

# WORLD-WIDE EVANGELIZATION

## THE URGENT BUSINESS OF THE CHURCH

ADDRESSES DELIVERED BEFORE THE FOURTH  
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## THE PASTOR AS A MISSIONARY CAPTAIN

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THE address to which we have just listened has shown us the pastor as a missionary teacher, informing and inspiring his people, through the preaching of God's Word. We are now to consider the pastor as a missionary captain, marshaling his church, and leading it into active service.

1. His enthusiasm and success in this work will depend upon his conception of what his church is for. The true missionary pastor does not believe that missions are a good thing for his church. No; he believes that missions are the chief end of his church, the supreme purpose of Christ's organization of it and the indispensable condition of Christ's promised presence with it. The true missionary pastor is not satisfied with having a missionary society in connection with his church, however active and liberal that society may be. Here are two last commands of Christ: the last before His death, "Do this in remembrance of me;" the last before His ascension, "Go ye into all the world and preach the gospel to every creature." To honor the one is not a whit more binding upon all Christians than to honor the other. The true pastor therefore realizes that his whole church as such is itself the missionary society, organized for a missionary purpose and consecrated to a missionary Savior.

2. When this conception becomes fixed and glowing in the pastor's heart, at once his duty stands out clear and imperative before his eyes. And that duty is to enlist not some but all of his members in the imperial cause of missions. To do this he will usually find it necessary to subdivide his congregation, organizing them into smaller and more wieldy groups under the best leaders he can find; so that men with men, women with women, children with children, may study together, pray together, work together and give together for the evangelization of the world. With these societies the pastor will keep in sympathetic touch, encouraging effort, suggesting methods and supplying them with the missionary literature most suited to their age and needs.

But however thoroughly the congregation be thus organized, there will remain many church members not allied with any particular group or society. Not one of these should be overlooked. An active committee should keep a list of all of them, and should

endeavor personally to secure from each one every year a subscription to the great cause. The sum thus secured from these irregulars is often surprisingly large.

By the methods thus briefly outlined the pastor can enlist practically his entire congregation in the work of missions and make his whole church what Christ intended it to be — one great missionary society.

3. One thing more the pastor must do, and that a vitally important thing; he must set before his people some definite object of missionary endeavor and urge them to its attainment. This object may be the support of a foreign missionary, or of a native preacher, teacher or student. It may be the building of a mission church, or hospital, or schoolhouse. Whatever it be, it must be something definite and something large enough to inspire enthusiasm and stimulate effort. Unless the pastor thus sets before his people some shining goal of missionary achievement, his previous organizing work will not be half utilized, or his church's potential missionary power half developed.

Will you pardon a bit of personal experience? My first charge was a missionary station in a North Carolina town. After a year's work the mission was organized into a church of eighty members paying its pastor \$500. I may say in passing that, the church being so small and easily handled, we organized no missionary society among the members, but habitually treated and preached to the whole church as itself the missionary society. We had not been long pastor when the thought struck us, why should not our little church have its own missionary representative in the foreign field? That was twelve years ago when the South was still painfully poor, and when in the whole state, I believe, only two churches — and they among the largest and wealthiest — had assumed a foreign missionary's support. But the thought had taken possession of us. We pondered over it. We prayed over it. We had visions over it. Night after night our room became a Troas where in the darkness we could see men from China, Africa, India, Japan, praying us and saying, "Come over and help us." We laid the subject before some of the brethren. Then the little church came together to consider this matter. Every member determined to do his best. Each one took a slip of paper and wrote down how much he would give. And when at the close of the meeting the subscriptions were counted, they footed up more than \$1,300. We had our missionary. And our foreign missionary secretary told us later that the example of that one little church had in twelve months inspired more than a score of churches to go and do likewise.

Soon after becoming pastor of my next charge, I proposed to the officers that we undertake the support of a missionary. As this involved a large increase in our annual missionary contri-

bution and the church was still in debt for its new building, some of the brethren were loath to assume a fresh financial burden. But they were willing that we should make the effort. We laid the matter before all the various organizations in the church,—the Sunday-school, the Boys' Club, the Woman's Missionary Society, the Young Women's Missionary Society, the Children's Missionary Society, and so on, to find out how much each would pledge itself to raise for the missionary's support. The responses were glad and liberal. At the end of the year our missionary's salary was paid in full, and three years later our church was supporting three home and foreign missionaries and had paid off every cent of its debt.

I know of another church which had been giving less than \$100 to foreign missions. The proposal to raise \$800 to support a foreign missionary seemed absurd to every church officer except one. But the effort was made. A little circular with a picture of the proposed missionary and a few words about him and his work, was sent to every member with a subscription blank to be filled out and returned. The result was that nearly \$900 was subscribed, and to-day that church has its missionary on the field.

Another church's annual contribution to foreign missions had been \$140. The pastor urged upon his people the support of a missionary. Subscriptions were taken up with the result that \$2,500 was at once pledged and not one, but two, missionaries were sent to the foreign field.

So I say the pastor who would organize and develop his people to the highest missionary efficiency must set before them some specific object, some definite shining goal of missionary endeavor, otherwise he will never know the possibilities of his own church.

4. One other thought. Amid all this society work, committee work, financial work, characteristic of a highly organized church, is there not danger that machinery may supplant spirituality? I reply, there is no danger if the pastor makes it ever manifest and sun-bright that all the organizations and activities of the church have their common center and their common focus in Christ. For Him they all labor. To Him they all look. Their supreme prayer and effort is, "Thy kingdom come, thy will be done in earth as it is in heaven."

There is an old European town, it is said, which has in its center a lofty marble building in the form of a cross. The town is so laid out in streets that at whatever corner you pause in walking through it, you obtain a view of that cruciform pile in the midst. Every rightly organized church is such a city. The Lamb is the light thereof. And as you go through it there is no corner of all its departments of life and labor whence you may not see this central radiance. It is ever "Jesus in the midst."

## THE PASTOR AS AN EDUCATIONAL MISSIONARY FORCE IN HIS PERSONAL RELATIONS TO CHURCH AND COMMUNITY

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THE world and the Church are more profoundly impressed by example than precept. The pastor, clergyman, or minister of the congregation, as he is variously called, should exemplify the missionary spirit in every relation through which he touches the life of his flock and the community. The true pastor will be the embodiment of his own teaching. "Be thou an example to them that believe in word, in manner of life, in love, in faith, in purity," writes Paul to Timothy. "Take heed to thyself and thy teaching." Consider the pastor's example and the pastor's endowment.

Granted that the evangelization of the world brought the Lord from the heavenly glory, was the prime reason for His vicarious sufferings, was the great theme of His last instructions, and that the salvation of the lost stirs Heaven more deeply than the conquest of empires, then how sad is the fact that prayer for missions is so conspicuously absent from the public and private ministrations of scores of pastors. Nor is the matter bettered much, when often the only petition is the conveniently general one for "Africa, India, China, Japan and the islands of the sea." Brethren, shall we not resolve that from this hour our prayers for the work of "winning for the Lamb that was slain," as the Moravian missionary battle-cry has it, "the reward of His sufferings" shall be (1) more frequent, as befits those who profess to follow the example of the praying Savior; (2) more definite, involving some knowledge about all missions and all knowledge about some, even down to the needs and names of individual workers, as well as an intimate acquaintance with the trying experiences of native converts; (3) more intelligent, demanding a study of the Word of God, that we may know the principles of missions which indicate what God wishes to be done, and a study of missionary literature that we may know the facts of missions which set forth what God is doing; and (4) more earnest, as, looking upon the perishing millions with the eye of Christ, His mighty compassion fills our souls, so that that most neglected of all the prayers of Scripture, "Pray ye the Lord of the harvest, that He thrust forth laborers" is found oftenest on our lips. The lack of prayer is our deepest humiliation.

The supreme need in the matter of men, money, methods, is prayer. Missions were conceived and cradled in prayer, and they can live only in an atmosphere of prayer. In the Divine order, before "go," before "give," comes "pray." God is the "Chief Bishop" and the "Chief Treasurer" of missions; and men, methods and money are only valuable as they come through His hands. "My soul, wait thou only upon God." The saddest memory in my own pastorate of many years is that, although many were led to Christ and the Church built up in the faith, so few comparatively gave themselves to the work of the evangelization of the regions beyond. In the light of this hour, I believe that this was largely due to restrained prayer. In the Moravian Church for every fifty-eight members in the home churches there is one missionary on the foreign field. If from the Protestant Churches in Great Britain and America missionaries went out in corresponding numbers, there would be a force of 400,000 workers, which is far in excess of the number estimated as necessary for the complete evangelization of the world. "Ye have not, because ye ask not."

May I commend to all of us and especially to those who are or expect to be the pastors and leaders of God's sacramental host, — to all the under-shepherds of the flock of Christ, — the illustrious example of prayer in our adorable Chief Shepherd and Bishop of souls. In every great crisis of His life, — His baptism, His selection of the Twelve, His transfiguration, His agony in the garden, — we find in St. Luke's Gospel the record of His prayers.

With all due appreciation of the inadequate support often given to pastors, it still remains true that proportionate giving to missions must begin with the pastor. The princely givers are among many pastors who give so cheerfully out of their deep poverty. In a certain church where the pastor gave \$75 out of a salary of \$750 to missions, the whole contribution rose from \$80 in the previous year to \$800.

"Let your speech be always with grace, seasoned with salt." "Salt," says one, "is the power of Christ's grace, banishing all impurity of motive and all uncleanness of allusion, and at the same time giving the pleasant savor of sound and nourishing food for thought." If your intercourse with your people is to be preserved from "idle words" which minister no grace to the hearers and which pass on before to judgment, let the Lord's Word and work be so a part of your very life that you will be a well-spring of blessing, refreshing your people with the triumphs of grace among the Gentiles and stimulating them to give themselves and their loved ones to this service. "Unless you talk about the great problems of missions," writes another, "your people will not believe that you are seriously interested in them."

The Student Volunteer Movement, signifying, as it does, the whole Church of Christ moving together in the problem of the

evangelization of the world in this generation, is an evidence of what may be done in every community on a smaller scale. Beneath all surface distinctions, the Church, the body of Christ, composed of all who truly trust in God's dear Son, is one. This is a unity not to be made, but to be recognized and kept, "Giving diligence to keep the unity of the Spirit in the bond of peace." Why should not every pastor encourage the formation of prayer circles, in which members of all evangelical churches might meet in order to survey and pray for the whole missionary field of the Church of Christ. The profound impression being made upon the outside world by the unity of spirit characterizing these present gatherings may be reproduced in every community. "That they all may be one . . . that the world may believe that Thou hast sent me." In this, too, the pastor must be the leader and example.

Lives unyielded to Christ for salvation and service are all around you. Foreign populations are coming to our shores in vast numbers. Every pastor should himself be an evangelist. It was to Timothy, a missionary pastor and apostolic delegate, that Paul wrote, "Do the work of an evangelist." The Holy Spirit, who abides with and in the Church, ready to communicate the plenitude of gifts from the Risen Head, will bestow the evangelistic gift upon every pastor who longs for it. This evangelistic spirit includes a passion for souls and an absolute reliance upon the Holy Spirit for blessing in the preaching of the gospel of the grace of God. The pastor must set the example of such a spirit at home if he is to influence his people to offer themselves for such service abroad. No pastor should close any discourse without setting forth enough gospel to save a soul. This is often the bane of the morning service. We give it up to the edification of the saints, forgetting that we may never have another opportunity of reaching undecided ones, who may be present for the first and only time. All roads lead to Rome; and all texts in some way or other should conduct the hearers to the cross of Christ. "I determined not to know anything among you save Jesus Christ and Him crucified." You have in every congregation persons who need Christ just as much as the heathen in China, and who worship Mammon as devotedly as the most ardent fanatic of India cultivates his god of wood and stone. How sad that in the choice of subjects and the treatment of themes the plain statement of the way of salvation through the person and work of the Lord Jesus is so conspicuously absent from the ordinary preaching of the day. In a recent volume, entitled "The Call of God," you will find most striking specimens of the manner in which some of the greatest thinkers of Great Britain handled the gospel of God's grace to the spiritual blessing of tens of thousands of precious souls. The evangelistic spirit means the love of Christ and the power of Christ so filling the soul that we cannot but speak and live for Him, so that the lost ones for whom



He died may be speedily gathered in. To this end the pastor should also set an example in personal dealing with men. Pray that God may give you power and grace for this most vital service.

The enduement of the Holy Spirit is the imperative necessity, not only for the pastor, but for us all, if we are to be successful in fostering the missionary spirit by our example. That enduement is threefold at least. There is (1) the sealing of the Spirit for assurance, which affects the heart and conscience; (2) the anointing of the Spirit for knowledge, which deals with the intellect; and (3) the filling of the Spirit for power, which influences speech and conduct. That this blessing of filling is the birthright of every believer is clear from the Word of God.

It is the special characteristic of this dispensation of the Spirit, that the filling of the Spirit for power in speech and conduct belongs to "all flesh," that "your sons and your daughters shall prophesy." Moses seemed to catch a glimpse of this day when, in the magnanimity of a great soul, he answered those who were jealous of his authority as the ordained leader of the hosts of Israel and had informed him that laymen, Eldad and Medad, were prophesying in the camp; he exclaimed, "Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them." "Be filled with the Spirit" was addressed to every member of the Church of Christ, as there is abundant evidence that the Epistle to the Ephesians was a circular letter sent to Ephesus first, because it was the chief city of Asia. "The filling of the Spirit" is commanded for, and may be the portion of, every believer in Christ. Above all, the leaders of the Church need this fulness for their high calling. Since the outpouring of the Holy Spirit at Pentecost, the Spirit of God has never left the Church. "He may abide with you forever." "Where two or three are gathered together in my name, there am I in the midst of them," that is, by His Spirit.

That every believer in Christ has the Holy Spirit is also as clearly taught in Scripture (Acts 2: 38, 39; Rom. 8: 9; I Cor. 6: 19, 20). What then is the "filling of the Spirit"? It is conceivable that a man may occupy a house and not have the "whole run of that house." Other tenants may hold part of it,—an uncomfortable condition to be sure, but yet conceivable. So the Holy Spirit dwells in many a life that is not wholly yielded to Him. When the whole house of our nature is surrendered to Him, He fills with His gracious blessing and power every room thus yielded. It involves, (1) Passion for souls. The love of God fills the soul (Rom. 5: 5) — not love to God merely, but the love of God. There is nothing striking in the fact that we love God, the most lovely Being in all His universe. "How beautiful is God," exclaimed a saint of old, "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord . . . to behold the beauty of the Lord." But the love of God is love toward the unlovely; love

for the lost, even our enemies; love commended to us in the death of Christ; that love without which we are powerless to rescue men. This is the true evangelistic spirit. "Though I speak with the tongues of men and of angels and have not love, I am become as sounding brass, or a tinkling cymbal . . . And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

(2) Power for goodness is likewise involved in this filling, whether in characters transformed by the Spirit of God (2 Cor. 3: 18), so that even the countenance is transfigured (Rom. 12: 2), or generosity, as goodness commonly signifies in the New Testament (Rom. 5: 7). Barnabas was a "good man and full of the Holy Ghost" and was conspicuous for breadth of sympathy and wide horizon, as well as extraordinary liberality. That generous giving which characterized the early Church was the direct result, not of commands, but of a fulness of life and love in the Holy Ghost.

(3) Another element involved is power in prayer. Prayer is petition to the Father in the name of the Son and in the power of the Holy Ghost. Fulness of the Spirit means a deeper knowledge from His Word of the objects of prayer (Rom. 8: 26; John 15: 7), a deepened desire for such blessings and an enlarged experience of their actual communication (John 16: 13, 14) by the Spirit. The Spirit-filled one knows what it is to pray in the Holy Ghost (Jude 20; Eph. 6: 18).

(4) Power in speech and conduct is a fourth element of the Spirit-filled life. The disciples were changed by that fulness from dwarfs into giants and quickly too, as in the tropics fruits and flowers soon reach maturity. This spiritual change was visible in courage (Acts 4: 13, 30, 31), which lifted them above all fear; in wisdom, by which they successfully dealt with great difficulties (Acts 6: 3, 10); and in power, nameless, mysterious power, known by its results — power to reach the hearts and consciences of men.

Among the conditions for this endowment are (1) an approved motive. God is jealous of His power and guards it. In longing for it is our aim self-aggrandizement or the honor of Christ? Are you willing to be a witness unto Him in some way or other unto the uttermost parts of the earth?

(2) Ardent prayer is a second condition (Luke 11: 1-13). Recall the intense, united, persevering, intelligent, expectant prayer which ushered in the day of Pentecost. The conditions of spiritual blessing are the same to-day. Viewed as a historic event Pentecost is a thing of the past. We look not again for the sound of the rushing mighty wind, the tongues of flame. The outpouring and the baptism are accomplished facts. But we long for the manifestations of the power of the ever-present Spirit for the Church and this sin-stricken world and for the fulness of that Spirit who dwells in all His saints.

“Obedient to Thy will  
 We wait to feel Thy power.  
 O Lord of life, our hopes fulfill  
 And bless this hallowed hour.”

As the little child, tugging at the closed hand of her father containing a precious gift, only received it, when, in her deep earnestness the tear started in her eye, so God waits oftentimes till we are sufficiently dead in earnest to receive. If this fulness of the Spirit be the “one thing” we desire of the Lord, then we must “seek after” it and wait until the morning light, if need be, for the answer.

(3) Absolute surrender is another condition. “Be filled” indicates that we are to permit something to be done in us. This involves the surrender of all hindrances to filling, whether of sin or self. Is there any habit or secret thing between you and your Lord? Be willing that it should go. Self must be denied if we are to be “filled unto all the fulness of God.” The fulness of the Spirit always involves a fulness of humility. Of John the Baptist it was said, “He shall be great in the sight of the Lord and . . . be filled with the Holy Ghost, even from his birth,” and yet no one was so small in his own sight. The Lord Jesus had the Spirit without measure and describes Himself as “meek and lowly in heart.” A man who is full of the Spirit will not talk much about it. The late Dr. A. J. Gordon was a guest at my house for a week. When asked the question, “Do you claim to be filled with the Spirit?” all that he could be induced to say was, “I am longing.” We all knew that he was so filled, but how loath he was to say anything about it. Is it not best to let others judge of us? Moses came down from the mountain with his face all aglow with the glory of God, and yet “Moses wist not that the skin of his face shone.”

(4) Appropriating faith is also requisite (John 14:12; 7:38, 39). As we trusted the Risen Lord for salvation, so we are called to trust Him for power and believe that it is ours (I John 5:14, 15; Mark 11:24).

(5) Abiding fellowship is the last condition here named. The fulness of the Spirit is not something which comes to stay, whether or no. The Book of the Acts seems clearly to suggest that this experience of power and passion for souls is variable and must be maintained by abiding fellowship with the glorified Lord. If there is to be abiding fulness of power in the car, the trolley must be in continuous contact with the wire, the seat of power. “Severed from me,” says Jesus, “ye can do nothing.” That fellowship must be maintained by the abiding Word, by dwelling in His love, by feeding upon Christ and by the obedient life. In order to walk with my Lord in real blessing and power, I must have fellowship with Him in His great compassion for a lost world and His last command to evangelize it must be in my heart.