

Part III

The Pastor And His Relation To The World

CHAPTER XIX THE PASTOR AND NEW TESTAMENT EVANGELISM¹

The pastor's duties are only begun when he has cared for all the sheep of his own fold. He is Christ's special representative on earth to entreat men to be reconciled to God. He is the ambassador of the King to show the world His glory and lead men to be His subjects (2 Cor 5:18–20).

I. New Testament evangelism rests on the fact that men are lost in sin and utterly helpless to deliver themselves from its consequences. John the Baptist preached the doctrine of sin and the necessity of repentance. Jesus took up the same text, "Repent, for the Kingdom of heaven is at hand" [Matt 4:17]. "Except ye repent ye shall all likewise perish" [Luke 13:4]. "Except a man be born anew he cannot see the kingdom of God" (Luke 13:3; John 3:3). The apostle Peter also took for granted that men were sinners and so lost (Acts 2; 10). Stephen did the same in his address (Acts 7). Paul in Romans 1–3 and 5:12–21; 1 Corinthians 15; Galatians; and Ephesians 2:1ff., especially shows that men by nature are helpless sinners. The New Testament writers all write of salvation with the understanding that men are lost in sin and must be saved by the interposition of God's grace in His son Jesus Christ.

There are three theories of sin held in modern times:

1. The extreme evolution theory that sin is but a step to higher development; a necessary evil in the struggle for life and happiness; merely "good in the making." This theory was born of Darwinism, but it is just to say that it is not held by all scientific men. Many modern evolutionists believe in sin as an actual fact in the moral universe.
2. The Christian Scientist theory that sin is not a real fact, but an imaginary evil. All suffering and all sin, according to this theory, exists in the mind. This theory carries the Kantian and Hegelian idealism to fatal extremes.
3. The Biblical Theory that sin is the actual transgression of God's holy law and incurs the condemnation and wrath of God (John 3:18–36; Rom 1:18; Rom 3:21–26; 6:21, etc.). Edwards, Whitefield, Moody, Torrey, and all great

¹Collateral Reading: Dargan, *Ecclesiology*, pp. 456–457; W. B. Riley, *The Perennial Revival*, Chapters 1–4.

evangelists have put special emphasis upon the doctrine of sin. The modern pastor and the modern evangelist need to stress the fact that the world is lost in sin and thus bring about a keener consciousness in the church that evangelism is an absolute necessity.

II. New Testament evangelism offers as the only remedy for lost men the gospel of Christ's death and resurrection. If men are sinners lost and dead spiritually, they can be saved and made alive only by having sin atoned for by Christ's death for them and by receiving the New life in the ever living risen Christ. Christ's death was necessary to put away sin and Christ's resurrection is essential to give the sinner life eternal.

John the Baptist emphasizes the sacrificial side of Christ's career when he said to his disciples "Behold, the lamb of God that taketh away the sin of the world" (John 1:29). Jesus also emphasized the necessity of His death in the saving of men when He said, "The Son of man came not to be ministered unto but to minister and to give His life a ransom for many" (Matt 20:28). At the institution of the supper He also said, "This is my blood in the new covenant" [Matt 26:28]. Paul also emphasizes the fact that redemption is secured through the death of Christ (Rom 3:21-26; Eph 1-7; Col 1:14). The author of Hebrews also devotes the central chapters of this epistle to the theme of Christ our High Priest and the eternal efficacy of His sacrifice. Peter also teaches that man's redemption depends on the lamb of God (1 Pet 1:18-19). The apostle John brings up the rear in holding that men are cleansed from all sin in the blood of Jesus Christ (1 John 1:7). All great evangelists preach much on the cross. The death and resurrection of Christ constitute the heart of the gospel.

III. New Testament evangelism makes the individual its base of operation. In the Old Testament the nation is the honored center of divine thought. The Jews as a nation were God's chosen people. In the New Testament the individual becomes the center of attraction. John the Baptist, Peter, Stephen, and Paul all showed that not all the natural seed of Abraham were real Israel, but that each individual by a spiritual process becomes the actual Israelite.

Jesus taught that one man was worth more than a "whole world" (Mark 8:36). He taught that not society but the individual "must be born anew" (John 3:3). We should infer from this teaching that no work of modern social reform can hope to be successful, or can claim to be in accord with the New Testament, unless it starts with the individual and seeks to give him a new nature and a new life in Jesus Christ. New Testament evangelism seeks to reach society by making every member of society a "new creature in Christ Jesus" (Gal 5:6).

IV. Evangelization is the main mission of the church.

1. The evangelistic spirit is the natural impulse of the new convert to Christ. As soon as Andrew found the Messiah he hastened to find Simon his

brother, and he brought him to Christ. As soon as Philip found the Savior he brought Nathaniel to Him. As soon as Levi was converted he made a great feast for Jesus and invited his friends, many of whom were made disciples that night. Paul immediately after his conversion went into the synagogue at Damascus and preached Jesus that he might win his fellow countrymen to Him as the Messiah and Savior.

2. Evangelization is the end of the church's existence as Jesus saw it. Just before His crucifixion in the intercessory prayer (John 17) Christ prayed to the Father, "As thou didst send me, even so I send I them" [John 17:18]. After His resurrection he says to His apostles and disciples, "As my Father sent me even so send I you" [John 20:21]. In His last great commission He commanded, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," (Matt 28:18-20).

The church does not exist merely for its own spiritual blessedness. The church that is centered in self and whose circumference does not reach beyond its own membership is not a New Testament church. Again, the church does not exist merely for the spiritual development of its own members. The church should nourish and cultivate its members in the graces of the higher life, but in order that these trained Christians may be workers to lead the lost of Christ. The Jerusalem church preached throughout Judea and won Jews to Christ. The church in Antioch (Syria) went in for an evangelistic campaign to win the great heathen city to Christ during the year of Barnabas and Saul's leadership. They then launched out to win the provinces beyond.

The Moody church of Chicago has for several years had an excellent Bible Institute and in this have been training its members, and others who come, in the higher graces, but especially that more laborers might be sent into the needy fields to organize new Sunday Schools and establish mission churches. A. J. Gordon emphasized spiritual culture, not as an end, but as a means for bringing Boston and the world to Christ. He used to say to His workers, "preach, or perish; evangelize, or fossilize."

3. The church is helpless to achieve its noble mission except through three agencies:

1. The Holy Spirit. The revival in Jerusalem did not come until the Holy Spirit had descended and filled the church in Jerusalem (Acts 3). Peter conducted the great revival in Caesarea because the Holy Spirit fell on him and his audience (Acts 10:1-11:18).
2. The word of God whose heart is the cross and the resurrection. Peter preached the true gospel on the day of Pentecost, the Holy Spirit, used it for bringing conviction and salvation.
3. Prayer alone brings in the Holy Spirit and makes the word of God "sharper than a two-edged sword." [Heb 4:12] All true revivals are born in the lap of prayer. Pentecost followed a ten day prayer meeting. The Edwardian revival was a result of

prayer. The great revival under the Wesleys was also started by the praying of a small faithful group. The Welsh revival followed the earnest praying of three months by Evan Roberts who rose three hours before day for his personal season of prayer. During the latter part of the three months many others had joined him. Torrey for three years prayed for a world-wide wave of evangelism to sweep the earth, and God seems to have called him to help start that wave to rolling. Let churches and pastors see and feel that evangelization is the chief end of their mission on earth. Let them pray and work, preach and plan for evangelization at home and the world around.

CHAPTER XX

THE PASTOR AND SPECIAL REVIVALS IN HIS CHURCH²

In modern times there is some opposition to revivals. The objectors say that the reaction offsets the special activity and that the evil effects counter-balance the good. But as nature has its harvest time, it seems reasonable for churches to have started harvest times for the ingathering of souls.

I. Preparation for the Local Revival

1. The pastor himself must get ready. He must realize the greatness of his responsibility as a leader. He must get an estimate of the unsaved in the vicinity and get these lost souls on his hearts. He must by self surrender, prayer, and faith, be filled with the Holy Spirit and willing to undertake anything honorable to win souls and make the revival a success. If revivals fail it is often on account of the pastor's failure to make the necessary personal preparation in himself.

2. Preach it and talk it in and out of the pulpit for several weeks before the revival starts, and thus lay it on the hearts of your people. Lead the church to believe that evangelistic success depends largely on them and that God holds them responsible to expect, pray, and work for the salvation of souls.

3. Have a week or two of prayer just before the meeting starts. Enlist as large a number as possible in these prayer services. In these meetings deepen the life of the church, emphasize the worth of souls, the mission of the church to win the lost, the vastness, methods, and joy of soul-winning. Make the most of this special preparation in prayer service.

4. Get your Sunday School teachers and officers thoroughly aroused and enlisted for the revival. Do this in the teachers' meeting, or teachers' class, at two or three successive meetings just before the revival begins. Also talk

²Collateral Reading: Gladden, Chps. 18 & 19; Torrey, *How to Promote and Conduct a Successful Revival*, pp. 32-75; 145-206.

with your teachers privately and pray with them in their homes and show them how much hinges on their service and prayer in the coming meeting.

5. Thoroughly advertise the revival. Do this from the pulpit, in the papers, by posters, cards, runners, etc. Bring the meeting to the attention of every man, woman, and child within the reach of the meeting place. The writer has seen meetings begun in communities where a third of the members of the church did not know that they were to have this protracted meeting.

II. Conducting the Revival Services

1. Usually have a regular evangelist or brother pastor to do the preaching. Usually it is too heavy on the pastor to do the preaching and the necessary visiting and personal work in the meeting.

1. Get a level headed, sane evangelist if you have any at all. It will be hard for the pastor to carry forward the work, if the evangelist leads the church and community to great convulsions of excitement by sensational methods. In such cases the evil results sometimes outweigh the good.
2. Get a preacher who preaches the plain gospel of the Son of God and His death to lost sinners; one who will emphasize the basal doctrines, sin, repentance, faith, regeneration, consecration, sacrifice, etc.
3. Give your helper liberty to conduct the meeting as the Spirit may lead him, but have a helper who will make prominent the pastor, increase his power with the church and over the new converts. The evangelistic helper should always recognize that the pastor is the real human leader of the meeting, according to Divine appointment.

2. Singing in Revivals

1. Much depends on good, lively, soul stirring gospel singing. It lends power to the preacher and to the whole meeting.
2. Have a competent spiritual leader. When Mr. Alexander sang with Torrey he moved thousands with his singing, not simply with solos but also with the great congregational singing led by him.
3. Have your choir composed of the best voices of the most spiritual people obtainable for the occasion.
4. Have but little solo singing, unless it is done by consecrated Christians and rendered in a simple, Christian, unoperatic style. Real spiritual solo singing helps to impress and win the lost.
5. Have the leader insist on congregational singing. Scarcely anything so stirs the soul of men and women as good

congregational singing. This is one of the chief characteristics of the Welsh revival.

3. Have much praying from start to finish.

1. Start every service with several minutes of prayer—usually many, brief prayers.
2. As early as possible in the meeting get individual Christians to praying for individual lost sinners.
3. Have cottage prayer meetings throughout the town or in all the neighborhood. Have the unsaved invited to these.
4. Pray particularly for the Holy Spirit to endue the church with power, to lead the preacher, and to convict and regenerate the lost.

4. Personal Work.

1. Enlist as large a number as possible to do personal work—earnest women, devoted young men, deacons, husbands and wives, fathers and mothers, brothers and sisters.
2. Train these all you can in the use of the Scriptures in pointing sinners to Christ as their Savior. Have your personal workers provide themselves with a Workers Companion and train them in the use of them.
3. Thoroughly organize so as to find out all the lost in the community and be able to reach every home where lost men live. Let particular workers go after certain individuals as the Spirit may lead.

5. The Pastor's Part in the Revival (that is, if he does not do the preaching).

1. He is to superintend all the plans of the work.
2. He is to inspire the workers.
3. He must speak to, pray with all convicted souls, and lead them to Christ.

6. Pulling the Line and Landing the Souls.

1. Follow up every impression and expression with prayer and personal work. Get the name and address of every one asking for prayer. See them at once wherever it may be convenient and suitable.
2. Press the question of immediate decision for Christ. "Behold, now is the acceptable time; behold, now is the day of salvation" [2 Cor 6:2].

3. Insist on the new converts joining the church and giving their lives to Christ and His service.
4. Organize the new converts for Bible study and for actual Christian service.

CHAPTER XXI THE PASTOR AND THE PERENNIAL REVIVAL³

Spasmodic spiritual upheavals in our churches is not the highest or ideal condition. To have a revival all the year is the ideal. Is this possible?

1. The mother church in Jerusalem surely had a perennial revival for many years; at least, for some time after Pentecost. "And there were added unto them daily such as should be saved" (Acts 2:47). Also the Antioch church, during the year Barnabas and Paul preached there, seems to have had a perennial revival (Acts 20:22-26).

2. What is a perennial revival? It implies

1. Not necessarily that souls are saved at every service. Too much pressure must not be brought to bear in order to have results in every service.
2. But there is an intensely spiritual atmosphere in the church which is conducive to conversions at any time. A Christian woman once prayed, "O Lord, I would pray for souls to be saved in our church, but I hate to see little lambs cast into the snow heap." Souls cannot be saved in some conditions in some of our churches.
3. The conversion of souls at the ordinary service of the church is the usual and expected occurrence.

3. The Holy Spirit and the Perennial revival. What has the Holy Spirit to do with the production and promotion of the perennial revival?

1. The Holy Spirit must fill the pastor. There is no perennial revival without a perennially Spirit filled pastor: [C. H.] Spurgeon, A. J. Gordon, A. C. Dixon, Lem G. Broughton, W. B. Riley, and Geo. W. Truett are examples of spiritual pastors with perennial revivals in their churches.
2. The Spirit filled pastor must then preach, not merely evangelical but evangelistic sermons. The fundamental truths, sin, the judgment, eternal punishment, the love of God, salvation in Christ alone, the worth of souls, regeneration, and immediate decision for Christ and consecration, the work of the Holy Spirit on the sinner and in the believer, are doctrines

³Colateral Reading: Riley, *The Perennial Revival*, Ch. 5-7.

that must shine from the pulpit before the perennial revival breaks out in the pew.

3. The church must be filled, in as large numbers as possible, with the Holy Spirit. "And they were all filled with the Holy Spirit" (Acts 2:4). Modern pastors should preach much on the Holy Spirit. Lead your people, by degrees, to appreciate spiritual truths and spiritual sermons.

4. Show your people the worth of souls. Give them Jesus' estimate of a soul (Mark 8:36). Lay upon the hearts of your people that souls are worth more than mules and cattle, houses and lands, bonds and stocks, gold and silver.

5. Do not preach sensational sermons. These produce reactions against the perennial revival. You must not press the tension of any service too hard if you wish the effects to be constant. Human nature cannot and will not endure high pressure services all the time. Let me be understood. Make every service intensely spiritual but never sensational.

6. Have your church thoroughly organized and have the work distributed so that all, old and young, men and women, boys and girls, will have something to do. A church enlisted for service and endowed with power will enjoy a perennial revival. Unless the church is thoroughly organized and all have something to do, the church with new members coming in all the time will soon become an unweildy, untrained body and the revival spirit will cease.

7. No church can keep up the perennial revival without the regular development of its members, new as well as old, in Bible study and actual Christian service. Fruitage is the end of salvation: "we are saved to serve," or in the language of Paul, "We are created in Christ Jesus for good works" (Eph 2:10).

CHAPTER XXII

THE PASTOR AND EVANGELIZATION BEYOND THE IMMEDIATE BOUNDS OF HIS CHURCH⁴

No pastor belongs exclusively to the church that pays him. Churches however, often think so and must be educated to recognize that pastors are servants of Christ and "all the world is his parish," as John Wesley said of himself.

1. Pastors must lovingly and patiently teach their churches that they (pastors) do not belong exclusively to their local churches. A lady recently said to the preacher who supplied the pulpit in the absence of their pastor who was holding a great revival in a neighboring city, "Tell Brother _____ to come home and never leave again." This is not the right spirit for church

⁴Collateral Reading: Gladden, Ch. 11

members to cherish in regard to their pastor and the holding of meetings in other fields.

2. Yet, each pastor owes his first duty to his local church. They call him, they pay him, he is their leader, shepherd, and spiritual counsellor. He must be true to "the flock over which the Holy Spirit has made him overseer" [Acts 20:28].

3. City evangelization.

1. Most of our cities are only partially occupied by evangelical churches. Not only is this true of New York, Chicago, Philadelphia, Boston, Kansas City, St. Louis, Baltimore, Memphis, New Orleans, Nashville, and cities of their size, but also of smaller cities like Dallas, Ft. Worth, Houston, Galveston, San Antonio, and even of smaller cities the size of Temple, Sherman, Texarkana, Corsicana, etc.
2. Evangelical pastors should combine in their plans to reach the whole city and all its people with the gospel of grace. The day is past when Baptists can consistently hold aloof from other soul loving Christians who are trying to win the lost.
3. But this does not mean that what are commonly called union meetings for evangelistic purposes are the best. Sometimes these union campaigns work good and reach many souls, as did the one in Atlanta, Ga., 1904, and others later in Louisville, in Dallas, etc., But usually each denomination should hold its own meetings separately, there being no union in it except that of the pastors in an effort to reach all the people and win their souls. The greatest evil consequences connected with city union meetings of all denomination is the failure to emphasize church membership. They say, we must not preach our doctrines or try to get people into the church. That would not be fair. Let us just get them saved and leave them to do what they please about the matter of joining the church. This is catching the fish but letting them jump back into the water instead of stringing them for use. This is not the New Testament teaching. The same day or night people were baptized after believing and being saved in New Testament times.
4. Often it is profitable for evangelistic pastors to have a religious census taken throughout the city or town, and let each of them take his material and work in as for the salvation of the lost and the progress of his church.
5. Establish mission Sunday Schools in the poorer sections of the city and get good teachers to teach them. Many of our strongest churches today started from mission Sunday Schools.

6. Have mission stations in destitute portions of cities and large towns and preach the gospel to the people who will not regularly go to the churches.

4. County and Associational Evangelization

1. The pastor of every city, town, or village church is largely responsible for the salvation of people in the country around his city, town, or village. If there are no Baptist churches very near, let the pastor preach at the cross-roads or in the school houses on Saturday night or Sunday afternoon. If you have a good opportunity get your church to give you a Sunday night once in a while and take your singers and workers to some destitute part of the country and hold evangelistic services. A few churches in Texas and other states pay their pastors for all time, but give them one Sunday in each month to preach in the surrounding country.
2. The leading pastors of counties and associations should plan to have revivals in every portion of the county or association that all the people may have an opportunity to be saved.
3. Pastors should cooperate heartily with county and associational missionaries in this work. Let the associational missionaries and the local pastors often counsel together and plan regular evangelistic campaigns to reach every nook and corner of their territory.

5. The pastor holding meetings away from home.

1. Cultivate the evangelistic note in your preaching so you can conduct revival services when opportunity presents itself.
2. If God can use you to win the lost and quicken the churches go out in these special evangelistic campaigns and hold meetings in other churches.
3. Do not go too often. As hinted above your first duty is to your own church.
4. Never go without consulting your deacons and getting permission from your church. Have a definite understanding with your church in all such matters and keep the business machinery of the church running smoothly.
5. Always have someone to supply your pulpit when you are absent. Try to secure a good preacher and thus satisfy and edify your people in your absence.

CHAPTER XXIII THE PASTOR AND WORLD-WIDE EVANGELIZATION⁵

Evangelization extended to the whole world becomes world-wide missions. Missionary endeavor is the highest development of the evangelistic spirit. There is no difference in the *nature* of evangelization and missions; the only difference is one of *degree*. The Spirit that leads a saved father to labor for the salvation of his boy, if cultivated to the proper degree, leads him to give his money to missions and even that boy as a missionary to the heathen.

I. World-wide Evangelization the Spirit of Christianity

Though Jesus limited the first mission in His life time to “the lost sheep of the house of Israel” [Matt 10:6], yet he said that “many shall come from the east and the west, from the north and the south and shall sit down the Abraham, and Isaac, and Jacob in the kingdom” [Matt 8:11], and in the last commission he commanded, “Go ye into all the world, make disciples of all the nations, etc.”

Peter and John and others of the twelve did not entirely realize this universal spirit of Christianity. God, to carry out his universal purpose of world-wide missions, raised up Saul of Tarsus to be a “chosen vessel to bear His name to the Gentiles” [Acts 9:17]. Paul took the name of Christ to two continents—yea, to the capitol of the Roman world and from the Roman capitol seems to have planned a still more western missionary campaign (Rom 15:33).

II. The early church practised world-wide missions until the union of church and state eclipsed the evangelical spirit. According to Eusebius, contemporary of Constantine, the churches during the two and a half centuries from the death of Paul and Peter were aggressive in missionary endeavor. The gospel was preached and churches planted throughout Western Asia, Egypt, and along the northern coast of Africa and in most of known and civilized Europe. But when Constantine in 325 A.D. made Christianity the state religion the ardor of the missionary spirit was chilled.

III. The world-wide missionary enterprise was revived by the Moravians and William Carey in the eighteenth century. The Moravians, about a half century before Carey, caught the spirit of world-wide missions, but being a small and uninfluential body impressed the world but little until Carry went to India and thus began to unlock the nations for the entrance of Christ and salvation. A dozen years later [Robert] Morrison went to China and woke up the Methodists. Five years after Morrison went to China [Adoniram] Judson and [Luther] Rice started to India as Congregational missionaries but becoming Baptists on the way aroused two great denominations in

⁵Collateral Reading: Dennis, Centennial Survey of Foreign Missions; Mott, The Pastor and Modern Missions.

America, the Congregationalists and the Baptists. So for the last century the universal missionary spirit has been growing in all evangelical denominations.

IV. The World's Door in Open Today for the Gospel

Over six hundred explorers have died in Africa's jungles to explore its rivers, plant trading posts, and discover its treasures. Now missionaries can reach the heart of Africa from the east coast in sixty hours. It took Livingstone years. The railroad from Cairo to the cape will soon be finished. Africa is ready for the gospel. Brahmanism, Buddhism, and Confucianism have lost their grip on India, China, and Japan. Japan is in a crisis, throwing off Shintoism, Confucianism, and Buddhism, and so is ripe for the gospel. China is educating her sons in Japan, Europe, and the United States, and through them China can be reached not only with western civilization but with the gospel of Christ. The establishment of the Republic of China this year opens wider the door for the entrance of the gospel.

Evangelical denominations have 7,000 chief mission stations and 22,000 out stations, over 16,000 foreign missionaries and over 75,000 native pastors and teachers, nearly 2,000,000 members, and about 5,000,000 adherents. In 1854, there was not a missionary in Central China, but now 1,000 have followed since Hudson Taylor led the way. In 1874, in a 999 days trip of 7,000 miles [Henry] Stanley met not a single Christian in Africa, now there are hundreds of churches and schools and over 1,000,000 members in the heart of Africa. There are now 1,000 Christian high schools and colleges and over 25,000 lower schools with 500,000 pupils, in heathen lands; about 160 mission presses and 400 missionary periodicals; over 880 medical missionaries and 947 hospitals helping 2,500,000 patients annually. Commercially, politically, and religiously the world is ripe for the gospel.

V. Every church and evangelical pastor should have a part in this universal movement. God started the universal gospel movement. He is in it today, it will succeed and "the kingdoms of this world shall become the kingdoms of our Lord and His Christ" [Rev 11:15]. Every church and every pastor, even the little church with five members and the weak pastor with one talent, should have a part in this one sweeping movement for the gospel to every creature on this planet.

VI. The Pastor and Educational Factor in Missions

Modern churches are sadly ignorant on the subject of missions, the basis of the missionary enterprise, its modes, and its prosperity.

1. Hence, the need of information by the pastor. Your people must know that the gospel of Divine love and atonement is itself the basis of missions (1 John 2:2); that men who are saved are saved to help others; that Christ is "the propitiation for our sins and not for ours only, but also for those of the whole world." They need to know the fields, their destitution and their

hopelessness without Christ and the gospel (Rom 10:13–15). They must also know how God is prospering His works in mission fields. As Mott says, “It is impossible to create zeal for an object on which the people are ignorant.”

1. Our churches do not pray for missions and missionaries because they do not know their duty, the needs of the fields abroad, and the straits of the missionaries there.
2. Our churches do not give largely to missions because they do not know about missions. As Bishop Selwyn says, “The missionary duty is the circulation of the churches’ life blood which would lose its vital power if it never flowed forth to the extremities.”

2. How may the pastor educate his church on missions?

1. Through the pulpit. How often should the pastor preach on missions? G. Campbell Morgan recently decided to preach once a month on missions and his church in London decided to give one tenth of its income to foreign missions. Mr. Mott says that in twenty five leading missionary churches their pastors average five foreign mission sermons a year.

But is the special missionary sermon the best method of preaching missions? We think not. All our preaching should be missionary and lead our churches to feel their obligation to take the gospel to the whole world. “All preaching should bear on the world’s conquest.”⁶ But occasionally the pastor should preach on the Biblical basis of missions, the lost condition of the heathen without the gospel, the obligation of the churches at home to take the gospel to the nations, and illustrate these messages by thrilling scenes from the lives of living missionaries.

2. Have missionary maps and charts in your churches usually hanging over the pulpit. These preach through the eye. Occasionally explain them and show the large proportion of the world still in the shadow of sin and death.
3. Get your people to read missionary magazines and journals. Men and women who read of the toils and struggles of the missionaries abroad will give to support missions. Mrs. Asa Otis, Connecticut, was a constant reader of the *Missionary Herald* and at last gave a million dollars to the missionary enterprise. Mr. R. Arthington by reading a table of statistics on British Missions was led to give \$2,600,000 to foreign missions.

⁶Carroll Note: “Mott, 68.”

4. Use missionary tracts and pamphlets. The reading of a missionary tract often stirs a man to give one hundred, five hundred, one thousand, or five thousand, dollars to foreign missions. Moreover, the reading of [Claudius] Buchanan's *Star in the East* led Judson to go to Burma.
 5. Have mission rallies. Invite speakers full of the missionary spirit, secretaries, missionaries, and others in order to train your church in the missionary spirit. A. J. Gordon never let a returned missionary go by without having him speak to his people.
 6. Have regular missionary meeting in your church, at least once a month.
 7. Cultivate the missionary spirit in the Sunday School and Young People's societies.
3. Requisites for the pastor who successfully educates his church in missions
1. He must be intensely missionary himself. Every drop of his blood must be missionary blood.
 2. He must be well informed on missions. To this end he should provide a good missionary library and missionary journals. The pastor cannot teach his church what he does not know himself.
 3. Study each year some particular phase of missionary work.
 4. Make the New Testament your guide book in missions. Absorb its spirit and you will be a missionary. Study the missionary methods and missionary spirit as illustrated in the book of Acts.

VII. The Pastor A Financial Force in Missions

Though money cannot bring happiness or buy heaven, it can publish Bibles and pay colporteurs to scatter them, and missionaries to preach them to the ends of the earth. Money builds colleges, universities, and seminaries where preachers, evangelists, and missionaries are educated and inspired to give the gospel to the lost world? Money feeds and clothes and shelters the missionaries so that they may tell the story of redemption.

1. Christians have plenty of money speedily to evangelize the world. This is a money making age. The wealth of the United States has increased fourteen fold in fifty years, while the population has increased only three and one half fold. The exports from the United States exceeded the imports in value by \$2,500,000,000 during 1899–1903. At the end of 1903 the total deposits in the savings banks in the United States equaled \$2,935,204,000. In 1900, the members of Protestant churches in the United States were worth \$22,660,317,000.00 and were increasing at the rate of nearly \$700,000,000

per year. If all the Christians in the United States gave one tenth of their income we would be giving 1,252 times what was given in 1900.⁷

The world spends its money in vast sums where it wishes to do so. Russia had spent \$500,000,000.00 on the Siberian railroad up to 1904. The United States and England spent enough money on the South African and Spanish American wars to support 20,000 missionaries for more than a generation. Men are giving largely to other good causes. Mr. Alfred Nobel, Norway, gave \$10,000,000.00 to stimulate research and literary study. Cecil Rhodes gave \$3,000,000.00 to found the Oxford Scholarship for American colleges and universities. Rockefeller gave \$70,000,000.00 to found and equip the University of Chicago. Carnegie has given over \$100,000,000.00 to found free libraries. Why should not some man give their millions to send out from ten to twenty thousand missionaries to preach the gospel in all the nations?

2. Why Pastors Should Arouse the Churches to Give for Worldwide Evangelization.

1. So few Christians are now giving to missions. From the statistics it is found that only forty per cent of the members of all evangelical churches in North America give at all for foreign missions. The five chief denominations give on an average per member only one cent per week for foreign missions. Twelve thousand churches in four leading denominations in the United States gave not a cent according to reports in 1901.
2. (Churches and individuals are giving so much less to foreign missions than to expenses for the home work. In 1902 in eleven representative denominations the churches gave \$45,700,000.00 for church expenses, \$5,138,000.00 for home missions, and only \$2,442,000.00 for foreign missions, that is, only one twentieth as much was given for the world at large as for the expenses at home.
3. (The needs of the world are appallingly great. Millions are dying without Christ and without hope of eternal life.

3. Some Fundamental Principles in Giving to Missions

1. Let the pastor emphasize that giving is the heart of the gospel. God gave His Son, the Son gave His life, the sinner gives up all to Christ to be saved, and the Christian continues to give himself and his life to help save the world.

⁷Carroll Note: "See Dennis, Centennial Survey of Foreign Missions, for more startling figures." [James S. Dennis, *Centennial Survey of Foreign Missions*. New York: Fleming H Revell, 1902.]

2. Giving to missions is based on the Divine ownership of the Christian. Every believer is a bond servant of Christ. Because he is bought by his precious blood he is not his own (1 Cor 6:19–20).
3. What the Christian has is held in stewardship for his Lord.
4. Giving is a grace; it enlarges the soul and increases its joys (2 Cor 8:7).
5. Giving should be systematic and proportionate to prosperity (1 Cor 16:1–2).

4. How to Raise Money for Missions

1. Preach and emphasize the above fundamental principles as to stewardship consecration, etc.
2. Have a comprehensive plan for reaching every member of your church for missions. Have committees with good and wise chairmen to lead in this work.
3. If you take one great collection, preach on spiritual themes for several weeks preparatory to the climax. Let the pastor himself give largely and urge his members to do likewise.
4. Divide out the roll of those not subscribing in the great public collection and have every one seen and urged to contribute.
5. But a better plan still is to have regular systematic giving each month or week to each object. The adoption of this plan in three thousand Southern Presbyterians churches in 1903 raised the per capita amount from sixty cents to over one dollar. The Haskell Avenue Church, Dallas, Texas, practises systematic, proportionate giving and is prosperous.
6. Undertake something definite. If your church can, have it support a missionary; if not, a native worker.

VIII. The Pastor A Recruiting Force in World-wide Evangelization.

Representatives of Foreign Mission boards in the United States and Canada, in New York in 1901, said, "The regular ministry of the church is charged with a responsibility of raising up under the spirit of God the candidates for missionary service."

1. The need of recruits should be emphasized by the pastor.

1. The countries already entered by our foreign missionaries need more men and women to help the missionaries there. Constantly the missionaries, in China, Japan, Mexico, and other lands, through religious papers and journals, personal letters and appeals, are calling for more laborers, to help them gather the whitened harvest in heathen lands. Since China has become a Republic there is great demand on Christian

countries now to send to that country alone from five hundred to a thousand missionaries as soon as possible.

2. New fields are opening today but no missionaries have as yet entered. Only two or three of the South American countries have been entered by the Baptists. Manchuria, and many countries in Central Asia, besides many great Islands in the Pacific, have never yet heard that Jesus lived and died, it has been computed that at least one missionary to every twenty five thousand people is now needed to heathen lands. This would mean forty thousand missionaries, twenty five thousand more than we now have. Think of it for a moment! We now have only one missionary to about seventy thousand people in the heathen lands!
3. The churches can supply this need of men and women. The Moravians in 1908 had one missionary to every sixty four home members. The evangelical churches in North America have only one missionary to four thousand members. It is good to note that one out of every twenty five graduates of the Wesleyan University of Ohio, one out of eighteen of Mt Holyoke College, one out of eight of Wycliffe College, Toronto, have become missionaries. Cambridge University has sent out four hundred and fifty missionaries since the going out of Henry Martyn. Why should not many thousands more of our best and bravest young men and women give their lives to the missionary enterprise? Four thousand men gave their lives to build the Congo railroad. Why should not a hundred times four thousand surrender to give their lives to evangelize the dark continent and the rest of the world?

2. Some Difficulties that Pastors must Overcome to make Missionary Recruits

1. The materialistic spirit of this age. If men can die for dollars why not for souls and the glory of God? Livingstone said that if the traders could imperil their lives in the jungles of Africa to make money surely he should do so for the love of Christ.
2. Prejudices and misunderstandings as to the missionary life. It has its sunny side as do nearly all phases of human life.
3. The opposition of parents and relatives. Generally fathers and mothers do not want to give up their sons and daughters to foreign lands. On the other hand, some good mothers encourage their children and other loved ones to become missionaries. Dr. Jacob Chamberlain said his mother led eleven relatives to be missionaries.

How to Overcome These Difficulties in Making Missionary Recruits

1. Pastors themselves must be missionary men, head and heart, from center to circumference. The true pastor in Texas is as much a missionary as [Hudson] Taylor or [Wiley] Glass in China.
2. In preaching on missions emphasize the Spirit's call for young men and women to go. Sometimes press home to their hearts the matter of decision. Bishop Selwyn in one sermon induced three young people to surrender as missionaries. Our own beloved Geo. W. Truett has been instrumental in his great addressee in our Young People's Conventions to lead many bright young men and young women to the point of decision for the missionary career.
3. Exalt in the pulpit the dignity of sacrifice on the foreign field. Hold up before the young people the heroic side of the missionary career. They tell us that the boys of England are led to be great warriors being told the stories of Wellington and Nelson.
4. Help make the home life of your church members favorable to surrender to the missionary life. Help the parents to encourage their sons and daughters to go out as missionaries. In a large list of missionaries on the field it was recently found that thirty two out of forty came from homes with an intensely missionary spirit.
5. Encourage the brightest and best of your young people to go. John G. Patton's pastor advised him not to go to the Hebrides, for fear the cannibals would eat him.
6. Have returned missionaries to address your people. Bishop Patteson was induced to go out as a missionary by two visits of Bishop Selwyn.
7. Put missionary literature, tracts, pamphlets, and magazines, into the hands of your young people who might be called as missionaries. Missionary Lowe once told of a pastor and his wife who were afraid to read the *Foreign Mission Journal* lest they should have to go out as missionaries. Many of our young people would be led to the missionary life if the best missionary literature was put into their hands. The reading of the life of David Brainard led Henry Martyn to Africa. Reading the life of Martyn led Bishop Heber to become a missionary.
8. Have the names of missionaries who have gone out from your church, or association, or state, on a tablet of honor in the church.

9. Have private conversations with any young people you may think are in a struggle to settle the missionary call. What a delicate task the pastor has in helping a brilliant young man to settle which way his life should go!
10. Pastors should be willing to give their own children and dear ones if called. They should not be like the old deacon who prayed, "O, Lord, send out more missionaries," but when his own son presented himself as an applicant to foreign mission work, replied "Oh, I didn't mean you my boy." Dr. [Brooke] Westcott gave four sons to be missionaries. Dr. [Edward] Noyes, Seville, Ohio, gave three children. Dr. [Robert] Willingham has given his son to Japan, President B. H. Carroll, his daughter to Brazil.
11. Be so intensely missionary, young pastors, that if called yourselves you would immediately surrender and go.

