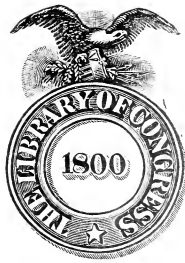


SANE
EVANGELISM

BY
WALTER HAMILTON
PETERSON



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SANE EVANGELISM

By

WM. WISTAR HAMILTON

TH. D., D. D.

GENERAL EVANGELIST OF HOME MISSION BOARD
OF SOUTHERN BAPTIST CONVENTION

Author of

"How to Grow in the Christian Life"

"The Helping Hand," etc.

*"Do the work of an evangelist, fulfil
thy ministry."—2 Tim. 4: 5*

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PREFATORY NOTE

THE compiler of these addresses wishes, on behalf of our pastors and evangelists, to thank the speakers whose services have been so cheerfully given, and who, by furnishing their manuscripts, have made this volume possible. We are living in a time of great activity, and are perhaps witnessing a more widespread spirit of evangelism than our country or the world has ever known before. History is making fast, and to the compiler all of these addresses (save one) were so epoch-making that it seemed to him they should be given again to those who were permitted to hear them, and should be handed on to those who were not so favored.

So many are the inquiries which come from pastors and evangelists and other Christian workers as to methods, that it seemed wise to add at the close some few suggestions which have been used here and there. Even before the volume appears, there are many other little things which develop and which would be helpful. It must be here, however, as Dr. John A. Broadus said to his classes in homiletics, "Genius must work out a way of its own." Often the best method is to have no method

at all. Every one of us should inform himself as to what God is doing through others and with others, and asking the Lord for wisdom and grace and power, give to him our little all, and ask him to show us in what way we can do most for the bringing of this world to him. He who would be a forerunner of Jesus must be, as Dr. E. Y. Mullins says, a "*voice* of one crying in the wilderness," and not an *echo* of another's voice or life or methods. The desire is that this volume may help us all to accomplish what Paul commanded Timothy, "Do the work of an evangelist, fulfil thy ministry."

ATLANTA, GA.

W. W. HAMILTON,

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INTRODUCTION
TRUE EVANGELISM

BY E. Y. MULLINS, D. D., LL. D.,

President of the Southern Baptist
Theological Seminary,
Louisville, Ky.

INTRODUCTION

A BOOK on sane evangelism certainly finds a wide field of usefulness awaiting it. I am greatly pleased with the form of words *sane evangelism*. The phrase connects two ideas which belong together. Evangelism is one of the most tremendous of all the agencies of Christianity. I presume the need for a sane type of evangelism will be conceded by all. There are churches in some regions which have been swept by a kind of evangelism which has left them twice dead, plucked up by the roots. The kind of evangelism which appeals solely to the emotions, which relies upon clap-trap and machinery, which in a superficial manner skims over the surface, and appeals only to those susceptible of being influenced by the spectacular, is not the kind which leaves a salutary condition in its wake. Churches which have suffered thus are to be pitied.

On the other hand, churches in large numbers there are which are dying for the lack of evangelism—churches which have conceived a prejudice against the whole idea of evangelism, and which have gone on in their unfruitful way for many years. What they need is a profound revival of their spiritual life.

The abuses and extravagances of evangelism

result from a combination of influences and causes which cannot be cited in their completeness in this Introduction. I will name, however, a few of them. Among the most potent of these causes is the unspiritual evangelist himself. The man who relies upon his evangelism for a reputation, or who is in the business for the money he can make out of it, or who seeks simply to gratify his ambition, has brought untold injury to the cause of Christ. Again, sincere evangelists, with the usual proportion of the human in their constitution and temperament, yield sometimes to false standards of success. The passion for numbers tends always to grow upon the evangelist. He is unhappy except when there are great crowds and excitement or enthusiasm of some kind. While the great crowd and the enthusiasm are exceedingly desirable elements when they are produced in the proper way, they become sources of great weakness and injury when they are not the product of legitimate causes. The temptation to count is always a besetting sin of the unwary evangelist. Growing out of the above conditions, the evangelist easily adopts false methods of securing apparent results. These methods need not be enumerated here. They are familiar to every reader who has had any experience or who has observed carefully the evangelism of the day. When a man with popular gifts and without adequate knowledge of the Scriptures, who possesses some skill in manipulating audiences, resorts to false methods of ob-

taining results, it is an easy road he has to travel to secure results that bulk large in reports, but that have little in them which is enduring. The appeal to the emotions, for the emotional man, of course, becomes a sore temptation. And while the appeal to the emotions is a powerful factor in all of the best preaching, it requires the weight of truth behind it to make it effective in the true sense.

Now, it is evident that a sane evangelism must avoid all the above evil tendencies. The present writer is among those who believe they may be avoided; that evangelism may be shorn of its extravagances and excesses and made a potent instrument of power in Christian work. Sane evangelism will put the spiritual welfare of the human soul in a supreme place in all its methods and plans. It will exalt this spiritual interest above the question of money, reputation, numbers, crowds, and what not. It will studiously and carefully seek to bring to bear the spiritual forces of the gospel upon the church where its work is being done, with a view to enlisting the church in the great task of soul-saving, and it will scrupulously guard the soul against all the snares that are incident to times of special effort and excitement. At the same time, it will not seek to suppress artificially, legitimate emotions and excitement. It will not forget that the spirits of men when profoundly stirred express themselves sometimes in extravagant language. It will not be deterred from its great task by the danger that

spiritual movements always carry with them, namely, that some extravagances will attend them. No evangelist should be held responsible for all the evils which flow from genuine evangelism. They are simply evils which are incident to human nature and which are unavoidable.

Sane evangelism, therefore, will be compelled to pursue steadfastly the ends of true evangelism in spite of the incidental evils which spring up in its wake, while at the same time seeking at every point to guard against those evils through the proclamation of the whole gospel and the use of legitimate methods. Evangelism of this kind ought to prove a source of great inspiration to every pastor who comes in contact with it. All will concede that the proper and normal condition of any church is that of revival. I do not mean by revival that the church must necessarily be continually receiving members, though this may be the case. What I mean by revival is that the church should be manifesting the fruits of a vital Christianity in all its work and at all times. A sane evangelism will contribute toward this result more than any one factor which can be named. So far from serving as a substitute for evangelistic effort on the part of the pastor, sane evangelism will stimulate the pastor and the church to constant evangelistic effort. This is a consummation devoutly to be wished for in all of our churches. A type of evangelism which shall educate our pastors in the principles of true evangel-

ism will, in this particular, serve a great purpose in the kingdom of God.

The author of the present volume stands as a recognized illustration and embodiment of the higher kind of evangelism which has been outlined. He has been a pastor and knows the difficulties of the pastor in the prosecution of his work. He has been a pastor-evangelist and knows the conditions which constantly confront the pastor in maintaining the evangelistic tone in the church. He is devoting his time now to the evangelistic work, and has had wide experience in this also. By natural gifts, inclination, and training, therefore, he is eminently qualified to bring a message to our people everywhere on so vital and fundamental a theme as sane evangelism. He is happy in his selection of contributors to this volume. It ought to be welcomed by thousands upon thousands of pastors and laymen who are interested in this great work.

E. Y. MULLINS.



I

DENOMINATIONAL EVANGELISM

BY GEORGE W. TRUETT, D. D.

This report was prepared for the Southern Baptist Convention by Doctor Truett, in connection with John D. Jordan, Cecil V. Cook, W. M. Vines, C. W. Duke, and R. H. Marsh.

“Whatever Dr. Geo. W. Truett writes is eagerly read by our people. This trumpet call from him on evangelism should be read by every preacher in the South and by thousands of our laymen and godly women.”

B. D. GRAY,
Corresponding Secretary.

I

DENOMINATIONAL EVANGELISM

EVANGELISM is the missionary spirit in action. It is the forerunner of churches and the builder of churches. It is essential to all Christian expansion, and must give its benign influence to all sound teaching in the churches. Without the evangelistic spirit, it will be found impossible to maintain proper doctrinal standards. Correct teaching depends, for success, on a spiritual atmosphere. The Master, in his teachings, joined the two: God seeketh such to worship him as worship him in spirit and in truth. Whoever neglects the Spirit in teaching will fail. Whoever neglects the truth in evangelism will more than fail; for he will almost inevitably lead the multitudes into false hopes.

The normal condition of every church and every preacher is evangelistic. The bane of many a church, strong in numbers, intelligence, wealth, indeed, in every element of strength but one, is that it has lost the seeking note. Congregations meet, preachers preach, the forms of worship are decorously observed, but all without any purpose to reach the lost. This brings deadness, and in this atmosphere of death, worldliness increases, sound

doctrine decays, congregations disintegrate and, in time, the desolation of Zion is complete. Doctor Duff well said: "The church that ceases to be evangelistic soon ceases to be evangelical."

The Scriptures reveal to us the fact, not sufficiently emphasized of late, that while all preachers are to be evangelistic, God has called and given to the churches some men designated by the Holy Spirit especially for the service of evangelism. Such men have special endowments, and some of them are given an unusual measure of the Spirit for the work. When we cease to use these special gifts, in the way designed by the Giver, we discredit infinite wisdom, and to the same degree do hurt to the churches. It is the part of wisdom to look out among us men of this class, who measure up to the gospel standard, and see that the way is open for them to fulfil their ministry to the churches and to the lost world. —

It gives your committee unfeigned pleasure to commend the wisdom of the Home Board in the selection of Evangelist W. W. Hamilton and his collaborators, for this important field of Christian service. While this feature of the Board's work is new, yet the wisdom with which it has been managed, and the manifest blessing of God upon it, has been such as to encourage large hopes for the future.

It is the mission of Baptists to bring the world to an acceptance of the teaching of the New Testament, and to a faithful obedience to the divine order of service. Baptists can stand for nothing less than

service. Baptists can stand for nothing less than the New Testament and, beyond that, there is nothing that they desire or can accept as the truth. The evangelist who has to do with converts, in the early stage of religious life, has the first opportunity to impress upon them the importance of walking according to the word of God. We are profoundly impressed that no one is sent of God to reform New Testament teaching, by leaving out such parts of it as mere sentiment and carnal wisdom may not approve. The hour is upon us, when our Baptist people should aggressively urge the scriptural presentation of New Testament teaching, in all its parts, as the only real center of Christian unity in the world. It is sadly to be deplored that much of the present-day evangelism leaves converts unrelated to the churches, and wholly uninstructed as to their duty. In this way, many a life has been lost after the soul was saved. It behooves our Baptist people to send forth evangelists, after a New Testament order, to supply the evident need of such ministry, so that the people may not be misled by spurious evangelism.

In the New Testament order, everything goes out from the churches, and draws back into the churches. The New Testament knows nothing of an evangelism that leaves the saved to live apart from the churches. Whatever good may be done by methods and institutions apart from the churches of Christ, we must remember that Christ has put his honor

in the churches, and has chosen them to be the channels through which to work out his purposes among men. And it needs to be said with all emphasis, that the hope of all the generations to come, for a sound gospel, centers in the churches of the living God. Your committee, therefore, favors an evangelism which recognizes the churches in their supreme place, and everywhere makes for their up-building.

Your committee believes that the Home Board will serve the churches and the denomination at large in a noble way by sending forth men as evangelists who are not only soul-winners, but who can also lead in evangelistic movements throughout all our vast territory. The work of scriptural evangelism needs to be taken up in all the district Associations and made the predominant purpose of their existence. It must be evident to every thoughtful Baptist that we are not making as much as we might of the district Associations. We note with pleasure that many of the Boards of the State Conventions have taken up this work and are pressing it with diligence and most gratifying success. It is to be fervently hoped that the Boards of all the district Associations, and of the State Conventions, will, in conjunction with the Home Board, see to it that the work of scriptural evangelism becomes predominant over all our vast field. If it may be so, then it will very largely settle all the questions of finances and discipline in the churches, and help more than all

things else to bring in the larger and better day for which we are longing and looking.

It is the function of this Convention to foster Home and Foreign Missions, and such other enterprises as promote the Redeemer's kingdom. Certainly we have been slow to come to a realization of the unspeakable importance of pressing this great instrument of power, which underlies all the other agencies of this Convention and promotes them all. And certainly this Convention, with its vast field, cannot turn over so great a means to those who will not use it for the constructive work of the denomination. The churches of the South look to the Home Board as a channel through which they may co-operate in the constructive work of the denomination in the home land. They have already signified how joyfully they enter into co-operation for this gracious work of ministering to the lost. It is the part of the highest wisdom for this Convention and its Boards to meet the aspirations of the churches, covering the whole field of Christian activity.

A careful reading of the New Testament, which must be our guide book through the ages, makes clear the fact that soul-winning and training went hand in hand. The Apostle Paul, who was the foremost evangelist of the ages, not only planted churches, but also faithfully trained them for future service. It may be that Southern Baptists have been far more derelict in training than in evangelizing.

But as we give ourselves more and more to the training of the churches, we are ever to regard evangelism as one of the strongest auxiliaries to that end. The teacher in a school must have the right atmosphere, or else his labor will be largely lost. Looking to the continuance of the churches, and the construction of a great missionary force in the world, it behooves this Convention to give its cordial sanction and its utmost influence to those things which enter into the life of the people, and bring those lives to the fullest fruitage in the Master's service.

II

SANE AGGRESSIVE EVANGELISM

BY WILLIAM WISTAR HAMILTON, TH. D., D. D.

This address was delivered at the Winona Lake Bible Conference, Winona Lake, Ind.

II

SANE AGGRESSIVE EVANGELISM

I UNDERSTAND from the programme that I am to speak on "Aggressive Evangelism." I should like to preface that subject with one other word and call it "Sane Aggressive Evangelism."

I like all three of those words: sane, aggressive, evangelism. I like the word aggressive. This may be the correct exegesis of that Scripture which says: "The gates of hell shall not prevail." When a city goes to war it does not take its gates with it, but when its gates are attacked then is the time that it is on the defensive. So the figure here may be of the very gates of hell charged by the forces of righteousness. I like the word aggressive because it carries along with it the idea of enthusiasm. Enthusiasm is like the measles. If you have it it will break out on you—or it had better do so—and if it breaks out on you somebody else will catch it.

Riding along on a train in Kentucky in the fall of the year, I stood by the open door of the coach and watched the leaves, the dead leaves, as they pursued the moving train. And I said to myself, "Even dead leaves will follow something that has life about it."

I grew up in a city on the line between Tennessee and Virginia, half of the city in Tennessee and half in Virginia. Virginia's marriage laws are very strict. Tennessee's marriage laws are very lax. As a consequence a great many runaway couples came from Virginia to Tennessee to get married, simply crossing the State line. One day a runaway couple came to my town drawn by an ox team. I have remembered it with pleasure, because I have always been glad to associate something rapid with an ox team.

What is evangelism? A sane, aggressive, evangelism, what is it? Is it simply to tell the story of Jesus and his love? I think not. Evangelism, as I understand it, is so to proclaim the gospel—not simply to proclaim it—but so to proclaim the truths of the gospel as to demand a decision. I think a great many have a wrong conception of what evangelism is. They seem to have an idea that when an evangelist comes along everything they have ever loved and respected shall be set aside.

A child in school was once asked what a furlough was, and the child told the teacher that a furlough was a mule. The teacher insisted that the little lady was mistaken, but the child said that she was able to prove that she was right. The next morning when she came to school she brought with her a picture of a soldier riding along on a mule, and under the picture were the words, "Going Home on His Furlough."

Now, I believe if we can get a correct definition of evangelism, and get a proper enthusiasm into it, and have sanity along with the enthusiasm, that we have solved the great problem before us as evangelists and as pastors. It is very difficult for me to speak as an evangelist and not as a pastor, for I have been a pastor for thirteen years and an evangelist but one.

In our Southern States among the different churches there has been a denominational movement set on foot. This question was brought to our Convention some three years ago, and again the next year, and then at the Convention in Chattanooga May, 1906, the movement was definitely launched, and in September last it was my privilege to begin the work. Now then, as I understand the temper of our people, and as I understand the movement, I want to present to you what I consider their idea of what a sane aggressive evangelism is.

I. First of all, it must have a *correct doctrinal basis*. We cannot build an evangelistic house that will be any good on a foundation of sand. It must have a correct doctrinal foundation. The great doctrines as to God himself, as to the Bible, as to sin, as to hell, as to the atonement, as to the cross, as to heaven—the great doctrines of the word of God must stand underneath if we are to build a structure that is to be of any account in the storms of life and to last through eternity. There must be a correct doctrinal basis, and when we have the correct doctrinal basis in our church and evangelism,

then that which we do as evangelists and pastors, working together, will be like the house built upon the rock. But when our perspective is wrong, when like some people, we have the idea that man is well, that there is nothing the matter with him, all that he needs is to have brought to him the fact that he is well, let him believe it and he will be well; or, if we have the idea that man is sick, true, he is sick; but he isn't very sick, not much the matter with him, all he needs is a little culture or a good example to follow; if we have that idea our work will fail.

On the other hand, if we believe that man is dead in trespasses and sin, then something supernatural is needed. If he is well, or if there is very little wrong with him, then there is no need of divine help. But if he is dead in trespasses and sin, there must be a divine power to bring him to life. When we have failed to realize the condition of man, or have gone wrong as to the responsibility of our position, we have started to build our house upon the sand. We will be like the boy with his wagon made from the running gear of a cast-off baby-carriage, an umbrella handle for a tongue, a soap box for a wagon-bed, and for wheels, disks cut from the end of a log. As he drew it along, an onlooker was amused to see how the wagon wobbled from side to side. The boy looked back questioningly to see what was the matter, knowing that something was wrong. The onlooker saw that in making the holes in his wheels the boy had failed to strike center. And I

tell you, friends, in our evangelistic work and in our pastoral work, if, on the great doctrines of the word of God, of the condition of man, of the place of our Lord and his atoning work, we fail to strike center, we will go all sorts of ways except the right way. Somebody has said that if we stay right at the cross and right at the tomb, we will never go very far wrong anywhere else. I believe that to be true.

II. Another thing in regard to this sane evangelism is the necessity of *proper denominational supervision*. I rejoice in the work which has been done by the Presbyterians of this country; I rejoice in the fact that they have done it as Presbyterians; and I rejoice in the example which they have set us.

You will remember Dr. G. Campbell Morgan in his book on "Evangelism," says that he is afraid of anything that claims to be undenominational. There ought to be a proper denominational supervision if the pastors and evangelists are to work together. In the church of Jesus Christ, as given us in the New Testament, there was a place for the evangelist. When he is isolated from some sort of church supervision, then we may not expect there will be that confidence between him and the pastor that there should be. I do not know why, but I used to feel that way as a pastor. Maybe you can explain it. I used to take occasion to say when in meetings with my brother pastors, "I want you to understand that I am not an evangelist." Somehow, we have had it in our minds and hearts that the man who

comes as an evangelist is a man who is not responsible to anybody, and a man who may do anything he wishes, and who may go his own sweet way and do his own sweet will, and nobody have any right to say to him a word.

I believe that with our evangelists properly connected with our churches, we may expect the very best kind of men, with the very best kind of preaching, done in the very best places, and done in the very best way. Some way, I believe in a sort of heredity in evangelistic services. This is my experience. When a man comes to help me in my work, and he is a fighter, then the people who are born into the kingdom under that man's ministry are fighters. The man who comes to hold a meeting with me and who doesn't believe anything and who seems to float with the tide, anywhere, just as a sentimental sort of jellyfish, the people who come into my church under his ministry partake of that man's characteristics. But when a man comes who believes in the word of God, who believes in the power of God, when a man comes who believes in the tremendous fact of sin and the tremendous need of a supernatural power to save man from sin, then the people who come into my church under that man's ministry stay with me, an abiding work. There is never a time in the history of a pastor more important to the good of his church than when he asks a man to come and help him in evangelistic services.

I believe in holding meetings everywhere; I believe in preaching in tents, in tabernacles, in halls, in saloons, on the street. I believe in preaching the gospel anywhere, but somehow or other there is always a peculiar tie, it seems to me, between a man's soul and the work of Jesus Christ when that man has been brought into the kingdom through the help of the churches. We always love our birth-place. I was born down in Kentucky, so they tell me, near Hopkinsville. My parents moved back to Virginia when I was ten months old, and I had never returned to the place of my birth. Some time ago I was in Hopkinsville, and met a man who said he knew the house in which I was born; he remembered having gone to school to my mother in one room of that house; he remembered one day when I fell down the stone steps and broke up the school, and he was going to take me out to see the place. We started out one cold November morning for the ten-mile drive, and on the way saw his mother, who also remembered my birth, and had helped to dress me.

We drove out to the place, and I went all over it with delight. I took some kodak views of the house and the grounds, and wrote to my mother about the visit, and to her were sent the pictures. I kept writing about it all, but I noticed that she didn't have much to say. I kept on writing, and she kept on saying nothing, and finally I wrote and said, "Look here, mother, there is something wrong about this,

what is it?" And she wrote back and said, "Son, I am sorry to tell you, but that isn't the place." And I don't know where I was born.

I am like some Christian people who do not know the time and place of their salvation. They know they love God, and I know I am here. Nevertheless away down in my heart there is a peculiar tie to the place of my birth. I failed to find it, and I don't know where it is, but I have that attachment for it. When a man is born into the kingdom of God, in touch with the people of the church of Jesus Christ, there is a peculiar tenderness in that man's heart for the church. God pity the pastor who will not co-operate, or the church which stands aloof from the tender bond of any great evangelistic work in their city. They are missing the opportunity of putting their power and their life into the hearts of men and women who are brought into the kingdom of God at that time.

III. Then again there should be *correct methods of work* in order to have a sane evangelism. I believe that as pastors—and I speak as I have said, from thirteen years of pastoral experience and one of evangelistic—I believe as pastors we do not make the proper preparation for the evangelistic services. I feel sure that the evangelists who are here will bear me out in this. I don't know whether or not you feel as I used to feel, that it is almost a sin to advertise a meeting. Read again and listen closely to the second chapter of the Acts. The most sensa-

tionally advertised meeting I ever heard of is told about, "A sound from heaven as of a rushing, mighty wind, cloven tongues like as of fire," and the apostles speaking with other tongues—such a noise being made that everybody comes to see what is the matter, and then when the multitudes are gathered together the people of the "upper room" go about in the crowd speaking to every man in his own language and telling him face to face of the wonderful work of God. This great inquiry meeting is followed by Peter's sermon, and no wonder it produced such results.

Now, you get your people down in the city, get them to make so much noise that the people will run together to see what is the matter, and then trusting to the Spirit for power, do personal work among them, and preach to them the gospel, and you will have done something like that which took place on the day of Pentecost. I do not mean to advertise the evangelist, I do not mean to herald his name here and there, but to let the people know that you as a pastor and as a church are expecting something to take place. If you do not expect anything, if you work and pray and talk and advertise meetings in a ten-cent way, you may expect ten-cent results.

I was crossing the Mississippi a few days ago, and looking down on one side I saw a little bit of a house—I would call it a shack, I don't know what you would call it up here—and up over the door, written in letters, or supposedly painted in letters, with here

and there an "s" turned the wrong way, with some small letters and some capitals, was this sign: "First-class meals served to both white and colored." Now, that fellow couldn't make me believe he served a first-class meal; if he swore to it, I couldn't believe it. Down in Atlanta, Ga., I saw on a side street a little dingy, dirty place, and up over the door the words, "First-class Restaurant." Don't believe it! Couldn't believe it!

When you and I go at the great work of God in a fourteenth-class way, we cannot make people believe it is a first-class piece of business. As pastors, we are to make proper preparation. As evangelists, we are to go as the messengers of God. Yes, I love to think of myself as a messenger boy to bring the telegram from God. I love to think of myself as a harvest hand, who comes in with the pastor and with the people at the time when meetings are being held, to help them reap what they have been sowing. Unless the evangelist comes with that spirit, and with that consciousness of his own small place in the kingdom of God, he will not be doing a sane work.

Then too, we ought to think of the members of the church as fellow-laborers—and I believe it is insane when the members of the church do not feel that they have a part in bringing to pass the winning of souls. I believe it is insane when the men and women who are in the pew sit back in the church and have no consciousness of responsibility

in the work of bringing others to Jesus. Each one of us has some part in it. Every member of every church shares in the responsibility of bringing the lost to the foot of the cross. Their blood is upon us until we have warned them, and their blood will God require at our hands.

I came across a Negro poem not long ago, clipped from a Pittsburgh paper. It is as follows:

De Lawd he hed a job fo' me,
But Ah'd so much to do,
Ah ast him git somebody e'se,
Aw wait till Ah got froo.
Ah don't know how de Lawd come out,
But he seemed to git along;
But Ah felt kind o' sneakin' like,
'Kase Ah knowed Ah'd done him wrong.

One day Ah need de Lawd myse'f,
An' need him right away.
He nevah answer'd me at all,
But Ah could heah him say,
Way down in mah accusin' heaht:
"Ah's got too much to do,
Yo' bettah git somebody e'se,
Aw wait till Ah gits froo."

Now when de Lawd he hev a job,
Ah nevah tries to shu'k.
Ah draps whatevah Ah's on han',
An' does de good Lawd's wuk.
Mah own affaihs kin run along,
Aw wait till Ah gits froo,
Nobody e'se kin do de job
De Lawd lay out for you.

While speaking of this phase of the subject of evangelism I would like to say just one thing more, a thing that has grown upon me in the past few months, but which has been upon me ever since I have been a pastor, and that is, that in our evangelistic work we too often make a brilliant dash instead of a persistent siege. My experience as a pastor was that just at the time when it seemed to me the windows of heaven were opening and the hearts of the people were responding, my helper who had come to me, or my pastor friend, had to go.

We have a man in our Southern ranks—I wish you could know him—a man who knows how not only to lay siege to the throne of God, but a man who knows how to lay siege to a city. A man who goes in and stays for a month or for months. This man, filled with power, went to Memphis just for a short time, and the power of God came upon his work, and he continued for months, and there were thousands of people who came out on God's side in that siege which was laid to Memphis with such supernatural, overwhelming power. I like the persistent siege. It is growing with us. I don't know how it is with you—this idea of going into a city, or into a community, and remaining there, laying siege. As one of our pastors expressed it, we have too often, in our evangelistic services, given an exhibition of a brilliant dash instead of a steady, continuous effort.

IV. The fourth thing about which I wish to speak

as constituting a sane aggressive evangelism is this: there must be *correct ideals* possessing us.

One of the most interesting studies that I have made has been a study of the Bible revivals, to see what were their effects upon the hearts of the people. You will remember that powerful prayer of Habakkuk when he prayed that the Lord would revive his work; he said, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy," and went on to call the people's attention to the majesty of God. Unless there is brought before us in evangelistic work this sense of the overwhelming majesty of God there will be nothing to bring to men the consciousness of their sin. A man, a vulgar, impure man who stands in the presence of a pure woman is convicted of his impurity. A sinful, lost man who stands in the presence of a holy God, and who realizes that presence, will be convicted of his sin. I believe if we are going to have a turning to God it must be because the majesty of God is brought to the attention, to the realization of his people, and because they see his majesty they realize and recognize their own sinfulness.

Some people have the idea that to become a Christian is to make the face grow long and to lose all the joyfulness out of the life. I wonder where that idea came from. I have about come to the conclusion that it has come from those Christians who are trying to serve God and the devil both.

The world sees them and says, "Why, they are long-faced, they are not happy, I do not want to be like that." I believe such professing Christians to be the most unhappy people in the world; they can't serve the Lord and they don't want to give up the world; they can't even serve the devil well.

I lived in a town, as I told you, on the line between Tennessee and Virginia. It is a most unhappy situation. Here is a man guilty of some crime and you can't touch him because he runs over on the other side of the line. Here is a man who commits some crime on the Tennessee side and you can't touch him because he runs over into Virginia. Here are two mayors, two organizations for police protection, two systems of public schools, two systems of water works. The time changes there; you ride along in the streetcar, and if you sit on the south side of the car it is twelve o'clock, and if you sit on the north side, it is one o'clock, though the people use mostly the Eastern time. It causes much confusion, and is a very unhappy state of affairs.

Some time ago we had a lawsuit between the Commonwealth of Tennessee and the Commonwealth of Virginia. Virginia sued Tennessee for nine miles of territory. You will remember that the line between Virginia and North Carolina runs west until it comes to White Top Mountain. It then runs north nine miles, and then west again. Now Virginia said that this line ought to have gone straight west, and so sued for the territory—that nine

miles—and the case was taken to the United States Supreme Court. Well, we did not know whether we lived in Virginia or in Tennessee.

Do you know what is the matter with the people who are unhappy? You study them. They are on the line. The people who live over in Richmond know they live in Virginia, and the people who live in Nashville know they live in Tennessee, but we who live on the line are not just sure which State we are in. If you will get clear over into the state of righteousness, then you will have no doubt about the matter. The greatest troubles come to these people who are living on the line, and they are the long-faced Christians.

I knew an old Negro cook in the hotel—I grew up in the hotel—she was the pastry cook, and one day she said something which led me to say to her, “Why, Aunt Kate, I thought you were a Christian.” “Oh,” she said, “go along, Marse Willie; I is a Christian; but nobody can’t live a Christian in a hotel kitchen. When I comes to the hotel of a’ mornin’ I hangs my religion on the fence, and gets it when I goes back at night.” Religion that cannot be taken everywhere is of no account anywhere.

Now, I believe in the joy of the Christian life, that kind of life which brings us happiness and peace and power as Christians. I believe that a sane evangelism does not put long faces on any one. I thank God for the happiness that came into my heart as a Christian when ten years of age. I thank God

that I became a Christian so early. I thank God that I had a father and mother who believed that God could save a child in his younger years, and that the pastor believed in it, and that the evangelist believed in it. I grew up in the midst of temptation in the hotel life, and I believe that the fact that I gave my heart to God when just a child, and the fact that I had a father and mother who loved God and who watched over my steps and helped me, is the answer to the question as to how I came out of such temptation to live for God and to try to serve him. I thank God too for the joy that comes from Christian service. It doesn't put a long face on any one.

A pastor down in Tennessee was riding on the train one day, when a young lady said to him, "You preachers must have a pretty monotonous sort of life?" The minister said, "What do you mean?"

"Well, you cannot enjoy any of the things which other people enjoy."

"What do you mean by that?"

"Well, you cannot dance."

"How do you know I cannot?"

"Well, you don't dance," she said, "and you don't play cards."

"No."

"And you don't go to the theater?"

"No," said he. "Well, what else?"

"Well," said she, "it seems to me that if you

cannot dance, or play cards, or go to the theater, there isn't much in life for you."

He said, "Wait a minute; I will grant just for the sake of argument that you are happier than I am because you do not deny yourself some things which I deny myself, that I am not as happy as you are because I do not do some things which you do."

"Now, down below you is another class of people who do not deny themselves many things which you do deny yourself; if they want to get drunk they do so; if they want to use profanity they do so. If they desire gratification of lust they go on their sinful way. They murder if they want to do so. Now," said he, "according to your idea they are happier than you are because they do not deny themselves the privilege of doing those things which you do deny yourself. No," said he, "you are happier than they are because you do deny yourself some things, and I say to you that I am happier than you are because I deny myself some things which you do not deny yourself."

Oh, the joy of the Christian life for a man who can stand and be conscious of the fact that the power of God is controlling and helping him. A young man came to me at Eureka Springs the other night—came up into my room. He is a traveling man from North Carolina. He told me he didn't have power in the times of temptation to resist the tempter, and he asked me to pray for him that he might have help. He felt his lack of self-control. He was di-

rected to Jesus, who was so named because he shall save his people *from* their sins.

I remember as a boy I thought the greatest ambition of my life would be just to sit up on top of a circus wagon and hold the reins over sixteen fine horses, beautiful fellows! To sit up there and hold the reins over sixteen well-trained, beautiful horses—what could be better for a Kentuckian? Well, I say to you, friends, as I stand here to-night, conscious of my own weakness, and praying God for his power, there is such a thing as a man or woman sitting upon the throne of his own being and holding the reins over himself, and saying “No, you cannot go that way, you must go this way.” The joy of supremacy through the power of God, over your own being, to control your own mental powers, your own spiritual outlook, to still all your being in the name of Almighty God, to command all in the name of the King, and make your life tell for him, this is the joy of the Christian life.

Brethren and sisters, men and women, I believe with all my heart that in the Southland—yes, in the North and the West—we are in the day-dawn of the greatest revival the States have ever known, and I say to you to-night that the work which is being done by the evangelists in the Southern States is not the one-thousandth part of this great movement. I believe the pastors are coming to fulfil, are coming to fill full the work of their ministry by doing the work of an evangelist. I thank God that not merely

by the work of the evangelists, who are going here and there through the Southland, but out of the great loving hearts of our pastors more and better work is being done than ever before. More men are going back from our conventions and associations and conferences and assemblies, from our evangelistic meetings, with their hearts and souls and lives on fire with the power of God Almighty, to lead their own people in helping the lost to a saving knowledge of Jesus Christ.

This is our hope, this is our belief, this is our conviction, this is our prayer, that the King of Glory, through the hearts and lives of men, may come into the Southland with marvelous swiftness. Pray with us that God may give us the answer to our prayer!

III

THE PRIMARY MISSION OF THE
CHURCHES OF JESUS CHRIST

BY L. R. SCARBOROUGH, D. D.

This address was delivered at the evangelistic mass meeting of the Southern Baptist Convention, Hot Springs, Ark.

III

THE PRIMARY MISSION OF THE CHURCHES OF JESUS CHRIST

WHAT is the main thing for which the churches are set in the world? What was the chief motive in the heart of our Saviour when he organized his church and set it going in the world's redemption? There must have been many reasons for it, but what was the main reason? Why has this church reproduced itself in thousands of forms since that time? Why do these churches exist to-day? Why all the expense and talent and energy and time consumed in the maintenance and propagation of the work of the churches? It is the purpose of this address to lay emphasis on the primary mission of these churches. I wish to lay down two mighty propositions.

I. *The Main Business of a Church of Christ is to Win Men to Christ for Salvation and for Service.* In a trip to an Eastern city, I spent a Sunday in one of the greatest Baptist churches in the world. At nine o'clock in the morning, in a prayer room of the church, there were two hundred and fifty men engaged in telling their experiences in spiritual warfare which they had had during the week previous.

A physician of world renown, at the head of a great medical school and hospital got up and told of how a wealthy man had come from a Western State to be operated upon. There was one chance in a thousand for his recovery. For days he was nourished for the operation. Just before the operation, in an adjoining room, the attendants and nurses were asked by this great surgeon to retire that he might be alone with the patient. The doctor asked the patient if he was a Christian. The reply was, "My mother was a devout Christian. She raised me right. As wealth came, temptations of pleasure and sin came. I married a woman who was only a nominal Christian. She was a pleasure lover. I lost interest in the problem of my personal religion. I am now a dying man, and I am Christless and hopeless." The doctor said, "I do not desire to frighten you. I am a Christian. I do not want a man to go from my operating-table to hell. I do not know the result of the operation. I do not know whether you will live or die, but you need to be a saved man." The doctor then related how in a few words he told him about the crucified Saviour, and knowing how few were the chances for recovery and how frail the weakened body was, he asked the Saviour to save the sick man. In a little while, the man's heart was broken, tears of repentance, exercise of faith, and a glad profession of Jesus as his personal Saviour, followed. Then the doctor, with great emotion, told how an hour or so later, under the

operation, the new-born soul went from the operating-table to meet his Lord. And then, with a great sway of spiritual emphasis he said, "My brethren, this is the main job of a Christian."

I believe the doctor expressed in these words the main mission of a church of Jesus Christ. The proof of my proposition is seen in the following:

1. This idea of the mission of the church of Christ is seen in its foundation laid by Jesus himself. In Matt. 16 : 18, he says, "upon this Rock I will build my church and the gates of hell shall not prevail against it." Here is a great military picture. Hell is a mighty walled city, with impregnable forts and great gates, standing as an almost irresistible fortress against the onslaughts of an invasion. The church of Christ is pictured as a trained and equipped army making attack upon the walls with their fortresses and gates. He says so irresistible is the martial spirit, so progressive and sustained the attacks of this army of the Lord that the gates of hell cannot stand against their onward movement. It pictures conflict. It speaks of spiritual conquest. It intimates that a church is to be a conquering force, and the world is to be won by its progressiveness. This notion is wrought into the very foundation of the church, and this spirit of conquest, and the pushing of the battle to the gates, is the one mighty business of the church.

2. This is seen also in the life and ministry of Jesus Christ. From the dripping waters of the

Jordan to the glorious ascent from the mount of Olives, Jesus is seen to be busy in winning men to life everlasting. He drove to one main thing. In the crowded streets, in the thronged temple, standing on the hillside, or in the boat at the seashore as the multitudes crowded about him, in private, in the closed room with a Nicodemus, on the public highway with the woman at the well, anywhere and everywhere, Jesus made for one thing—the winning of the world to himself. It is true that he trained and instructed his disciples, but it is also true that he did this while leading them after the lost. This main mission of the Saviour predominated in every miracle, or parable, in every public address or private conversation. It seemed to have been on his heart and thrilled his soul in his long nights of trial, hard days of labor. It seemed to have been the chief thing on his great heart, whether being transfigured by the supernal light of glory, or in the superhuman darkness of Calvary's awful agony. He talked of dying for sinners while closest to heaven. He stopped dying to save a sinner while closest to hell. Truly the divine writer tells the whole truth concerning Jesus when he says, "The Son of man came to seek and to save that which was lost." If this was the main mission of Christ the Head of the church, and if it is the function of the body to do the will of the head, then certainly the main business of the great spiritual body of Jesus Christ is to win men, and to train

men to win men. No preacher and no church can be most like Jesus and not win souls. Every preacher and every church is most like Jesus while winning a soul to salvation.

3. The proof of this proposition is seen also in the spiritual equipment of the churches. Their officers, their government, their ordinances, their doctrine, their book, all these are just the things to be used in soul-winning. Every officer of the church ought to be chosen with some reference to the matter of winning the world to Christ. His qualifications for soul-winning ought to be discovered before he becomes an officer. The doctrines are not unfriendly to soul-winning. The fact is that a doctrineless soul-winner is a soul-winner of the poorest type. There is no doctrine in God's book but what can be used in showing the face and love of Jesus Christ. The very machinery of the churches as seen in the New Testament, is but the livery of heaven to carry God's power to the lost, and we should make it so in our churches to-day.

4. The truth of this proposition receives emphasis also when we look at the charter of the churches. The Great Commission of our Saviour wherever expressed in the New Testament, gives its loudest note on going and making disciples. The churches to-day ought to put the emphasis where Jesus put it. He did not leave out the matter of training, and establishing disciples, but he showed that the best training should be going on while you are after

the lost. His notion was not to stop and train, but go and train. The promise of the Divine Presence is conditioned on the going and making disciples. So the truth taught will be vitalized by the divine power if it is put in the evangelistic atmosphere. We must not magnify our system of truth at the cost of lost souls. So when you study the charter of the churches, you find preeminently their mission is to go after the lost and win them to Jesus.

5. The truth of the proposition finds mighty backing in the early history of the churches. Apostolic churches were soul-winning churches. Every church in the early times that became great in service had as its chief mark its evangelistic spirit. At one time every member of the church of Jerusalem except the apostles had gone afield for the lost. Revivals broke out everywhere. They, like Jesus, picked up souls for Christ in the byways and hedges. The Antioch church was so evangelistic at home that at its earliest stage it started out with holy hands and prayers, the mighty missionary movement to the Gentiles. Ephesus was a great evangelistic church. For more than three years Paul led them in a day and night campaign for the lost. It was a campaign from house to house with tears and prayers. And so it was with the other New Testament churches. They regarded that the preservation of their life of conquest, the maintenance of their doctrines, the establishment of their faith depended upon their pressing ever and anon

the soul-battle to the gates. Glorious were their triumphs; hard-fought were their battles; persecution was red-handed; perils besieged them from every side; enemies within and without tried to hedge their way; but mightily toward world-conquest they went on in the companionship of Jesus Christ. It is seriously doubted if the spirit of the church to-day can be consonant with the spirit of New Testament churches, or lay claim to apostolic kinship, which does not press as its preeminent business, the winning of lost souls.

6. Probably the mightiest apostolic proof of this proposition is found in the product and incarnation of the primary motive of the churches—the life and ministry of the Apostle Paul. It seems that Paul got about all out of Jesus that a human soul can get. Paul has no peer in all the world. He was the incarnation of the doctrine, faith, and work of the churches of Jesus Christ. He was as a man what Jesus wants in a church. He lived the life of a church. What you see Paul doing you are commanded as churches to do. Who will say that Paul was not a soul-winner? When you look at the book of Romans he seems to be a theological professor, filling to the full the chair of systematic theology, and yet from another view-point in his highest flights and deepest plunges into the doctrines he is only squeezing the evangelistic juice out of them for the purpose of winning the world to Christ. He was a doctrinaire, a great teacher in spiritual

philosophy and systematic theology; he was a heroic defender of the faith; a debater of the first water; he was a church-builder. Every interest of the kingdom of God lay close to his heart, and he knew how to do well everything Jesus wanted done; but in it all and through it all the chiefest spiritual qualification of the Apostle Paul was his passion for lost men and his knowledge of how to win them. Paul was the true output of the spirit and life of the churches of Jesus Christ. The churches will do well to-day to follow him in going after the lost and giving emphasis to the main thing.

7. The last proof of my proposition I wish to give is found in the practical test of the churches to-day. Recently I visited two great churches in the same city. They were alike in wealth, in magnificent houses of worship, intellectual and social qualifications of their pastors. I visited one on a Sunday morning service, the other at the Sunday night service. The weather was ideal in both cases. In the one there was a congregation of fifty, no fellowship abounded. The service was dry and formal and lifeless. The visitor did not feel that he had been to worship. In the other church the congregation was three thousand. Glorious fellowship abounded. Intense and spiritual and full of buoyant life were the services. The sermon came as the warm breath of God, inspiring and stirring, awakening every element of life in the soul. The choir

of three hundred sang the spiritual songs of Zion. The visitor felt, as the service closed, that he wanted to go out and hold a meeting and lead souls to Christ. The pastor of this church said: "Last Sunday I baptized twenty-eight as the gatherings from a few recent services." I said, "Why this great crowd, this Sunday-school of thousands of children and young people? Why this swelling of spiritual tides in your church?" The great pastor modestly answered, "We go after souls here."

The more a church comes to its soul-winning heritage, the larger the congregation, the better the fellowship, the sounder the orthodoxy, the greater the liberality, the mightier the mission spirit. If you want to preach to crowds let it go out that you are winning souls, and that in every service the lost man has a chance to be saved. If you want divisions and strife, bickerings and back-bitings to flee as the mist from the sun, sound loud and long the evangelistic note in your church. If you want your doctrines to stick and to stay, for old-time truth to have its preeminent sway; if you want to keep in with Christ and Paul on doctrine, keep up with them in your evangelism. If you want the treasuries of the people's money to be open to the treasurer of your church, lead their souls to hunger, their eyes to weep, their prayers to be importunate, and their lives to go out after the lost. If you want your young men to be preachers of the gospel, and your young women to offer them-

selves on the missionary altar of service, see to it that their church life is evangelistic and you will not miss the mark of your desires far. Surely God's approval to-day is shown in the spiritual progress of the evangelistic churches. So let us lead our churches in training in God's word and work, but let us do it while we lead them on the soul-winning way.

II. *Every Element of Power in the Life and Organization of a Church Ought to be Fired by the Spirit and Trained in the Methods of Soul-winning.* The church life is not divided into the spiritual and secular. There oughtn't to be any secularism in the life of a church, and it is our high duty to make every part of the church life spiritual.

1. The organizations in the churches ought to be mastered by the evangelistic spirit and passion. The Sunday-school, the young people's organizations, the women workers, the deacons, the trustees, and the preacher ought to have running through their work, and dominating their service, the soul-winning notion.

2. The musical programme of our churches ought to be a help and not a hindrance to the spirit of evangelism. It is thought in many places that the coming in of the classical and operatic in our church music is the enemy of soul-winning power. A church that learns to love the classical in music in church worship is likely to drift from soul burden for the lost. The fashionable and the formal in church life will drive out the spirit of evangelism.

We should look well to soul-winning when we look after the organization and life of our choir's. A godless singer is not likely to sing the gospel into the soul of a lost man, and is about as much out of place as a godless man in the pulpit. If the musical programme puts the sermon in a corner and the preacher in a sack as a small appendix to the hour of worship and a harmless convenience in the work of a church, souls are not likely to crowd to that church for eternal life. Anything in the worship of the church of Christ that hinders the spirit of evangelism is a high-handed enemy of the life and mission of that church.

3. The preacher and his preaching should know and sound loud the evangelistic note. The life of every one of us preachers ought to be an inspiration to the lost of our congregations to come to Christ. Also our preaching ought to have that spiritual soul plea in it that stirs men's hearts and makes them seek the Saviour. If we make for eloquence or nice sayings or beauty of speech; if we leave out the gospel and put in anything else, we are not likely to build a spiritual church, or one that is marked by its soul-winning conquests. More and more our preaching should come back to God's word and the simplicity of the gospel. It was a sad comment on a preacher's own life when recently he said, "Out of four hundred well-wrought-out sermons, I doubt if I could use twenty-four of them in winning the lost to Christ." The fact is that in every one of our

sermons there should be gospel light enough and the Spirit's power enough to give every man a chance to be saved.

4. The life and ministry of the pew ought to be built around the evangelistic passion. The soul-winning preaching of the pulpit, the spiritual songs of the choir ought to have the backing of the pew to reenforce their efforts for the lost. The pew is the pulpit's witness for the truth of its preaching. The pew must furnish the atmosphere for the gospel. The man that hears the gospel and heeds it for salvation is under a weighty obligation to help the man who preaches the gospel in his efforts to win the lost. So the main purpose and mission of the church, the winning of the world to Christ to-day, should mark every particle of the life of a church. The story is told of a Pennsylvania farmer. He lived a few miles above the city, built on the high bluffs of the rapidly flowing stream. Just below the city were the precipitous falls over which the mad waters went in awful fury. The bridge from the city was high above the mad water. It was in the springtime. The snows from the mountain were melting and the ice-floes loosening from their anchorage were plunging down the stream. The farmer saw his fisherman's boat was endangered by the mad waters. He got in his boat, loosened its anchorage, and pushed out to secure it in a safer place. He was struck by an ice-floe and driven rapidly to the current; losing his oar, he was carried

down the swift-flowing stream. A neighbor riding toward the city saw his danger and hastened to the city to give the alarm. From store to store, he told the merchants to bring their long ropes, and in a little while every few feet from the bridge were hanging ropes of rescue, and soon the doomed man came in sight. If there had been but one rope, or only two or three, he might have missed them and lost his life over the falls below; but the way of danger was lined with the ropes of rescue, and so his peril was cut off and he was saved. Let us so train our churches that all the ropes will be down for the world's imperiled lost. In going after the lost we keep company with the Saviour, and will crown him King of kings and Lord of lords.



IV
FUNDAMENTALS OF EVANGELISM

BY L. O. DAWSON, D. D.

Delivered at the Southern Baptist Theological Seminary,
Louisville, Ky.

One of the series of lectures on "Evangelism" provided
for by the Home Mission Board.

IV

FUNDAMENTALS OF EVANGELISM

WHAT one considers as the basis of anything largely depends upon the point from which the subject is viewed. In the last analysis the fundamentals of evangelism are to be found in God, in his nature, purpose, and will concerning us and his world; but I have thought best, in this address, to look into the heart of man himself, and see what things must enter therein before he can or will go out into the world with God's evangel to men.

These things are not many, nor are they hard to find, for they shine out in the life and work of every true evangelist whom I know, or of whom I have read.

There are many things an evangelist ought to have, but there are four things he must have, and any child of God who has them will be an evangelist in fact, whether he is one by name or not. One's zeal in the work will depend largely upon the intensity of these things in his soul. When they grow so strong as to drive him away from everything else to devote himself to rescue work alone, the man becomes what we technically know as an evangelist.

I. The first of these fundamentals is a clear perception of human need. God's people are at ease in Zion because they have not stopped to think how needy mankind is. We are content with the ordinary routine of church life and endeavor, or lack of endeavor, because we have never yet realized what it means in this world and in the next to be without God.

What a hungry, helpless thing is the soul of man! Gaunt and famine-stricken, from the cradle to the grave it strives, struggles, devours, and is as famished at the end as in the beginning. The boy wanted first only a pocketful of marbles. When that was supplied he wanted another, then a ball, then a bat, then a mit and mask, then a bicycle, then a horse and buggy, then a house and lot, a "nest egg" for a rainy day, a small farm, then the one joining that, and then the one joining that, till worn with anxiety, crushed by the care of what is already his, he dies of a broken heart striving to get something to feed his unsatisfied hunger. Alexander dies of a broken heart, crying for more. Cæsar meets his death reaching out for a toy just beyond his fingers. Modern Cræsus, crushed by the weight of his gold, crushes out others yet that he may add their hoard to his already killing burden.

Forgetting that I shared this longing nature of my fellows, I have oftentimes censured what seemed to me the unreasonable greed of their hearts. The thought was superficial. These, and you and I,

may be fools in supposing that any earthly thing can satisfy that craving, but so far as the hunger itself is concerned it was put there by Him who made us. Our folly lies in seeking to satisfy it with sawdust. The need of the soul is infinite, and God never intended that anything short of himself should fill it. All the world would leave us unsatisfied. Another still, and still another is too little, and were the universe ours, we would cry like children for more. "Thou hast made us for thyself, O God, and uneasy lies the heart until it rests in thee!"

But to this recognition of our fellow-man's heart hunger must be added a wide-eyed vision of the actual presence and power and work of sin in his soul and in the world. As sure as you live, we need saner notions about sin. It is not a theory belonging to any book, or system of religion, or school of philosophy. It is an actual, living, present, working, terribly working fact. It is keenly felt and can be clearly observed right now, to-day, in Louisville, and wherever humanity is found, and everywhere it is blistering, biting, blasting. It is in my heart and yours. Our neighbors feel it. The whole earth is, while I speak, groaning beneath its curse. Last night it slew a babe and brought another into the world to a life of misery. Less than five blocks from where I stand, in this direction or that, it has this day put out the light of hope in some heart, and turned the joy of life into the ashes of despair. It has this day made a demon out of a

father, a hag out of a mother, a tramp out of a son, and a prostitute out of a daughter.

A glorious young friend of mine built up a splendid business, an honor to him, a blessing to his family, an ornament to his city, and his pastor's peculiar joy and pride. But he has lost his business, his standing, his credit. His sweet young wife, brave as Julius Cæsar, gives no sign of the terror that had seized her soul. His bright-eyed child still thinks "Father is the greatest man on earth." He himself still smiles in the same old way; but ruin, black ruin is already written over the door of his house, and sin did it.

Sin has its slaves as truly as any master who ever lived; has them, and is this hour strengthening its hold upon them and binding yet others with the most galling fetters ever locked upon suffering men. Here in Louisville, perhaps in this room, are men and women harder driven by sin than any galley slave who ever pulled an oar for heartless masters.

Sin, I repeat, is no mere theory or hypothesis. It is in the attic, but it is just as active in the palace on the avenue. Indeed, I sometimes think it appears there in its most hopeless phases. It is not true that the churches are neglecting the poor and coddling the rich. The wretch in the brothel has a score of hands extended from this seminary to help, but that equally wretched one in the mansion, exposed to sin in some of its most deadly forms, is descending to hell by its quickest routes, and there

are none to help. If you tried, you could be of no assistance, because barricaded by pride and fortified by the liveried servants at the door you could not reach his ear, much less his heart. Missions to the slums are difficult, but often successful. Missions on the avenue are unheard of, and practically impossible.

In response to an appeal to her better nature a young friend of mine, beautiful, brilliant, and rich, looking out on life with great lustrous eyes, promised me to give her heart to God and devote her splendid powers to his service. That was on Friday. Saturday, I received a note which said: "I expected to join your church to-morrow, but circumstances which I cannot explain make it impossible." She had no need to explain. I knew. She is a woman now, still young, but a blasé woman of the world. Her freshness has withered to cynicism. The light of her eye is brilliant still, but cold, without the softened glow born of faith in mankind and trust in God. She looks back on a wasted past and forward to a tasteless future, shivering at the thought. Sin killed that soul and embittered that sweet life and, while I speak, it is laying waste thousands of others.

Sin is the great separating force of life, even as love is its binding power. The home is a happy unit till sin enters. Then husband is torn from wife, wife from husband; parents from children, and children from parents. Sin took the prodigal from

home to the distant pigsty, robbed David of Absalom, and will, unless you cast it out, destroy your home, slay your sons, and damn your daughters. Sin has divided and is dividing churches, neighborhoods, and nations. It makes it needful to organize armies, build navies, erect forts, and all too often plunges the world into the horrors of war, meantime making the nations groan beneath the burden of their armaments. Worse than all, sin has separated, and is now estranging man from God. What the full meaning of this is we cannot now feel. The darkest hour this world has ever seen was when God hid his face from the dying Christ. The bitterest cry the world has ever heard was the "My God, my God, why hast *thou* forsaken me?" The popular crowd left me at Capernaum. It mattered not. My best friends at the garden forsook me and fled, but I still had cheer; but now, O God, my God, *thou* hast left me. It was the separating power of sin. The burden of the world's guilt burst his great heart, and in that hour "He tasted death for every man."

And hell comes in with the thought that such separation is eternal. I do not know to what extent a man must believe in hell to make him an evangelist, but I do know that no man can have a full sense of the power of sin and the urgency of man's need who leaves this out of his mind. The thought of hell is horrible to me. I freely confess that I am afraid of it, save as Jesus Christ relieves my fear. Fire and brimstone would be a blessed luxury if we

bore only that and could get rid of the bitterness of soul one must experience in that awful state. I wish I could get hell out of my thought and out of my Bible, but the tenderest Teacher the world ever knew, put it there, and by the same process that eliminates hell, you can eliminate heaven or anything else from the Book. I do not pretend to say how much hell should enter a man's preaching. On looking back, I find that I myself have said but little about it. The apostles and sacred writers generally dwelt not a great deal on the terrible topic, but knowing the terror of the Lord, they persuaded men, for

The victim of a tyrant's power,
Condemned in distant climes to roam,
May sometimes find a happy hour
In hope of pardon and of home.

But what bright hour on him shall beam,
Who, bearing an eternal curse,
Is banished from his own esteem,
To burning regions of remorse?

Oh, that God might give us clearer notions of the nature, power, and actual presence of sin, that seeing the sinner's dire need, we might have at least this one thing needed to make evangelists of us all.

II. It is not enough for us to be given that vision of a lost world. A man might be ever so cognizant of its dangers and misery, but if he knew of no way

to help he would put the thought away from his mind and hide his face from the sight. Many are doing just that to-day. To be a sure-enough evangelist *one must believe to the very center of his being that he has a remedy to meet every possible demand of the soul.* And let me say, that a man's power is just in proportion to his faith in the remedy he has to offer. A doubting preacher can never be a soul-winner. I know of no great evangelist who lacks this fundamental faith in the power of the cross.

In reading Doctor Broughton's book, "The Soul-winning Church," I was struck with this paragraph: "When I am brought to stand side by side with a poor sinner, when I see the tears running down his cheeks, and hear him begging for salvation, I am so glad I can just stand there and know—not believe—but *know* that I have got a remedy that will save him on the spot." That's it. He has faith in his remedy.

Grace is as real as sin. It is as actually present in Louisville and elsewhere as is sin. It is as actively at work in the world as sin and, thank God, is infinitely more powerful. Let us declare it to the world, not as a theory, but as an actual, blessed fact.

We all have the theory that the cross of Christ can save to the uttermost, but alas, there are persons in every community that somehow we do not expect to see saved. That Sunday-school girl can be saved,

but her drunken father—well, we have a theory that he can be too—but——. O my brothers, let us believe that there is no case on earth beyond the reach of the blood of Christ! An old evangelist once said, “I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to *every one* that believeth.”

No one, no, not one is beyond its reach. A friend of mine contracted the morphine habit. He saw the ruin into which he was plunged, and sought relief from every source known to him. He at last went to an old physician who believed in the power of his Lord. “Doctor,” said the sufferer, “I have only fifty dollars left in this world. I will gladly give it to you and as much more as I can get, if you will save me and my family from the ruin that awaits us.” The old physician answered, “There is no help for you in mortal man. Only the great Physician can be of service to you. But he can and will save you.” The poor wretch went away pondering these words. He was afraid to risk the needed surrender, but at last, in the fields one day, out of the pit he cried mightily to God, threw an unopened bottle of morphine as far as his strength could send it, and went back home a redeemed man. When I last heard of him he was rejoicing in God and in a freedom severely tested, but found to be real.

The use of drugs brings on bodily disease, and such a case as I have cited raises the question of miracu-

lous physical healing in the twentieth century. It is an interesting and important topic, but we cannot enter its discussion here. The point I wish to impress is that the old doctor had many remedies in whose power to help he had no faith, and therefore he failed to mention them. He would likewise have never mentioned this, had he not believed that Jesus Christ could save to the uttermost. That conviction made him to the extent of one man, at least, an evangelist of great power.

I go further and say that if a man is to be a real evangelist of the cross he must believe that no remedy, save Christ alone, can reach the need of man, and not only so, but the blood of Christ alone. If one seeks to stay the tide of sin either in the individual or in the race by education alone, he only magnifies the power of evil by putting a sharpened tool in its hands. If he seeks to repress it by law alone, behold, the law, its makers, and its executors, are full of error. If he preach Christ as a mere example, such an impossible altitude of virtue can only drive the sinner to despair.

We hear men who have lost faith in the old gospel, talk much about an ethical revival, while day by day the best people in their communities go posting to ruin. There lies a poor man stung to his death by serpents. His physician sits by his side, and by way of cure reads him an essay on the optimism of Browning, or a treatise on some phase of science, or discusses the topics of the day,

winding up with a parable on snakes, and drawing some beautiful lessons from the myths about serpents. The patient with swollen tongue and bloodshot eyes writhes on to death, and the doctor should be hanged for murder. What success can crown the work, and what fate, think you, my brethren, waits the preacher who, in the presence of Satan's victims, tells pretty stories about the myths of Genesis, and standing upon an apologetic Bible bids the demon depart in the name of Wellhausen the Great?

There will, indeed, be an ethical revival. We have seen it in Wales lately. We may see it now in India. I have seen it in Tuscaloosa, but back of the ethical revival there is always a revival of "Holy Ghost religion"—a quickening from the dead, an impartation of life from which old sins and habits fall away "as winter leaves before the rising sap of spring." There are men who preach this ethical religion, but I know of no great evangelist who ever did believe or who now believes it possible to save the soul by any other power than the blood of Christ.

III. And now hear this: Few, if any, can or will go any great length in this rescue work who are not *conscious of a power outside of themselves to apply this remedy to the souls of men*. I confess I have but little faith in the boasted knowledge and reason of man. I preach twice each Sunday to audiences whose culture compares favorably with that of any which gathers between the seas. I do,

indeed, try to appeal to their better judgment and sober reason. But there are those there, and likewise among those to whom you preach, who know the truth of what we say, and who know the course pursued by them leads right on to quick destruction. They see it, feel it, maybe shudder at the thought, and then rise up to sin yet more earnestly. No word of ours, no father's advice, no mother's entreaty can save them. Unless a supernatural power convicts them of sin, locks them up with their guilt, breaks their hearts and at last gives them peace, they are lost and go rushing on to eternal death with wide-open eyes.

I am aware of the modern effort to eliminate the supernatural from the Bible. There are those who think this needful to make the book agree with certain scientific hypotheses. Now, I love science for the sake of the good it has done, and is doing. I forgive its mistakes; but the preacher will have a hard time who is trying to keep his theology in touch with the kaleidoscopic changes of science; and if he is not ready to accept the miraculous element of the Scriptures, he will merely waste his time if he seeks to explain it away. He might as well reject the whole Bible and be done with it. The book is saturated with miracles from beginning to end.

Certain I am that without that supernatural force, without that extra-self power for which the disciples tarried at Jerusalem, we might as well surrender the

whole Christian propaganda. We are left helpless in the presence of problems that not only perplex, but baffle.

We stand with breaking hearts on the brink of the world's Niagara of woe, powerless to help. Let Peter go a-fishing, and let James and John and Andrew toil with 'him at the nets. Let Matthew return to the lucrative seat of customs, let Judas wisely invest his thirty pieces of silver, and let us all return to farm and store and office to make most of the passing day. The current is too strong for unaided human power. So far from helping, we must ourselves be drawn into its torrent and swept out into hopeless, starless night!

If we are denied the power and guidance of the Holy Spirit, I can name a score of difficulties, any one of which will doom the Christian enterprise in whole and in its parts to certain failure. We are bidden to pluck up the Rocky Mountains and build a trunk line across the Atlantic. We cannot do it alone, and he who gives the command mocks our weakness. But such a task is easy, compared to the evangelization of the world without some power outside of the preacher to apply to the soul the remedy of the cross. We want the best brain and brawn on earth to bear the message of Christ to the world. We want money to back the enterprise, but all the men and all the money are not equal to the salvation of one soul, and shall we then be expected to make disciples of all the nations? Nay, verily!

That which gives the evangelist hope, and makes him pour out his soul in the effort to accomplish an impossible task, is the knowledge that he is not alone, that there is One leading and guiding him, One who can and will unlock the barred and bolted heart, bring the man face to face with his guilt, break his heart, compel his conscience, and then reveal Jesus to him as Lord and Saviour.

Granted this power, difficulties become as though they were not. Take a hasty glance at the Acts of the Apostles. The whole book is one triumphal song. On every page are battle and victory, battle and victory. Not a minor chord, not a disheartened preacher, not a discouraged church, not a single soul saying, "It can't be done." And why not? If there were mountains of difficulties there was One with them who could pluck them up and cast them into the sea. What if they were thrown into prison? They had One with them who could use an earthquake as a key to open any dungeon on earth. What if now and again they received forty stripes save one? He that went with them could bring the persecutor to their feet begging for salvation, and make him gently wash the stripes he had made in their quivering flesh. What if the south wind, softly blowing, should deceive the master of the ship and tempt him out to treacherous seas? They knew of Him who could harness the tempest to the vessel and hasten his servant on to preach his gospel in the household of the Cæsars.

The greatest discovery of science is the very fact of law in the universe. I rejoice in those laws—the discovered and the undiscovered. I know too, that God is not going to set aside his laws to suit the whims of every praying child of his. But who knows all there is in the mind of God? Is there not a higher law controlling all other laws? Early navigators declared, to the loss of their reputation for veracity, that they saw icebergs in Davis Strait floating against the current. But it became known later that there was a counter current beneath, stronger than the one on the surface into which the icebergs sank and so were borne naturally along in an apparently unnatural way.

Ought we not to be less pompous and cock-sure when we talk about what is normal and abnormal? May it not be true that much of the miraculous of God's word is miraculous to us simply because we do not know all? A chip bearing a written message from a missionary to his wife is a miracle, a wonder, to the unlettered savage who carries it, but is nothing unusual to the writer or the reader. A preacher was once declaring the folly of experimental religion to an interested audience. After proving that no such thing existed, and inviting any one who wished to express his views, he sat down amid profound silence. No one else speaking, an old darky finally rose in the back of the house and said, "I is been greatly intrusted in what de preacher hab saw fit to say to-night, but hit seem ter me lack he is lef' out

one t'ing. He should hab orter say, 'Der ain't no sich thing as 'spermental 'ligion, *so fur ez he knows.*'" So far as we know, so far as we know; and how short the vision of the wisest is!

Beloved, I do know this: Above all law stands this law, that God will assign no task without giving power to accomplish it, and that no soul shall ever cry in vain to him for help. Have you heard the news from India? Pentecost is being repeated there on an enlarged scale. Out of a mass of material I select this news note from Cawnpore:

It was clear to the human leaders in the work that the Captain of our Salvation had taken the case into his own hands and was directing affairs. There were pungent conviction, startling and awe-inspiring manifestation of the personality of God, transformation of character and life, the sweeping aside of what seemed impossible barriers, the drawing in of unexpected and unthought-of converts. From the first, it was clearly a supernatural work. It was the supernatural which attracted, awed, and won men and women. There was such sudden and real manifestation of God to men's spirits as carried them out of themselves, that is, their controlling consciousness of physical surroundings—and led to marked, abandoned manifestations of penitence, of awe, of joy. If these manifestations were less demonstrative than in some other cases they were none the less real and soul-absorbing.

“The ear of the Lord is not deaf, that it cannot hear.” “The arm of the Lord is not shortened, that it cannot save.” “Nothing is hard for Jehovah!”

I dwell on this, for I verily believe it is here we break down. We have a theory that God can do anything, but we limit him in what he is likely to do. I tell you we need to reassure our hearts with the thought that God Almighty is the *All Mighty* God. He is not tied down by the laws of nature. He is not hopelessly locked up in laws of his own making. Last summer, in Florence, Ala., an ice-man was accidentally locked in the ice-room of the factory. They found him next morning, his brain frozen, his face pressed to the bottom of the door where he had vainly struggled for air and called for help. But God is not so locked in the heart of his own machine. He can and will do his work, and if need be to accomplish it, he will divide the sea, command the sun to stand still upon Gibeon, and in Aijalon's valley will stay the moon till his holy will is wrought.

At the basis of every great evangelist's work, you will find the firm conviction that in the Holy Spirit there are guidance and power, extra and supernatural, to guarantee the working of the remedy which he offers the sinner.

IV. Much more briefly, let me speak of what seems to me the other remaining fundamental thing in evangelism. One might be ever so convinced of the world's need and danger, he might be ever so sure of the efficacy of a given remedy and of God's power to apply it, but for many reasons he might fail to go to the rescue of a dying world. He

needs to have added to his soul *a sufficient motive*. Then he goes forth of necessity. He cannot do otherwise.

That motive may be largely humanitarian in its nature. Doubtless it will be, for who can look on the suffering of the world without being moved to pity? Who, knowing a remedy, could withhold it? The mere desire to relieve some one man has led many people to great and noble effort; but this alone is not enough. It breaks down when the men for whom we work seem worthless, and the degenerate human animal often seems to be the most worthless thing on God's footstool. The motive, strong and noble as it is, breaks down again when the most exhausting and exhaustive effort seems to avail nothing, and oftener still does it fail when the people for whom one labors prove ungrateful, when they return curses for prayers and blows for blessings. I have known some of the most exalted humanitarians throw down their work in disgust when they were misunderstood, and their motives misinterpreted and maligned.

When obstacles grow stronger than motive, the work always ceases, and many obstacles are stronger than humanitarianism. I recall how in my seminary days, the superintendent of our mission would lay out on Saturday night certain districts we were to visit next afternoon. One of the workers with a warm and generous heart was eager for the work. He began with enthusiasm, but the experiences of

the first day staggered him. The next Sunday made matters worse. He sickened of the enterprise. He balked. He quit. His motive was too weak. The root of the matter was not in him. When obstacles grow strong enough where he now labors, he will quit again.

There is but one motive that balks at no difficulty. It is love for our Lord, such love that makes it the meat and bread of the soul to do his will. When our Lord would launch that tremendous campaign for the conquest of the world he organized no armies, built no navies, and gathered no treasures. He found a lone fisherman, weak and rash, without learning, influence, or wealth, and withal discredited in his own eyes and in the thought of all others who knew of a certain shameful event in his life. "Simon, son of Jonas, lovest thou me more than these?" The man's history might have made him hesitate. It evidently did make him forego any comparisons or measurements, but he challenged the omniscient eye to search him to the center of his soul. "Lord, thou knowest all things. Thou knowest my shame and the weakness that made it possible, but search my heart and at the seat of its life, in its inmost sanctuary you will find your image." "It is enough," said Christ. And it was enough, for that love would make his soul, and all others like him, restless so long as one knee failed to bow, or one tongue refused to acknowledge him as Lord of all.

No obstacle can overtop that motive. If ingratitude and persecution repay love and blessings, it recalls him who likewise bore it and faltered not. And nothing in man can sink him to worthlessness whom the Lord loves and for whom he died. I once heard a man say that a little brother of his had an old dog that was an all-round nuisance to the family, and an "abomination of desolation forever standing where it ought not." But the little fellow's soul was knit to the canine friend, and nothing could induce him to part from it. Finally, the boy sickened and died. His last words to those who bent over him were, "Take good care of my dog." Take care of him? Why, sirs, from that hour the worthless brute was a thing hallowed and set apart. Love did it.

O Master mine, there are souls here in Louisville and elsewhere that seem of little worth to us, yet thou dost love them, and by that token we will love them too. Give thou the power, and we will stretch out to them our arms, take them to our hearts and give them back to thee!

V

NEW TESTAMENT EVANGELISM

BY B. H. CARROLL, D. D., LL. D.,

Delivered at the Chattanooga session of the Southern Baptist Convention.

The question under consideration at the Southern Baptist Convention, at Chattanooga, Tenn., being report of the Special Committee on Evangelism, Dr. B. H. Carroll delivered the following address.

V

NEW TESTAMENT EVANGELISM

IF a blind man would see a phenomenon, its properties must be sufficiently phenomenal to visually impress even his sightless orbs. If a deaf man would hear a discussion, it must be one of such clearness and power as to make him at least *feel the vibrations* of the thunders he cannot hear.

This deaf man came to the mass meeting yesterday afternoon to hear, and, if *need* be, to participate in such a discussion on the evangelist report pending before this Convention. But his surprise was painful to learn that while the boys were permitted to take a swim on this subject, they were not allowed to go near the water. They must content themselves with a dry polish. They might, indeed, amuse themselves with academic discussions of vague abstractions and generalities, but *as it was Sunday*, if they ventured to approach the practical, concrete work of our Lord, recommended in the report, then *procul, O, procul este profani!*

If it had not been so pitiful, it would have been amusing to see such men of affairs, such doers of God's word, such exponents of practical Christian work, as occupied this platform yesterday afternoon,

constrained by Convention interdict to steer the big ships of their speeches away from the direct course leading to a definite port, and to merely circle around and lose themselves in befogged and uncharted seas.

It certainly was a sight to see such mighty engineers instructed: "You may get up steam and whistle as loud and as long as you please, but you are estopped from sawing logs."

Any one who knows the great commoner from my own State could see how restive and embarrassed he was by the extraordinary restrictions imposed. And thus the great opportunity for deliberation on a definite report passed away—swift and returnless.

Brother President, the Sabbath was made for man, and not man for the Sabbath, and therefore the Son of man is Lord also of the Sabbath Day. It is lawful to do good on the Sabbath Day. If we scruple not every year from ten thousand pulpits to discuss every phase of the reports of our three great Boards, and to take up collections for the respective departments of work entrusted to them, it could not have been very far out of the way to discuss this report Sunday afternoon in a mass meeting.

The work was strictly religious, it was the Lord's work, and as holy as the day. On account of these scruples, however, we now, without due deliberation, must, in a few cramped minutes, dispose, by vote,

of one of the mightiest and most far-reaching measures ever submitted to this body. And yet certain supreme antecedent questions must be answered before we can reach an intelligent decision. These questions are:

1. What is an evangelist as distinguished from other preachers?

2. Is it a scriptural office and intended for permanent service in the kingdom of God?

3. Are there in the Scripture records unmistakable examples of evangelists, whose lives and labors illustrate the work of this office?

4. What specific parts of the New Testament treat of this office, and tell us of the men who filled it, and the work they did?

5. From these Scriptures what are the peculiar functions of this office, and what the qualifications of the men who fill it?

6. Are there in Baptist history experiments on this line to which we may confidently appeal for justification in entertaining the recommendations of this report?

These antecedent questions having been fairly answered, we will have the office itself outlined by clear scriptural definition. From the same holy book we will have before us living examples which illustrate it. Then, also, from our own history will stand out before us actual experiments that demonstrate the feasibility and profit of employing such men.

Patrick Henry said: "I have no lamp by which my feet are guided but the lamp of experience." It becomes a Christian to say, rather: "I have no lamp by which my feet are guided but the lamp of God's word." But if to the word, we add also the experiment, then may we know that our theory of the word has justified itself in the fact.

The conservative men of this Convention will not be disposed to adopt any rash or ill-advised experiment on grounds of mysticism or mere sentiment. Baptists delight to feel under their feet the impregnable rock of the Holy Scriptures. As this is to me no new question, I may venture to answer, in some fashion, the antecedent questions propounded, which unanswered bar the way to intelligent decision. To the law then, and to the testimony.

Foremost of all the passages in God's word, I cite the pregnant paragraph in the fourth chapter of the letter to the Ephesians, extending from the fourth verse to the sixteenth, inclusive. Here are set forth the great unities: One Lord, one faith, one baptism, one body, one spirit, one work. For the preservation of these unities, our Lord himself, when he ascended into heaven, gave gifts unto men. These gifts were distinct and varied. But all had the same general object in view, and all were necessary to the complete attainment of that object. Five distinct gifts are here mentioned, namely, apostles, prophets, evangelists, pastors, and teachers. And if the first two, whose credentials and powers were

extraordinary, must cease, with the completion of the canon of the Scriptures, and with the accrediting of the church and the laying of the foundations once for all (see 1 Cor. 12, 13, and 14; and Eph. 2 : 20), certainly the other three must abide till the Master comes.

Apostles and prophets have fulfilled their mission, but evangelists, pastors, and teachers remain. These terms—apostles, prophets, evangelists, pastors, and teachers—are not rhetorical variations of the same idea. We are well able, from the Scriptures, to distinguish the evangelist from all the others. Evangelist and pastor, for example, mean not the same thing. A great evangelist may prove to be a poor pastor, and a great pastor may prove to be a poor evangelist. This is often seen. But it is scripturally true, and true in fact that one man may be endowed with several gifts. Hence we sometimes find a great pastor, who is also a great evangelist when occasion calls him for the time being into that work.

In distinguishing, we may drive down the first peg: The work of the pastor is local; the work of the evangelist is general. The pastor must mainly look after the one flock over which the Holy Ghost has made him bishop; the evangelist looks out over a larger field in which may be many churches and wide stretches of destitution without churches.

But the evangelist is not a free lance, self-appointed to range at his own sweet will and for his own ends over boundless and unfenced pastures.

He too, as well as apostles and pastors, *was set in the church* (1 Cor. 12 : 28). His work also must tend to preserve the holy unities. The mightiest exercise of his power comes into play when for purposes of co-operation an effort is made to elicit, combine, and wisely direct the energies and resources of many churches in great undertakings for the kingdom.

It would richly repay every member of this Convention to study profoundly this paragraph in the letter to the Ephesians. From it most clearly appear the objects of all the gifts: "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ, that we may be no longer children, tossed to and fro and carried about with every wind of doctrine by the sleight of men, in craftiness, after the wiles of error, but speaking truth in love may grow up in all things unto him, who is the head, even Christ, from whom all the body, fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

Just here we may drive down another peg: The

work of an evangelist is far more than merely holding protracted meetings: Soul-winning or soul-saving is a part, indeed, but not all. See how much of it, in this passage, relates to the saint, to convert-culture, to sound doctrine, to development of the church. But let us look next at scriptural examples. In Acts 21 : 8 we learn that Paul and his party were at Cæsarea entertained in the home of Philip the evangelist, who had been one of the seven Jerusalem deacons. The eighth chapter of the Acts gives some account of his evangelical work in Samaria, in the desert toward Gaza and along the Mediterranean coast line up to Cæsarea. The churches found there by Peter (Acts 9 : 23-43), and probably those found by Paul higher up this coast at Ptolemais and Tyre (Acts 21 : 3-7), were established by Philip. Samaria, therefore, the desert toward Egypt, and all the eastern shore of the Great Sea, perpetuate the memory and fame of this mighty evangelist. Study the life of this truly great man. In Philip's case the soul-winning element predominates. But there is another illustrious example. Paul writes to Timothy (2 Tim. 4 : 5) : "Do the work of an evangelist." Here the context very clearly sets forth the nature of the work: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching. For

the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." Compare this with these words of the first letter "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings rather than a dispensation of God which is in faith, *so do I now*," and "these things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." From these passages and their context it will appear how much the evangelist had to do with sound doctrine and church order. But this case is the more valuable from the fact that Timothy was only one of many who, under Paul's directions, were doing the work of an evangelist.

All that group of brilliant young men that constituted the staff of Paul were evangelists, not pastors. What a galaxy of stars are here: Barnabas, Mark, Luke, Silas, Timothy, Titus, Tychicus, Trophimus, Aristarchus, Erastus, Epaphras, Gaius, Clement, Tertius, Jason, Sosipater, Justus, Crescens, Epaphroditus, Achaicus, Stephanas, Fortunatus, Apollos, and many others, were evangelists

pure and simple. If matters went wrong at Ephesus, he left Timothy there to right them. For setting in order the affairs in Crete, he left Titus there.

The letters to Timothy and Titus were addressed to evangelists. Paul's other letters bristle with references to evangelists and their work. His soul ever leaps out to them. When away he yearns for their coming; when present his heart takes courage. Lonely in cold, polished Athens, he urges them to rejoin him. Their coming to him at Corinth constrains him to speak out more boldly. He writes: "At Troas I had no relief from my spirit, because I found not Titus my brother." And how he glories when Titus rejoins him at Philippi, with joyful tidings (2 Cor. 7 : 13, 14).

Again we hear him: "I am glad of the coming of Stephanas and Fortunatus and Achaicus." And yet again: Tychicus, Aristarchus, Marcus, Justus, Epaphras, "these are my fellow-workers in the kingdom of God, who have been a comfort to me." And again: "Demas hath forsaken me, having loved this present world; Crescens has gone to Galatia; Titus unto Dalmatia; only Luke is with me; bring Mark to me; Erastus abode at Corinth; Trophimus have I left at Miletus sick."

Like a general surveying a hazardous battlefield or a wide-spread tactical campaign, his rapid messages send them here, there, and yonder. Here a church is in disorder, there a mighty collection must be engineered, yonder a frightful heresy is spread-

ing, and so he scattered them abroad to the ends of the earth. Another time with lightning speed they are regathered and massed in some great city, some Gibraltar of hell, some seat of Satan, that can be conquered only by concentration and combination of power.

Ah, shall we never learn the economy and power of massing for the time being our forces and energies against some key position, some strategic point, where one victory means a thousand!

The secretary of our Home Board may dare to conduct the wide-spread and complicated campaign entrusted to him, without evangelist coadjutors, but the Apostle Paul would not have so dared.

Brethren, if you want a just conception of the office of the evangelist, study the story of Paul's companions as set forth in the Acts and the Epistles. That study will, indeed, emphasize the soul-winning feature of the evangelistic office, but oh, how much more than this will it disclose. Von Moltke might as well attempt to mobilize an army of a million men, transport them, feed them, clothe them, munition them, fight them without an efficient general staff as our Home Board can hope fully to elicit, combine, and direct the mighty energies and forces of this Convention without evangelist coadjutors.

The necessity in our case is even greater, because we have no iron organization and must rely exclusively upon moral suasion and voluntary cooperation.

From the Scriptures cited it is evident that the office of evangelist was higher in importance than that of pastor. The New Testament gives the names of ten evangelists where it mentions the name of one pastor. The twelve apostles were but evangelists until after the resurrection of Jesus. The seventy were all evangelists. The work of awakening, firing, and developing whole sections was evangelistic. In one sense, of course, the evangelist was a missionary. But you may have the missionary apart from the evangelist. (The missionary may be as local as a pastor.)

The evangelist comes in on all general work where education and organization and co-operation are needed on broad lines. They are essential to the unification and fusing of many local or church forces looking to a kingdom or a denominational campaign. The larger the campaign, the more numerous the units to be harmonized, the more desirable a general co-operation, the more varied the interests involved, the more complicated the problems, by that much more you need evangelists. They serve all the purposes that a general staff, a flying column and a reserve column, serve for an army. They must be available for any special need in any part of a great field of operations.

As the Twelve when they returned from their first evangelistic campaign reported to Jesus "whatsoever they had done, and whatsoever they *had taught*," so an evangelistic column not only fre-

quently reports to the chosen leader of the whole campaign, but should particularly report their *teaching*, which is far more important than the miles traveled, sermons preached, prayer meetings and Sunday-schools organized.

Teaching power of a high order and a *sound* order is indispensable in an evangelist. The very greatest men in our denomination should be evangelists, and not all the greatness on one line, either. The mountain evangelist might not suit New Orleans and vice versa. The evangelist to German populations might not suit the Mexican population. Again I repeat, study the work of Paul's general staff of young men who aided him in campaigns covering two continents and many nations, until you are imbued and saturated with the evangelist idea.

Here in one Convention are over half the Baptists of the world. "To elicit, combine, and direct" these vast forces and varied resources is a work calling for the strongest organization, the widest co-operation possible to churches independent of each other, and governed by the voluntary principle only.

To employ men of this character and quality and enough of them is economy pure and simple. As our people once blindly walked over and underestimated land rich with mineral ore, so now for lack of *developing investment*, our mightiest religious resources are only latent.

There remains of the antecedent questions only

one: Are there in Baptist history experiments on this line that will justify our adoption of the recommendations of this report? In Texas, Brother President, this question is not debatable. It is *res adjudicata*. For three years I urged our State Board to employ mighty evangelists, whatever the cost. The appointment of the first one was only secured when I became personally responsible for his salary. Now we would not dream of conducting a great campaign without them. Out there we know what an evangelist is. An eccentric old gentleman of Georgia was accustomed to frequent the office of a great jurist. One day he said: "Judge, I've struck a hard word here in the paper. I don't know how to call it, nor what it means." "Spell it out," said the judge. "Well, it's P-h-e (Fe) n-o (no) m-e (me) n-a (nar)—Phe-no-me-na—now, what is that?" "You are one," said the judge. So if you ask, "What is an evangelist?" my reply is, The chairman of this evangelist committee—he is one.¹

I may not becomingly refer to cases in your States, with which you are more familiar than I am. But I can cite cases in Texas. Every year, with us, we bottom our great enterprises upon the power of evangelism. The mighty streams of Texas contributions flow from *rocks smitten by the rod of the evangelist*. We have long since ceased to expect

¹The speaker here refers to Dr. George W. Truett, who was not chairman of the committee.

money from cold-steel agencies. Dry bones do not live till they are breathed upon by the omnific Spirit. The mighty contributions from the persecuted and poverty-stricken Philippians did not come until "they first gave themselves to the Lord."

The sense of the responsibility of stewards, the consecration of self and all one has to the service of the Lord, must precede intelligent, sufficient, and loving contribution. When a man, sir, comes before the rich, not as a fawning beggar, but as an evangelist, instructed by the apostle of our Lord, "Put them on oath before God that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to sympathize, willing to contribute, laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed"—when he stands there with streaming eyes and says, "I am nothing, count me as less than nothing, but O rich man, I lay a Lazarus at thy gate; yea, in this case our own Lord himself knocks at thy door of plenty, foot-sore, weary, cold, hungry, naked, shelterless"—then the rock rends and the fountain of contribution is unsealed; it leaps, it sparkles, it sings, it outflows.

It is worth a trip across a continent to attend one Texas evangelistic meeting. Every year we have them. Our strongest men gather at them and co-

labor and pray. Allow me to tell you of the Sky-Pilot of Madera Cañon. Far west in Texas, where the Sunset and Texas & Pacific Railways begin to converge toward their junction at Sierra Blanca, there midway between the converging lines, in the Madera Mountains, in a narrow cañon, once the stronghold of the Comanche Indians, from which in my boyhood we vainly tried to drive them, there every year the cattlemen of the West gather from far and near. The tent of salvation is stretched on the site of the wigwam, and "Jesus, Lover of My Soul," supplants the warwhoop. From Boston, from Chicago, from Oklahoma, Arizona, New Mexico, from Monterey and Chihuahua of Old Mexico, from points on the Texas & Pacific intermediate between Dallas and El Paso, from the stations on the Sunset between San Antonio and Sierra Blanca they come. Great trains of wagons and hacks and horses, from all the big ranches within a radius of one hundred miles converge to the focus, lighting up the mountainsides with their camp-fires and breaking the eternal silence of nature or competing with the howls of coyotes by their songs, making melody in the night

Stockmen worth millions gather on the boulders with their cowboys and hold their prayer meetings. O ye men of cities with stilted services, you should hear these prayers! And then the preaching, so direct, so tender, so full of faith! Behold one scene: A group of cowboys have ridden twenty miles to

be present half a day. We meet them: "Have you come to be saved?" "Sure thing!" they reply. "But it must be done mighty quick; we start home at daylight." One service is sufficient. They hear; we pray; they are saved. That same night the whole camp gathers where we have dammed up the mountain stream; one thousand five hundred feet high on either hand the precipitous sides of the cañon overhang. The full moon, in the meridian at midnight, looks down and glasses itself in the baptismal waters which catch its sheen and ripple with smiles at its image. As ancient Israel responded the blessings and curses of the law from Ebal to Gerizim, so our choir, distributed on the opposing mountainsides throw back and forth to each other the pæans of salvation while we baptize them. And the mountain stream, in which trout yet leap and Indian maidens bathed not long ago, that stream becomes the monument, as its waters part, that carries up stairways of starlight and moonlight this story of hope to the disembodied saints in heaven: O spirits of the just made perfect, ye shall not wait forever for glorification; there shall be a resurrection of the dead! Years after such a meeting you may secure contributions in thousands by a word.

We mass the forces and hold similar meetings in rich blackland districts, long frozen spiritually by the death-chilling spirit of antinomianism and anti-missionism. In the glowing fervor of spiritual power the frost-bound souls are thawed, and where

once were suspicion and gangrene and know-nothingism, now are words of cheer and hands of help for the work of this Convention.

I was the honored guest of a rich man, who more than once had extended sympathy and help to the cause I represented. He is a great man of affairs. His mind absorbed in mighty enterprises, he found little time for spiritual things. "My friend," said I, "if you ever thought well of me, and now would be good to yourself, drop all your business; get up a camping outfit; start to-morrow with your family and friends to the Palo Pinto camp meeting. Stay there to the final benediction. And if your soul is not overwhelmed with a blessing I will never prescribe for you again." He went. He stayed. He has not yet found places to store away all the rich blessing God showered upon him.

Brethren, is it sin to love this Southland more than other lands? From the haze of her great, smoky mountains to her tidewater districts on gulf and ocean, may not all of it be very dear to us without disparagement of other lands? It is a battle-scarred cemetery of memory and tears—a land of sorrows. Barred out from many former roads of ambition and promotion, cloud-covered with imminent future hazards, it is yet God's resurrection country, land of destiny and of glorious opportunity, habitat of sound doctrine and home of revivals; shall we not make it the world's vanguard of pure and undefiled religion, the firing-line of world-wide

evangelism? If, indeed, like Judea of old, this land has a mission of religion that shall touch eternal shores, who of us would not "live and die for Dixie"?

In that direction points this report. I could wish, indeed, to recast some of its verbiage if time permitted recommitment. But we may take it as it is. The root of the matter is in it. Following its index finger lies the highway of usefulness for the Atlanta Board. The necessity for that Board is a thousandfold greater now than when this Convention was organized, in 1845. Carry out the provisions of that report wisely, and this Board can raise a half-million dollars annually as easily as this Convention could adopt a perfunctory and innocuous resolution. Let us give the report a rousing, unanimous indorsement. The bedrock of Scripture underlies it. Experience demonstrates its wisdom and feasibility. If the Home Board may employ any man, it may employ evangelists. Altogether, then, with a ring, let us support this measure. If I were the secretary of this Board I would come before this body in humility and tears and say: "Brethren, give me evangelists. Deny not fins to things that must swim against the tide, nor wings to things that must fly against the wind."

VI

HOW THE AVERAGE PASTOR MAY MAKE
THE REGULAR SERVICE AN
EVANGELISTIC FORCE

BY E. C. DARGAN, D. D.

This is the substance of an address given before the Southern Baptist Convention, May 17, 1908, at Hot Springs, Ark., and dictated from memory later. The main thoughts are the same, but much of the illustration and expression could not be recalled.

VI

HOW THE AVERAGE PASTOR MAY MAKE THE REGULAR SERVICE AN EVANGELISTIC FORCE

I SPEAK for the average pastor, and there are many of us who come under that designation. In the parable of the Talents, our Lord discusses three classes of workers—the highly gifted man with five talents; those in the middle register with two, and what may be called the average man with only one. Phillips Brooks has two very interesting sermons on this parable. In one of them he discusses the man with two talents, and in the other the man with one. The point which he makes in this latter sermon is that the world's work, religious and secular, is done more by the average man with small ability than by the few men of unusual capacity; and the point is well taken. This is certainly true in our religious work generally, and among our pastors, that the multitude of men with small capacity and limited opportunities do a vast amount of work, while those with extraordinary gifts and opportunities, though they strike the eye, yet in the aggregate scarcely accomplish more than do the toiling multitude of less gifted men. So the respon-

sibility of the average man is shown to be very great.

In this matter of soul-winning, for instance, it is certainly better that a thousand souls should be won by a thousand men than nine hundred and ninety-nine by one man ; yet, in any public estimate or report the thousand men would never be heard of, while the success of the one man would be blazoned abroad from one end of the continent to the other. In the business of soul-winning there must be the differently qualified men, with from one talent to five, just as in all other departments of our religious work. The talent does not only represent intellectual and personal gifts, but also opportunity and the force of circumstances ; and these are given by God's providence. Sometimes the man of large gifts has small opportunity, and the other way may be true ; but where gifts and opportunities are alike great, striking successes are won. But as I have said, I am speaking for the one-talented man. I have sympathy for him. I am one with him. To me, no great successes in soul-winning have ever come ; and if ever my heart could feel envy, it would be toward those of my brethren whose work in this great department has been crowned with a larger measure of success than my own. And yet, while speaking thus, I ought to say that while it does not seem to me that much fruit has come of my labors, yet God has granted me enough to keep me from despair. So I wish to bring a word of cheer and help to the aver-

age pastor, in the way of making the regular services of his church an evangelistic force; by this, of course, I mean, making the Sunday service, especially the preaching, a means of soul-winning. The topic is certainly one of the utmost importance, and it has its obvious difficulties. It must be considered in relation to other parts of the general religious work, and of the pastor's work. So in bringing the subject before you, I shall speak first of its relation to other things, and then try to offer some practical suggestions.

In discussing the relation of the regular Sunday services to other things as a means of soul-winning, there is need of careful discrimination, and also of recognizing the due proportion of things. We must observe especially three matters: The special meeting, personal work, and the teaching function of the pulpit.

In regard to special meetings, as compared with the regular services of the church, there are some obvious things to be noticed. We need not dispense with the special meeting, nor with the help of the evangelist. Let us not be one-sided. There are times in every church's history when a special meeting for the conversion of sinners will be the main object, and in which the aid of an evangelist or other pastor is especially needed. Yet it is very plain that no pastor ought to depend upon such meetings and such outside help as the sole means of winning souls for Christ. There is danger lest we

come to think that sinners cannot be saved except at a special season, and that we come to depend too much upon these unusual and special means. I am persuaded that many of our churches and pastors are making serious mistakes just here, and are forgetting to look to God for conversions throughout the year, and by the ordinary means of grace.

Again, we must relate the regular services of the church to personal work. I do not care much for this phrase, "personal work." All religious work is personal, or it is worthless; but it is a term which we have adopted to mean an effort by one individual to win another to Christ. Surely this work is of the utmost importance, and it cannot by any means receive too much emphasis. The pastor himself should be in frequent, close, intimate contact with individuals, and should seek by example, influence, appeal, and argument, in every way known to him to win souls for his Master. Likewise, the members of the church should be alert and diligent in prosecuting this method of soul-winning. By no means ought personal work and pulpit evangelism ever to be brought into disparaging contrast with each other. Both are needed, both are imperative, and they should be always mutually helpful and supplementary. One of the best books on this subject is the well-known treatise of Dr. H. Clay Trumbull on "Individual Work for Individuals." I most cordially commend this little book as one which has proved helpful to me and to many others.

And yet, with all deference, I must say that in the first chapter, and in several other passages here and there, it seems to me that the beloved and distinguished author has needlessly depreciated by comparison the value of preaching as a means of soul-winning. We should never forget that God has said through Paul that "It hath pleased God by the foolishness of preaching to save them that believe." I may here be pardoned for giving an incident which befell in my own ministry a good many years ago.

There was in the congregation a gentleman whose wife had been for about twenty years a faithful member of the church, and their two little daughters had been baptized by me about a year previous to the time of which I am now speaking. This gentleman was a regular attendant at church, and had passed through many series of meetings and heard many sermons without having ever made a public profession of religion. It came into my mind that I must go and interview him at his office. I did so. He received me kindly, and we talked over the matter of his personal religion with both frankness and feeling. He brought up the time-worn excuse of there being so many unworthy professors of religion in the church, and that he, himself, had been badly treated in business by some professing Christians. But knowing my ground well I ventured to ask him if he believed in his wife's religion. His eyes filled with tears as he answered promptly that he had never known a

better person in all his life; and then I asked him if his two little girls were genuinely converted. By that time the man was all broken up. So then, I said to him, "Sir, you have in your own home, under your daily observation, the reality of the Christian religion, and all that the grace of God can do; why should you look abroad at the faults and failings of others, and make that an excuse for your own lack of faith?" He admitted the force of the argument. I said to him, "Now I have come after you to-day, I want you to give yourself to God, and I am going to preach next Sunday morning a sermon on the duty of confessing Christ, and I want you to understand that that sermon is meant for you. I shall not exact any promise of you, but I will give you a promise on my own part, that at the close of the sermon, I shall give you a chance to come out and take Christ as your Lord and Saviour." I said, "I shall keep this conversation to myself, and no one will know that I have you, or any person, especially in mind." We then shook hands and parted.

On Sunday morning, I had scarcely begun my sermon before I noticed in the tearful and earnest face of the gentleman's wife that he had told her of the interview, and that she was praying for results. At the close of the sermon, I said I could not conclude that morning without giving an opportunity for any person present to accept Christ and make profession of religion; giving the usual

invitation for any to come forward during the singing of the hymn. We had scarcely sung the first line before the gentleman came quickly and resolutely to the front and took his seat. It made a profound impression on the congregation, for he had been a regular hearer, apparently unmoved, for some twenty years under many similar circumstances. It was a joyous day to him and his family, and to the church, and I need not say, to the pastor. Now observe: while I was meeting him and rejoicing, there came hastily up the other aisle a young girl to whom I had never said a word on the subject of religion, whom I had regarded as one of those flippant, impenetrable, light-minded characters, to whom it was scarcely worth while to speak on the subject of religion. I had, indeed, thought of her, and perhaps prayed for her, but so far as I know neither I nor any one else had ever spoken a word to her on the subject of personal religion. I asked her what made her come forward, and she said, "I have been listening to your preaching; and the sermon to-day decided me." Thus was I rewarded at one end of the bench and rebuked at the other. It was an instance in which the expected result of personal work was won, and the unexpected result of regular preaching likewise appeared.

I am persuaded that such instances, though this is the only one in my own experience—at least of so striking a sort—are not so uncommon as we might

think. The incident only illustrates and emphasizes the contention here made, that both personal work and preaching are needed and should be helpful to each other.

Another thing to be compared to evangelistic preaching is the teaching function of the pulpit. The preacher must preach other sermons than those which bear directly upon conversion and confession. Sermons must be preached to build up as well as to win souls. The church must be instructed in its moral duties, and in its obligations to support the work of the kingdom of God at home and abroad. Indeed, one of the essential things in church work is the preaching of sermons which shall have for their main purpose the instruction of those who are already Christians. It is evident that our Lord and the apostles preached both kinds. It is involved in the very nature of preaching that sermons should be both proclamatory and instructive; but those whose chief end is instruction may also assist those that are more distinctly evangelical and soul-winning in aim and character. Now the evangelist has all his sermons devoted chiefly to soul-winning, while the pastor cannot make that his sole aim; yet there is no reason why either should crowd the other out.

Let us now consider some practical suggestions as to how the pastor may use his regular services, especially the preaching, as a means of winning souls. And here we must bear in mind that local conditions are always to be taken into account. Every

church, every place, has its peculiarities, which must be studied, and to which adjustments must be made. Methods which suit in one place and on one occasion will not be successful at other times and places. Again, we must bear in mind the personality and preparation of the pastor. It is not true that all men are equally qualified for this line of work. Some pastors are better evangelists than others. It will not do to say that because one man has succeeded admirably, another man by use of the same methods can do the same thing. All experience shows that this is not true; different men and different circumstances must be considered; and besides these there are other things which enter into and qualify the conditions of our problem. The times are more or less propitious, and the peculiar circumstances of a day may alter the general outcome. Every one who has had any experience in preaching and conducting meetings knows how this must be; therefore, any suggestions which may be made as to particular ways and means must always be open to modification according to the particular circumstances of time, place, and persons. Still, there are three general suggestions which I may here throw out.

First of all, the average pastor must have a conviction that his regular service can be used of God in the conversion of souls. Never let him lose faith here. He must believe that it is not only possible that an ordinary sermon may be used of the Holy

Spirit, but he ought to believe in it most earnestly; and therefore, he should determine to use the regular service for this end, and to expect results. It is not to be supposed that he will obtain these every time, certainly not positive results in the way of conversions, but his general attitude of mind toward the regular service should be an expectant one. I think this is a matter of the greatest importance, both for the pastor himself and the congregation—to feel that the winning of souls is one of the principal ends in the conduct of the regular Sunday service.

With this expectancy and determination in mind, the pastor should pay attention to the methods of making the service thus effective. For one thing, the whole service—not the sermon alone, but the whole service—should have this object in view. Take, for example, the singing—the choir service. An ungodly, worldly minded choir, wholly bent upon the artistic, and forgetful of the spiritual, is a deadly drawback to spiritual impressions. The pastor and church should see to it that the choir, as a whole, is in sympathy with spiritual and evangelistic effort, and the song service should not only be an aid, but a very important element in this work. Observe how in evangelistic meetings the solo and chorus, and often instrumental music, have been used with great effect. Why not consider these in the regular services also?

Then, of course, the reading of the Scriptures and

the praying should be made serviceable to this end. Mr. Spurgeon's reading of the Scriptures with comments became famous all over the world as a means of grace to the hearers. Sometimes the reading of the Scriptures, with him, was quite as effective as the preaching itself. But our pastors too often drone through the reading of the Scriptures, as if it was something to be gotten out of the way, and not something to be used as a means of grace.

But, of course, the sermon is the principal direct appeal of the preacher to the people. The pastor, according to what has previously been said, ought to consider the right proportion of sermons of this nature. I think he should not confine his evangelistic sermons to the evening service, for many come to the morning service who are not found at the evening service, and *vice versa*. It would therefore be a mistake to confine evangelistic sermons to either service; they should be distributed among them. As to the character of the sermons, the preacher's personality and habits, as well as the occasion, must determine. General counsel on this head is scarcely needed here. Ordinarily the sermons should be brief, pointed, illustrative, and filled with the marrow and meat of the gospel, freighted with the message of grace, and definite in the appeal for immediate decision.

This brings us to consider the invitation which should follow a sermon of this sort. Here, once more, let it be said emphatically that no iron rule

can be laid down. Various methods must be tried, and the personality of the preacher must again be considered. The method which one man uses with effect, may be a failure in the hands of another, and the same man and the same method will not be equally successful on all occasions and to all audiences. This is so well known that it seems scarcely to need mention, and yet we often grow impatient through failing to consider just these things. We have all had various experiences in this direction; perhaps my own may be like those of others. We must try various plans. Often have I failed; have invited response, and no response has come; and sometimes unexpected responses have come. In general, I do not think it wise in the regular service to press the invitation as much as in special evangelistic meetings.

I have tried with varying success almost every kind of invitation. Sometimes an after-meeting of fifteen minutes or so, when only the interested were expected to remain. Sometimes the invitation at the close of the sermon, either for indication of interest or for definite profession of faith.

Once while assisting a brother in a meeting I remember a rainy day, when he himself had gone away for some other purpose, and left the whole burden of the meeting on me. There were two persons in the congregation for whom we had prayed, and with whom we had labored in personal work, but they had given no sign in public. That

day, as the congregation was very small, and I felt somewhat depressed, I concluded I would close the service without giving any invitation at all, when much to my surprise when we were singing the last hymn, these two persons came forward of their own motion. Perhaps if the invitation had been pressed on them, they would never have responded. Human nature is a curious thing. We cannot always tell what is the best way to proceed.

I have sometimes given this kind of invitation; making an appointment at my study for Monday evening with any persons who might desire to converse with me on the subject of religion. Once I distinctly remember being at the church study for this purpose, when sitting alone at the appointed hour, I heard steps outside, and a knock at the door. To my joy in came three young men, who had been moved by the sermons of the several previous Sundays, and came to make profession of their purpose to follow Christ. All three of them, and some others, were saved and baptized.

Once I gave a similar invitation after long months of weary waiting and trying many different methods, saying that I would go immediately to my study from the pulpit, and I would be glad to see any person there who would come. Within the next fifteen minutes a lad of sixteen, his face bright with joy, came in to tell me that for some months his heart had been slowly turning toward God, and now he was ready to give himself up to Christ. The fol-

lowing Sunday two of his sisters came on a similar mission, and so one after another for a Sunday or two.

Such instances are rare with me, brethren. I have not had many like these; but yet there are some. Sometimes we do not hear of persons who have been touched and reached by our preaching. Years ago, in my early ministry, in a meeting not far from Roanoke, Va., there were some twenty or thirty conversions. Fifteen or twenty years later I met a young man in another State, who reminded me of that meeting, and told me that he was then a boy of twelve, that he sat behind a post in the church and tried to avoid the appeal of the sermon, but somehow he could not get away from it, and that God had used the service that day, and the text, which he remembered, to bring him a repentant sinner to the foot of the cross.

Various methods must be tried. We cannot always succeed. We must often be disappointed. Let us remember that our Saviour himself did not win all to whom he preached, and almost broke his heart in a lament over the obduracy of Jerusalem. What then? Shall we give it up? No.

The last suggestion is that we must have infinite patience. We must keep on year in and year out. We must preach evangelistic sermons. We must urge sinners to repent. We must hold up the cross of Christ. We must besiege the throne of grace with prayer. We must try various means of appeal

and invitation. We must do all the personal work that we can ourselves, and encourage our people to do likewise. We must have evangelistic meetings and seek the help of those who have special experience and qualifications for this kind of work. But after all, we must ever keep before us that the steady pull of the regular service Sunday after Sunday must do its share, and take its place among the means and forces used of God in the bringing of men, women, and children to the knowledge of Jesus Christ as the Saviour.

Let me close, as I began, with a word of cheer to the average man. Never mind, my brother, if you are never heard of; never mind if only a few seem to respond to your labors; never give up; push the work. A thousand of us at work for God, with our few results, may yet in the aggregate bring great additions to the kingdom of God and help the world to our Saviour.

VII

PERSONAL EVANGELISM

BY HENRY ALFORD PORTER, D. D.

Delivered at evangelistic mass meeting of the Southern
Baptist Convention, Hot Springs, Ark.

VII

PERSONAL EVANGELISM

A NOTED American described, among his reminiscences, one of the hard, forced marches during the Civil War. The army was pressing forward to take part in a decisive battle. The country was rough, and so thickly wooded that most of the time each little company toiled on as if alone, out of sight and sound of other comrades. The sense of isolation in an enemy's country was most depressing. Then, as each little detachment was marching wearily on, they came out on a broad grassy plain, where the glittering lines of the mighty columns, moving on with resistless precision, suddenly came into full view. Each insignificant company found itself an integral part of the great, compact army. Not a soldier but with quickened heartbeat thrilled with pride and new courage. The music, the throbbing drums, the banners waving over thousands and tens of thousands of marching men, formed a picture never to be forgotten. And in the battle which followed, each company, each man did his part all the more bravely and successfully because of that vision vouchsafed him of the mighty whole.

Many of us, striving to carry on the holy war, find ourselves stationed in obscure places, in lonely little groups. We know there are others engaged in the same conflict, but often the sense of isolation and weakness settles down like a fog, and we almost lose sight of the fact that Christ is our invincible leader and that a mighty multitude is marching at his word, and that his banner over us is love.

This is one secret of the inspiring power of a great religious convention. It gives us glimpses of the mighty moving host of which we form a part. We go from these uplifting services back to isolated fields of duty with hearts thrilling and throbbing and surging from the sense of comradeship and fired by the vision that each of us is an integral part of a vast army which is to fight the battles of God and to join in the final burst of triumph. Hence the value of such gatherings.

On the other hand, the inspiration of the multitude should not dim for us the place and importance of the individual. It is a real temptation—this. "Great is the crowd," is the slogan of to-day. The church has caught the contagion of the cry. More and more is there a tendency to minify the one, and to magnify the many. To attract, to stir great congregations, to gather together great conventions filling colossal halls, this is the order of the hour.

It is not a bad thing, as we have seen. But the fascination of the masses should be carefully scrutinized. A sad day for any man, a sad day espe-

cially for the preacher, when he bends his neck to the tyranny of numbers and, enamored with the throng, forgets the unit. One by one is *the divine process*, and he who seeks the one will find the many.

“Ye shall be gathered one by one, O ye children of Israel.” God deals with mankind as a whole. He is the creator of the entire human race. He sustains them all in being; he loads them all with his benefits; he encompasses them all with his love.

And yet the wonder of his grace is that he deals with each man individually. The great Shepherd, whose are the cattle on a thousand hills, knows each one of his sheep by name. The God of whom John writes, “He loved the world,” is the same God of whom Paul testifies, “Who loved me and gave himself for me.”

God’s love is like the sunshine, universal, yet particular. “The sun,” says Henry Ward Beecher, “the sun does not shine merely for a few trees and flowers, but for the wide world’s joy. And yet the lonely pine upon the mountaintop may toss its somber branches in the air and cry, ‘Thou art my sun!’”

God is great enough to specialize. Julia Ward Howe once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied, “I am so much taken up with plans for the benefit of the race that I have no time for individuals.” She returned to him

the answer, "When last heard from, our Maker had not reached this altitude."

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near.

One by one was *the method of the Master*.

In our Lord's parables it was not a lost flock, but a lost sheep that drew the shepherd into the night and the storm. It was not over a Pentecost, but over one repenting sinner that the angels sang. It was not a lost treasure, but a lost coin for which God swept the universe. It was not a lost race, but a lost son that kept the father waiting at the gate. In our Lord's miracles he never raised an army from the dead. He went and touched the bier and said, "Young man, arise." He went to the grave of Lazarus and said, "Lazarus, come forth."

In our Lord's sermons we find the best reserved for the least. Somebody said in a ministers' meeting awhile ago that Jesus never attracted the crowds. The man who says that misreads the Gospels. Jesus was the crowd-compeller of the ages. And yet we find the deepest truths of his religion uttered, not to a great congregation, but to an audience of one. To that unknown scribe he gave his summary of the law. To that nameless woman he announced the great principle of spiritual worship. To that proud ruler he gave the wondrous discourse upon the new

birth. Even on the cross, Jesus saved a soul. He paid no heed to the jeering crowd, but he heard the cry of a dying man, and opened up a vision of paradise to him, and when he went away he took that man with him.

They wondered when he put a child in the midst and said, "Take heed that ye despise not one of these." It was a cause of wonder to the world of his time that he should care for a single life. In the midst of a surging multitude he felt that some one person had touched him. To the blind people who could not see a tree for the forest, nor a man for the mass, it was incredible that he should feel anything but the pressure of the populace. But he knew that vitality had gone out of him to be the strength of one woman who needed it. There is nothing in the records more wondrously significant than this. It means that we are not to allow the people to swallow up the person; that we are to have an ear responsive to the call of a single soul, as well as to the clamor of the multitude.

One by one was the way of *the first disciples*.

Andrew, when he found Jesus, brought Simon Peter. Philip, when he found Jesus, told the story to Nathanael. That was the beginning. And thus it kept on. Philip the evangelist cheerfully leaves a mighty work in Samaria and takes a long journey to join himself to the chariot of the Ethiopian eunuch. Peter goes from Joppa to Cæsarea to have a personal interview with Cornelius. Paul, the

greatest of all preachers, thinkers, writers, was also an indefatigable personal worker. See him with the governor of Cyprus, with Lydia, with the jailer of Philippi, with many whom he met from house to house in Ephesus, with the governors Felix and Festus, with Agrippa the king, and with Onesimus the slave.

It is said of the persecuted Christians scattered after the martyrdom of Stephen, that they "went everywhere preaching." And that word does not mean prolonged public address. It means just talking—telling the good news. Not the apostles—everybody—men and women of the common rank went about talking the glad tidings. That is the way the early church shook the world; and surely we of America, with all our inventions, have not improved upon the Bible plan and practice.

All this modern device and machinery for winning men to the Master had its origin this side of the apostolic age. I do not mean to condemn it all, but I do say that the quiet personal way by which men speak heart to heart and hand to hand is the natural New Testament way.

Then one by one is *the law of life*.

Doctors look after individual patients; lawyers after individual clients; railroad conductors after individual passengers; life insurance agents after individual applicants; commercial travelers after individual orders. A great wholesale merchant, who has investigated the matter carefully, says that eighty-

five per cent. of the goods sold by wholesale dealers in the United States is sold through the work of traveling salesmen; that is, through the face-to-face appeal. It is also claimed that ninety-eight per cent. of the immense membership of the many lodges of the country has been obtained in the same direct, personal way. Politicians influence votes and secure elections by the use of this method. The best teachers forget the class in the pupil. This is the Roman Catholic policy. The confessional is the outgrowth of the recognition of this law. Priests and nuns follow and cultivate the individual.

That which is the Divine process, the method of the Master, the way of the first disciples, and the law of life, is surely the secret of success in Christian work.

The secret of success. I should like to put a ton of emphasis upon this. That eminent preacher, Dr. Theodore L. Cuyler, once said of the three thousand souls received into his church-membership, "I have handled every stone." John Vassar, the plain Baptist colporter, loved to style himself "God's shepherd dog after individual souls," and he led literally thousands to Jesus Christ. Dr. J. M. Peck, himself one of the most successful soul-winners whom the last generation produced, left a testimony which every Baptist ought to learn by heart:

"If it were revealed to me from heaven that God had given me ten more years of life, and that, as a condition of my eternal salvation I must win a

thousand souls to Christ in that time, and if it were further conditioned to this end that I might preach every day for the ten years, but might not personally appeal to the unsaved outside the pulpit; or that I might not enter the pulpit during those ten years, but might exclusively appeal to individuals, I should not hesitate one moment to choose personal effort as the sole means to be used in the conversion of the one thousand souls necessary to my own salvation." He was right, everlastingly right.

The Andrew and Peter way is the only way the world can ever be reached. Comparatively few people hear sermons, and still fewer hear them consecutively. They must be supplemented by personal evangelism if the earth is ever to be redeemed. We must multiply the voices, we must multiply the testimonies if we are ever to lash the continents to the throne of grace. For great as is the harvest of human souls, countless as are the sheaves that are to be brought home with rejoicing from the fields of earth into the garden of heaven, "they shall be gathered one by one."

For personal evangelism four things are essential. These essentials many of you know and practise much better than I, but it may do us good to think of them a little. The first essential is

Character. "Create in me a clean heart, O God, and renew a right spirit within me. . . Then will I teach transgressors thy way; and sinners shall be converted unto thee."

Equipment for soul-winning is by way of spiritual power rather than by studied process. Your words will never win unless your life is winsome. A wrong life will never win to a right life. The chief equipment of the soul-winner is not a string of Bible verses, but a Christlike life. It is the man or woman back of the words that gives them force.

An impediment of speech is a serious thing; an impediment of life is a fatal thing. "The world has been influenced more by footprints than by guideboards," says one of the wise. "Not the way a man points, but the way he goes, affects others." Guideboards are all very well. There must be pointings and precepts, instruction and direction, but the indispensable example must go with them. We must be like the godly man of old who "allured to brighter worlds, and led the way." A man may deliberately set up the best of signboards and guideposts, while unconsciously his footprints point the other way. It is not strange that the footprints have more power than the guideboards. The strange thing is that a man should expect his guideboards to have more influence than his footprints. Let us not neglect the guideboards, let us point out the way in every possible manner, but let us see to it that we go the way we point. Sad it will be for us and for others if our lives speak so loudly against Christ that men cannot hear what we say for him!

Two men stopped on the street to talk. Just then a street-organ struck up a tune. It was a mean and

rickety instrument, and did nothing but wheeze and groan and give forth distortions and spasms of sound. "Let us move on and get rid of that abominable tune," said one to the other. His friend replied, "The tune is all right. Do you not know it?" "No, and I do not care to know it. I could never be made to like it." "Why not? It was written by none other than the great Handel. It is 'See, the Conquering Hero Comes!'" "Well, then Handel wrote a very poor thing." "I cannot allow Handel's works to be slandered thus! You must come with me to the Handel festival and hear the tune as it ought to be rendered." A month later the admirer of Handel took his friend to the Handel festival. As the man listened to that sound of symphonies and hallelujahs he was especially carried away with one part. He went into raptures in his praises of it. Asking his friend what that part was called, he was surprised at the reply, "That is 'See, the Conquering Hero Comes!'"

There are Christians and Christians, and there is as much difference between them as there is between a wheezy hand-organ that creaks out in paroxysms and gasps Handel's great production, and the finely selected and managed orchestra that makes Handel's great production thrill. All Christians are trying in their measure to repeat in their lives the music of their great Master's life. But I know some in whom the music is so faint, so rasping, so intermittent, that it repels and men stop the

ears of their souls when they draw near. And I know others whose lives give out such strains of purity, triumph, peace, and joy, that when they approach, men are compelled to listen and hear and heed.

One day you had a revelation of the nobility of a man's character. I ask you, had he stood on this rostrum and spoken with the tongue of men and of angels, could he have so moved the deeps of your soul as by that unveiling of himself? I stand here to testify that it was this same resistless charm of consistent Christian character re-enforcing the words which were said, that led me, a sinner, to the Saviour.

It is said that at the sight of Apollo the body erects itself and assumes a more dignified attitude.

Be noble; and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

Courage is an essential. It is necessary to have Christian courage for this, as for other acts of Christian living. Courage? Surely we have that. There is no virtue we would more gladly possess and prove.

Many a layman who can talk convincingly on other subjects equally delicate and difficult is voiceless when he comes to the subject of personal salvation. Many a preacher who is eloquent before a

large audience is dumb before a single individual. Bossuet, the great French preacher, said frankly as to this very matter, "It requires more faith and courage to say two words face to face with one single sinner than from the pulpit to rebuke two or three thousand persons, ready to listen to everything on condition of forgetting all."

Street courage is a very different thing from stage courage. It is not so hard to have courage in the pulpit, "from which a man, surrounded by his friends, in the absence of his opponents, secure of applause and safe from reply, denounces those who differ from him"; but privately to approach those same men against whom we have discharged our batteries and deal with them about their souls takes courage of a higher sort. We hear of the rarity of two-o'clock-in-the-morning courage; but two-o'clock-in-the-afternoon courage is rarer far.

Our courage will be increased if we remember that the man we are most afraid of is often the man who is most inclined to listen to us. I have in mind two or three men whom I approached with especial fear and trembling. I felt like Marshal Ney on advancing upon the enemy. Seeing his hand shaking, he exclaimed, "Ah, you tremble; if you knew where I am going to take you you would tremble worse than that!" I would rather have faced a battery in full blaze of lyddite shells than their astonished eyes. But in every case, without exception, I had a reception favorable beyond my fairest dreams.

The Spirit that impels the lips to speak prepares the heart to hear.

Where are we to obtain this holy courage? In what forests shall we search for it? In what mines shall we dig for it? Over what seas shall we sail for it? What mountains shall we climb for it? It is not to be found by searching in earth or air or sea. It is to be obtained from the divine and only source; from communion with Him who was not only the purest and gentlest, but also the bravest spirit that ever dwelt on earth. And when men see our boldness they will take knowledge of us, that we have been with him who was not only the Lamb of God, but the Lion of the tribe of Judah.

With courage there must be allied another essential—*tact*.

Tact means touch. It has reference to the proper way of handling a person. The soul-winner, like the surgeon, must have "the heart of a lion and the hand of a woman."

The best text on tact is found in the story wherein Moses was told to pick up the serpent—"Take it by the tail." He didn't catch it by the throat, nor go for its head. He made no violent attack. He might have met its fangs had he done so. He took it by the least offensive part—the tail.

Some of the best illustrations of tact are furnished by the career of Paul. His introduction to the Athenians: "Ye men of Athens, I perceive that in all things ye are very religious," is the very acme

of Christian art. His appeal to Agrippa, "I would to God that not only thou, but also all that hear me this day, were . . . such as I am, except these bonds," is as fine as anything in the records of human speech.

Some Christians have been washed of their sins, but never ironed. Paul's example tells us that it is as necessary to have the courtesy of one's convictions as to have the courage of one's convictions. You will never win a man to Christ until you first win him to yourself.

Jesus, Master everywhere, is our master in tact. The best text-book on tact is the fourth chapter of John. His greeting to the woman of Sychar is typical of his method. "Give me to drink," he said. There was profound philosophy in that request. If you would close a man's heart to you, it is often enough to do him a favor. If you would open a man's heart to you, have him do you a favor. It was thus that Jesus found entrance to this thirsty and dissatisfied spirit. I believe he won the woman taken in sin by his delicate refusal to look at her while the Pharisees accused her. His approach to Nicodemus, to Matthew, to Nathanael, to Zaccheus, was perfectly adapted to their habits of life. He that winneth souls must be wise in his adaptation to the various needs and natures of men. The most successful man in Christian work is the man who can say "Come to Jesus" in the greatest number of ways.

Patience is an element in tact. It has been said by one who ought to know that, on an average, a period of about fourteen months is occupied by an agent in obtaining an insurance risk. That is, over a year elapses between the time when the man to be insured is first approached and the day on which the policy is written. During that period the agent, with consummate address, is carrying on a campaign of education and persuasion in the mind of the man whom he proposes to insure. A live agent has always a large number of such campaigns in different stages of progress, with the result that every little while a risk is secured. What a lesson in tact and persistence the agent offers to the Christian who aims to save souls!

The worst possible tact is the tact that does nothing for fear that harm would result from effort. It is the attitude of the man who vows he will never go near the water until he has learned to fish. Izaak Walton would tell him that the only way to learn to fish is to fish. There is no other way to learn how to fish for men.

A fourth essential is *compassion*.

Compassion, in its derivative meaning—suffering with; suffering with the lost sinner, and suffering with the Son of God in his travail for souls. You know more of this than I do, many of you; but how little any of us know about it!

David Brainerd, that early apostle to the Indians, wrote in his journal a hundred and fifty years ago:

“ I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony, from sun half an hour high till near dark, that I was wet all over with sweat; but oh, my dear Lord did sweat blood for such souls. I longed for more compassion.” I confess to you I do not know what that means, but I know more than I once did. We must have it, we must have more of it if we are to move men heavenward. Did you ever have the experience of being unable to help a man who needed your help?

I cannot tell the circumstances of the case, but a stranger who heard me preach wrote me to come and see him. He said he thought I could help him. I went, and that evening he told me one of the saddest tragedies I ever listened to. I came away late at night, and this was my wail as I walked home under the stars of God: “ I have not helped him, I have not helped him.” And in that hour I knew the reason. I had not suffered with him. I had been too self-conscious. Tearless hearts can never win broken hearts. We must bleed if we would save.

Do we know what it is to travail for souls? David knew, when in the little room over the gate, he cried out in anguish, “ O my son Absalom, my son, my son Absalom! Would God I had died for thee! ” Moses knew when he cried out to God that if the people might not be forgiven, “ Blot me, I pray thee, out of thy book! ” Paul knew what it meant when

he declared that he was willing to be accursed if the people for whom he labored might be saved. Our Lord knew, for "when he saw the multitudes he was moved with compassion for them," and "when he beheld the city he wept over it." How long since you wept over the city, over the broken hearts and blighted lives and blasted souls? Have you lost your tears? A terrible loss, that!

Are we in the succession of those who bear the burden of souls? Does the cry of the lost pierce the heart and ring even through the fabric of our dreams? My God! My God! give us all to feel something of Christ's compassion when he said to the Father, "Here am I, send me"; something of his compassion when he cried, "Father, forgive them"; for unless we suffer with the Son we cannot be successful with men.

Thank God for the doctrine of election! That is out of date in some quarters, but again I say, thank God for the doctrine of election! "Go out into the highways and hedges and compel them to come in, that my house may be filled." His house shall be filled. There is a day coming when all the rooms shall be taken. Our God will not have a half-empty heaven. His house shall be filled. Not all our inactivity can prevent that. "He shall see of the travail of his soul and shall be satisfied." "Many mansions" on the streets of the city; not one vacant. Many seats at the everlasting feast; not one unoccupied. But as you sit at that board and look

about will you look into the faces of any who have been brought there through your efforts?

Have you ever brought one soul to Jesus? If you have not, how are you going to meet him face to face? How would it look for you to go alone into the palace of the King? I wonder if anybody ever did enter heaven alone? What would the angels say? What would the King say?

Perchance in heaven some day to me
Some blessed saint will come and say,
"All hail! beloved, but for thee
My soul to death had fallen a prey."
And oh! what rapture in the thought;
One soul to glory to have brought.

VIII

THE POWER OF PENTECOST

BY LEN G. BROUGHTON, D. D.

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TEXT: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For this promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2 : 38, 39).

VIII

THE POWER OF PENTECOST

FIRST, let us get the setting of this Scripture. Jesus had just commanded his disciples to tarry in Jerusalem until they were endued with power from on high. They tarried and the Spirit of God came upon them. When the Holy Ghost rested upon them it was the day of Pentecost. Peter was selected to preach the Pentecostal sermon. It is a very ordinary sermon, but upon Peter and the message he brought, and the people to whom he spoke, the Holy Spirit had been poured out. Even while he spoke they kept interrupting him with questions, until finally the whole congregation seemed to be seized with a spirit of desire and began almost to a man to cry to God for mercy and to Peter for instruction. Peter said, "This marvelous demonstration which you see is the result of the power of the Spirit promised in Joel. The Spirit has come and we have received him." In answer to their question, "What shall we do?" Peter said, "Repent, and be baptized." "Get religion," as we would say in the South. Seek the Lord and find him, and then obey him in baptism. "Then what, Peter?" "Then

ye shall receive the gift of the Spirit." This power which you see working upon the audience will come upon you as a gift from God when you have done the other things. "Why?" "Because the promise is to you and to your children, and as many as are afar off, even as many as the Lord our God shall call."

An after work. There are two or three things I want to fix on your minds. First, that this promise of power is distinctly an after work to man's regeneration. Don't get scared lest I go off into some fanaticism. It is positively an after work to man's salvation. These disciples did not ask Peter concerning salvation. That was not in their minds. They were asking him how they might receive this marvelous power which was doing such wonders in that congregation. The answer is what I want us to grip to-day. It has ever been true in the lives of God's people. Enduement of power was always an after work to salvation. These disciples had been converted and saved before they were ordered to tarry in Jerusalem until they were endued with power. They must be equipped for their work with the Spirit of God.

The apostle has demonstrated the fact that it is one thing to be saved and another thing to be filled or endued with the Holy Ghost. I know that it is true in experience. I know when I was converted; I can go to the spot where I met the Lord in the forgiveness of sin. I can also go to the very

spot where I accepted and definitely received God the Holy Ghost for service. My heart longs to see the church not simply standing for the doctrines, but standing for them in personal heart's experience. Not merely being able to reason out this experience, but standing for it in heart and life.

For every Christian. This power of the Holy Ghost is for every man, woman, and child who will receive it.

Some one will say, "I am aware of the fact that this enduement of power is for the preacher." It is for the preacher. I don't believe any man ought to preach the gospel of Jesus until he has received the Holy Ghost for service. I believe it is one of the questions that we ought to insist upon when we ordain a man for the ministry. "Have ye received the Holy Ghost since ye believed?" But let us not assume that it is simply for the preacher. The apostle teaches that it is for you as well as for us. It is for them that are afar off as well as those who are at home. It is for as many as the Lord our God shall call. You need this supernatural power which is beyond the explanation of man. When men are made to feel that they are in the presence of Almighty God there is power.

And then, mother, with the little tots constantly pulling at your skirts and asking questions that would puzzle the wisest philosopher, with the same things to do every day in the same way, looking at the same furniture and the same dishes, and dealing

with the same trials day in and day out—oh, I tell you, you need to have with you the Spirit of power. I say that if God had not provided some supernatural power for the home life, he would have made a mistake. It is for the mother as much as for the preachers who preach in the greatest pulpits the world ever had. Thank God, I am here to say to you it makes no difference what your profession may be, you may be equipped with this supernatural power.

I talked with a young man one day, who said, “I remember back yonder in my home life there was an atmosphere that I never saw in other homes. My mother never made much ado about her religion, but as sure as you live there was that very thing about which you have been preaching. There was the presence of something that followed me after her death until I gave my heart to God.”

Friend, in dealing with church problems, you officials of the church, you tell me that you do not need this equipment of power? Oh, the ten thousand things in the city church to-day! We are tried so far that we are about to lose confidence in man. We see men clinging to the almighty dollar until the church would die and go to hell if it depended on them. Sometimes we almost give up the fight. Brethren, we need power. Thank God, we may have the power. It is for every child of God who will come up and pay the price and accept the gift. I would like to have that kind of church—a church

where every member had received the power of the Holy Spirit.

How obtained? How may I, a humble child of God, a woman, a mother, a housekeeper, a clerk, a bookkeeper, a doctor, a lawyer, a private in the ranks of God, a preacher, a singer, how may I be endued with this supernatural power?

Jesus said, "If any man thirst, let him come unto me and drink, and out of his unseen life shall flow rivers of living water." What is Jesus talking about? He is talking about the overflowing life; the life of the Spirit. You see the difference in a pump on the street and an artesian well. You don't have to pump the artesian well for water. This is the difference between the Spirit life and the life of human energy. The life of human energy is the life of the church to-day. If we are going to have a revival we have got to pump and pump and pump. Whatever we have to do for God, if it is done at all, it is done in the energy of the flesh.

Pumping is hard work, and all the time right here by us God gives us the plan, to be filled with the Spirit so that we shall be like rivers of living water, flowing all the time.

Not desire, but thirst. "If any man thirst." It does not say desire. A soldier said to me, "Some of us did not have water at one time during the war for three days. I saw the time when I would have given my right arm or my foot for a cup of water." This figure of thirst is a desire that cannot be satis-

fied in any other way. It is such a desire that you would give anything in this world to obtain; you would willingly give your arm, your foot, your eye, your money, friendship, everything, to obtain this one thing needed in Christian experience. Brethren, that is the thing that keeps us away from the blessing. We are not willing to pay the price. We will not turn loose our grip upon the things of the world. There is no reception of the Holy Ghost until a man gets to the point where he says, "Lord, I surrender all. I will suffer to any extent; I will suffer anything, in order that I may be filled with the power of the Spirit so that my life will overflow and touch the lives of others."

Have we seen our human frailty to the extent that we fall down and say, "God help us, or we perish"? Have we felt that we are undone? Have we felt it as a church? Are we dependent on the church, or the preacher, or the singing, or upon the system? Oh, this is the thought of all others. God help us today.

Where are we? Where does this thirst lead us to? To the feet of Jesus. How long are we to stay there? Thank God, we do not have to wait for the blessing long. Rev. F. B. Meyer puts it this way: The Englishman loves his tea perhaps next to his religion. One day a gentleman called upon his friend to discuss with him the work of the Holy Spirit in the believer. The gentleman of the house said, "I have endeavored often to receive this

promised blessing, but have always failed." It was lunch-time, so they went in together. As a matter of course, tea was served. Said the gentleman of the house, "Will you have a cup of tea?" When he answered in the affirmative, the tea was placed by his plate, and the conversation proceeded. In a few minutes the visitor said, "Will you give me a cup of tea?"

"Why," said his friend, "there is your tea."

A few moments more elapsed, then the man again asked, "Will you please give me some tea?"

"Why, my friend, there is your tea! Why don't you take it?"

"Well," said the man, "I have been trying to get it for some time, but haven't yet succeeded."

The man of the house looked puzzled for a moment, then his face lighted up, as he said, "Drink your tea, man; I have learned the lesson. I see now, the blessing that I have sought is there for the taking."

Have we come to the place where we are unwilling to go any further without the consciousness of the Spirit's power? Then let us look up and by faith receive.

IX

METHODS IN EVANGELISM

BY W. W. HAMILTON

IX

METHODS IN EVANGELISM

ONE day when walking along with Dr. Len G. Broughton, who has been introduced to a Virginia audience as "the most cussed and discussed minister in the South," we were talking of a theme on which he was to speak at a meeting of workers. His subject was, "The Preaching for the Times," and he remarked that it was not correctly worded, that it ought to be, "The Preaching for the Man"; that each man must do his own kind of preaching. Dr. G. Campbell Morgan said in an Atlanta conference that he could never just get into Christ's meaning when he said, "Follow me and I will make you fishers of men," until he remembered that those to whom he spoke were fishermen. Doctor Morgan declared that nothing was to him more unpleasant than fishing, but that his delight had been to sit at the teacher's desk, and that when Jesus called him he said, "Follow me, and I will make you a teacher of men"; that to Doctor Broughton, who had so loved medicine, the Lord said, "Follow me, and I will make you a physician to men." Paul recognized this same principle when he spoke of "My gospel."

This fact should help us to be charitable toward other men's methods; should make the pastor less suspicious of the evangelist, and should cause the evangelist to recognize more fully the work of the pastor. A man's usefulness is not to be measured by his methods of work any more than his orthodoxy is to be decided by his posture in prayer. Each man must do his work in the way for which God has fitted him, and must at his spiritual birth discover and train and bring to fruition and to service the possibilities which were latent in him at his physical birth. So this chapter on methods cannot attempt to tell any man how to use the powers God has given him. It can only give a few of the methods used by other men and hope thereby to awaken the gift that some other man has for making more effective his own ministry, and can only state a few inclusive principles which will apply generally in special efforts to reach those whom we should win to the Lord.

1. *Begin in Time.* Sometimes a pastor will make an engagement with the evangelist to come, and then wait until he comes before anything is done to enlist the church or the community. Such a proceeding is an injustice to the evangelist, the church, and the cause of Christ. In a recent meeting, when it became evident that very little if any thought had been given to the special services, the evangelist asked the small company what had been done, and the pastor replied, "We have just been waiting for

you." We are not to wait for the evangelist, and we are not to "prepare for the evangelist," but we are to prepare the way of the Lord and make straight the paths for his coming.

In one of our cities where a meeting was held in March, steps were taken the previous fall toward bringing the churches into a concerted effort; one pastor preached every Sunday night during the fall and winter on Bible revivals, and for weeks the pastors met to plan and pray for the meetings. Meetings for prayer were held in the homes and in the churches for some time before the special services began, the people crowded to hear the gospel, the great department stores, wholesale houses as well as the smaller places of business closed their doors in order to show their interest and give their employees opportunity to attend the places of prayer, and people ate their lunches on the street going from one appointed place of worship to another. The great daily papers of this city gave full pages to accounts of the meetings, many were saved. more than five hundred people united with Baptist churches following the campaign, the religious forces of the city came to realize their united strength, and launched a movement for civic reform, the success of which amazed the Christian people, and which later spread to a larger victory in the State.

A Texas pastor writes: "The Broadway Baptist Church, Fort Worth, Tex., has passed through a

remarkable spiritual experience. Home Board evangelists led in the most vigorous and successful soul-winning campaign this city, or section, has ever known. During four weeks two hundred and twenty united with the one church, one hundred and forty-nine of these by baptism. No less than five hundred were converted and reclaimed. The power of God was so manifest about the very building that men, some of them not saved, declared that they felt a strange and unmistakable sense of the divine Presence upon entering the room. A considerable majority of those received for baptism were men and boys, many of them dissipated or skeptical.

“It was clear, upon the arrival of the evangelists, that the fires were already burning. The very day of their arrival a large number were saved, and thirteen united with the church.

“We gave ourselves up to the work of getting ready. We pressed it upon our hearts that great harvests do not happen, that in the spiritual, as in the natural, realm God bestows his blessings according to unerring laws. For weeks we gave the thought of revival right of way in our church life. We insisted that no people could pursue their own ways and pleasures eleven months in the year and hold a revival during the twelfth month. We urged it upon our own hearts that we had no right to command the services of evangelists who are in demand in many sections and for glorious movements without using our utmost endeavors to prepare the way

for their coming. We talked revival, we prayed and sang revival, we planned revival, we thought revival by day and dreamed revival by night, until the revival idea literally possessed us."

B. P. Robertson, of Florida, says: "The New Testament church was born in a great revival in the city of Jerusalem, and the history of the progress of real Christianity since that day has been a record of special revival efforts. There is a normal evangelistic state into which every church ought to seek to enter, but there are very few churches which do attain unto such a state, and even those churches which do reach this condition do so through special evangelistic meetings.

"Some special preparation is necessary for a successful evangelistic effort. Experience and observation reveal the fact that the seeming failures in special revival efforts are due mainly to the lack of thorough preparation, so that the important question here is what kind of preparation is needed, and how can it be made?

"The pastor should lead his people in the study of biblical evangelism. In this study he should devote special attention to the biblical records of revivals and the history of great revivals since that day. This study should be conducted several weeks before the special meetings begin, and will create in the hearts of the people an intense desire for a genuine spiritual awakening and an unquenchable thirst for the salvation of the lost. The enlighten-

ment of the Christian people on evangelism will usually enlist them in such efforts."

2. *Advertise the Meetings.* One pastor says again, "It occurred to us that in a most sensational way the Spirit announced and advertised the pentecostal revival, so that a great audience assembled for the first meeting. We would do the same. We made use of the generous space accorded us by the daily press. We printed and scattered hundreds of invitations to the meetings. For weeks we filled our little church paper with facts and news concerning the men who were coming and the work proposed. The week before the evangelists came our workers visited some four thousand homes with personal and printed invitations. We placed scores of large placards bearing pictures of the evangelists and of our meeting-house in prominent buildings throughout the city. If, through the Spirit's startling announcement, all Jerusalem knew that something unusual was doing about the temple on the day of Pentecost, it is also true that all Fort Worth had gotten an idea that something was about to take place at the Broadway Baptist Church."

The pastor needs to know how so to get his meetings before the community as not to have them think so much of the messenger as his message, God's word preached in the power of the Spirit. This can often be done by printing a Bible message on the card or circular which is sent around. This, for example, has been used effectively:

*ETERNITY!**Where Will You Spend It?*

My friend, before you lay down this leaflet, ponder and decide this all-important question, Where will you spend eternity?

Eternity! What a thought! You are bound to know that this life is not all. After this short day is done, when youth is merged into middle life and middle life has become old age, what then? Eternity! This little span of life is given us to prepare for it. Eternity! This world is but the vestibule to it. I am destined to live as long as God shall endure. I cannot evade it nor escape from it.

Eternity? Where will you spend it? It matters comparatively little where or how you spend your earthly years. After all, the difference is not great between poverty and riches, misery and happiness. The question of all questions is, Where will you spend eternity? Have you not given it all too little thought? Is it not folly to live out these golden years as if you were going to live forever? Do you not think, in view of life's uncertainty and the certainty of death, that you ought to settle this great question?

The friend of sinners in the long ago, Jesus of Nazareth, came to save you from sin, and to give you a home in eternity. "The Son of man is come to seek and to save that which was lost." "For God so loved the world that he gave his only begot-

ten Son, that whosoever believeth in him should not perish, but have everlasting life." Believe on him, trust him, serve him that you may spend eternity in his home of love

In another city the word "lost," which had been so upon the evangelist's mind and heart, was put upon one side of a card in letters two inches in size, and so arranged as to read, "The Son of man is come to seek and to save that which was lost." Then, just below the word "lost," which ran the whole length of the card, was an invitation to come to the church at certain hours to the services. On the other side were selected passages of Scripture which proved the following statements:

GOD SAYS

YOU!

You are in sin.

You are condemned.

You choose hell.

You are to blame.

You are unhappy.

You may be saved.

You must be willing.

You must repent.

You must confess.

You must accept Jesus.

You must not delay.

You must follow and obey.

In another case a folder was used. The first page was used to give the special announcements as to the coming services, and this was followed by an invitation to attend. Then the excuses of the people were met in these words:

“COME”

“For all things are now ready. And they all with one consent began to make excuse.”

The world is full of folks excusing themselves for not going to God’s house. Do you go to church regularly? If not, what is

YOUR EXCUSE?

“I’m a stranger.” Well, strangers are welcome at our church. We keep open house; walk in; the seats are free.

“I’m not a Christian.” So much the greater need that you hear the gospel. Jesus says, “They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners.” Jesus invites you to come; we press his invitation: “Come thou with us, and we will do thee good.”

“I’m not a Baptist.” Come along, our doors are open to all. We are not a selfish people, charges to the contrary notwithstanding.

“I’m a Baptist, but don’t belong here.” Why

don't you belong here? Don't you live here? Have you tried to have a church home here? Are you willing to make this your home, and these people your neighbors, and yet say to them by your actions, "I don't care to associate with you in a religious way"? Show the world that you don't mean that, by taking your stand with God's people where you live.

"I'm a member here, but don't go to church much." Why not? Have you and the Lord had a falling out? Have you decided to serve him no longer? God commands his people to go to church, to read the Bible, to pray, to love one another, to make an offering of their substance every Sunday, as he prospers them; has he given you a special permit to disregard his commandments? You know he has not; but he says to you, "Why call ye me Lord, Lord, and do not the things which I say?"

The following card will help to enlist the church:

Jackson Hill Baptist Church

Atlanta, Ga.

Motto: "Every One a Christian, and Every Christian a Soul Winner"

RESOLVED—

"As a sinner saved by the Lord Jesus Christ, and trusting him for strength, I promise him that I will pray daily for a revival in my church; that I will cooperate in any wise method to secure such a spiritual awakening, and that I will personally endeavor to lead to Christ."

(Signed)

"And he brought him to Jesus."—John 1: 42

In a tent meeting in Texas, a cut of the evangelist was used on one side of a folder, and on the other was given an invitation like this:

*"The Son of Man is Come
to Seek and to Save that
which was*

LOST"

**COME TO THE
GOSPEL MEETINGS DAILY!**

3.30, 7.30

AT

**SOUTH SIDE BAPTIST CHURCH
TENT**

COR. S. FLORES AND RISCHE STREETS

"Behold, I Come Quickly, and my

REWARD

*is with me to give every man accord-
ing as his work shall be."*

On another folder, used by a church in Kentucky,

there appeared in red, attractive letters these two statements:

A SURE THING

“Be sure your sin will find you out.”
“Wages of Sin is death.”—God.

JUST AS SURE

“Believe on the Lord Jesus Christ and thou shalt be saved.”—God.

A folding card was used very effectively in meetings in St. Joseph, Mo., and in Tampa, Fla., which, when open, read:

What shall I do to be Lost?

Hebrews 2 : 3

NOTHING!

When closed the card read:

What shall I do to be Saved?

Acts 16: 31, and Romans 10: 9, 10

**Believe on the Lord Jesus Christ, and
confess him before men.**

And then on the back was printed an invitation to come to the meetings, as follows:

**COME TO THE
FIRST BAPTIST CHURCH
TAMPA, FLA.**

Another card in a Western city asked, "Are you ready to meet God?" And then on the other

side invited the reader to come. An attractive little round card is effective, such as:



A good invitation, to be mailed as a post-card, or enclosed in a letter, is seen in this sample:

McFerran Memorial Baptist Church
 Corner Fourth and Oak Streets
 REV. WM. WISTAR HAMILTON TH. D., PASTOR

Louisville,.....190 .

Dear Friend :

Please accept this as a personal invitation to attend the SPECIAL MEETINGS to be conducted by Rev. FRANCIS W. TAYLOR, at McFerran Church, beginning SEPTEMBER 27th. SERVICES will be held each afternoon at 3.00 and each evening at 7.45.

"The blood of Jesus Christ his Son cleanseth us from all sin"

Examples such as these might be multiplied, but, after all, the pastor or committee must take the method which seems best for the time and place, and the one which can be used with enthusiasm.

3. *Organize for the Meetings.* Keep in mind the fact that the organization is most perfect when it makes the least noise. Have everything ready, but let everything follow the Spirit's guidance and be willing to let any machinery go which is not effective. Again let a pastor speak:

"We organized for the work. Effort was made to provide in advance for every possible exigency. A brother was asked to oversee the janitor and the building, and to have special care for ventilation. Others were to greet the people at the doors, while the usual force of ushers was supplemented and they were entrusted with the additional duty of seeing that the utmost quiet prevailed at every service. A committee was appointed to care for new members, another was to report the meetings in the daily press. Yet another was to seek new subscribers for our denominational papers. More than sixty such subscribers were secured, besides many renewals.

"We organized with a view to secure permanent results from the meeting. A strong committee was to seek new pupils for the Sunday-school. As a result, our average attendance for five Sundays past has been larger than was ever known before. Thus every department of the church work had its own

committee and pressed for new strength. As fast as new members came to us they were enlisted in suitable lines of work.

“By general and personal invitation we secured from fifty people a promise to join the chorus and render faithful help in the music of the meeting. As a result, when Mr. Wakefield came Saturday night to drill the choir, he found forty people on the choir platform and a fair-sized audience assembled to hear them sing.

“While the meetings exceeded in volume and power all that most of us had expected, the lines of preparation and organization were such that it was scarcely necessary to readjust them at any point. The pastor and evangelist, freed from care of details, were able to give themselves to the great work of dealing directly with the lost. This careful preparation, we may believe, made its own contribution to the glorious work which followed, and its story is told with simple desire to glorify His name through whom it was all accomplished.”

Mr. Robertson says: “The pastor should thoroughly organize his people, and have at least six departments entrusted to special committees, each church having its own committees in case there should be a co-operative movement. These departments may be classified as follows: (1) The Religious Census. The duties of the committee to which this work should be entrusted is to make a house-to-house visitation of the church community

to obtain a religious census of the same. This census should show the spiritual condition and church affiliation of every person in the community, and from it a special list of the names of all the unconverted people should be made. This canvass can be made in the country as well as in the towns and cities. The visitors should use specially prepared cards in this work. However, this is not absolutely necessary. A simple notebook will answer the purpose. (2) The Invitation Department. There should be given by this committee a general invitation to all the people of the community to attend the meetings, and in doing this the committee should use the papers, place cards in the windows of the places of business, tack them up on posts and trees where they can be readily seen, and hand small cards to individuals, and distribute them from door to door. There should be given to every unconverted person of the community a special invitation to attend the special meetings. This should be done either by visitation or through a personal letter prepared by the pastor and sent out by the committee. In this personal invitation work the committee should include the backsliders of the church, or churches. (3) The Personal Comfort Department. The place of meeting should be made comfortable in every respect, comfortably seated and well ventilated so that the people may become neither restless nor sleepy. Of course this will require much attention and labor on the part of the committee, but never-

theless it should be done, and the committee should have the co-operation of all the members of the church in doing this work. (4) The Music Committee, whose duty it should be to secure the organization and the training of a special evangelistic chorus for the meetings. The songs that should be used are those whose sentiment moves the soul to repentance and consecration, and whose teachings are thoroughly scriptural. The special chorus should meet two or three weeks before the meetings begin, and learn to sing the best gospel hymns with spirit and enthusiasm. It is always best to have a chorister to lead the singing in evangelistic meetings. We cannot place too much emphasis on the music in such efforts. (5) The Personal Workers' Department. This work of enlisting and training personal workers will have to be done by the pastor, but those who become enlisted in this personal work should constitute a special committee, with a trained and hustling worker as chairman. The male members of this committee should have charge of the ushering during the meetings. The pastor should so train all these workers in dealing with individual sinners that they may be prepared and ready to seize every opportunity to speak to and pray with a lost sinner anywhere. They should know how to use tracts and be well supplied with them all the time, and when a sinner enters the house the worker should hand him a suitable tract and show him other special courtesies. Workers also should strive

to locate every unconverted person in the house, so that when an opportunity is given they may be able to go and speak to these about their soul's salvation. They should get the name and address of every one who manifests any interest, and follow each up in the interim, and whenever any sinner becomes ready for an interview with the pastor, they should see that such an interview is had. Special emphasis should be placed on the opportunities afforded the women for doing personal work, and their ability to do such work. (6) The Prayer Service. There should be made constant appeals for each individual to pray daily for a spiritual awakening. There should be held in every part of the community cottage prayer meetings, and it would be well if such a prayer service could be held in every home represented in the membership of the church, before the special meetings begin. Wherever this plan has been followed a great revival has been experienced. Every true revival is prayed down, and not worked up. The Christian people should be made to realize their helplessness in this evangelistic work and be brought to their knees in earnest, fervent prayer for the heaven-born revival."

Put up a thirty-foot streamer above the pulpit in big letters, "WITH CHRIST OR AGAINST HIM?" and keep before church-members and all the question as to whether their home life and school and business and political and social life are helping or hindering Christ's kingdom.

A blank suitable for use in a census is as follows:

Patee Park Baptist Church	
Street.....	No.....
Name	
Attend Church?.....	
Denomination?	
Membership where?.....	
Number not church-members?.....	
Number in family S. S. age.....	
Number in family attending S. S.....	
Remarks.....	
.....	
Name of worker.....	

Such a census should be planned by the pastor and carried out in two or three hours, all meeting at the church for instruction and prayer, and each having a definite district to cover.

4. *Organize and Train Workers.* The objection is not a new one, that we cannot give a set rule for

dealing with the lost. The objection is well made, but fails to see the necessity of being trained and ready for God to use. The same argument could be brought against every sort of preparation for the ministry, for missionary work, for teaching, and all the rest. We cannot expect efficiency in medicine merely from experience. The theoretical knowledge must go along with the practical. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." We must know how to "cut to fit," how to "rightly divide" the word of truth, so that when an opportunity presents itself to do work for the Master, we may not be ashamed of our inability to handle the Bible.

"We trained a band of personal workers. More than fifty men and women studied for weeks such questions as, 'How to approach the lost,' 'How and where to hold conversation with sinners,' 'Scriptures which bring conviction,' 'Scriptures which point to Christ,' and 'Scriptures which answer objectors and excuse-makers.'"

Give them for outdoor use some such card as this:

"GOD IS LOVE"

THE EVIDENCE—

"Christ died for the ungodly."

(Over)

—Rom. 5 : 6

Cards for enlisting workers, and also for admitting to the place of worship, are sometimes used. For example:

To the Executive Committee of

The Falls Cities' Evangelistic Campaign

Dear Brethren :

You may rely upon me to aid in the Evangelistic Campaign as a

Personal Worker
Singer
Usher

.....
Name.....
.....

FALLS CITIES' EVANGELISTIC CAMPAIGN

FOR LOUISVILLE, NEW ALBANY, AND JEFFERSONVILLE

OFFICE OF EXECUTIVE COMMITTEE

Y. M. C. A. Building, Louisville, Ky.

PERSONAL WORKERS' CARD

DEAR CHRISTIAN FRIEND:—

You are duly commissioned as a **personal worker** at.....

.....
Your business will be to help souls to find Christ. Much depends upon you. God may use you to win a soul. Pray earnestly; attend all the meetings you can and always be ready to do your part. Please read carefully the instructions.

(OVER)

On the reverse side of this card are printed the instructions to the workers:

INSTRUCTIONS TO PERSONAL WORKERS

1. Be present one-half hour before the service is to begin, for a season of prayer.
2. Work in your own section only.
3. Reserve the first sitting in your section for yourself.
4. Do not leave your section at any time during the service.
5. Always have a good supply of pencils and inquirer's cards in your possession.
6. Use cards as directed by Evangelist.
7. Watch for inquirers in your section, and guide all your people into the after-meeting.
8. Speak personally to any who are not Christians, and extend to them the free offer of salvation.
9. Pray for God's blessing upon the work, and follow these instructions without deviation.

A Virginia pastor prepared a small printed sheet with a few passages which gave God's answer to the difficulties of those seeking Christ, and met them once a week for two or three months, and then during the meetings met them every evening just before the evening service for prayer and counsel. From the first meeting people were saved, crowds gathered and would wait at the doors until some went away from the after-meeting and then come in to get their seats. The workers placed over the church would go at once to those who manifested interest; the Lord saved multitudes of people, and the whole

city was moved by the power of God. Many churches fail of a blessing because they do not expect it, and therefore do not "attempt great things for God."

Urge the workers to use and have faith in the word of God. Evangelist Geo. C. Cates insists that the workers shall pray, give to the lost one the "naked word of God," then pray again; not argue, not give their own ideas, but use the word of God. Insist that these who covenant together for work shall not discuss side issues, or hurry matters, or show impatience, or trust to their own wisdom. He who would be most successful as a soul-winner must get right with God and with his fellow-men, must consider the condition of a soul that is lost, must consider his own responsibility, must pray for deep and genuine concern for the lost, must have a working knowledge of the word, must rely upon God for wisdom and power, and must learn how to do the work by doing it.

Some one of the many personal workers' books may be helpful, but any pastor or worker can arrange a few passages which can be memorized and which can be readily turned to in the Bible. A short drill in locating and repeating together these selected verses would require but a few minutes at the meeting of the class, or at prayer meeting, or at the Sunday service, and God would possibly use that very repeating of the Scripture to convict and save some careless hearer. Do this in your own

way, but do not fail to do it. As Dr. J. Wilbur Chapman says: "Always use God's word, and if your experience is quoted at all let it be used to emphasize the Scripture."

5. *Have Good Singing.* Place emphasis on the "good." By this is not meant "artistic" singing. Evangelistic singing has its own special place, and is just as fitting and just as essential, and is just as helpful as any other department of the work. Classical music has its place, but that place is not in a revival. Such music, however good, is as much out of place there as it would be to play a funeral march at a wedding or to have an orchestra at a prayer meeting. A good chorus, led by a good leader, will not only help bring the people to the church, will not only put the audience in good spirit for the preaching by the spirited or spiritual singing, but will be used of God in helping to decision those who are wavering between life and death by their prayerful plea in song. In an after-meeting a chorus singing softly and pleadingly, "There is a Fountain Filled With Blood," or "Just as I Am," or "I Am Coming, Lord," or "Why Not Now?" or "Jesus, I Come," or some of the other many invitation hymns, has helped many, many struggling souls to surrender. Sometimes a song, started without the instrument and when the meeting seemed about to fail, has helped to create the atmosphere in which decisions were made. Over and over again, when the impression has come, a gospel solo or duet has

been asked for and the people have been called upon to accept Christ quietly, rising and coming forward at any time during the song. We are not to have a concert or a singing school, but a band of consecrated people who will sing the gospel.

The chorus leader should send on to the pastor a paper for the singers to sign, and ask the pastor to appoint a committee of one or two to get the signatures of those who are willing to render this service. This will avoid any general invitation, will keep out objectionable voices or characters, and will place upon those who sign it an obligation to be present. The paper should read somewhat as follows:

CHOIR MEMBERSHIP

We, the undersigned, agree to sing in the chorus choir led by Mr. and Mrs. A. D. George during the special evangelistic meetings to be held in the Tabernacle Baptist Church, Raleigh, N. C., beginning Sunday, March 8, 1908.

NAME	SOPRANO	ALTO	TENOR	BASS
_____	_____	_____	_____	_____
.....
.....
.....
.....
.....

A badge or button for the members of the choir is a good way to add interest and to increase faithfulness.

The instruments used and those who play them will have much to do with the success of the singing. As a general rule, have all the instruments you can, but see to it that those who play them have the success of the meeting and the saving of souls at heart. We may praise God on any sort of an instrument if the one who plays it has a heart filled with praise and a life which makes the worship acceptable. Of course, rehearsals should be conducted for some days before the meetings begin, and occasionally after an evening's service, or at some special hour.

A pastor says: "The nature of the singing will have much to do with the success of a special evangelistic effort. It should always be led by a chorister who is a consecrated Christian, and the singing should be lively and spirited, with all the people taking part. The chorister or chorus may now and then sing a special evangelistic selection, but as a rule it is best to lead the great congregation in congregational singing. If you can get the people to singing good gospel hymns it will prepare their hearts and minds for the reception of the message."

6. *Pray for the Meetings.* Too much cannot be said on this subject. There should be the enlisting of the church in definite prayer for individuals, for

classes, for the helpers, for the loved ones, for Sunday-school classes, for the pastor, and church, and community.

Sometimes a prayer list on card or thin paper may get the names of the lost before the prayer circles and the workers. Such a one as the following has been used effectively:

PRAYER LIST	
— OF —	
Name .....	.....
Address.....	.....
God helping me, I will pray daily and work earnestly for the salvation of the following persons :	
Name .....	.....
Address .....	.....
Remarks .....	.....
<hr/>	
Name .....	.....
Address.....	.....
Remarks .....	.....
<hr/>	
Name .....	.....
Address.....	.....
Remarks' .....	.....
<hr/>	
Name.....	.....
Address.....	.....
Remarks.....	.....
Keep this in your Bible, and give a copy to the pastor.	

Perhaps a better plan still is to have a card with space for only one name, and then this card can be given just as it is to some worker who can bring it back with report as to success or failure, and the card be given to another worker for the next day. Such cards as these may be used:

“Choose ye this day whom you will serve.”

Realizing my need of Christ as Saviour,
I hereby express my desire to be a Christian,
and ask the prayers of God’s people.

Name.....

Address.....

DAILY PRAYER

O Lord, send a revival, and if it pleases thee, begin with me, for Jesus’ sake. Amen.

Preparation : 2 Chron. 7 : 14.

Promises to plead : Luke 24 : 49 ; Acts 1-8.

Results to follow : Acts 2 : 4, 41, 47.

Name

God helping me, I will pray earnestly and work faithfully for the salvation of the following person :

Name

Address.....

Remarks

Return to the Pastor

"If two of you shall on earth agree as touching anything that they shall ask, it shall be done for them."—Matt. 18: 19.

Please write the name and address of one for whose salvation you and I shall agree to pray continually, on the first blank line below and your name on the second.

Name

Address.....

Remarks

Name of Worker.....

I need your help to win souls for Christ; you need the blessing it will bring to you. May the Holy Spirit use us.

Please return this card to me as promptly as possible, or place it upon the collection basket on Sunday. Let us both use also every available means to lead that person to Christ. Affectionately your pastor,

[OVER]

Claude W. Duke.

One evangelist has what he calls a "Book of Life," and another a "Book of Death." In the book of death he puts the names of all those who are lost and for whom the Christians are praying and working. Their names are transferred to the book of life when they have accepted or confessed Christ, and public mention is made of the name and the change.

Particularly where churches are to unite in a concerted or union effort, a "call to prayer" should be issued some weeks in advance. This was done in a campaign in Atlanta, Ga., and was as follows:

"And it shall come to pass that, before they call, I will answer;
and while they are yet speaking, I will hear."

Concerted Baptist Evangelistic Campaign

Atlanta, Ga.

Call to Prayer

DEARLY BELOVED:

God, in his providence, has led all our Baptist Churches to unite in a General Revival Movement during the month of April, 1908. The need for such a movement is apparent, and the blessings to be derived are incalculable. The work as a whole is to be under the direction of the Evangelistic Department of the Home Mission Board, Rev. W. W. Hamilton, D. D., General Evangelist, assisted by a staff of able workers. It only needs that God's children prepare themselves, through prayer and true contrition, for taking their part in this great work.

We, therefore, the pastors of the churches, do most earnestly call upon the members of all our churches in Atlanta and vicinity, as well as upon all Christian people in the city, and those in other places who love the Lord and desire the salvation of the lost, to join us in constant supplication for divine mercy and grace, and to

Pray

That our people may earnestly, faithfully, unitedly, wisely, and successfully plan and labor for the redemption of the perishing thousands among us who are without hope and without God in the world.

That the spirit of prayer may characterize our people and that they may give themselves no rest till God gives our city a gracious revival.

That we, your pastors, may be true pastors indeed, men of prayer, instant in season, out of season.

That the evangelists and leaders may be filled with the Spirit of God, directed and helped in word and work, speaking in demonstration of the Spirit, and of power.

That lost men and women may see their need of salvation and may be willing to turn to God for pardon through our Lord and Saviour, Jesus Christ.

That the Spirit of truth may be present in every service in every church, convincing men in respect of sin, righteousness, and of judgment, turning their hearts toward Jesus Christ as the Saviour of the lost.

That the name of Jesus may be greatly glorified through the salvation of the lost, and that his kingdom may come in thousands of surrendered hearts.

Let these be the subjects of daily petition in our secret prayer, family devotions, cottage meetings, and all gatherings of the people of God for public worship. All our help must come from above, for it is not by might nor by power that this movement is to succeed but by the Spirit of God.

Yours in the covenant of prayer,

W. A. BABB

W. H. BELL

JNO. E. BRIGGS

LEN G. BROUGHTON

C. N. DONALDSON

D. S. EDENFIELD

T. E. ELGIN

H. C. HURLEY

JNO. D. JORDAN

W. W. LANDRUM

JUNITS W. MILLARD

R. L. MOTLEY

V. C. NORCROSS

C. C. PUGH

JNO. F. PURSER

GEO. T. ROE

B. G. SMITH

A. C. WARD

JNO. E. WHITE

J. D. WINCHESTER

"Ye also helping together by prayer."

Cottage prayer meetings should be held in every district in the community at least once each week for a month preceding, and during the last week there should be gatherings for prayer every night, either in the homes or in the churches. A post-card has been used effectively in announcing such gatherings.

The Ministers' Evangelistic Committee of Louisville, New Albany, and Jeffersonville has called upon all Christians to pray for a spiritual revival in our cities.

There will be a meeting for prayer at my house

*.....Street, at.....o'clock,
on.....of this week. We shall be glad to have you and any friends you can bring meet with us.*

Very cordially yours,

.....

Doctor Chapman says, in speaking of these cottage meetings: "Three evenings of each week should be occupied with these prayer meetings, and so arranged as not to conflict with the mid-week church prayer meeting. Friday evening can be given to chorus rehearsals. Ten to twenty prayer meetings can be arranged in each district for Monday evening of each week, and may be conveniently conducted under the direction of the young people's societies, etc., who shall be expected to furnish leaders, etc. The same number for Tuesday evening

and for Thursday evening, using for one evening the church officers as leaders, and Thursday evenings using the ladies' missionary societies. By a thorough work of this character the home life of every family in the community will be touched, and the evangelist is sure that the revival has already begun when the prayer in the home is systematically and earnestly made for the movement."

7. *The Conduct of the Meetings.* This is a most difficult point to discuss. One of our best-known, most sane, and most successful evangelists says: "I am frequently asked by pastors what method is used in the meetings to be conducted. This is a perfectly natural question, but I am not prepared at this time to answer it so far as it may relate to individual cities. I have learned during the past three or four years that it is a most unwise thing to hold to any stereotyped method. That which is most effective in one city may utterly fail in another."

Another says: "The pastors, evangelists, and workers should always recognize the Lord Jesus Christ as their General, who will lead them to victory by his Spirit. Many a battle against sin and the devil has been lost because the army did not listen to the orders of their General. The victories of the people of God on the day of Pentecost, in the great reformation in Europe initiated by Luther and his associates, in the spiritual awakening in England led by the Wesleys and Whitefield, in the recent Welsh revival inaugurated by Evan Roberts

—all of these spiritual and heavenly victories were the results of the leadership of the Lord through the fulness of his indwelling Holy Spirit. So the pastor, evangelist, and workers of to-day must surrender themselves to the Lord to be led by him through his Spirit unto victory.”

“Where the Spirit of the Lord is, there is liberty,” not for us to do as we please, but for God to do as he pleases, and that meeting will be most effective which is yielded most thoroughly to him. The evangelist and pastor and workers should be ready to yield any plan they may have, and obey the suggestion of the moment. Every worker knows that the best and most far-reaching effects have come when these suggestions are obeyed. We pray for the Spirit’s guidance, and we should expect the answer and obey when the answer comes. If it be to change the theme, to stop the sermon and pray, to leave out the sermon altogether, to pause between verses of a song and pray for the man or woman who is struggling against God, to go to an individual in the audience, to ask for decisions without any singing, to ask the lost to come forward for prayer, to tarry after the usual hour for praise or counsel or confession or intercession, whatever seems to be the thing to be done at the moment, obey and do it.

Cottage services should be continued during the time of the revival and extra services for men in the stores downtown, shop meetings, factory meet-

ings, street services, saloon services, and special gatherings for men, or women, or young people, or children, may be held.

Special days have been used most effectively, such as "Old Folks' Day," "Children's Day," "Workers' Day," "Harvest Day," "Day of Fasting and Prayer," "Students' Day," "Farmers' Day," and many others. The "Farmers' Day," with dinner served picnic style, will be sure to enlist the people living out in the country. A large poster distributed on "Court Day" to the farmers, with the request that they put them up at their homes where those passing can see them, will be an effective way of getting such a service advertised. Some such wording as this:

FARMERS' DAY

SATURDAY, SEPT. 21st

10 A. M. to 4 P. M.

SHELBYVILLE BAPTIST CHURCH

SINGING ∴ PREACHING ∴ DINNER

Old Folks' Meeting

**COME BRING YOUR DINNER
AND ALL THE FAMILY**

Special invitations to special services are always helpful, and particularly does this seem true as to meetings for men. Only two samples of such are given here:

ADMIT ONE And A Friend (PRESENT THIS AT THE DOOR)	<h2 style="margin: 0;">TO MEN ONLY</h2> <hr/> <p style="margin: 0;">A SEARCHING APPEAL TO MEN</p> <p style="margin: 0; font-size: small;">AT THE</p> <p style="margin: 0;">FIRST BAPTIST CHURCH</p> <p style="margin: 0;">Sunday, March 3d, at 4 p.m.</p> <p style="margin: 0;">BY REV. W. W. HAMILTON, D. D.</p> <hr/> <p style="margin: 0; font-size: x-small;">Under the auspices of the BARACAS</p> <hr/> <p style="margin: 0; font-size: x-small;">Music by Baracas Choir and Orchestra, conducted by Rev. W. D. Wakefield, of Atlanta</p>
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<h1 style="margin: 0;"><u>MEN</u></h1> <hr style="border: 1px solid black;"/> <h2 style="margin: 0;">JUNE THE 7TH AT 4 P.M.</h2> <hr style="border: 1px solid black;"/> <h1 style="margin: 0;"><u>BAPTIST CHURCH</u></h1> <hr style="border: 1px solid black;"/> <h1 style="margin: 0;"><u>COME</u></h1>
--

An order of service for a day of fasting and prayer is helpful in getting many to begin the day

with prayer, and to establish the family altar, as well as to spend a full day in service. One such day is shown in the following:

Fasting and Prayer

Matthew 6:16-18; Luke 5:33-35; Acts 14:23; Titus 1:5

Order of Services

For Dec. 16, 1906. Pensacola, Fla.

- 7.00 A. M. Secret Prayer, Morning Watch.
- 8.00 " Family Prayer in all Homes.
- 9.00 " Prayer Meeting of S. S. Workers.
- 9.30 " Gathering of Sunday Schools.
- 10.00 " Evangelistic Service in S. S.
- 11.00 " Preaching, First Baptist Church, W. W. Hamilton.
- 11.00 " Preaching, West Hill Church, W. D. Wakefield.
- 1.00 P. M. Waiting before God—Meditation.
- 2.00 " "How to Pray," T. M. Callaway.
- 3.00 " Children's Meeting, W. D. Wakefield.
- 4.00 " "What to Pray For," J. W. Senterfitt.
- 5.00 " "My Experience." Testimonies.
- 6.00 " "Does it Pay to be a Christian?"
- 7.00 " Blood Bought Band. Prayer.
- 7.30 " Song Service, W. D. Wakefield.
- 8.00 " Union Evangelistic Service.
- 9.00 " Enquirer's Meeting.
- 10.00 " Praise and Thanksgiving.

"Bless the Lord, O My Soul."

[OVER]

Sometimes a workers' meeting, to which neighboring pastors and congregations are invited, will not only increase attendance and interest, but will

start the fires to burning in other communities. Such a programme is given :

Workers' Conference
To be held with the Hazlehurst Baptist Church
June 9
in connection with the Special Meetings

- 10.00 A. M. Praise Service, conducted by A. D. George.
 10.30 A. M. "Preparation of the Pastor for a Revival." W. P. Price.
 10.45 A. M. "Preparation of the Church." W. E. Farr.
 11.00 A. M. "The Preaching of a Revival." I. H. Anding.
 11.15 A. M. "Drawing the Net." W. W. Hamilton.
- These addresses will be followed by an open conference.
- 3.00 P. M. Testimony Meeting, led by A. D. George.
 3.15 P. M. "Duty of Personal Work." R. L. Bunyard.
 3.30 P. M. "Privilege of Personal Work." W. F. Yarborough.
 3.45 P. M. "Personal Worker's Helpers: (a) Conscience; (b) Bible; (c) Holy Spirit." G. W. Riley.
 4.00 P. M. "Jesus Our Example as a Personal Worker." W. W. Hamilton. Open conference.
 7.45 P. M. Song Service.
 8.00 P. M. Evangelistic Service.

In a general campaign the forces should all be united in some general gatherings. The following letter shows how this was sought in a concerted campaign :

DEAR PASTOR:

LOUISVILLE, KY., February 3, 1905.

I rejoice with you in the promise of a wide-spread revival of religion in Louisville. God has opened the windows of heaven upon other cities, and surely we may claim a similar blessing here. Much faithful preparatory work has already been done. In the secret closet, at the family altar, and in the public assembly, earnest prayer has been offered up for the salvation of many people. God has never yet disappointed the earnest desire of his servants for his glory, and for the salvation of the world. I write in behalf of the committee in charge of the present movement, to request that each pastor urge upon his people the duty, at this time, of personal consecration, and importunate prayer, and personal work.

Let the watchword of the campaign be, that each church-member shall try to win at least one soul for Christ. Such an effort on the part of the church people would, of itself, result in a great ingathering.

Next Sabbath afternoon, at three o'clock, there will be a rehearsal of all the chorus singers, to be led by Mr. Benjamin Franklin Butts, of Pittsburgh, Pa. It is very important that each church be represented by a choir of singers at this first rehearsal. It will be held in the Warren Memorial Church, at Fourth and Broadway.

A meeting will also be held next Sabbath afternoon, at 4.30, in the Y. M. C. A. Lecture Room, for all who have promised, or will agree to engage as personal workers. This will also be an important meeting, and it is essential that each church send a representation of its members. I desire to meet with all the personal workers at this time for conference. The meeting will also be addressed by Dr. A. H. Jolly and Mr. W. I. McNair.

There will be a meeting for men only, at the Masonic Theater, on Sabbath afternoon at 3 o'clock, to be addressed by Mr. Ferd Schiverea, an evangelist of great power and full of the Holy Ghost. God has greatly blessed this man in all parts of the country.

The Ministers' Meeting on Monday morning, I am requested to say, will be with special reference to the evangelistic campaign now being inaugurated. This meeting will be devoted to prayer and conference.

It is also suggested that each pastor take an offering at the morning service of February 12, for the Finance Committee, of which Mr. J. Lithgow Smith is treasurer.

If no report has been made to the Executive Committee of personal workers and chorus singers for your congregation, will you kindly send list of names at your earliest convenience. It is desired to furnish these persons with appropriate badges.

Rejoicing in the co-operation of so many pastors and churches in the work of evangelizing the city, I am,

Faithfully yours,

JOSEPH P. CALHOUN,
Evangelist.

In the Atlanta campaign, a union day service was held each day at noon, preceded by a half-hour of prayer, and reports were received from the many

churches engaged in the campaign. This was the unifying service and kept all the workers in touch with each other, and informed as to the progress being made. Such a service may, in some place, culminate in one special day of prayer when all business houses will close. The committee, in visiting the merchants, would do well to carry with them a window card, something like one used in Wilmington, N. C.

**THIS HOUSE WILL BE CLOSED DURING THE
NOON HOUR—12 TO 1 O'CLOCK**

WEDNESDAY

ACCOUNT OF

BUSINESS MEN'S PRAYER MEETING

FIRST BAPTIST CHURCH

All-night prayer meetings have been the occasions of unusual blessing, and have shown God's willingness to answer the prayers of his people. These are not held to besiege God and conquer his reluctance, but to have time to take the names of the lost and pray for them by name, and to tarry before the Lord and take advantage of his willingness. In one

case two hundred and sixty people were present at midnight, a sermon on consecration was preached about two in the morning, and later on thirty-two young men and women came forward, saying that they had decided or were considering the call to special work for the Lord, either as ministers or as missionaries. During the night men for whom prayer was being made came from their beds to ask help and to surrender to Christ. In another city fifty such young men and women stood about the pastor at the closing hour while the pastor led in prayer for them.

In seeking to help the lost who may be in the service, every evangelist or pastor will follow the plan suggested at the time. It is well to have workers stationed over the house, and have them see to it that no interested one shall go away without an effort to help. They will see those who rise for prayer near them, or those who remain seated when Christians are requested to stand. It is well sometimes to ask those who desire the help of the Christian workers to remain seated. To do this is to indicate interest, to invite conversation and prayer, and to avoid much of the seeming embarrassment which the more timid so dread.

Many forms of cards are used for getting the decision and names of those interested. They are usually helpful if they are not given too much prominence. They furnish the pastor and his helpers information on which to follow up during or after the

meetings those who have been blessed and who should go forward in active service or in renewed consecration. Some samples are here given.

WANDERER'S CONFESSION

I have not been faithful to my duties as a Christian, and have drifted into coldness and sin. I confess this with sorrow, and desire to renew my covenant with my Saviour.

Name

Address

My membership is at

CHURCH MEMBER'S PURPOSE

I am a child of God and a member of the church, but not at this place. It is my purpose to unite here.

Name

Address

My home church is

WORKER'S REQUEST

Please join me in praying and working for

Name

Address

Remarks

Name of Worker

(over)

SINNER'S DECISION

Seeing myself a lost soul, I repent of my sins, and believe that God forgives me for the sake of Christ, whom I receive as my Saviour and Lord. I desire to be baptized in the name of the Father, Son, and Holy Ghost, and will endeavor by God's help, to lead a life devoted to Christ and his cause.

Name

Address

Date..... Church Preferred.....

Luke 13 : 3 ; Acts 20 : 21 ; John 3 : 16 ; 1 : 12 ; Matt. 3 : 15 ; Rom. 6 : 4 ; Acts 10 : 48 ; John 14 : 21.

SINNER'S REQUEST

I am not a child of God, am lost and in sin, but want to be saved. Pray for me.

Name

Address

Remarks.....

.....

Rom. 3 : 23 ; 6 : 23 ; John 3 : 13, 36 ; Matt. 12 : 30 ; Isaiah 53 : 6.

Sign and return to W. W. Hamilton.

(over)

MY DECISION

With repentance toward God, I accept Jesus Christ as my Saviour and Lord, and I will endeavor henceforth to follow his example and obey his commands.

Name

Address.....

Church Preferred.....

Are You a Church Member?.....

1. Confess Him publicly as your Lord. Rom. 10 : 9, 10.
2. Follow Him in baptism. Matt. 3 : 15; Rom. 6 : 4.
3. Work for Him as the way opens. James 1 : 22.
4. Worship with His people. Heb. 10 : 24, 25.
5. Study His word and pray. 2 Tim. 3 : 16; Matt. 6 : 6.
6. Confess when wrong has been done. 1 John 1 : 9.
7. Press onward and upward. Phil. 3 : 13, 14.
8. Seek to win others. Matt. 4 : 19; John 20 : 21.

"If ye love me, keep my commandments."
John 14 : 15.

[OVER]

ALL have sinned," Rom. 3 : 23. "Wages of sin is death," Rom. 6 : 23. "Into the unquenchable fire," Mark 9 : 43. "Where their worm dieth not," Mark 9 : 48. "Forever and ever and they have no rest day nor night," Rev. 14 : 11. "Repented not of their deeds," Rev. 16 : 11.

BELIEVE on the Lord Jesus," Acts 16 : 31. "As many as received him," John 1 : 12. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed," John 3 : 18. "Without shedding of blood is no remission," Heb. 9 : 22.

COME unto me," Matt. 11 : 28. "Whosoever will," Rev. 22 : 11. "Repentance toward God and faith toward our Lord Jesus Christ," Acts 20 : 21. "Him that cometh to me I will in no wise cast out," John 6 : 37.

"FOR GOD SO LOVED THE WORLD

that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," John 3 : 16.

[OVER]

THE SON OF MAN IS COME TO SEEK AND TO
SAVE THAT WHICH WAS

LOST

COME to the MEETINGS at the FIRST BAPTIST
CHURCH, 3.00 P. M., 7.00 P. M.

X

CARING FOR YOUNG CONVERTS

BY W. W. HAMILTON

X

CARING FOR YOUNG CONVERTS

THE first month with the new convert will usually determine what his life is going to be. The evangelist is often blamed for the failure of the new members in their church life, when the failure was due to the neglect and the inefficiency of those into whose fellowship these new converts came. Doctor Broadus used to tell that he once asked an old Negro man why it was that oxen always walked slow. The reply was, "I doan know, Boss, cep'n dat dey always breaks de young oxens in wid de ole oxens. De ole oxens walks slow and dey teaches de young uns to walk slow." If the young converts walk slow in their Christian experience, it is more than likely because their older Christian associates teach them to do so by their own habits of life and service.

I. *Atmosphere.* The first thing then in taking care of young converts is to have a helpful church atmosphere into which to bring them. Many new converts stop outside the church, lose the joy of their salvation, lose years of service and usefulness and growth and reward because those of us who have learned to walk slow are cold and indifferent

and critical. The time of all times when a babe in Christ needs attention and encouragement is in the first days of the new life.

Parents often feel that they must put their children, when they manifest interest in salvation, to the test of not only living without their encouragement, but of overcoming the parental indifference or opposition. Suppose that the father and mother should say of the new-born babe, "Now we will test you, and see if you can live for a month without any help from us; and if you get along without us, then we will help you." It is even more cruel to test a babe in Christ thus. Instead of telling the child that he does not understand about spiritual things, the parents should use this God-given opportunity, this time of interest, and lead the inquiring one into the light and into surrender and service. It is here that homes and parents often fail, and the church and pastor and teacher have the added obligation of encouraging and helping those who have begun the Christian life.

Pastors and evangelists will do well to lay stress upon this duty of the church to the young converts. Enthusiasm is like the measles—if the church-members have enthusiasm it will break out on them, and if it breaks out on them the young converts will be sure to catch it.

One of our pastors in a Western city has a praise service at the beginning of the Sunday morning hour, in which the members stand one by one

to quote some verse of Scripture, or give some experience, or to testify of God's love and grace. At the close of the night service the audience is dismissed, and those who so desire tarry for the after-meeting, and the day is closed as it began, in prayer and praise and testimony. In these services the young Christians take part and begin their life of service. If some are baptized at the close of the night service, they are expected to come as soon as they can into the after-meeting, and are there called upon for prayer and for testimony. It depends much upon how the church-membership takes religion as to whether the new members will regard it as a "dose," a "duty," or a "delight."

2. *Food.* Three things are essential to good physical health, good atmosphere, good food, and good exercise. It is necessary that the new members should have good food and plenty of it, and that pastor will do much to make the people spiritual and strong who feeds them on milk and leads them on to strong meat.

(1) Good and attractive Christian literature is cheap, and the pastor is making a great mistake who is so afraid of being called a book agent that he fails to get his people to read. One of our best known and one of our most useful brethren, Dr. J. N. Prestidge, says:

"When a pastor, the writer announced to his several churches, and reminded them on occasions, that he was a colporter, a book dealer. Of course he made

it plain that he gave his people all the discounts he could secure, and claimed as his privilege the paying of all express charges when large orders were secured. He sold at one time a dozen copies of 'Natural Law in the Spiritual World,' two hundred copies of 'The Greatest Thing in the World,' and over a thousand copies of a five-cent life of Christ. And he now looks back upon that work as being near the head of the list of work done. And if it must be told, he counted himself the constituted agent for the denominational paper, and worked up clubs and sent in remittances regularly.

"The great mass of the people in our churches need to read more than they need any other one thing, and why should the pastor be indifferent to this need; yes, this deplorable need? Occasionally a pastor counts it too much trouble, and again, perhaps, as beneath his dignity to look after the reading of his people and personally to act for them in getting books and papers. But why should he? If he has any dignity and any spirit of the Shepherd, he can find no better way to manifest it all than by becoming the reading guide and reading master of his people. Such a relation to them will give him a new place in their affection and regard and lift up the plane of his conversation with them; and too lift up the plane of his preaching."

(2) Regular and systematic Bible study. This may be done in a teacher-training class, and may be taught by the pastor. This class will study regular

courses of Bible work as mapped out by our publishing houses or as planned by the pastor, and will incidentally keep in view the question of methods. Into this class may be brought many of these new members.

Then again, the pastor can have the whole church reading the Bible with him, giving to them the references for the week, and have them go over beforehand that which he is to explain at the prayer meeting, or in the Sunday morning or night services. In one case a Kentucky pastor would often preach a sermon on whole books of the Bible and have the church read the book on which he was to preach the next Sunday.

Topical studies have been used most effectively in getting the young people to take part and to read the Bible. A blackboard with the passages given in order and read by the audience is needed, and these keep eye and ear both interested. Such topics and Bible readings may be taken down with pencil and paper and used again at the family altar.

Scriptures repeated in unison by the congregation will be stored in the minds and hearts of those who are present. A blackboard or a piece of canvas may be used to keep these before the eyes of the audience, and an occasional reference to them will soon fix them in the memory. This same idea should be carried into the home, where chapters and verses should be memorized by the parents and children. In no better way could children earn their own money than

by receiving pay for every verse which is accurately known, and then they would not be at a loss for some portion of God's word with which to answer the tempter, or with which to help some struggling soul, or with which to praise God in the assembly of his people, or to plead in prayer when seeking his blessing.

(3) Regular and systematic doctrinal and historical and mission study, such as that provided by our Young People's Union and Mission Boards, is food for the growing young Christian. The classes are usually composed of small groups who meet at stated times to discuss, or to recite, the lesson assigned. The Y. M. C. A. is doing great service in the schools and colleges by following this same plan in their Bible classes, and we may learn from these how to gather in groups our young Christians for definite work in studying the Bible and having them lead in the discussions of gospel truths.

One pastor, Dr. E. Y. Mullins, used to have in the week-time an afternoon with the younger members of his congregation, and at these meetings led them in a study of Bible doctrines and church ordinances and practices.

(4) Regular and systematic attendance upon the services of the church is one of God's appointed means of growth—the "teaching service" at the Sunday-school hour; the "preaching service" at the morning and evening hours of worship; and

the "praying service" at the mid-week family gathering of the members for prayer.

The day has gone when the Bible-school is to be spoken of as the "children's service." It is now the teaching service of the church, and neither young nor old can afford to be absent from its sessions. Here is the opportunity for food as well as for service, and here every one is provided for from the baby on the Cradle Roll to the shut-in on the Home Department list.

The prayer meeting must not be allowed to go on in a haphazard way, for it will certainly go to nothing if it does. No service needs more preparation, more planning, more attention, more freedom, more life, more spirituality. Here the new convert will be welcomed, enlisted, encouraged, and fed.

The regular Sunday worship must be so important, so vital in the life of the pastor and the church, that the young Christian will feel the necessity of being present. The greatest defect in our preaching is possibly that it is too kaleidoscopic, and the audience seldom knows what combination to expect next. If we can interest the members in a connected study and a growing theme, we shall more likely hold them for every service. In some way the preaching and worship and singing and all must be food, and not merely entertainment or merely ritualistic formality. The souls of those who come must not go away hungry and disappointed, and we, as pastors, must remember that the hungry soul can-

not be fed upon science or rhetoric or logic any more than the hungry body can be satisfied with music or sculpture or painting.

3. *Exercise.* Good wholesome food and an abundance of pure, fresh air will not suffice to keep strong the body. A windmill might be placed at every window to pump in fresh air, and well prepared meals might be regularly brought to us, but if all activities were discarded we would soon be helpless dyspeptics. That is a wise pastor who knows how to lead his people into some of the many kinds of service for the Master. These may be divided as follows:

(1) *Work for Individuals.* Many Christians begin to serve by seeking the salvation of some one person to whom the heart turns during revival services, or to some member of the church who is sick, or to one who needs help. Dr. Geo. W. Truett tells of a young man who came to him desiring to have his name taken from the church roll. The wise pastor sent him to read the Bible and pray with one who was blind, agreeing to talk later with the discouraged young Christian about having his name taken off the book. When he returned from his visit the service done had brought restoration of joy, and the request for exclusion was withdrawn.

A pastor in Atlanta, prior to a meeting in his church, secured the names and addresses of those who should be reached during this special revival

season and assigned each of these to some one of his members, and gave that member to understand that he would be responsible for securing the attendance of this one individual, and would also be expected to make special effort to win that one to Christ.

The "Personal Workers' Training Class" is another opportunity for securing those who will work for individuals, and such a class should not close its work because the special meetings are over. Such a band could meet each Sunday morning or evening before or after the regular service, discuss the advisability of approaching certain ones whose names were offered, or for whom friends were praying. These same workers would be ready any Sunday night for an after-meeting, and would help to keep up the constant revival. They could visit the sick at their homes and in the hospitals, and lead many of these suffering ones to Christ while they are most thoughtful and most receptive.

(2) Work for Small Groups. Here we think at once and first of all of the Bible-school, and surely no place offers greater opportunities for service than does the Sunday-school. It is the layman's greatest opportunity. The organized class is surely God's open door for doing effective service for him and for those enlisted. Many times our members insist that they desire to go into some class and hear some good teacher, rather than teach a group of students. This is always a mistake, for the teacher always gets more out of the lesson than do those

who are taught. To get the greatest good is to seek to help the others. There are the "givers" and the "getters" in every church, those who are there to get what they can, and those who give themselves, their service, their money, their prayers, their interest, their sympathy. The "getters" seldom give and get but little, but the "givers," while always giving, are forever getting more than they give.

Other groups are the Sunbeams, the Young Ladies' Society, the Woman's Aid, the Mission Study Classes, the Young People's Union, and numerous other smaller groups of the members of the church, or of children. He who would develop the young converts must see to it that they are early put into some one of the many places where service can be rendered.

One church in one of our cities has a church register in which each new member writes his or her own name, and opposite the name in parallel columns are given the different activities of the church, and the new member indicates in one or more of these columns the preference as to work this new member of the church is willing to do. This church expects all its members to be busy and has them understand this from the first. What a mighty power any church will be which has some work for its members to do, and which puts them to work as fast as they come into its fellowship.

(3) Work for the Local Church. This, of course, embraces what has been said about the groups, but

also refers to the many committees and offices in the church as a whole. A monthly conference of these committees, or monthly reports to the church's business session, or a social and business meeting combined, will be effective in securing interest in every department. Once a year a church banquet will give opportunity for final reports and for talks on themes of interest to all the membership.

The office of deacon is always one of trust and honor and responsibility and opportunity. This is not the place to discuss the deacon's work, but the wise pastor will have his eyes open for young men who are to take these places, and such other positions of trust as clerk or treasurer. No one knows so well as a pastor what a help a good clerk or an attentive treasurer can be in making efficient the work of the church.

In one case a pastor appointed a large finance committee, and these men were entertained once each month at the home of one of the members of the committee and discussed matters of finance for every department of the church, and made recommendations to the business session of the church as to expenditures and as to plans for meeting the same. The best thing about this committee was not the work it did, but the church spirit which it fostered. These men were severally and unitedly ready for anything which looked to the advancement of the interests of that church.

A business man who comes into our fellowship as

a new convert is usually ready for real service if he sees a place where he can consecrate the business sense which he has to the Lord's work, and many lose their joy and bury their talents because the opportunity to show their faith by their works is not seen, or is not pointed out to them.

(4) Work for the Denomination. Many pastors and churches die because they live for self. Some see only their own neighborhood, some the county, or Association, or State, while others look to the larger need and the larger service. The man who prayed for himself and his wife, his son John and his wife, "us four and no more," was better than he who prays only for himself, and he whose heart takes in the world is going to be larger and enjoy more because of the larger heart. Each church and each member owes a debt to the denomination, and this the pastor should keep before the new members, seeking to have them attend the district and State and denominational gatherings. By giving the name of this new convert to the presiding officer the pastor can have him appointed on some committee and led out into interest in the larger work of the denomination.

In one church in Mississippi the pastor organized a company of young business men for the publishing of a small paper and for doing colportage work in the Association. Little or no money was required. Books were bought at large discount by the company and sold through agents in the different

churches. These young men began to take interest in the larger work, and not only distributed good literature through a number of agents, but were led to feel their responsibility and see their opportunity in real service. If any money was made from the sale of books or literature, it was put into the treasury to increase the stock that was carried.

The pastor will do the young Christians a great service if he can take them up where they can view the denominational promised land and where they can get a good look at the Lord's Israel, and then implant within them a longing to be a part of the conquering host. Our denominational gatherings need these young converts, and they need to look in upon and become a real part of such meetings. Two young men who, in 1893, looked for the first time upon the Southern Baptist Convention in session in Nashville, Tenn., will never forget the uplift which it gave them, and will never cease to be thankful for the desire and the resolution which came at that time to be of some service in this same great Convention. The men and women of our churches owe this larger debt, and the local work will be effective in proportion as there is the larger sense of duty, for the light which shines farthest will shine brightest nearest home.

(5) Work for the Kingdom. Loyalty to the local and denominational interests will mean also loyalty to the kingdom. Every child of God will rejoice in the civic, the national, and international growth of

commerce, education, morality, philanthropy, and righteousness. For the kingdoms of this world are to be the kingdom of our Lord, and he is to be King of kings and Lord of lords.

The young convert who sees that the place which he now fills and the calling to which his life is given must be filled to the glory of God, and must have as its ultimate end the bringing in of God's kingdom will feel that every place on which he stands is holy ground. He will see that holiness is to be written upon the pots and vessels of the kitchen, upon the harness of the horses, upon the door of the office, the grip of the traveling man, the counter of the merchant, the broom of the housekeeper, the hand of the laborer, the uniform of the nurse, the desk of the teacher, the ticket of the politician, the physician's buggy, the surgeon's knife, the chair of the governor or president, the bar of the pleader at law, and the judge's bench, as well as upon the study or the pulpit. Whether he eat or drink, or whatsoever he does, is to be done to the glory of God. Like the traveling man in Mississippi, who said that he was a Christian and that he sold stationery to pay expenses, so the young convert will make the most of his life who sees that he is to seek first in all things, all places, and all times, the "kingdom of God and his righteousness."

A trained nurse came recently to an evangelist, and with tearful eyes said that she could do little so-

called church work, and asked if she could serve God as a nurse. It was a joy to tell her that this was one of the best of all opportunities for doing the most effective work for the Master. That leader will be a blessing who lets the young Christians see that their daily life is their daily opportunity for service, and that they make most of their religion "only when they take their religion into the field of their predominant interests," that "they can make religion real only when they do business with religion in it," that "a man has a right only to so much of the good things of the earth as he can devote to moral purposes."

Many young Christians would be strengthened and encouraged could they see something more of the great army in which they are enrolled, and could they sometimes be told of the larger warfare in which they are engaged. A young man who, in his earlier years, had sold the New York papers, had now come for the first time to see the many buildings and streets and parks and bridges and such like, of which he had read. He visited its public buildings, rode on its elevated trains, watched its surging crowds, delighted in its greatness, and felt lost amid its towering structures. One day he went up to the top of "The World" building, and from that point of view he was able to see the city in its entirety. No longer did its winding streets and towering buildings confuse him, for now he could put them together into a oneness, and he

knew and understood and admired and loved New York from that hour as never before. Even until now, when he thinks of the metropolis, it is not of some single street, as Fifth Avenue, or Broadway, or Wall Street; not of some single section or quarter, not of its parks or piers alone; not of its art or business, but somehow it is all related and all in one. The young convert needs to be taken to the top of some "World" building, some Eiffel tower, and see God's kingdom embracing every pleasure, every line of business, every walk and work of man, and that view and that conception will live with him and cheer and strengthen the days as he moves with the passing, toiling throngs. He will no longer be simply one of the group which lives in his home, or one of the hundreds who live on his street, or one of the thousands or millions who live in his city, or State, or nation, but he will be a citizen of the kingdom, and the politics of his life will come from heaven, and he will be satisfied with nothing short of a realization of heaven here and hereafter. His desire and prayer and work and expectation will be, "Thy Kingdom Come."



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