said: "Prayer and means must go together. Means without prayer—presumption! Prayer without means—hypocrisy!"[1] There should, also, be lectures and studies upon the theme of personal work, and the formation and maturing of plans for the actual duties proposed, with reports and discussions of the same, keeping pace with the development of the enterprise.

The prayer service should be neither formal nor careless. It need not be lengthy, but it should always be heartfelt. A number of brief petitions by members of the company will prove more inspiring and effective than one or two long supplications, however ably offered.

Hints as to the nature of the studies and addresses likely to be helpful are given elsewhere. In reports and discussions, unnecessary personalities are to be avoided. When more intimate councils are needed, they should take place between the leaders and individual members or in the smaller

[1] "The Soul Winner," p. 148.

groups. From the outset, work is to be done. The idea should not be permitted to obtain that a course of training is to be received, after which practical use will be made of the knowledge gained. Instruction is helpful, but wisdom is attained more rapidly by doing things. In all Christian endeavor, study and labor should go hand in hand. If this is continued but for a single year, part, at least, of the committee will have grown stronger in love for Christ, and in ability to serve Him, while there can not fail to have been some definite results in conversions and accessions to the Church.

The plan is by no means complete with the above general outline of its organization and meetings. It proposes a better advertising of the services of the Church; the use of literature, not only by the workers themselves, but in the whole society and vicinity. The representatives of various Church departments, the Sunday-school, young people's societies, brotherhoods, and missionary organizations, are to secure co-operation in the general effort on the part of these agencies. There is a necessary assistance from the pulpit and in the public services of the Church, without which the outcome will be unsatisfactory. It will be seen that in this plan there is room for all persons who really wish to devote their powers to Christian work.

Every temperament and type of personality becomes usable. There is constant provision for emergencies which may arise in the cultivation of the field, some one to whom to refer special cases of religious need, or a whole force instantly ready for a forward movement. A nucleus of thoughtful helpers is created, which will be an increasing aid and comfort to the pastor as its knowledge and experience extends. The reproach that the Church is doing nothing will have less basis in truth, and the Church member who justifies his inactivity by saying, "No man hath hired me," will be found without excuse for idleness.

There is nothing about this work to require it to be brought to an end and cease. From year to year and all the year round loss of workers may be repaired, and with a little variety in the teaching and with constantly new plans, the work may go on without a break. General meetings may be omitted during July and August, or they may be held, but the actual service may be continued as usual with perhaps greater freedom of time and opportunity. From year to year fellowships will be formed through the delightful associations of co-operative work of this kind, which will be closer and more powerful in their influence than ordinary Christian relationships. In all that is done there

will also be the gratification which comes to those who espouse a great cause, and who have the consciousness that the labor has been worth the sacrifice, and that they have had some part, however small, in the triumph which has been secured in all ages and lands by those similarly engaged.

In the operation of this type of evangelistic effort, it is not necessary to advertise publicly what is being done. No banner need be placed on the Church front, or notice given to the newspapers. The general congregation need not be informed of the purposes and methods involved. There is nothing to be gained and much may be lost by the blowing of trumpets. Indeed, this is a frequent cause of failure in Christian work of every kind. The public has no right to an exposition of all that is planned and hoped for, as nothing is intended which is beyond the province of the Church in its greatest responsibility.

A name may be chosen like "The Forward Movement," "The Special Committee," "The Worker's Band," "The Training Class," "The Extension Committee," or the "Membership Circle," which does not convey to the mind the idea of the full propaganda intended. The more expressive name, "Membership Department," will be preferred by many, as stating exactly what is proposed with-

out conveying sufficient information as to details as to cause embarrassment.

As there are no boasts of what is to be done, there can be no failure; everything accomplished is clear gain. The unconverted, hearing little or nothing of a general plan for their capture, are not put on the defensive, with guards up, as is too often the case when other methods are employed. The members of the committee may be impressed with the thought that not so much by numbers reached as by efforts made is the movement to be judged. With these precautions at the beginning and with absence throughout, both of secrecy and of unwise publication of intentions and results, it is certain that any faithful use of this scheme of continuous evangelism will be as helpful elsewhere as it has been found to be in the places where it has been prosecuted.

What is there against such an effort to Christianize the irreligious and to awaken the devotion of Church members whose condition is a constant reproach? Let it not be said that this work is unwise. Dr. Stewart truly remarks, "We can not save the world by a committee."[2] But we can save the committee. And those whom we can get into a body for this purpose we can teach the principles of successful individual work, and inspire them to go

[2] "The Great Commission," Wentworth F. Stewart, p. 56.

about it. What objection then? Is it that it is too much trouble? But our own salvation is at the cost of infinite pains. That there is not time for it on account of secular duties and even because of the many other Church engagements? Is this a just excuse? Are we not wasting more hours than this work requires on trivial employments and pleasures? And if the social life of the Church or any other form of its activities prevents a fitting response to the most sacred of its opportunities and obligations, ought there not to be some reform in its management, or at least in the degree of our cooperation in all of its affairs, lest there seem to be justification for the somewhat pessimistic utterances with which a few years since a prominent English preacher and lecturer bombarded us on closing an engagement in this country and leaving for his own land.

"The American Church," said he, "does not seem to be much more than a social organization now. Its members spend more time developing along social lines than they do along spiritual lines. The old fire and the old-time spirit are lacking."[3] There is a reply which might be made to such sweeping statements, aside from the suggestion that travelers rarely come in intimate enough contact with the land they visit to judge of its inner and

[3] G. Campbell Morgan, D. D., as reported.

real spirit, and that foreign speakers are usually not heard by the more spiritual and aggressive congregations. Nevertheless, it would be idle to deny the fact that there is need in the American Church, and we doubt not in the Church Universal, of less social life for its own sake, and of more for the sake of winning souls, and in general there should be a revival of the conviction that the supreme work of Christianity is to save the world, and that no Church deserves praise or justifies its cost in coin and care which is not engaged in this great business. And the ideal for every company of Christians should be the Model Church of the apostolic period, which, though we know that it was by no means faultless, nevertheless as to its zeal and success was truly described by Dr. T. L. Cuyler in these words: "They did not need to be revived, for they kept up to blood-heat all the while. Conversions took place daily. In the family record of that Church the column of 'births' was better filled than the columns of 'desertions,' or of 'deaths.'" "We do n't wonder," is the comment, "that such wide-awake Christians praised God and found favor with all the people. The Holy Spirit has not changed; human nature has not changed; the promises have not changed, and now, in the name of common sense, we ask, why should there not be

thousands of just such Churches as that all over this country?" Why, indeed? Simply that our minds are too much engrossed with material pursuits; we are absorbed in the thought of the treasures and pleasures of time and sense; we are giving but half-hearted recognition, and but a fraction of our energies to the acquisition of eternal profits and to the joyful service of the kingdom of Christ.

It has been said that primitive and apostolic Christianity was an offense to an indifferent age. Very likely it would be so to many communities in the present age, yet it could not be ignored and would win its way now as certainly as in each age and place where it has been known. It is not to any servile copying of forms or imitation of spirit the need points. It is life which is wanted, and the drum-beat of advance. The spirit which makes the Church powerful is the same throughout all ages, and it impels to progress. And unless there be advancement there is death. "The army that remains in the trenches is beaten," says a military expert, and this is certainly true of the Church of Christ. It must do or die. It must go forward or its soldiers become weak and cowardly. But if the charge be sounded and the conflict pressed, the God of battles may be relied upon to give the victory and to multiply the spoils.

CHAPTER IV

ORGANIZATION FOR PERSONAL WORK

THE plan before us is really a proposition to organize, train, and use in each Church a corps of personal workers whose business it shall be to increase, by conversion, the number of members, and so far as possible to strengthen in character and in good works the whole fellowship.

The word organization is often the signal for an outburst of invective against Church machinery and formalism. The thought which inspires this protest is not always, but may be, simply an ostrich-refuge of laziness or inefficiency. Nothing happens without organization. The very air we breathe is a product of combined gases, whose marshaled atoms are harnessed by the sun, driven by the winds, and perfumed by the flowers of every clime. Light, heat, and electricity are products of organization, and so is society and man himself. All the great undertakings of the human mind, our

philosophies, sciences, arts, even our religion, are fruits of the instinct which seeks not simply elements, but relationships and their effects. Not to organize is not to do anything; in business, in government, or in the Church. As a rule, the better organization, the greater if not the better product. Many a Church is decaying while its daily prayer is for strength. There is power a plenty, but we poorly apply it. We make steam-engines so imperfectly that at best they use but three per cent of the energy which is locked up in coal. Not ten per cent of electrical power is applied to the world's work by our best devices. And as to the potency of Church memberships, not one per cent is being made active through the ordinary channels of efficiency. What, then, may not be said of the infinite energy of the Holy Spirit, awaiting the hour of a more complete consecration of human possessions and agencies to work miracles of grace beyond our present dreams? Useless organizations are, of course, to be condemned; and should be destroyed, especially if they threaten the whole body with appendicitis. But it is a mistake to suppose that the presence in a Church of several half-dead organizations is proof that no new or more perfect relation of individuals and forces is needed. It is likely that the very thing required in order to

new life in all parts of the work, is a combination of members, however few at the start, for the real business of Christianity, praying, preaching, and loving others into that knowledge which is life eternal.

Having considerable material to work with, I have used from seventy-five to one hundred as the number of workers in the membership department. A larger number could be employed, and as it has often been suggested, the same kind of work may be done by ten persons or by two. Two methods of selection have been tried. The pastor has chosen the whole committee, in part, with reference to fitness for such work, and also with a view to the representation of all ages and Church departments, not forgetting the development of new material. Another way was to request the heads of the various boards and societies of the Church to name a number of their members for this movement, taking care to divide up a large enough total between the various organizations, so that after duplicate names were eliminated the desired number would result. Both plans worked well. Probably the last-named may, by some, be thought more advisable as securing the interest of the societies represented, and perhaps, also, as relieving the pastor of the responsibility of making a choice, but experience may lead

to the former method as insuring better quality and faithfulness. At least at first a definite number is better than an indefinite number, and general invitations to co-operate do not compare either for total secured or for quality with the results of selection. A little honor implied in the appointment will not necessarily injure the spirit of interest in the enterprise or vitiate its higher motives. The consent of each member to serve should certainly be obtained. Willingness to co-operate may be further tested and confirmed by a letter setting forth the nature of the movement, and requesting a reply in form.

In order to save time, the whole committee should be divided into smaller groups before the general meeting is called. Indeed, the best practice is to have all details of organization wrought out in advance, and thus the actual work can begin with the very first meeting. If the members chosen are of the right type, they will be glad to be relieved of the usual operations attendant upon the launching of new movements, and will be pleased to accept the whole scheme, including the naming of officers and leaders as a matter of pastoral appointment, thus getting to the business in hand with no loss of time or strength.

Groups of ten have worked quite satisfactorily, but the chief difficulty has been to get the many

leaders thus required for a large department, and to have all of them persons able to grasp the principles of the undertaking and to apply them intelligently. It is better to have a few groups well-officered by those whose wisdom, consecration, and constant fidelity to all duties and meetings is assured. It is poor policy, unless unavoidable, to permit groups to choose their own leader. Better build the organization about the leaders, than the leaders out of the organization. After trying, during successive seasons, various group plans and types of management, the following has proved eminently satisfactory:

OFFICERS.

President, Vice-President, Secretary, Treasurer.

GROUPS.

Four groups of twenty or more members each. Of course, smaller groups will be used in Churches where material is not abundant. All groups are supposed to interest themselves in personal work generally, and each group has special work assigned to its care, in which, as may easily be seen, various talents and degrees of preparation to serve may be utilized.

GROUP I.

Special Work.

Personal work with strangers.

Invitation to Church services.

Securing Church letters.

Increasing numbers at and influence of prayer and class-meetings.

GROUP II.

Special Work.

Getting Sunday-school members into the Church.

Personal work with parents of Sunday-school children.

Visiting those who join on profession of faith, and encouraging them.

Securing candidates for baptism.

GROUP III.

Special Work.

Personal work with inmates of hospitals and other institutions.

Circulating Christian literature.

Visiting sick members of the Church.

Writing letters of encouragement and sympathy.

Securing new members for the Sunday-school.

GROUP IV.

Special Work.

Visitation of new members.

Social welcome to Church attendants.

Enlisting members in active work.

Personal work with careless and back-slidden members.

Improvements may easily be made in all of the arrangements above proposed, and suggestions from all sides should be welcomed. The better thought out, the better wrought out is every undertaking.

At the monthly meetings all the groups combine. In Churches of busy people, especially in down-town Churches, it is well to have a simple supper together at 6 or 6:30 o'clock, and to follow at once with the business, closing by eight or a little later. The expense may be met by a voluntary collection, supplemented, if necessary, by the subscriptions of a few who are well able and very willing to make them. When the meeting begins, first comes prayer; as has been suggested, not a formal prayer, but a short season of earnest recognition of the leadership of the Spirit, and of supplication for the wisdom which cometh from above. Then, perhaps, half of the time will be occupied with the lecture

or study of the theme of personal work, given by the pastor or by a person selected by him. Bibles will, of course, be at hand, and tablets and pencils should be provided so that when it would be valuable to do so, all present may take and preserve notes. After the address, which should always be both inspirational and practical, with many hints of method, brief reports may be read or delivered verbally by the group leaders. As far as possible, written reports should be the rule, so that records may be preserved and the accounts of work made definite. Some part of the time will be used, as thought wise, in introducing and managing schemes of practical work.

While it is the determination to reach unsaved persons, not a little attention should be paid by the workers to the gathering in of old Church letters. It is often a greater benefit to the community to reach a half or wholly back-slidden Church member, getting him again into communion, than to secure a new convert. Nothing retards the cause of Christ more effectually than irreligion, cynicism, or even evident neglect of duty on the part of those who are known to have once been active in Christian professions and services. This class constitutes a standing reproach to Christianity, and with some it is an argument against its value and power. By

all means, therefore, it should be held to be a profitable undertaking to seek out and to draw back into Church fellowship those who have drifted away.

In order that no part of the above outline of procedure in the general meeting may be forgotten, the president of the department has in his hand the following order of exercises, which is conducted after the supper and free-will collection:

ORDER.

I. Hymn, all standing.
II. Short prayers, members standing or kneeling.
III. Roll call.
IV. Minutes, with brief review of address and reports given at last meeting.
V. Instruction period.
VI. Reports of Group leaders.
VII. Business—
  Treasurer's Report.
  Suggestions, or Question Box.
  Vote of thanks to those arranging for supper.
VIII. Prayer.
IX. Hymn.
X. Adjournment, followed by brief group meetings.

It will be well to take considerable pains with the selection and training of the leaders of the committee and of the groups. If they are deeply spiritual, and at the same time able and popular, they will create much enthusiasm. It may be thought wise to use assistant pastors, deaconesses, elders, and deacons, local preachers, and class leaders for these positions. This is very well, if they happen to be the right persons. If not, they should not be chosen. Indeed, it is probably better from the start to confine leadership to no class of officials, but to select those specially adapted. It is desirable that the pastor should sometimes call the leaders together, question them about their associates, their plans, and the difficulties met, and kindred matters, both requesting suggestions and making them freely. There will be no need of reticence in this small circle, and much good will result from the plain discussion of causes of success and of failure. In large Churches it would probably be as well, from year to year, to change leaders, that as many as possible may receive the benefit of the responsibility and experience involved in the position. Books may be placed in the hands of leaders, which all members of the committee would not purchase or take the trouble to read. No effort or expense should be spared by which some, at

least, of the Church, may become educated and expert leaders of personal work.

It will, of course, be the aim to get as large a number of the members of the department as possible to commit themselves to a life service of the kind taught, so that as successive companies pass through the training they will go out to recruit an army of disciplined individual evangelists, who will carry the work to other places and into the years.

In order to keep up *esprit de corps*, the pastor should, sometimes, formally review the work undertaken and accomplished, being careful to give credit where it is due, and encouraging the weakest members to believe that their labors have not been in vain. An earnest outsider may often be brought into the meeting, to listen to the proceedings, and, becoming enthused, to make a brief address of congratulation and good cheer. To any convention which gives promise of dealing helpfully with the topic of evangelism, delegates may be sent to bring back good thoughts, or if nothing new or useful is said, to report that the local workers are up to the best instructions which have been given. If good articles on the subject of personal work appear in Church papers, the attention of the committee should be called to these, or, better still, an excep-

tionally able or spiritual treatment of this theme may be read to the committee, at least in part. Very occasionally some paragraph or section from one of the books elsewhere referred to may be introduced in the instructions given, but it should be remembered that a majority of people do not care to listen to reading unless the material be very much to the point, bright and brief.

The membership department offers a splendid nucleus for the promotion of revival enterprises, or for planning the conservation of results of such undertakings originating elsewhere. I have used such workers in meeting the responsibilities and opportunities of two general campaigns; one conducted by Dr. Chapman and the other by Dr. Torrey. In each case no Church, not in some way similarly organized to secure them, received into membership anything like as many of the persons influenced. There was a warm spirit, a ready visitation of new people, and a hearty welcome which proved to be very attractive. The committee was also in training to help make permanent the hold obtained upon the new members.

It is easy to see how this organization may be used in the Sunday night service, and at any time when the pastor is making a special effort to reach his unsaved hearers with the gospel invitation.

Where this work is extended for a considerable period, the committee may be called out, for example, a fourth or a half at a time. The workers may be placed in special seats, armed with cards of declaration of faith. When asked to do so, they may distribute these, pencils also being given, if not already in the seats. The workers may be directed to take note of any persons who arose for prayers, or who gave any other sign of interest, at the close of the service speaking with them and getting the name and address. If not assigned any specific duty, the members may be instructed to be present, to pray for the pastor, to lead any movement he may suggest—testimony, singing, or coming to the altar, to watch for souls; and if an after-meeting is held, to invite others to remain. If by any method names of persons who need help have been gathered, or if the pastor has some new plan to suggest, it is easy to say: "The company, circle, committee, department," or whatever name is used, "will remain for a few moments' consultation." Lacking such a definite group, the pastor often fails to receive assistance when it is most needed. Even in the presence of a great opportunity, he has no one whom he can certainly depend upon to carry out the hopeful plan which may have been quite unexpectedly brought to his mind.

Two essentials of the successful management of any organization should be emphasized before this side of the work passes from thought: it should be arranged that no person in the whole movement be without some definite service to render, if it be no more than to furnish names, or to carry to a specific place a card of invitation; and every care should also be taken that the importance and value to the work of each individual should not only be made known at the beginning, but be kept ever before the minds of the entire membership. If these points are not observed, there will be desertions through loss of interest. One who does nothing cares nothing. He who is charged with no duty is appointed to backslide. Give me my task and I will do it, is the cry of each honest heart. To persons of honor, there is little satisfaction in being a figurehead, even in good company, and there is more *noblesse oblige*, even in ordinary minds, than most people imagine.

It is a great matter to keep constantly in view the truth that the work of evangelism is most worthy in its motives and splendid in its possibilities and achievements. "All true work," says Carlyle, "is sacred; in all true work, were it but true hand labor, there is something of divineness." But the work which we are discussing is altogether

divine. God inspires it, directs it, does it, through those who are willing to be His instruments. "Life from above," which is the only result of value coming out of soul-winning efforts, is the gift of God. This is His work alone. We have no share in this. But in producing the crisis which leads the new believer to have faith in this divine gift and to accept it, and in bringing back to life those who have been almost drowned in the cares and sins of the world, we have our part, and this is a useful service, or God would not accept it and make it fruitful, as He so evidently does. And, behold the event; a new creation of God! A life, heaven-born, heaven-bound; a whole world of new experiences and joys, a new career of profit and of Christian service, an immortal soul, saved to all that is richest and best, now and forever! Is not this worth the most costly effort? Is it not reward enough for prayer and painstaking? Can any wonder that Thomas Guthrie exclaimed: "This salvation about which many are so strangely careless, is the great work that has engaged God from the counsels of eternity, and shall engage Him to the end of time. And how should men labor for an end that is of such value in God's eyes! To be saved and sanctified ourselves, and to be also the instruments of saving others—of plucking brands from the burn-

ing, this is especially and emphatically the work of the Lord, one in which men are called to be fellow-workers with God—the true business of their life, in which they are to abound in all circumstances and seasons?" Is it more than the truth which Spurgeon has uttered: "When we endeavor to lead men to God, we pursue a business far more profitable than the pearl-fishers' diving or the diamond-hunters' searching. No pursuit of mortal men is to be compared with that of soul-winning. I know what I say when I bid you think of it as men think of entering the cabinet of the nation, or occupying a throne; it is a royal business and they are true kings who follow it successfully."

CHAPTER V

PASTORAL LEADERSHIP

THE pastor's place in evangelism is at the center. The pulpit which he occupies may be made a power to move the hearts of men toward Christ and His work. This is the great business of the pulpit, beside which all else it may do sinks into slight and transient significance, being at best but of temporal value. It has already been said that the wise preacher will not unvaringly address to his congregation so-called evangelistic sermons, but he will never lose sight of the fact that a genuine and competent ministry includes a definite and sustained attack upon the unbelieving and sinful human will.

"How far do your chief American preachers aim at the conversion of souls?" one of the greatest of modern English preachers asked a friend from across the ocean. In the answer to this question lies the minister's success or failure.

The one great aim may be prosecuted in many ways and by many means. In seeking to capture

a fortress, assault may be tried, but if it fails there are mining, strategy, and various types of siege. In the last analysis, all truth, however presented, is evangelism, and tends Godward, but in seeking to reach and to transform that most recondite and difficult of citadels, Mansoul, he errs who goes too far from the center for his teaching.

It is said that a Methodist preacher in Nebraska discoursed to his people on "The Power and Pathos of Music in the Realm of the Human Soul," using as his principal material memories of Mendelssohn. The same writer who announces this, speaks of another minister whose sermon was on "The Sanitary Effects of Sleep," but he does not say whether or not there were examples present. A sermon on "Public Baths," preached in another city, may have been of physical if not of spiritual importance. "A Trip to Washington," "The New Japan," and "What Is Taking Place in Bulgaria and Turkey," were other offerings from the same Congregational pulpit. A friend informed me that he attended a Methodist Church, where he listened to a sermon and three prayers, including the invocation. The name of Christ was mentioned once in the sermon, and not at all in the prayers. The secretary of one of the great Presbyterian Boards, in an address before theological graduates, said,

"Some Presbyterians are yielding to the demand for an enriched service, with such loads of music and millinery as to crowd the sermon into an ignominious corner." He also refers to "the three notes of oratory, rationalism, and culture, struck by the best known pulpit in America for the past fifty years."[1] These are but a few illustrations of drift, showing how far from the direct course they may go who do not keep ever before them the one great purpose of the Christian ministry. Such preachers are not leaders of every-day evangelism. There may be for a time a numerical increase in their Churches, occasioned by novelty, by social inducements, or even by the very absence of religious earnestness. In periods of laxity, worldly Churches prosper by accessions from the stricter denominations and from the ease-loving public. This is one of the trials of faith and of the courage of the faithful. In the end it becomes evident that they who seek not the regeneration of their hearers are blind leaders of the blind; for themselves and their followers the ditch is not far off and it is deep.

Continuous evangelism fails wherever its spirit is not in the pastor. He is to lead, strengthen, and guide. The whole tone of his ministry and the

[1] Rev. J. W. Cochran, D. D., Board of Education, Philadelphia, Pa.

whole tenor of his preaching must sustain the effort, or it withers. It should be more commonly known than it is, except by preachers themselves, that it takes more brains and genius to be a gospel and soul-winning preacher than it does to be a pulpit entertainer, philosopher, litterateur, or even theologian. He has a very wide range who permits himself the wisdom of the world in a sermon. At one time he may write a literary essay, at another a historical exposition, at another a poetical rhapsody, at another a moral treatise, at another a rhetorical oration, at another a sociological thesis. The audience is by turns instructed, amused, or inspired, and if the work is well done, and the people not too old-fashioned, the result is admiration, not for Christ or for His law of righteousness, but for the preacher. All this is very fine, it is altogether rational and worldly-wise, and for any educated person of slight conscientiousness it is easy. But to hold to the one theme, the gospel and the word and work of Christ; to preach this divine message twice a Sunday the year round, and year after year, and to do so with interest and power, is not easy. It takes science; it requires intellect and heart; it demands a man! It implies more: God must be in this effort or it fails; therefore, the man must be often upon his knees and always works with his face

heavenward. The pulpit lecturer, professor, elocutionist, is saved much hard thought and anxious study of the greatest of all problems, and he receives much praise. But he saves no souls, and is a parasite on the labors of better men.

The true preacher of Christ holds such work in contempt. He is engaged in bigger business. He must be an ambassador for Christ and speak forth His message. He must be a winner of lives to the Christian life, and to do this work he feels that by every means he must rally his people. The great business of the Christian ministry is to win the world to God. But this can not be done by preachers only, or even in general by these chosen leaders directly. Dr. Forsyth is eminently wise in saying: "If a preacher is to act on the world, he must do it, as a rule, through his Church. The minister's first duty is to his Church. He must make it a Church that acts on the world—through him, indeed, but also otherwise. He is to act as its head and not in its stead."[2]

In any practical campaign of the Church the pastor must be the general, both planning and managing the movement. To this work is he called of God, and if in earnest he suffers no man to displace or to excel him as the leader of his own people,

[2] "Positive Preaching and Modern Mind," p. 78.

especially in their effort to win souls. He may desire and need assistance, but if a professional evangelist or other helper is employed, as should be the case when interest is great and the pastor's strength is overtaxed, he may not wisely be crowded out of relation to his own work. Good evangelists do not desire this, but wish the pastor to be at the very front; and if there be another type of evangelist, the most vital of all undertakings should never be surrendered to such irresponsible hands.

How burdened is the modern pastor! On every side he is beset with duties, and he is loaded down with fixed engagements. Body and brain are wearied to the outer limits of endurance, in a calling whose greatest strain is on the heart. In proposing pastoral leadership in a movement of systematic personal work, are we suggesting added responsibilities to be laid upon an already overburdened man? Perhaps so, but we are supposing that this work is the most important to which the Church can give its strength, and that any other department might better be neglected, or abandoned, if necessary, for the sake of the greatest of all. But may not another than the pastor lead, as in the case of many Church societies? It may be said that whoever the officers may be, the pastor occupies a leader's relation to every society. In all, he may

use assistants, leaving them, so far as it is wise, to their own resources. The able pastor seeks to lead by indirection. In part, he may divide his responsibility with reference to membership work, but in this field he finds difficulties of training and experience, of initiative, and of ability to counsel. Therefore, if success is to be secured, he will have to be the real, if not the ostensible head of the movement. His influence will be needed to popularize the undertaking, and his constant presence, as well as the skill which he may possess, will be required to keep the wheels turning. It is probably true, in a majority of instances, as should always be the case, that the pastor is the ablest and most experienced personal worker in the Church. His example, his wider knowledge, gained from reading and from years of practical effort, his enthusiasm for the main issues of the Christian life, all combine to throw upon him the chief responsibility.

This will still be true, even if the time comes, which may easily occur, when the larger Churches maintain membership secretaries, permanent evangelists, who not only keep the books, but who seek accessions to the Church and look after them when secured, making an expenditure of time and patience not possible to busy pastors, and preventing, in large part, the great losses which occur by reason

of removals from one part of a city to another, with consequent carelessness of Church relations. It passes comprehension why the Church does not more adequately increase its force of paid workers, thus keeping pace with an increasing number of adherents, and with the growing diversity of its services and obligations to society. Not only are high-salaried pastors kept at tasks from which ordinary office help would release them for greater duties, but in too many instances the more Christian work of the Church gets crowded out altogether for details of business and of routine, which can not be left undone.

No amount of clerk hire or of more able assistance would, however, replace the work of the pastor in reference to the membership movement. There he must be in evidence, not only as helper, but as captain of all. He should have oversight of the personnel of the department. The lectures and addresses on personal work should be delivered by him, or by persons whose fitness for the duty is known to him, and whom he has selected and introduced for the purpose. The reports of leaders should come to him, publicly or privately, as he may from time to time request. Receptive as he may and should be of any suggestions of methods to be employed which are made by others, yet with

his larger leisure to think, and with his maturer experience to help him to devise, the planning will be mainly his own. He should be friend and counselor to each worker personally, as well as to the company as a whole, making its members feel a new attachment and devotion to their pastor as a fellow-worker. This nearer relationship will be his opportunity also, by suggestion and encitement to develop to wider uses the powers of many of his more able assistants. In his groups of personal workers he will be on the constant lookout, not only for new officers and leaders in the local Church, but for possible preachers, deaconesses, missionaries, settlement workers, association secretaries, and pastoral helpers of all kinds. No treatise is able to convey, as the experience itself will do, a complete vision of the opportunity of general helpfulness which is thus offered to the pastor who has some genius for leadership, and a sympathetic nature, and whose supreme purpose it is to make every deed of his life tell on the side of Christ.

The door of the Christian Church should be open at all times, and not as some humorist has suggested it too often is, only in the "R months." It should be possible, every Lord's Day, for one desiring to do so, to take the first steps looking toward Church membership. Custom varies as to the

way of approach to the Church. The plan is an excellent one which is very widespread throughout the West: At some period of each Church service, usually before the singing of the second or last hymn, any person desiring to unite with the Church is invited to the altar, where, at the fitting moment, announcement is made of the candidate's name and address and of the fact of his reception. Continuous evangelism requires, at all events, frequent and well understood opportunities to give evidence of faith and of a desire to enter upon Christian fellowship. Announcements of this kind need not always be dwelt upon at length, or urged, lest they lose force, but by tone, gesture, and careful wording they may be preserved from the common and the perfunctory. Again, it is all a question of the spirit of the pastor. If he loves men so much that he never forgets the supreme need of their lives, this will be evident to his hearers in many ways, and he will so invite and will so address those whom he receives, as to greatly cheer the hearts of his workers, while he is pleasantly introducing the whole congregation and the newcomers to each other.

No one understands better than does the pastor, that it is not enough to arouse conviction and even to secure conversion and entrance upon Church membership. One of the most valuable parts of

continuous evangelism is the meeting for young converts, which should be begun just as soon as there are enough persons newly entered into the Christian life to make it effective. To this meeting friends of the new members may be invited, and helpers in singing, prayer, and counsel. On beginning a pastorate, I was informed that probationers' meetings had been tried many times, but as the Church was downtown and far away from most of its people, success was not possible. With a little preliminary arrangement and advertising through the mails, the very first service of the kind was a success. Many meetings of new members and friends followed, never with less than from twenty-five to one hundred present. If there were but six and the pastor, however, or but one, who would listen and profit, it would be well worth the time. The converts' meeting serves, also, as a stimulus to the forward movement, whose members are asked to pray for it, to occasionally attend, and to strive to bring there some friend who may be thinking of entering upon a Christian life. This use of the service has been made very profitable, parents, Sunday-school teachers, and others coming with their charges to secure for them instruction and aid, which they did not feel capable of imparting.

A successful pastor issues the following card:

CCCC

The Continuous Church Candidate's Club

Of the First Methodist Episcopal Church, Schenectady, N. Y.

Meets every Tuesday evening at 7.30, with the Pastor
F. W. ADAMS, D. D.

The Church Candidate's Club is for any and every one interested in an intelligent and sympathetic understanding of the Kingdom of God.

All probationers in the Church are members, and as many others who will are invited to join.

Our aim is to teach all things that a Christian ought to know.

Our hope is to produce intelligent, cultured, and devout Christian character.

Our meetings will be devoted to questions, discussions, study, and "lecturettes" on vital themes of the Christian life. The following courses will be taken up at the meetings:

1. Fundamentals of Faith and Doctrine.
2. The Church and the Kingdom.
3. Methodist Doctrine and Polity.
4. Ethics.
5. Experience.

A Question Box will be opened each evening.

In most instances it would probably be found unwise to hold, at least the year round, a weekly meeting of such a character. The monthly meeting, however, can be maintained almost or quite continuously, and a weekly service conducted for needed periods of time. The emphatic thought is that at proper times, and as often as possible, meetings of this nature should occur in every Church, lest there come to be a membership uninstructed and ignorant of the simplest and most necessary facts of Christian faith and duty.

There will be times in the work of a membership department when there is no apparent progress, or perhaps there is a temporary falling away. Then the good leader is stronger than ever. He is full of courage and hopefulness, his zeal is invincible, his counsels are reassuring. He redoubles his own efforts to bring in cheering results, rekindling the faith of any who are disposed to be discouraged. He points to the good work of the past, and exalts the merit of faithfulness, declaring its promise of unfailing reward. Without him at this period the whole movement would disintegrate and cease to be; but he holds firm, keeps his face to the front, and success comes back again in greater and more gratifying measure than ever.

It is steady and untiring leadership which

counts in all work of the Church. Some pastors are very ardent in their labors and influence during the first year in a new location, but afterward they do not have the same spirit. People wonder at this, and become indifferent or distressed. Other pastors allow long periods to pass without showing any deep concern about conversions and accessions. When, at last, they are persuaded that it is time for reaping, and bestir themselves, their followers are only mildly interested, thinking, Why this sudden heat? expecting it to soon pass without any need on their part to be disturbed over the matter. It should be the knowledge and conviction of the Church that the pastor is always alive to the condition of the unsaved, and always eager to increase, not only the membership, but the spirituality and zeal of the people to whom he ministers. No doubt the Church does know this and believe it, when it is true; certainly the more spiritual members are never deceived on the point, and their conviction will not be based upon or maintained by constant protestations on his part. The truth is manifested, and, correctly, by many infallible signs. How stands the case with thy soul, O minister and shepherd? Art with him who cries in loving earnestness, "I am made all things to all men, if I might, by all means, save some?" Hast His mind, who

announced His mission in the words, "I am come to seek and to save that which was lost?"

Wide acquaintance with active preachers will lead any one to believe that most modern ministers of the gospel are sincere men of God; not working merely for a piece of bread; not time-servers save as the way of wisdom may be misunderstood; usually far more in earnest and making far greater sacrifices for Christ's sake than are other Christians. Hard words are spoken of them often. Sweeping criticisims are hurled at their heads. In one of the greatest American cities, where there are many godly and able clergymen, it was a professedly Christian paper which said, "When the preachers of various denominations unite for their annual excursion upon the 'Whaleback' steamer, if it should go to the bottom with all on board, it would then be possible to have a great revival." No less a paper than the *Saturday Evening Post*, with approval, represented a young man as saying, "Have the clergymen forgotten that their business is with my soul? Was there not once a Man who came to help it? Why do they so seldom speak of Him?" These are coarser examples of the undiscriminating and therefore untrue statements, which, unfortunately, are but too frequently heard or read. There are ministers of the gospel who have

no concern for souls; there are others who have not the courage or energy to do the work which they wish were done; but the vast majority are loving and true men, who sorrow for the sins of their day, and give themselves more stripes than they deserve for any failures of their ministry. They long and pray for the redemption of their fellow-men, and for their enrollment among Christian workers. They seek light and adopt gladly helpful suggestions. They deeply desire the hearty co-operation and the constant increase of their Churches. Seeing a way of realizing these ends, they willingly enlarge their own responsibilities, and seek to strengthen the work committed to their hands. If a general criticism may justly be made, it is that they undertake too much themselves, and do not sufficiently credit their parishioners with the desire to serve, and patiently teach them how to do their part.

The idea obtains among some of the younger men of the ministry that if one gives his time and strength to pastoral labors and to the prosecution and encouragement of individual work for individuals, he will never be a great preacher. Who is the great preacher? Certainly not the Sunday lecturer, and week day recluse or bon vivant. At least if Christ attended his Church and met him

in daily life, He would not call him such. St. Paul's estimate of him would not be pleasing. Augustine, Chrysostom, Bernard, St. Francis, Martin Luther, John Knox, Wesley, Whitefield, Edwards, Thomas Guthrie, would rate him very low in the ranks who was not preaching, laboring, and inspiring others with the supreme object of winning souls. And are not these and men of their spirit the great preachers of all time? In recent days also the leaders, measured by Scriptural standards and by their grip upon the hearts of the people, have been of this type. What names are more distinguished or suggest better ideals for the young preacher than those of Spurgeon, Parker, Robertson, John Hall, Phillips Brooks, A. J. Gordon, T. L. Cuyler, Bishops McCabe and Joyce, Dr. J. O. Peck, and many others, who have been soul-winners as well as magnetic and intellectual expounders of the Word of God? Men of the same noble order are now workers in various pulpits and ecclesiastical offices, some of whose names appear elsewhere in this book. They put to shame those who are preaching for the times, and living like the men of the world. These are God's prophets, and faithful shepherds of the flock of Christ.

CHAPTER VI

INSTRUCTION OF WORKERS

WHAT is to be done? Is it not the first duty to bring the lives of men into contact and communion with the life of Christ?

The evangelistic act has been well stated by Principal Forsyth:[1] "We must set the actual constraining Christ before people, and not coax or bully people into decision." This being true, at the outset of his instruction to workers the pastor will emphasize the supreme need of knowing Christ, not merely as a historical or theological person, but as a living Redeemer and the Creator of a new faith, new life, new world, new career, in the case of all who surrender themselves to Him. There will not be time for much doctrinal teaching, but enough should be said to make it clear to the dullest mind that the object of the whole movement is not to get people to give formal assent to the teachings of the Church or even of the Scriptures, but to so

[1] "Positive Preaching and Modern Mind," Forsyth, p. 67.

set forth Jesus Christ that they who see Him may desire Him, and permit Him to implant His life in their hearts. It should be known of all that the right work is not done until the subject of it is brought to the position where he might properly adopt as his own the language of the apostle, "It is no longer I that live, but Christ liveth in me." This is essential, for to quote another able saying,[2] "To receive life eternal, not the forgiveness of sins, is the climax point to which the soul has to be led." In order to bring this about, it should be made evident to those who are led to realize and to desire the gift of life in Christ, that only one thing stands in the way—sin—the guilt and power of which are removed by the death of Christ and by the life of Christ received through faith. These great truths should be simply but forcefully placed before the personal worker that he may understand just what it is he is to seek to bring to pass. But, of course, no instruction will be able to equip him for this undertaking unless it is related to his own actual experience of what is taught. A little earnest emphasis upon this truth before a large committee will, perhaps, bring to the pastor's study members of his working force itself, who will confess

[2] By Rev. George Soltau, in address on "The Crisis Fact in Conversion."

to him, "I fear that I have not personal knowledge of this matter." Thus to the leader will be given opportunity to explain more fully and effectively the way of life, with the result that the first fruits of the movement are come from the committee itself. There are not a few Church members of the best moral character and sincerity who have no personal Christian experience. They are religious, but from an influence born of their environment; from about them, and not from above. How great is the need of an evangelism within the Church. True as is the saying, "The first need of a better world is a holier Church," it may, with equal truth, be said that the first need of a holier Church is a regenerated membership.

For those who have been brought to understand just what life winning really is, the Scriptures will be the great source of wisdom. This repository of examples and methods will be the text-book and authority to which the leader will constantly refer. If he desires to use them in this way, he will find enough Biblical texts and examples to furnish training for years. Some will prefer, however, to handle the theme topically, using the Scriptures for illustrations or authority. Whether the one plan or the other be adopted, there should be much practical instruction in the art of so expressing truth

that it will be attractive and influential, and in the best ways of approaching persons of various types of mind and of nature. There will also be some inspiration and encouragement of those who feel that they have not strength to do the tasks suggested, or who, having essayed to do personal work, and finding themselves apparently ignored or rebuffed, are easily disheartened. As this will be one of the great difficulties of the whole adventure, it should be discounted from the beginning. Forewarned may not be forearmed, but at least it is undeceived concerning some of the trials of faith and courage which may arise. And if nothing very troublesome does come, or if expecting it one has made the preparation through prayer which enables him to overcome, there is so much the more satisfaction.

A very helpful part in the instruction of personal workers is the narration of instances which have come within one's own knowledge, or which have been drawn from the experience of others. Believing that they will be useful to some teachers, a chapter of condensed illustrations has been inserted in this book. Those pastors who have done years of personal work will have at ready command a host of examples of the principles which they are seeking to establish in the minds of their helpers.

To most teachers it is needless to suggest that

repetition of the same account is to be avoided, as well as unnecessary details or lengthy digressions. The case quickly outlined, with emphasis carefully placed upon the thought represented, best impresses the memory and becomes the appropriated knowledge of the hearer. Experienced workers in the committee will be glad to be called on from time to time to recount briefly a success or failure of their own. Other pastors or friends of the movement may also be brought in occasionally for the same good service. Probably it will not be found wise to have, in the general meeting, statements of local work done by members, with suggestions from the leaders and others. This might give occasion for undesirable personalities, reports being made which would be really harmful. Such instruction would come better in the pastor's study or between leaders and members of the small groups.

A part of the culture of the committee will be the recommendation of some of the helpful books referred to elsewhere. It may be thought desirable to use one of these books as side-reading, or even as a study. In this case short passages or chapters may be given out, and the meaning later explained and illustrated by the pastor. It is wise not to make questions on the book used embarrass-

ing. They may be put to all present, or there may be questions as to personal opinion of sayings read from the passage, with discussion following. If the work is continued from season to season, the pastor will be able to employ various methods of instruction, and will be glad for the suggestion of as great a variety as possible.

There are some elements which go to make up good teaching of personal work which must be reiterated constantly. It has already been remarked that the session of the committee should always be opened with earnest prayer. It should also be taught the members by frequent suggestion and examples that the whole movement must be steeped in prayer or it will fail. It must be shown that at every step in all Christian activities, and especially in the most delicate and important of all, there must be recognition of the Source of all good counsel and strength. The study of the Bible, with a view to its use in winning souls, is another of the matters which require that most useful figure—repetition. It is so easy to forget, or at least to neglect, these vitally necessary preparations and aids. From another standpoint, too much insistence can not be made upon psychology and the study of the individual. Not that the Divine Spirit who guides, and

who, really, through human instruments does the work, is in any respect ignorant of the conditions and operations of mind which obtain in one whose salvation we seek. But He would have us show the consideration which seems due to others, with that recognition of personal qualities and peculiarities, without which our endeavors to exert good influence are very likely to fail. If any proposes to enter into the conscience of another to move its mechanism righteously, teach him that this is a very holy place, the right approach to which should be made at all hazards, but gently and respectfully.

There is danger at this point lest some should be led to have such an exalted idea of the qualities and circumstances necessary that they will be frightened away from the task altogether. It should be made plain that the Holy Spirit is able to make the thoughtful, consecrated mind equal to the most serious responsibility; but there is to be no hasty driving of rash and inconsiderate people to the most tender and vital service which can be rendered by one person to another. In the first year of my ministry a zeal which was not according to knowledge, led me into this error. Two by two, with little prayer and with no careful thought or training, a considerable company was sent out for

house-to-house solicitation. Some good was done, no doubt, but in general the reports were somewhat amusing and a good deal more embarrassing. The experiment has never been repeated, and never should be made under the conditions which then obtained.

It is to be understood that training for spiritual work must, first of all, be spiritual. The heart, more truly than the head, needs this culture. It does not require that one should be a college graduate in order to bring a friend into the presence of Christ, perchance into His love. Indeed, it is pitiful to know how ignorant of Christianity, of the Bible, and of religious life and duty the average person of education may be. The colleges do not teach these matters, or usually even consider that they are any part of their concern. But they may be acquired elsewhere, and at all events, the wisdom of heart which gives understanding, sympathy, and the right note in the voice, do not come by way of merely intellectual processes. To be able to lead his workers into this spirit, a pastor should himself have a great and overflowing nature. Moreover, not merely by what he says, but by what he is, he must conduct them into the chambers of the heart from which all others came, and which now lives for all, as truly as in the long ago it could not con-

tent itself without the love of man, but must break and die to redeem him from gross treasures unto the wealth of its supreme love.

Heart power! This is the leverage which quickens inertia and moves mass. How possess it and lead others to its possession and outflow? This is the true science of sciences, which is learned only in the school of Christ. But there are some who have passed this way before us. They are graduates and post-graduates, as compared with ourselves. To obtain a deeper, stronger nature, God helps us, not only by His word and communion, but also by our more advanced fellow-learners. There are people whose presence and conversation make the eye glisten and the heart throb. Unfortunate is he who does not know some of these, and seek them when he needs to be strengthened. It may be a minister of the gospel, a business man, or a house-wife, who can give the needed help. Very likely it will be some invalid, who, in a severe school of pain and bitterness, has learned the secret of love. Many a pastor has received his passion for humanity and his grace in reaching them at the fire of an ignorant mechanic or working woman. An illiterate German whom I used occasionally to meet years since, could transport one into the seventh heaven of desire to win wanderers to the embrace

of Christ by the light of his face, the thrill of his voice, the naturalness of his bearing, and the simplicity of his dialect, as he sang a favorite hymn. "Let us now," he would say, "sing dis verse, 'He saved a poor sinner like me,' and see if ve do n't get happy." On the street, at home, in gospel services, wherever he sang, everybody did "get happy," for it was the song of a redeemed soul, freed from its sins, and, like a bird which soars sunward and skyward, rejoicing in its life and strength. I presume that there were many who, like myself, felt at times the need of touching such a personality, who came to desire the fellowship of this humble but very sincere and helpful man, and to take heart of him. Some such character must have been the San Francisco washerwoman, whose quaint sayings often appeared in the newspapers, and such must also have been Dan'l Quorm and "Frankie," of whom Mark Guy Pearse has so charmingly written. There are other characters of this kind in books, and there are books of this character. Not a few passages in Jeremy Taylor tend to increase heart-power, as do some of the sayings of Thomas à Kempis. In such biographies as that of Henry Drummond by George Adam Smith, and Sabatier's St. Francis, are facts and sayings of similar strength and grace. One who needs the

evangelistic fire of his spirit rekindled can not do better than to read Finney or Moody. Every pastor especially will do well to read these men frequently, and he should not neglect the mystics, pietists, and missionaries, whose words and works were more intensive and daring than those of our world.

Elsewhere will be found suggested series of topics for the instruction of personal workers, together with a few outlines of talks which will serve to show to any who may desire such information the nature of the treatment which may be given these themes. Circumstances and the personnel of the membership department will indicate how to adapt the instruction given, and all of its appointments, to the needs of the case. Of course it should be remembered that in this rushing time people have short memories and little power of sustained interest. Addresses are enjoyed and are useful in proportion as they are brief, simply and clearly outlined and filled with human interest.

It will be even more true of the teacher of a company of personal workers than it is of all other teachers, that he will come to realize his own deficiencies as an instructor, but as he continues to impart what has been given to him he will find himself growing in ability and in the delight of the

office. There will be occasions when, more profitably than he could ever previously do, he will vary his pulpit appeals to Christian activity by giving definite information to his people as a whole concerning the duties and the best methods of the supreme work. Many of his addresses to the smaller number will make excellent and much needed instruction for the entire Church, and their repetition will often be very kindly received.

It may be, however, that his labors in the pulpit and with his company of workers will seem to him to fall far short of the practical effect which they should have, and this for no fault of his own, but by reason of the inattention, obtuseness, or neglect of his people. This should not occasion surprise. The Great Teacher Himself had dull pupils, slow of heart and remiss in their manifest duties. But He had patience to bear and not grow weary. Line upon line, precept upon precept, here a little and there a little, He taught them, until at last He informed and inspirited a few followers, who, years after His departure from earth, were doing with energy and power the work which He so painfully had impressed upon them.

It should be borne in mind that it is a very great achievement to enlist and to develop a worker. Socrates did no act which so enriched the world

as did his teaching of Plato. The old Milanese painter, gazing with tears of joy upon the "Last Supper," famously produced by his beloved pupil, Leonardo, cried, "I paint no more, my son." He knew that his work was to be continued and improved through the youth whom he had acquainted with the rules of art. Sir Humphry Davy well accounted all his discoveries as naught compared with Faraday, the best representative of his instruction. It is not too much to say that Jesus did more for His kingdom by training a John or a Peter than by gaining hundreds of converts. It may not make him so famous or bring to him so many honors, but the pastor who will sacrifice time and strength to the inspiration and cultivation of the powers of Church men and women, particularly of the young, will thereby advance the interests of the kingdom of God, to which he has given his life. In later years he will have the delight which an old pastor recently expressed. With justifiable pride he claimed the early training and culture of one of the best laymen of a great Church. Another preacher, whose work in the pulpit is almost concluded, if he thinks of it, as I doubt not he often does, has the satisfaction of knowing that within a few miles of him two strong leaders of the people are carrying forward a wider work than he has

ever done, the earliest and best preparation for which they received through him. This is no small reward for carefulness of consideration and deed. It is success. It makes one in whom more sordid ambitions have long since grown cold feel that his surpassing passion has been realized, and that his life has been worth living. And there can be no doubt that to one who has not only devoted thought and effort to his own enrichment of mind, and development in the ability and experience needed in order to become a successful worker, but who has widened his purpose and directed his energies to the task of maturing the gifts of those within the sphere of his influence, the honors of heaven are sure

> "To the giver shall be given:
> If thou wouldst walk in white
> Make other spirits bright."

CHAPTER VII

PROCURING MATERIAL

THE personal work of the Church is too largely confined to the small circle of those who are so near at hand or so closely related to the membership as always to be thought of in this connection. This is most unfortunate, as it results in undue pressure upon persons who have probably been wearied or hardened by importunity, while it leaves the vast number with no teaching or invitation to accept Christ. As for negligent and even absent Church members, they are commonly lost sight of and forgotten altogether, except by the over-burdened pastor, who, at best, is able to give them but infrequent attention.

To begin with, names of persons who need and who may respond to Christian propagandism and culture may be secured from the membership department itself. All should be encouraged to make prayer-lists of those for whose salvation or reclama-

tion they will pray and labor. Cards for names and addresses may be provided, on which information may be furnished as to individuals who should be brought into the fellowship of the local Church, either on confession of faith or by certificate. A catalogue of the next of kin, obtained in this way, will be suggestive to the pastor in his own visiting and in that of his assistants. The persons represented thereon may be sent Church papers, programs, and invitations, or any helpful Christian literature. In a very brief time, in my own membership department, there were received the names of some five hundred people, many of whom were totally unknown to me, but who, with a few exceptions, due to error, were really those whom our own Church ought long before to have sought. If nothing further had resulted than the gathering of this valuable material for future attention, all the trouble and expenditure of time would have been amply repaid. Not a few of those whose names appeared on the lists accumulated have since been brought into vital contact with Christ and with His work.

If the Church has an active vestibule committee it will not be necessary to assign such work to the membership department. But from this source should come a considerable list of persons to be

visited. In some cases one of the groups may be assigned vestibule work, but the selection of members for this service is always to be carefully considered, as many excellent and even prominent people have no adaptability to the task of meeting total strangers and of extracting from them such facts as the Church should receive. Vestibule committees need careful instruction by the pastor, and in their hands report blanks are necessary, since the memory, as a rule, fails to accurately retain useful items like correct initials, numbers, and personal data.

The religious canvass is the most general way to discover the unchurched, and if it is made carefully a vast amount of material can be obtained by this means. If the right canvassers can be secured it is profitable in large cities to hire them, and then to require painstaking service. However, a voluntary corps of workers may do just as efficient work, though more slowly, and requiring more careful and constant supervision. There should be report blanks or books made out somewhat as follows:

(Name of Family.).....
..... (Street.)
.....(Number.)

Number of persons. .....
Names, if secured. .....
Church attended. .....
Who are members of Church? .....
Who attend Sunday-school? .....
Leaving names who do not attend. .....
If not attendants, Church preferred.....
Would a call from the pastor be desired? .....
Boarders or servants, names and Churches. ....
(Signed).....Canvasser.

It is more convenient for filing and reference to have the street and number at one corner and the family name at the other. Of course, where families are found to be regular adherents of another Church, canvassers should be instructed simply to inquire as to boarders and servants, and to take their leave with some pleasant word of kindly interest. The blanks should be printed with such proportionate spaces as will permit of full information where it is needed and gained. Persons going out in this service should be provided with a card of introduction, and either joined with it or separate as may be desired, an attractive announcement of the Church location, hours of service,

activities, and possibly some facts of history. This should be left in every house as an advertisement and invitation. Cheap, poor printing is not wise. The more pleasant the conversation of the visitor and the more beautiful and effective the card or circular left, the more certain will it be that some member or members of the family called on will, sooner or later, attend the Church.

Doubtless the best of all material for the work of the membership department will be that obtained in the meetings of the Church itself. The Sunday-school rolls should be inspected regularly, to see if there are not some names thereon of persons who ought to be interested in Church membership. These names also may be divided up by the whole department, or by the members of the group assigned this part of the work. If the school itself is doing nothing to encourage its members to attend preaching services, a plan may be devised for encouraging this desirable habit, the use of cards, certificates, and booklets, given for a certain number of attendances during the year, having been found very successful. This is a type of evangelism which is so largely neglected that in most cases it may be said that the Sunday-school is largely composed of non-Church goers.

Revival campaigns will furnish much work for membership groups. One reason that results of such undertakings are not larger and more permanent is that after-work is done so slowly and inadequately. If those impressed are visited at once, and continuously, until definite and lasting relations are formed, there is less cause for disappointment, and the number is decreased who say, I have tried religion, but did not find anything in it for me. It is exceedingly difficult to influence a once awakened sinner who never found his way into the fold of Christ, but who thinks that he has disproved the value of Christian experience.

The Sunday night service, where it is well attended, presents a very excellent opportunity for getting needed facts about more or less regular attendants and adherents. Even if it is not a time when after-meetings are being held, or when it is deemed wise to exhort persons to rise or to come forward for prayer, excellent advices may be obtained by the use of various cards, which many will not hesitate to sign.

At times an application card may be employed, finding some who are ready at once to join the Church.

MEMBERSHIP APPLICATION.

..... Church.

As I now accept Jesus Christ as my Savior, and as it is my determination, God's grace assisting me to lead a Christian life, I hereby request the pastor of ..... Church to receive me as a member. I will seek to show the sincerity and permanent character of my purpose.

(Name).....

(Address).....

A broader net is thrown out by a card which, while not a membership application, is indicative of a true acceptance of Christ. This card may be read, with the Scripture passages attached, and a careful explanation may be given as to its deep meaning and as to the value of committing one's self by signature to that which is the heart's real faith.

Whosoever will, let him take the water of life freely.

Him that cometh unto Me, I will in no wise cast out.

Believing in Jesus Christ as the Savior of men, I desire henceforth to lead a Christian life, and to that end I wish the prayers and assistance of the Church.

(Name).....

(Address).....

Believe on the Lord Jesus Christ and thou shalt be saved.

Come unto Me all ye that labor and are heavy laden and I will give you rest.

A form of ballot adapted from one used at the First Methodist Church, Syracuse, N. Y., the Rev. F. T. Keeney, D. D., pastor, has been found serviceable.

YES I AM A CHURCH MEMBER.	NO I AM NOT A CHURCH MEMBER.
I think of uniting with ..... Church by letter: Name ..... Address ..... The pastor of this Church may send for my letter. Send to..... Pastor's name, if known.....	It is my purpose to lead a Christian life, and I would like to be enrolled as a member in ..... Church. Name..... ..... Address .....

Each person in the audience is requested at least to tear this slip in two at the scored line, and to vote one end or the other. In this way the pastor determines the proportion of non-Church members in his audience. The blanks filled out are almost sure to be "wheat in the bin," if the right care is given.

The card below, having two sides, as indicated, is a combination of various suggestions, and this has been found a very excellent fisher's bait.

FRONT SIDE.

TO ..... METHODIST EPISCOPAL CHURCH.

Pastor, Rev. .....

Assistant, Rev. .....

I think of uniting with ..... Church by letter.

Name .....

Address .....

Will the pastor of ..... Church send for my letter?

Send to

Church .....

Town .....

Pastor, if known.....

It is my purpose to lead a Christian life and I would like to be enrolled as a member in ..... Church.

Name .....

Address .....

Change of address

From .....

To ....

City.....

State .....

REVERSE SIDE.

To the Pastor

..... Church.

..... City. ..... State.

Our seats are free.

We are glad you are present.

Please call on

Name .....

Address .....

Who is

Place an X to indicate which

- [ ] Sick.
- [ ] In Sorrow.
- [ ] A new comer.
- [ ] Desires to unite with the Church.
- [ ] Thinks of beginning a Christian life.

The above is requested by

Name .....

Address ....

Some of the above cards are excellent for following up an altar service, or general invitation; those who come forward, rise, or otherwise indicate their purpose, being thus recorded. It will be observed that these cards all possess significance. There is little value in the "I want to be better," and the "Desire to be a Christian" pledge often used, and sometimes falsely counted as evidence of conversion.

It will be strange, indeed, if, by the above methods, supplemented by the information secured during calls made, the largest and most active membership department is not speedily furnished material enough to last for many months.

The progress of the work itself will supply the names of new members of the Church who are to be visited, and the pastor's knowledge of the uninterested, disaffected, or unfaithful members of the flock, as well as of those who are difficult and slow to form attachments, will give opportunity for ministrations of the greatest value.

Is there need of adding the reminder that the great Head of the Church desires, that

> "Not one life should be destroyed
> Or cast as rubbish to the void?"

"God is no respecter of persons," and He would have us seek men for themselves and not for their

possessions, ability, or culture. Rich and refined personalities are so hedged about or so awe-inspiring that they are sometimes religiously ignored. It is a sin. Not fear nor self-depreciation should keep us from witnessing, as did Paul, before rulers and leaders of society. But he who despises the poor and the rude, or who makes naught of gathering children into Christian fellowship, has missed the principle which controls the kingdom of Christ. The child will soon be a man or woman. The illiterate may yet be more truly cultured than some who have had all advantages of school. By the next wheel-turn the poor may become the rich. But whether these transformations occur or not, all souls are God's jewels and He wants and can use them all. "Not a respectable family among them," a pious scoffer once said of a company of new members received into the Church. But out of that number came several leaders of men and heads of very "respectable" families. "Only a boys' revival," was the comment made on a series of meetings which was held to be a failure. But the paper which, thirty-five years later, told the story, spoke of one boy who had been a Sunday-school superintendent for twenty-seven years, of another who had been for twenty-four years pastor of that very Church in which he was converted, of another who

was a prominent minister of Philadelphia. Two others were also preachers, and, of the rest, those who could be traced were right-living, useful Christians.

Is there "a heaven on earth?" If so, it is in the heart which loves all men, and which unselfishly and without discrimination seeks their salvation. And in the heaven to come, one of the great joys will be to find streams of influence reappearing, as the Greeks, who went as colonists to Sicily, believed their loved Alphæus again flowed before them in the waters of Ortygia.

CHAPTER VIII

FOLLOWING UP RESULTS

PRODUCED by the spiritual life and labors of the Church, good influences are always at work among those who have not confessed Christ. The sermons preached, the true testimonies uttered in public and in private, and still more powerfully all pure and self-denying Christian lives are continuously making impressions which may lead to conversion. For the lack of any protracted interest shown in them, however, many persons by whom the signs of conviction have been manifested drift away without definitely declaring themselves or becoming attached to the Church. This is a double wrong; it impoverishes the Church, and it hardens hearts wholly convinced and half won to the Christian life, making it exceedingly difficult to reach them in future. The meshes of our gospel net are altogether too wide, and permit of too many escapes. Our efforts at rescuing the lost are too feeble; we

permit many to die when half saved. If it is worth while convincing them of their need of Christ, it is certainly not less important to conserve the effects of such efforts by seeing that steps are taken which are binding and permanent.

No pastor can follow up all the results, even of his own preaching. In many cases he does not know whom the truth has touched. Of course, no one may possess this information, but often some friend or Church acquaintance finds out what is carefully concealed from others, and if trained to seize such an opportunity is able to bring about an open confession.

Bereavements and losses, seasons of sickness, of special anxieties and cares, are often found to have mellowed the hardest soil, and to have prepared it for Christian teaching. After the pastor has performed his offices of love, there is work for the men and women of the Church, whose co-operation in thoughtfulness and in direct instruction is likely to confirm all good effects produced, and to lead to the desire for permanent Christian fellowship. Therefore, to the names obtained by the means previously suggested should be added those of individuals especially afflicted from any cause.

If the groups into which the membership department has been divided have been selected with

reference to age and fitness to work together, those who are to be called upon and dealt with may be divided in a similar way and furnished to the leaders, who will assign them to individuals, keeping a record of the apportionment, and taking pains to know whether or not the persons are actually visited. Judgment should be exercised as to the number of names divided up in this way, and the proportion to each worker. Experience will soon reveal who may be trusted with the greater responsibilities. Those who do most work and do it in the best manner will be rewarded, for this is the natural law, by being given more to do. There will be cases which the pastor will prefer to reserve for himself, and each leader likewise. As all the operations within the committee as a whole, and also within each group, are to be treated as confidential, there can be no harm done by introducing the same name into several groups, or by assigning it to a number of persons whose co-operation in this undertaking may be unknown to themselves.

In all membership work those who are enlisted should be encouraged to keep private memoranda of cases which have been assigned to them, or which they have themselves undertaken. If the accounts are carefully kept, there will likely be more per-

sistent endeavor to secure definite action, and in time, as the labor done becomes fruitful, the data entered in the note-book will afford much encouragement. In the absence of such a practice many will either become superficial and ineffective in their personal work, or they may come to feel that what they are able to accomplish is of comparatively little importance, when effort will cease.

The following is a fac-simile of the pages of a note-book used by workers' training classes in a number of Young Men's Christian Associations, and originating, I think, with the Cleveland Association. The book is simply and inexpensively printed so that it may be used in quantities. Any membership department could print very reasonably enough copies to last for years.

As it is a great bore to many people to keep a diary or any accounts of experience, the use of these records should not be made obligatory or embarrassing. For my own part, I would give a great deal to possess notes of very interesting interviews and experiences of times past, which I have found to be but imperfectly preserved in memory.

Name.....	RECORD OF INTERVIEWS. (GIVE DATES.)
Residence.....	
Business address.....	.....
Occupation	.....
Date first conversation.....	.....
Under what conditions	.....
.....	.....
.....	.....
State of mind.....	.....
.....	.....
.....	.....
Information about man: Age...	.....
Married	.....
Home conditions	.....
.....	.....
.....	.....
Associates and habits	.....
.....	.....
.....	.....
Church relation.....	.....

We have now to consider a form of personal work second to none in its importance, and yet one which is largely neglected. This is oversight of new members of the Church. For the lack of any special attention no small proportion of young Christians, and even of persons brought in by certificate, either sink into uselessness or fall away altogether within the first two years of their

Church relation. No one takes note of their degree of regularity at worship. No one explains to them what they may do in the Church, or what they should give to it of money or service. They are, perhaps, introduced to very few persons. Soon they come to feel that there is no place for them, and they may even get the notion that for some reason they are not wanted. Meanwhile other influences come into their lives. Secular societies pay them court, the usual reasons for especial attraction and cultivation of new members by these organizations being less evident to the objects thereof than to others. Misconceptions arise, and in the absence of watchfulness those who might become valuable constituents of the kingdom of Christ are either lost or join the company of those who maintain a nominal Church relation, while their hearts are elsewhere.

Absolute or virtual lapses from Christian fellowship and service constitute one of the most disquieting features of the times. There would not be less but more concern about this if any reliable statistics were in existence. In the nature of the case the figures would be very difficult to obtain, but to gain some conception of the matter it is sufficient to study the communities with which one is acquainted, and to consider that they are un-

doubtedly representative of general conditions. Ask indifferent Church-members and out-and-out deserters, and it will be determined that nine-tenths of them had at first some genuine interest. They received at least the beginnings of a Christian experience, but something happened,—they hardly know what, and progress ceased almost before it was begun. Many of those who have retained their Church connection, if asked, "Are you a Christian?" reply, "I was,—once." Some merely answer "No." Not a few turn the query aside, with some irrelevant remark, not being willing, perhaps, to honestly meet the issue, even in their own minds. Every one who has the care of Church books knows well what a large amount of material of this kind goes to make up reported totals, or is silently counted out by discreet officials.

Is there any means of correcting this evil? Can the ebb-tide away from Christian experience and living be stopped? I believe that there is a way, at least, to materially reduce its volume, keeping thousands from wasting themselves on unworthy associations and pursuits, and retaining their good qualities for the service of Christ. It has been remarked that losses of this kind mainly occur during the earliest months of connection with the Church. Either it is a new convert who falls away,

or else one who, having removed to a new locality, is not easily adjusted to its relationships. Having been acquainted with every one in the former Church, as well as being among the number who were very much at home in its work, he does not understand why it is not the same in a new place, or, if he does appreciate the difficulties, has no patience for them, and will not volunteer the reasonable advances which would assure friendship and lead to his enlistment in congenial and useful services. Let the Church bridge the chasm. Let active members take the initiative in making new comers welcome, and let the responsibility of development be not less earnestly met than is that of the gathering of converts. The personal workers' committee or department offers the agency needed to strengthen the hold of Christianity upon both of these classes. The size of the committee will usually bear a close relation to the field which is being cultivated and to its results. If the committee is large and strong, it will surely be equal to the additional labor of having an added care or two per member; and if it is small, but makes up in zeal what it lacks in size, it will be ready to assume almost any helpful task. This is the suggestion: As fast as new members are received into the Church, either by letter or on confession of

faith, let them be divided among the committee. Assignments should be made carefully, with reference to congeniality and probable influence. Very likely the pastor will see to this, and he will so instruct the workers that ill-advised or unwelcome attentions will not be offered. Without in any way revealing the fact that he has been appointed to such an office, each one who has taken a name will look after the person in his charge. He will observe whether or not he is regular in his attendance at the various meetings which he should support. He will see that sufficient instructions are given so that he may get a fair chance to arrive at a good acquaintance among Christian people. He will interest himself in the matter of some contribution, and the more fearlessly as he may realize the truth that no voluntarily non-supporting Church-member becomes vitally interested in the work of Christ. In every way he will so inform himself as to the conduct and needs of the one placed in his care, that he will be able to secure for him all the consideration and help required in order that he may gain a sure place in the life of the Church and become a permanent factor in its activities.

What will be said of this? One will say, "It is mechanical." But mechanism, rightly used, is

powerful to achieve good ends. Another will say, "I can get no one to do such work." Did you ever try? Plenty of people are spoiling for something to do and are saying bitterly, "No man hath hired me." There are some such in your Church. It will pay to find them and to set them at work before they, too, are stolen away by those first-class organizers, the world and the devil. It will, of course, be objected that this plan will become known and that harm will be done; or, at least, that well-meaning but inept workers will make offensive blunders and drive away more people than they help. Experience teaches the exact reverse. Very few people are repelled from Churches by attentions overdone or awkwardly offered. It is underrating the intelligence and good-will of people to suppose them to be so ready to take offense, or to despise any kindly service rendered them. And the knowledge that matters of this nature are being looked after, so far from offending any one who may discover the fact, or may even be made to know that he is himself one of the subjects of this care, will very likely be something of which he will boast when he speaks to outsiders of the Church in which he has found a real home. If some light-minded individual should be too proud to correctly estimate the value of the

courtesy extended to him, a score of others will be brought into relations which, for many years, will be reciprocally helpful. Moreover, let it be repeated, all of this work may be done without advertising, and often, especially in the city, with no general knowledge that it is being attempted. So that it comes finally to the old excuse, "It is too much trouble." With this criticism, either expressed or felt, it is not easy to have much patience. What is the Church for, if it is not to take trouble? What does the service of Christ suppose,—singing hymns, repeating prayers, hearing sermons, putting a few surplus coins on the plate, or sending an occasional check? Or does the New Testament teach brotherly love, concern for the highest welfare of men, painstaking in all the offices of Christian benevolence and teaching?

It is a mistake to suppose that the exhortations of the Scriptures with reference to spiritual counsel and helpfulness are for ministers only. If so, they would be most impracticable, since as has been often remarked, the days are not long enough for the best pastors to do more than a fragment of the work needed in an average parish. It is the duty of all Christians to care for the religious interests of those about them. This may be readily admitted, but for lack of any system to bring it to pass, it

will be as frankly conceded that very little personal care is given to such matters. How many Church members have made the least effort in this direction? The fault is not wholly that of the many, however; it is in part due to poor leadership, for the great majority of Christians, even of those who are not of much spiritual strength, would willingly do something to help those younger than themselves or newer to Church relationships. They do not understand just where to go or what to do, or they lack the power to set themselves at work. Under guidance they develop both interest and ability.

Another phase of Christian helpfulness is not to be overlooked when the conservation of the results of Christian effort is being considered. "Strengthen thy brethren," was the Master's injunction to Peter, prefaced by the words, "When thou hast turned again," a phrase which is equivalent to the "About, face!" of a military command. A good many Christians need this word, "About, face!" They are headed the wrong way. To go forward in the direction of their present ambitions and spirit means defeat. Certainly they can never do the work of Christ or establish their brethren until they turn again. But others are of a better type. They may have had seasons of weakness or

of waywardness, but they saw the error they were making; they remembered Him who loved them, and who not only prayed that their faith might not fail, but died for them on Calvary's brow, and they turned that they might behold the face of their Savior, full of love and pardon, and that they might give to Him who redeemed them a new allegiance and service. They are now fit for duty, and can help others to put on the whole armor of Christ, and to enter His work with courage and devotion. If the committee has been well chosen, it contains a large proportion of such persons. And these may easily be directed to members who, though perhaps they have long been connected with the Church, need to be developed and settled by Christian inspiration and sympathy. The poor, in more senses than one, are always with us, by their condition, at least, making an earnest appeal for love and care.

Let a wide distinction be made between false and feeble professors of religion. It is a mistake to suppose that there are many hypocrites in Christian circles. For the greater part the inducements to hypocrites, who, of course, seek the main chance, are not within but without the pale of Church membership. The Church has a hundred ignorant, feeble, maimed, or diseased communicants for every

person who may justly be suspected of hypocrisy. In modern times the Scribes may be in the Church, but the Pharisees are without. They have ceased making long prayers or speaking in the synagogues, and now write for the newspapers, make political speeches and address juries, thanking God that they are not like the poor publicans who go to Sunday-school and prayer-meeting, and seek the salvation of their souls. Full of self-righteousness, they pay an occasional small sum to the uses of charity or even of religion, but it is that they may boast of it for many days to come, until one might suppose that they and not the Church people were really supporting all the helpful institutions, philanthropic and Christian. At times, also, they are forced by circumstances and by very shame to say some good word of the Church, but they do this with a critical discrimination and with a condescension which does not fail to give to themselves the place of superiority in judgment and virtue. The Church has few hypocrites. The dues and duties come too regularly; the expectation of purity of speech and of conduct is too evident; the attitude, even of sinners, towards those who use religion as a cloak, is very unpleasant. They rapidly weed themselves out and plant themselves in less exacting associations.

Weak members of the Church are of an altogether different nature. They are sincere in their profession of love for Christ. They honestly believe in Christianity, and have been converted. But they are ignorant of many teachings of the Bible, and are defective in their own conceptions of right. Often they are feeble in will, as well as imperfect in knowledge, and having to contend both with inherited appetites for evil and with the habits of past years, they make poor work of serving God. They have their ups and downs, and it is fortunate, indeed, if they do not have their ins and outs. They are of various degrees of consciousness of their condition. But even when, as is often the case, they realize that they are very imperfect followers of Christ, and wish they were as strong as they are weak, they hardly know what to do. They need advice from those who have passed through the same experience. They need the encouragement of more vigorous wills, as well as of better intelligence than their own. They need a companionship which will be both grateful and powerful, exercising its influence in the direction of a better Christian life. By these means they may be brought into a stability of character and into a sturdiness of good conduct which, at length, will make it seem surprising that they could ever have

been so frail. Who is to help these helpless ones? Who but the Church. But the Church, as a whole, can not focus itself upon one individual, and the individual units of whom the Church is composed are apt to lose themselves in the presence of the many who require aid. Good intentions, multiplied into many fleeting impressions of duty, and into many kindly compassions, effect little. Even the weakest and faintest-hearted are left to work out their own salvation, receiving small portion of that good which is especially to be done to the household of faith, and bearing without assistance their burdens of temptation.

The survival not only of the fittest, but also of the unfit, is said to be the law of Christianity, but practice is too often at variance with this principle. If, however, the Church will maintain and use a department of personal work, taught to think of the salvation of others as well as of themselves, and trained in methods of influence, this inconsistency will, to a great degree, cease, and those who have been perhaps for many years upon the rolls, but who are well known to be under the sway of old associations, addicted to bad habits, or of low spirituality and slight attachment to the flock of Christ, will be made the subjects of an unobtrusive but firm endeavor to increase their strength.

One of the figures by which the Christian life is set forth in the New Testament is that of a race. It is a good illustration, and the adjuration of St. Paul, "So run that ye may obtain," is forever timely. But material figures of spiritual truth break down when they are made to go on all fours. The Christian life is not a race in which, though many run, the prize is to be given to one only. It is a contest in which one's adversary is not his fellow-runner, and in which there is a crown for all. And I take it he is surest to win who not only himself contests, but who coaches and encourages his friends, helping them up if they fall, and even, if need be, dragging them along by his side. Let at least some portion of the Church be brought to appreciate the beauty and glory of this work, and to give to its accomplishment their united thought and care, and out of the spirit of their labor and from its reproduction in others will grow a new and loving fraternity of which even Christ Himself will not be ashamed.

CHAPTER IX

REFLEX INFLUENCES

THERE is an old Sanskrit proverb that "He who sows corn, reaps holiness." If it be true that industry and honor in the common tasks of life are the foundation of character, how much more certain is it that Christian service Christianizes him who engages in it.

"Men make work," said Mr. Drummond, "but work makes men. A workshop is not a place for making machinery; it is a place for making souls, for fitting the virtues to one's life."[1] That is the reason why a Church ought to be a workshop, and not a parlor. If its members are ever to possess the qualities of Christ, this salvation must be wrought out in serving God. But it is the effort we make for the salvation of others which most develops Christlikeness. Dante is represented as saying of his supreme achievement, "The labors of this work have made me lean." But spiritual lean-

[1] "Life of Henry Drummond," G. A. Smith, p. 392.

ness does not come from striving to bring Christ into the lives of men, which is the highest act of Christian usefulness. Barrenness of soul is the fruit of indifference to the welfare of the unsaved, not of devotion to their good.

The effects of personal work are marked, not only upon individuals who take part in it, but through them upon the Church as a whole. It is well known that teachers learn by imparting, that the artist improves both in skill and in ideals by the practice of his art, that the act of building creates architects, masons, carpenters, brickmakers, iron-workers, and taskers at every trade involved. So is it with the business of winning souls; one sure success of it is the worker's improvement. With grateful recognition he soon comes to acknowledge that God has done much for him in leading him to this service.

> "This my reward, development
> From what I am,—to what thou art
> By deeds reflexive, done in love."

The Church which encourages personal work soon finds that there is large gain to its own life. This service can not long be rendered without prayerfulness. There will be a new sense and spirit of worship in the congregation. Social meetings will take on a new note. Formality will die out of

thanksgivings and petitions. Prayer will be prayer, not recitation, and how much this means to the inner life of the Church no one can measure. It is when the Church prays, that victories are won. "More things are wrought by prayer than this world dreams of." If it were asked what one thing would give greatest power to Christianity in all of its branches and assemblies, no better reply could be made than this, Strong confidence and interest in the practice of God's presence and in the results of waiting upon Him. The way to get this is to begin to pray for souls. The reason that in not a few instances prayer becomes monotonous and ceases, is that it is used for selfish ends and for objects of little worth. Let it be related to great issues and to eternal destinies, let it be felt that the lives of our friends depend upon it, and that by its use mighty forces, human and divine, may be brought to unite for their redemption, and it fires the heart and the lips tremble with its surging passion.

If they work and pray, they give. Remark has been made upon the freedom with which some Church members sustain secular causes and societies, as compared with their support of the gospel and the institutions of Christianity. Very likely they have been called upon to bear some part of

the responsibility connected with the former, while as they have done nothing for the latter, their hearts are not touched when appeals are made. A form of baptism which takes hold of the pocket-book is work, especially if it be of that personal character which opens the fountains of love and good-will. Genuine prayer has the same effect. When bazaars and shows fail to provide sufficient revenue to run the Church, try prayer. It awakens conscience, deepens the sense of obligation, and quickens the functions of generosity.

As a rule, people, and especially business men, are ready to support institutions which are doing things. They want results. They expect all agents of professed values to "deliver goods." Therefore, a Church which is manifestly alive to its supreme duty, and making accessions to the number who follow Christ, will be sustained liberally, both by those who are in its active ranks, and by those who have confidence in its value to society. Such a Church will not need to be a beggar, going to the world with outstretched hand, appealing for charity. It will be self-respecting and self-sustaining, so that when outsiders make donations to its enterprises they will do so, not on the basis of necessity, but in recognition of value, and with the thought that they are privileged in being

permitted to aid an institution whose work is redemptive. A little handful of Christians built up a numerous congregation and in a few years were housed in a splendid temple of worship, simply because it became evident to a large section of a great city that they were re-creating character and changing the complexion of the life about them.

Every-day evangelism by personal work is itself a witness of Christ, and it makes a witnessing Church. Public testimony is a burden when there is little to say, but this is never true of those who frequently converse with their friends and associates about the Christian life. The wisdom of winning lives drives one to the Bible, and knowledge of the Scriptures, gained for such a purpose, equips one for any expression of religious truth. There is also a spirit of testimony which comes with the deed, and if this is gained in private it will be exercised in public. Many incidents occur in personal work, and many sayings are heard, which one can not easily, upon suitable occasions, refrain from passing on to others. The members of the Gideons, the national society of Christian traveling men, are usually heard from in any meeting which they attend, and they are very apt to enliven the service. The earnestness which they display, and the ability which many of them have

to stir up the audience which they address, is due to their constant practice of talking religion to their fellow-travelers. It is their experience frequently to receive hard knocks, and they may learn to give them. It is said that they sometimes "knock" in their prayer-meeting testimonies, but in most instances they do good, and leave the pastor wishing that his own members had the vigor, readiness of speech and knowledge, both of human life and of the Word of God, which such visitors have displayed. This will be the case when they are led to train in the same school of service. There are few dull class-meetings, prayer-meetings, covenant or consecration meetings in a Church containing a large proportion of people who daily seek to bring others to acccept Christ.

Those who are interested in evangelism at home will not need to be persuaded of the value of foreign missions. The movement for world-wide evangelization has no better friends than are personal workers generally. The work of Christ is felt by them to be the same, whether it be done in the temperate zone or in the tropics; whether on one side of the sea or on the other; whether in the mother tongue or in strange languages. They give of their means and of their prayers. They encourage every undertaking which seems likely to increase

general information, to win converts, or to develop liberality. There is a reciprocal relation in this matter. Evangelism has affinity for missions, understands its problem, and holds itself, to a great extent, responsible for its success. On the other hand, missions are very influential in strengthening the spirit which must labor for the lost. So that, almost without exception, a missionary Church is evangelistic, and *per contra* an evangelistic Church is always zealous for the extension of the kingdom of God. If we could get all Christendom busy preaching Christ, what missionary meetings and offerings would be seen, and how swiftly the life-blood of the Church would flow out, even to the extremities of the earth.

Personal work is a promoter, not a hinderer, of revivals, philanthropies, and reforms. It may be used by theorists as an excuse for not engaging in excellent and timely undertakings of such a character, but this is rarely true of those who practice it. In their great task they come to feel the need of every form of aid. While they seek for themselves and for the Church that there may be a continuous life, which does not need reviving, but refreshing and deepening, they pray daily for a sweeping visitation when the masses shall turn to God.

Daily evangelism comes in contact with civic and industrial problems, and while confident that man creates his environment, and not environment the man, yet believes that education, cleanliness, and good housing have their effect upon human conduct, and should be encouraged. And, of course, no one can seek to win lives to the Christian faith and service who does not very quickly discover that the passions and appetites of the world stand in his way. He comes to abhor the saloon, the club, the dance hall, the theater, the lodge, and every social institution to the exact degree to which he finds that it exerts any immoral or anti-Christian influence over those whom he is seeking to reach, and in accordance with the character of each of these, he opposes it, or seeks its improvement. One thing Christianity has not yet well learned, is that evil or questionable institutions are most effectively opposed by the substitution of something better. This wisdom comes slowly, and its application is expensive, but the principle, when sensibly tested, has always been found to hold good. The modern Church-home or parish-house, with club features, intellectual and physical benefits, and Christian fellowship, is one of the remedial measures which seems adapted to meet some of the needs of city life. The various Church societies

of men and boys, of girls and women, of various classes and guilds, are attempts to counteract the evil influences of the unchristian community, and the most devout evangelist and seeker of the individual heart may very wisely study and assist all such movements, as in most instances he is very quick to do.

One of the surest returns from a continuous effort to lead men to Christ is an increasing spirit of love. The love of God grows by its exercise, and one can not exert himself in any form of helpfulness to men without becoming more humane and catholic in sympathy. Above all, to seek the salvation of individuals, one at a time and for prolonged periods of time, both requires love and produces it. One may, it is true, take up personal evangelism hastily and without much affection, but one of two alternatives will very speedily result; either he will fall in love with the work and with the subjects of it, or he will let the undertaking drop for something less taxing upon mind and heart.

The great need is love. The Church is intended to be a company of kindred spirits bound to each other not merely by one faith, but by a common service, and by links forged in mutual helpfulness. My own observation is that, while in purely

social undertakings there is abundant opportunity for ambitions, rivalries, jealousies, and general misunderstandings, the effort to win lives for Christ seems to allay such manifestations of selfishness, and to create a spirit of mutual respect and affection. If one's thought is on this most important of all forms of Christian endeavor, there is neither time nor inclination for fault-finding, for differences about offices, or for disputes about details of Church management. The individual fisher of men is loyal to Church and pastor, gentle, and easily pleased. The membership department may be relied upon to help to keep sweet and to sweeten the life of the whole society. As success comes to the effort to draw in new converts, and to strengthen and develop weak members of the body of Christ, very precious ties are formed between helpers and those whom they have helped, deepening the mystic force which unites the inner circle. What better thing could happen to any Church than to have in it many people who are looked upon by some of their fellow-members as those who brought them into Christian fellowship, restored them from backsliding, or led them into a deeper experience or a new activity? And will not they who have rendered such a service look upon the members whom they have helped as their brothers in Christ, for whom

they will always entertain a special regard? Such relationships are not only in themselves pure and unselfish, but they constitute an asset of the greatest value to the kingdom of God. They are a cohesive power from which it is not easy to separate one's self. They are an inspiration, even enkindling new affection for Christ and for the Church, and creating a determination to walk in the ways of duty and of opportunity.

In its beginnings the Christian Church was a brotherhood, and to this ideal there seem to be indications of return. The purely individualistic conception of religion is passing. Each person must still seek and work out his own salvation, striving for his life's sake to "enter in at the straight gate," "to walk worthily of the Lord unto all pleasing," and to be "faithful unto death, that he may receive a crown of life." But we are learning that this implies a union of purpose and of effort. "No man liveth unto himself." We are necessary to each other. Our own good we must seek and find in the good of our fellow-men. No one can be saved alone; no one is a saved soul if he has not been born into that life from above, which once for all, and always, is given for men. With increasing emphasis this teaching is uttered in pulpit and urged in print. What is needed in

order to make humanity a great fraternity? First of all, the fraternal spirit must conquer and control the body of Christ. The members of this body must be related to each other by such mutual acts of love as bind those who perform them into a living unity, to be defended at all hazards and not to be dissevered without pain and loss. As the body grows and with effort takes in new material, this must be assimilated and filled with the spirit which animates the whole. Then with increased strength this process must be repeated, until at length the entire race becomes the body of Christ, and there dawns the day of Christian brotherhood, of universal peace and good-will, of the realized kingdom of God.

Is this a dream? It is the dream of the Son of man, of the Seer of Galilee, of Heavenly Love. Is there any corresponding reality? The Church has many members who are not brothers, who do not respond to the inner obligations and opportunities of the Christian life, and who exploit the world outside for their own advantage with as little regard for human rights and needs as the law permits. There are also many members who are inert, dormant, anæmic, loveless; they do not strengthen or add to the body of Christ; they retard its growth and delay its great conquest. But a membership

of another kind is found in the Church. It is the living tissue of the body; its veins pulsate the blood of the Crucified; its heart is warm with Calvary's supreme passion; it is exerting power within and without the limits of Christendom. It is this membership whose increase is the hope of the world and the leaven of its society, and it is recruited from the ranks of those who are led into Christian activity. Those who have ever held in their arms a child of their very own, do not need to be told what love and holy purpose comes that moment surging into the heart. There is nothing whose transforming influence is so powerful, unless it be the experience of saving a life which is endangered. How the soul leaps into a new being with even the attempt to rescue one who is in peril! Both of these great inspirations come to those who are drawn into personal work. The lives which they lead to Christ, or restore from the mortal hazards of their backslidings, bring to them not only joy, but a high determination to win others from sin and to give their best powers to the uses of God's kingdom. Let every effort be made to bring all Christians into this service, for they who win souls are enlarged within and become creators of the great Future.

CHAPTER X

TOPICS AND OUTLINES

THE following topics and brief sketches of addresses have been used in teaching work of the kind described in this book. As has already been remarked, they are offered merely as illustrations. Other themes and other combinations of those named will probably be just as useful. As to subdivisions of a topic, it is far better for one to make his own than to depend on any which are made to hand. But there is no copyright on any thought which may be adopted from others and which may be helpfully employed in making one's own outline. These topics have been selected with a view to variety, and they are intended for use at monthly meetings of membership workers.

Instruction Themes.

SERIES I.

I. Why Should Christians Seek the Conversion of Others?

II. How to Win Others to the Christian Life.
III. The Use of the Bible in Personal Work.
IV. Qualifications for Success in Leading our Friends to Christ.
V. How to Begin a Life-winning Effort.
VI. Helps to be Obtained in Seeking the Salvation of Others.
VII. Scriptural Examples of Personal Work.
VIII. Famous Soul-winners and What They Teach Us.
IX. Difficulties to be Overcome in Seeking the Lost.
X. Co-operation in Bringing Men to Christ.

SERIES II.

I. Why Are Not All Men Christians?
II. Why Are Many Christians Inactive?
III. The Profits of Personal Work.
IV. How to Increase the Number of Soul-winners.
V. Recruiting the Ranks of Church Workers.
VI. What Shall Be Done for the Backslidden?
VII. How to Increase Church Attendance.
VIII. The Boy and the Church.
IX. Invitations and Welcomes.
X. The Reflexes of Personal Work.

SERIES III.

GENERAL TOPIC—PERSONAL EVANGELISM.

I. Its Need.
II. Its Aims.
III. Its Methods.
IV. Its Spirit.
V. Its Aids.
VI. Its Best Examples.
VII. Its Hardest Tasks.
VIII. Its Encouragements.
IX. Its Failures.
X. Its Friendships.

SERIES IV.

The topics given here are selected from those used by Mr. Spurgeon in addresses to his people, to young preachers, to Sunday-school workers and others, and which are collected in his book, "The Soul Winner."

I. What Is It to Win a Soul?
II. Qualifications for Soul-winning — Godward.
III. Qualifications for Soul-winning — Manward.
IV. Obstacles to Soul-winning.
V. How to Raise the Dead.
VI. The Cost of Being a Soul-winner.
VII. The Soul-winner's Reward.
VIII. The Soul-winner's Life and Work.
IX. Soul-saving Our One Business.
X. Encouragement to Soul-winners.

SERIES V.

TOPICS BASED ON SCRIPTURE TEXTS.

I. Wisdom in Soul-winning—Proverbs xi, 30.
II. Fishers of Men—Matthew iv, 19.
III. Beginning at Home—John i, 41.
IV. Bringing the Children to Christ—Ephesians vi, 4.
V. The Wide Field—Mark xvi, 15.
VI. The Divine Example—Luke xix, 10.
VII. The Passion for Souls — 1 Corinthians ix, 22.
VIII. An Instance of Continuous Evangelism—Acts ii, 47.
IX. The Results of Converting a Sinner—James v, 20.
X. The Joy of Reaping—Psalms cxxvi, 6.

SERIES VI.

Studies of the following Scriptural examples of personal work could hardly help being most profitable to any company of Christians:

I. Personal Influence Used for Christ—John i, 35-39.
II. The Consecration of Human Ties—John i, 40-42.
III. Seeking a Good Man's Conversion—John i, 43-46.

IV. Explaining the Way of Life—
John iii, 1-21.

V. Teaching the Outcast—John iv, 5-26.

VI. A Grateful Woman's Work—
John iv, 28-42.

VII. The Winning of an Ethiopian—
Acts viii, 26-39.

VIII. A Soul-winner's Great Commission—
Acts ix, 10-22.

IX. Riverside Sowing—Acts xvi, 12-15.

X. The Use of a Crisis—Acts xvi, 25-33.

SERIES VII.

The following topics need not be treated from a purely intellectual standpoint. There is room for much psychological study on the part of Christian workers, but the teaching of a general class should never be technical, but simple and feeling. "With the heart man believeth unto righteousness."

I. Preparation of Mind for Exerting Christian Influence.

II. The Study of the Humanities.

III. Types of Mind to be Met with in Personal Work.

IV. Effects of Our Attitudes of Mind Upon Others.

V. The Power of Suggestion.
VI. Motives which Tend Christward.
VII. What One Must Know to Become a Christian.
VIII. Christ's Psychological Methods.
IX. Knowledge and Character.
X. Knowledge and Love.

SERIES VIII.

The following themes are taken from the chapter titles of Dr. R. A. Torrey's book, "How to Bring Men to Christ:"

I. General Conditions of Success.
II. How to Begin.
III. Dealing with the Indifferent or Careless.
IV. Dealing with Those Who are Anxious to be Saved, but do not Know How.
V. Dealing with Those Who Have Difficulties.
VI. Dealing with Those Who Entertain False Hopes.
VII. Dealing with Professed Skeptics and Infidels.
VIII. Dealing with Those Who wish to Put Off Decision.
IX. Dealing with the Willful and the Deluded.
X. Hints and Suggestions.

SERIES IX.

This list of topics is taken from chapter titles of the book, "Catching Men," by J. P. Brushingham, D. D., and other writers:

I. The Power of Prayer in Soul-winning.
II. Child Evangelism.
III. Decision Day.
IV. Remarkable Conversions.
V. Street Evangelism.
VI. Preaching the Evangel.
VII. The Every-day Evangelist.
VIII. The Personal Religious Touch.
IX. Theory and Practice in Soul-winning.
X. Thoroughgoing Evangelism.

SERIES X.

These themes are some of those used by Charles L. Goodell, D. D., in his work on "Pastoral and Personal Evangelism:"

I. The Present Call.
II. The Price of Power.
III. The Unexpected Harvest.
IV. The Yearning Soul.
V. Laymen in Evangelism.
VI. The Preparation of Prayer.
VII. Ways of Reaching the Young.

VIII. After Decision Day.
IX. The Development of Christian Experience.
X. The Evangelistic Reward.

SERIES XI.

From the titles and phrases of "Individual Work for Individuals," by H. Clay Trumbull, the following list is made:

I. Why is Work for Single Souls a Duty?
II. Won to Christ by a Letter.
III. A Life Resolve to Do Individual Work.
IV. Speaking to a Traveling Companion.
V. Faithfulness to a Fellow Boarder.
VI. Winning Those Met at Church.
VII. Why is Personal Work so Neglected?
VIII. Influence on Others of Personal Conviction.
IX. The Spiritual Telephone—Prayer.
X. Sharpshooters at Single Individuals.

SERIES XII.

The following are suggested in Dr. Cuyler's "Campaigning for Christ," and in the "Great Commission," by Wentworth F. Stewart:

I. Pivot Battles.
II. God as a Rewarder.
III. Fruitful Christians.

IV. Jesus Christ for Everybody.
V. The Problem of Indifference.
VI. A Life-Giving Gospel Demands a Life-Saving Church.
VII. Power for Service.
VIII. Take Christ to Men.
IX. Abiding Evangelism.
X. The All-Commanding Commission.

OUTLINES OF ADDRESSES.

Only a few of these are presented, since it is better as a rule for the teacher to make his own sketch for each talk which he gives. Of course, if one uses the whole outline of another, or a large part of it, he will give credit.

Why Christians Should Seek the Conversion of Others.

I. Jesus did This.—Luke xix, 10.
II. He commanded His followers to evangelize the world.—Matt. xxviii, 19, 20.
III. We are moved by respect and by affection for Christ.—2 Cor. v, 11, 14, 20.
IV. Divine mercy and grace deserve this return.—Psa. li, 12, 13.
V. The condition of the unsaved appeals to us.—Eph. ii, 12.

VI. In this way great good is brought to men. —Jas. v, 20.

VII. Christ is our fellow-laborer in this work.—Mark xvi, 20.

Preparation Needed for Personal Work.

I. A true and deep personal experience.

II. A good working knowledge of God's Word.

III. A study of biographies of great personal workers.

IV. Reading the literature about this service, accounts of revivals, and especially illustrations of hand-to-hand work in the field of every-day evangelism.

V. Prayer.

1. For the right spirit.
2. For guidance to the right person.
3. For wisdom as to speech, methods, and securing assistance.
4. For help, by the Spirit's presence in my own heart and in the heart of the one for whom I am working.

Methods of Reaching Souls.

I. The prayer method, which is often the most direct way to the unsaved.

II. The use of literature, tracts, papers, books; always to be wisely chosen and attractive in appearance.

III. Correspondence. The method for distance and chance shots.

IV. Direct approach is:

1. The method usually employed by Christ.
2. Is the most personal and magnetic appeal.
3. In multiplied instances succeeds.

Co-Operation in Reaching Men.

I. Importance of Personal Workers' Bands. Mutual information and inspiration.

II. United Prayer.

III. Securing the aid of others who have influence.

1. Pastor.
2. Sunday-school teachers.
3. Relatives.
4. Friends.
5. Business associates.

Natural leaders and key spirits to be considered.

IV. Assistance without interference.

V. Going together. Illustrations of combined influence.

Types of Mind Met in Every-day Evangelism.

I. Importance of studying human nature.
II. Varieties of mind due to:
    1. Disposition.
    2. Early training.
    3. Education.
    4. Environment.
    5. Life experiences.
III. How to deal with:
    1. The timid.
    2. The doubtful.
    3. The indifferent.
    4. The prejudiced.
    5. The stubborn.
    6. The bitter and hostile.
IV. The gospel adaptable to every type of mind and life.
V. The universal secret of success is love which persists.

Weak Christians and How They Are Made Strong.

I. The weakness of Christ's disciples a great evil.
II. Causes of low spiritual states.

III. The divine remedy.

IV. How may we bring our fellow Christians into a better experience?

1. By charity and sympathy.
2. By the strength and attractiveness of our own consecration.
3. By kindly instruction and suggestion.
4. By enlisting them in some congenial Christian work.
5. By the offices of prayer and true friendship.

V. The great power of a Church made strong in all of its members.

Old Church Letters.

I. The large number of former members not now in Church connection.

II. The evil effect of this fact upon the persons themselves and upon the kingdom of Christ.

III. Reasons for dormant Church membership.

1. Love grown cold.
2. Sin in the life.
3. Neglect of transferring membership when moving.

4. Timidity and sense of strangeness in a new place of residence.
5. Church tramping.
6. Lack of attention from Christian neighbors and from Churches.
7. Misunderstanding of the financial requirements of city Churches.

IV. How may these people be found?

1. By a Church canvass.
2. By watching the new houses, and the changes in old ones in our neighborhood.
3. By judicious conversation in social gatherings.
4. By meeting and questioning the visitors at Church.

V. They may be won back, and the letters gotten from the trunk or from the distant old home.

1. By personal solicitation.
2. By securing the co-operation of others.
3. By attention and kindness.

CHAPTER XI

ILLUSTRATIVE INCIDENTS

It is not as easy as it may be thought to find authentic, definite, and well stated accounts of the communications which take place between the individual who presents and the one who accepts Christ. For one reason, these incidents do not occur as often as should be the case; moreover, the best messengers and apostles of God's grace to others are more concerned in the deed itself than in its recording. A few of those who have sought and gained access to the secret places where decisions are made have taken pains to preserve notes of their work. Others in public addresses have related experiences which they have had, and from reports of sermons and meetings such material may be gathered.

From various publications the following illustrations of apparently successful soul-winning have been culled. Those examples only have been selected in which some portion of the actual conversation is preserved. It has also been the aim to present cases which have teaching value, being

distinguished for method, manner, timeliness, or for the spirit shown. All narratives of this nature are more or less incomplete. Unimportant matters are omitted and only the essential and vital is preserved. As the Church becomes more fully convinced of the absolute necessity of personal every-day evangelism, and as its members are drawn into this exalted service, such items of history will increase in number as well as in instructiveness.

It is, of course, to be understood that the headings, which are in the nature of comments and of commendation, are not those of the authors of experiences told.

GEORGE SOLTAU.

An Offer of Regeneration.

A young man who had flung his life away in every form of sinful indulgence was brought to me by a friend of his for a talk in one of the colonies. He was in the local hospital, an incurable case of damaged constitution,—mentally, morally, physically. After a little general talk I said to him, "If God were to speak to you audibly and were to say to you, 'What would you like Me to do for you?' what would your answer be?" After thinking some little time, he said, "I would ask Him to make me all over again; that is my only hope, but

then, that is impossible." Unconsciously he had hit the very point, and had, in his way, said, 'Ye must be born again.' I explained to him, to his utter surprise, that what he said was the very thing I was authorized to offer him. At first he was amazed, then he listened, and bringing up his difficulties one by one, he saw them disappear before the presentation of the truth of the gift of the new life. After a talk, in which he had a mental perception of the way of life, we knelt down that he might receive the new birth. He confessed Christ as Lord, as a convicted lost sinner. In a very few minutes the light broke in, the life was given, the crisis point was turned, and he went away a new creature in Christ Jesus.

From "The Crisis Fact in Conversion," address in *Daily Bible*, March, 1907.

H. WELLINGTON WOOD.

Putting the Truth Plainly.

One evening I was sent for by the mother of a physician, who wished me to talk to him. He was intoxicated and had been making threats. "Doctor, I am surprised to find you in this condition," I said, when I saw him. "There is only one hope for you, and that is to depend upon the Lord to give you strength to overcome this appetite." We did n't

stand on any ceremony, and I asked him to kneel with me for prayer. His prayer was one of the best that I have ever heard, in spite of his condition. When he arose he was entirely sober. His first word was:

"Mother, I have been worrying you almost to death with my conduct. I have been anything else than a dutiful son; but God helping me, I shall hereafter strive to give you the comfort you need."

The doctor has since won some forty souls for his Master. He has been severely tempted and tried, but he is still trusting in the Savior who is able to save to the uttermost. He is living with his mother, from whom he had been separated because of his conduct. (The evening when I was permitted to lead him to Christ, he was at home for a visit.)

A Wise Introduction.

While taking lunch with a friend at a restaurant, I said to the waitress when she took our order:

"Are you acquainted with our Friend?"

Of course she was surprised till I explained that I referred to Jesus Christ, and added:

"We want to recommend Him to you to-day."

She went off to get our order and returned

about fifteen minutes later. While putting the food on the table, she told us that after she had grown to womanhood, careless habits and indifferent companions had led her off and kept her away from God.

While we were eating, she said: "I will take Jesus Christ as my Savior, and will promise you, before your friend, that I will love Him and serve Him and will join the Church."

Two weeks later I was told that she had not only come into the Church herself, but had brought her husband with her, and that both became, not only workers, but loyal supporters.

A Conversation Artfully Begun and Conducted.

While on the way to Canada, I asked the porter to make up my berth, and took my seat for a little while with a passenger, whom I learned was a New York business man. After talking about the topics of the day, I said to him:

"Well, I presume you will retire soon. One does n't have much opportunity,—does he?—to kneel down and thank his Lord in these berths."

"Thank the Lord!" he answered. "I hope you have gotten beyond that idea! But from your conversation, I judge that you are inclined to be religious."

"I hope the day will never come when I shall be too tired to kneel in the most high or lowly place to thank my God, who supplies all my needs according to His riches in Christ Jesus," I said.

"Look here," was his next word, "I do n't like to hear such stuff. I was once a member of the Church, but I am very glad that I am outside of it to-day. There are lots of hypocrites in the Church. Religion is good enough for little children and for the aged, but I do n't want any of it. I have been cheated and defrauded by members of the Church, and now I dislike the very name of religion!"

"For the sake of argument," I said, "I will admit that there are some people in the Church who do n't live up to their high privileges, but let me ask you questions to which I hope you will give frank answers. God has blessed you with health, strength, and vigor, and has prospered you in business and has kept your family intact. Now, do you think that you have been right in taking a stand of this kind? Doubtless you have a bank in your town?"

"Yes," he said, "and I carry a large bank account, for the firm that I represent does a splendid business, and they bank considerable money."

"Well," I continued, "suppose to-morrow you

go to your bank to make a deposit. The teller, in checking up your slip, discovers a counterfeit five-dollar bill. Will he say to you, Mr. Blank, take all this money back; I can not receive it, because there is one counterfeit bill in it? Or, does he simply say, Mr. Blank, I regret very much that you have received a counterfeit bill from some one; I trust that you may be fortunate enough to discover his identity?"

"Why," he answered, thoughtfully, "I see your point; he certainly would do the latter."

"Then, because the Church has been unfortunate in receiving into its membership a counterfeit, is it any reason that you should condemn the whole Church? In Matt. vii, 22, 23, we read, 'Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I [remember, it is Jesus Christ who speaks] profess unto them, I never knew you: depart from Me, ye that work iniquity.'

"My friend, I am going to bid you good-night; but there is one thing you can not keep me from doing. I am going into my berth and there kneel and ask our Heavenly Father to water the seed sown to-night."

"Well," he said, "that 's all right; you can do just as you please about that."

I bade him good-night, for it was then about twelve o'clock. The next morning at about seven, a friend who was accompanying me had risen early and was sitting looking out of the car window and humming over some hymn tunes. The gentleman with whom I had talked the night before asked me if he would lend him a hymn-book. Thus it happened that while I was kneeling in prayer that morning, I heard from the end of the car the words of the Glory Song:

> "When all my labors and trials are o'er
> And I am safe on that beautiful shore,
> Just to be near the dear Lord I adore,
> Will through the ages be glory for me."

I hurriedly dressed, and going down to the end of the car, said: "Well, friend, how is it that you are singing that beautiful hymn this morning?"

He told me that the five-dollar bill had kept him awake all night; that the Lord had visited him, and that now he felt like a different man, and was going home and back into the Church.

Then we sang hymns of praise while we traveled nearly forty miles. The porter (who had only two weeks before buried his wife) came along and we invited him to join. He replied very much

as did the man who was now singing with me. I asked him if he had found anybody more reliable than the Lord Jesus Christ, and if he had not found men very unreliable. He said this was so. Then I told him the first convert won by personal work was the Ethiopian eunuch.

After reading some Scripture, we all knelt together and had a short prayer service, and the porter confessed Christ.

"Winning Men One by One," copyright, 1908, by H. Wellington Wood, used by permission, contains the above given accounts.

HARLAN PAGE.

Searching Personal Questions Asked.

To a young lady with whom he had become acquainted, Mr. Page, in successive interviews, put such queries as the following:

"Are you a professor of religion?" "Have you an interest in Christ?" "Do you think an interest in Christ desirable?" "Have you sought to obtain it?" "Have you renounced the world, and resolved to live for the glory of God?" "Can you give me a reason why you have not?" "The impressions made on my mind by repeated conversations, were such," she said, "that I could not rest until I had found rest in Christ."

Striking Method of Awakening Spiritual Concern.

To a young merchant who seemed not far from the kingdom, Mr. Page said: "Have you a hope?" "No, sir," was the reply. "Then," he persisted, "I am to put down your name as having no hope." "Yes, sir." "Well," said he, suiting the action to the word, "I write down your name as having no hope." The young man thought on this record of his spiritual condition, and became troubled. He came to Mr. Page and said: "I told you to put me down as having no hope, but I can't say that." They had further conversation and soon the young man was a member of the Church and one of the firm supporters of Christian work.

Saving Persistence.

The letter of a young clergyman, respecting his own conversion through the influence of Harlan Page, gives another illustration of the fidelity and methods of this eminent personal worker. "His words," declares the writer, "sank down deep into my heart. They were strange words, for though I had lived among professors of religion, he was the first who, for nine or ten years, had taken me by the hand and kindly asked, 'Are you a Christian? Do you intend to be a Christian? Why not now?' He gave me a tract, 'Way to be Saved,' which deepened my impressions. At his request I

also attended a prayer-meeting conducted by him, where my soul was bowed down and groaned under the load of my guilt. At the close of the meeting Mr. Page took my arm as we proceeded on our way to our respective homes, and urged upon me the duty and privilege of an immediate surrender of my heart to Christ. As we were about to part he held my hand, and at the corner of the street, in a windy night, stood pleading with me to repent of sin and submit to God. I returned to my home, and for the first time in many years bowed my knees in my chamber before God and entered into a solemn covenant to serve Him henceforth in and through the Gospel of His Son."

The above accounts are found in "Narratives of Remarkable Conversions and Revival Incidents." —Conant.

H. CLAY TRUMBULL.

Applies Test for Sincerity, and Explains the Rights of Faith.

In the early evening we found ourselves at a small hotel, where we were to rest for awhile. My companion was different from any one with whom I had ever conversed personally on the theme of themes. He had not been while a child under the religious training and influences with which I was most familiar.

"My friend, would you like to be saved?" I asked at the start.

"Indeed, I would," he replied.

"Do you think you can save yourself?"

"I certainly do not," was his response.

"Do you know of any savior to be trusted except One?"

"I do not," he said, heartily.

"Well, now," I said, "there is no necessity of your reading any books on the subject to learn the way of salvation. Let me see, here and now, if you are willing to be saved by the one Savior in His own way. Understand that I do not make any conditions or requirements of conduct or of practice in order for you to be saved; but I will ask you this question in order to ascertain your attitude toward this whole subject. Suppose that you were to find that Jesus Christ wanted you to refrain from drinking, from smoking, from card-playing, from theater-going, and from much that accompanies these things, would you give them all up or would you feel that there were some of these things that you could not refrain from?"

My friend thought the matter over with evident seriousness, and then he gave this intelligent answer:

"Well, Mr. Trumbull, there are some of those

things that I might have different views from yourself about; but if I were convinced that Jesus Christ wanted me to refrain from any one of those things, or from them all, I should be willing to conform my conduct to His wish."

"That 's all I want to know," I said. "I lay down no requirements. I want Him who is to be your Savior to be your Guide. Now just go to your room and kneel down before the Lord, and tell Him how it is. Tell Him that you need a Savior, that you do not know any Savior other than Himself, and that you want Him to save you. Tell Him that you are willing to put yourself into His hands, that you will conform your conduct and course to His wishes, and that you want to trust Him."

Pressing each other's hands, we parted for the night. Of course I prayed for him, but I prayed trustfully. When I met him the next morning I asked him if he had done as he promised to. As he said that he had, I inquired if he felt that the Savior had accepted him.

"I do n't suppose that He has yet," was his reply.

"Why not?" I inquired.

"I do n't suppose that Jesus Christ would accept me at once," he said.

"Well, then, the responsibility is with Him. I do n't see that you have anything more to do about it," was my reply.

"What do you mean?" he asked, with a surprised look.

"Why, if you have gone to the only Savior there is, and have offered yourself to Him, telling Him you are willing to shape your course by His directions, and He is not ready to accept you, but wants to wait awhile, there seems to be nothing else for you to do."

"Do you mean," he asked, "that I ought to believe that Jesus Christ at once accepts me, and that I can fully trust Him now as my Savior?"

"That certainly is the way I understand it," I said. "I can't see any other way. It seems to be that or nothing."

"Then I 'll do that," he said, earnestly, and he evidently meant what he said. From that hour he was an earnest, devoted follower of Christ, as I was familiar with him for years.

Talks Plainly and Lovingly to a Backslidden Soldier.

When first I joined my regiment in North Carolina, I found there a young lieutenant whom I had known as an active, earnest Christian worker

in his Connecticut home. As I was looking up the members of my new charge I called on him in his tent, and said something of my hope to have his help in work for my Master.

"No, no, Chaplain," said he, "I 've given up all that stuff. I know now that there 's no truth in it, and I do n't want to hear a word on the subject."

"You are not saying now what you believe, Lieutenant."

"What do you mean, Chaplain?"

"I mean that I know you well enough to understand that what you said and did for years in your faithful Christian work and in your Sunday-school teaching has not been given up by you out of your inmost heart. You can talk this way to me now to try to stiffen up your courage of resistance, but when the camp is quiet, and you are alone on your bunk in the darkness, you would never talk in this way to your God, who you know is near you always."

"Well," he said, somewhat more gently, "I do n't want to talk about this subject, at any rate."

"But I must talk about it," I said. "It 's very real to me. And I 'm here because of my belief. I love you too dearly to refrain from speaking to you and urging you to come back to your old love, and faith, and duty, and joy."

Weeks passed on. When I saw the lieutenant in his tent I would show him that I, at least, had n't lost my faith; yet I refrained from provoking any discussion on the subject. He seemed to be grateful for my interest in him, and he never again gave an expression of his unbelief, nor did he say that which would jar on me. I tried to reach him by indirect means, in talking about former interests and persons connected with our work together for our common Master. In this way, at times, the truth we had both then held dear would come into prominence, but no word of unpleasant difference was a result.

After a little there came on a battle in which our regiment lost severely. Several temporary hospitals were opened in small dwelling-houses in different parts of the field of action. As I was occupied in one of these hospitals, I heard that my lieutenant friend lay wounded in another. As soon as I had opportunity I went over to see him. His right leg had been amputated near the hip. He lay on a cot among many wounded. Looking up as I approached, he said cheerily:

"The Lord has got me, Chaplain. I would n't serve Him with two legs, so he took away one. But now I 'll be more of a man with one leg than I was with two."

Then as I spoke warmly of my sympathy with and interest in him, he told of his experience and feelings.

"As my leg went out from under me, and I felt I was gone, I said, 'The Lord 's got me, and I 'm glad of it.' You were right, Chaplain, that day you came to my tent first. I never really gave up my belief, or had any rest in my life trying to live without faith. And now I believe I shall live nearer the Lord than ever, and have more comfort in Him."

Both of the above incidents are from "Individual Work for Individuals," Trumbull, p. 62 and p. 77.

M. A. HUDSON.

Is Driven Into Soul-winning—Frank Earnestness Succeeds.

Twenty-five years ago a young man of thirty-three was addressing his first public meeting on the subject of religion. He had been just four weeks a Christian. Because he was well-known commercially, the Young Men's Christian Association hall, where he was to speak, was crowded with merchants and clerks. Telling with enthusiasm of his new-found Savior, the young convert said that Christian people ought to speak of Christ to others

oftener than they do, and seek to win men individually to Christ.

"If you know a man whom God tells you to speak to, and to whom you feel you can't go yourself," said he, "send some one else after him. I did that very thing last week."

This was in Syracuse. In the audience sat George G. Truair, then and for many years afterward editor of the Syracuse *Evening Journal.* As the speaker reached this point, Mr. Truair arose suddenly to his feet and called out: "Mr. Hudson, you are young in the Christian life yet, and I want to ask you a question. Did the man you sent to the other man to whom God had told you to go and speak, bring him to Christ?"

"No, he was not ready," was the answer.

"He never will be ready," came the quick retort from the man on the floor, "and he never will be a Christian until you go yourself and ask him to come. If God had wanted some one else to speak to that man, God would have spoken to some one else instead of to you. Now," continued the editor, turning and facing the audience of men, attentive and curious at the unexpected turn that things had taken, "how many of you will promise to pray for Mr. Hudson at ten o'clock to-morrow morning while he goes himself and wins that man to Christ?"

An army of men raised their hands, and the young convert was squarely in for it. Ten o'clock the next morning came all too soon. He passed and repassed the door of the business building where his man worked before he could screw up courage enough to enter. Then he marched in. His man, a book-binder, working over a ledger in the far corner of the room, had evidently seen him coming, for he greeted the visitor by name as he came alongside without looking up from his work.

"I 've come on a queer errand," said Hudson, awkwardly. "I have been a Christian, you know, only a few weeks; it is a hard thing for me to come and talk with you about this, but it means so much to me that I want to know if you will not make the decision this morning and give your heart to Christ."

He stopped. There was no answer; the man went on at his work, still without looking up. The young soul-winner waited; no answer. Then he laid his hand upon the shoulder of the man he had come to win, and began again: "You and I have been friends for so long that I believe I can help you and you can help me in the Christian life, and I want you to say to me that you will make the decision." Still no reply; but now, as Hudson waited with his hand on his friend's arm, he bore

down hard and lovingly on that arm. Then he saw on the ledger that was before them big tear-drops falling, and he knew that he had his man. After a moment more the book-binder's hand was thrust out and gripped his caller's, as he said, "Hudson, there 's my hand on it. I 'm a Christian from this time on."

From Introduction by C. G. Trumbull, in "The How Book," by M. A. Hudson, p. 7.

Surprises a Cartman and Pledges God to a Good Promise.

After several months of living a Christian life, I was much shocked as I was standing in the door of our storeroom to hear our old cartman utter a long string of oaths as he unloaded the goods from his cart. As he was about to leave he saw me standing there, and looking somewhat ashamed, he said, "I beg your pardon, sir; I did not know you were present or I would not have sworn so." I at once told him that he need not beg my pardon, that the sin he had committed was against God, and that he should ask God's pardon instead of mine. This led to a conversation in which he said he had tried so hard to quit swearing, and that for years his good resolutions had been a failure. I told him at once that there was only

one sure way to quit, and that was to give his heart to Christ and to become a Christian. He said he had seen a great change in my own life, and sometimes thought that perhaps God could help him break his habit of swearing. I told him that if he would ask God he would receive, and that instead of swear God would put prayer in his mouth and the habit would be broken. Jumping upon his wagon, he said he thought he was too far gone for that and went on his way whistling, as if that was the end of it. Within a week the same thing happened again, and I reminded him of what I had told him the week before, that if he would consent, "God would put prayer in his mouth instead of swear." He said he would be very happy if he could believe that, and that he would do it in a minute; to which I responded that it would take only a minute for him to surrender to Christ, and he said he would. I told him to step into the cellar and we would settle the question at once, and back of a large hogshead we knelt and he began the Christian life. Many times he has told me that it was a miracle that God could take him and put "prayer in his mouth instead of swear," and that he has never sworn from that day. In a few months he drove in front of my store in the evening, and calling

me to the curb, showed me an elegant covered carriage containing his wife and a happy family of children. With eyes glistening, he said: "Mr. Hudson, it pays to be a Christian. Do you see the new carriage I have bought?—and it is the first one I ever owned. I have bought carriages for the saloon all my life, but now I am keeping my money out of the saloon and buying carriages for my family." Many years have gone by and Jack is still a Christian.

From "The How Book" of the Baraca Movement, by M. A. Hudson; page 127.

E. R. GRAVES.

Asks Permission to Put a Name on His Prayer List.

Mr. Graves, as a traveling man, was zealous for souls and started a prayer list. Samuel M. Sayford, a merchant whom he asked to allow his name to go down on this list, wrote his signature on it and told Mr. Graves that as he had decided never to become a Christian he had taken too big a contract if he expected to pray him into the kingdom. The quiet reply was, "I confidently expect my prayer to be answered." When they met again, Mr. Sayford had been converted. With tears of joy the name was erased, and Mr. Sayford's sub-

sequent career as a Christian worker and evangelist is well known.

From "The Art of Soul-winning," J. W. Mahood, p. 91. More fully in Mr. Sayford's book, "Personal Work," p. 85.

T. L. CUYLER.

Appeals to a Warm Heart.

The following is an old story, but it is a good one, and one which may be successfully imitated. It was a cold winter's night, and Dr. Cuyler was leaving the home of a rich merchant whom he had been visiting. As the door opened and the gale swept in, Dr. Cuyler remarked, "What an awful night for the poor!" The merchant went and brought a roll of bank notes and gave them to the pastor, who said, "How is it that a man so kind to his fellow-creatures has always been so unkind to his Savior as to refuse Him his heart?" The sentence struck in, and later he sent for the minister, received instruction, and was converted.

(Printed in many books of illustrations).

CHARLES L. GOODELL.

Accuses a Man of Dishonesty Towards God.

In one of my pastorates was a man with a large and interesting family. The wife and children

were members of the Church and he was not. He had come to the city as a young man, absolutely penniless. From a humble position as clerk in a furniture store he advanced by energy and thrift until he was able to start a little business of his own. His wife worked with him, and at night he delivered with a wheelbarrow the goods he had sold during the day. His advance in business was rapid, and when I knew him he had a large building five stories high packed with furniture, on which he did not owe a dollar. He delighted to tell me of his early struggles, and asked me to come and look over his plant. I took the invitation as a call from God and went. From the basement we went up, story after story, to the top of the building, he telling me in substance as we reached each landing, "Is not this great Babylon which I have builded?" and I wondering when it would be best for me to give the prophet's message. At last we reached the top floor. It was crowded with refrigerators, but my heart was hot. "You say this is all yours. You do not owe a dollar. Once you were poor. You have had splendid health, while your nearest competitor sickened and died. His wife was insane, while yours has helped you at every turn. You say your competitor was your superior in training and experience, but things were against him. So it

seems that the greatest factor in this success has been, not yourself, but God. He gave you health and a good wife and fortunate surroundings. What have you ever done to show your gratitude? You do not even ask a blessing at the loaded table in your elegant home,—much less call your children about you for family prayers. So far as they would know, you absolutely disown Him who has crowned your life with success. Is such a course manly or honest? And if not, about how long do you plan to keep it up?" There was silence in the refrigerator loft, and the strong man was moved. Then I said tenderly: "I am persuaded better things of you. We are here alone. Is n't it a good time to settle this great question?" He looked me full in the eye for a moment, then reaching over a low refrigerator that stood between us, he took my hand in a vise-like grip, and said: "I never saw it that way before. If God will forgive me, I will own Him before the world and serve Him as long as I live." I came around to his side of the refrigerator, and we knelt on the bare floor and prayed together. The ice was all melted, and there were scalding tears on his cheeks. He kept his word, and that day is a good day for me to recall when the fire burns low.

From "Pastoral and Personal Evangelism," Charles L. Goodell, D. D., p. 60.

EDWIN H. HUGHES

Writes Letters and Follows Them Up with Direct Appeal.

I had in my congregation a man of seventy-eight. He was freight trainmaster on one of the largest railway systems in the East. He had been attendant on the Church of which I was pastor for sixty-five years, ever since he was thirteen years of age. I wrote him letters. One evening I rang his door-bell, and said, "I have come to spend part of the evening with you and talk over the religious life." He did not feel very comfortable, and neither did I. But we went into the parlor and sat down. I talked with that man for an hour and a half. Before that time had passed he yielded himself to Christ. I said not a word to him with reference to public confession. Our prayer-meeting was on Friday night. To my surprise and gratification that gentleman came to prayer-meeting, and when the time for testimony came he was the first man to make a public confession.

Wins a Man in His Office.

I remember going into the office of a young man, a regular attendant at my Church, and sitting down with him in the private office, I said: "I have felt for quite a number of months as though I ought to have a talk with you about your re-

ligious duty." I talked away for five minutes, and finally gave him a chance to speak. He said: "I have wanted to do this for months, and I have been hoping that you would come and have a talk with me." Right in the office that young man started on a successful Christian career.

Secures the Aid of Another in Reaching a Friend.

I remember working on a layman, a business man, who had been a trustee of the Church, and when I could go no farther I went to a fellow trustee, and said: "I want you to have a talk with him." This man, who had been a member of the General Conference, said, "I never did such a thing as that." I said: "It is time you began to do it. Go to him in a natural way, and if your religious life has been a help to you, tell the man so, and try to get him to accept the Lord." He said, "I do n't know how I will get on." He took him off to dinner, and had the joy of leading him to Christ. And what a spirit of confidence and courage came to the heart of the layman who, in twenty-five years of Christian life, had never tried directly to lead anybody to Jesus Christ!

From an address, "The Every-day Evangelist," by Bishop Edwin H. Hughes, in "Catching Men," Brushingham.

LOUIS ALBERT BANKS

Makes a Shrewd but Fair Bargain.

He was a grocer's clerk, and I met him first at the parsonage door when he came to see if he could get my trade. He was a quick-eyed, ruddy-cheeked fellow, short and round, but alive, every inch of him. I was very much pleased with him, and before he got away I inquired: "Where do you go to Church?"

"Well, to tell the truth, Dominie, I do n't go anywhere."

"Why not?"

"O, I do n't know. Got out of the habit, I guess. I used to go to Church at home in Nova Scotia."

"Well," I said, "you will have to come and see me now, anyhow. Turn about is fair play. If I buy your goods, you will have to come and take some of my goods."

That seemed to strike his fancy, and he went away saying, "All right, I 'll come around next Sunday night." To make sure he did come around, I went to the store on purpose the next Saturday afternoon, and looked him up and reminded him that I would be looking for him.

It was my habit then, as now, to be at the door of the church Sunday morning and evening

when the church is opened, and shake hands with the people when they come in, till time for the service to begin. So the next Sunday evening I was on the lookout for my grocer's clerk. When he came I had a word with him. I said to him: "I have been thinking about you and praying about you ever since I talked to you the other morning at my house." I told him that I had been homesick all week because there was not a man or a woman in the community whom I had won to Christ. "And now," said I, "I have been hoping and praying that the Lord will give me you to-night. I somehow feel that it was providential that you came to me the other day, and that if you will begin to be a Christian at once we shall begin our pastorate here together, and you and I together can do a great deal of good with the blessing of God."

He seemed very much touched. He was a noble fellow, and the brotherly way in which I approached him, and my appeal to his better self to come to Christ so that he could do good, seemed to get hold.

The theme of the sermon that evening was the story of the little boy who had the loaves and fishes which, in the hands of Christ, became sufficient to feed the multitude. It gave me a great chance to get at my young clerk, and I pressed

the gospel home, with him in mind, with all the power I had. The Holy Spirit blessed the message. I could see by his glistening eye and the rapt look on his face that he was greatly interested. At the close of the sermon I announced that there would be an after-meeting in the vestry, and urged Christians and all others who were interested to remain with us. To my great joy my grocer's clerk came in, and on my giving an opportunity for any who would like to begin the Christian life to manifest it by rising, he was almost at once on his feet.

From "Soul-winning Stories," by Louis Albert Banks, D. D.

CHAPTER XII

THE KING'S BUSINESS

The King's business is the saving of men. For this He came to earth: for this He gave a lifetime of patient toil and teaching: for this He died and was raised from the dead: for this He ever liveth, making intercession.

The King's business is that of His followers. He taught them: "I will make you fishers of men," "Go make disciples of all the nations," "Ye shall be My witnesses." One does not have to be in a membership department or on a committee to get into this business; he has his commission from the King Himself; it is the command of his Lord, as well as the prompting of his own heart. Why, then, make choice of a select number for a work which has been laid upon all? The answer has been given,—to inspire added interest, to afford opportunity for training, to systematize the work so that it may be done thoroughly, to secure the advantages of co-operation, to raise up an army

of qualified workers who will enlist and guide others to the most effective service. But if comprehensiveness of plan and unity of effort are not obtained, let him whose soul flames with love for men and with concern for their salvation go forth unaided by human strength, but certain that the power of the Holy Spirit will attend his efforts.

A great work can be done by one individual, who has the spirit of the founder of "The Order of the Grain of Mustard." Tholuck wisely took up the phrase of Zinzendorf, "I have but one passion; it is He." This supreme passion transforms its possessor. He receives courage and might not his own. He is determined to obey and exalt his Lord. At all hazards His work shall be done and His kingdom established. Would that the ambitions of a pleasure-loving, gain-seeking age were replaced with a new and stronger love for Christ! It were well that the depth of feeling were in us which burns in the utterance of Madame Guyon:

"Why have I not a thousand, thousand hearts,
Lord of my soul! that they might all be Thine?
If Thou approve—the zeal Thy smile imparts—
How should it ever fail? Can such a fire decline?

Love, pure and holy, is a deathless fire;
Its object heavenly, it must ever blaze;
Eternal love a God must needs inspire,
When once He wins the heart, and fits it for His praise.

It is because Christ is not loved as He should be that there is not more love for men. These two great passions in essence are one,—the passion for Christ and the passion for souls. History is proof. The notable movements for human redemption have been inspired by the spirit of Christian affection, and the efforts made to rescue individuals from the power and effects of evil habits have been exerted as the result of the same influence. It is those who love Christ who seek to win the drunkard from his cups; the Magdalen from her sins; the gambler, the thief, the blasphemer, the liar from wicked and ruinous ways. In spite of notorious instances to the contrary within the pale of the Church, it is also true that it is those who love Christ who are striving to break the bands of selfishness, oppression, and injustice, and to bring men who are guilty of abusing their power over others to an attitude of justice and good-will. One obtains some idea of the debt which the world owes to the altruistic influence of Christianity in past generations by reading such works as Gesta Christi[1] and Social Evolution,[2] while the present opportunity is reflected in Jesus Christ and the Social Problem,[3]

1 Charles Loring Brace.
2 Benjamin Kidd.
3 Francis G. Peabody.

in Christianity and the Social Crisis,[4] and in similar modern writings.

The love of Christ will settle right the social questions, and that this may be the sooner effected it sends those who have received its fullness into the offices of daily evangelism. In personal salvation is the principle of moral progress. We may get right laws and good sewers, clean houses, and honest public officers, wholesome food and wise instruction; but, though these and other material improvements have been realized, the world in which we live will be a bad world until bad hearts are no more. Therefore he is working at the very center of the ethical and even of the industrial issues of his time who is leading his fellows into touch with the Redeemer of men.

The King's business is not to be done inconsiderately, but thoughtfully and tactfully. While sincerity and earnestness are always influential, their effectiveness is many times multiplied by carefulness and good judgment. "He that winneth souls is wise," should be understood to mean both that this is the work of wisdom, and that it is to be done as wisely as possible. One must cultivate the art of approach, the natural and sympathetic way of getting at the mind which he would impress.

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[4] Walter Rauschenbusch.

There must be an entire absence of the artificial about our efforts to lead men Christward. Each act and word should be the overflowing of a spirit whose inner experience is in accord with the task. What progress the kingdom of God would make if all Christians were in the state of grace which enables one to speak of religion as simply and ingenuously as of any matter of importance and of tenderness. Successful life winners have taught us to keep our hearts so full of Christ that we may talk of Him as easily and familiarly as we would of any friend. They were every-day evangelists, using with skill the constant openings which the relationships and happenings of life afford. Hewitson saw a mother standing in her dooryard with her babe. He approached her and said, "Mother, I trust that your soul is resting as safely in the arms of Jesus as that little one rests in your arms." Dean Stanley met two soldiers who were looking at the monuments of famous leaders and heroes in Westminster Abbey. He placed a hand upon an arm of each and said, "You wear the Queen's uniform, and I am sure you would like to do something heroic and have a monument here." Of course they would. "Well," said their questioner, "all the monuments here will in time crumble away, but if your names are

written in the Lamb's Book of Life, you will have a memorial that will never fail." A college professor in New England, feeling that an effort should be made to reach a student who had become dissipated, went to him and said: "There is a gifted young man in this college whom I wish to save. Will you help me?" When the student found out that it was himself to whom the professor referred, he was deeply moved, and the result proved the value of tactfulness.

Because illustrations of personal work are generally taken from the experience of ministers and evangelists, it must not be supposed that they are necessarily either more zealous or more successful in conducting the King's business than are many others. This is a work which depends for its results, not upon personalities or offices, but upon the Spirit of God in the heart of the worker. The preacher of the Gospel, of course, must be active in it, and he has not learned the first rudiments of his calling if he has not come to realize with Henry Ward Beecher, that "the best sermons are those where one man is the minister and one man is the congregation." But in all the ranks of the ministry it would be difficult to find soul-winners who are either more expert or more efficient than are a large number who are connected with secular pro-

fessions and occupations, Christian physicians, teachers, business men, soldiers, and statesmen. Such laymen as Shaftesbury, George Williams, William E. Gladstone, "Chinese" Gordon, John Howard, Oliver O. Howard, John Vassar, Professor Drummond, and countless others, are noted as having proved themselves accepted channels of Divine grace. Modern men of affairs, like John L. Houghtaling, M. A. Hudson, Wellington Wood, Harvey E. Dingley, and Robert H. Gardiner, when wholly devoted to Christian service, are fit instruments for the communication of the word and power of eternal life. But the truth stops not here; of the most earnest, and I doubt not successful, every-day evangelists I have ever known, one was a millhand, another a cartman, another a collector, another a housemaid. Indeed, the best personal-workers are not often found in the higher walks of life, or of those who possess greatest native ability. "It is not by might nor by power, but by My Spirit, saith the Lord of Hosts."

The gracious influence of a consecrated woman is a powerful agent in securing conversions, and every effort should be made to bring the women of the Church to realize this and to make better use of their strength. O, to get the woman who

is devoting her talents to clubs and sororities, or whose time is given to social frivolities, to enter with enthusiasm and with sweet persuasiveness the work of bringing her friends to Christ! ¶The world will never be better or more Christian than its women. If they are indifferent to the religious interests, not only of their associates, but of their own children, the kingdom of God will be long in conquering the kingdoms of the world; but if they seek and seize the many opportunities which come to them they will find that through their deeds God works miracles of redeeming grace. What an honor and privilege is this! How much better to be an Ursula Cotta, planting moral ideas in the mind of some young Luther, than to be a queen of society. It was Maria Millis, a pious nurse, who developed in Lord Shaftesbury the love of goodness and who taught him the prayers which, to his dying day, he continued to use. A Christian woman taught Martin Boos, the Bavarian Luther, the secret of justification by faith, as the result of which instruction such peace came to his heart and such an anointing of the Holy Spirit, that "flames of fire darted from his lips and the hearts of people kindled like straw." It was Barbara Heck who rebuked the backslidden Wesleyans of

New York, and stirred the timid soul of Embury to his high career. One of the Methodist Bishops, in the account of his conversion, tells of the helpfulness of "Mother" Hunter, a saintly woman whose "words gave just the searching instruction and tender encouragement that the humbled skeptic and penitent needed." Of another woman of this type who recently passed to her reward, a prominent man says: "She came to the pew where I was sitting and placed her hand on my head. I arose right up under it, and followed her to the altar. I could not do otherwise." To have so much of Christ in one's life as did these women, and to be able to do such works of saving love, should be held before all womankind as the highest ideal. There are many women of to-day who, in Church and out of it, are exerting themselves to enlarge the circle of Christian believers, and to deepen the religious experience of those who have claimed the love of Christ. They use their best endeavors with their own families, with the children whom they teach in Sunday-school, with their neighbors and personal friends, and they do not forget the butcher's boy, the banana man, or the shop girl, but leave with these also some word of suggestion, inspiration, or invitation. Why should it not be impressed upon every woman of Christendom that

this is her work, divinely appointed, to be strengthened by her life, supplemented by her prayers, and to be counted her chief joy?

What is the relation of children to the work which we are considering? They are not to be taught to be little prigs, to be precocious or forward in their intercourse with others. But they can surely be the King's pages and heralds, exerting a Christian influence at home and in school, and even making definite efforts to lead their friends into the higher life. They will probably not be enrolled in a membership committee, but they may wisely be encouraged by those who are leading them, to let their light shine as they have daily opportunities. What a vast accumulation of illustrations have gathered around the text, "A little child shall lead them!" Not only does the child's unconscious purity and love tend to draw the thought and allegiance heavenward, but by the intelligent appeals of children many men and women have been brought to Christ. A little girl, recently converted, knelt down by her grandfather and prayed God to lead him to become a Christian, and that as he was getting old he might decide to attend to it right away. The plea proved irresistible. A young lad who came to the first children's class I ever formed, brought the whole

family, one at a time, to the Church, where they came into the Christian life, last of all the father, who was soon one of the officials. Bishop Joseph F. Berry was led to Christ by two young friends. Jennie Fowler Willing once gave an account of a boy who wrote down a list of forty companions who were not Christians. Then, one by one, he talked with them, showed them verses of Scriptures which he thought would be helpful, and prayed that his work might be successful. It was said that at length the whole number had been converted through his efforts. Why not? If a child can be saved, he can be the means God employs to save others. Little keys open doors which are closed to larger ones. In seeking to accomplish a great work every helpful force is to be utilized. Therefore, let not the Christian influence of children be despised or go undirected.

The King's business requires haste. Since the days are flying, and thousands are living Christless lives and dropping into Christless graves, there is no time to waste. Let the affairs of the kingdom of God be made first in thought and in act, especially if it be the purpose to speak to another about his soul, do it now! Two brothers in London were converted. They had another brother in Ireland who was not a Christian, and him they

telegraphed, "Come at once; very important business." When he arrived they took him into their private office, and, with tears, told him their experience, and besought him to join with them in serving Christ. He consented and they were united in an act which is not only very important, but vital to every soul. This occurred during one of Mr. Moody's campaigns in London, and as the result of that conception of the King's business which made Dwight L. Moody not merely a wonderful leader of men in the mass, but what is even better, one of the most expert dealers with the problems and issues of the individual heart.

The delight of this work! Who shall describe it? The satisfaction of the effort itself, independent of the outcome, is abundant reward. One of the happiest men I ever saw was a man who had been taken into the membership department as the representative of one of the Church societies, though he had never been a personal worker. When he found out the nature of the service, he felt that he was not fitted for it, but he was not one of the kind which gives up without a trial. After his first call at the business place of a man whose name had been assigned to him, he came to my office full of enthusiasm. He had been received kindly, was listened to patiently, and was asked

to come again. He was conscious of duty done as best as he was able, and was hopeful of a good result. He rejoiced with exultation of speech and manner. Ever since that time he has been engaged in similar undertakings for the pleasure, the down-right joy of them. I would add my own experience. The happiest periods of my life have been those when I have been most continuously engaged in hand-to-hand work for the salvation of the people. I have walked the street as light as air. I have sung joyful songs in my heart as I stood on the doorstep, waited in office or parlor, or departed after an attempt, whether apparently successful or not, to gain access with the truth of Christ to the heart of an individual. Life was never more sweet, and Christ and Heaven never seemed so true and good, as when I was on the hunt for souls. Every hour so spent has deepened the conviction in my mind that this is Kingly business.

Phillips Brooks once said, "I do not believe any man ever yet genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him." It is not always given to one to be told that he has been the means of another's conversion. But there is a deep satisfaction, passing the honors and pleasures of ordinary life, when the conviction comes home to

us that some effort of ours has been at least one of the determining factors in so great a matter. A noted ruler of the last century, one day by his promptness and persistence, was the means of rescuing a man from impending death. When he realized what he had done, he exclaimed, "This is the happiest day of my life; I have saved a man!" Surpassing this is the joy of saving from self and sin, from folly and eternal death a human soul. As the heavens are higher than the earth, so is the cure of souls more than the saving of bodies to this world, and the blessing of the one infinitely exceeds that of the other.

The King's business is the enthronement of Christ in hearts which give Him allegiance, homage, obedience. But it is no easy task to seat a sovereign on a hostile throne, or to crown a ruler against the opposition of powerful forces which resist his sway.

At the first federation of Christian students in Japan, they decided to cable the young men who were in convention assembled at Northfield, and this was the message they sent: "Make Jesus King!" This ringing message so impressed the Christian young men of America that they cabled it to Sweden, where there was a gathering of Christian young people from different parts of Europe.

The effect was electrical. The cry, "Make Jesus King!" was taken up by that convention and passed on to others until it reached Southern Europe, almost girdling the globe.

How many members of these bodies realized what they were saying? An easy optimism is that of youth. It is apt to be sincere, but it is not always far-seeing; neither does it count the cost of that which it proclaims. The war-cry of the Christian students of Japan is not literally accurate. We can not make Jesus King, for He is already King of kings and Lord of lords. All things belong to Him; all men are His subjects; all love is His due. He is King by right! It is our task, however, to help to make Him King in fact; and in this sense there is meaning and true purpose in the slogan, "Make Jesus King!" But this is to be emphasized strongly, that as a mere motto and catch-phrase such a saying is mockery. It is profaning the Lord's name, and treating Him with lightness, if not with contempt, unless it expresses the mighty effort of our lives. And it will take a mighty effort, nothing less, to make Jesus King in a realm of so many evil principalities and powers, in a world of so much spiritual wickedness in places high and low. This will never be done

unless Christianity gets at work with tremendous self-sacrifice and determination.

When Charles XII was proclaimed King of Sweden, a powerful coalition of nations was formed again him, including Russia, Denmark, Saxony, and Poland. But around the young monarch gathered a little band of brave hearts who were supremely devoted to his fortunes, and who were resolved to peril all in the effort to firmly establish his throne. At Narva, eight thousand of them, not waiting for the balance of the small Swedish army to come up, attacked Peter of Russia, who, with eighty thousand soldiers, was besieging the city. It was a baptism of blood and fire through which they passed, and at the close of the action many brave men were stretched upon the field to rise no more. But the victory was won, and consternation filled the allied enemies against whose deadliest efforts Charles was made a powerful ruler.

Jesus Christ will never be made King by waving banners, by rallying cries, or by singing Coronation. Battles must be waged against the devil; there must be mighty conflicts with sin, and magnificent and costly victories must be won over the powers which enthrall men and keep them from

serving Christ. The warfare of Christianity is one of love and not of slaughter; no less on that account does it require courage, ability, and devotion. Many will yet lay down their lives for it, and many more will lay down a life on this altar. But it is the King's cause, and will triumph, and in all the future they that winning souls were wise shall shine as the firmament, and they that turned many to righteousness, as the stars forever.

BOOKS WHICH MAY PROVE HELPFUL

While the following is not an exhaustive list, it is believed that it contains the leading names in this field, at least those of modern times.

Helpful tracts have been included, especially those prepared under the direction of the International Committee of the Young Men's Christian Association.

While the publications in this list represent various houses, Jennings & Graham, or Eaton & Mains, will undertake to furnish them in response to orders received. There is, sometimes, a reduction from the list price stated, or a cheaper edition. Postage may in some cases slightly increase the net cost.

It would be a good thing for each Church to possess a fairly complete library of personal work literature. I have found it helpful to take before my membership department quantities of several of the more inexpensive books, which I have sold

to the members at cost rates. Others I have recommended them to secure for themselves.

Putting one of the best of these books into the hands of a Christian man or woman will often result in an addition to the number of those who are every-day evangelists.

Personal Evangelism.

The Art of Soul-Winning. J. W. Mahood..... $0 25
Best Texts for Soul Winners. M. B. Williams 25
Catching Men. J. P. Brushingham, D. D., and others 75
Christ Among Men, Object Lessons in Personal Work. James McConaughy..... 40–20
Christ as a Personal Worker. L. W. Messer 5
Evangelistic Work in Principle and Practice. A. T. Pierson, D. D 35
Fishers of Men. J. A. Richards..... 25
Hints on How to Win Souls. C. H. Yatman 5
How to Bring Men to Christ. R. A. Torrey, D. D.. 75–25
How to Deal with Temptation. Robt. E. Speer 25–10
Individual Work for Individuals. H. Clay Trumbull..... 75–35
Jimmie Moore of Bucktown. M. E. Trotter 75
Not in the Curriculum. Introduction, Van Dyke.. 50
Outlines for Christian Workers. Mehaffey.....
Passion for Souls. J. H. Jowett 50
Pastoral and Personal Evangelism. Charles L. Goodell, D. D..... 1 00
Personal Work. S. M. Sayford 75
Personal Work, How Organized and Accomplished. Ober-Mott 10

Personal Work and the Personal Worker. D. O. Shelton $0 05
Personal Worker's Helper. J. H. Elliott, D. D..... 05
Soul Winner. Charles H. Spurgeon..... 1 25
Soul-Winning Stories. Louis Albert Banks, D. D.... 1 00
Stones from the Brook, Effective Scriptures. J. E. Coulter 10
Studies for Personal Workers. Howard Agnew Johnston, D. D..... 66–45
Success in Soul-Winning. Lamb 25
Tactology, a work regarded by some as being highly fanciful. W. H. Young, Ph. D..... 75
Taking Men Alive. Charles Gallaudet Trumbull.... 60–40
Winning Men One by One. H. Wellington Wood.... 50
Worker's Weapon. J. H. Elliott, D. D..... 50
Young Man's Question. Robert E. Speer 80
Yours, a Book for Young Converts. F. B. Hoagland 05

Evangelism.

Consecrated Work. J. F. Cummings 75
Conversion of Children. E. P. Hammond, D. D.... 25
Early Conversion. E. P. Hammond, D. D 25
Evangelism. G. Campbell Morgan, D. D..... 50
Evangelism, Old and New. A. C. Dixon, D. D 1 00
Evangelistic Note. W. J. Dawson 1 25
Great Commission. Wentworth F. Stewart..... 50
Handbook of Revivals, 1874. H. C. Fish, D. D..... 1 50
Hints on Prayer, Revival, etc. C. H. Yatman..... 25
Letters on Evangelism. Bishop Edwin H. Hughes.. 25
Modern Evangelism. M. W. Haynes 35
Narratives of Remarkable Conversions and Revival Incidents, Old. Wm. C. Conant .....
New Evangelism. Drummond..... 1 50
Old Evangelism and New Evangelism. T. T. Eaton.. 75

Perennial Revival. William B. Riley $1 25
Present Day Evangelism. J. W. Chapman, D. D.... 60
Primitive Traits in Religious Revivals. Frederick Morgan Davenport 1 50
Revival Addresses. R. A. Torrey, D. D 1 00
Revival of Religion in England in the Eighteenth Century 1 25
Romance of Christian Work and Experience. W. Hay. M. H. Aitken 2 00
Sowing and Reaping. D. L. Moody 30
The Evangelistic Awakening. Stewart 75
The New Evangelism. Cortland Myers 35–20
The Revival. A Symposium edited by J. H. McDonald 75
The Soul-Winning Church. Broughton 50

Methods.

The Church and Young Men. Frank Graves Cressey, Ph. D 1 25
Effectiveness in Christian Work. J. G. K. McClure.. 10
God's Methods of Training Workers. Howard Agnew Johnston, D. D 75–50
The "How" Book. Marshall A. Hudson 50
How to Deal with Doubts and Doubters. H. Clay Trumbull 65
How to Promote and Conduct a Successful Revival. R. A. Torrey 1 00
How to Make Jesus Christ Real. John R. Mott..... 05
Method in Soul-Winning. Henry C. Mabie 75
Power for Witnessing. Albion F. Ballenger 1 00
Revival of a Dead Church. L. G. Broughton, D. D.. 30
Religious Work for Men, Principles and Methods, Part IV 50
Ways to Win. D. Hague 50

The Way of Life.

And Peter. J. W. Chapman, D. D	$0 30
Being a Christian. Washington Gladden	25
Becoming a Christian. Cleland B. McAfee	05
Chapters of Blessing from the Book of Life, with Counsels on the Way of Life. Theodore S. Henderson	15
From Death Unto Life. J. H. Brookes	50
Faith Building. W. P. Merrill	25
How to be Saved. J. H. Brookes	50
How Shall I Go to God? H. Bonar	30
Our Redemption. F. A. Noble	1 00
Personal Salvation. Edward N. Cantwell	75
Personal Salvation. W. F. Tillet, D. D., LL. D	1 25
Plan of Salvation. Charles H. Spurgeon	50
Simple Things of the Christian Life. G. Campbell Morgan, D. D	50
Twelve Sermons for Enquirers. Charles H. Spurgeon	50
The Fight for Character. Henry Churchill King	10
Up from Sin. L. G. Broughton	30
The Way of Salvation. Charles G. Finney	1 50
Way to God. D. L. Moody	30
The Way and the Word. D. L. Moody	30
Words for the Anxious. M. B. Williams	05

Biography.

Autobiography. Charles G. Finney	1 25
Evangelistic Work. (Last half has accounts of Shaftesbury, McAll, McAuley, and others.) A. T. Pearson, D. D	1 25
Life of Dwight L. Moody. W. R. Moody	2 50
Life of Henry Drummond. George Adam Smith	3 00
Life of Sir George Williams. J. E. H. Williams	1 05

Life Story of Henry Clay Trumbull. P. E. Howard.... $1 00
Lives of David Brainerd and Henry Martyn. Page. Each 75
Lessons from Life of D. L. Moody. R. A. Torrey.... 10
Memorial of a True Life, Story of Hugh Beaver. R. E. Speer 65
Memorial of Horace William Rose. H. W. Hicks.... 65
Memorial of Horace T. Pitkin. R. E. Speer..... 1 00
Personal Life of Livingstone. Blaikie 1 50
Young Men Who Overcame. R. E. Speer..... 1 00

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