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Elements of Truth

ADDRESSES DELIVERED AT
Synod's Training School

JUNE 16 to 26, 1914

AT
Belhaven College
JACKSON, MISS.

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BY EMINENT LEADERS AND WORKERS OF
THE PRESBYTERIAN CHURCH

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CHRISTIAN WORKERS SCHOOL, JUNE 16-26, 1914.

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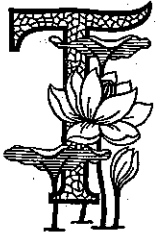
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The Church and the Nations

"Is this the time, O Church of Christ, to sound
Retreat? To arm, with weapons cheap and blunt,
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect,
Whose love imperial is, Whose power sublime.

INDIVIDUAL EVANGELISM.

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

o their band of Home
Missions and Sun-
day School Workers
whose praise and re-
ward are meager on
earth but shall be
great above, this book is af-
fectionately dedicated by the
Synod of Mississippi

Proem



THE PURPOSE of this Volume is to put in permanent form the Addresses given at Synod's Training School for Christian Workers, June 16-26, 1914.

We desire the instruction and inspiration, which came to those who attended this School, to be extended to that larger circle in our Synod and in the Church, who came not up to this Mount of Privilege.

The high merit, superior worth, and deep spirituality of those addresses preclude the necessity for any apology for their publication, while the wide-spread distribution of the literature of false teachers filled with vicious doctrines makes an imperative call to the Church to send forth a literature filled with those truths which make for the redemption and uplift of man, and the glory of God.

Sincerely yours,
COMMITTEE OF SYNOD.

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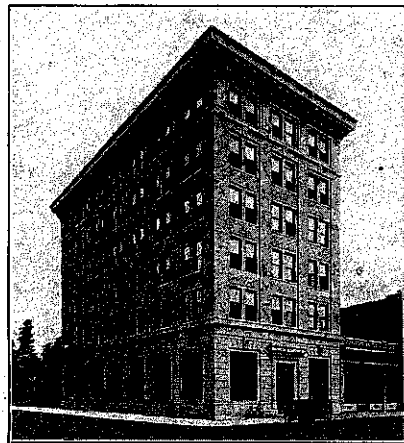
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Evangelism

—
ADDRESS BY

REV. THERON H. RICE, D.D., LL.D.

RICHMOND, VA.

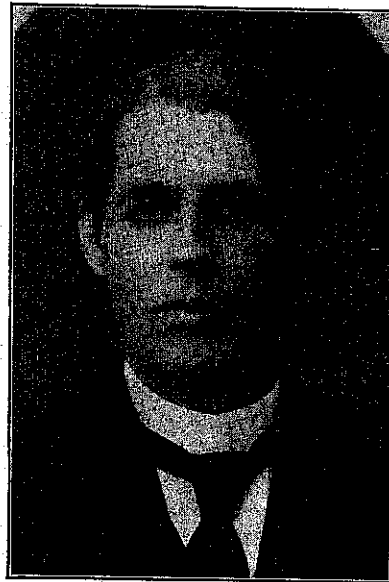
I.

EVANGELISM.**Dr. Theron H. Rice.**

The subject of Evangelism is receiving today a great amount of earnest discussion at the hands of God's church. The titles of certain books recently issued will give some notion of the variety of view points from which the subject is being investigated. For instance, we have Dr. Campbell Morgan's entitled simply "Evangelism," then we have one by Dr. Chapman which he calls "Present Day Evangelism"; another writer has given us a volume on "Normal Evangelism"; and a Canadian minister has written a book on "New Testament Evangelism."

It is evidently impossible in four lectures to discuss all the phases of this important subject. What I shall attempt to say I shall gather up under four topics as follows: The Call for Evangelism; The Nature of Evangelism; The Agent in Evangelism; The Method of Evangelism. This morning we shall attempt to discuss the first of these topics. Our subject therefore is, "The Call for Evangelism."

In order to discover the situation which calls for this great work on the part of the church we must go far back in the history of the universe. When God made the world He made it good exceedingly. It was perfect in all its parts. He crowned His wonderful creation with man. He made man a microcosm, that is to say, a little universe. We are not accustomed to consider how wonderful a creature man is. He is the only being God ever made in whose personality there is combined both matter and spirit. In the body of man the universe of matter reaches its climax. I do not suppose there is anywhere a form of matter so highly organized, so exquisitely endowed as the body of a human being. In it matter reaches its finest form. The spirit of man, on the other hand, is breathed in to him by God himself, it is made in God's image after His likeness. This



REV. THERON H. RICE, D.D., LL.D.
Richmond, Va.
Personal Evangelism

body and this spirit are blended in so wonderful a manner that they form one complex whole. Now think of what the capacities of such a being as man are. He has all the powers that belong to matter in its noblest and highest conditions. His five senses are a harp upon which the visible and tangible universe plays as upon a mighty instrument. All the exquisite sensations of sight and sound and delicious odor and the joys of motion and touch are man's. As to his spirit he has all the capacities which are suggested by the words thought and feeling, prayer, communion with God, workers together with God, and the like. In other words, man is capable of all the joys of sense and of all the nobler joys of spiritual life. There is attached to all this capacity for joy a corresponding capacity for usefulness and service. And on the contrary, there is involved in all of this a vast capacity for suffering.

Having made man in His own image and endowed him with his complex and wonderful nature God appointed him to a destiny of dominion. He set him over the works of His hands, He made him a king, He planted a beautiful park and made man a royal home in it, and He distinctly commissioned him to govern this fair world in God's name. This was God's intention from the beginning to set up in this world His kingdom and to administer that kingdom through man as His representative.

And now what happened? Man betrayed the trust which God had reposed in Him. He forsook his maker and his king, and yielded his allegiance to God's arch enemy, Satan. In so doing he brought ruin upon himself, upon the race that descended from him and upon a world over which he was set as head and lord. He exposed himself, the whole of the creation under him and the race that was to succeed him to the wrath and curse of God, and to a progressive course of degradation.

More than that happened. Not only was man involved in his destiny of wretchedness, but God's plan seemed to have been frustrated. God seemed to have been driven off of his world. God seemed to have been outwitted and defeated by his arch enemy. Are things

to stand in this way? Is there no hope or healing for this situation? Let us see.

God appeared upon the scene promptly, and in a few brief but wonderful words makes it clear that things are not to remain without a remedy. The first utterance of the Gospel, which we find in Genesis 3:15, is very remarkable in the comprehensiveness of its statement. The language is this, and it is addressed to Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Notice the far-reaching scope of this language. God here declares that He will meet this awful situation, with a program adequate to its demands. There are three things declared in this striking text. First, that there are to be from now until the victory is won two parties in this world. They are called two seeds. On the one hand, we have the seed of the serpent, and opposed to them the seed of the woman. The subsequent development of the plan of redemption makes it clear who are intended by these expressions. Satan on the one hand, as the arch enemy of God and good, is the head and leader of all those who accept his leadership, who have his spirit and who do his work in the world. In other words, of all godless and irreligious men. They are the serpent's seed. We find outstanding examples of them in such characters as Cain, who was of that wicked one and slew his brother; Pharaoh of Egypt, who attempted to destroy God's people Israel; the great world powers of Assyria and Babylon who carried the nation into cruel captivity; the scribes and Pharisees of Jesus' time, to whom our Lord said, "Ye are of your father, the devil, and the works of your father ye will do." On the other hand, the Lord Jesus Christ whom the Old Testament saints looked forward to as the coming Messiah and whom New Testament believers look back to as the crucified Christ is the head and leader of the other party. That is to say, of all who believe on Him, who have His spirit and who do His will. Christ and His people are the seed of the woman, as over against the devil and his children, the seed of the serpent.

The second thing in this important text is a declaration that there shall be an age-long conflict between these two seeds. That conflict began in the very bosom of Adam's family when Cain, the representative of the serpent's seed, slew his brother Abel, who represented the godly seed. It has continued ever since in all the conflict between the people of God and the people of the world and it will continue until the end of time, when God will put all things under our Saviour's feet.

The third thing contained in this remarkable passage is the declaration that there is to be victory won by the seed of the woman over the seed of the serpent, but that in the winning of that victory the woman's seed shall suffer. This is taught in the language: "It shall bruise thy head, thou shalt bruise his heel." The serpent's seed shall be crushed in a very vital part, the head, but the seed of the woman in the act of crushing the serpent's head shall be bruised in the heel. We all know how this great conflict came to its sharpest issue on the cross of Christ, there our Lord Jesus destroyed him that had the power of death, that is to say, the devil, and yet in destroying him Himself died. However, being raised from the dead, He lives forever more, while by the work which He accomplished through His death on the cross He has vanquished Satan and saved His people from Satan's power. Now having met the ruin wrought by man's disobedience in this marvelous way, our Lord is able to announce that no man need perish, but all may come to Him and be saved. In other words, there is a perfect salvation provided for this ruined world.

But just here arises the need for that which we call Evangelism. There lies the world in its ruin and sin, here is a complete salvation made ready for the needs of that ruined world, but the world is ignorant of this perfect salvation. As Paul puts it in the tenth of Romans, "How shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach unless they be sent." Evangelism provides for this hearing and believing on

the part of lost sinners. Evangelism is that which is necessary to bring the ruined world and the perfect salvation provided in Christ into contact. The situation which we have endeavored to face, a world lying in its wickedness, and a Saviour mighty and willing to save demands the telling of the glad tidings to every sinner. And this is Evangelism. The bringing of a ready gospel to a needy world.

Just a few words now of practical application. We have faced this situation in order to discover the need for evangelistic effort. In just the proportion that we feel the situation are we prepared to take our share in the work which it demands. Let us ask ourselves the question, "Do I feel vividly the facts which we have just been considering? Do I feel that men all about me are lost and ruined and unspeakably wretched without Christ?" "Oh, yes," we may answer, "I feel that about some people, about the criminal, about the poor hobo that tramps the street, about the people in the slums of our cities." But let us push the question a little further. Do we feel it vividly about the boys and girls in our own homes, about our friends and neighbors, who are living moral lives but utterly irreligious? It is just as true of them as of the others that they are lost. Let us try this morning to get a vivid sense of that passage. The two things that will enable us to feel it are the words of the Lord Jesus Christ and the personal experience in our own hearts of the evil of sin. If we will open our ears to our Lord's words as He tells us, "He that hath not the Son shall not see life, but the wrath of God abideth on him," as He pictures to us that awful place, "Where their worm dieth not and their fire is not quenched," "where Dives lifts up his eyes being in torment, where there is weeping and wailing and gnashing of teeth," we shall get some adequate conception of the awful situation in which our unbelieving fellow men are standing every day. And then if our own hearts have faced the evil of sin, if we have groaned under its burden and weight, if it has been brought home to our consciences until we have cried out, "Lord save, or I

perish," our sense of the need of other men for deliverance from sin will be a profound and tender one.

But we must have as preparation for taking part in evangelistic work another element in our experience, we must know the joy of pardoned sin, we must know by experience something of how complete and perfect and blessed is the salvation which Christ has provided for this lost world. If after feeling the insufferable burden of sin, we have tasted the delights of pardon and the joy of God's salvation we cannot well refrain from doing what we may do to bring others into that blessed liberty wherewith Christ makes men free.

We have faced the situation this morning in order that we might ground ourselves in the conviction that this work is the great demand of the hour. May God give us so vivid an appreciation of the situation we have faced that we shall wait eagerly upon Him as to what we are to do and how we are to do it.

II.

THE NATURE OF EVANGELISM.

Dr. Theron H. Rice.

Our last study brought us to the threshold of the present subject. We had surveyed a needy world, and had seen that there was a gospel provided, sufficient to save that world. There remained only the task of bringing that ready gospel into contact with the needy world, and this, in brief, is what we call Evangelism. We desire now to inspect a little more narrowly the nature of this task.

In the first place, let us raise the question as to what is to be preached in order to evangelize the world. There are some, as for instance Dr. Campbell Morgan, who insist that strictly speaking the work of evangelizing involves nothing more than the telling of the good news of the Saviour to lost men. For practical purposes, however, it seems to me, that we are bound to include in the message more than this announcement. Suppose a thirsty man is in the presence of plenty of fresh water

and does not know it. It is of course necessary only to tell him that the water is there in order that he may avail himself of its life giving power. But the case of the unsaved sinner is not quite so simple as this. He is very frequently indifferent to his spiritual needs, or ignorant as to what is really the matter with him. He must first be roused to a sense of his ruin, and it must be made clear to him what is really demanded by the state of unrest and distress which he finds in his soul. The work of evangelizing, therefore, must practically include the preaching to men of the whole counsel of God. It must include the proclamation of that truth which rouses the conscience and convicts the man of sin. It must involve the work of John the Baptist, just as in the earliest stages it actually did. It is a significant fact that in Luke's account of the preaching of John the Baptist that preaching is referred to in one sentence as the preaching of the Gospel.

There are two functions assigned to the church in the great commission as recorded in the 28th chapter of Matthew. She is commanded first to make disciples of all nations, (Verse 19), and then to teach them to observe all things whatsoever Christ has commanded us (Verse 20). Evangelism is the work designated by the first part of this commission. It does not involve the extensive and edifying work of teaching believers all holy living, but it does involve everything necessary to bring men to a saving faith in Jesus Christ.

The next thing to be said as to the nature of evangelistic work is that the announcement of saving truth must be made in such a way as to induce its reception by the sinner. We are told that when Paul and his colleagues visited a certain community in their missionary journeys, that they entered into a synagogue and so spoke that a great multitude believed. There was something in the way in which they presented their message which led to a wide acceptance of the Gospel in that place. Not only must the manner of presenting the message be persuasive, but the length of time spent in offering the Gospel to men in any given community or

circumstances must be sufficiently long to give full opportunity for its being understood, widely disseminated, and generally accepted. There are some who believe that preaching the Gospel for a witness to all the nations is a sort of touch and go process, involving no more than the announcement of the merest outline of gospel truth in the communities visited, and then passing on to the next place. We gather from the practice of the Apostles, however, that such was not their understanding of the Lord's commission. Paul tarried long at such great centers as Corinth and Ephesus and Rome. The bringing of the Gospel home to the vast numbers of unsaved men in the world, in all of their varied conditions and attitudes calls for very great patience, perseverance and steadfast efforts.

It should be added, finally, that evangelism is not a matter of lip service only. It involves not only the announcement in words of the truth of the Gospel to men, but it is carried on no less powerfully by the quiet living of the Gospel before their eyes. Indeed, this is the most effective form of preaching known. Unless the words of the Gospel preached are backed and illustrated by Christian living they are like sounding brass and a tinkling cymbal and are foredoomed to failure. On the other hand, even where unaccompanied by words a holy and beautiful Christian life may win souls to Christ. The Apostle Peter tells us, for instance, in his First Epistle, the third chapter and second verse, that even if husbands "obey not the word, they may without the word be won by the behaviour of their wives." A very striking example of this in quite modern times is afforded by the beautiful life of the mother of one of our missionaries to China. She accompanied her son to a foreign field, but being at a somewhat advanced age made no effort to learn the language. She was therefore unable to speak a word to the Chinese people. She rarely left the missionary compound, and yet when one of the native assistants was converted he replied, in answer to inquiries as to what lead to his conversion, that it had not been the preaching he had heard, nor the

teaching which he had received, but that it had been the quiet, consistent life of Mrs. McGinnis. She had never spoken a word to him, but she had lived Christ's spirit so clearly before his eyes that he could not resist the power of the Gospel.

Evangelism, therefore, may be said to be the bringing of the Gospel into contact with lost men by the proclamation of all the truth necessary to convict of sin, and to lead men to faith in Jesus Christ. This truth must be proclaimed persuasively and patiently, and not only by the lips declared to men, but by the whole life illustrated to them. This is the work of evangelizing.

III.

THE AGENT IN EVANGELISM.

We have surveyed the situation which calls for Evangelism. We have tried to get a scriptural conception of the nature of Evangelism, and we are ready now to consider the Agent through whom this great work is to be done. That agent is the church of Christ. That this is true we may gather from the great commission recorded in the 28th chapter of Matthew. The command "Make disciples of all nations" was addressed not only to the eleven apostles, or to the five hundred brethren who may have been present at the time, but to the whole company of believers down to the end of time. This is made plain by the fact that Jesus concludes the commission by saying, "Lo, I am with you always, even unto the end of the world." It is perfectly clear, then, that He took for granted the doing of this work unto the end of the age, and the need of His presence throughout the whole of history.

The favorite figure under which the New Testament presents the church of Christ is that of a body, the church is declared to be Christ's body, "the fulness of him that filleth all in all." In two great chapters Paul works out this conception elaborately. I trust my readers will turn to the 12th chapter of Romans and the 12th chapter of First Corinthians. A careful reading of these chapters reveals the fact that Christ and His believing people stand related as the head and the members

of a human body. Christ is the directing and life-giving power, from which all the efficiency of the body is derived. But the life and energy of Christ find their outlet and exercise in and through the various members. It is to the church of Christ considered as His body that God has committed the work of Evangelism. Jesus once preached and lived the Gospel in this world, but Jesus has gone to glory; He has left His church here, however, and He has put the work which He had to leave behind Him into her hands saying, "As the Father sent Me into the world, even so send I you into the world."

The importance of holding fast this truth is evident from the nature of the work to be done, and the wisdom of God in qualifying the agents for that work. The work of bringing the Gospel into contact with the whole world of lost sinners is very vast and very varied. It is a work which, in the first place, must cover all time, even down to the end of the age. It must reach all nations from one end of the world to the other. It involves bringing the Gospel home persuasively to individuals of all ages and ranks in life, all temperaments and conditions of learning or of ignorance, of wealth or of poverty, of colors and measures of intelligence. Think of the complexity of such a work as this. No one man, no one generation of men, no little group of men in any generation are competent for this vast undertaking. Nothing short of the church of Christ made up of all its members, and living throughout the whole course of the ages could possibly accomplish this mission.

Let us look now at some of the things that are implied in this fact. First of all, it means that every Christian has a part to play in the vast work of the world's evangelization. The chapters to which we have referred make it very clear that every member in the body has its own office, and that the healthful and harmonious operation of the body as a whole is dependent upon each member discharging its own function faithfully. No member can esteem itself unnecessary, or even unimportant, to the body's welfare. The hand cannot say to the foot, I have no need of thee; the eye

to the ear, I have no need of thee; all the members, Paul declares, are necessary. An illustration from the facts of human experience may make this more impressive. We all know what a tiny member the filament of nerve fibre is which supplies the tooth, and yet if one of these little filaments becomes diseased, ceases to discharge its function, it can cast the whole body into such a state of suffering as drives sleep from the eyes, and makes any effective labor well-nigh impossible. Just so in the church, the body of Christ. Let any one member of that church, however insignificant, become diseased, rebellious, sinful, or even slothful, and just that far forth the whole efficiency of the body is impaired.

The next great fact which is implied in the truth we are considering is that the way in which we individual Christians are to promote the work of Evangelism is by standing in our own places, and doing the work which is committed to us in that sphere. When Christians are told that they are responsible for the evangelizing of the world they are apt to think at once of some great task perhaps entirely out of their reach. The young man thinks, for instance, that he must preach the Gospel or go to the foreign field, or some such thing as that. The young girl thinks that she must wait until she grows up, perhaps, and become a leader, perhaps, of women's work in her church, organizing societies, etc. Now, as a matter of fact our part in evangelizing the world is determined for us by God's providence, by the place in which He has set us to live, and by the gifts which He has given us to fit us for that place. And the work that He expects us to do is not far out our reach in heaven above or in the earth beneath, it is right at our hands and is to be discharged faithfully day by day in the Christ-like spirit which we carry into all our tasks. Let us remember that it is not always talking for Christ that draws men to him, living for Christ is far more influential. To use the language of Paul, "We are to shine as lights in the world." Or, as Jesus puts it, like cities set upon hills we are to "Let our light shine before men that they, seeing our good works, may glorify our Father

which is in heaven." The man, woman or child who carries the spirit of Christ into every detail of living is by that very fact preaching every day a powerful gospel sermon. But in addition to this we shall find a number of opportunities if we are watchful and earnest for speaking a word for Christ to those who are unsaved. Cannot the mother often speak to her grown children the truths of the gospel in the most natural way? Cannot the Sunday School teacher find many an opportunity, not only at the lesson period, but during the week, of recommending Christ to her scholars? Cannot friends speak naturally about this beautiful thing that has come into the world to bring life, freedom and abiding joy? Cannot business men find natural and easy opportunities for conversing with their associates of the profoundest interests that can concern an intelligent being? Let us be sure that whatever members we may be, wherever we may be placed in the body of Christ we shall have both ability and opportunity to do something towards bringing a knowledge of Christ to unsaved men. And the way to do it is to seek and use those ordinary and normal opportunities which our station affords us. Let us be natural in all our work for Christ.

Finally, let us remember that we contribute to the efficiency of the church as a whole by fidelity in our several stations. It is not only the work we do for the Savior directly that counts, but in the work of the church as a whole, in the larger field of the church, each member has a share. By a faithful life of prayer, by liberal giving as God has prospered us, by cheering and encouraging the workers on the field, in a hundred ways we may all contribute to the efficiency of Christ's body, the church. So shall we be workers together with Him and partakers of the blessed reward.

IV.

THE METHOD OF EVANGELISM.

We have reached the point in our study where we are to consider how the work of Evangelism is to be done by the church. It is perfectly evident that it will not be useful for us to spend any time on conditions or

circumstances with which many of us will perhaps never have to deal. I shall try to be useful to those who are before me today in what I shall select out of the great mass of things which might be suggested. Let us suppose, then, that we ordinary Christian people, earnestly desire to see the gospel brought home to the lost men around us, and are eager to do our part in accomplishing this result. What is there for us to do? What methods are within our reach, by which we may contribute to this great end?

In answering this question I suggest first of all, that each one of us, whether minister or officer in the church, or private member, may add something to the general efficiency of Christ's body by keeping our lives obedient and spiritual and healthy in every respect. In this way we shall be no stumbling blocks in anybody's way, and on the contrary, we shall contribute no small amount to the general efficiency of the whole church.

But to come down to more specific effort: Let us suppose that one of us here is a pastor. How can he promote the work of Evangelism? First of all, let him recognize cordially that every minister of the gospel is intended to do the work of an evangelist, and that every church, his own included, is expected to be a soul winning church. Let him dismiss forever the idea that he cannot expect a revival of religion and an ingathering of souls without the coming of some celebrated evangelist into his congregation or community. I am quite sure that many ministers are deterred from very successful efforts which they might make, by the tyranny of the idea that it requires a great effort, and a large amount of help from the outside to add converts to the church. Let a man once make up his mind that when his Master sent him to preach the Gospel in the field in which he is laboring He meant him to win souls and to add them to the church. He also gave him the gifts and graces necessary for this work.

The next suggestion which I would make is that the Lord Jesus expects his church to make use of the ordinary means which He has appointed for the purpose

of bringing sinners to repentance and faith. Let the minister, therefore, begin to make use of his ordinary church services with the expectation that they will be blessed and used with faith and prayer to the awakening and saving of men's souls. Take, for instance, the ordinance of public prayer. How often we perform this act in our Sunday services in a more or less perfunctory way, and without expectation of being heard, and answered immediately. Yet this act of united prayer by God's people is intended to be one of the most powerful means for bringing down a blessing upon the church and the souls of men of which we know anything at all. It will be remembered that the Lord said: "If any two of you agree on earth as touching anything that ye shall ask, it shall be done unto you of my Father, for where two or three of you are gathered in My name there am I in the midst of them." Let the minister gather his people in their customary place of worship on the Sabbath day and let him lead them to the throne of grace for an outpouring of the Spirit upon the preaching of the Word and upon the souls of unsaved men. Let pastor and people enter into their prayer with confident expectation that God will answer and it will not be long before the refreshing showers will fall upon that church. Take too, the ordinance of congregational singing. How much this is neglected by many pastors and churches. Just anybody is considered good enough to lead the singing, and in some cases actually irreligious people are permitted and even paid to conduct the service of song. We would not think of engaging a man who made no profession of religion to lead the church in prayer, but we do engage such people to lead the church in praise and in singing of those great hymns which are the most beautiful prayers. This is to grieve the Spirit of God. Such singing by these unconverted people cannot be sincere, it is hypocrisy on their part and cannot bring a blessing upon the congregation which follows it. Everybody knows how much attention successful evangelists pay to the singing in their meetings. Christians are appealed to at the beginning of such campaigns to conse-

crate their voices to the Lord and are organized into large choirs led by spiritually minded leaders. Such singing adds greatly to the power of these great meetings. Now, if the ordinary church would take hold of its service of song, would put it in the hands of a consecrated leader and enlist in the choir spiritually minded people who gave their voices in hearty consecration to God, one of the most powerful means would be secured for obtaining a blessing upon the church services. It is a known fact that where churches have warm hearted, spiritual congregational singing men are attracted to their worship and feel the power and presence of a spirit abroad in the congregation, which is notably absent where this part of the service is neglected. As to what the minister shall preach let it be said, in brief, that it ought to be the Word of God. Sermons that are intended to produce real conversions must be more than mere strings of anecdotes and illustrations, however pathetic, they must be the unfolding of the great truths of the gospel in the plainest and most powerful style. It has been said that the preaching which aims to be evangelistic should revolve around the three R's. Ruin by the fall, Redemption by Christ, and Regeneration by the Spirit. Another suggestion is that the pastor should as far as possible, carry on in connection with his preaching a faithful pastoral visitation, especially of those who are out of Christ and for whom he and his people are praying at the time. Let him have his prayer list and encourage his people to have theirs also, and while they pray for these souls let the souls be visited and in the simplest and most natural way urged to receive the Lord Jesus Christ. So much with respect to the work of the minister.

Suppose, though, that many of you here this morning are not ministers. You are, perhaps, simply members of your church. Is there anything you can do to promote the great ends we have been considering. Yes, there is. In the first place, you can begin at once to make this matter a subject of very earnest prayer. Every revival must come down from God, and it is

prayer that brings it down. No one can tell but that you may be the person to obtain from the Lord Himself a wide-spread revival of religion in your church and community. While you pray be on the look out for natural and simple ways of suggesting to people their need of the Saviour, the beauty and blessedness of the Christian life. Let them see you by your daily life illustrate and adorn the doctrine of God your Saviour in all things. The power of one consecrated life is beyond calculation. I remember the story of a man who had long resisted the appeals of the most noted ministers, who finally yielded and became an earnest Christian. Upon being asked what it was that brought him to Christ, he said that it was not any sermon which he had heard, it was not any argument which had been presented to him. He said that he had been able to answer to his own satisfaction the arguments which he had heard, "but," said he, "There was one argument which I could never answer, and that was the consistent and beautiful life of my dear Mother. It was that which finally brought me to my knees." Another incident may encourage some by showing that it is a very simple thing which is sometimes used to accomplish the salvation of a soul. An humble blacksmith became very much concerned about the salvation of a gentleman very much above him in social position. He naturally felt great shyness about approaching him about so intimate a subject. But having spent a whole night in prayer for the man he summoned courage to present himself in his presence. As he faced him, however, no language would come to his lips, and he finally broke down with a sob and said, "Oh sir, I am concerned for your soul." The man was converted and in describing the impression made upon him by that interview, he said that he had been able to resist all other pressure. "But," said he, "I could not resist that man's earnestness." And so it may be that the humblest of us by a very simple appeal which springs from a truly loving heart, and which is accompanied by earnest and believing prayer may lead souls to Christ.

To sum up what we have said in four lectures. The whole world lies about us in a state of sin and ruin. There is a gospel able to save to the uttermost all who come unto God by Christ. Men need to be told of God's plan of salvation, and God has commanded His believing people to go bring that plan of salvation to men everywhere. He has qualified His church for her great task by filling her with all sorts of members adapted by their varied personalities and gifts and circumstances to reach all classes and conditions of lost men. There is something that each member of the church can do, and it is only necessary that each member recognize what his part of the work is, and do that faithfully, in order for the great work of bringing the world to Christ be accomplished. The method of doing this work is the faithful use of all the appointed means which God has put in the hands of His church. It involves the united prayers of God's people and the faithful preaching of the Word, and the loving personal labors of individual Christians for the salvation of souls. Not by special effort, but in the ordinary course of the church's life and work are the vast majority of souls to be won. Simple, natural, faithful Christian living will bring lost men to the Lord Jesus. Each one of us is concerned to discover his place or her place in the great army of the Lord, and having found the work to do it with all the power that prayer can obtain from Him who has promised to use and bless us. May God kindle in us all the desire for the salvation of souls and teach each one of us how he may bring them to the Saviour.