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THE PASSION FOR SOULS

by

OSWALD J. SMITH, Litt.D.

Pastor of The Peoples Church, Toronto

Foreword by

DR. BILLY GRAHAM

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FOREWORD

By DR. BILLY GRAHAM

THE HEART and core of Youth for Christ is the missionary burden and vision. Youth for Christ International now has rallies operating in over fifty-five countries of the world. Thousands of people on foreign soil are finding Christ through this gigantic organization. The missionary vision that transformed Youth for Christ several years ago was largely the product of the vision, counsel, advice, leadership and comradeship of Dr. Oswald J. Smith.

As a missionary statesman he has no peer. Around the world the name Oswald J. Smith symbolizes world-wide evangelization. His preaching tours, the tremendous amounts of money raised, and his God-given vision have been the dynamic, encouragement and drive of countless missionary societies. When the missionary vision had dimmed a few years ago, a voice from Toronto kept crying in the wilderness: "Missions! Missions! Missions!" and evangelical Christians across the American continent began to awake once again to their responsibility to the heathen. His challenging addresses, now published in this book, have been used of God to help raise over three million dollars for missions. As a *missionary* he exemplifies a passion for souls.

As an evangelist he has a burning passion for the souls of men. His intense drive, his powerful, clear and concise presentation of the Gospel, his God-given ability to give an invitation have proved on hundreds of platforms and at a hundred altars that he has been generally endowed with the gift of evangelism. As an *evangelist* he exemplifies a passion for souls.

As a pastor the great ministry of The Peoples Church proclaims to all the world that this man has learned the secret of a successful pastor—the heart and core of the great Peoples Church in Toronto is evangelism and missions. Few other pastors have had so long and fruitful a pastorate as that of Oswald J. Smith. I have spoken in The Peoples Church on several occasions and on every occasion I have been amazed to find it packed and jammed to capacity. Only heaven's records know how many souls have knelt at The Peoples Church altar and found Christ. As a *pastor* he exemplifies a passion for souls.

As an author his books and pamphlets have been translated into scores of languages. It is impossible for one to read a page in any of his many books and not catch something of the intensity with which he loves the souls of men. The pen loses none of its enthusiasm, power and burning challenge. His books have been used by the Holy Spirit to sear into the very depths of my own soul and have had a tremendous influence on my personal life and ministry. As an *author* he exemplifies a passion for souls.

As a poet and hymn-writer his songs are loved and sung around the world. Who can listen to that great hymn, "Then Jesus Came," and to "God Understands," or "The Glory of His Presence," without feeling the passion of this man for the souls of men? In scores of meetings I have seen the hearts of people melted and broken by the singing of these songs. His best-known hymn, "Saved," has been a testimony to multitudes. As a *hymn-writer* he exemplifies a passion for souls.

As a man his utter consecration and devotion to the cause of our Lord Jesus Christ and the advancement of His Kingdom have given new hope, courage and inspiration to thousands of young preachers. His devoted prayer life and his Spirit-filled personal life have been a blessing to thousands. No one can be in his presence for five minutes without seeing the flame of his soul. As a *man* he exemplifies a passion for souls.

It seems that only once in a generation does God raise up a man with so many talents and gifts. The driving passion of this man's life will live throughout generations to come, should Christ tarry. Certainly no man in our day is more qualified to write on a passion for souls. As this book goes forth, it is our earnest prayer that others, too, might catch this burden, vision and flaming passion.

BILLY GRAHAM

Minneapolis, Minnesota

THE MASTER'S CALL

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Oswald J. Smith

George J. Elvey

1. Have you heard the Mas-ter's call? Will you go, for - sak - ing all?
 2. Have you heard their bit - ter cry? Can you bear to see them die,
 3. What if you re - fuse to go? Some - one then will nev - er know

Mil - lions still in sin and shame Ne'er have heard the Sav - our's Name,
 Thou - sands who in dark - est night Nev - er yet have seen the Light?
 Of the Sav - our kind and true, And the blame will rest on you.

Some may give and some may pray, But for you He calls to - day;
 Soon 'twill be too late to go And your love for Je - sus show;
 Will you, then, for - sak - ing all, Glad - ly heed the Mas - ter's Call?

Will you ans - wer, "Here am I" Or must Je - sus pass you by?
 Oh then, quick - ly speed a - way, Tar - ry not an - oth - er day.
 Ans - wer quick - ly, "Lord, send me To the lands be - yond the sea."

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Dedication.

To my very dear friend, Dr. Billy Graham, the leading Evangelist of this new day, I affectionately dedicate this book.

"Why should anyone hear the Gospel twice before everyone has heard it once?"—*Oswald J. Smith*

CHAPTER I

SATAN'S DEFEAT

"WELL, what news?" inquired Satan, looking up with an expression of inquiry on his face.

"Great! the very best!" responded the Prince of Alaska, who had just entered.

"Have any of the Eskimos heard yet?" questioned the eager leader, his eyes fastened on the fallen angel.

"Not one!" answered the Prince, bowing low. "No, indeed, not a single individual. I have seen to that," he continued, as though gloating over a recent victory.

"Any attempts?" questioned his lord in a tone of authority.

"Have any attempted to get in?"

"That they have, but their efforts were foiled before they got a word of the language!" replied the Prince, a note of triumph in his voice.

"How? Tell me. How came it?" Satan was all attention now.

"Why," began the Prince, "I was roaming back and forth within my domains, having penetrated far into the Arctic Circle in order to visit one of the most isolated tribes, when suddenly I was amazed to hear that two missionaries were on their way from across the water, that they had landed, and with their dog sleighs were already well into the heart of my kingdom, Alaska, making for a large tribe of Eskimo just within the Arctic Circle."

"Yes, and what didst thou do?" broke in Satan, impatient to hear the climax.

"First of all, I gathered together the hosts of darkness under my command and held a council. Many suggestions were made. Finally it was agreed that the easiest way was to freeze them to death.

"Finding that they were that day leaving for the distant tribe and that it would in all probability take them a full month to cross the frozen ice fields that intervened, we at once began operations.

"With hearts burdened to make the Message known, they started. Manfully they 'mushed' along. But when about a week out, suddenly one day their food sleigh ran over thin ice, which broke beneath its weight, and was almost immediately lost.

"Weary and tired, they bravely plodded on only to realize that they were in a helpless condition, and still over three weeks from their destination. They were new to the great Northland, and were no match for it.

"Finally, when they were out of food, tired and weary in body, and almost ready to give up, I gave the word of command, and in a short time the wind began to blow a hurricane, the snow came down in a blinding blizzard, and before morning, thanks to the fact that thou, O my lord, art the Prince of the Powers of the Air, they were cold and stiff in death."

"Excellent! Splendid! Thou didst serve me well," commented the fallen cherub, with a gratified expression on his once beautiful countenance.

"And what hast thou to report?" he continued, turning to the Prince of Tibet, who had listened with evident satisfaction to the conversation.

"I, too, have a story that will fill Your Majesty with delight," responded the one addressed.

"Ha! Has an attempt been made to invade thy kingdom as well, my Prince?" inquired Satan with growing interest.

"That there has," responded the Prince.

"How? Tell me about it," commanded Satan, instantly on the alert.

"I was attending to my duties in the heart of Tibet," explained the Prince, "when news reached me of a Society organized specially to get the Gospel to my kingdom. Thou mayest well know, my lord, that I was at once on the alert.

I called my forces together to discuss the whole situation, and we presently agreed on a plan that promised success.

"With great determination, two men sent out by the Society travelled across China and boldly passing over the border, entered the Forbidden Land. We allowed them to advance about three days' journey, and then, just as it was growing dark, two savage dogs, such as are found all over the country, sprang upon them. Most desperately they fought for their lives, but finally one was dragged down and killed. The other, protected by invisible forces which we were unable to overcome, somehow escaped."

"Escaped!" cried Satan, making a hideous gesture. "Escaped! Did he get the Message to them?"

"No, my lord," responded the Prince of Tibet, in a tone of assurance. "He had no chance. Before he could learn a word of the language, our hosts had him set upon by the natives themselves. He was quickly tried and sentenced. Oh, it was a scene that would have filled your majesty with delight. They sewed him up in a wet yak skin and put him out in the sun to bake. For three days he remained there, his bones slowly cracking as the skin shrank, until finally life ceased."

The room had been filling fast while the Prince of Tibet was speaking, and at the conclusion of his report, a great cheer rose from the entire assembly, while all bowed to the majestic figure of Satan, still beautiful, in spite of the ravages of sin.

But a moment later, the cheering subsided, hushed by a wave of Satan's hand.

"And what hast thou to report?" he asked, turning to another fallen angel. "Art thou still master of Afghanistan, my Prince?"

"That I am, Your Majesty," replied the one addressed, "though were it not for my faithful followers, I doubt if it would be so."

"Ah! Has an attempt been made on thy domains also?" exclaimed Satan in a loud voice.

"Yes, my lord," responded the Prince. "But listen and I will tell all."

With a wave of his hand for silence, he began:

"We watched their advance; there were four of them—all zealous to make Him known.

"Thou knowest, my lord, of the sign that meets the traveller just inside the border of my kingdom. It reads as follows:

"*It is absolutely forbidden to cross this border into Afghanistan territory.*"

"Well, they knelt down around it and prayed, but, in spite of this, our valiant forces prevailed. Fifty feet from the sign, on a pile of rocks, sits an Afghan guard, rifle in hand. After praying, the little company stepped boldly over the border and entered the Forbidden Land. The guard allowed them to advance twenty paces, then, like a flash of lightning, three shots were fired and three of the company lay on the ground, two of them dead, the third wounded. His comrade hastily dragged the wounded man back to the border, where, after a short sickness, he died, while he himself lost heart and fled from the country."

Prolonged cheering followed this recital, and great joy filled every heart, Satan's most of all, for was he not still in possession of the Closed Lands, and had he not triumphed on every field? The Message, thanks to his countless hordes, had still been kept out, nor had the dreaded Name yet been heard.

"Wilt thou not tell us, oh, thou Mighty One, why thou art so anxious to keep the knowledge from these our empires? Knowest thou not that the kingdoms of the Prince of India, the Prince of China and His Royal Highness the Prince of Africa, are being invaded by strong forces, and that men are turning to Christ every day?"

"Ah, yes, full well I know. But listen all, and I will explain why I am so jealous for the Closed Lands," answered Satan, while all bent forward to hear.

"There are several prophecies, perhaps best summed up in this one," he began, "which reads as follows: 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' Now it is very

clear," he continued in a low tone, "that God is visiting the Gentiles, 'to take out of them a people for his name,' and 'after this,' He says, 'I will return'; and the Great Commission implies that disciples are to be made from among all nations.

"Now," he exclaimed with indignation, "Jesus Christ cannot return to reign until every nation has heard the Good News, for it reads, 'I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues' (Rev. 7: 9). Hence, it matters not how many missionaries are sent to countries already evangelized, nor how many converts are made, for not until the message of the Gospel has been proclaimed in Alaska, Tibet, Afghanistan and our other domains, where it has never yet been heard, will He return to reign."

"Then," broke in the Prince of French Indo-China, "if we can keep every messenger out of the Closed Lands, we can prevent His coming to reign on the earth and so frustrate the purposes of the Most High."

"And that we will," cried the proud Prince of Cambodia. "Only the other day," he continued, "a missionary himself wrote saying, 'At this time we do not know of a single Cambodian who has a saving knowledge of our Saviour Jesus Christ.' We will see to it, Your Majesty, that not one escapes."

"That is good," said Satan. "Let us be even more vigilant and frustrate every attempt to enter the Closed Lands."

As the great plan dawned upon them, they shouted with glee, and hurried back to their empires, more determined than ever to prevent the escape of a single soul.

Fifty years passed. Restlessly His Satanic Majesty paced back and forth. Dark, foreboding frowns passed over his countenance. It was quite apparent that something of an unusual nature was troubling him.

"It must not be," he muttered to himself. "And the very plan, too," he continued in a louder tone. "Yes, the very plan. They seem to have caught a vision of it at last. 'Evangelize,' 'pioneer,' I don't like these words. And then that

written statement of theirs, 'The objects sought by the Society include the following: To hasten the return of our Lord by following his programme for this age which is to "preach the gospel in all the world for a witness to all nations," and, "to take out of them a people for his name," as He said, "Go ye into all the world, and preach the gospel to every creature." Its aim is to engage in only such activities as contribute to world evangelism. Its missionary policy is to avoid duplicating existing Gospel agencies abroad by directing its efforts to pioneer service among peoples, tribes and nations where Christ is not named.'

"'Regions beyond,' 'unoccupied areas,' 'pioneer service among people, tribes and nations where Christ is not named!' And 'to hasten the return of our Lord by following His programme for this age.' Then that phrase of theirs, 'Bringing back the King.' 'The King!' 'The King!' It shall not be. I must frustrate their purposes! 'The King!' What will happen to me when He comes? I must call a council immediately."

In a few minutes they were all present. From the uttermost parts they came—mighty fallen angels, dignitaries, princes, captains, world rulers of the darkness of this age—in countless multitudes they gathered around their lord, who stood with pent-up rage in their midst. Silence, silence like the silence of death, reigned. Presently Satan spoke:

"Prince of Alaska, stand thou forth!"

Trembling and afraid, with a shrinking form unlike his appearance of fifty years before, he approached his dread monarch.

"Prince of Alaska," inquired Satan, "have they entered yet?"

"Yes, my lord, they have," slowly responded the Prince, with a look of fear, hardly raising his eyes.

"How! What!" thundered Satan, scarcely able to control himself. "Why didst thou not better guard my empire?"

"We did our best, Your Majesty, but it was all of no avail. Word somehow got back; the frozen bodies of the first two were discovered. It set the whole church on fire. Others ven-

tured. Several we destroyed. More grew discouraged and turned back. But finally, in spite all we could do, they got through. Guarded and protected by legions of angels, they entered and stayed; nor could we drive them out. And today, there are hundreds of Eskimos in the Kingdom of God, while thousands have heard the Tidings!"

The scene that followed beggars all description. Satan fumed and fairly bellowed out his rage. The very air seemed alive with a million spirits. His leading princes cowed before him and sought to get away from his terrible eyes.

"Prince of Tibet, stand thou forth!" roared the enraged fiend, a moment later.

"Thou has a better report to give, I hope," he continued, as that renowned leader stepped forward.

"No, my lord, I have fared but little better," answered the Prince.

"What!" stormed Satan. "Have any heard the Name in thy domain, O Prince?"

"No power at my disposal could prevent it," responded the Prince quietly. "We did our best. All our forces toiled day and night to overcome them. It seems there is a movement raised up for the sole purpose of going where no one else has gone and preaching in so-called unoccupied areas of the world, whose leader, the Prince of China, with his forces tried to destroy, but in vain. Protected by legions of angels, he lived. Dogs were turned on them. We filled the priests with deadly hatred towards them. Pitfalls were laid for them on every side. Starvation methods were adopted. Disease did its part. But it was useless. On and on they pressed, until, today, there are scores of Tibetans lost to us forever, and thousands of others have heard the News. Far and wide, witness has been borne."

At that, Satan's rage knew no bounds. Without a moment's delay, he turned and gave his final command:

"Prince of Afghanistan, stand thou forth!"

There was a moment's hesitation; then, with slow steps and downcast eyes, the one addressed responded, and stood trembling before his sovereign.

"Prince of Afghanistan," began Satan again, "thou has guarded well my domains. Shouldst thou also fail me, I know not where to turn."

There was no reply. Silence held the great audience spell-bound.

"Speak, O Prince. Have they entered?"

"They have, my lord."

"Prince of Afghanistan," exclaimed the fiend, springing forward with fury in every expression, "hast thou not been true?"

"Yes, my lord, I have, but it was no use. We did our best. Up until a year ago, not a soul heard. Then two young men were sent by that Pioneer Society, and——"

"Curse them!" broke in Satan.

"The whole church prayed," continued the Prince. "They all seem to know that He will not come to reign until the Gospel has been preached in every tongue. Angels guarded. Oh, yes, we fought, but could not withstand them. On they came, and a week ago one man accepted the Christ and several others have already heard."

"And now," roared Satan, "all is lost! Thousands have been saved in India and China, but the news I have just heard is the worst of all. He may come now. At least it will not be long, for with the vision of these people, every tribe, tongue and nation will be reached. And then, woe, woe is me!"

CHAPTER II

THE "HIGH RIGGER"

IT WAS a marvellous feat. Even for a "High Rigger" it was considered unique and out of the ordinary. Never will the carefree lumberjacks of the Pacific Coast forget the shiver that ran through them as they gazed at that reckless, nerveless, fearless figure poised between earth and sky. It was an experience which one is forced to remember.

The tree had been chosen the day before—a great three-hundred-foot Douglas fir, almost five feet through at the base, straight as a die and bare almost to the top. It was not an unusual tree, at least for British Columbia, but a tree especially chosen and well fitted for the "High Rigging."

The "High Rigger," a young fellow about nineteen, with a merry face and a sort of happy-go-lucky expression on his countenance, was the centre of observation, for that day at least. After weeks of special practice, he had become one of the best "High Riggers" on the coast.

Springing at the trunk of the tree, with spikes on his shoes and belt around his slender waist, he tore up the first fifty feet like a squirrel, and was far above the group of sturdy lumbermen standing below almost before they realized that he had gone. Throwing his rope about him, planting his spikes firmly in, with head back, foot after foot he made his way, the muscles of his body readily responding to his every movement.

Up and up and up, higher and higher he mounted, while the great top of the tree swayed and rocked back and forth under his movements. Necks ached, eyes became blurred with the strain and men lay down on their backs to watch. Exclamations of delight and admiration were heard on every side,

spurring him on. Spontaneous outbursts of enthusiasm were heralded skyward at every step. No wonder he worked! It was his day, and he was there to do his best.

Presently he stopped. Two hundred feet up! It was enough. Now for work. Wrenching his axe free he began to chop. Round and round he went, swinging back on his belt and taking long, heavy strokes, while a shower of chips rained down on the crowd below.

Two things he must watch; there were two possible accidents which he must avoid. Should he miss his mark and cut the strap that held him, all would be over. That had happened only the week before on Vancouver Island, and the mangled, crushed body of the careless Finn had been picked up at the foot of the tree two hundred feet below. Then, too, he must be sure that the trunk was well cut, all around, lest, in breaking, the tree should split, and his body be cut in two by his belt as the falling piece tore away the rest. That accident had also occurred, and its memory was still fresh.

But he was on his guard, and all went well. The top of the tree, cut through, came crashing to the earth, causing the lumbermen to spring on either side to avoid it. It was just then that the "High Rigger" faced his real danger. From fifteen to twenty feet, the trunk swings back and forth with the vibration when the top breaks. If he is not on the watch, he will fail to go with it, and, as a result, his face will be pounded to a jelly. Never could the men forget the "High Rigger" whose face had been broken and beaten into a pulp as the tree struck him again and again before he was able to throw himself into motion with it, so violent had been the rebound.

Suddenly he paused. What now? They had watched him loosen his belt, jerk out his spikes and drop some twelve feet to avoid a possible split, then plant them again, throw himself far back on his belt, brace his feet, set himself and wait, while the great top, one hundred feet above his head, cracked, broke and fell. They had seen him sway back and forth like a statue, nerveless, powerless, motionless, until the mighty vibration ceased.

And now, by all the laws of the "High Rigger," it was his business to go to work and make ready the rigging. There was the iron pulley, weighing five hundred and fifty pounds, that must be hauled up by the "donkey" and hung on the top of the tree. Through this the big cable, an inch and a half thick, must be passed, and the other end fixed to a similar tree nearly a quarter of a mile away. Along this cable the logs, great, mighty giants, not the toothpicks of Northern Ontario, must be hauled, sometimes lifted, high into the air. Truly, there was much to do. But he didn't do it. Instead, he did a thing that made him the talk of the woods for months after.

Now, the diameter of the tree at the place where it had been cut was just two feet. He had paused. They waited. And the next moment—did they see a vision? Were their eyes deceiving them? No, there he was poised between earth and sky, standing upright on a twenty-four-inch tree trunk, two hundred feet above their heads.

They held their breath. There was a hush on the crowd of reckless lumberjacks, as, with upturned faces, they watched the fearless "Rigger." Save for the heavy breathing, not a sound was heard. The heart of many a man thumped madly, then almost stood still, while a cold shiver left him weak and trembling, yet fascinated, for he could not withdraw his eyes.

There he stood in unmistakable outline against the blue sky. Would he fall? Could he balance long enough to regain his position? Presently he lifted his axe. Three feet from where he stood, the limb of another tree swayed back and forth in the breeze. What was he doing? Were his senses leaving him? What madness!

But see! The axe has fallen. The limb has been struck, nay, severed and hurled to the ground. He bends. The watchers gasp in breathless amazement. Slowly his body recovers its equilibrium. And five minutes later he steps firmly and victoriously on the ground, while a great cheer goes up from the excited lumberjacks, as they throng around.

The "High Rigger" had won his spurs.

That night the "High Rigger" could not sleep. Hour after hour he tossed from side to side, unable to rest. Spectres of bygone days appeared before him. Deeds long since forgotten returned once more. The old homestead, mother, the church of his boyhood and a score of sacred memories flooded in upon his bewildered mind.

"This will never do," he cried. "Whatever ails me to-night?"

Raising himself on his elbow, he listened until he was assured that everyone in the bunk house was asleep, save himself. Then, quietly crawling out, he slipped into his clothes and silently made his way to the open air.

It was bright moonlight. The great long shadows of the trees fell across the clearing in distant outline. Each bunk house was clearly discernible. No noise disturbed the stillness of the night. The mighty forest itself seemed wrapped in slumber.

Quickly gliding between the trees, he made his way straight for the spot where a few hours before he had performed his marvellous feat, thinking that the walk in the night air would take away his sleeplessness and banish the memories that annoyed him.

An hour later he returned and quietly crept into his bunk again. Presently he dozed, but as he slept, visions strange and unreal disturbed his slumber. Once again he was racing up the tree, his spirit all aglow, eager to perform the daring deed.

Taking out his axe, he began with feverish energy to separate the top from the larger trunk. In a few moments he had completed the cut. Then, as the upper part began to sway, he suddenly dropped, and, sinking his spurs firmly into the trunk, threw himself back on his belt, and waited for the shock. The next moment it came, but to his dismay he failed to sway right, and the next thing he felt was the pounding of the mighty trunk against his face, as the tree vibrated back and forth until it seemed as though every bone must be broken. He felt the hot, red blood gush forth, and

awakened to find his face covered with perspiration and his nerves fluttering with excitement.

Again he slept. This time he was using his axe high up on the trunk, supported only by his belt. Suddenly he missed his stroke and in the twinkling of an eye his belt was severed. He felt himself fall back through space, and, with a wild, unearthly shriek, he clutched for a limb but missed. Then there came that awful sensation that had been his many a time when as a boy he had dreamed that he was falling. In a moment it was all over, as with a dull, heavy thud he struck the ground, and awoke a second time, to find himself on the floor beside his bunk.

Afraid to go to sleep again, he once more left the bunk house and wandered he knew not where among the great Douglas firs. On and on he went, heeding neither time nor direction, and, as he walked, there came to him again the memories that he had been trying in vain to hide.

He was back in the great city. It was a year ago. A large convention had been in progress for a week and he was there. Drawn by the magnetic power of the speaker, or compelled by some undefined influence, he had suddenly left his seat and joined a long line of young men and women at the front, in response to a call for missionary volunteers. It was a thrilling moment in his life. He could still feel the exaltation of spirit he had felt on that momentous occasion.

Yes, and he had meant it, too. But soon the convention closed and the great excitement subsided. Hard facts had to be faced and the cost counted. Gradually the sacred resolve wore off as the glamour disappeared. Worldly attractions again took hold of him, and within a few weeks he had succeeded in drowning the inner Voice and forgetting, for the time at least, his vow.

Yet, every now and then, especially during the silent moments, it demanded his attention and insisted on recognition. Strive as he would, he could not altogether forget what he had done. Finally, one day, in a fit of desperation, he had boarded a train for the far West, and, to make a long story

short, had found himself ultimately a skilled "High Rigger" in the great lumber camps of British Columbia. And now, after a year had passed, and he believed that all was buried, he had been brought face to face once more with his Call.

For two hours he fought and struggled. The price he would have to pay loomed up large before him. Nor was the sacrifice involved to be lightly ignored. The fame he had won as a "High Rigger" drew him back to the woods. His freedom in the lumber camp and the joy of the wild life he was living made him hesitate and waver.

Presently, however, there flashed across his mind the memory of another who had tried to flee from God. And in a moment he realized the uselessness of it all. Jonah had fared badly. He might meet an even worse end. It would be dangerous to evade the issue any longer.

Sinking down to the ground, he placed his head between his knees and sobbed as though his heart would break. Bitter tears of penitence poured from his eyes, as, in broken sentences, he wept out his confession and sought forgiveness for his disobedience, pledging himself anew to God for missionary service. And when it was all over, there settled down upon him a peace the like of which he had never known before.

The "High Rigger" had been reclaimed.

CHAPTER III

IS THE EVANGELIZATION OF THE WORLD THE SUPREME TASK OF THE CHURCH?

TURN WITH me, if you will, to Ezekiel iii, verses 17 to 19. I am going to change some of the words in this passage in order to bring it up to date. Note carefully the changes. I want to make it applicable to the mission field. Now let us read, beginning at verse 17:

"Christian worker, I have made thee a watchman: therefore hear the word at my mouth, and give warning from me. When I say unto the heathen, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the heathen from his heathenish way, to save his life; the same heathen shall die in his iniquity; *BUT his blood will I require at thine hand.* Yet if thou warn the heathen, and he turn not from his heathenism, nor from his heathenish way, he shall die in his iniquity; but thou hast delivered thy soul."

"His blood will I require at thine hand." When I read those words I tremble. "His blood will I require at thine hand."

Down through the years my life has been tremendously motivated by great missionary mottos. May I give you one now that perhaps has meant more to me than any other. It is this, "The supreme task of the Church is the evangelization of the world." I believe that with all my heart. The most important work of the church of Jesus Christ is world evangelization.

WORLD

I am going to take three words in this motto and emphasize them one by one. First of all, let me take the last word, the word, "world." "The supreme task of the church is the

evangelization of the *world*." When God loved; He loved a world. When He gave His Son, He gave His Son for a world. When Jesus Christ died, He died for a world. God's vision is a world vision. That is the vision He wants us to have.

So many of us are localized in our outlook. We see only our own community, our own village or town, and we never see beyond. There are those who think only of their own church and have no interest in what others are doing. Then there are some who have a larger vision. They see an entire city or province and they are ready to give their money and to work for its evangelization. But they, too, are local in their outlook, for they never see beyond the boundaries of the city or province in which they live. Then there are those who have a still larger vision. They see an entire country and they are ready to work for its evangelization. But even they are local in their outlook, for they never see beyond the boundaries of the country in which they live. There are those, however, who have a still larger vision. They see a continent and they are ready to do all they can for the evangelization of their continent. Yet even they are local in their outlook for they never see beyond the boundaries of their continent. Then there are those who see an entire world. They see Europe, Asia, Africa, North and South America and the Islands of the Seas. They have God's vision and that is the vision He wants us to have, a world vision.

Why is it that so many of us are local in our outlook? Why do we think only of ourselves? Is God more interested in these black people living here than He is in those yellow people living there? Is He more concerned about those brown people than He is about those who are white? Is it because we are so near-sighted that we do not have a world vision? When I was leaving Jamaica I stepped into a plane. First of all I saw only the local surroundings. Then as I rose higher, I saw fields and farm houses. As I got higher still I was able to see valleys and mountains in the distance. Finally I could look down upon the entire Island of Jamaica, lying like a jewel in the bosom of the Caribbean; and if I could have gone

high enough, I could have seen all the islands of the West Indies at a single glance.

God, from His vantage point, can look down upon an entire world and see every country, continent and island at the same time. If we could only get far enough away, we could see the world as Jesus saw it. But some of us have never travelled and we have never listened to those who have travelled. We do not study geography. We know but little of what lies beyond.

Why is it that we think we are the people and that we are more important than any of the other peoples of the world? Everywhere I go I hear that sentiment expressed. When I was in Great Britain I found the people there saying, "We're the people." When I was in Australia and New Zealand, it was the same, "We're the people." As I travel through the United States I hear it on every side, "We're the people." I was once on a little bit of an island in the Pacific and even there the natives were saying, "We're the people." They used to talk to me something like this, "You Americans," they would say, "why is it that you live away out on the outer fringe of civilization? Why don't you live nearer to the centre of things?" The idea was that we Britishers and Americans live afar off, out on the outer fringe of civilization, while they, those natives on that island in the Pacific, live at the hub. The trouble was they were localized in their outlook, they did not have a world vision. They thought they were the most important people of the world.

Is it, I wonder, because we think we are the most numerous? Some of us, I am afraid, do not realize that there are other nations in the world with even larger populations, that we are not the only pebbles on the beach.

I was in the Dutch East Indies and I travelled through the Island of Java. I found that I could cross it, from one end to the other, in about twelve hours and from North to South in about four hours. Will you believe me when I tell you that Java is one of the most densely populated spots on the face of the earth? There are fifty million people on that little island. I could put fifteen Javas in Canada and have lots of room

to spare, yet Java contains more than one-third of the population of the United States. If God is interested in numbers, then God is more interested in Java than He is in my country, the Dominion of Canada, for whereas there are fifteen million people in Canada, there are, as I have already stated, fifty million in Java.

If God is interested in numbers, then He is more interested in the United States than He is in Java, for whereas there are fifty million in Java, there are one hundred and fifty million in the United States of America. But again, if God is interested in numbers, then He is more interested in Russia than He is in the United States, for whereas there are one hundred and fifty million in the States, there are two hundred million in Russia. Russia is the largest white nation on the face of the earth—two hundred million. But once again, if God is interested in numbers, then He is more interested in India than He is in Russia, for whereas there are two hundred million in Russia, there are four hundred million in India, just twice the population. But, last of all, if God is interested in numbers, then He is more interested in China than He is in India, for whereas there are four hundred million in India, there are four hundred and seventy-five million in China, the largest nation in the world. Every fifth baby born into the world is born a Chinese. Someone has said, "God must love the Chinese because He has made so many of them."

And my country, the Dominion of Canada, viewed from the standpoint of numbers, is only a little pin point on the map. And if the waters of the Atlantic and the waters of the Pacific should rise overnight and submerge Canada, I suppose next morning there would be a report in the American newspapers about an inch deep, stating, "Last night Canada disappeared from the family of nations." That is all we amount to. We just don't amount to anything when it comes to numbers. Why then should we conceive of ourselves as *the* people? Why should we be local in our outlook? Why should we think of ourselves as more important than any of the other peoples of the world? Why should God be more interested

in us than in other nations? Oh that He would give us a world vision, that we might work for the evangelization of the entire world, the world for which Christ died, and that we might see the world as He sees it.

SUPREME

Now let us look at another word in our motto, the word "supreme." "The *supreme* task of the Church is the evangelization of the world."

If world evangelization is our most important work, then when a missionary convention is held we should lay everything else aside and be present at every session, otherwise we are putting something else first, and we do not believe that it is more important than anything else. We show by our actions that we put missions second.

In the second place, if world evangelization comes first, then we should concentrate on giving to missions and let others who do not have the vision, contribute to other things. There will always be plenty for the home work, for there are always those who put the home work first. The many worthwhile objects here at home will be cared for, since only the minority will be interested in the supreme task of the Church.

If we put missions first, then we will give more to missions than to anything else. Otherwise something else takes first place. There are business men here and each one has his own business enterprise. Now there is one department in your business that you look upon as more important than any other department. Where then do you put most of your surplus money? Why into that most important department, of course. Why do you do that? Because you want to develop the most important department of your business enterprise. So it is with missions. If world evangelism is the most important work of the church, then we should put most of our money into this most important department. Otherwise, we do not put missions first and we do not believe that world evangelization is the supreme task of the church. I find very few ministers who

really believe that the evangelization of the world is their most important work.

This leads me to say that every church should spend more on missions than it spends on itself. That is only logical. If we believe that world evangelization comes first, then we should invest more money in the regions beyond than we use for ourselves here at home.

"But," you ask, "what about your church? What about The Peoples Church in Toronto of which you are Pastor? Does your church send more to the foreign field than it spends on itself?" I am glad to be able to say that there never has been a year since I have been Pastor of The Peoples Church that we have used anything like as much on ourselves at home as we have sent to the foreign fields of earth.

Last January I asked our auditors, through our treasurer, two questions. First, "How much did we spend on ourselves last year?" After they had examined the books I got the answer. "Dr. Smith," they said, "last year, you used \$39,000 on your work at home." Then I asked my second question, "How much did we send to the foreign field? How much was raised for missions?" Again I got the answer. "Last year, you gave \$282,000 to missions." "Fine," I said, "but are you sure you are not mistaken? Did we not use \$282,000 on ourselves at home and give only \$39,000 to missions?" "No," they said, "we are not mistaken. You gave \$282,000 to missions and you used only \$39,000 on yourselves at home." "Splendid," I replied, "that is the way it always has been and that is the way it should be." And if the time ever comes when the officials of The Peoples Church decide to spend more here at home and less on missions, they will get my resignation without a moment's hesitation. I would not want to be the pastor of a church that would use more, selfishly, here at home than it sent to the regions beyond. I am glad we gave \$282,000 to missions and that we spent only \$39,000 on ourselves.

When I became Pastor of The Peoples Church in Toronto, many years ago now, I was told everything except one thing,

and on the Sunday morning that I was to preach my first sermon, the treasurer approached me with a very grim expression on his countenance. "Dr. Smith," he said, "we have told you everything there is to tell you about this church except one thing." Then he paused. I waited for him to continue with what he was going to say. In a moment he went on. "This church," he said, "is deeply in debt. We owe a great deal of money and we have nothing in the treasury." And then he looked at me as though he expected me to put my hand in my pocket, take out the money and give it to him, telling him to run away and pay the bills.

Instead, I turned and went into the pulpit and as I went, I prayed. "Lord," I said, "I have been wanting to find out for a long time whether or not a certain passage in Thy Word is true." True, I meant, from a practical standpoint. I referred to that verse, "Seek ye first the kingdom of God (the extension of God's kingdom world-wide) and all these things shall be added unto you." That morning I preached a missionary sermon.

Sunday evening came. It was my first Sunday. I should have brought an evangelistic message, but again I felt led to speak on missions, and I did so. Then I asked the people to come back every night that week. They came, and on Monday night I gave them missions again. On Tuesday they got another dose of missions. Wednesday night they had to listen to still another missionary address. On Thursday night it was missions again. By Friday they were coming in increasing numbers, perhaps more out of curiosity than for any other reason, and once again they got a dose of missions.

Then, I suppose they folded their arms, saying one to another, "This new pastor of ours, we cannot understand him. He doesn't seem to have any sermons except on missions. But the second Sunday is coming. Perhaps then he will really start to preach."

The second Sunday came. I can remember it as though it were yesterday. At the morning service I made an announcement. "We are going to hold three services today," I said, "and take up three missionary offerings: one this morning,

another this afternoon and the last one tonight." Some of them seemed to look at me in amazement, but I had started my work, assisted by one missionary, with an attempt at a missionary convention, and I was determined to see it through. That morning I spoke on missions and took up a missionary offering. I did the same in the afternoon and again at night. Here I was, hardly saying a word about home needs and yet taking all the money I could get from them for missions. But now for the sequel.

They became so interested, so aroused, so awakened, that they came in ever-increasing numbers. Souls were saved and in a very short time every seat was taken. Before long they had caught the vision and they began to give, to give as they had never given before, and in a few weeks, without having to say hardly anything about the local obligations, every debt was paid, every bill met, and from that day to this we have not known the meaning of the word "debt" in connection with our work. We discovered that when we put first things first, God worked.

The trouble with the average church is that the cart is put before the horse and then the pastor is told to get up on the seat and drive, and of course he finds the going hard. If only we would reverse the order and accept God's plan, we would get somewhere and the going would be easy. Seek first the extension of God's kingdom world-wide, and all things will be added. God's programme never fails.

If I were to be called to another church, and if I should find that church in debt, I would do again exactly what I did before. I would hold a great missionary convention, raise as much money as I could for missions, and then expect God to come to my rescue and take care of the local obligations, and God would not fail me. All we have to do is to put first things first and watch God work.

CHURCH

The third word I want to emphasize is the word "Church." "The supreme task of the *church* is the evangelization of the

world." When I think of the church I think of the whole church, and not merely of a department or an organization in the church. For instance, we do not have any Women's Missionary Society in The Peoples Church. We never have had such an organization and we never will. Not because I am against such a society. I thank God for every Women's Missionary Society. Sometimes the only missionary light that shines is the light that shines from a Women's Missionary Society. But I can show you in two minutes why it would be impossible for us to have such an organization.

Suppose I were to gather together a little group of women, a dozen or more, and suppose I were to say to those women, "Now you are to become a Women's Missionary Society, and your work will be the work of evangelizing the world. That is all you have to do, just evangelize the world." What then would I be saying to everyone else and to all the other organizations in the church? I would be saying, "This is not the most important work of the church. It is only a side issue, just one of the many departments of church work. Let these women look after it. They can take care of the evangelization of the world; and the rest of us—those of us who are men—we will do something really worthy of our manhood."

No, my friends! Every man in my church is a member of the Women's Missionary Society. And I see to it, as far as possible, that every one of the eighty or more members of my choir accepts his or her responsibility; that each one of my elders, managers and deacons, a hundred and twenty, shoulders the burden; that every usher, every Sunday School teacher and officer and every boy and girl, contributes to missions. We do not have the parents give for the children. We teach the children to give for themselves. From the time they are five or six years of age, they are taught to give systematically. Then when they grow up we have no trouble with them. They have learned how to give.

This work is far too important to hand over to any one organization. It belongs to the whole church, and when everyone catches the vision and everyone does something, then our

goal is reached and our budget met. Our motto is, "Every Christian a missionary." It is the work of the whole church.

HOW IS IT DONE?

Everywhere I go I am asked the question, "How do you get such offerings? Where does the money come from? You must have a church of millionaires." That is what the editor of Canada's Roman Catholic paper thought when he saw the report in the daily press. He wrote and asked me if it were so, and when I replied in the negative, he was astonished. He wrote a long article in his Roman Catholic publication, stating that one Protestant church, led, as he said, by a zealous pastor, gave more to missions than all the Catholic churches from Ontario to the Coast put together. "We," he said, "are the true custodians of the Faith, and yet we allow one Protestant church to outdo us. Shame on us." His thought, of course, was to stir up the Catholics to do more. No, we have no millionaires. As a matter of fact, we do not have any real wealth in our church. Our gifts come from a multitude of ordinary people.

At one time an official of the Foreign Mission Board of a large denomination asked me for the secret, and wanted to know why the giving of his denomination had decreased. "Dr. So-and-So," I said, "you have put missions in the budget and you appeal to the people for a dead, cold budget and then you divide the money as you see fit. It will never do. World-wide evangelism is too important to be put in a budget. You will have to pull it out of the budget and put it on the platform where the people can see it. You will have to go back to the great missionary rallies of the days of the Student Volunteer Movement, when multitudes of young men and women were inspired to go. People will never give to a budget. They must have inspiration." He admitted that I was right.

How do we get it? Perhaps if I were to tell you how we do NOT get it, it would help. We do not raise it by means of suppers, bazaars, concerts, rummage sales, or oyster stews.

Not because I am against these methods, but because they will not work. What does a business man do when he runs across a method that will not work? He scraps it, does he not? Now listen. I am responsible, humanly speaking, for the personal support of three hundred and fifty missionaries. Every month of my life I have to get approximately \$20,000, or, humanly speaking, they will starve. How many of you business men carry as heavy a responsibility? What would you do if you had to get \$20,000 every month, and if three hundred and fifty workers were dependent upon it? May I pause long enough to say that never once has God failed. Whether I am at home or on some foreign field, or holding evangelistic campaigns in Great Britain or Australia, the money comes in and the allowances go out.

Now tell me if you ever knew a rummage sale to produce \$20,000. If not, then what good is it? Do you blame me for scrapping a method that will not produce what I need? I have never known it to happen. Well then, what do I do? I turn to another method, of course, a method that will bring in the amount needed. A lot of people have an idea that when George Mueller died, George Mueller's God died. God is not dead. Elijah's God still lives today. He can work the necessary miracle. "Said I not unto thee, that, if thou would believe, thou shouldst see the glory of God? All things are possible to him that believeth."

Every year for more than a quarter of a century now, we have held a missionary convention. It used to last for one week. Now we hold it for four weeks and five Sundays. After giving the people a vision of missions, morning, afternoon and night, we take up a faith-promise offering. Our people indicate the amount they will contribute during the next twelve months. Does it work? Let me give you two examples.

Park Street Church, Boston, asked me to hold an evangelistic campaign. I did so. The auditorium was crowded, with many standing on the steps, and score upon scores, mostly young people, found Christ. Dr. Harold Ockenga, the Pastor,

asked me to come into his office. "Dr. Smith," he said, "this church has never had a missionary convention in the one hundred and thirty-five years of its history. We understand that you hold one every year. Would you be willing to come to Park Street and hold one for us?" I asked Dr. Ockenga how much his church was, at that time, contributing to missions. His answer was, \$3,200 a year. Next year I took a group of missionaries and held a convention in Park Street Church. I went back every year for six years. Last year Park Street gave over \$200,000 to missions. Think of it! A few years ago \$3,200, now, over \$200,000. All the result of an annual missionary convention.

The other example is my own church. I held my first convention some thirty years ago. The offering for that year was \$3,500. I held the last one this year. The offering was \$290,000. The total offerings have now run well over three million dollars. That is what conventions do. That is the way the people get a vision, and when they get a vision they give.

That is not hard. Any church can do it. All you have to do is to see that each one catches the vision and that every one takes part. Years ago our contributions averaged \$5.00 each per year. But—with three thousand givers, we had \$15,000 for missions. Later they averaged \$10.00 each and we had \$30,000 for the year. Then they averaged \$15.00. That gave us \$45,000 for missions. And that was only child's play. Almost any boy can earn \$15.00 in a year. Why, it is only over \$1.00 a month. My son, Paul, made and sold humbugs years ago, and gave that much. I have domestics giving more than twice as much. Finally the average was \$55.00 each. All you have to do, you see, is to give the whole church the vision and when each one becomes a systematic giver, the problem is solved.

Some day millions upon millions from heathenism will march by the throne, and pointing a finger of scorn at us, they will cry "No man cared for my soul." And then you and I will try to justify ourselves by exclaiming, "But Lord, am I my brother's keeper?" And God will answer, "The voice of thy

brother's blood crieth unto me from Africa, from China, from the islands of the sea." *The voice of thy brother's blood.* Yes, and you will go into heaven, saved, but—with blood on your hands, the blood of those you might have won had you gone or sent someone in your place.

It is no light thing to be a watchman. "His blood will I require at thine hand." What are you going to do about it?

the boundaries of my country and still carry out my Lord's commands? Would God be satisfied?

And as I studied the Bible I found such expressions as these: "All nations; all the world; every creature; every kindred, and tongue, and people, and nation; the uttermost part of the earth." In other words, the Gospel, I discovered, was to be given to the entire world. Every nation, kindred, tongue, and people, must hear it.

When I saw that, this then was the question I asked: Do all nations live in Canada? If they do, and if there are no nations living beyond the boundaries of the Dominion, then I can stay in my own country, preach the Gospel here and never once cross the borders; but,—if *one* nation lives beyond the boundaries of Canada, then I am in duty bound to leave my country, cross the boundaries and go to that nation. And if I cannot, then I must find substitutes and send them as my representatives. And if I do neither, I will be a missing Christian in the day of rewards.

My friend, what about you? You know that the Gospel must be given to all nations, to all the world, to every kindred and tongue and people, to the uttermost part of the earth. What are you doing about it? What are you going to do? Either you must go yourself or else you must send someone in your place, and woe-betide you if you do nothing. God's orders must be obeyed, His commands carried out, and there is no way to evade the issue.

I TRIED TO GO

When I was eighteen years of age I went to the Indians of British Columbia. I lived in a little shack on an Indian Reserve all alone, up near Alaska, between three and four thousand miles from home. I stayed away for over a year; then realizing that I needed more education, I returned at last to civilization and settled down to a six years' course of theology, finally graduating and being ordained to the Gospel ministry.

CHAPTER IV

"WHY SHOULD ANYONE HEAR THE GOSPEL TWICE BEFORE EVERYONE HAS HEARD IT ONCE?"

LET US turn to the Gospel according to Matthew, chapter nine, verses thirty-five to thirty-eight: "And Jesus went about all the cities and villages. . . ." Note, if you will, that He went about *all* the cities and villages. He did not settle down in any one community. Jesus never became a pastor. He was continually on the go. "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

"But—when he saw the multitudes, He was moved with compassion. . . ." What about us? What happens when we see the multitudes? Are we, too, moved with compassion? "He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd."

"Then saith He unto His disciples, the harvest truly is plenteous, but the labourers are few." This, then, is the problem. And the problem of His day is the problem of our day—a plenteous harvest, few labourers. More heathen babies are being born than ever before. Now for the solution to the problem: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

COULD I STAY IN CANADA?

Years ago I went through the Bible to see if I could stay in Canada and still obey God. Would it be possible, I asked myself, for me to enjoy a comfortable pastorate; never cross

I then applied to the Presbyterian Board of Foreign Missions for work in India. My case was considered very carefully. I appeared personally before the Board and at last a decision was reached. I was rejected. The Board felt that I would not be suitable for missionary work, and so I was turned down.

I turned to work at home—became pastor of Dale Presbyterian Church, Toronto, and later of the Alliance Tabernacle; but I was not satisfied. I knew that I had to do something. I had seen the vision. Finally, I struck out on my own, going to the Russian Mission Fields of Europe and preaching to vast multitudes all over Latvia, Esthonia, and Poland, winning many souls for Christ. Finally, one day, after having preached till I was worn out, I fainted dead away and returned home.

All over the United States and Canada I travelled, holding evangelistic campaigns. Finally I felt the urge again and this time went to Spain, but again I became ill and had to come back.

Then I took over The Peoples Church in Toronto. That was in the year 1930. Two years after, the urge came upon me once more and I left for Africa. By horseback I penetrated back into the interior, in the company of Dr. Thomas Lambie, riding some thirty miles a day, finally collapsing in the long grass of Africa; and after a very serious illness that lasted for six weeks, I was brought back once again to civilization.

By this time I was beginning to feel that the Board had been right after all and that I was not fitted for missionary work. However, I had seen the vision, I knew that other nations had to hear the Gospel, and in 1938 I went once again, determined to do my part, if at all possible, to help evangelize the world. This time I left for the far Pacific, and after travelling by steamer for thirty-one days, day and night, I found myself preaching to the cannibals, the savages and the Christians of the Solomon Islands. At length, however, I contracted malaria fever, which lasted for three years, and again and again, month after month, laid me low. Finally, one day, Dr. Northcote Deck and the other missionaries put me on a steamer and sent me back to my work in Toronto.

I had tried to go and had visited altogether more than forty countries; but I had discovered that it would be most difficult for me to live in a tropical climate.

I TURNED TO SUBSTITUTES

In the early days of my ministry, realizing that I could not go myself, I turned to substitutes. One day I approached Rev. J. H. W. Cook, the leader of the Evangelical Union of South America.

"You want to send out some new missionaries?" I said.

"Yes," he replied. "We have five ready to go."

"Why don't you send them?" I inquired.

"We do not have the money," was his reply.

"If I can succeed in raising the funds for their transportation, will you allow me to support them?" I asked him.

His face lit up as he responded in the affirmative.

Never will I forget the day I placed those five missionaries on the platform of The Peoples Church and challenged the congregation to send them out. They did so. Then the five became ten; the ten, twenty; the twenty, forty; the forty, one hundred; the one hundred, two hundred; the two hundred, three hundred and fifty. Now we have an army of labourers serving as our substitutes on some forty different foreign fields, under thirty-five Faith Missionary Societies, and we provide their "personal" support.

But . . . I am not satisfied. I am praying constantly and this is my prayer: "Lord, let me live, if it be Thy will, until we have four hundred missionaries on the foreign fields of earth." I feel that that is the number that The Peoples Church should support and I will never be satisfied until we have at least that many missionaries in the Regions Beyond.

This is what I am living for. This is what I exist for. I am a pastor second; I am a missionary first. I am a hymn-writer second; a missionary first. I am an author second; I am a missionary first. I tried to go myself; as a matter of fact, I went, but each time it seemed that I had to come back. I

knew then that there was only one thing left to do; namely, to send others. That is why I travel all over the United States of America, the Dominion of Canada, Australia, New Zealand, and Great Britain. I go in order to hold Missionary Conventions and to challenge young people. I must do all I can to find and send substitutes.

THE NEXT TOWNS

A little while ago, I read in your hearing the story of how Jesus went to all the cities and villages. Do you remember the time He disappeared, after having ministered in a certain town; and do you recall how the disciples went in search of Him, in the early hours of the morning, and how at last they found Him on the top of a mountain engaged in prayer?

"Master," they cried, "the people are waiting for you. There are many more sick to be healed. Come back and finish your work. There are still others in the town in which you ministered yesterday, who want to hear you."

Yes, and I can imagine the Master replying, as with a far-away look in His eyes He gazed out over the valleys and the mountains in the distance, in these words: "I must preach in the *next* towns for therefore am I sent." He was thinking, as He always did, of the next towns, and the next, and the next. He was thinking of those towns in which He had never yet ministered; and He wanted to get to them that they, too, might hear the Gospel. He was ever mindful of "the other sheep."

Paul had the same vision. He talked about "the regions beyond," the unoccupied areas. He said he wanted to go to Spain and to Rome. He, too, realized that the Gospel had to be taken to "all the world."

Do you know that the whole of North Africa was at one time evangelized and that hundreds of Christian churches dotted the landscape? Do you realize that some of our greatest theologians came from North Africa in the early centuries of the Christian era? But what happened? North Africa became Mohammedan and for hundreds of years there was hardly

a trace of Christianity left. The candles burned lower and lower until at last they burned out and the light that had shone so brightly was extinguished. How explain it? Let me tell you.

The religious leaders and theologians in North Africa got into controversy one with another and instead of preaching the Gospel and evangelizing, they started theological discussions and argued with each other over Christian doctrine. What should they have done? They should have gone to the next towns south and then the next towns south of those. And what would have happened? Within a very short time they would have reached Capetown, and the whole of Africa would have been evangelized hundreds of years ago. Africa might have been sending missionaries to Europe and even to America.

That, my brethren, may happen here. Yea, it is happening here. There are churches today in the United States and Canada as well as in Great Britain, Australia, and New Zealand—hundreds of them—that have become mere social clubs, and if the Church of Jesus Christ does not awaken and give the Gospel to the whole world, what happened to Africa will happen here. "The light that shines farthest, shines brightest nearest home." —

"THE FIELD IS THE WORLD"

"But," you ask, "why go before all have been saved here? There is so much to be done at home. Why not complete the work in the homeland before going to the foreign field?" Everywhere I go that question is asked. Let me answer it by asking three or four others:

FIRST.—Why did David Livingstone leave Scotland and go to Africa before everyone in Scotland had become a Christian? Why? There are still thousands in Scotland who have not even yet decided for Christ. And yet, years ago, Livingstone left his own land and went to dark, benighted Africa. I ask you—why?

SECOND.—Why did William Carey leave England and go to India before everyone in England had been Christianized?

Why? There are still some in England who have not been won to Christ.

THIRD.—Why did Judson leave America and go to Burma before everyone in America had been brought to Christ? Why? There are still a few in the States who have not been Christianized.

LASTLY.—Why did the Apostle Paul leave for Europe before Palestine had *heard* the Gospel? Why? Paul, you remember, deliberately turned from his own country and went to our forefathers in Europe in order to evangelize them. Why, I ask, did he do it? Ought he not to have stayed in Palestine, at least until they had heard the message?

My friends, there is only one answer and I give it in the words of the Bible: "The field is the world." The United States of America is not the world. Great Britain is not the world. The field is the whole world. You never in your life heard of a farmer working in one little corner of his field. The farmer works the whole field. The United States is but one corner; Canada is but a little corner. The world, the whole world, must be evangelized. And since "the field is the world," we have no choice but to go to every part of it. The work is one and it must be done, not corner by corner, but as a whole.

The tobacco firms have their agents in the most distant places. Millions of cigarettes are given away to create new appetites. Do you mean to say that the reason for it is because there is no longer any demand at home? Of course not. The demand here—especially since women have stepped down from the high pedestal upon which they once stood and have taken to cigarette smoking—is greater than ever. Yet the tobacco firms are already sending their missionaries into foreign lands. They want new markets. They are wiser than we are, for that, after all, is God's plan and we would do well to emulate them. It has never been God's will that we should remain at home until the work here is finished. He wants us to go to the entire world, to work the whole field simultaneously.

Do you know what you are saying when you say you do not believe in missions? You are saying that Paul made a mistake; that he should have left your forefathers in Europe, pagans; that it would have been better if he had stayed at home in Palestine so that you might have remained in heathenism. Is that what you think? Are you sorry you are not still a heathen? You must be if you do not believe in missions.

THE BACK ROWS

Do you remember when the Lord Jesus Christ fed the five thousand? Do you recall how He had them sit down, row upon row, on the green grass? Then do you remember how He took the loaves and fishes and blessed them and then broke them and gave them to His disciples? And do you remember how the disciples started at one end of the front row and went right along that front row giving everyone a helping? Then do you recall how they turned right around and started back along that front row again, asking everyone to take a second helping? Do you remember?

No!—a thousand times—no! Had they done that, those in the back rows would have been rising up and protesting most vigorously. "Here," they would have been saying, "come back here. Give us a helping. We have not had any yet. We are starving: it isn't right; it isn't fair. Why should those people in the front rows have a second helping before we have had a first?"

And they would have been right. We talk about the second blessing. They haven't had the first blessing yet. We talk about the second coming of Christ. They haven't heard about the first coming yet. It just isn't fair. "Why should anyone hear the Gospel twice before everyone has heard it once?" You know as well as I do, that not one individual in that entire company of five thousand men, besides women and children, got a second helping until everyone had had a first helping.

I have never known a minister to have any trouble with the back rows. All his trouble comes from the front rows. Those

in the front rows are over-fed and they develop spiritual indigestion. They tell him how much to feed them; when to feed them; when to stop feeding them; how long to feed them; what kind of food to give them, etc. etc., and if he doesn't do it, they complain and find fault. If a minister had any sense, he would leave the front rows for a while and let them get hungry for once in their lives and go to the back rows, and then when he returned they would be ready to accept his ministry and there would be no murmuring or complaining.

My friends, I have been with the back rows. I have seen the countless millions in those back rows famishing for the Bread of Life. Is it right? Should we be concentrating on the front rows? Ought we not rather to be training the front rows to share what they have with the back rows, and thus reach *them* with the Gospel, those for whom nothing has been prepared?

Do you know that the greatest thing a church can do for itself is to send its Pastor to one of the foreign mission fields of earth? There is no vacation like it. He will come back a new man; for no one can see the need with his own eyes and ever be the same again. It will do something to him. He will have something to talk about. He will be worth infinitely more to the Church than he ever was before. I suggest it because I know what it did for me, and I would recommend that Churches everywhere realize its importance and do it. Let him see the back rows. Let him see them for himself. Let him see them waiting in darkness and midnight gloom for the Gospel.

DR. DUFF'S APPEAL

Dr. Alexander Duff, that great veteran missionary to India, returned to Scotland to die, and as he stood before the General Assembly of the Presbyterian Church, he made his appeal, but there was no response. In the midst of his appeal he fainted and was carried off the platform. The doctor bent over him and examined his heart. Presently he opened his eyes.

"Where am I?" he cried. "Where am I?"

"Lie still," said the doctor. "Your heart is very weak."

"But," exclaimed the old warrior, "I must finish my appeal. Take me back. Take me back. I haven't finished my appeal yet."

"Lie still," said the doctor again, "you are too weak to go back."

But the aged missionary struggled to his feet, his determination overcoming his weakness; and with the doctor on one side and the moderator on the other side, the old white-haired warrior was led again to the platform, and, as he mounted the pulpit steps, the entire Assembly rose to do him honour. Then he continued his appeal.

"When Queen Victoria calls for volunteers for India," he exclaimed, "hundreds of young men respond; but when King Jesus calls, no one goes." Then he paused. Again he spoke. "Is it true," he asked, "that Scotland has no more sons to give for India?" Again he paused. "Very well," he concluded, "if Scotland has no more young men to send to India, then, old and decrepit though I am, I will go back, and even though I cannot preach, I can lie down on the shores of the Ganges and die, in order to let the peoples of India know that there is at least one man in Scotland who cares enough for their souls to give his life for them."

In a moment young men, all over the assembly, sprang to their feet, crying out, "I'll go! I'll go! I'll go!" And after the famous missionary had passed on, many of those same young men found their way to India, there to invest their lives as missionaries, as a result of the appeal God had made through Dr. Duff.

My friend, will you go? Has God spoken to you? Have you heard His Call? Will you not answer, "Lord, here am I, send me"? And if you cannot go, will you send a substitute? It is for you to decide.

Why should anyone hear the Gospel twice before everyone has heard it once?

He interjected the word "first." He stated that the Gospel must *first* be published among all nations. What did He mean? Why did He use the word "first"?

CHAPTER V

WILL CHRIST RETURN TO EARTH BEFORE THE WORLD HAS BEEN
EVANGELIZED?

IF YOU will turn to the Gospel according to Mark, the thirteenth chapter and the tenth verse, you will find these words: "The Gospel must first be published among all nations." Then if you will turn to the Gospel of Matthew, the twenty-fourth chapter and the fourteenth verse, you will find the same statement, but with something added. It reads like this: "This Gospel of the Kingdom shall be preached among all nations and then shall the End come."

Before I comment on these passages I want to clarify my subject. I am not asking the question, "Will Christ return to the Air?" In fact, I am not speaking about the Rapture at all. My question is: "Will Christ return to earth? Will He come to establish His Kingdom and reign? Will He return to put an end to this Age and usher in the next? Will He return to earth before the world has been evangelized?"

Note also, if you will, that I am not asking if He will return to earth before the world has been Christianized. The word I have used is "evangelized", and there is a world of difference between Christianization and Evangelization. To understand the message, therefore, you must understand the subject: "Will Christ return to earth before the world has been evangelized?"

When I first read the passages to which I have drawn your attention, and especially the one in Mark, I was puzzled. Why, I asked myself, did Jesus use the word "first"? Why did He not just say, "The Gospel must be published among all nations"? That would have made sense. That I could have understood. But that is not what He said.

THE FIRST REASON

To begin with, I think He wanted to point out the *urgency* of the task. He wanted to say that before we did anything else, we were to evangelize the world.

This generation can only reach this generation. This generation cannot reach the last generation because the heathen of the last generation are all dead and gone. The Christians of the last generation were responsible for the heathen of the last generation. This generation cannot reach the next generation because when the heathen of the next generation will have been born, the Christians of this generation will have died. The only generation that we can reach is our generation and unless we evangelize this generation it will never be evangelized.

In our Canadian Northwest we have great harvest fields. Every autumn special trains, loaded with harvesters, are rushed to these fields. Why the haste? Why the hurry? Why not take our time? Why not do it later? Why must it be done now? Because it is now or never. The harvest will not wait. There may be another, but this harvest will be lost, and lost forever. It must be garnered in within the limits of a single harvest season or it will perish. Hence the haste. So it is with the Lord's harvest. There may be those who will reach a future generation, but this generation will be lost and will perish unevangelized. Hence, the urgency.

Some *one* generation must complete the evangelization of the world. Why not *our* generation? Why leave it to another? The last generation did not do it, and the next may not. It must be completed, I say, within the limits of a single generation. Why not within the limits of our own? We *can* do it if we *will*.

But, you say, if it has already taken nearly two thousand years to evangelize thirty-five per cent of the human race, how

can the remaining sixty-five per cent be evangelized within the next few years? Will it not take another two thousand years to complete the task? I think not. With our speeding-up methods of evangelization, it can be done in this generation. With our modern inventions it is possible.

MODERN METHODS

Today we are using radio broadcasting stations and we are placing them in strategic centres throughout the world. Over these stations we will be able to broadcast the Gospel in the languages of the people to multiplied thousands, and reach more in a single hour than we formerly could in years.

We have public address systems. I think of a missionary in North Africa who placed a loud speaker on top of his roof garden and from it broadcast the Gospel to the whole town. Personally, he never could have penetrated behind the closed doors where the Mohammedan women were kept in confinement; nor could he have compelled the Moslem men to listen. But his message from the roof-top pierced the walls and doors of all the houses and reached everywhere in the entire town. That method will evangelize anywhere, and thus speed up the getting out of the Gospel.

We are using transcriptions today, thousands of them. They are made by the natives themselves and even though the language has never been reduced to writing and the missionary does not know a word of it, these transcriptions can be played in the most remote villages and hundreds of eager listeners will crowd around to hear the singing and the messages in their own native tongue. The record says the same thing over and over again, until the people know it by heart. They cannot argue with it. All they can do is to hear it and then accept or reject the message.

Aeroplanes are being used today, and in many mountainous districts where it used to take the missionary six weeks to reach his field of service, it now takes him two hours, and when he arrives he is fresh and ready for work. The long,

tiresome trip through forests, mountains and valleys is a thing of the past on many fields. He can travel from the homeland to the foreign field in a few hours and arrive ready for work. If he is sick, he can be brought home quickly for an emergency operation. Aeroplanes are solving many of the problems of the missionary.

I am looking forward to the time when small air-cooled rooms will be built and shipped to the mission fields of the tropics, so that the missionaries can have a place in which to study and sleep and thus escape the excessive heat. Such a room would add tremendously to the health and usefulness of the missionary.

With all these methods for the getting out of the Gospel, it should be quite possible to complete the evangelization of the world within the limits of our own generation, even though there are still more than a thousand tribes to be evangelized. It is the urgency of the task that must move us to action. Had the Church realized just how urgent it is, the world would have been evangelized long, long ago.

This means that the one and most important work of the Church is to give the Gospel to the whole wide world in the shortest possible time. The sooner it is done, the sooner He will return to set up His Kingdom. Discussing prophetic subjects will not bring Him back, but doing the job will. Therefore, "why speak ye not a word of bringing back the King?"

THE SECOND REASON

In the second place, I think He wanted to point out that the world had to be evangelized before He Himself would return to reign.

If you will read the entire chapter, you will discover that it has to do with the End-time of this present dispensation and the ushering in of the Golden Age. But as He relates the events, one by one, suddenly He pauses and He says this: "But first, before these things can come to pass; before the Age can end and the new Age be born, first, this Gospel must

be published among all nations." In Matthew's Gospel you have these words added: "Then shall the end come." That makes it clear. The meaning cannot be mistaken. The Age will end when the world has been evangelized.

In other words, before Jesus Christ will return to earth to reign in millennial splendour, power, and glory, His Gospel must be proclaimed to every tribe, tongue, and nation. There must be some in heaven from every race, according to Revelation; hence, our greatest obligation is to give His Gospel to all mankind. Acts i. 8 says it will be done.

Matthew, I know, speaks of the Gospel of the Kingdom. I am preaching both the Gospel of the grace of God *and* the Gospel of the Kingdom, constantly. The Gospel of the grace of God is the good news that Jesus died for sinners. The Gospel of the Kingdom is the good news that Jesus is coming back to reign. Both messages must be proclaimed; and whether it is the Gospel of the grace of God or the Gospel of the Kingdom, it makes no difference. In both cases, it is the Gospel, the good news. And it must be published before the end comes.

Oh, that our statesmen knew the programme! They are trying to get rid of war and bloodshed, to abolish poverty and sickness; and, as far as possible, to eliminate death. They hold their Peace Conferences; they sign their pacts; they spend their money for relief; and they think they can accomplish their purpose. How little they know!

If they knew God's plan they would organize and send out the largest army of missionaries they could muster, tens of thousands of them. They would place their radio stations at the disposal of Christian agencies. They would use their newspapers for the publishing of the Gospel; and in a few years they would succeed in reaching every man, woman, and child; and the whole world would be evangelized.

Then Christ would be here. He would set up His Kingdom. War would be no more; sickness and poverty would be gone; seldom would there be a death for man would live his allotted life. The millennium would be established and man's rule

ended. Christ would take over the reins of government and rule this world in righteousness. There would be prosperity never known before.

But the rulers do not know and the church struggles on. The world still waits to be evangelized and Christ does not return. When, oh when, will we see God's plan? How long must He wait before we get down to business and do the job?

A DANGEROUS HERESY

But I know what some are saying. I hear it everywhere. They are saying: "This is not the task of the Church at all, the Jews are to do it; we should leave it for them after we have been raptured away."

I know of no heresy that can do more to cut the nerve of missionary endeavour. Moreover, I know of no definite statement in the entire Bible that would lead me to believe, for one single moment, that the Jews are to evangelize the world during the days of the great tribulation, as some people seem to think. Were I to believe that I would fold my arms and do nothing.

Do you mean to say that after the Holy Spirit has gone, and we are told that He is to go when the Church goes, do you mean to say that the Jews can accomplish more in some seven years or less, without the help of the Holy Spirit, in the midst of persecution and martyrdom, than we have been able to accomplish in nearly two thousand years, with the Holy Spirit's aid, when it has been easy to be a Christian? Preposterous! Impossible!

Furthermore, if nothing is to be done until the Church has been raptured, then only that one generation, the generation that will be living during the tribulation, will ever be evangelized. Are you willing then that every other generation should perish? Have you no concern for your own generation? Are we going to allow this generation to be lost and be satisfied if the last generation only, is evangelized? Paul's burden was for the first generation of the Christian era.

Even if you are right, still I am going to do all I can, because the job has to be done sometime. Everyone agrees on that. Well then, the more I can do now the less the Jews will have to do then. But if you are wrong, what a tragedy! You will have failed to do your part to evangelize the world and God will hold you responsible. I believe it must be done now.

ONE THING ONLY

When Jesus left His disciples, nearly two thousand years ago now, He gave Them but one task; namely, world evangelization. I can imagine Him talking to them something like this: "I am going to leave you and I will be gone for a long time. While I am absent, I want you to do just one thing. Give this Gospel of Mine to the entire world. See that every nation, tongue, and tribe hears it, at least once."

Those were His instructions. That was the one thing He told them to do, and they understood Him perfectly. But what has the Church done during the years He has been absent? Have we carried out His orders? Have we obeyed Him?

As a matter of fact, we have done everything else except the one and only thing He told us to do. Jesus never told us to build colleges, universities, and seminaries, but we have done it. He never told us to erect hospitals and asylums and homes for the aged. He never told us to build churches or to organize Sunday Schools and Youth for Christ Rallies, but we have done it. And we ought to have done it, for it is all important and worthwhile.

But the one and only thing that He did tell us to do, is the one and only thing that we have left undone. We have not given His Gospel to the entire world. We have not carried out His orders.

What would a man say who had called a plumber to fix his water taps, if he should come home and find him painting the side of his house? What could he say? Would he not expect him to do what he had told him to do? Could the man satisfy

him by stating that he thought the house needed painting? Of course not. Orders must be obeyed.

More than nineteen hundred years ago the Lord Jesus Christ ascended to His Father's throne and sat down on His right hand. But he has a throne of His own, the throne of His father David, and He is the legal successor. Whoever heard of a king, who had a throne of his own, who would be satisfied to occupy another king's throne?

Christ wants to return. He longs to reign. It is His right. Then why does He wait? He is waiting for you and me to complete the task. He is waiting for us to do what He has told us to do. Many a time He must say to Himself as He sits there, "How long, I wonder, are they going to keep Me waiting? When will they let Me come back? How soon can I return to earth to sit on My throne and reign?"

THE WHOLE ESTATE

Here is an estate. The master tells his servants that he is leaving, but that he will be returning. And while he is gone, they are to bring the entire estate under cultivation.

They begin working around the house. They beautify the gardens and flower-beds. Next year the weeds grow and again they go to work, keeping the lawns in perfect condition. Presently one of them remembers his master's orders. "I must go," he exclaims. "Our master told us to bring the entire estate under cultivation." And he prepares to leave. "But," they cry, "we cannot spare you. See how fast the weeds grow. We need you here." In spite of their protests, however, he leaves and begins working in a far corner of the estate.

Later on, two others remember their lord's orders and in spite of objections they, too, go and cultivate another part of the estate.

At last their master returns. He is pleased as he looks at the flower-beds and gardens and the lawns around his house. But before rewarding his servants, he decides to explore the rest of the estate and, as he does so, his heart sinks for he sees

nothing but wilderness and marsh, and he realizes that there has not even been an attempt made to cultivate it.

Finally he comes to the one man working all by himself in a distant part of the estate and he rewards him richly. He discovers the two in still another part and likewise rewards them. Then he returns to headquarters where his servants are waiting and expecting a reward; but his face indicates displeasure.

"Have we not been faithful?" they exclaim. "Look at these flower-beds and gardens. Look at these lawns. Are they not beautiful? And have we not worked hard?"

"Yes," he replies, "you have done your best. You have been faithful. You have laboured diligently."

"Well then," they cry, "why are you disappointed? Are we not entitled to a reward?"

"There is one thing you have forgotten," he replies; "you have forgotten my orders. I did not tell you to work the same gardens and lawns again and again, year after year. I told you to bring the entire estate under cultivation, to cultivate it at least once. That you did not do; in fact, you did not even attempt to cultivate it, and when your companions insisted upon going and doing their part, you objected. No, there is no reward."

Many a one, I am afraid, is going to be disappointed. You may be that one. You may have won many souls in your town. You may have been most faithful to your church; but what have you done for those in heathen darkness? Did you ever think of going yourself? Have you ever given your money that someone else might go? Have you prayed? What part have you had in the evangelization of the world? Have you obeyed orders? Have you done what you could to bring the entire estate under cultivation? Or have you been satisfied to work in your own community and let the rest of the world perish?

If you want to hear Him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord," and if you want to receive the promised reward, the diadem or the crown, you

had better get busy and do what you can to publish His Gospel among all nations, or you will be a missing Christian in the day of rewards.

Go then and do your part. Either go yourself or send someone else. There is something that you can do, and the time is short. It was the whole estate that had to be cultivated, and it is the whole world that must be evangelized. "Go ye therefore into all the world, and preach the Gospel to every creature." For remember, "The Gospel must first be published among all nations, and then shall the end come."

This then is His answer to their question. "What shall be THE sign of thy coming, and of the end of the age?" That was what they wanted to know—THE sign preceding and indicating the end. His answer to their question in verse 3 of Matthew xxiv is found in verse 14. Here it is: "This gospel shall be preached *in all the world*, for a witness unto *all nations*; and THEN shall the end come." All His other predictions indicate the *approaching* end; this one, THE end. Hence also the word "first" in Mark xiii. 10.

These, then, are the two reasons for the use of the word "first." It is urgent. There is no time to lose: It must be given primary consideration. It is God's programme: first world evangelization; then, the reign of Christ. He will return to establish His Kingdom when all nations have heard the Gospel. Let us, then, to our task; and may we never rest until our work is done.

CHAPTER VI

DARE WE IGNORE THE CHALLENGE OF THE UNFINISHED TASK?

LET US turn to Romans, the tenth chapter, verses thirteen to fifteen. They read as follows: "For whosoever shall call upon the name of the Lord shall be saved. How then 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, except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

Here you have the four "hows" of God's Word. First there is the promise, "call" and "be saved." But to call, they must believe. To believe, they must hear. To hear, someone must preach. To preach, he must be sent. Thus God puts the responsibility on us. If we send, the missionary can preach. If he preaches, the heathen can hear and believe. If he believes, he can call. If he calls, he will be saved. But it starts with us. We must first of all *send*.

THE MOST IMPORTANT WORK

What, then, is the most important work of the hour? Is it to pray for revival, to lead God's children into the deeper life, to instruct them in the truths of the Bible? I think not.

Is it to establish Bible Schools and Christian colleges, to train ministers and pastors? No, I do not think it is. Is it to build hospitals, orphanages and asylums? Or to erect new church buildings and repair old ones? It is not.

Is it then to distribute Bibles and New Testaments, to circulate Gospel literature; to support the many home movements that abound on every side? I do not think so.

Is it to work among children and the youth of our country; to back philanthropic enterprises; to eradicate disease and minister to the unfortunate? Again, I answer, No.

What, then, is the most important work of the hour? *It is to carry out our Lord's last orders. It is to give His Gospel to the unreached tribes and peoples of the world.* That, my friends, is more important than anything else. "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15).

By this, and this alone, we must judge all spirituality, all Bible knowledge, all doctrinal and theological discussions. If we are truly spiritual, if we are real Bible students, if our doctrines are Scriptural, we will put world evangelism first; we will give, and give liberally, to missions. All our Bible knowledge, all our spirituality, all our doctrinal standards are nothing but make-believe, unless we are putting first things first, and we are only deceiving ourselves.

Let those who do not have the vision, those who do not know God's programme, let them give to the many worthy causes here at home; but let those of us who have heard God's call, let us concentrate on pioneer work in the Regions Beyond. Let us put our money into one thing and one thing only, that of reaching the remaining thousand unevangelized tribes with the Gospel of Jesus Christ.

There are those without a vision, who are moved by appeals and give a little here and a little there, and have but little to show for it, whereas they could put all they give back of the most important work of the hour and see a whole new tribe or a whole new country evangelized. There are men who could have the untold joy of supporting fifty or a hundred missionaries in pioneer territory, who are today giving to a hundred and one nearby enterprises, to which thousands who do not have the God-given vision of world evangelism are glad to contribute. The home work will never lack.

We have but one great task and God's Word, "his blood will I require at thine hand", will apply to us if we withhold the Gospel. If the King is to reign, we must finish the task. He is counting on us. How long, I wonder, are we going to keep Him waiting? We should lay everything else aside and concentrate on this one great objective, the completion of the evangelization of the world in our own generation.

If you cannot go yourself, you will have to send a substitute. Why not put your prayers, your talents and gifts, and your money, back of substitutes, and have your own representatives on the Foreign Field? We will never be satisfied until we have five hundred substitutes in the Regions Beyond. That is our prayer. That is our vision. We live for nothing else. Our Lord's last words ring in our ears, "The Gospel must first be published among all nations."

Paul could have first evangelized Palestine, but he didn't. Countless thousands had never even heard the Gospel in Jerusalem and Judea, yet he left them and went to Europe. He could have built churches in the homeland and established the work at home first; but he left all and went with the Gospel to those in distant lands. And thank God he did, for if he had developed the home work first, we might have still been heathen.

Oh, my friend, let me urge you in the few short years that remain, to turn from everything else, to bend every effort to send out the Gospel, for this is the one and only task that Jesus left His Church to do. This, and this alone, is the most important work of the hour.

LANGUAGES AND TRIBES STILL UNREACHED

Do you know how many languages there are in this world of ours? Let me tell you. At the present time there are at least 2,974 major languages. Do you know how many of these languages have the Word of God, or any portion of it? Up to the present time only 1,185. How many, then, does that leave without a single portion of God's Book? It leaves

1,789. Think of it, if you will. After nearly two thousand years of missionary work and world-wide evangelism, there are still 1,789 languages into which the Word of God has never yet been translated. And what does God say? "Faith cometh by hearing and hearing by the Word of God." "How shall they believe except they hear?" But how can they hear if they do not have God's Word?

It has been found that there are still over 2,000 tribes without the Gospel. Moreover, these tribes have been located. We know where they are. I want you to think of them, if you will, as I mention them, and remember, no missionary is working among them and none of them have the Word of God. As a matter of fact, they have never even heard the name of Jesus.

There are 626 tribes in New Guinea, 521 in the South Sea Islands, 350 in Africa, 300 in South America, 200 in Australia (Aborigines), 100 in India, 60 in Indo-China and 60 in the Philippines. Hence, at least 2,000 tribes are still waiting in darkness and midnight gloom for the Gospel of Jesus Christ.

In Brazil alone there are 1,500,000 pure blood Indians and more than 100 tribes. Bolivia has almost 1,000,000 pure blood Indians. Peru has an Indian population of 2,500,000. In Colombia there are 100,000 Indians, mostly in a savage and primitive condition. There are also 500,000 highland Indians in a semi-civilized state.

But how are they to be reached? Only by the young people of our churches, our Bible Schools and our Seminaries. It is the young who can go. Movements like Inter-Varsity Fellowship and Youth for Christ must challenge them. Mission Boards everywhere are pleading for workers.

That is why I toured Great Britain and appealed to the young people there until 1,200 of them responded. That is why I have gone all over the United States and Canada. "The labourers are few." We must have more. That is why I am giving myself first and foremost to missionary work. The world must be evangelized. Our only hope is in the young people. Unless they go, the job will never be done for no one

else can do it. God is calling the young. The youth of our country must respond.

Let us remember that practically all the disciples were young men. Jesus chose them in their youth. They had their lives before them and they lived them for God. May we, too, accept the challenge. May we give our best. God had an only Son and He made Him a missionary. Can we do less?

There are many who would go if they could be pioneers. They have read the life stories of men like Livingstone, Moffat, Carey, Judson; etc. My friends, may I say that the Missionary Societies are calling for a thousand pioneers right now, for there are still a thousand tribes to be evangelized. Why not concentrate on the unoccupied areas? Why not be a trail-blazer?

When I was in Sumatra I heard of a town to which no one had gone, and I penetrated back through the jungles until I reached it. Never will I forget the thrill that was mine as I crossed the threshold of that town, realizing that I was in all probability the first messenger of the Cross to have done so. If I were a young man today, I would not want to go to a field where others had laboured, except to become "oriented." I would ask, as Livingstone did, to be sent to new fields, for I would want to be the first to reduce the language to writing, translate portions of the Bible, and give the people the Gospel. I, too, would be a pioneer.

Why waste your life here in America or Great Britain? Why settle down to the humdrum and the monotony of making money? Why not get a vision? You can go where no one else has gone. You can invest your life in something really worth while. If you stay here, you will be treading on someone else's toes. If you go out there, you will have plenty of elbow room. Why not live a life really worth while? You, too, can be a pioneer.

Oh, I know what you are saying. I have heard it said again and again. You are quoting Acts i. 8; but you are not quoting it right. This is the way you quote it: "Ye shall be witnesses unto Me *first* in Jerusalem, *then* in Judea; after that

in Samaria, and *last* of all, to the uttermost part of the earth." But that is not what it says. Let me quote it for you now: "Ye shall be witnesses unto me *both* in Jerusalem, *and* in all Judea, *and* in Samaria, *and* unto the uttermost part of the earth." It is not, "first," but "both." And what does the word *both* mean? It means at one and the same time, does it not? In other words, we are to evangelize Jerusalem, and, at one and the same time, Judea, and Samaria, and the uttermost part of the earth. We are not to wait until we have completed the work here, before going there. We are to work both fields; the home and the foreign, together.

May I remind you of the fact that for the most part there is only the United States and Canada left to do it. Germany at one time sent out many missionaries. Germany can do nothing today. Great Britain was in the forefront of the battle for decades; today Great Britain can make but few advances. Sweden and Switzerland can do very little. We are confronted, therefore, with the appalling fact that we can only look to the United States and Canada to evangelize the world. How much then depends upon us!

HOME OR FOREIGN—WHICH?

Do you realize that all can hear here, if they want to? Since the advent of radio, all anyone has to do, even in the most remote place, is to tune in on a Gospel programme and listen to the message. But I have been in countries where there are millions of people and no radio, either sending stations or receiving sets; and where the people could not hear if they wanted to. Why then be so concerned for those in the homeland, who for the most part are not interested, and so little concerned for those in distant lands who would be interested if they had a chance?

I would rather spend money any day on the publication of foreign booklets than on those in the English language. Out there, they will read anything. Here, gospel literature in most cases is lightly tossed aside. Only recently the students of a

well known Bible School took their stand on the street corners and gave away thousands of tracts. In a few moments the street was littered. Most of the tracts had been thrown away. Many of them had been torn in two. I have never known those in foreign lands to tear up, or even refuse to accept, tracts or booklets when handed to them. In most cases they receive them courteously and thank the giver, and whether in street cars, buses, or trains, they will immediately read them. In Spain I have had my car surrounded by men and women, stretching out their hands for the gospel tracts I was giving away, so eager were they to get them.

Let anyone take an automobile, load it with tracts and drive through France or Italy, or through Cuba and Haiti, and just give out gospel tracts, and he will have a ministry that will count for eternity, even if he is unable to preach in the language of the people. God uses the printed page. That is why I invest so much money in it. I know of no better way to evangelize the Russian people, both in Europe and South America, and for that matter, wherever they are to be found, than by giving them gospel booklets, for they will read anything. Nearly a dozen of my own booklets have been translated into Russian, as well as into a dozen or more other languages, and scattered in tens of thousands, and I am continually hearing of conversions as a result.

Think, if you will, of the hundreds upon hundreds of different organizations here at home for the propagation of the Gospel. Then think of the few in foreign lands. It just doesn't seem fair. We have concentrated on the home work and have forgotten those for whom nothing has been prepared. What would you do if you should see ten men lifting a log and if nine were on one end and one on the other? Where would you help? Why on the end where the one was lifting, would you not? Need I say more? It is the foreign field that needs our help most.

THREE DIFFERENT GROUPS

I would like to challenge three different groups. First of all, the senders, then the pray-ers, and last but not least, the go-ers. All three are necessary.

Someone must send; money is necessary. There are those who will have to hold the ropes at home. And if you, my friend, cannot go, then perhaps God wants you to be a sender and to see that another goes in your place. Your part is to earn money and make it possible for someone else to go. And remember, you will share equally in the reward.

Then there are the pray-ers. It may be that you cannot earn money and that you only have sufficient for your own needs. You may never be able to send another; but you can be a pray-er. You can spend a little time in Africa, and India, and China, each day. You can get a list of missionaries and pray for them. That may be your responsibility, and if it is, woe betide you if you shirk it. You, too, may win a reward by faithfully praying for those who have gone; thus you can have a share in their work.

Then, of course, there are the go-ers, and if you are healthy and strong, if you have or can get the necessary training, and if you are prepared, you can go. The urge will come upon you as you pray about your life's work and you will soon know if God is calling. I challenge you to the greatest work in the world. I appeal to you to go if you can. There is nothing like it. Why, the missionaries are God's aristocrats. They are the aristocracy of the church. You will be associating with the finest people on earth.

How will you know God's will? Let me tell you. Start now praying about your life's work. Pray every day. Set aside time for prayer and cry out, "Lord, what wilt Thou have me to do?" Then, as you pray, read missionary biography—Brainerd, Singh, Livingstone, Carey, Moffat, MacKay, Judson, Gilmour, Paton, Slessor, Chalmers, Morrison, Duff, Martyn, Williams, Taylor, Geddie, and read two or three chapters each day. That will put you into the atmosphere of

missions. Then, as you read and pray, not forgetting, of course, God's Word, there will come to your heart a conviction, an urge that God wants you to serve Him in some foreign land. If not, the burden will lift. That urge is the voice of the Spirit. Heed it, and you will never go astray.

When you are sure of God's will do not let Satan turn you aside. He will if he can. Your own friends and loved ones may become your greatest stumbling blocks. Be on your guard. Many a girl who has been called has married a man who was not going, and vice-versa, with the result that God's plan has been missed. Listen, young people, you have no right to even keep company with anyone except someone who is travelling in your direction. Do that and you will never make a mistake. God has already chosen your life partner for you and His choice is ever so much better than yours. Don't let Satan turn you aside.

JOHN CHINAMAN AND THE ATHEIST

John Chinaman was at one time questioned by an atheist:

"What are you going to do first, John Chinaman," inquired the atheist, "when you get to heaven?"

"First of all," responded John Chinaman, "I am going to find the Lord Jesus Christ and thank Him for saving me."

"Fine," sneered the atheist. "And what will you do next?"

John Chinaman thought for a moment before he answered.

"Next," he replied, "I am going to search until I find the missionary who came to my country and told me about Jesus Christ, and then thank him for coming."

"Yes, and what then?" inquired the atheist, with a mocking smile.

"Then," said John Chinaman, "I am going to find the one who gave the money so that the missionary could come, and I could hear about Jesus and be saved, for I want to thank him too."

With that the atheist walked away and was seen no more.

My friend, you may be the one who sent the missionary or you may be the missionary who went. I wonder if some John Chinaman will come up to you when you get to heaven and thank you for what you did. Will there be anyone from the heathen world who will recognize you and express his or her gratitude? You will have to decide. The task has not yet been finished. It is now up to you to do your part to finish it.

"How shall they hear without a preacher, and how shall they preach except they be sent?"

slogan is "Africa for the African, India for the Indian, China for the Chinaman, etc.," and it is determined to drive the white man out. Foreigners are looked upon with suspicion and even the missionary is no longer welcome.

False Religions have always been the enemies of the Gospel, especially Mohammedanism and Roman Catholicism. Neither believes in freedom of any kind. Where Roman Catholicism is weak, it cries out for tolerance and freedom; as soon as it becomes strong, it becomes totalitarian and freedom is unknown. Christians are persecuted, tortured and martyred wherever it holds sway. It knows no mercy and shows none. Protestantism is the only religion that believes in and practices freedom.

Communism is the most diabolical weapon ever devised by Satanic ingenuity. It has spread faster than any other ism and it is attacking Christianity in every country. It boasts of a million followers in South America alone. This demon-inspired, atheistic movement will never compromise. Its Iron Curtain cut off all intercourse with the outside world and conceals the Red Terror within. It murdered John and Betty Stam and, sooner or later, it will silence anyone who attempts to preach the Gospel.

These then, are the enemies of the Gospel. But in spite of all opposition we must press forward, taking our orders from God alone. "Behold, I give unto you authority over all the power of the enemy" (Luke x. 19). There is power in the Gospel to overcome every foe and to evangelize the world. "The Gospel . . . is the power of God unto salvation to everyone that believeth" (Rom. i. 16).

SECOND—BECAUSE OF OUR EMPHASIS ON EDUCATION

Now I believe in education. Schools are necessary. There are those who must make up for their deficiencies somehow. But there are men with natural talents, men like Moody, Philpott, and Gipsy Smith, who will succeed either with or without an education. Today we worship diplomas, we glory

CHAPTER VII

WHY HAS THE CHURCH FAILED TO EVANGELIZE THE WORLD?

TURN, IF you will, to the Word of God as it is found in John's Gospel, chapter four, verse thirty-five. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." My friends, my heart burns within me whenever I read these words. How true they are even today!

Nearly 2,000 years have now gone by since Jesus Christ told us to evangelize the world and yet there are still more than a thousand tribes without the Gospel, while multiplied millions in countries like China and India—yellow, black and brown—have never once heard of Christ. At least sixty-five per cent of earth's two billion, three hundred million inhabitants are still unevangelized.

God's commands are always accompanied by His enablements. We could have done it. He would not have mocked us by asking us to do the impossible. "The Gospel *MUST* be published among *ALL* nations." Why then has it not been done?

FIRST—BECAUSE OF THE ENEMIES OF THE GOSPEL

We are confronted today with enemies we have never faced before, and sometimes we wonder if we can overcome them. There are three especially with which we must contend. I refer to Nationalism, False Religions, and Communism.

Nationalism is manifesting itself in almost every country and it is making missionary work increasingly difficult. Its

in degrees. Yet there are some men who cannot make good even with a degree.

Fransom sent Hudson Taylor one hundred new missionaries. They had little or no education, and when Taylor saw them he wrote Fransom reprimanding him for sending them. Two years later he wrote again. He had seen their work. They had made good, for they were Spirit-filled men, and God had given them the language and blessed their efforts, and he wanted more like them.

There was a time when I said to the volunteer, "Get all the education you can." I do not say that any more. There are other pre-requisites more important. For some, education may be dangerous. Altogether too many seeking a B.A. or an M.A. have had their faith shipwrecked. There are those who need it; but there are others who would be better without it. There can be no general rule for all. Each one must be dealt with individually.

I fear for the Bible Schools that are today beginning to give degrees, or that want to become Seminaries. I am afraid for their future. It is not what a man has in his head, but what he has in his heart, that counts. Simpson and Moody founded their schools to give those denied an education, a chance to work for God. It is the study of the Bible itself that is most important. All other subjects are of secondary importance. God forbid that we should lose the vision.

God can use the best education that can be secured, that is, if the Holy Spirit is in control. But He can also use men with little or no education. Why then should we put a premium on education? Most Societies, I think, have discovered that if a candidate has a high school education and a three-year Bible Course, with a year of practical work, he is fitted for his task, so far as schools are concerned, unless, of course, he wants to specialize. Yes, and even some without High School standing have been mightily used of God.

Nothing is more fatal to evangelistic fervour than a long course of study. Many an enthusiastic soul-winner has dried up and lost his vision in a college or seminary atmosphere. A

Christian worker should never become a hermit. Seven or eight months of study and then four or five of practical experience will keep him on fire for God. Each summer he should put into practice what he has learned. He must never be a student only. He must always be in active service. All through his course he should be witnessing, testifying, doing personal work or preaching—somehow busy for his Lord. Otherwise, he will lose his first love. Revival fires will die out and his passion for souls will be gone.

Many students think they are through when they graduate, when they receive their diploma or their degree. Let me say that they are just ready to begin. The school has taught them how to study; now they must educate themselves. They can learn infinitely more after they have graduated, if they will settle down to study, than they ever did before. They can now specialize; select their own reading and become authorities in their field.

That is how some who have never gone to school have become outstanding leaders. Think, if you will, of Gipsy Smith. He never had an education. By himself he had to learn to read and write. But have you heard him speak? Have you noted his faultless English? I have had him in my home again and again and I never once heard him make a mistake in grammar, and that is more than I can say for many a B.A. and D.D. Missionaries are God-made. The "infit" is more important than the "outfit". What he is himself will determine his usefulness.

Some of the finest men in the ministry would have been lost to the church had the Seminaries from which they graduated required a college standing for admission. If a man is called of God to preach the Gospel and he does not qualify from a scholastic standpoint, who are we to stand in his way? Must all go through the same mould? What about the prophets of old? Can no one be a successful minister, or evangelist, unless he has mastered Greek and Hebrew?

It was for this very reason that Bible Schools were born. They took the young man from the plough and the girl from

the kitchen and trained them for Christian service. The denominations have lost thousands of their finest and most devoted workers just because they kept the bars up and set their academic requirements so high. A thorough knowledge of the Bible and how to use it is the best qualification for Christian service.

I am thinking now of a man in the United States who has accomplished a stupendous work for God. He applied to the seminary of his denomination in Canada and was rejected because he did not have three years of Arts. He could not go to college because he had never been able to go through high school and he was too old to go back. He applied to one of the prominent seminaries of a large denomination in the United States and was immediately accepted. He graduated and was ordained, but the church in Canada had lost him. He should have been treated as a special student and taken in, for he was God-called and he was bound to make good.

Most schools fail to teach their students how to do the job. They give them a head knowledge but do not tell them how to put it into practice. Very few have a course on the History of Evangelism and Revival, and nothing is more important. I know of only two schools where the students are really taught to speak in public, where they are instructed in the technique of holding evangelistic campaigns, methods of advertising, the organization and conduct of special revival services, etc. Hence, all they know is the work of the pastor. How much more could be accomplished both at home and on the foreign field if they knew how to put on big meetings and attract the multitudes for God.

Evangelistic campaigns are needed in the foreign field just as much as in the homeland. In fact, they are even more fruitful. Our missionaries could learn something from Youth for Christ in this connection. We need to come out into the open. We must make ourselves felt in large cities throughout the world. When I was holding a campaign in the Dutch East Indies, the missionaries did not want me to give a public invitation. In fact, my interpreter refused. But I went ahead

and God worked wonders. From then on the missionaries were all for it. Mass evangelism is God's most effective method even in foreign lands.

THIRD—BECAUSE OF THE MANY CLOSED DOORS

But what about the open doors? Why not enter them? Do we not spend too much time praying for the closed doors to open, when there are so many doors still open, waiting to be entered? Paul, you remember, turned from the closed doors, one after the other, and entered those that were open. There are open doors everywhere. Let us enter them and leave God to open the closed ones in His own good time. He knows where and when He wants us to work, and He will make it plain.

FOURTH—BECAUSE WE HAVE THOUGHT THAT THEIR OWN RELIGIONS WERE GOOD ENOUGH FOR THEM

People who should know better tell us that the heathen are better off as they are; that their own religions satisfy them and meet their need. Is that true? If so, then most certainly we should leave them alone. But are they happy as they are?

I am thinking now of that Mohammedan in Algeria who slashed his head again and again with a large knife, until the blood flowed freely, then took newspapers and plastered them on top of his head; finally taking out a match, striking it, and setting fire to the papers, hair and blood. Can you imagine the agony? Why the self-inflicted torture? Because of his religion. He was laying up merit in heaven. Mohammedanism taught him to afflict himself and he was doing it with a vengeance. Would you exchange places with him? Would you accept his Mohammedanism and give him your Christianity? Which religion would you prefer? Do you think Mohammedanism brought him peace and comfort and happiness, or the very opposite? I leave you to answer.

I am thinking now of my visit to the Aborigines of Australia, and of what happens when a baby is born. The witch doctor

must find a victim somewhere, for someone is ill or has died. So he seizes on the newborn infant and in spite of the mother's protests and agonizing appeals, he fills its little mouth with sand until it chokes to death. Why does he do it? Because his pagan religion tells him he must. The spirits have to be satisfied. Does such a religion make that mother happy? Does she enjoy seeing her little baby murdered before her eyes? I think not. Yet you tell me that her religion is good enough for her. Would you exchange places? Would you be willing to be that mother? Again, I leave you to answer.

I am thinking of the days I was in Africa, where twin babies are always killed. If God should give you twins, would you be willing to have them murdered? You would have to if you lived in Africa, for your religion would compel you to destroy them.

I am thinking of my travels through India and of the Hindu widows who, because of their religion, used to have to lie down beside their husbands when they had died and allow themselves to be bound and burned alive. Thousands of them have gone into eternity screaming in agony, as they slowly burned to death. Would you exchange your religion for theirs? Do you think it brings them any pleasure, any enjoyment? Yet you tell me to leave them alone, that they are better off as they are. What a callous philosophy!

I am thinking, too, of the pagans in Africa, who, when a chief dies, throw his widows—thirty, sixty or a hundred of them—into the grave with him and bury them alive. Is that a pleasant prospect? Would you be satisfied with such a religion?

Last of all, I am thinking of my experiences in the South Sea Islands, where, when a husband dies, his widow is strangled to death, and that by her eldest son if he is old enough, along with all the younger children if they are too young to shift for themselves. Think, if you will, of the thousands of widows who have thus died. Would a religion that demands such hideous practices satisfy you? Then how can you say that it is good enough for them?

Until you, my friend, are willing to accept these religions with their consequences, their abominable practices, for yourself, you ought to be ashamed to say that the heathen are better off as they are. Their religions are religions of fear. They know nothing of peace and love. They have no hope. Christianity alone offers them life, abundant life, and that which satisfies the heart.

FIFTH—BECAUSE WE HAVE NOT SENT OUT A SUFFICIENT NUMBER OF MISSIONARIES

The problem is still one of labourers. In China there are vast harvest fields and they have to be reaped by hand; yet they are always reaped. Why? Because every man, woman, boy and girl, able to carry a sickle, goes to work; hence, there are labourers in abundance.

Our Lord recognized that problem. He said, "The harvest is plenteous but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into His harvest" (Matt. ix. 37, 38). If we had a sufficient number of labourers, the job could be done, but we have always been short-handed. Today, with our increased population, the labourers are as few, in comparison, as they were in the days of Jesus. That is why we are continually appealing to young men and women to volunteer for missionary service. We must get more labourers.

SIXTH—BECAUSE WE HAVE NOT FOLLOWED THE PAULINE METHODS

In 2 Timothy ii. 2, we have the Pauline method stated: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Paul's method was to teach others, and then in turn they were to teach still others; thus workers were provided, workers trained and equipped.

Now the best way to do that today is by means of Bible

Schools. The first thing we should do when we get to a foreign field is to establish a Bible School, train the workers that are available, as soon as they have been won to Christ, and then send them out as evangelists to their own people. The native himself is the key to the situation. The foreign missionary can never hope to evangelize the world. The day will never come when we will be able to put a missionary from the homeland in every village, town, and city throughout the world. Even if we could, it would not be healthy. Think of us calling foreigners to become our pastors. It just isn't natural.

Jesus, you remember, trained the twelve; then the seventy. Paul never became a pastor. He won converts, ordained elders, and passed on. He placed the churches under native leadership, and made them self-supporting from the very first. They were living organisms. Living organisms will grow.

In Acts, chapter xix, verses eight to ten and verses eighteen to twenty, we have a marvellous example of the Pauline method. In two short years, we are told, all these in Asia heard the Gospel. Asia covered a territory of approximately 50,000 square miles. There was a mighty revival. Books belonging to various false cults were burned publicly; books costing thousands of dollars, so great was the upheaval.

How did it happen? Paul took charge of a school and every day he taught. Most certainly he did not, himself, travel throughout Asia and evangelize the country. So far as the record goes, he stayed in one place, but he taught others; then they in turn went everywhere preaching the Gospel, with the results described in the nineteenth chapter. Wherever he went, he "preached and *taught*" (Acts xiv. 21). That method cannot be improved upon. It will work everywhere.

The West Indies Mission has proved it. They started in Cuba with a Bible School. Not a church, mark you, but a Bible School. Then they went to Haiti and established another. Later they put one in the Dominican Republic and another in Jamaica. Now they are starting a fifth in one of the French Islands. What has been the result? The students in hundreds have gone from their Bible Schools throughout the

length and breadth of the Islands of the West Indies, and more than 80,000 have been won to the Lord Jesus Christ.

The old method had been followed for decades. Churches had been built in the larger towns and cities, but the country districts, where most of the people lived, were left untouched and unevangelized. The West Indies Mission went in. The Pauline method was adopted. Now annual conferences number upwards of 7,000 or more; so great has grown the Word of God and multiplied.

In Ethiopia the missionaries had made but little headway. There were only a handful of believers when I was there. Then the natives themselves took over and during the Italian occupation, in spite of imprisonment, floggings, and martyrdom, 20,000 were brought to Christ, and that without the help of a single missionary. Today there are 50,000 Christians and 300 native churches. What a miracle! That is the ideal way. It is the only method that really succeeds.

Such a method cuts down expenses. The natives can live cheaper. No furloughs are necessary. They can be supported by their own churches. Foreign funds are not required. All we have to do is to support the missionary and his work, and leave it to the natives to do the rest. The work then becomes self-supporting, self-governing, and self-propagating. That is the Scriptural way. The Pauline method cannot be improved upon.

SEVENTH—BECAUSE WE HAVE NOT BEEN CONVINCED THAT THE HEATHEN ARE LOST

If they are not lost until they hear, then we had better leave them as they are. If only those who definitely reject Christ are to perish, we should never tell them about Him. Better to leave them in their ignorance than to bring them under condemnation. But the teaching of the whole Bible is that men without Christ are lost and that their only hope of salvation is in the Gospel.

It was this awful fact, as expressed by an atheist, that sent Studd to the mission field. "Did I firmly believe," he said,

"as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion to me would be everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion would be my first waking thought and my last image before sleeping. I would labour in its cause alone. I would take thought for the morrow of eternity only. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences would never stay my hand or seal my lips. Earth, with its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me so soon to be everlastingly miserable or everlastingly happy. I would go forth into the world and preach to it in season and out of season, and my text would always be: 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?'"

Paul speaks of the heathen world in these words: "dead in trespasses and sins, children of wrath, having no hope and without God" (Eph. ii. 1, 3, 12). Could language be plainer? That is their condition. They are irretrievably and eternally lost.

Now there are two passages that settle it once and for all. The first is Acts iv. 12, where it reads: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." None of their gods, none of their religions can avail. The names of Mohammed, Confucius, Buddha, and all others, are ruled out. Christ, and Christ alone, can save.

The second statement is found in John xiv. 6, where Jesus says: "No man cometh unto the Father but by *ME*." No other way to God. Christ or damnation. "I am the Way," He declares. No one else can be. No one else is. If the heathen are not lost, then these two verses do not mean what they say.

But you say it is unjust. You find fault with God. You think a God of love would not and could not permit it. Does God owe us salvation? If so, then it is not of grace at all.

He is simply paying a debt. But we deserve nothing. It is all of grace.

My friend, you can rest on one great statement and it is this: "Shall not the Judge of all the earth do right?" I do not know what He will do, but I do know that He will be absolutely just. He will do right. I can leave it in His hands. And when at last I find out what He has done, I will be completely satisfied, for I will say, "He did right. He did what I would have done had I been in His place." We will agree with the verdict of the angel: "True and righteous are Thy judgments" (Rev. xvi. 7).

Remember, there are degrees of punishment. The Bible speaks of many and of few stripes. The heathen, apart from Christ, will never get to heaven, but they will be dealt with fairly. It is a mystery now; it will be plain then. Meanwhile it is our duty, responsibility, and privilege to give them the Gospel and to do everything we can to win them to Christ.

DO NOT FAIL AGAIN

We all want to do the will of God, and we know that there is nothing nearer to His heart than the evangelization of the world. If we have failed in the past, that is no reason why we should fail in the future. Let us then to our task. Let us work while it is called today. The world must be evangelized. Why not complete it in our own generation?

It may be that God is calling you and that He wants you to go. If so, obey the Spirit. Do not be disobedient to the heavenly vision. Answer, "Here am I, Lord, send me." It may be that He wants you to send a substitute. If so, earn as much money as you can; but put that money back of some substitute. Send someone in your place. Do your part to evangelize the world. It may be that He is calling you to pray. Do not fail Him. Become an intercessor. Take Missions on your heart. Pray the labourers out to the fields. Pray in the money. Pray until the world has been evangelized.

CHAPTER VIII

WHY SHOULD WE GIVE TO FOREIGN MISSIONARY WORK?

MAY I ASK you to turn to Proverbs, the eleventh chapter, verses twenty-four and twenty-five. These verses read as follows: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

Searching words, these, but true, nevertheless. It is possible to scatter what you have and still have more, whereas if you try to keep it, you will have less. The men who invested their talents doubled them, but the one who hid his lost it. "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

There are always those who want to know why we should contribute to foreign missionary work. "Is there not enough to do at home?" they ask. "Why then send money to foreign fields?" There are several reasons, and I am going to enumerate them one by one. I want to ask you, if you will, to give them your most prayerful consideration.

MISSIONARY CHURCHES ARE PROGRESSIVE

First of all, I have discovered that missionary churches are the only really progressive churches. In other words, "the light that shines farthest, shines brightest nearest home." Show me a church on fire for souls in the foreign field and I will show you a church on fire for souls at home. Show me a church that contributes generously to the regions beyond and I will show you a church that has solved its financial problems here at home.

When I was in Palestine, I travelled from Jerusalem down the Jericho road. I passed the ruins of the ancient city of Jericho and went on to the Jordan River where Jesus was baptized. I wanted to swim across the Jordan at that point, and I did so. Then I continued on to the Dead Sea where I had another swim. Travelling North, I came at length to the Sea of Galilee and there, too, I indulged in a swim. As I stood on the shore, I thought of the difference between the two bodies of water; one, the Sea of Galilee, teeming with life; the other, the Dead Sea, stagnant and lifeless. "Why", I asked myself, "the difference?"

The Dead Sea takes in and takes in, but it never gives out; hence, it is stagnant. The Sea of Galilee takes in but it also gives out; hence, it is filled with life; and its water is fresh.

There you have a perfect illustration of the missionary church and the church that is not interested in missions. The latter takes in but it uses everything on itself. It never gives out. Hence, it is filled with all sorts of loathsome creatures like a stagnant pool—criticism, gossip, fault-finding, division, and strife, etc. etc. The missionary church takes in, but it also gives out. Hence it is alive and aggressive and God's blessing rests upon it.

The same is true of the individual. The one who keeps everything for himself and refuses to share it with others, becomes a stagnant pool—a Dead Sea, a blessing to no one. The one who invests in foreign missionary work, is living an abundant life. It is for us to decide whether our lives are to be symbolized by the Dead Sea or the Sea of Galilee.

WHERE ARE YOU LAYING UP TREASURE?

You are either laying up treasure in heaven or upon earth. God's command is: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Everything you

have you must ultimately lose. Everything you invest in the souls of men, you will save. You are going to enter heaven either a pauper, having sent nothing on ahead, or as one who is to receive an inheritance, made possible by contributions laid up while still upon earth.

It reminds me of a legend of a very wealthy woman and her coachman. She was expecting a mansion in heaven, but she was led past the mansions to a little humble place of abode. Upon inquiring as to the owner of one of the mansions, she was told that her coachman was to live there. When she expressed amazement and disappointment, she was informed that he had been sending up materials all his lifetime by investing his money in the souls of men, especially in foreign lands; but that she had sent up almost nothing and that they had been forced to do the best they could with the material they had.

Some of us are getting on in life. We have a very short time left in which to lay up treasure in heaven. We had better start now or it will be too late. Everything we can send on ahead will await our arrival and we will receive it back, with dividends.

YOU MUST PROVE YOUR LOVE

If you are going to show Jesus how much you love Him, you will have to do it in a practical way. Love means sacrifice. Love finds expression in works. It is not enough to say you love Him; you must prove it. You can prove it by the investment you make; by your sacrifice for others; by your efforts to give the Gospel to those in heathen lands. He wants something more than a testimony. "Faith without works is dead." The same is true of love. If you love Him, you will share what you have with those who know Him not, in order that they, too, may be brought to Him.

GOD'S SECRET OF PROSPERITY

I was holding a campaign in the Covenant Church, Minneapolis, of which Dr. Paul Rees is the Pastor. One night at the

close of my service, a well-dressed business man approached the pulpit and shook hands with me. I did not know him.

"Dr. Smith," he said, "I owe you everything I have in life." I looked at him in amazement. Then he told me his story.

"I was down and out," he began. "I had lost my job. My wife and two daughters had left me. I was dressed in rags. One day I happened to stroll into The Peoples Church during one of your Missionary Conventions. You were speaking, and you were making some of the most astounding statements I had ever heard in my life. You were saying, 'You cannot beat God giving. Give and it shall be given unto you. Square with God and God will square with you.' I sat up and listened."

"Just to test your sincerity," he continued, "I filled in one of your cards, promising to give God a certain percentage of all He might give me. That, of course, was easy because I had nothing. To my amazement, within a few hours, I got a job. When I received my first pay, I sent in the amount I had promised. Before long I got a raise. Then I contributed more. Soon I had a new suit of clothes. In due time I got a better job. Presently my wife and daughters came back to me. I continued giving. Before long, all my debts were paid. Now," he exclaimed, "I own my own home here in Minneapolis and I have money in the bank. All that I owe to you. I found that you were right. I discovered that God was as good as His Word."

My friend, do you want to know God's secret of prosperity? You will find it in the example of the man whose story I have told. "Give and it shall be given unto you." To get, you must give. God, I say, will be no man's debtor.

Well do I remember the days of the depression. Hundreds of men came to the church office for help. Several times I questioned them. Not one of them was ever able to say that he had squared with God during days of prosperity. God looks after those who remember Him. "They that honour Me I will honour." You had better square up with God now in these days of prosperity or you, too, may be standing in a breadline

when adversity strikes again. I know of no better way to invest for God than by giving systematically to foreign missionary work.

MONEY SHOULD BE A MEANS TO AN END

Is money an end in itself; or is it merely a means to an end? If it is an end in itself, then you are not seeking to extend God's kingdom. So far as the Christian is concerned, money should only be a means to an end. If I were a business man, I would work hard. I would earn as much as I could. And if I could earn more than I needed for myself and those dependent upon me, I would have a missionary in China. If I could earn still more, I would have another in Africa and then one in India, and so on. I would make money a means to an end; and I would make the "end" the getting out of the Gospel, especially in the regions beyond. I would line up with God in His programme for world evangelism. Then I could expect His richest blessing. Are you, my friend, earning money for yourself or for God's work? What end have you in view?

MONEY WILLED BRINGS NO REWARD

A great many people have an idea that they can "will" their money to missions and that they will then be entitled to a reward. Do you know that God never promises a reward for those who give away their money after they are dead and gone? Why should they be rewarded for that which they cannot help doing? God says very definitely that we are rewarded for "the deeds done in the body." In other words, we are rewarded only for what we do while we are still alive.

I want to know what my money is doing. I would not want to will it to missions and then have my relatives fight over it after I had gone, and lawyers get the most of it. I want to be sure that it goes now for the things in which I am interested. I want to give it, year by year, while I am still alive. Otherwise, I know there will be no reward.

THE MEANING OF SACRIFICE

Do you know the meaning of sacrifice? I will never forget a little girl by the name of Grace. She was saved in Dale Presbyterian Church when I was in my twenties. Her heart was in India. One day her mother told her she was going to buy her a new top coat. The one she was wearing was threadbare. She had worn it for six years. But Grace begged her mother to give her the money, stating that she could wear her old coat for one more winter. Her mother did so and Grace sent it to her missionaries in India.

Before I left Dale, Grace was taken ill. On her death-bed she made her mother promise to sell all her clothes, such as they were, and send whatever she got to India. The mother, with tears in her eyes, promised. I would like to be standing somewhere near the throne when Grace gets her reward. Her heart was in India and her money followed her heart, regardless of the sacrifice. Do you, my friend, know anything about that kind of sacrifice?

MY FIRST FAITH-PROMISE

Never will I forget my first faith-promise. I had just become pastor of the Christian and Missionary Alliance Tabernacle in Toronto and a missionary convention was in progress. I sat on the platform. Presently an usher came up to me and handed me a card. I looked at it. "In dependence upon God, I will endeavour to give towards the missionary work, etc., etc." I said, "Lord, I cannot give anything. I am only earning twenty-five dollars a week and I have a wife and child to keep and the war is on. Prices are sky high. I do not have two cents to rub against each other at the end of the week. How can I give?"

You see, I had never given in a systematic way. When I gave a cash offering of a dollar or two; sometimes five dollars, to missions, I really thought I was giving; but to make a

faith-promise and to give systematically, week by week—that was foreign to me.

Presently I felt that as pastor I must set an example. I simply had to do something. I prayed. "Lord," I said, "I have nothing to give. What am I going to do?" Immediately the Lord seemed to speak to me. "I am not asking you for what you have. I am asking you for a faith-promise. How much can you trust Me for?" In a moment I saw it. "Oh," I said, "that's different! How much *can* I trust Thee for?"

I thought that perhaps I might be able to trust Him for five dollars or possibly for even ten dollars. Suddenly He seemed to speak again. "Fifty dollars," He said. I was startled. "Fifty dollars!" I exclaimed. "Why, I have never heard of giving such a sum. How could I ever give fifty dollars?" But still the impression remained. It was to be fifty dollars. With trembling hand I filled in the card and signed my name.

I wish I could tell you of the joy that was mine as, month by month, I prayed for the necessary amount. How I got it I do not know. All I know is that God sent it in, and that by the end of the year I had paid the fifty dollars in full.

So great was the blessing, that next year I doubled the amount and the year after I doubled that amount. Then I doubled the amount again; and year by year, for more than thirty years, it has been my joy to make a definite investment at the Annual Convention for Missions. Thus I have been enabled to contribute many thousands of dollars by giving consistently and systematically, year by year, as God has prospered me.

What I am asking you to do I have done myself. I know something of the joy of giving. I know what it means to invest for God. "I have seen the vision, and for self I cannot live. Life is less than worthless till my all I give." It is not, "how much of *my* money will I give to God; but, how much of *God's* money will I keep for myself?" I have discovered that "It is more blessed to give than to receive." My friends, you are missing one of the greatest blessings of your life if you are not giving to missions.

How can the Board know how many missionaries to accept for support unless you make out a faith-promise? You are not behind the world-wide missionary policy of your church if you do not co-operate in the programme. To give when you feel like it instead of making a definite prayer-promise does not require faith. I never nominate a man for office in the church unless he has made out a faith-promise and thereby proved that he is back of the programme. Those who tell me they do not believe in pledges because they do not want their left hand to know what their right hand does are certainly telling the truth. They give so little that their right hand would be ashamed to let their left hand know. Beware, my friend, lest you stand before the Bema with a large bank account that should have been invested in missions. How will you explain it?

THEY SHALL SHARE ALIKE

Suppose a child should fall into a well, who would get the reward for the child's rescue, the one who held the rope and lowered the other to the bottom, or both? God says they will share alike. The one who stands at the top and makes it possible for the other to go down into the well in order that the child might be rescued, is just as much entitled to the reward as the one who goes down. You may not be able to go down; you may never see the foreign field, but you can hold the rope. You can make it possible for someone else to go. You can send a substitute; and if you do, if you give your money, your reward will be just as great as the reward of those who actually go.

Everyone must be in the bucket brigade. You may not be the one who throws the water on the fire at the end of the line; you may be somewhere in the centre passing the bucket. Or you may be dipping up the water. The question is, are you in the line? Do you belong to the bucket brigade? Are you doing something? Or are you merely a spectator? Our motto must be: "Every Christian a Missionary."

THOSE WHO CAN GIVE

You can give as an individual. You can give as a pastor. You can give as an evangelist. I know of no one who can do more for missions than an evangelist. His is a golden opportunity. In every campaign he holds, he can raise money for missions. His is a tremendous responsibility. His love-offerings can be love-offerings for the regions beyond.

Oh, that he could know the joy of it! And how God would bless his ministry! Criticism would be gone. Commercialized evangelism would never be mentioned. Tens of thousands of dollars could be raised, hundreds of missionaries supported, and a work done for God that would resound around the world. When I held my campaigns in Australia, I brought back over six thousand dollars for missions.

I also appeal to the pastor. He, too, can give, for he can make his church a missionary church by teaching his people to contribute to the greatest work in the world. It is for him to lead; they will follow. What a ministry! God help us not to fail.

WHERE TO GIVE

But when you give, make sure you do not give to help spread modernism. Select evangelical Societies where every missionary is true to the Word of God, and is out for souls. So many stand for the Christianization of the world. Bible Christians believe in the evangelization of the world.

There are those who emphasize the by-products of Christianity—education, social uplift, hospitalization, etc. We believe in putting the Gospel first. It is not our business to educate the heathen. You should see that your money goes where it will do the kind of work you believe in. You should support only those missionaries that accept the Bible as the Word of God, and are out to evangelize.

Give to the Societies where the overhead is low. Make sure that most of what you give gets to the field. Inquire until

you are satisfied. You have a right to know where your money is going, and how it is being used. At least eighty-five to ninety per cent should reach the field.

WHAT HAVE YOU DONE?

"God so loved that He gave." He gave His only Son. He gave heaven's best. What have you given? Have you given yourself? Have you given your children? Have you given your prayers? Have you given your money? Have you given anything? What have you done for those in darkness and midnight gloom?

The Martyrs gave their all; they gave their lives. I have preached in a Roman arena where fifty thousand Christians, there and in other arenas, were thrown to the beasts or crucified; many of them made human torches, for their faith in Christ. I have stood on the sand once red with their blood. In the midst of the flames they cried out, "Christ is Victor!" They gave their all. What have *you* given?

Is God asking too much when He asks you for your money, when He asks you to share with Him what He has given you, in order that those in heathen darkness may hear the Gospel? Is a gift of money to be compared with a gift of life? If the martyrs gave their all, can we not give at least something, and thus do our part to evangelize the world?

HOW MUCH SHALL I GIVE

The other day I was handed a little slip of paper upon which the question was asked, "How much shall I give this year to Missions?" The answer was fourfold; and in closing, I want to leave with you the suggestions as I read them:

1. If I refuse to give anything to missions this year, I practically cast a ballot in favour of the recall of every missionary.
2. If I give less than heretofore, I favour reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favour holding the ground already won; but I oppose any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended His army to take refuge in a fort. All His soldiers are commanded to "Go."

4. If I increase my offering beyond former years, then I favour an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in increasing the present number of Bible-believing missionaries; therefore, I will increase my former offerings to missionary work.

If I were you, my friend, I would do just that. I would give more this year than last year. You may not be able to give much more; but at least you can give a little more. I would say by my gift, "I favour an advance."

We are all agreed that the world must be evangelized. We realize that some will have to go, others pray, and still others, give. It doesn't matter which part is ours, so long as we have a part and we are sure we are doing what God wants us to do. If your part, my friend, is to give, then see to it that you give and that you give until it hurts; and then, that you keep on giving until it becomes a joy.

Some day you will be called to an account and at the Judgment Seat of Christ you will be rewarded or censured. Which is it to be? You can be a missionary even though you never go. Your heart can be in the foreign field; and where your heart is there will your treasure be also. You can withhold from God and miss the reward.

I urge you to give. Give as you have never given before. Give until you are sure that God is satisfied. Give as unto God and not unto men. Make missions the passion of your life and then you will give because you cannot help giving.

CHAPTER IX

THE NEED OF THE HOUR

"WHERE there is no vision the people perish" (Proverbs xxix. 18). How true! Multitudes there are who throng our cities on every side who are perishing simply because we have no vision. Christless masses for whom Jesus died may never hear God's message of salvation unless we get a vision. Our great centres of population for which we are responsible do not know the Gospel of God's grace because we, His followers, are without a vision. What are we going to do about it? When, oh when, will we get the burden and become conscious of our responsibility? True indeed is the verdict, "Where there is no vision, the people perish."

Snug in our little nest, comfortable amid our surroundings, satisfied with our handful of overfed followers, we hold our services, preach our sermons and seem to have no care, no thought, for the perishing multitudes around us. Yet God never told sinners to come to us. He told us to go to them. Why then do we blame them for not coming in when the real blame is ours for not going out? God help us. "Where there is no vision the people perish."

The world goes out into the open to attract attention. Theatres are built on the most prominent corners and brightly lighted, whereas the church, only too often, selects a back street, puts up a small building, installs dull lighting, and then wonders why the people do not attend. "The children of this world are wiser than the children of light." Every city needs a large, centrally located evangelistic work, brightly illuminated, easily accessible, capable of attracting the passer-by, and with a real live, evangelistic programme, a programme

geared to arouse the indifferent, awaken sinners and point them heavenward. Without such a vision, the people are bound to perish.

All that is needed to bring to pass such a God-given vision is faith, or should I say, faith and pains. Faith and pains will do anything. A God-given vision, a God-given faith, plus pains; namely, hard, sacrificial work, will accomplish the apparently impossible. Carey's motto sums it all up. "Expect great things from God; attempt great things for God." You cannot expect great things from God until you attempt great things for God. Get God's vision and then work it out. "All things are possible to him that believeth." "With God all things are possible." "Have faith in God."

We are living in days of awful apostasy. In my journeys through Europe, and more recently across Canada and the United States, I have been burdened regarding the religious situation and outlook as never before. The professing church, as prophesied, is fast becoming apostate. Many are turning from the faith. This means that the entire world has now become one vast mission field. The message is almost as much needed here at home as it is abroad. Thousands of regular church goers never hear the Gospel.

In many pulpits today, such statements as these are heard and that from ordained ministers of the Gospel: "I no longer preach the entire acceptance of the Bible. I do not preach the heaven and hell of the Bible and I do not know any worthwhile preachers who do. My education forbids my acceptance of the miracles of the Bible. I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of anyone. Salvation by blood is the gospel of the butcher's shop." In view of such statements, is it not time that the true servants of God cried aloud and proclaimed once again the mighty soul-transforming truths of the old Book?

General Booth wrote "In Darkest England." God has been impressing upon my heart that terrible statement, "Behold, darkness shall cover the earth, and gross darkness the people"

(Isaiah lx. 2). This is true today, not only in the foreign field but here at home as well. People on every side are in almost total darkness, so far as God's salvation is concerned. Only here and there do we find a pulpit where the Gospel is preached, the new birth emphasized, salvation made plain and an invitation given. Altar services and inquiry rooms are seldom in evidence. Services are becoming more and more formalistic. In many churches the minister preaches as though everyone in his audience was already saved and bound for heaven, yet in every congregation there are those who have never been born again.

Oh, for the preaching of Bunyan, Baxter, Aileen, Edwards, Wesley, Whitfield and Finney; preaching that made sinners tremble and cry aloud under a fearful burden of sin and guilt. May the Lord raise up such men again, men who, realizing the awful seriousness and responsibility of their calling, and laying aside all minor subjects, will fearlessly proclaim the great fundamentals of the Faith, that in these closing days of the age a clear and unmistakable testimony may be given. There is no other preaching, no other message, worth the time and effort.

Everywhere there are some who are faithful. Praise God for that. I am not classing all alike. I am speaking only of the general condition, and in proof of what I say, I herewith submit the following startling statement which speaks for itself: "It is reported that not a single convert was made last year in 11,394 churches in the United States. The official year books of the Presbyterian, Northern Baptist and Methodist Episcopal Churches show that 3,269 Presbyterian churches failed to secure a convert and that 500 of the others had only one convert each." This, my friends, is one of the most startling signs of the times that we have yet noted. Our churches are becoming social centres. What a challenge to those of us who believe in the necessity of the new birth.

Too much time is given to religious controversy. Why should we be on the defensive? Controversy has never been profitable. The truths of the Bible do not need to be defended;

they only need to be proclaimed. The Bible will defend itself. It will survive long after its critics are dead and gone. We need a positive message. It was because of controversy in North Africa that the light went out, and it will happen here too, unless we change our methods.

Oh then, let us keep to our one great task of getting out the Gospel both at home and abroad. Let us work together in the unity of the Spirit. If we cannot agree on anything else, we can agree on evangelism! We all believe that the Gospel is the power of God unto salvation. Then let us preach it. Atheists have never been convinced by argument.

"No Attack! No Defence!" has always been my motto and it has stood me in good stead. I know of no better and I would strongly recommend that every minister make it his.

We are living, according to the Scripture, in the Laodicean days of the church. Therefore, the church itself must be evangelized. There must be a new call to separation from the world and whole-hearted devotion to Jesus Christ. How anyone who has been born again can remain in a church that is nothing more than a club, is beyond me. Compromise is always condemned in God's Word. The darkness must be dispelled. How else can we meet the fearful apostasy of the day. In unity there is strength.

The enemy is upon us. The storm is gathering and is about to break. Nothing but the preaching of the Gospel in the power of the Holy Spirit can stem the tide. Then let us evangelize. Let us go where the people are, and, with the best Gospel music, the best testimonies and the best messages, let us attract the Christless masses. Let us plan a bright, evangelistic programme and win them to our Saviour.

Did you ever read Prov. xxiv. 11, 12? Searching words, these. Look at them if you will: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?"

What a striking statement! Who can read it and not be convicted? If men are threatened with death and we fail to warn them, we are to blame. We may plead ignorance. We may say that we did not know it. It will avail us nothing. We can know. We can find out the need. Such an excuse, God will not accept. We must sound the alarm. We must tell them of their danger. And if we don't, we are guilty of their death.

This, my brethren, is the need of the hour. May God give us the vision, lest the people perish and we be held responsible.

CHAPTER X

EVANGELISM! GOD'S ANSWER TO THIS GROANING WORLD

THIS IS the twentieth century. Sinister forces are at work. False religions abound on every side. Nationalism is sweeping the earth. Communism, the most powerful weapon ever forged by satanic ingenuity, threatens to wipe out Christianity. Atomic energy holds civilization at its mercy.

I wish I could live to write the year 2000 A.D., but that can never be. Millions will, should Christ tarry; I cannot. I believe that the next fifty years will be the most momentous in the history of mankind. Events of world-shaking significance are already casting their shadows before them.

Colossal movements have been inaugurated; some for good, others for ill. The human race faces destruction. Cataclysmic judgments are inevitable. Revolution, with all its horrors, again lifts its hoary head. The Iron Curtain hides a slavery worse than death. All creation groans. The birth pangs of a new age are now being felt throughout the world. Once again there is "the sound of a going in the tops of the mulberry trees." "The coming of the Lord draweth nigh."

THE IMPORTANCE OF EVANGELISM

I am not a professional evangelist but I have carried on evangelistic work and I know that the only hope of our day is a new manifestation of the power of God. I have been in countries where I have seen that power in operation and I am confident that we can have here what I have witnessed there. *Evangelism is the order of the day, the need of the hour.* Without revival, life as we know it, must perish. We must evangelize or fossilize.

We all have our differences but there is one thing upon which we can unite, and that is evangelism. If we cannot get together on anything else, we should be able to work with each other in the winning of lost men and women to the Lord Jesus Christ. Ministers and laymen of all denominations should be able to co-operate when it comes to evangelism.

There are ministers who feel that they can do their own evangelical work and that there is no need to import a professional evangelist. Let me say, and I base my assertion on forty years of ministry, for the most part as a pastor, that I owe the success of my work, in a large measure, to evangelism. The pastor of the church may be a good preacher, greatly beloved by his people, but even the best voice can become tiring. I have always welcomed others to my pulpit because I have realized that a new voice is imperative. An evangelist can win those I can never hope to win. Then when I take over again, my voice in turn becomes a new voice and thus the people never grow weary. As soon as I feel that they have heard me often enough, I bring in someone else to give them a change and the evangelist always leaves us with new friends, most of whom will stay with us after he has left.

The very first campaign I held in Toronto lasted for six months without the break of a night, Saturdays included, and generally two or three services on the Sundays. I managed the campaign and was the Chairman at all the meetings. But during the six months I had a dozen or more different evangelists, one after the other, to do the preaching. Thus I always had someone new to advertise and the people could continually look forward to a new voice. The crowds increased from week to week. Interest was intense and before it was over, many hundreds of souls had been saved, so that the work was greatly strengthened as a result. Every campaign more than paid for itself; for I saw to it that there was always something worthwhile in the treasury at the close.

All down the years, ever since, I have had two or three, and sometimes half a dozen campaigns each year, and in addition many special conferences of one kind and another.

All of this has stimulated the spiritual life of the people, added new interest, created enthusiasm and consolidated the work. In between campaigns I have done the preaching and as the work became stronger and the crowds increased, I did more of the pulpit work myself, but I have never felt that I could do it alone. Even to this day I bring outside speakers to hold evangelistic campaigns.

THE DIFFICULTIES OF EVANGELISM

There was a day in the work of evangelism and revival, not so very long ago, when all the churches of a given town closed their doors and co-operated. It is no wonder that men like Billy Sunday got big crowds. For years Billy Sunday would not go to a town unless every church in the town agreed to close its doors and unite in the campaign. Consequently the choirs of all the churches were on the platform and more important still, the ministers, and since the churches were closed and the people had nowhere else to go, of course they came to the Tabernacle where the campaign was being held and filled it to capacity and then as they looked up and saw their own ministers sitting on the platform, they were inspired to co-operate, to give and to pray and to do whatever they could to make the campaign a success. That is the ideal way to win souls to Christ.

We are living in a day, however, when it seems next to impossible to get all the ministers of any one town and all the churches to co-operate. We are fortunate today if we can succeed in getting even the evangelical churches to close their doors and work with us, for even among fundamentalists there is so much division and strife that it is difficult to secure the necessary co-operation. But it is still true that *any town or city could be moved for God and a mighty revival could take place of the churches themselves would unite in a soul-winning effort and work together*,—ministers of all denominations, for the evangelization of the Christless masses on every side.

Sometimes it is objected that we need more Bible teaching, more Bible conferences, that we should give more attention to the study of the Word. Evangelism, it is stated, does not consolidate or teach. I beg to disagree. As I have studied the history of revival and evangelism all down the centuries, I have discovered that there is more teaching, more personal soul winning and that a greater number of people are inspired to study the Word of God during days of revival and evangelism than at any other time.

When the Holy Spirit is at work, the people naturally turn to the Bible and study it. Bible Classes are formed. Instruction is given in personal work. New converts testify and pray in public and as a result there is a greater knowledge of the Bible imparted than at any other time. *Bible teaching without evangelism will result in stagnation, but evangelism, which always produces Bible study, will inspire and bless.*

Then let me point out that it is the follow-up work that counts most, not the work that is done by the evangelist himself. The evangelist is like the doctor—he brings the baby into the world, but no one would ever expect the doctor to remain and take care of the child. That is the follow-up work which must be done by the parents. The doctor's responsibility ceases when the baby is born. It would be wrong to blame the doctor if the child did not develop properly after a healthy and normal birth, and it is just as wrong to blame the evangelist if the converts do not go on in the Faith and make progress after he has brought them into the light. That, I say, is the responsibility of others, namely, the pastor, the Sunday School teacher, the leaders of the Young People's work and all those who remain to take care of the new converts. If special convert classes are organized, the converts can soon be established and taught the fundamental doctrines of the Faith so that they will stand true and steadfast and become active workers for the Lord Jesus Christ.

There is a lot of evangelism today that belittles the pastor. I am sorry to have to admit this, but it is true. *The kind of evangelism we need is that evangelism that will hold up the*

hands of the pastor and in every possible way support and encourage him. For an evangelist to criticize or find fault in any way with a pastor before the people is a tragic mistake. He has enough to contend with in any case. He needs to be encouraged and the evangelist should do everything possible to make it easy for him. He should be honoured before his people. It is for this reason that I believe every evangelist, for a few years at least, should become a pastor so as to be able to sympathize with the pastor in his problems and know how to help him. He may not be perfect, but that may also be true of the evangelist and I am afraid that one of the reasons so many churches have turned against evangelism is because the evangelist has been discourteous to the pastor and has not given him the help he could.

Having been both a pastor and an evangelist, I know perfectly well that the work of the pastor is by far the most difficult and that the evangelist, in comparison, has an easy time. He only has to face the problems for two or three weeks in any one place, then he can leave. But the pastor is ever burdened with them. It is for this reason I slip away every now and again and hold a campaign, for it enables me to forget the petty problems of the pastor. Evangelists would do well to adopt a new attitude towards the pastors with whom they work.

THE NEED OF EVANGELISM

Do you know that the world evangelists are all dead? There is not one alive today. D. L. Moody has gone; R. A. Torrey is no more; J. Wilbur Chapman has passed; Billy Sunday has finished his work and now my very dear and personal friend, the world-famous Gypsy Smith, has also gone on and, sad to say, there are very few on the horizon capable of filling the shoes of those whose names are household words throughout the world. That is because our seminaries and Bible colleges are not training evangelists. They are training pastors and missionaries but not evangelists. How many of them take up a study of the history of evangelism and revival?

How many of them study the lives and methods of the great evangelists and revivalists of the past? How many of them teach their students how to conduct evangelistic campaigns?

There was a day when the great denominations of Canada, for instance, employed evangelists. Well do I remember when Crossley and Hunter, who worked together for a quarter of a century, toured the Dominion as the official evangelists of the Methodist Church of Canada. I remember because I was in their meetings. Today they are gone and so far as I know, none of the great denominations of Canada employ evangelists and yet our churches have been built on evangelism. Now other methods are being used and as a result, our pews are empty. Congregations have united and very few young people are being converted and brought into the church. What Canada needs today more than anything else, and what every denomination in Canada needs, is an army of evangelists or revivalists to go up and down the country, from church to church, and city to city, calling the people back to God.

There is a vast difference between evangelism and revival. An evangelistic campaign may become a revival but an evangelistic campaign in itself is not a revival. I know it is customary in the Southern States for evangelists to speak of holding a revival. What they really mean is that they are going to hold an evangelistic campaign, and in most cases the campaign opens and closes without becoming a revival.

I thank God for every evangelistic campaign, especially when all commercial aspects are absent. I know something of the harm that has been done because of the emphasis on finances, especially in connection with love offerings. I would like to see the day come when the evangelist, like the pastor, could be put on a definite salary from headquarters so that everyone would know exactly how much he receives and the accusation of profiteering and religious racketeering would never be heard. It is always hard to understand why an evangelist needs more than a pastor and in most cases, so much more. Surely if our leading pastors can get along on

salaries of from five to ten thousand dollars a year, an evangelist should not require more. The world has had a right, I am afraid, for a great deal of its criticism. And yet the denominations themselves are to blame, for if they had continued to employ evangelists at stated salaries, free-lance evangelists would not be necessary. There should be a place in every denomination for the evangelist. He should receive a stated allowance from headquarters and all offerings over and above expenses, should be turned in. That is, perhaps, the one and only solution to the problem.

I am aware of the fact that the money is oftentimes wisely used and in many cases for the work of God, but even that does not offset the criticism. The fact remains that the evangelist gets it, no matter what he does with it, and since America is the richest country on the face of the earth, it is possible for him to exploit the people if he wants to. But for his own sake, as well as for the sake of the testimony borne, it would be infinitely better, as I have stated, if he could receive a definite allowance and be put on the same basis as a pastor. That would avoid all criticism regarding finances.

I make no financial demands for myself. I prefer to leave it with those I serve, to do whatever God lays on their hearts. I have never set a price on my ministry. Some times I have received little or nothing, not even expenses. In other places I have been given more than I deserved. For months I campaigned in New Zealand, Australia, Jamaica, and Great Britain, and while gifts totalling ten thousand dollars were handed to me for missions, never once was an offering taken for me personally. But I have been more than satisfied for God has deigned to use me for His glory and He has never failed me once. I do not like love-offerings; they always embarrass me. I would rather the Committee would agree on a nominal honorarium and include it in the budget. I do not think we will ever get away from "commercialized evangelism" until we abolish the love-offering.

We owe almost everything we have to evangelism. Most of those who have been converted have been converted in

evangelistic campaigns or during periods of revival. I would say that sixty-two per cent at least have been reached for Christ through special meetings. Again and again I have asked for a show of hands and it has always been the same. What will happen, I wonder, when the Christians of today have passed on if there have been no campaigns in which to win others to Christ. In England the young people, for the most part, are gone. They have been lost to the church and the cry of the older Christians is, "Who will take our places when we are gone?" Evangelism is the only solution. Revival is imperative.

THE RESULTS OF EVANGELISM

As I have stated, I have majored on Missions and Evangelism down through the years. In the early days we had an average of approximately five hundred conversions each year. These newborn babes soon filled our pews with the result that the older Christians found their seats taken unless they came early. For years upon years we did no newspaper advertising whatever, so great were the crowds. I have had a letter from the Fire Chief demanding that I reduce my audiences because of the fire hazard. I read the letter to the people on a Sunday night when the church was packed with more than two thousand, many standing around the walls, others sitting on the steps in the aisles after numbers had been turned away, and the only result was that a still larger number tried to get in the following Sunday night.

We used to have a great pipe organ that occupied the entire space back of the gallery and when our people saw so many hundreds being turned away, week after week, in those early days, they began praying, asking God to send someone to buy the organ in order that a second gallery might be built in its place to accommodate more. After a few months God heard and answered and the organ is now in another large Church in Toronto. In its place we built a second gallery, above and back of the main gallery and the first night it was opened it was packed to capacity with scores sitting on the

steps in the aisles and from that day to this, aside from the hot summer months, and the vacation season, it has been filled to capacity and many scores, if not hundreds of souls, have come down from the elevation, as we call it, to get saved.

I have had the police walk in on me just before the service was to commence, insisting that I reduce the size of my audience, refusing to allow so many to stand around the sides or sit in the aisles. The only thing I could do, as I have stated, was to stop all newspaper advertising and even then, for a number of years, with scarcely an exception, I preached to more than two thousand people each Sunday night.

Evangelism will fill any church. I have proved it again and again and it will fill it week after week and year after year. Never will I forget the campaign that I was privileged to hold in the famous Park Street Church, Boston. Not only was it filled to capacity, but many were compelled to stand and at the end of the two weeks more than two hundred had made the great decision. The church was revolutionized. It has never been the same since. God marvellously worked and what evangelism did for Park Street Church, it can do for any church. Dr. Harold John Ockenga, the noted Pastor himself, will bear out what I have said.

The greatest evangelistic campaigns of my life were held in Australia and New Zealand. Many times it was impossible to find places large enough to take care of the crowds. I ministered all by myself but from the very beginning God worked. The record has been published again and again. Extracts appear in my book *What Hath God Wrought?* The people of Australia and New Zealand will never forget the campaigns of 1938. I had been stricken with malaria fever and yet, in spite of great weakness, God wrought. It was a miracle from beginning to end. At least one thousand found Christ and long before the campaigns closed the converts themselves had become my personal workers. It was a never-to-be-forgotten experience. I have been invited back again and again ever since but have not yet been able to go.

Perhaps one of my most outstanding campaigns, a campaign that almost became a revival, was held during January, 1948, in the little island of Jamaica. Mrs. Smith and I, along with my preacher son, Paul, and his wife, conducted the campaign. In the afternoons the meetings were held in the Ward Theatre, the largest building in Jamaica, with its two great galleries, and hundreds were compelled to stand. At night we used the huge racecourse. Mr. Ernest Clark, who organized the campaign, planned for an attendance of approximately five thousand. The first couple of nights there were four thousand present; the rest of the first week we had six thousand each night. During the second week, every night saw an audience of ten thousand and the last night there were at least fifteen thousand present although many estimated the crowd at twenty thousand.

From one hundred to more than two hundred responded to the invitation each night. On the last night I counted at least four hundred and eighty who had decided for Christ. A conservative estimate would be a total of two thousand decisions during the two weeks. There was a hunger, the like of which I have seldom seen. The people were there an hour before the service started. After the converts came forward we had to wait nearly half an hour while we cleared the great grandstand in order to deal with them. Jamaica had never seen such crowds before for any purpose, political or religious and no one who was present will ever forget the inspiration and blessing.

THE JOY OF EVANGELISM

After I had spoken to a large group of ministers in Sidney, Australia on evangelism I noticed a minister with a very sad expression on his face coming slowly towards me and I waited, wondering what was wrong. He stood for a moment before speaking and then, as I remember it, he spoke to me somewhat as follows: "Dr. Smith, do you really mean what you say?" "Why?" I replied, "What do you mean?" "Do you really mean," he emphasized, "that you believe it is possible to do

as you have suggested?" "Well, what do you mean?" I asked again. "Do you think," he continued, "that it is possible for a Presbyterian minister to give an invitation?" and he emphasized the word "Presbyterian." "Well," I replied, "I am a Presbyterian minister and all during the days of my ministry I have extended an invitation and I have seen men and women in hundreds walk down the aisles to accept Jesus Christ as Saviour." "But you know," he answered, "it just isn't done. That isn't the way we do it in the Presbyterian Church." "I know it," I said, "but nevertheless I see no reason why even a Presbyterian minister should not give an invitation."

With a sorrowful expression he turned away and in a few moments I forgot all about him. The following Monday night, however, I was holding my meetings as usual in the General Assembly Hall of the Presbyterian Church and I was just about to ascend the pulpit steps when I noticed a commotion at the door. I paused, wondering what had happened. Presently, to my amazement, I saw the face of my friend, the Presbyterian minister of the past Saturday, struggling with a number of people at the door, and I realized that he was trying to force his way through the crowd, so I waited. At last he managed to get by and start rapidly down the aisle and I saw that he was making straight for me. Then, to my astonishment, I saw that he had a young woman on his left arm and another on his right and that he was tugging these two young women after him.

Finally he came within talking distance of me and I noticed that his face was illuminated and then I heard him call out, "It works, it works," and for the life of me I was unable to grasp his meaning. "What works?" I asked as he reached me. "Why," he exclaimed, "what you said Saturday. Sunday, for the first time in my life, I gave the invitation and look what I got" and with that he thrust the two young women in front of me. I questioned them and I discovered that they had both been soundly converted and then I remembered the incident of Saturday and it began to dawn on me that something had really happened.

He had given the invitation the day before but in fear and trembling. Two hands went up. He scarcely knew what to do but he asked those who had raised them to stand. The two young women stood to their feet. Uncertain what to do next, but remembering that I had invited those wishing to be saved to the Inquiry Room, he did the same. They came without a moment's hesitation. Not having any personal workers, however, he had to go into his vestry and deal with them himself, but he did so and they were saved. What a change. That Presbyterian minister went back to his work to do the thing he had neglected to do all his ministry. He went back to give the people to whom he preached an opportunity to accept Jesus Christ instead of pronouncing the benediction and going home. His whole ministry was revolutionized. He began to experience something of the joy of evangelism and he learned from experience that even a Presbyterian minister can give an invitation.

My suggestion to you, my friend, would be, "Go, and do thou likewise."

CHAPTER XI

GOD MANIFESTS HIS POWER IN REVIVALS

THE DAYS of the early church were days of revival. Nothing but revival will ever solve the problems of the world today. In fact, apart from revival it is doubtful if there will be any church. *All over the world there are those who are crying to God for another mighty manifestation of His power.* Are those prayers going to be answered? Will revival come? And if it does, what will it be like? How much will it cost? Can we do anything to bring it about? Can the prayer of Psalm lxxxv. 6 be answered in our day and generation?—"Wilt thou not revive us again: that thy people may rejoice in thee?" Our eyes are upon God. He alone can revive His people and when He does, there will be joy the like of which the church has not known for a generation.

WHEN DO WE NEED REVIVAL?

May I ask and answer some very important questions. First of all, when do we need revival, or to make it more personal, *when do you and I need revival?*

When we have lost our first love, then it is that we need revival. Do you remember, my friend, when you were first saved? Do you recall your love for souls, the realization of the presence of God in your life? Do you remember how you loved to pray and to testify and to sing the Gospel songs? Do you recall how you were thrilled when you gave out tracts, and especially when you led someone to Christ? How eagerly in those days you worked for the Lord, how delighted you were to do something for Jesus. How you loved to read the Word. But what about today? Do you no longer feel the

thrill? Has the joy of the Lord departed from your heart? Are you neglecting His Word and prayer? Has that first love died and is everything now commonplace? If that is so, then, my friend, you need revival.

When you have lost your burden for souls, then, too, you need revival. Is it possible that you are on your way to heaven while your loved ones are lost, and is it true that you have no burden, that your eyes are dry, that you can go on satisfied and contented, knowing perfectly well that you are going to heaven while they are going to hell? *What about that father or that mother of yours, what about your sons and daughters, what about your wife, your husband? Are you saved and are they lost and yet is there no burden?*

If I knew that I had a son or daughter who was not saved, I do not know how I could eat or sleep. It seems to me that I would want to stay up half the night and agonize in the presence of God in their behalf. I would take hold of the horns of the altar and never let go until they were saved. My eyes would be filled with tears and my heart with sorrow. I could not rest until they had made the great decision. How could I stand to have the circle broken? God's Word is that "Thou shalt be saved, and thy house." I believe it. I claim it. I want every member of my family converted. I could not bear it if it were not so.

My eldest son was saved when he was nine years of age. His mother and I led him to Christ. I will never forget the way he wept before the Lord under deep conviction after one of my messages and how he came to us when we got home, his eyes red with tears, telling us that he wanted to be saved. He was saved at his bedside. He is now specializing in medicine in the General Hospital, Toronto, and he is still out and out for His Lord.

My daughter was saved when she was ten years of age. She, too, was led to Christ as her mother and I knelt beside her at her bedside and she, too, was convicted of her need of salvation. She now has two little children of her own, and she is still going on for the Lord.

My youngest son, who is now a Baptist evangelist, was saved when he was barely more than five years of age. I was preaching in Massey Hall, Toronto, that great auditorium, seating at that time three thousand four hundred people and I gave the invitation. I saw my own little five-year-old son coming confidently down the aisle, with a very determined expression on his face, and as he knelt at the altar, the Lord Jesus Christ came into his heart.

I cannot, for the life of me, understand how any minister can be satisfied to preach a Gospel sermon and then pronounce the benediction and go home without ever giving the people to whom he has preached, an opportunity of accepting Christ as Saviour there and then. How a minister can go on, Sunday after Sunday, without seeing anyone walk down the aisle to be saved, is truly beyond me. A lawyer is out for a verdict, so is a minister, and if he is not, he should be, and if he does not get a verdict, there is something wrong somewhere for God has promised fruit and it is his privilege to reap as well as sow.

All during the years of my ministry I have given the invitation. Sunday night after Sunday night I have invited men and women to come forward and enter the Inquiry Room to accept Christ and very seldom have I been disappointed. If no one should come, I would feel like going home to my study, placing my head on the floor and crying to God, "What is wrong with me? What has happened? Why were there no souls tonight?" I would blame myself. Sometimes when the going is hard I have seen my personal workers all over the church with bowed heads, almost groaning, until there was a break. Then I have seen their faces light up with the joy of the Lord as they prepared to go to the Inquiry Room to deal with seekers. They anticipated results and they were not disappointed. Practically every Sunday night there are some, perhaps not many, but some at least. And on an odd Sunday night, when for some reason no one has come publicly, in nearly every case there have been results later. "According to your faith, be it unto you." Believe for results and you will get results. If you give the invitation in faith, God will work.

From the moment I announce my message I expect that when I give the invitation, some will respond.

My friend, if you do not have a burden for souls let me say again, you need revival. If you are satisfied to go on year after year without results, remember, there is something wrong. You had better get down on your knees and pray in confession and penitence until God opens the floodgates of heaven and sends a revival to your own heart, and then after setting you on fire, enables you to kindle revival fires in the hearts of others, until at last your whole church will be aflame for God.

WHAT WILL HAPPEN?

Now I come to my second question, "*What will happen when revival comes?*"

There are a lot of ministers, Christian workers, and churches that do not want revival. They are afraid of what may happen. They are afraid of fanaticism. They abhor interruptions. They prefer a formal church service with each item carefully type-written so that the service will go through from beginning to end in a dignified way and close right on the dot. Revival, they know, will break into their order of service. They have read enough about revivals to know that when revival breaks out, God comes on the scene and when God is present there are always interruptions.

The Acts of the Apostles is a book of interruptions. There were uproars and commotions of one kind and another continually. Nothing seemed to go as planned. Both Peter and Paul, and for that matter, even Philip, experienced such upheavals, such interruptions, such miracles, that they scarcely knew what to expect next. In revival there are bound to be interruptions.

Now revival is first of all for the people of God. It is not for the unsaved but never has there been a revival without the unsaved being brought to Christ. Yet revival primarily has to do with the church and with God's own people. You cannot revive a fire after it has gone out. There must at least be a spark still remaining and if you blow on that spark you may

rekindle the fire, but if the last spark has gone out, then there is no hope. You must start a new fire.

So it is with revival; there must be something to revive. The dead cannot be revived, they have to be awakened. But the Christian who is alive can be revived, hence revival commences with the people of God.

But it is not very long, if God's people have been set on fire, before the children of satan will gather around the fire. Nothing attracts like fire. People will run from all directions to see a house on fire. So it is with revival. *When the church is truly aflame, the world will see it and be attracted by it.* Hence revival, while it has to do first of all with the Christian, always results in the salvation of souls. The Psalmist cried, "Wilt thou not revive us again," emphasizing the word "us" and referring, of course, to God's people.

SALVATION

Souls, I say, will be saved. There will be conviction, real old-fashioned, Holy Ghost conviction of sin. Sin will become dreadful, awful, terrible. Oh, for the conviction of days gone by! How lightly we look upon sin today. How horrible it is in the sight of God! We need revival to bring back a sense of the awfulness of sin. Hence there will be conviction and salvation. Souls will be saved.

I spoke a little while ago about the power of God, for that is what revival is—the manifestation of God's power. "Ye know not the power of God" is one of the most striking statements in God's Word. How true it is today. How little we know of God's power. "The power of the Lord was present" is another such statement. When have we been able to say at the close of a service, "The power of the Lord was present"? Our services oftentimes are so cold, so formal, so ordinary, that there is no evidence of God's presence whatever. "They were all amazed at the mighty power of God." When, I ask again, have we been amazed? What happens in our services to cause amazement? *When last did we witness a manifesta-*

tion of God's power? Have we ever been amazed? Do we know anything about it, or are these experiences of the early church truly foreign to us?

Do you know that when a revival is in progress the very atmosphere in the community seems charged with the presence of God? It was so in Kentucky as strangers approached the place where the meetings were being held. As soon as they got within a certain distance there was a strange mysterious atmosphere that I can only explain by saying it was consciousness of the presence of God. They were sobered before they got to the building and as they approached nearer and nearer, they were conscious of an increasing realization of God's presence. They knew that God was there.

JUDGMENT

When there is revival, there is judgment as well as salvation. Read if you will, the histories of the revivals of the past. You will discover that when men deliberately opposed and rebelled against the work of the Spirit of God in their community that God oftentimes struck them down in judgment, sometimes with death, as in the cases of Ananias and Sapphira. Charles G. Finney had that experience again and again. There are displays of God's power in judgment, as well as in salvation, during revival days. God knows how to deal with opposers and He always makes examples of a few at least. Wesley was almost a daily witness of such occurrences. People were smitten down before his very eyes and more than one was judged on the spot. *It is always dangerous to tamper with God or with the work of God in days of revival.* Atheists are suddenly called to account as a warning to others. God lives, and in times of revival, people know it.

Well do I remember a story related by Reverend Fred Clark during the campaign held in my Tabernacle in Toronto, known as the Clark and Bell campaign. Mr. Clark told about a saloon keeper in a certain town in the Old Land who had opposed the revival most vigorously because all his customers

were leaving him. One night the saloon keeper made up his mind to get his customers back and to denounce the evangelist. That night he went to the meeting. Mr. Clark had been trying desperately to find a text but the only text God would give him was the text, "Set thy house in order for thou shalt die and not live." Again and again he turned from it and sought to find another but could not. Finally he decided to use it. When the time came to preach he announced it but the moment he did so the saloon keeper sprang to his feet and let out such a volley of oaths that everyone was petrified. Suddenly he paused and the next moment there was a gurgling sound in his throat. Presently he started to cough; blood flowed from his mouth and the next moment he was on the floor—a corpse. So striking was God's judgment that almost everyone who was unsaved that night sought the Saviour. Thus God uses judgment, as well as salvation, in days of revival.

EXPANSION

Now let me go on and say that *when revival comes more will be accomplished in a few weeks than in years through the ordinary work of the church.* In other words, God can do more then and all I have to do is to give three or four illustrations to prove my point. When I was holding nation-wide campaigns in Great Britain, after having preached in the larger cities of England, Ireland and Scotland, I went to Wales and of course I was tremendously interested, as I ministered in Wales, for I remembered the revival of 1904. I was a student at that time in Manitoba College, Winnipeg, but the echoes of that mighty revival were carried across the Atlantic and my young soul was fired again and again as I heard and read of what God was doing in Wales. I went to see Evan Roberts, the man so mightily used of God during the Welsh revival. He lives in a very humble home near Cardiff and he spends most of his time reading. It seems as though God picked him up and used him, as He has seldom used anyone, for a few years and then set him aside for the rest of his life. His name

is known to millions. Today he is an old man, seldom seen or heard. A little while ago I received a letter from him in his own handwriting. How I gloried in his ministry in 1904.

I discovered that *twenty thousand had been converted and joined the churches of Wales in five weeks.* Can you tell me where in the United States of America, the Dominion of Canada or Great Britain, the ministers of all the churches could win twenty thousand converts and get them to join their churches within a period of five weeks? You know it has never been done and through the ordinary channels of church work, it never can be done, but it happened in Wales—a total of twenty thousand actually joined the churches in five weeks.

Do you know how many church members there were in the United States of America when Charles G. Finney commenced his great revival work? There were then two hundred thousand. Think of it! In the whole of America, only two hundred thousand church members. But do you know how many there were when he finished his work a few years later? There were over three million. Yes, within the ministry of one man, three million! What a miracle! Can you tell me where such results could be duplicated? *Is it not true that God does more in a few weeks during days of revival than in years through the ordinary channels of church work?*

Why, when Finney held his campaign in the city of Rochester, New York, it is estimated that one hundred thousand people joined the churches. Think of it, as a result of that one campaign, which of course became a revival, one hundred thousand accepted Christ and became members of the churches of Rochester. How can you duplicate such results, apart from revival?

When the early Methodist preachers came to Canada and the United States they did not come as pastors; they came as mighty revivalists and wherever they went they kindled revival fires. The results—ten million Methodists in the United States today, mainly the result of the revivals of the early Methodist preachers. *Methodism was born in revival and as long as they had Methodist revivals, souls were saved in thousands. That is what God does when there is revival.*

CHAPTER XII

THE ABIDING RESULTS OF EVANGELISM AND REVIVAL

EVERYWHERE we go we hear the question, "*Do the results last?*" As a matter of fact, that is one of the major objections to revival and evangelism. There is a false impression abroad to the effect that the results are never permanent. Many a minister feels that his own work is bound to have more effect than any effort put forth by an imported evangelist. He feels that the results do not last and that, therefore, they are not worthwhile. That question should be answered.

May I say, that all the visible results did not last in the days of Jesus and if some of His results were not permanent, why should we expect ours to be permanent? Do you not remember the statement, "From that time many of his disciples went back, and walked no more with him"? John vi. 66. There were many professed followers in His day whose hearts had never been changed. They seemed to be genuine. They were the results of His ministry but they did not last. As soon as they realized something of the difficulties that confronted them and the hardships of the way, they went back. In other words, they backslid. They left Him "and walked no more with him." There is nothing unusual about that. In fact it is to be expected. There is always the mixed multitude, the "hangers-on," the professors, who are not possessors. Is it extraordinary if many of the visible results of today are found to be unreal? What else can we expect? Are we better than our Lord and our work than His work?

THE TRUE AND THE FALSE

The enemy is always sowing tares among the wheat. There are the children of Satan as well as the children of God and they are found in the visible church. It is almost impossible to distinguish them. They look so much alike. They act alike,

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they talk alike and many are deceived. It is Satan's business to sow tares and in every revival, or whenever an evangelistic campaign is held, the enemy is busy sowing his tares.

As a matter of fact, only one quarter of the seeds sown bear fruit. Our Lord Himself told us that. Can we not be satisfied if a fourth of those who profess conversion are really converted? Would not that be a rather high average for our day? If I remember rightly, Moody figured that if ten per cent stood it would be a good average. Why despair because three-fourths of those who make a profession are found to be counterfeit?

Are there not always more blossoms than fruit? Oftentimes the trees are covered with blossoms and there is but little fruit. Why then become discouraged? Would it not be better to thank God for what fruit there is? We must expect an abundance of blossoms and if we get some fruit, we can be grateful. Professions always exceed possessions.

When I was holding evangelistic campaigns in Scotland, I came into contact with a great many of the outstanding evangelical leaders of that country and in almost every case, I learned that they were either the converts, or the converts of the converts, of the great Moody-Sankey campaigns of two generations ago. *The greatest gift that America ever gave to Scotland was the gift of D. L. Moody.* Moody accomplished more in Scotland than he did in his own country. No one there will ever forget him. The upheaval caused by the meetings of Moody and Sankey affected the entire country and Scotland can never be the same again. Most certainly, therefore, the results lasted in Scotland. I tremble to think what Scotland might have been if it had not been for Moody and Sankey. Their names are household words.

Then, too, there is Methodism under John Wesley. Wesley and Whitfield toured the British Isles holding evangelistic campaigns and revival services. The greatest soul-winning agency the world has ever known since the days of the Apostles, has been the Methodist Church. Would anyone dare to say that the results have not lasted? Methodism, itself, with its millions

of members, is the answer. Wesley's revivals were not in vain. Of course the results lasted.

What about the results of the work of the Apostle Paul? Did his result last, or have they passed away? Christianity, itself, is the answer. Europe might never have been evangelized had it not been for Paul. Even North America might still have been in darkness had Paul turned eastward instead of westward. Paul's preaching produced revivals everywhere. Evangelism was the order of the day and now for nearly two thousand years the work has gone on in ever-widening circles, proving conclusively that the results do last. In fact *there is no other work that abides like the work of evangelism and revival.*

THE PROBLEM OF TODAY

It is true that it is harder to get results today than ever before. In fact, some of our largest evangelical churches are afraid to hold evangelistic campaigns any more. They tell us that they can still get crowds on Sundays, but not through the week, and that it is becoming increasingly difficult to meet the expenses of a campaign. Why? I wonder.

There is perhaps an explanation which should not be overlooked. As soon as men are won to Christ through the agency of the church, they are almost immediately persuaded to join some outside organization, some evangelical movement that occupies most of their time and takes them away from the church in which they were saved.

When I first sponsored evangelistic campaigns in Toronto, I could look down almost any night and see every man in his place. There were the ushers, the personal workers, the prayer warriors, and the members of the volunteer choir. The same workers night after night, right on the job. What is the situation today? I see them once or twice during an entire campaign. They no longer feel their responsibility. Where are they? At some banquet or supper, or out giving their testimony, or perhaps attending a committee or business meeting of the organization to which they belong.

They are doing a splendid work, but the fact remains, that they are using their talents and gifts elsewhere, and that the church, God's one and only Scriptural agency, is the loser, and that it is no longer possible to sustain soul-winning campaigns with so many workers absent. If they were to put the same amount of effort and money into the great soul-winning work of the church, evangelists could still be engaged and campaigns carried on.

I am not clear as to the solution. I would not want to take them away from the movements to which they feel called; but I cannot help pointing out that to some extent, at least, we are robbing Peter to pay Paul. I feel that when a campaign is held every Christian worker should set aside all other meetings and engagements of whatever nature, and be in his place every night in order that the hands of the pastor and the evangelist might be strengthened and the work done. For when the church ceases to evangelize, it will fossilize.

Then there is one other hindrance and it is most serious. It is the car and the summer cottage. Today Christians think nothing of forsaking the House of God on the Lord's Day. They get in their cars as soon as the weather permits and motor to their cottages, leaving Saturday and returning Monday. Thus the church loses their support and campaigns cannot be sustained. In reality they are casting a vote to close the church for the summer months, for as soon as everyone does it, the church will have to close its doors.

My brethren, these things ought not to be. God says, "If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord" (Isaiah lviii. 13, 14). It is either our pleasure or God's pleasure: which is it to be? Evan Roberts was afraid to miss a single meeting for fear the Holy Spirit might come and the revival break out when he was absent. Are we concerned?

Do we care? Or are we so self-satisfied that we do not feel our need of revival?

In Habakkuk iii. 2 we have a cry for revival from the very heart of one of God's prophets as he exclaims, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." His cry is a cry to God, for it is God's work that must be revived. He is living in days of wrath and judgment and he realizes that God is chastising His people. The remedy, he knows, is revival and so he cries to God to mix mercy with judgment by sending revival.

Revival days are days of joy. "Wilt thou not revive us again that thy people may rejoice in thee" (Psalm lxxxv. 6). God wants His people to be happy and to rejoice. There is no joy like revival joy. The Psalmist knows that if revival comes, God's people will be glad and that their joy will be in Him. May this be our prayer and may we never fail to offer it until it has been answered. Revival results *do* last, in spite of all the hindrances, and the work wrought is permanent.

CHAPTER XIII

HOW CAN WE HAVE REVIVAL TODAY

WE COME now to the heart of the matter. *When will there be revival?* That is the question that must now be answered. The church of today is in a pitiful condition. Revival is imperative. Nothing short of a great wave of evangelistic fervour and enthusiasm will ever restore God's people to their spiritual heritage. Let us then face the question, "When will there be revival?"

There will be revival when God's people pay the price and when I say that I realize that certain objections will be raised. I am perfectly familiar with the fact that there are two distinct views in regard to revival. There are those who tell us that revival cannot be worked up; it must be prayed down and that, therefore, we have nothing whatever to do with it. God is sovereign. He works when He wants to work and no man can ever hinder or hurry Him. Our part is to pray. We can do no more. Then there is the other view, the view that man has a great deal to do with it and that after all, he is responsible.

It reminds me of two farmers. The one takes a look at his fields and says to himself, "I would like to have a crop this year. However, it is none of my business. There is nothing I can do about it," and with that he goes into his house, sits down in front of the open grate fire and prays for a crop. The other farmer says, "I, too, would like to have a crop this year and there is a great deal for me to do. I am sure I can have one if I do my part." He goes to work. He ploughs the ground. He harrows and rolls it and then he plants the seed and after he has done all that he knows is necessary, he then looks to God to send the sunshine and the rain and with perfect confidence, looks forward to the days of harvest.

Which of the two farmers would you prefer? I think, without a moment's hesitation, I would choose the second. As a matter of fact, he is the only one using common sense. So it is with revival. God sends it, I know, but there is a great deal that you and I can do, a great deal that you and I will have to do before there can be revival. *It is my conviction, and I base what I have to say on my own personal experience, as well as on the histories of the revivals I have studied, it is my conviction, I say, that any church, or any community, can have a revival at any time, if it wants to pay the price.* Charles G. Finney proved again and again that he could have a revival anywhere if he met the conditions. Oftentimes he went to a community, barren and indifferent, where the people showed no interest at all in the things of God. He met the conditions, and as a result even in those communities, there was a great sweeping revival.

As a matter of fact, revival always comes in days of spiritual declension. When the need is the greatest God pours water on the thirsty ground and on the parched soil. It is then it is needed most. There never was a darker day in England than the day in which John Wesley carried on his work, but it was in that day that revival broke out everywhere. It was so in connection with the great Irish revival of 1859 and the Welsh revival of 1904. It was so in the United States of America in the days of Charles G. Finney. It is so today and if ever we needed a revival, it is now.

If then revival depends upon us, if we must meet the conditions, if we must pay the price, then what are the conditions, what is the price that must be paid?

CONFESSION AND RESTITUTION

When we get right with God, there will be revival. How do we get right?—by confession and restitution. Let me quote, if I may, Psalm lxvi. 18, "If I regard iniquity in my heart, the Lord will not hear me." God will not even bend down and listen to what I have to say if I am harbouring sin in my

heart. No one may know anything about it but if it is there, God sees it, and unless I confess it and put it away, God will not listen to my prayer.

Let me also quote Isaiah lix. 1, 2, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." *The fault is not God's, the fault is mine. God's arm is long enough.* He can reach lost men and women and save them. The picture is that of a man who has fallen into the water and is being swept away by the current. Men reach out their hands in a vain effort to save him, but they fail because their arms are not long enough. But that is not true of God's arm. He can reach the drowning man. God is able to save. Where then is the trouble? "Your sins," He says, "your iniquities." Like a cloud, man's sin hides the face of God, separates man from God so that God is unable to rescue and save. The fault lies with man.

Now, my friend, if you are a Christian, in all probability you have a besetting sin. You have been delivered from most of your sins but there is one that holds you in bondage, that dogs your footsteps wherever you go. It may only be a habit, something that you try to persuade yourself is harmless, yet there it is and it comes between you and God. Perhaps you have been living a life of sinning and repenting by turns; there has been no clear break. You still indulge every now and again. In a moment of weakness, you surrender yourself to your besetting sin. It now has a hold on you that you are unable to break. You want it, however, as a sweet morsel and you will not let it go. You know what it is and God knows what it is. Now it is that sin that robs you of divine power. It is the sin that makes it impossible for God to use you, and until you confess it and put it away, forsaking it utterly, you will not be right with God. Have you then turned from everything you know to be wrong, or are you allowing deliberate, known sin in your life? It is for you to answer.

Not only must there be confession; there must also be restitution. Wrongs must be made right. If you have injured others, apologies may be in order. To be right with God is to be right with man; to be wrong with man is to be wrong with God. You cannot be right with God and at the same time wrong with your fellowmen. You must have a conscience void of offence. Perhaps there are debts that will have to be paid. If you will humble yourself before the Lord and give yourself to prayer, allowing the Spirit of God to search you and try you, He will reveal everything. You will know the wrongs that have to be made right, the sins that must be forsaken. *I know of no other way to get right with God, except by means of confession, renunciation and restitution.* Sin is the one great barrier. That barrier must be removed at all costs.

When I was converted in the year 1906 in the great Torrey-Alexander campaign which was held in Massey Hall, Toronto, I noticed, as I walked along the streets or through the stores, or rode in the streetcars, thousands of little white cards, one inch wide and six inches long. On both sides these four words were printed in bright red type, "Get Right with God." It made no difference which way the card fell, the message was always there. As a result, thousands were convicted. So many tens of thousands of these little white cards had been distributed that it was impossible to get away from them. Everybody saw them. They were lying about on every side and those four little words preached a sermon that could never be forgotten.

It is just that that is needed for revival. God's people must get right and as soon as they do, they will be well on the way towards revival for the stones will have been gathered out of the way, the choked channel cleared and the way opened for the out-pouring of the Spirit of God.

TRAVAIL IN PRAYER

When we learn how to travail in prayer there will be revival. Isaiah lxvi. 8 tells us that "as soon as Zion travailed, she

brought forth her children." Can a baby be born without pain? Is it possible to give birth to a child without travail? Most certainly not. God has ordained that every new life brought into the world is accompanied by pain and suffering. Travail is inescapable. So it is with newborn babes in the family of God. Somebody has suffered; someone has travailed. There has been soul agony. It is because there is so little travail today that there are so few souls saved. My friend, we will have to get back to the days of soul travail if we are to pray effectively. Once again there will have to be half nights and whole nights of prayer and those who pray will have to learn to take hold of the horns of the altar and travail in prayer if souls are to be born into the kingdom and revival is to come.

Most evangelists take with them a song-leader. Finney took a pray-er, Father Nash, you remember, and while Finney was preaching, Nash was praying. Somewhere out in the woods this mighty prayer warrior would bury his face in his hands and in agony of soul, cry out to God to use Finney to the conversion of lost men and women. Finney, himself, knew what it was to travail in prayer. William Bramwell agonized for some thirty-six hours in a sand pit without food, for the souls of men. *All God's servants, right down through the centuries, have travailed in prayer. Those who know how to travail, know what I am talking about, for soul travail is part of the price that must be paid for revival.*

WITNESSING FOR CHRIST

When we boldly witness for Christ, there will be revival. We must get back to the preaching of the Word. It is not our word, but God's Word that convicts and converts. His Word is a hammer and it breaks hard hearts. It is a sword and it pierces. It is a fire and it burns. God's people, I say, must boldly proclaim the Word if there is to be revival.

In my study of revival and evangelism I have discovered that those mightily used of God always majored on five subjects. *These five subjects inevitably produced conviction.*

First, sin and salvation, then heaven and hell, finally, judgment. You see, a great many messages must necessarily be given on sin for sin must be exposed if there is to be genuine conviction. There you have the disease and the disease makes evident the need. When I speak of dealing with the subject of sin, I am thinking more particularly of unbelief and the rejection of Christ. I am ashamed of the obscene booklets that are occasionally being published in the name of evangelism. I wonder that the government does not ban them. Certainly I would not want the minds of my young people to be corrupted by them. But the fact that men are sinners in the sight of God must be definitely emphasized.

Then there must be salvation, namely, the remedy, the cure for the disease. Hence salvation messages are essential. But more than that is needed. Souls must be brought face to face with eternity, hence the necessity of messages concerning heaven and hell. Eternity must be made real. Men must realize that this life does not end all and that they must begin to give thought to the life to come. But even that is not sufficient. There must also be messages on the judgment. Man must know that he is going to be called to an account, that some day he must meet his Creator. Hence the importance of the warning, "Prepare to meet thy God" (Amos iv. 12). *Now if these five subjects are presented, in one way and another, there is bound to be conviction, salvation, and ultimately, revival.* All these are the subjects that were dealt with by the Apostles and these are the subjects that have been emphasized during days of revival and evangelism all through the centuries.

THE ANOINTING OF THE SPIRIT

When we work in the anointing of the Holy Spirit, there will be revival. The Holy Ghost is the One who does the work. He is the Executor of the Godhead. This is His day. He works upon the hearts of men, producing conviction and imparting saving faith. He is the One through whom men are born again. It is the Holy Spirit who takes the Word as it

is proclaimed and applies it. Hence we must depend upon Him. We must make certain that we have been anointed and that we are preaching with the unction of the Spirit of God upon us.

All down the centuries those used of God have been anointed men. They have waited in God's presence until they have been endued with power from on High and then they have gone forth conquering and to conquer. Everyone to whom Charles G. Finney spoke that first memorable day was later converted, even though he only passed the time of day. Finney had been anointed as he sat in his own office after having been converted a few hours before and in the power of that anointing he had spoken to this one and that one, and conversion had resulted.

John Wesley was an anointed man, as was George Whitfield. You remember how Wesley himself describes the experience that was his at about three o'clock in the morning while he and a number of others were in prayer. D.L. Moody, too, was an anointed man. You recall how he asked God to stay His hand, so great was the anointing he received. Then he tells us that he took the same sermons he had preached before, with but few results, and preached them again and saw men and women stricken and saved on every side. Evan Roberts also was an anointed man. His story would be incomplete were that great experience omitted. You remember he met God and it was in the power of that anointing that he swept through Wales like a fire-brand, kindling revival everywhere he went. The early Methodist preachers were all anointed men and throughout the country, on both sides of the Atlantic, revival fires were kindled as they proclaimed the Gospel message.

Those who minister may not recognize it, but upon all men mightily used of God there rests a mysterious power, and it is because of that power they get the results that amaze and startle men everywhere. They are clothed, as it were, with the Holy Spirit Himself. Oh, my brethren, it is this anointing that we need today. So many of us are powerless, so much of our

work is done from an intellectual standpoint, so much is superficial, that we must turn again to our one and only source of power, the blessed Holy Spirit of God.

Well, now, are we willing to pay the price? Will you be one of those who will accept the burden for revival and, meeting the conditions, do your part until revival comes? God's purpose must be fulfilled. Oh, then, let us join hands with those who are praying for revival, and let us obey the command of the great apostle and "do the work of an evangelist."