SOUL SURGERY

By

H. A. WALTER, M.A.

THE OXFORD GROUP

SOUL-SURGERY

SOME THOUGHTS ON INCISIVE PERSONAL WORK

By

H. A. WALTER, M.A.

Late Literary Secretary, National Council, Young Men's Christian Associations of India, Burma and Ceylon

FOURTH EDITION

OXFORD

Printed at the UNIVERSITY PRESS

by JOHN JOHNSON

1932

PRINTED IN GREAT BRITAIN

THE SECOND TOUCH

Mark 8: 25

(*To* F. N. D. B.)

THE blind man, sunk in sordid helplessness
A sound of footsteps caught.
'The Healer comes,' they cried, and through the press
The hapless wretch they brought.
With wild hope, born of uttermost distress,
The healing touch he sought,
A hand reached forth in potent tenderness—
The miracle was wrought.

Strangely he stares. 'What dost thou see?' they cry.
'I see men walk as trees.'
Again the cool hand strokes each aching eye;
The last dim shadow flees;
Not moving shapes but live men drawing nigh,
Now glad and clear he sees,
And tells to each how God's own Son came by
And healed his dire disease.

Dungeoned by self, we too besought His hand,
Our shuttered eyes to free.
His touch bestowed, vast stricken crowds we scanned,
And guessed their misery.
Lord Christ, Thy second touch our hearts demand,
Each separate soul to see.
His wounds to salve, his wants to understand,
And lead him home to Thee.

H. A. W.

EDITOR'S PREFACE

TO THE FIRST EDITION 1919

THIS little book was published as a series of articles in *The Indian Witness* with special reference to the Evangelistic Campaign now going on in the Indian Church. It met with such a wide appreciation that it was decided to publish it in book form as soon as possible, so that it might be permanently useful to all Christians seeking to do a more intensive and fruitful personal work. Just after receiving the manuscript from Howard Walter we learnt the news that he had been called away to the higher, nobler tasks of the world beyond. We are very grateful to the Editor of *The Indian Witness* for his kindness in permitting the publication.

H. A. P.

FOR the third and fourth editions a few verbal emendations have been made in the text, and two paragraphs have been omitted from Chapter II.

F. N. D. B.

AUTHOR'S NOTE

FOR much of the general background of ideas in this pamphlet I am indebted to Professor Henry Wright, of Yale Divinity School, and Dr. Frank N. D. Buchman, of Hartford Theological Seminary, who acknowledge their own vast debt to the pioneer in this field, Henry Drummond. Those who are aware of the very wide and rich experience of Dr. Wright and Dr. Buchman as successful personal evangelists, are waiting with eagerness for the volume on this theme upon which they are collaborating.[1] Pending its appearance, this little study of certain phases of a subject on which, despite its importance, there is so little recent literature, may prove helpful to some.

H. A. W.

[1] Professor Henry B. Wright was called to his higher service in 1924.
F. N. D. B.

CONTENTS

MY CREED

By HOWARD ARNOLD WALTER[1]

I WOULD *be true, for there are those who trust me;*
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;

I would be friend of all—the foe—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up and laugh—and love—and lift.

[1] An appreciation of Howard Arnold Walter, by Charles D. Thompson, will be found in the appendix.

I

THE IMPORTANCE OF PERSONAL EVANGELISM

WHAT generally passes for 'personal work' is a double misnomer, in that it does not really take account of the personal equation, and it is not work. Along with Bible study and prayer we include personal work as one of the three primary essentials of the Christian life, but in our hearts do we not often rejoice that those to whom we recommend these practices do not know how shadowy and sporadic is their presence in our own lives?

Personal work! Bible study! The kind of 'work' in which we engage in connexion with the former phase of our activities would no more be accepted as work in a twentieth-century business office than would the kind of 'study' which we pursue in relation to the Scriptures be accepted as study in any true school or college. Is personal work, then, not equal in importance to our regular activities, that we judge it by lower standards, and slight it so continually? Our chief witness both to the difficulty and the rarity of this form of service shall be one, the influence of whose mind and spirit upon the student world of his generation in Great Britain and America was unrivalled. In his essay on 'Spiritual Diagnosis', which marked the beginning of the modern movement of scientific personal evangelism, if not of the psychology of religion as well, Henry Drummond wrote in 1873:

'The true worker's world is the unit. Recognize the personal glory and dignity of the unit as an agent. Work with units, but, above all, work *at* units. But the capacity of acting upon individuals is now almost a lost art. It is hard to learn again. We have spoilt ourselves by thinking to draw thousands by public work—by what people call "pulpit eloquence", by platform speeches, and by convocations, councils, and Christian conferences, and by books of many editions. We have been painting Madonnas and *Ecce Homos* and choirs of angels, like Raphael, and it is hard to condescend to the beggar boy of Murillo. Yet we must begin again and begin far down. Christianity began with one. We have forgotten the simple way of the founder of the greatest influence the world has ever seen—how He ran away from cities, how He shirked mobs, how He lagged behind the rest at Samaria to have a quiet talk with *one woman* at a well, how He stole away from crowds and entered into the house of one humble Syro-Phoenician woman, "and would have no man know it". In small groups of two's and three's, He collected the early church around him. One by one the disciples were called—and there were only twelve in all.'[1]

Can we say that the situation throughout the Christian Church in general has altered materially since Drummond gave it as his deliberate judgement, forty-five years ago, that the capacity of acting upon individuals is now almost a lost art?

With regard to the importance of this form of

[1] Drummond, *The New Evangelism and Other Essays*, p. 258. London.

Christian service, which was the method followed primarily by our Lord and the early Christian Church, let us listen to the most authoritative voice in the student world of the generation succeeding Drummond, Dr. John R. Mott. In his most recent book, *The Present World Situation*, in the chapter entitled, 'Where to Lay the Chief Emphasis', Dr. Mott writes: 'Some missionary methods are more highly productive than others. These may be characterized as the most vital processes, and in all cases where other methods are employed, these vital processes should be employed with them or related to them. The most important and productive method of all is that of relating men one by one through reasonable and vital faith to Jesus Christ. By "reasonable faith" is meant a faith for which men can give reasons which will stand. By "vital faith" is meant a faith which actually transforms life. This individual work for individuals was the method most constantly employed by Christ Himself, and has ever been given a large place in the activities of the most helpful spiritual workers. It is the crowning work, the most highly multiplying work, the most enduring work. The most influential converts in India were won by this personal siege work. The largest and most satisfactory results in conversions, both in colleges and hospitals, have come from the use of the same method.'[1]

The man who convinced Dr. Mott of the primary importance of personal work was the late Henry Clay Trumbull, whose classic volume, *Individual Work for*

[1] Mott, *The Present World Situation*, pp. 215–16. Student Volunteer Movement, New York.

Individuals, sums up the experience of forty years of successful personal evangelism.[1] In that book, after summarizing his varied activities as chaplain, Sunday-school missionary, editor, and author, he gives it as his deliberate judgement: 'Looking back on all my work, in all these years, I can see more direct results of good through my individual efforts with individuals, than I can know of through all my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words in the pages of periodicals or of books.'[2] In another place Dr. Trumbull quotes Dr. Nevius, a missionary leader in China, indirectly, to this effect: 'He said he wanted no great preachers in his field. That was not the sort of missionaries who were needed in China. If he could find a man who could talk familiarly, face to face, with another man, wherever he met him, he had missionary work for that kind of a man in China.'[3]

Why Dr. Nevius spoke so emphatically we begin to realize when we survey the history of the modern missionary advance of the Church, and note how every great forward movement has been due to an awakening in some quarter to the fundamental importance of work with individuals.

It was my privilege to be travelling through Korea in the later months of the great revival of 1906–7, a revival which in a sense is not yet ended, and I remember how the Korean converts were constrained

[1] Cf. Mott, *Individual Work for Individuals* (pamphlet), p. 13. Association Press, New York.

[2] Quoted in C. G. Trumbull, *Taking Men Alive*, p. 41. Association Press, New York.

[3] Ibid., p. 33.

to bear personal witness continually to what Christ had done for them—were not, indeed, admitted to full fellowship in the Church until they had demonstrated by the actual souls they had won the genuineness of their professions of faith. Such a witnessing Church becomes of necessity a growing and a power-filled Church. Rev. H. A. Popley, who has been so intimately concerned from the beginning in the great evangelistic forward movement of the South India United Church, initiated in 1915, testifies to the fact that in all the preparation for, and progress of, that truly remarkable and most heartening manifestation of the power of God working in co-operation with the zeal of man, personal evangelism has held the central place. The same emphasis on personal work has characterized the week of simultaneous evangelism, on the part of the Presbyterian Church in India, in 1917 and 1918. We are beginning to realize how true were Dr. Mott's words, written sixteen years ago: 'If the Christians of India would adopt this method, it would be a comparatively easy task to preach the unsearchable riches of Jesus Christ throughout the entire country within a generation.'[1] All this is equally true of every successful evangelistic effort in the West. Personal work was the corner-stone of the mammoth evangelistic campaign conducted by the Rev. William A. Sunday in New York City in 1917, through which no less than 200,000 men and women confessed to receiving a spiritual quickening in Christ during the month that Mr. Sunday was preaching in the tabernacle, and Mr. Frank Buchman was

[1] Mott, *Individual Work for Individuals*, p. 1.

conducting personal workers' groups in all parts of the city. Finally, real personal work was the keynote of the nation-wide movement of intensive evangelism, which was in progress in China, under the inspiring leadership of Messrs. Eddy, Buchman, and Day, together with many Chinese Christian workers and missionaries. In connexion with this movement, the Rev. George Davis, in charge of the evangelistic work among the Methodists of Peking, tells of how in one week over 8,000 people attended a series of special meetings and 4,488 signed cards saying that they wished to become Christians, of whom 288 united with the Church on a single Sunday. He adds that they were all won by personal work, in which 400 Chinese were engaged. Mr. Robert R. Gailey, one of the oldest Y.M.C.A. secretaries in China, writes of Mr. Eddy's latest visit to China: 'This recent campaign has been different from others. It was not a one-man campaign. It was not even a one-team campaign. A new spirit, a new idea, a new inspiration has been sweeping over the whole of Asia in the last few months. Mr. Eddy's campaign was only a part of this movement. It can be characterized more nearly by the phrase "personal evangelism" than any other, though of course no few words can adequately express the depth of the full meaning of the movement. The old-time hit-or-miss revival is gone. Each meeting was "covered". Every non-Christian who attended was personally invited by a Christian, who accompanied him, sat with him, and followed him up. Men were not swept off their feet by the sudden force of arguments or emotions. Each man had been prepared for several months:

otherwise he was not eligible to obtain a ticket. There was not mass action; everything was sane, normal, and on an individual basis.

'"Personal Evangelism",' says the Bulletin of the China Continuation Committee,[1] 'has been one of the characteristics of the Special Evangelistic Campaign this year in some of the larger cities of China. During the winter a travelling group, led by Frank Buchman, visited these cities to emphasize the importance of personal evangelism and to help the Christian workers make this the principal factor in the campaign. The visits of this travelling group have brought much blessing to many foreign missionaries and Chinese pastors and Church members.

'Expressing one's own personal conviction, we feel that this work has meant more to the foreign and Chinese leadership of China than any single movement during the writer's twenty-eight years in China. Some of us have been brought to a halt, that we may earnestly consider the real aim of our work. In 1916 there were 27,562 missionary and Chinese employed workers in China. In that same year the net gain in communicant membership was 26,173. Stating the problem from the standpoint of the duty of lay Christians to lead their fellow countrymen to Christ 268,652 communicant Christians have added to their numbers during the year but 26,173—ten Christians one year, and one new man is actually brought to Christ! Never have survey and questionnaire, committee and conference, principle and method, been more extensively advocated and ably used. General

[1] Bulletin No. 11.

results are easily seen and must not be minimized, but some of us have been overpowered in the crowd, and seem to be almost satisfied with the blurred vision of the eager multitude "as trees walking". The time has fully come when the leaders at least must take time to "see every man clearly".'

From this and other signs it is becoming evident to many that the next great advance of the Christian Church—already indeed under way—is to lie along the line of world-wide lay mobilization for universal service, in the sphere of personal evangelism, of all the forces of the Christian Church, so that to the next generation, at least, Drummond's indictment may not apply.

Some may feel that we are over-emphasizing the importance of life-changing in comparison with prayer and Bible study, but the experience of many will bear out the statement that when one is actually engaged in the work of winning souls, he is driven continually to God in prayer and the study of His revealed Word. On the other hand, one main reason why there is such laxity in prayer and Bible study among Christian people is that those practices are considered to be ends in themselves instead of pre-eminently the means of daily equipment and guidance for effective personal evangelism.

With regard to the comparative importance of personal and public evangelism, let us listen again to Drummond, who has known few peers in either field. 'The past has indeed no masses. *Men*, not masses, have done all that is great in history, in science, and in religion. The New Testament itself is but a brief

biography; and many pages of the Old are marked by the lives of men. Yet it is just this truth which we require to be taught again to-day, to be content with aiming at units. Every atom in the universe can act on every other atom, but only through the atom next it. And if a man would act upon every other man, he can do so best by acting one at a time, upon those beside him.'[1] And Drummond lived what he preached. His biographer, George Adam Smith, says that in his paper on 'Spiritual Diagnosis', written at the age of 23 on the eve of his participation in the great Moody and Sankey Mission of 1874: 'Drummond enumerated the principles and laid down the methods upon which, beginning from this very month onwards, he conducted all his wonderful ministry to men.'[2] Dr. Trumbull quotes America's most eloquent preacher of civil war days, Henry Ward Beecher, as saying in his hearing: 'The longer I live, the more confidence I have in the sermons preached when one man is the minister and one man is the congregation; when there 's no question who is meant when the preacher says, "Thou art the man".'[3] How many a public evangelistic campaign, conducted by a distinguished speaker, has accomplished little because it was not undergirded by a continuous campaign of personal evangelism, in which large numbers of Christian workers participated. In like manner very many isolated evangelistic sermons and addresses fail of permanent results, because not

[1] Drummond, *The New Evangelism*, pp. 258–9.

[2] Smith, *Life of Henry Drummond*, p. 53. Hodder & Stoughton, London.

[3] C. G. Trumbull, *Taking Men Alive*, p. 33.

driven home and riveted in individual lives by carefully conducted personal interviews. So much for the widespread neglect and the fundamental importance of personal work.

We will not here canvass in detail the reasons why this form of Christian service is so rare among members of the Christian Church. Dr. Wright told his personal workers' class in Yale University last year that most men are not doing personal work because of spiritual laziness, cowardice, or impotence. They do not wish to do it, or they are afraid to do it, or they are not able to do it, because sin of some kind has paralysed their energies. Ober and Mott, in their pamphlet on *Personal Work*, first published in 1892, four years after Mott graduated from Cornell University, gave the following hindrances to personal work: Natural diffidence, self-conceit, love of ease, consciousness of an inconsistent life, an inconsistent life though unrecognized by the man himself, false courtesy, lack of experience, ignorance of the Bible, failure to recognize opportunities, Satan's active interference.[1] This list probably includes the most important hindrances, all of which point back to the lack of vital experience of the living Christ, out of which must flow the zeal, courage, tact, and consistent Christian living which make personal work possible and fruitful. The terms 'Christian' and 'Life-Changer' ought to be interchangeable. A professed Christian who is not busy to some extent in the work of witness-bearing to individuals, can be no true

[1] C. K. Ober and J. R. Mott, *Personal Work: How Organized and Accomplished*, p. 32. Association Press, New York.

follower of Christ, who declared 'My Father worketh even until now, and I work' (John 5: 17), who bade us 'Go, and make disciples of all nations' (Matt. 28: 19), which includes the people who live closest to us as well as those in distant lands. The one to whom the Gospel is genuine 'Good news' inevitably passes it on to others, and it is through such personal witnessing primarily that the Christian religion (and for that matter the Buddhist and Muhammadan religions also) spreads abroad in the world. In this paper we are assuming that the desire and the courage and the capacity are present, at least potentially, and that it is a question of right and wrong methods of personal work—yes, let us dare to say, of a scientific and an unscientific way of carrying on this all-important work for the Master.

Church members are coming to realize the meaning for them of Jesus' words: 'The sons of this world are for their own generation wiser than the sons of light' (Luke 16: 8); and we are witnessing a happy application of scientific efficiency—the shibboleth of the modern business world—to methods of Church management and missionary organization; but as yet we have been lagging behind in making the kindred idea of conservation an integral part of our Christian programme. Amid all this war-time talk of the conservation of daylight, of shipping facilities, of manpower for fighting purposes, we of Christ's army need to remember our great task of the conservation of personality for the highest ends, as we seek to prevent the fearful human wastage taking place all about us through the ravages of sin. This task is not just the

comparatively simple one of passing on a word of testimony that 'Jesus saves'. We are the human engineers by whom what is wrong with these intricate spiritual machines around us should be corrected. Viewed in this light we see at once how inevitably and necessarily personal—to a certain extent 'technical'—our work must be.

But perhaps even a more helpful figure is the one which Jesus used when He said of Himself: 'They that are whole need not a physician, but they that are sick' (Matt. 9: 12). He was speaking at the moment to the Pharisees, whose coat of self-esteem was so thick that they doubtless missed the sarcasm which sought to tell them that they, most of all, needed healing. But a physician is powerless to help a man who, however ailing he may be, recognizes in himself no defect, so that Jesus' work of healing—both spiritual and physical—was chiefly confined to the class that was recognized, by themselves and others, as 'sinners'—sin-sick. Jesus' language here is in line with the whole thought of the Bible regarding sin and salvation. The English words 'heal', 'whole', and 'holy' come from the same root, and in the translations of the Hebrew and Greek originals they are to some extent used interchangeably.

II

THE PRINCIPLE OF PERSONAL EVANGELISM

If then we accept this definition of life-changing as the 'Cure of Souls' (to quote the title of Ian Maclaren's 'Yale Lectures on Preaching'), we do not need to argue for a scientific as against a haphazard method of procedure. A prominent member of the Chinese Church, after hearing Mr. Buchman lecture on this subject, in 1917, said: 'I know what you mean, you don't believe in the chemist's shop method of personal work.' That analogy will describe much that passes under the name of personal work, i.e. giving perfunctorily our spiritual specific, our cure-all, to ailing souls around us, and perhaps wondering why the Gospel does not prove more efficacious. The true physician only after careful scientific diagnosis administers a remedy, and then he follows the case through with conscientious care. Have we (and I mean now not simply clergymen, whose work is preaching, but all of us whose work is winning men and women to their highest selves in Christ) looked at our business of curing souls in this conscientious way? I once heard Dean Jacobus, of Hartford Theological College, in America, say that a man ought to prepare as carefully for a vital interview with one man as for a sermon to one hundred. In view of this the college with which he was connected had a 'spiritual clinic' for some years, compulsory for all students, conducted

by Dr. John Douglas Adam, one of Scotland's many valued gifts to the religious life of America, and Dr. Frank N. D. Buchman, in which personal evangelism is studied, as law is studied, by the case method, instead of through vague generalization and exhortations.

In the kindred sphere of philanthropy, there is a new technique which has transformed it into a science, through emphasizing this same individualized study, as illustrated by a recent publication from the pen of Mrs. Richmond, director of the organization department of the Russell Sage Foundation. It, too, has adopted the clinical method based on 'social diagnosis', of which we read that 'In social diagnosis there is the attempt to arrive at as exact a definition as possible of the social situation and personality of a given client'.[1]

It was for the use of just this clinical principle in individual work that Drummond pleaded in his essay on 'Spiritual Diagnosis', and it was this method that he himself followed in all his unparalleled work for individuals to the end of his life. In a letter to a friend in 1882, he wrote: 'I must say I believe in personal dealing more and more every day, and in the inadequacy of mere preaching. The inquiry room this time, as before, brings its terrible revelation of the vast multitude of unregenerate Church members. I have dealt with several men of position who knew the letter of Scripture as they knew their own names, but who had no more idea of Free Grace and a personal Christ than a Hottentot.'[2]

[1] Article in *Current Literature* for December 1917, pp. 394, 395, based on *Social Diagnosis*, by Mary E. Richmond. Russell Sage Foundation, New York.

[2] Smith, *Life of Drummond*, p. 145.

To illustrate further the use of this method of approach, let us take an illustration from the field most familiar to us in India; in our missionary work to-day, there is a growing appreciation of the need of studying scientifically the best way of reaching the people of these other religions, in the light of their pre-conceptions and past strivings and attainments and failures in the realm of the religious life. The detailed report of the Edinburgh Missionary Conference of 1910 showed the vast diversities in the missionaries' task, and the need of the most careful preparation before the work is undertaken. Further results of that epoch-making conference are appearing in the careful findings of boards of missionary preparation in Great Britain and the United States, and in the establishment, present or prospective, of schools of missionary preparation, on both sides of the Atlantic, which are setting their standards as high as the professional schools in other departments of the world's work. The 'chemist shop' method is not considered adequate to the missionary propaganda of the twentieth century. Can we continue to use it in our approach to the individual, where each case is so different, so delicate, so difficult?

At this point we need to safeguard our use of the word 'method' in its application to personal evangelism, just because every case *is* different, has its individual features, and must be dealt with by a method of its own, a method which in each case will emerge not so much out of the Christian worker's past experience as out of his immediate communion with Christ, the Master Physician, who alone fully knows

each individual human heart. Vitally important, then, for the spiritual physician is the development of what the mystics of all religions know as spiritual apprehension—the 'wisdom that cometh down from above' (James 3: 15). Drummond quotes an old French sage (La Bruyère) as saying: 'After a spirit of discernment, the next rarest things in the world are diamonds and pearls', and he also quotes a certain principal of St. Andrews University to this effect: 'There is a faculty of spiritual apprehension, very different from the faculties which are trained in schools and colleges, which must be educated and fed not less but more carefully than our lower faculties, else it will be starved and die.'[1] This spiritual apprehension is the *sine qua non* of an intimate knowledge of the world and of human nature. I once heard Dr. R. F. Horton, of London, speak on the subject of prayer as a medium of understanding the inner meaning of current events. If, as some one has said, 'History is His story', we can only rightly understand history in the past or in the present as we find our way, through spiritual apprehension, into the mind of the Lord whose purposes are being worked out in the affairs of men. And similarly, we cannot understand the people around us save as it becomes possible for us to view them through the eyes of Jesus. He was *the* Great Physician because He perfectly 'knew what was in man' (John 2: 25), and that knowledge came primarily through His uninterrupted communion with the Father. It is an indubitable fact that the deeper and richer our prayer life becomes, the less are

[1] Drummond, *The New Evangelism*, p. 263.

we misled by appearances and professions, and the clearer becomes our insight into the hidden soul of the man before us. Moreover, the relation of practised prayer to personal work is more immediately useful when we are laying spiritual siege to a particular soul.

In the first place, *through early morning prayer* our own spirits are brought into tune with the infinite, and made spiritually sensitive and strong and resourceful, to meet all the unknown opportunities that await us of influencing individual souls in whom we are interested in the hours of the day to come. Our sense of perspective is corrected afresh, so that we are likely to view things in the right proportion, looking at certain seeming interruptions that may come as God-sent opportunities for service, and refusing to allow the most important work of all to be crowded into a corner or out of the day altogether. We can all plead the excuse of business, but many of the busiest men are the greatest life-changers; they have learned to 'put first things first' at all costs. We have time usually to do the things we really wish to do. As a matter of fact, if we refuse to let the early morning prayer be crowded out of our lives as it almost certainly will be if we follow the line of least resistance, the very discipline involved in our making time for that pristine spiritual exercise is likely to have its influence in leading us also to find time for the no less important work of life-changing, to which the prayer time is so essential by way of preparation. Some years ago I had a small part in a series of evangelistic meetings in a large Middle Western University in the United States. The chief burden of the meetings rested on

the shoulders of the general secretary of the University Christian Association, a man of unusual spiritual force. The days were so crowded with activity that it seemed as though surely this was the time when the early morning prayer might have been intermitted or at least shortened. In conversation with the secretary's wife, I discovered that instead of shortening his period of prayer, he had lengthened it during that week to two full hours, rising, like his Master, 'a great while before day'. I asked him later how he could do it, and he replied that he was simply driven to it by the burden he was carrying, the necessity of being at his best intellectually for the perplexing problems to be solved, and at his best spiritually as he came face to face and heart to heart with men all through the day in individual interviews. Martin Luther once said that when any day promised to lay upon him a special burden of work or responsibility, he found it necessary to rise an hour earlier than usual for prayer on that day. When we read in the lives of great winners of men like John Wesley, Henry Martyn, Hudson Taylor, Keith Falconer, Forbes Robinson, William Booth, and Phillips Brooks, the place given to believing, persistent, sacrificial prayer, we cannot remain in doubt of the cause of our own comparative lack of spiritual apprehension and power in winning individuals to Christ.

In the second place, through the early morning time of prayer we learn each day's programme of procedure, as God, who, we must believe, never acts or would have us act in a haphazard manner, transfers to our minds such part of His perfect plan as we need

to know. From Him alone can we learn to whom He would have us speak some timely word of a personal nature for which some soul is ready and which can come effectively only from ourselves. At that hour there come to us the mysterious 'leadings' of God's Spirit which, when tested and proved and followed, bring to pass moral miracles in individual lives. Here is where so much of our personal work is lacking: instead of having been 'begun, continued, and ended' in God, initiated by His Spirit's dictation and mirroring God's purpose throughout, it really begins and ends with ourselves, both in impulse and plan. Furthermore, if in the early morning our spirits are attuned to the Divine Spirit, not only shall we receive 'leadings' at that time, but all through the day we shall be sensitive to every summons to service. A letter of Drummond, written on a summer holiday tour in young manhood, chronicles the result of two such leadings in a single day, and is worth quoting as typical of what was with him almost a daily occurrence: 'I had some wonderful "leading" on Saturday —all the more that it was unexpected. It would take too long to tell, but I had two distinct and valuable opportunities of talking *personally* and in *detail* about the "unsearchable riches". The outline of the first case is something like this: I started in the morning for Ullswater, missed a seat on the two coaches, walked half-way, was picked up by a private party, who offered me a seat beside the driver. At first he was very quiet, and after some time I noticed tears in his eyes. I found *he had just buried his wife.* He was in very deep distress. He was a good respectable man, a

teetotaler, but plainly did not know the truth. I did not tell him much then, but I got his address and mean to write him to-night. I hope something will come of it; the poor fellow seemed very anxious. Another of the cases was in coming down Helvellyn. I went to Ullswater, dined, and started for Helvellyn alone about two. It was a lovely afternoon and the view from the top was marvellous. In coming down I met a young fellow who was in great anxiety about a companion whom he had lost on the mountain. He had searched everywhere, night was coming on, and he feared his friend had been seized with a fit. He didn't know what to do, but the question, "What do you think of praying?" led to a long and earnest talk. He was a Swedenborgian, but had practically no religion.... I do not know that any positive good was done; I mean I saw no immediate effect; but we talked the whole matter round very freely and plainly. I am afraid these details will be uninteresting on paper, and I will not trouble you with a third. For my own part, I felt very grateful for them.'[1]

In the third place, this time of prayer is necessary not only to discipline and refine our spirits and to enable us to receive our great unseen Captain's order for the day; but in addition, and most important of all, we are there releasing spiritual forces of untold potency which will be serving as allies in our spiritual warfare. 'Prayer moves the Hand that moves the world.' The work of the Holy Spirit in the hearts of men, the work which no human power can compass, follows, we know, certain higher, mysterious laws, in

[1] Smith, *Life of Drummond*, pp. 118, 119.

the working of which the prayer of faith is somehow most effectually involved. This is the kind of objective result of our praying to which St. James referred when he wrote: 'The heart-felt supplication of a righteous man exerts a mighty influence' (James 5: 16, Weymouth tr.). Someone has said, 'The Holy Spirit always works at both ends of the line', and we may be sure that when we have entered into that supreme alliance, through prayer, the Spirit of God will not only go with us but before us, preparing the soil of the heart of our friend for the seed that we are sent to sow. Thus did Philip the humble evangelist, bidden to challenge the attention of the mighty Ethiopian official, find that God's Spirit had already prepared the way by prompting the eunuch to read the very passage of Isaiah's prophecy most closely related to the message which Philip was sent to bring (Acts 8: 32, 33). So did Ananias, the servant of God in Damascus, following the summons of God's Spirit to undertake the fearsome task of interviewing the notorious enemy of the Christian Church, Saul of Tarsus, find that the Spirit had already humbled that proud heart, so that he was indeed 'actually praying' (Acts 9: 11, Weymouth tr.). So, on the other hand, is very much of our attempted personal work ineffectual, because we are working alone, unsupported by this mighty ally on whom the early Church called so insistently and with such amazing results.

Once we realize that the method comes from God, and is applicable in detail to each individual case confronting us, we can safely proceed to ask whether there is not a certain general line of approach in

life-changing, whether there are not helpful signposts on the way, from defeat to victory in Christ, along which we would lead those who have gone astray. The simplest rule I have heard consists in the three words: *Woo, Win, Warn.* Perhaps we may better consider what lies behind these three ideas by adopting the fuller nomenclature suggested by Dr. Buchman as indicating the normal procedure of the soul-physician: *Confidence, Confession, Conviction, Conversion, Conservation.* Let us consider in turn these five stages, the boundaries of which often so merge into each other as to be indistinguishable, although all five are probably present in every successful instance of life-changing.

I. CONFIDENCE

By this we mean coming so wholly into the confidence of the one we seek to help along the avenue of personal friendship that we know his verdict on his own case, see him through his own eyes. The physician of souls must know his patients intimately, or he cannot diagnose their troubles accurately. Some of the material for his diagnosis, in addition to that which arrives through the primary channel of spiritual apprehension, to which we have already alluded, will arise out of a study of human nature as a whole. It was his knowledge of the human heart that made Henry Ward Beecher so irresistible a preacher, and that gave him the content of the very suggestive chapter on the 'Study of Human Nature' in his *Yale Lectures on Preaching.* This is a study in which all of us can engage, with the material lying about us on every hand. If it is worth while for the salesman of a business house to

study men in order that he may know how best to win them to a desire to purchase his wares, how much more important is that study for us who would win men to a new life of spiritual health and victory in Christ. Says Drummond: 'Many men study men, but not to sympathize with them: the lawyer for gain, the artist for fame, the actor for applause, the novelist for profession. How well up is the actor in plot and passion and intrigue! How deftly can the novelist anatomize love and jealousy, vengeance and hate! And when there are men found to study human nature for its own sake, for filthy lucre's sake, shall there be none to do it for man's sake—for God's sake?'[1] He further quotes Oliver Wendell Holmes as saying somewhere that we must try to be 'a man that knows men in the street, at their work, human nature in its shirt-sleeves—who makes bargains with deacons instead of talking over texts with them, and a man who has found out that there are plenty of praying rogues and swearing saints in the world'.[2]

And just as the doctor needs to know the whole subject of disease, so the soul-doctor must know sin. That does not mean experiential knowledge in either case, but the knowledge which comes through vital healing contact with the real life-experiences of men. Books can help us here, but life will yield far more. Dr. Buchman tells of how in his early preaching days there was no conviction of sin in the audience, no spiritual results; and he could not understand what was the trouble until Rev. F. B. Meyer, of London, when his advice was asked, replied: 'Tell your people

[1] Drummond, *The New Evangelism*, p. 284. [2] Ibid., p. 283.

on Sunday the things they are telling you during the week.' The trouble was that they were telling him nothing. He was not in their confidence, and his sermons, instead of being woven of the very stuff of their lives—their temptations and doubts and problems and failures—were intellectual dissertations which largely went over the heads of the people and, even when they reached their understanding, did not touch and move their hearts. No speaker to men in the last half-century better illustrates the positive side of this truth than Drummond. Consider the following paragraph, beginning an address on Temptation in his memorable Edinburgh Lectures to Students; 'Gentlemen, I must ask the forbearance of the men here to-night who are in intellectual difficulties if I speak to the men who are in moral degradation. It has come to my knowledge through the week, from a bundle of letters from men now sitting in this room, that there are a large number with their backs to the wall. They are dead beat, and I shall consider their cases first.'[1] After such an introduction could there be an inattentive ear in the whole vast audience? The minister who knows men will win men, provided he has evangelistic passion and constant touch with God's Spirit.

Paul can set us an example here. I have recently been re-studying his epistles to glean from them for my own use what the great apostle knew of the spiritual diseases of men—and the result is at once suggestive and appalling. One who does not know men to-day might say that if what Paul wrote—for

[1] Smith, *Life of Drummond*, p. 515.

example, in the first chapter of Romans—was true in his day and world, it is not characteristic of the India or Europe or America that we know to-day. But we should ask the physician about disease, not the Christian Scientist who denies its existence. We should ask the true winner of souls about the sins that are cutting the nerve of spiritual power in men and women all around us. Yungtao, the great Chinese social reformer who recently became a Christian, says that China's three great sins are: concubinage, 'squeeze', and gambling. And he further says that Christian missionaries so often fail, either through ignorance or fear, in not speaking directly and courageously of those deepest fundamental sins, and dealing incisively and adequately with the sinner. Instead they talk of sin in abstract, theological language. What Yungtao has the courage to say with regard to China needs to be said no less regarding Japan and India, Great Britain and America. Indeed, Harold Begbie says it in his own way, regarding Great Britain, in his *Crisis of Morals*.

Not only must the soul-physician know the soul, in health and disease, the universal human heart, which is found to be so surprisingly alike in all lands when its passions and fears and aspirations are analysed; he must also know the particular individuals to whom God's Spirit has directed him to lay siege with all the powers, seen and unseen, that he can muster to his support. As a preliminary step in gaining his confidence, let him study his patient's tastes in literature and drama, his likes and dislikes, his habits and associations. Horace Annesley Vachell, in his novel

Between Two Worlds, tells of how a father's unexpected discovery of the type of books his daughter was secretly reading broke through the crust of his blind, worshipful belief in her innocence, and gave him the knowledge that he needed to make him the real help to his daughter that he ought always to have been. How many parents fail tragically in helping their children in the delicate and critical problems of their sex life through ignorance compacted of unholy reticence, blasphemous confidence, and sheer cowardice. And the same would apply with no less force to teacher and pupil, pastor and parishioner, and to most of us in our work of personal evangelism.

This background of knowledge of men and of sin, coupled with a study of particular individuals, is indispensable, but our diagnosis of any individual case can never be complete until, to our general knowledge of human nature and our specific knowledge, such as any observant detective might acquire, of the man we seek to win, there is added the knowledge that is locked away from the detective which comes through the lips of the patient himself.

In introducing the word 'detective', let us pause to observe with emphasis that the true soul-winner is no spiritual detective, secretly spying on his friends and neighbours, with a morbid taste for discovering the failings of men, and then following them with spiritual nagging. We do not think of our family physician as a detective; far less can we thus think of one whom God can use to help us spiritually, but who can only help us adequately and permanently when we are as frank with him as with the physician who

nurses our bodies back to health. We must remember, however, that the peril of our becoming the mere detective is always present, and can only be avoided as we realize what almost infinite respect and love and faith, what constant consciousness of the dignity and worth of an immortal human soul, must be his who would serve as a medium to men of the healing power of Christ. Above all, the physician must keep human, sensitive, courteous, remembering his own shortcomings and respecting another man's reticences. Says Drummond: 'Brusqueness and an impolite familiarity may do very well when dealing with his brains, but without tenderness and courtesy you can only approach his heart to shock it. The whole of etiquette is founded on respect; and by far the highest and tenderest etiquette is the etiquette of soul with soul.' [1]

Yet, at the same time, we must also remember the great truth to which Drummond, out of his all but matchless experience, gives the concluding emphasis in the article from which I have quoted so often: 'Men do not say much about these things, but the amount of spiritual longing in the world at the present moment is absolutely incredible. No one can even faintly appreciate the intense spiritual unrest which seethes everywhere around him; but one who has tried to discern, who has begun by private experiment, by looking into himself, by taking observations upon the people near him and known to him, has witnessed a spectacle sufficient to call for the loudest and most emphatic action.' [2] Every personal worker

[1] Drummond, *The New Evangelism*, p. 280. [2] Ibid., pp. 283, 284.

could multiply proofs of this fact, and of how his action on that hypothesis brought further proofs of its truth. Says W. D. Weatherford, after speaking of our natural reticence in the West, in speaking of religious matters requiring a break in the barrier of reserve that holds us apart and obviates the reciprocal confidence on which all true helpfulness is based: 'The very fact that religion is so vital to persons means that I must continue to share what I have found so valuable to my own growth. My testimony need not be prying or lacking in reverence, but it may be intensely in earnest. If I have a real friend who has meant much to me, I am eager to share that friend with other friends and even good acquaintances. In like manner, if I know God and He means life to me, I must of necessity desire to share this experience. By some method or other I must break through all reserve and share my treasure.'[1] In another place he gives his experience; 'Not only do men not resent being approached, but I am sure that many of them are wondering why we do not open the conversation. I shall never forget an experience I had some years ago at Virginia Polytechnic Institute. After speaking one night, I came downstairs and was just starting to leave the building. It was a rainy night; and out on the porch, which was very dimly lighted from within, there stood a young college man. I greeted him as I walked out, and noticed that his greeting was rather cordial. I then ventured the question as to whether he had attended the meeting. His reply was cordial

[1] W. D. Weatherford, Ph.D., *The Christian Life, a Normal Experience*, p. 183. Association Press, New York.

again and in the affirmative. Made a little more bold, I suggested that he was probably one of the Christian workers. No, he was not even a Christian! I asked him if he would mind going in and talking it over. Imagine my amazement when he replied: "I have been standing here waiting for you to come out, hoping you would ask me to do that." After half an hour he made a decision for the Christian life. Suppose I had missed that chance!'[1] And then he gives this instance of failure to follow the inner leading and break through the reserve that keeps us silent: 'Once at a Northfield Conference I knew a young man from Yale, who said he had come down to this conference with the delegation, thinking that surely some man would, in that atmosphere, speak to him about the Christian life. One of our international student secretaries of the Young Men's Christian Association told me that his room-mate in college, a prominent athlete, had to make this secretary talk to him about the religious life. What must people think of the value we put upon our Christian experience when we are so slow to share its blessing?'[2] In an American University, after an outside evangelist (A. J. Elliott) had won a student to Christ, when the college pastor started to shake his hand by way of congratulation the student refused to take it until he had told this man, to whom was entrusted the religious life of the students of the University, his honest opinion of one who had been closely associated with him ever since he entered college and yet who, as he expressed it,

[1] Ibid., pp. 192, 193.
[2] Ibid., p. 193.

'would have seen me go to hell without telling me personally about Jesus Christ'. Milton's indictment still holds true of too many ministers of our time: 'The hungry sheep look up and are not fed.' But we cannot apply it only to the clergy. All of us who pretend to be Christian workers, followers of Christ, are surrounded by hungry sheep who are dependent upon us, whether or not they or we realize it, for finding the way to the great spiritual Shepherd of men's souls.

Undoubtedly one reason why men do not confide in us more, even when they are longing for help and real friendship, is because of our own reserve which holds them back. We must be as ready to give as we are to receive, realizing the need of reciprocal confidence. It is generally understood that if the preacher's message is to strike home to the hearts of his hearers, it must proceed from his own heart. That which comes from the heart reaches the heart, as the French proverb says. If preaching is 'truth through personality', as Beecher defined it, it must come charged with the authoritative power of personal experience. There must be an abandon of self-giving. But what has not been as clearly seen is that the personal evangelist, like the pulpit evangelist, must also give *himself*, his treasured experiences of the soul, with similar abandon, if he would woo the confidence which must precede true friendship and service. And who that has attempted both does not know how much more difficult it is to achieve this personal abandon in private where only two are present, than in the pulpit where there is a second barrier, of un-

approachableness, keeping the audience at a distance even after the barrier of personal reserve has been thrown aside?

With most of us this abandon, this willingness to be 'a fool for Christ's sake', is probably lacking to some extent, simply because we do not *care* enough. Our 'passion for souls' is theological and abstract, rather than personal and concrete. Drummond's biographer, who was his intimate friend, tells of how, on his return to college, after the great mission of 1874 which made him famous at 23, his friends were 'a little afraid of him and of his chances for tackling us upon the religious life'. But he goes on, 'We felt that he was interested in us, and his interest being without officiousness won our confidence and made us frank with him. We could tell him, as we could not tell others, the worst about ourselves—the worst, and, just as easily also, the best—our ideals and ambitions, of which men are often as ashamed to speak as they are about their sins. To the latter he was never indulgent, or aught but faithful with those who confessed to him. But in every man he saw good, which the man himself had either forgotten or was ignorant of.' [1]

One of the chief secrets of the success of the Salvation Army has been the element of deep personal love involved. As the founder himself, General Booth, has written: 'The first vital step in saving outcasts consists in making them feel that some decent human being cares enough for them to take an interest in the question whether they are to rise or sink.'

It was because the pastor cared for individual men

[1] Smith, *Life of Drummond*, p. 115.

and women, that under the ministry of the late Herbert Roswell Bates, the Spring Street Presbyterian Church, in the tenement house district of New York City, grew rapidly from a dejected remnant of a congregation into a powerful Church of six hundred members. One of his fellow workers contributes this incident to the biography of Bates, by S. Ralph Harlow: 'One event, which made a lasting impression upon me, I want to share with you. It was during an illness when we lived together in the Annexe of the Neighbourhood House, and I had been helping to care for him. One evening, as he lay on his bed, he asked me to bring him his little book which contained the names of all the members of his congregation. As he held it in his hand, I sat by his side, and he told me of his love for them all. He said: "I know what it means when I read those words, 'He was a man of sorrows and acquainted with griefs', for I, too, have tried to carry their sorrows and bear their burdens!" He told me how he used to spend hours on his knees, praying for each one by name, bringing to God their trials and temptations. He said that at first they had been like one great family, and then he broke down, for he was very weak at the time, as he told how the Church had grown so large that he could no longer bring to God each one by name, and know their burdens, as he could before his work had grown to such proportions. That little talk gave me an insight into the heart of a man who was the kind of minister I longed to become.'[1] To those who have attended

[1] S. Ralph Harlow, *Life of H. Roswell Bates*, pp. 54, 55. Fleming H. Revell Co.

student conferences at Northfield in recent years, a familiar figure at almost any hour of the day up to midnight, or later, was 'Herb' Bates, sitting under a tree in some quiet spot in earnest conversation with a single student about the deepest things of life.

Let me give a single example of the same drawing power of painstaking love in India. Professor J. B. Raju, of Madras Christian College, has said that his first vital interest in Christianity dates from the morning when he learned that Sherwood Eddy had been sitting up all the preceding night for the purpose of making a prayer and Bible-study calendar for him.

Often the knowledge that we have been praying for a friend comes to him, at the right moment, with arresting power. The very surprise of learning that another cares so much gives him pause, and may lead him to pray for himself with real earnestness. Often the unconventional way, introducing an element of surprise as well as a revelation of love, may take another unaware, and cause him to look at religious matters from a new angle.

From all these illustrations, it is evident that true 'lovers of their fellow-men' do not possess an abstract 'love of the crowd' but a warm, sympathetic, enduring interest in individuals around them, which expresses itself in varied forms. And to such men and women the confidence of others naturally comes.

2. CONFESSION

This is only the last word of confidence, denoting that the life-changer has won through to the innermost recess of his friend's life, has been privileged to see

into the darkened chamber whose door is usually closed and barred, so that he knows his man—*far* back into the motives and desires that are the roots of all his actions. Through the avenue of confidence we win a man's friendship. Through confession we may win his soul—for Christ. Even where there is abundance of natural confidence, our work may be a comparative failure, because we have stopped short of the ultimate confession that is needed in order to complete penitence and victory. If, as Drummond says, the furniture of a man's inner life can be totally changed in an hour, it is necessary that light should be let into *all* of the rooms of his soul. The house must be refurnished throughout. Here our analogy of the physician of men's bodies will help us again, though it is only partial since it stops short of the moral issue. The physician's diagnosis cannot be complete until the patient has given him his *entire* confidence, which may involve certain revelations of his past history or present habits which he naturally shrinks from disclosing. However reluctant a man may be at this point, he is seldom resentful, for he realizes how much may be staked upon his making a clean breast. A doctor in China told us that often when he is practically certain that the patient has been indulging in some secret sin, he has found that the simplest, surest mode of procedure is to ask quickly and naturally, naming the suspected practice, 'When did you do that last?' The sick man, taken off his guard, instantly tells the truth.

Every physician knows the importance of getting to the root of the trouble, to avoid the danger of false

diagnosis and superficial or harmful treatment, which might even result fatally. Is it any less important for the soul-surgeon with a life-destiny at stake to make certain that he has reached the ultimate seat of the trouble before he seeks to administer the cure? It is well for him to remember that men are living their lives on four levels—spiritual, intellectual, social, and physical—and that the diseased spot, the centre of infection that is spreading in all directions, may be in any of the four. It may be that either pride, dishonesty, selfishness, or impurity, corresponding roughly to the four levels enumerated, is slowly poisoning the entire personality. The trouble with so much of our evangelism, public and personal, is that we are not actually reaching men at the real seat of trouble and temptation. John Krishnaswamy, in his little pamphlet on personal work, uses a telling illustration from Hindu mythology: 'In the *Ramayana* we read how, again and again, Ravana's heads, though momentarily cut off by the arrow of Rama, began to grow one by one in their proper places. Rama was told that Ravana could be killed only if the arrow hit him at the life-centre, and the giant was killed as soon as the arrow hit the life-spot. In exactly the same way misdirected spiritual effort will be fruitless or worse, for, by aiming at random, we not only do not gain the individual but spoil the chances of his being gained afterwards.' [1] It is with a view to finding this life-spot that we are bidden by Frank Buchman to 'make the moral test' as the third step in

[1] Krishnaswamy's *Personal Work*, p. 9. Association Press, Calcutta.

life-changing.[1] Those who best know the facts declare that ninety per cent. of the ultimate sin around us is on the lowest physical level, to which we penetrate most rarely and with the greatest maladaptation in our personal work.

Here, in India, it is our ever-present temptation to seek to argue a man into the Kingdom by dissipating his intellectual doubts, real or fancied, when the seat of the trouble is impurity, which has so coated with filth the window of his spiritual faculty that it is simply impossible for him to see God. While writing this page, a friend, who has had unusual success in Christian work among Indian Muslim boys, was telling me how from one after another he has been receiving confessions of scarcely believable moral dereliction at an early age, which had convinced him of the need in his work of always making the moral test. Unfortunately, it is too often true of our Christian students as well, that there is immorality in their lives of which their teachers are altogether ignorant. Undoubtedly, one cause of the failure of many converts to justify previous expectations, and one reason for the frequent lapses into a former faith, is the fact that an operation has never been performed on the

[1] Mr. Buchman's and Mr. Eddy's very helpful 'Ten Suggestions for Personal Work', viewed from the physician's standpoint, are the following: '1. Get a point of contact. 2. Diagnose the person's real difficulty. 3. Make the moral test. 4. Avoid argument. 5. Aim to conduct the interview yourself. 6. Adapt the truth to the hearer's need. 7. Bring the person face to face with Christ. 8. Show the way out of the special difficulty. 9. Bring the person finally to the point of decision and action. 10. Start the person on the new life with simple, concrete, and definite suggestions regarding daily Bible study, prayer, overcoming temptation, and service for others.'

diseased member, through the healing power of Christ being brought to bear right at the centre of infection. A man can have no saving sense of the power of the Living Christ if that power has not saved him from the sin that, in his heart of hearts, he knows lives on, and that is festering and poisoning his spiritual life. It is the easiest way to argue with a man about his doubts, of which he may be half proud; it is the most difficult thing to evoke a confession of the sin of which he is altogether ashamed. Sherwood Eddy told some of us in Lahore, in December, 1915, about a man who came to him at Yale University during a series of special meetings, asking for help in resolving his doubt of the existence of God. Mr. Eddy gave him all the proofs he could think of and the man went away unconvinced. Later, Mr. Eddy said, Dr. Buchman, who had charge of the interview end of the meetings, came in touch with the same man, found that he was living in gross sin, and was able to bring about his genuine conversion. Recently in an Indian city I met a young man who, I was told, had been six times a Christian, and as many times had reverted to the Arya Samaj, of which he was originally a member. He was full of doubts, which neither the Samaj nor the missionaries could dissipate. A Christian physician to whom he was sent for treatment discovered quite naturally that his trouble was fundamentally not intellectual but moral. Evil habits had undermined his power of volition, so that he was really unable to 'make up' what mind he possessed. He had never found Christ on that plane, and was not likely to do so unless the Christian worker with

whom he was dealing diagnosed his trouble and prescribed the right treatment.

But there is another side to this subject. Not only is this entire self-disclosure needed in order that the spiritual surgeon may possess all the data for an accurate diagnosis. It is required by an imperious inner law, that will not leave to the sinner a vestige of the old prideful pose behind which he had shielded iniquity. The secret thing must be exposed before it can be dealt with effectually, permitting the repentant sinner to go forward on a new basis of utter honesty, looking the whole world in the face. The clinic of the soul surgeon is, therefore, a very different thing from the confessional of the Roman Catholic priest. Misunderstanding of this fundamental difference brought much sincere criticism upon the head of the American clergyman, Dr. Chas. M. Sheldon (author of the book, *What would Jesus do?*), when he was widely quoted as declaring that every Christian Church should have its confessional, that every clergyman should know how to act as confessor to the sinning soul. If he had used the word 'clinic', which is the physician's confessional, he would probably have avoided the criticism. The Roman Catholic confessional may become a mechanical device, serving as a means by which the priest can become cognizant of the sins of professing Christians and prescribe the appropriate penance, without knowing the identity of the confessing party. The Protestant confessional is the innermost shrine of Christian friendship, whose essence and glory lie in bringing the soul into living contact with God. Nevertheless, the

Roman Catholic priest, whose experimental knowledge of men often puts to shame the Protestant clergyman, truly understands the value and need of the confession of sin.

One of the finest passages in George Adam Smith's biography of Drummond is the following, in the introductory chapter, entitled: 'As We Knew Him': 'As we shall see, soon after he had read to his fellow students his paper on "Spiritual Diagnosis", in which he blamed the lack of personal dealing as the great fault of the organized religion of his time, he was drawn to work in the inquiry rooms of the revival of 1873–5. And in these he dealt, face to face, with hundreds of men and women at the crises of their lives. When that work was over, his experience, his fidelity, and his sympathy continued to be about him, as it were the walls of a quiet and healing confessional, into which wounded men and women crept from the world, dared "To unlock the heart and let it speak" —dared to tell the worst about themselves. It is safe to say that no man in our generation can have heard confession more constantly than Drummond did. And this responsibility, about which he was ever as silent as about his own inner struggles, was a heavy burden and a sore grief to him. If some of the letters he received be specimens of the confidence poured into his ears, we can understand him saying, as he did to one friend: "Such tales of woe I've heard in Moody's inquiry room that I have felt I must go and change my very clothes after the contact"; or to another, when he had come from talking privately with some students: "Oh, I am sick with the sins of

these men! How can God bear it!" And yet it is surely proof of the purity of the man and of the power of the Gospel he believed in that, thus knowing the human heart, and bearing the full burden of men's sins, he should nevertheless have believed (to use his own words) "in the recoverableness of a man at his worst", and have carried with him wherever he went the air of health and of victory.' [1]

It is encouraging to note how the need for such confessional-clinics as we have been advocating is being realized increasingly in the Church in the West. The Church news page of a denominational paper told recently of the ministry, just terminated, of a leading Canadian pastor, who had established an office in the premises of his church in Toronto, where he kept daily office hours from nine until four. He received a continual stream of callers, including many young men and women from the British Isles, to whom he gave counsel and help. This he called his 'Moral Clinic'. No doubt there was a more intimate connexion than many would realize between the clinic and the fact stated in another paragraph, that this pastor had 'a Sunday evening audience of 1,500'. He was telling his people on Sunday the cure for what had been coming to him all the week, of temptation and sin and sorrow, from burdened, yearning hearts.

Up to this point we have been thinking of the confession that is made to a single friendly ear. We must now consider the question of the public confession, which is sometimes as necessary as the other.

[1] Smith, *Life of Drummond*, pp. 10, 11.

Every genuine revival furnishes fresh evidence of the value of this factor in religious experience. The value of this element, when carefully safeguarded, was repeatedly shown in the early stages of the widespread movement of personal evangelism in China. I was myself a witness of most of the instances of confession given in the following quotation from an article written by Pastor Chang Cheng Yi, Secretary of the China Continuation Committee, one of the most attractive and powerful Christian leaders I have met in China or elsewhere: 'At one of Dr. Buchman's meetings a pastor was led by the Spirit of God to make public confession of his failure as a minister of the Gospel. There and then he walked across the meeting hall toward one of the elders of his church, with whom he had not been on good terms for the long period of seven years, and publicly asked him for forgiveness. He declared that while there was wrong on both sides, his was the greater. A church quarrel existed for some years between the pastors of a certain mission. Disagreement in opinion regarding certain things was the beginning of the trouble. Ill-feeling, however, grew from bad to worse, and there existed unfriendliness and even hatred. But the warmth of God's love can melt the coldness of men's hearts. After publicly confessing their sins, they shook each other's hands, as a token of restored friendship. (A lady missionary with intense earnestness requested her fellow workers to pray with her for those members of her family who were not yet won for Christ. Her intense passion for souls moved the hearts of all who were present at that hillside gathering. She is a great

power, and through her many have been, and are being, blessed.) One other young missionary, when inspired by God's Spirit, boldly confessed the failures in his work for Christ. He said that there was no power in his work, and, to use Dr. Buchman's word, no miracles. Why? Because egotism, unkindliness, and other things have come between himself and God. Now he is a real life-changer, and is never so happy as when he is speaking to some one about his need of Christ. He is in real earnest, and means business. The Spirit of God was certainly working in the hearts of the theological students when they stood up and confessed their sins before the whole school. One of the students had been the preacher in a large church in the south for eight years before he joined the college. He carefully prepared a long letter which he intends to send to his former congregation confessing the failure of his ministry. Among other things he frankly tells them that during all those eight years he could not name one single person that was won for Christ through him, and he further declared that he was so deeply interested in institutional and other kinds of work that the spiritual welfare of his congregation was not properly cared for. He therefore asked their forgiveness. For a young man to say these things before the whole school and church certainly required an unusual amount of courage.' [1]

The above-mentioned occurrences took place in widely scattered cities of China, in small, quiet gatherings where there was no unnatural excitement

[1] 'Miracles', by C. Y. Cheng, in *The Chinese Recorder*, December, 1917.

—only the manifest working of the Spirit of God. I should like to give one further example of the potential importance of public confession, within the range of my own observation, which made a lifelong impression upon me. In one of the large eastern universities of the United States, one of the most active Christian students, a Bible-class teacher and a Student Volunteer, had been struggling vainly for three years to break the bonds of a certain secret sin that held him in a vice-like grip. Several friends, to whom he finally revealed his trouble, joined with him in prayer, daily for a long period, and still he could not gain a complete victory, and the long losing struggle was having its effect in departments of his life. At his last student summer conference, following graduation, after a trenchant address on sin by Dr. John R. Mott, this man, with many others, determined to claim the power of Christ, once for all, 'to break the power of cancelled sin, and set the prisoner free'. Then God's Spirit showed him what he must do. At the final delegation meeting of the university, as each man around the large circle rose and told what the conference had meant to him, this man rose, in his turn, and, before the room full of his fellow students, confessed his sin and asked for their prayers that he might be saved and kept from ever again succumbing to its power. It was one of the most morally courageous acts I ever witnessed, and can hardly have been forgotten by any man there, and it proved to be the beginning of a life of real victory and power for this man, who is to-day a very successful missionary in a foreign land.

Only God can show a man when and where he must confess; and only He can show the personal worker when he ought to press for a confession. When he is certain that the need for confession exists, the soul surgeon must be lovingly relentless in insisting that the confession be made, when and where it is needed. It is often the kind of drastic, spiritual operation which alone can prevent a superficial repentance and unreal conversion. In New York City, last winter, a university student leader came to talk with Dr. Buchman about entering the Christian ministry. He had just been attending a conference on the ministry, at which the brilliant addresses had interested, but had not convinced him. He was full of questions and of longing for the personal interview for which, as so often, the conference committee had made no adequate provision. Dr. Buchman answered his questions on the ministry to the best of his ability, but still the man seemed unsatisfied. They had finished dinner with little accomplished, and Dr. Buchman then invited him to his room for further conversation. In time the student opened up a little more, and said: 'I'll tell you why I couldn't enter the ministry. I want my own way too much.' 'Isn't there anything else?' Dr. Buchman asked, and the student said 'No'. Then Dr. Buchman was 'told what he should speak', as suspicion became conviction; and leaning forward he said quite naturally to the man: 'Isn't your trouble ——?' The barrier of pride crumbled away, the man burst into tears, and a new beginning was made on a sure foundation, which transformed the young man into a genuine

personal worker and decided finally his problems concerning the ministry. As they were walking together to the underground, after their talk was finished, the student said (and it is worth remembering): '*Buchman, I'd have cursed you to-night if you hadn't got at my real need.*'

In concluding this subject, it might be well to mention several admonitions which we need to bear in mind.

Take nothing for granted. A man may be president of a Christian Endeavour Society, superintendent of a Sunday School, an elder or vestryman in a church —yes, the secretary of a Young Men's Christian Association, a clergyman or a missionary—and still stand in need of moral surgery. One great lack in what I formerly understood as personal work was that it dealt only or chiefly with the class theologically known as 'the lost', considered in need of salvation. One thought of the world as divided into two classes —the saved and the unsaved—with the boundaries of the first class for the most part coterminous with those of the visible church. One was expected to 'do personal work' of a vague, dreary sort with the latter class, who seemed somehow hopelessly inaccessible. That was essentially the accepted division in Jesus' day—the professionally religious people, the Scribes and Pharisees in one class or caste, and the 'Publicans and sinners' in the other. The Pharisee thanked God that he was not like 'this Publican', whose prayer was: 'God be merciful to me, a sinner.' Jesus had in mind this classification when He said to the Pharisees, with scathing irony: 'I came not to call the righteous

but sinners to repentance'. Thereupon He showed clearly which of the two classes He considered to be in direct need of spiritual surgery, when He so excoriated the self-righteousness of the Pharisees that the name 'Pharisee' has taken its place in our language as synonymous with a canting hypocrite. Certainly the parable of the Pharisee and the Publican is full of arresting significance for those of us to-day who belong to the professionally religious class, the members of Christ's Church on earth.

There is one infallible test by which we must be judged, and it is indicated by two verses of Scripture: 'If any man hath not the Spirit of Christ he is none of His', and 'By their fruits ye shall know them'. We are told what the fruits of the Spirit are in Galatians 5: 22, 23; 'But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.' The Spirit of Jesus Christ, we know, was one of redemptive, holy love, expressed in the continuous, faithful effort to bring men, one by one, into vital relation with the living God. If we are not true sharers in His purpose and programme to-day, can we claim to possess His Spirit and to be worthy of bearing His name? Is it not, then, a fair corollary to the above that if a man's life is not bringing forth fruit somewhere, according to his opportunity, in intensive, evangelistic effort, there is something wrong with his spiritual life, judged by the lofty standards of Jesus? Would we not, therefore, be wise to discard, for practical purposes, the old classification of 'the saved', and 'the unsaved', and divide men rather into the

two classes, suggested by the Master, of the morally whole and the morally sick—those that are and those that are not living a normal, glowing, contagious, religious life owned and inspired by the Spirit and Passion of Christ? While no one of us dare attempt to judge his brothers, the very emphasis on that truth will bring its own conviction to souls that are not in a condition of radiant health. This, surely, is one of the lessons of the parable of the Last Judgement. The separation of the sheep and the goats is according to a principle that takes account not of the profession but of the practice of Jesus' religion of loving fruitful service. Our first business at this point is to discover through the lips of the patient whether there is a sin hitherto unconfessed and unforgiven, by which the soul has been insulated from contact with the life-giving power of Christ. Our second task may be to assist in the removal of such a hindrance, however costly and difficult the process shall prove to be.

Never betray an appearance of shocked surprise. Such an attitude will assuredly dry up confidence at the roots, and militate against any continuance of friendly service on our part. It usually results from inexperience on the personal worker's side, for the wider his knowledge of the real world of men and events, the less is he likely openly to stand aghast (however deeply pained in spirit) at any of the revelations that may be necessary to lay bare before him the inner life of his patient. Of all men who know sin vicariously and redemptively, the Roman Catholic priest, as a rule, knows it best because the confessional has bared it to him in its widest range and grimmest realism. In

Chesterton's detective story, *The Blue Cross*, the desperate criminal, Flambeau, marvels at the knowledge of the criminal world possessed by Father Brown. The priest asks him: 'Has it never struck you that a man who does next to nothing but hear men's real sins is not likely to be wholly unaware of human evil?'[1] What about our Protestant confessional of redemptive friendship? Have we felt for ourselves Drummond's experience, quoted above, of wishing to wash our hands and change our clothes, at times, to rid ourselves of the clinging influence of the sickening revelations that have poured into our ears?

We are charged to be '*in* the world, but not *of* it'. The trouble with too many of us Christians is that we are neither in nor of the world, but are living an ingrowing religious life in a spiritual hot-house of our own creation, apart from and largely ignorant of the sinning world that Jesus came to save, and sent His followers to leaven. We are too much like the person referred to in the illustration used in India by Professor George Hare Leonard, in 1915–16, in the course of his lectures on Social Service. This individual, on hearing a child crying piteously in the cold, stormy street outside, rose and closed the window—*to shut out the sound.* Since the suffering of others is troublesome to us, and their sins are revolting, the way of self-indulgence is to shut them away from our ken so far as that is possible. How different was the example of Jesus, who perfectly fulfilled the ideal of the suffering servant of Jehovah, foreseen by Isaiah—

[1] Chesterton, *The Innocence of Father Brown*, p. 19. Cassell & Co., London.

the ideal which every Christian must seek to make his own: 'Surely He hath borne our griefs and carried our sorrows; yet we did esteem Him stricken, smitten of God and afflicted. But he was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed' (Isaiah 53: 4, 5). The only certain way really to come to know the human life that is surging around us, in all its aspects of light and shade, so as to be lifted above the possibility of betraying disastrous surprise, is through intensive personal work. The confessions we thus receive will give us cross-sections of typical lives wherein are involved and exposed whole areas of the life round about us, in which sin and suffering and sorrow are rife.

Be ready to confess your own shortcomings honestly and humbly. Nothing will more surely obviate an appearance of self-righteousness in the spiritual physician than his own confession of where he too fell before the onslaughts of temptation, and found in the power and presence of Christ salvation and security. And often nothing else will break through the barrier of pride behind which the patient is shielding his sin. An illustration of this comes to my mind, which occurred at a conference in China in the summer of 1917. There was present a certain student in a mission college for whom a number of us were specially praying, because of his influence on the other students and because we had reason to believe that he was guilty of dishonesty in his college work and needed to confess and make a new start. Yet the confession would not come. Finally it came, and with

it penitence and the desire for a new heart, when one of his future professors, just arrived in China, a recent graduate of Yale University, told the student how he had himself once yielded to the temptation of cheating in examinations, and how he had been brought to see the way in which that dishonesty was undermining his moral integrity. It was necessary that the pride of the professor, as well as that of the student, should entirely melt away. In this way God often uses our temptations, and perhaps our early failures and our ultimate victories, to make and keep us human in these delicate spiritual operations that need to be performed. After a training group in life-changing in a China hill-station, one missionary told me how for years he had been hounded and hindered by the memory of dishonesty in his university examinations, a sin which had never been confessed. He had not realized that once he made things right by proper confession and any possible restitution the very fact of his early weakness could be over-ruled for good by the Divine Hand, in the course of his work among students in China where, as everywhere else, that sin is so common. Men so often, in failing to confess their sins, imagine that they are peculiar and unique. We do not need to make light of sin in order to show the patient that his case is not unique and therefore hopeless. The student in New York whose fruitful interview with Dr. Buchman was mentioned above, when he had broken down and confessed, sobbed: 'You'll never like me again', and he was immeasurably helped at once by being told how many other cases of secret sin exactly like his Dr.

Buchman had dealt with that very week. I remember in my own case the feeling almost of elation, after deep depression, that came to me as a student when I sought help from a Christian worker whom I vastly admired, and learned from him that he had fought through my very fight. It spurred me on toward victory as nothing else could have done.

Regarding the use which God can make of our consciousness and confession of our own failures, we have the testimony of Rev. Howard Agnew Johnson, whose *Studies for Personal Workers* have helped thousands in many lands: 'In the Christian the consciousness of limitations will ever tend to prevent boastfulness. The one fact which helps most here is that God expects every man to reveal Christ. By so much as I ask myself how far I am revealing Christ, I am emptied of self-exaltation by the consciousness of a pitiful failure.' [1] 'Any intimation of a feeling of superiority on the part of a Christian is fatal to his influence with one who is not, especially in view of the fact that any such spirit is always unjustifiable. To go with a confession of unworthiness is not only consistent, but it tends to disarm criticism. . . . Hence, when approaching him, it is always safest and generally helpful to begin by confessing one's own sense of unworthiness, and then add a confession of faith and hope in Christ as one who is most precious and helpful to you, and therefore, to all who will accept him.' [2]

We shall not go far wrong if our attitude toward

[1] Johnson, *Studies for Personal Workers*, p. 37. Association Press, New York. [2] Ibid., p. 79.

the man we wish to help is that recommended in Frederick Lawrence Knowles' poem, 'The Discipline of Failure':

> Thus believing, I have come to love you,
> All who climb with me from self to freedom.
> Let me kiss thy lips, O fallen brother!
> Let my arms enfold thee, fallen sister!
> Let me trust and love you back to honour,
> Let me draw you to the Great Forgiveness,
> Not as one above who stoops to save you,
> Not as one who stands aside with counsel,
> Nay, as he who says, I, too, was poisoned
> With the flowers that sting, but now, arisen,
> I am struggling up the path beside you;
> Rise! and let us face these heights together.[1]

We need likewise to remember that the value of public (as well as private) confession of sin, when it is in response to the proved leading of God's Spirit, does not only arise from the effect upon the one who thus confesses. There is also to be considered the effect upon those who hear. Many changed lives in China this past year have resulted from the confession by Dr. Buchman, to small groups, of how for a whole year he did not win one soul to Christ because he was harbouring a feeling of resentment toward a group of men who, he knew, had wronged him. Finally, a sermon that he heard near Keswick, England, moved him to write six letters to the men who had wronged him, asking their forgiveness of his

[1] Knowles, *Love Triumphant*, pp. 92, 93. Dana, Estes & Co., Boston.

uncharitable attitude toward them. At the top of each letter he wrote the verse:

> When I survey the wondrous Cross,
> On which the Prince of Glory died,
> My richest gain I count but loss,
> And pour contempt on all my pride.

We may be sure, then, that if we are honest and humble and truthful, God will keep us human and sympathetic, and may be able to use our very weaknesses and temptations, over-ruled by His grace, to His everlasting honour and glory.

Finally, *keep every confidence absolutely sacred.* This counsel may seem superfluous because the need of observing it is so obvious; and yet we often do not realize how easily we may let slip a remark about some person into whose confidence we have come, which may reveal to another more than we think. The professional honour of the physician is of the utmost importance here, as every priest is compelled to learn. Unless people come to feel an entire reliance on our discretionary silence they assuredly will not trust us. Many a potential life-changer is severely handicapped because he (or she) has never acquired this great and costly gift of silence. They may need to pray not now for a new heart, but for a new tongue. Weymouth translates a phrase in the seventh verse of the thirteenth chapter of First Corinthians, referring to true love: '*She knows how to be silent.*' It is a noble and rare achievement. The moral surgeon must be one who is the complete master of his tongue, a man of studied silences and large reserves

of knowledge. True personal workers must have overcome the insidious temptation to criticism among Christians by yielding to which they inevitably wall themselves away from those whom they ought to serve. Our business is not to circulate the salacious bit of scandal we happen to have heard, but to destroy it by tracing out and cleaning up the source. Our business is not the common, destructive one of pointing out to the world in general the weaknesses in our fellow men, but it is the constructive task of the human engineer—to strengthen and correct, and hence conserve. If men have found that we are accustomed to speak carelessly and ungenerously of others they will not seek us out when in need of confidential help. Truly, as St. James wrote: 'The tongue can no man tame; it is a restless evil, it is full of deadly poison' (Jas. 3: 8). Weymouth renders 'a restless evil' more vividly, 'an everbusy mischief'. More specific is the author of the proverb: 'A worthless man deviseth mischief; and in his lips there is a scorching fire.' 'A perverse man scattereth abroad strife; and a whisperer separateth chief friends' (Prov. 16: 27, 28). The 'whisperer' will not receive men's confidence because they know he cannot keep it. He can only become certain of keeping it, and hence deserve to receive it, when he has appropriated the power of Christ to master and guide the truant tongue that no one of himself can tame.

When we pause to criticize our own confidence-destroying criticism of others we usually discover that it is, at least presumptively, not altogether true or just. I often find it helpful to call to mind a little

verse, learned long ago, of which I never knew the author:

Could we but draw back the curtains that surround each other's lives,
See the naked heart and spirit, know what spur the action gives—
Often we should find it better, purer, than we think we should:
We should love each other better if we only understood.

When those close curtains are drawn aside for us by a hand from within, and we are permitted to enter the innermost chamber of another life, we are sure to find many surprises, and to be rebuked for our former shallow and biased judgements. From that time forth must our lips be sealed by love, and our hearts be bound over to prayer and faith and redemptive friendship. I will close this section with another quotation, of unknown derivation, which I may not give quite correctly. It prescribes the safest attitude for us to assume habitually toward those of our neighbours, past the curtains of whose lives we have not seen: 'No one may look across where another soul moves on a quick, straight path and say the way is easier for the other. No one can see if the rocks are cutting his friend's feet. No one can know what burning lands he has crossed to follow, to be so close to his Angel, his Messenger. Believe always that every other life has been tempted, more tried than your own. Believe that the lives higher and better than yours are so, not through more ease but more effort. Believe that the lives lower than yours are so through more temptation, more trial. Believe that

your friend with peace in his heart has won it, not happened on it, that he has fought your very fight.'

3. CONVICTION

This stage is as closely related to Confession as Confession is to Confidence. It may come simultaneously with, or it may precede, confession, but that confession of sin is not conviction of sin any one who has worked among Indian students can testify. Some measure of a sense of sin is almost universal. Says K. J. Saunders: 'We cannot see life steadily without being oppressed with the awfulness of the burden of sin—our own and that of the world. We cannot think of human nature without being staggered by the terrible contradictions it contains; capable of soaring to God-like acts and emotions, man is capable no less of devilish lust and cruelty: and no one who knows himself dare tell all he knows.' [1] To the Christian, conviction of sin means more than this: it means a vision of the hideousness of his own personal guilt in the light of the revelation of God's holy love in Christ. It is the point where a man cries out to God with the Psalmist, 'Against Thee, Thee only, have I sinned and done that which is evil in Thy sight.' It speaks in the penitent voice of the Prodigal, 'Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' It is the recognition that sin—in the graphic, personal terms Dr. Joseph Parker used to employ—is *striking God in the face.* As Dr. Glover brings out in the

[1] Saunders, *Adventures of the Christian Soul*, p. 98. Association Press, Calcutta.

chapter, 'Jesus' Teaching upon Sin', in his *Jesus of History*,[1] John the Baptist thought of sin in relation to the law of God; Jesus, in relation to the love of God—a far different thing. This work of bringing conviction of sin to a human heart no man can accomplish. It is the work of the Spirit of God, of whom Jesus prophesied: 'When He is come He will convict the world of sin, and of righteousness and of judgment' (John 16: 8). Is our part, then, to be that of mere passive waiting, when we arrive at the baffling point where there is confession of sin with no deep sense of conviction, leading to a new birth? By no means ; there is much that we can do.

In the first place, we can try to help the man to see himself as God sees him, to view his own life, as we would have him view sin, *sub specie aeternitatis*, from the standpoint of eternity, as the old divines used to put it. Here Drummond's masterly analysis will help us again. 'A well-known American essayist and poet has told us that the difficulty of analysing our neighbour's character arises from the fact that every man is in reality a *threefold* man. When two persons are in conversation, there are really six persons in conversation. Thus to put the paradox into the shape of an example, suppose that John and Tom are in conversation, there are *three Johns* and *three Toms*, who are accounted for in this way:

'*Three Johns*—

'1. The real John; known only to his Maker.

'2. John's ideal John: John, i.e. as he thinks himself: never the real John, and often very unlike him.

[1] Glover, *The Jesus of History*, p. 57.

'3. Tom's ideal John; i.e. John as Tom thinks him: never the real John: nor John's John, but often very unlike either.

'*Three Toms*—

'1. The real Tom.

'2. Tom's ideal Tom.

'3. John's ideal Tom.

'In this way when I talk to another it is not I whom he hears talking, but his ideal of me: nor do I talk to him as he defines himself, but to my ideal of him. Now that ideal will, without almost inconceivable care and penetration on my part, be quite different also from his real self as God only knows him, so that instead of speaking to his real soul, I may possibly be speaking to his ideal of his own soul, or, more likely, to my ideal of it.

'From this it will be seen at a glance that the power of soul analysis is a hard thing to possess oneself of. It requires intense discrimination and knowledge of human nature—much and deep study of human life and character. The man with whom you speak being made up of two ideals—his own and yours, and one real—God's, it is one of the hardest possible tasks to abandon your ideal of him and get to know the real —God's. Then, having known it so far as possible to man, there remains the greatest difficulty of all—to introduce him to himself. You have created a new man for him, and he will not recognize him at first. He can see no resemblance to his ideal self; the new creature is not such a lovely picture as he would like to own: the lines are harshly drawn, and there is little grace and no poetry in it. But he must be told

that none of us are what we seem; and if he would deal faithfully with himself, he must try to see himself differently from what he seems. Then he must be led with much delicacy to make a little introspection of himself; and with the mirror lifted to his own soul you read off together some of the indications which are defining themselves vaguely upon its surface. Even in social and domestic circles the difficulty of performing this apparently simple operation upon human nature is so keenly felt that scarce one friend will be found with a friendship true enough to perform it to another. And in religious matters it will be at once conceded that the complexity of the difficulties increases the problem a hundred-fold.' [1]

A second service we may render at this stage is to help a man not only to see himself as God sees him, but also to understand, if he is young and inexperienced, the terrible consequences of the sin that is not checked, perhaps through the medium of a painful surgical operation. It was one who knew sin in its farthest reaches who used the uncompromising language of Matthew 5: 28, and the verse following: 'and if thy right eye offend thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should perish and that thy whole body should not be cast into hell.' Try to make the sinner realize:

1. *Sin's Binding Power.* The normal man, at one time or another, feels constrained to cry out with the Apostle Paul, 'I am unspiritual, the slave, bought and sold, of sin' (Romans 7: 14, Weymouth tr.); or,

[1] Drummond, *The New Evangelism*, pp. 270–3.

with the Psalmist, 'My sins are mightier than I' (Psalm 65: 3). Not only of deceit, but of every other sin are the poet's words true:

> Oh what a tangled web we weave
> When first we practise to deceive.

Some one has graphically stated in the following familiar sentence the sequence which is psychologically and Scripturally accurate, 'Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.' Often if a man can be led to see the chain he is forging, link by link, in habits he is forming, he may be arrested temporarily and may then be permanently helped. Says Fosdick, in *The Meaning of Faith*: 'At the beginning sin always comes disguised as liberty. Its lure is the seductive freedom which it promises from the trammels of conscience and the authority of law. But every man who ever yet accepted sin's offer of a free, unfettered life, discovered the cheat. Free to do the evil thing, to indulge the baser moods —so men begin, but they end *not free to stop*, bound as slaves to the thing that they were free to do. They have been at liberty to play with a cuttle-fish, and now that the first long arm with its suckers grasps them, and the second arm is waving near, they are not at liberty to get away.' [1]

2. *Sin's Blinding Power.* The last phase of moral turpitude, the sin against the Holy Ghost, is present to some extent in those who, consciously, or unconsciously, say, 'Evil, be thou my good', who, beholding

[1] Fosdick, *The Meaning of Faith*, p. 253.

Satan masquerading as an angel of light, follow after him and reflect that unholy light in their lives. All sin, we must point out, is a step toward moral myopia. It was this confusion of standards in the Pharisees that laid them open to the stinging rebukes of Jesus. Dr. Glover has described their condition in language that is worth quoting at length, for its apt characterization of a condition that is all about us:

'Jesus said that the Pharisee was never quite sure whether the creature he was looking at was a camel or a mosquito—he got them mixed (Matt. 23: 24). Once we realize what this tremendous irony means, we are better able to grasp His thought. The Pharisee was living in a world that was *not* the real one—it was a highly artificial one, picturesque and charming no doubt, but dangerous. For, after all, we do live in the real world—there is only one world, however many we may invent: and to live in any other is danger. Blindness, that is partial and uneven, lands a man in peril whenever he tries to come downstairs or to cross the streets—he steps on the doorstep that is not there and misses the real one. He is involved in false appearances at every turn. And so it is in the moral world—there is one real, however many unreals there are, and to trust to the unreal is to come to grief on the real. "The beginning of a man's doom", wrote Carlyle, "is that vision be withdrawn from him." "Thou blind Pharisee!" (Matt. 23: 26). The cup is clean enough without; it is septic and poisonous within, and from which side of it do you drink, outside or inside? (Matt. 23: 25). As we study

the teaching of Jesus here, we see anew the profundity of the saying attributed to Him in the Fourth Gospel, "The truth shall make you free" (John 8: 32). The man with astigmatism, or myopia, or whatever else it is, must get the glasses that will show him the real world, and he is safe, and free to go and come as he pleases. See the real in the moral sphere, and the first great peril is gone.' [1]

This gradual, tragic perversion of the moral vision, accompanied by a steady lowering of the standards of right and wrong, has never been more trenchantly depicted than in Pope's lines:

> Vice is a monster of such frightful mien
> That to be hated needs but to be seen:
> But, seen too often, familiar with her face,
> We first endure, then pity, then embrace.

3. *Sin's Deadening Power.* Not only does sin bring confusion to a man's standards of right and wrong, but it brings callousness of heart in the presence of the sin and suffering of others. A good touchstone of a man's integrity of character is his capacity for true moral indignation (which is rather the suffering of disapproving love than the anger of offended virtue) in the presence of the sin and wrong round about him. Can he say with St. Paul, 'Who is led astray into sin and I am not aflame with indignation?' (2 Cor. 11: 29, Weymouth tr.). Or does he now easily permit in his own life practices which once grieved his spirit when he witnessed them in others? If the latter is the case he must come to see

[1] Glover, *The Jesus of History*, p. 163.

that he needs, though for deeper reasons, the surgical operation to which Stevenson alludes:

> If I have faltered more or less
> In my great task of cheerfulness;
> If beams from happy human eyes
> Have moved me not, if morning skies,
> Books, and my food, and summer rain,
> Knock on my sullen heart in vain:
> *Lord, Thy most pointed pleasure take,*
> *And stab my spirit broad awake.*

4. *Sin's Propagating Power.* Perhaps the most terrible consequence of sin is its deadly power of passing on its taint to others in the family, the community, and even in the next generation. Because of my sin others must suffer and others will be led to sin. In the case of sexual immorality these social consequences of sin are most conspicuous, and here such a little book as the one entitled *Life's Clinic*,[1] in which the suffering of the innocent is portrayed with ghastly fidelity to the hideous truth, may be used of God in bringing about real conviction of sin. Here it is quite evident that not only do we reap what we sow, but others must reap the sorrowful harvest of our 'wild oats'. But this holds true not only in those sins we are accustomed to call the grosser sins, but in such no less deadly and deadening society sins as unkind criticism, uncontrolled temper, and untruthful language.

Moreover, it may well be that the sin for which others than ourselves must suffer is neither of the gutter nor of the drawing-room, but of the business

[1] E. H. Hooker, *Life's Clinic*. Association Press, Calcutta, 1918.

office, the bank, the factory. It seems as though such a book as Professor E. A. Ross's *Sins of Society* must bring conviction of sin to many a snug elder in the Church who has made a fortune at the expense of the suffering and privation of others. Professor Walter Rauschenbusch considers this type of 'social sin' to be 'the climax of sin', the heart of man's rebellion against God. In his most recent book, he writes:

'Sin is essentially selfishness. The definition is more in harmony with the social gospel than with any individualistic type of religion. The sinful mind, then, is the un-social and anti-social mind. To find the climax of sin we must not linger over a man who swears, or sneers at religion, or denies the mystery of the Trinity, but put our hands on social groups who have turned the patrimony of a nation into the private property of a small class, or have left the peasant labourers cowed, degraded, demoralized, and without rights in the land. When we find such in history, or in present-day life, we shall know we have struck real rebellion against God on the higher levels of sin.' [1]

In the next place, besides trying to help a man to see himself and his sins as they are, rather than through such deceptive 'white logic' as Jack London writes of in *John Barleycorn*, we shall be able to help him toward a decision by *the contagious power of our own example*. Indeed, this should be our first contribution. 'Character is caught, not taught', as President King, of Oberlin, so often says. Dr. Henry Sloane Coffin puts

[1] Quotation from Rauschenbusch, *A Theology for the Social Gospel* (Macmillan), in *Current Opinion*, March, 1918, p. 199.

it more incisively: 'Before you can get religion into any one else you must have a contagious case of it yourself.' Health is contagious as well as disease. In our presence this sin-haunted soul should feel the spell of a radiant, victorious life, the very life of Christ.

Men become conscious of the blackness of sin when there is present the contrast of the white holiness of the character of Christ and His redemptive love. Our lives, as well as our lips, must show forth this spirit. Otherwise, as Emerson would say, our lives will speak so loud (in denial) that men will not hear what we say (in affirmation) of the principles of Christ. Lady Stanley has presented to the Missionary Education Movement in New York a letter written by the late Sir Henry M. Stanley, in which the great explorer tells how the beginning of his real Christian experience dated from his brief meeting with Livingstone in the heart of Africa. No man, he said, could be the same after a few days passed in the company of such a character.

Of how many of us is it true that the resolving of doubt and conviction of sin and a new challenge to higher living came through a Christ-filled personality whose contagion we could not resist? Tennyson said that we are a part of all that we have met, and Drummond used to say that he became a part of every man he met, and every man he met became a part of him. The worth of what we give depends upon what we are. The greatness of our gifts to others is in proportion to the fullness of our appropriation of the unsearchable riches of Christ. How great was Drummond's gift to every man he met!

He himself said: 'What the cause of Christ needs is not so much more of us as a better brand of us.' [1] The message of the Lambeth Conference of 1908 contained these words: 'The power to witness for Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity for their sake.' [2]

It is worth remembering that it is through the contagious interest of some one else that we enter into most of the rewarding experiences of life. I may meet a man whose major enthusiasm is astronomy, and soon I am looking through his telescope with such interest in the stars as I have never conceived before. I may hear a lecture on geology, and I look with new eyes upon the curious rock formations near my home, which before had seemed commonplace and unworthy of special notice. Or I may hear an address by a missionary recently returned from Japan; and something of the speaker's love for that marvellous race and his enthusiastic desire that the West shall give to them also its best—the religion of Jesus—enters into my own breast. Interest stimulates interest. Enthusiasm awakens enthusiasm. So it is that a man who has had a genuine experience of the power of Christ to save and keep from sin, to comfort in affliction, to arouse and equip for unselfish service, is certain to quicken in others, wherever he goes, an interest in things religious and a desire to possess the same power and enthusiasm.

[1] Quoted in H. A. Johnson's *Studies for Personal Workers*, p. 30.

[2] Quoted in E. S. Woods's *Modern Discipleship*, p. 117. Association Press, New York.

A striking illustration of this truth is given in the autobiographical pamphlet,[1] *The Life that Wins*, by Chas. Gallaudet Trumbull. In it the son of Dr. H. C. Trumbull tells of how the experience of a new life of real victory over sin came to him only after years of unsatisfied search, which covered the period of his earlier editorship of the *S. S. Times*, of his writing a book on Personal Work, and engaging in various other Christian enterprises. In the presence of certain people he felt that they possessed something that he lacked, and somehow his testimony did not carry conviction or bring results. After the change came, partly through a visit to Keswick, England, he tells how one after another of his old friends were won to Christ, how everywhere he went the victory that he had found in his own life proved to be a contagious, compelling influence in the lives of others.

Finally, our main reliance at this point must be prayer and a judicious use of the Christian Scriptures. We must not only pray for a man, but we must be able naturally and persuasively to pray with our man and to get him to pray for himself. It is usually in prayer that the great illumination comes by which a man begins to feel both his own incompleteness and God's greatness, flowing around his incompleteness, round his restlessness, the divine rest.

Let us heed the advice of Forbes-Robinson in *Letters to His Friends*:

'Just try to pray for some one person committed to your charge—say for half an hour or an hour—

[1] Obtainable from the *Sunday School Times* Company, Philadelphia.

and you will begin really to love him. . . . It is quite worth your while to take practically a day off sometimes and force yourself to pray. It will be the best day's work you have ever done in your life.'

With regard to the Scriptures, the records of the various Bible societies and missionary organizations teem with instances of conviction of sin brought about by reading the Bible, without any human agency or interpreter. Christ Himself is the great Convicter of sin, and His own words, as given in the New Testament, are the most powerful weapons in the world to pierce the armour of self-righteousness and self-satisfaction. Two quotations, from *The Vital Forces of Christianity and Islam*,[1] illustrate the application of this truth to the Muhammadan world, and it is no less true of sinful humanity everywhere.

Dr. W. A. Shedd, of Urmia, Persia, writes: 'So also anything that will lead Moslems to read the Scriptures is of great value. They at least will have many misconceptions corrected and may be led to deeper inquiry. The greatest attractive force is Christ Himself. No Moslem can speak of Him with anything but reverence, and we can let Him speak in His words in the Gospels. The most uncompromising claims of Christianity are in those words. Just so far as we can base His claims on His own words, we make them strong. We must present Him, as He offered Himself, as the Light and Truth of the world and as the Saviour and King of men.'

We may well conclude this section with a quotation from the letter of a missionary in China for whom

[1] Oxford University Press, 1915, pp. 67, 235.

many of these truths regarding personal work have recently begun to live in his life and work. It is one of a number that are quoted in Bulletin No. 11, on Personal Evangelism, of the China Continuation Committee's Special Committee on a Forward Evangelistic Movement:

'As to individual work, I realize how far I have travelled in personal dealing, especially with erring Christians, when I recall how amazed I was that Dr. Buchman could induce men to tell him their secret sins. My experiences of this sort had been very much the reverse of confession. Indignant denial was usually followed by a demand to know the culprit who had accused them. Also I had not been able to get alongside of men, and share with them my spiritual experiences, in order to enter the deeper places of their soul, and help where help was needed.

'It has been my privilege and joy recently, in life after life, to break through to the bedrock facts of the heart and life. This ability has not come easily, but such progress as I have made has come from the exercise of the Christian virtues of courage and love. Here is a man who has fallen. His life is empty of Christ, and he has a resentment against the Church for looking askance at him. In approaching him I must believe that God can speak quite distinctly to him, and that he will realize that he is dealing with God; also that God's most direct way of speaking to a man is through another man. I am eager to be that man. I go to that man, convinced that God is going to speak to him through me. I even dare to say, "God wishes to say this to you through me".

In many cases I have the absolute confidence that the man will be won, and he usually is.

'To get his confidence, I have been taught that the only way is to take my place as a fellow-sinner. He has to realize that I am seeking his truest well-being, and will not be satisfied till I get to the facts. The interview, of course, must be private, and often the wrestle comes after we get down on our knees together. I have done what I have never done in my life before, and what is foreign to my instincts—put my arm round a man's shoulder as we prayed together on our knees until the guilt was confessed and the burden lifted. The actual touch sometimes makes all the difference.

'The reward has been a response in real affection from these men, and the joy of seeing the welcome break on the prodigal's face. One feels that one is having a great time of it. It also multiplies one's usefulness more quickly than any other way.'

4. CONVERSION

We need not linger long over this crucial step because it is a transaction that takes place altogether between the soul and God,[1] usually following conviction and a new sense of the need of a Saviour when Christ's salvation is recognized and appropriated. Here we can do little except help to centre on Christ and His redeeming love and power the attention which has

[1] For the best treatment of Conversion viewed in the light both of psychology and Christian experience, see Chapters IV, V, and VI of K. J. Saunders's *Adventures of the Christian Soul* (Association Press, Calcutta).

been directed toward the sinful self and its needs. If the patient stopped at the last stage he would be like a sick man who mourned the magnitude (real or fancied) of his disease, but saw no hope of healing. He would become a morbid, religious hypochondriac. The burden of his sin must fall from his shoulders, as did that of Pilgrim, and he must come to know not only the poignant sorrow for his sin, experienced on Calvary, but also the triumphant joy of the Resurrection morning. The Christian worker here needs, as Drummond assures us, thoroughly to understand the *rationale* of conversion. Viewed from man's side, it is an act of faith in which the sinner deliberately and finally turns from all known sin and identifies himself with Christ, for the future, in a saving, victorious moral unity and fellowship. Viewed from God's side, it is an act of God's free grace by which He is able, through bearing human sin—in suffering redemptive love—to forgive the sinner and so to effect in Christ a reconciliation, a new relationship, in which the barrier of sin no longer remains. The result of this twofold act is a fundamental change, so important that Jesus called it a new birth of the spirit. The modern religious psychologist uses strikingly similar language, calling the change that occurs at conversion 'the formation of a new ego'. Writes Starbuck: 'It seems that the heightened worth of self and the altruistic impulses in conversion are closely bound up together, and the differences between them lie simply in the different content of consciousness, determined by the direction in which it is turned. The central fact underlying both is the formation

of a new ego, a fresh point of reference for mental states.' [1]

In different terms, but with a no less clear recognition of the profound significance of this crisis and transformation, William James begins his chapter on 'Conversion', in the book to which we have already alluded. 'To be converted, to be regenerated, to receive grace, to experience religion, to gain an assurance, are so many phrases which denote the process, gradual or sudden, by which a self, hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities.' [2] Later on he writes concerning the new centring of a man's life interests after conversion. 'It makes a great difference to a man, whether one set of his ideas, or another, be the centre of his energy; and it makes a great difference, as regards any set of ideas which he may possess, whether they become central or remain peripheral in him. To say that a man is "converted" means, in these terms, that religious ideas, previously peripheral in his consciousness, now take a central place, and that religious aims form the habitual centre of his energy.'[3]

Professor James's colleague at Harvard, the late Professor Royce, referred to this new focal point of a man's interests and activities as a new centre of loyalty to a great cause around which all his energies thenceforth revolve, and which calls forth his highest powers. He writes: 'If you want to find a way of

[1] Starbuck, *Psychology of Religion*, p. 129.
[2] James, *Varieties of Religious Experience*, p. 189. [3] Ibid., p. 196.

living which surmounts doubt and centralizes your powers, it must be some such way as all the loyal in conversion have trodden since first loyalty was known among men.'[1]

What the new loyalty to Christ meant in the life of St. Paul, a great expulsive power that purged his soul of all the old pride and fanaticism and discontent, we read in his Epistle to the Philippians: 'Yet all that was gain to me—for Christ's sake I have reckoned it loss. Nay, I even reckon all things as pure loss because of the priceless privilege of knowing Christ Jesus my Lord. And for His sake I have suffered the loss of everything, and reckon it all as mere refuse, in order that I may win Christ and be found in union with Him, not having a righteousness of my own, derived from the law, but that which arises from faith in Christ—the righteousness which comes from God through faith. I long to know Christ and the power which is in His resurrection, and to share in His sufferings and die even as He died; in the hope that I may attain to the resurrection from among the dead.'[2]

But the question which these psychologists seem unable to answer satisfactorily, namely, what *motive* is adequate to explain the phenomena which they have so painstakingly investigated, bringing to pass this unification of the divided self, this supreme loyalty, is answered by Kenneth Saunders, who has added to a thorough training in psychology a wide experience in dealing with individual souls, illumined

[1] Royce, *The Philosophy of Loyalty*, p. 46.
[2] Philippians 3: 7–11, Weymouth tr.

by true devotion to Christ. Conversion, in his eyes, is a 'falling in love'. He writes: 'The basis of conversion is the awakening of a new self, and the vital element in this new birth is the dawning of a new affection which henceforth dominates the heart. Conversion is, in fact, as we have said, a "falling in love", a saying "Yes" to the "Divine Lover".'[1] And again he writes: 'It is this passion for the Unseen and the Eternal which above all else can change the heart, and strengthen the will, and illuminate the mind. Conversion is the birth of Love.'[2]

With the birth of this new affection religion has parted company with philosophy, as Fosdick makes clear in his *Meaning of Faith*: '*Religion begins when the God outwardly argued is inwardly experienced.* Religion begins when we cease using the tricky and unstable aeroplane of speculation to seek Him among the clouds, and retreat into the fertile places of our own spirits, where the living water rises, as Jesus said. God outside of us is a theory; God inside of us becomes a fact. God outside of us is an hypothesis; God inside of us is an experience. God the Father is the possibility of salvation; God the Spirit is actuality of life, joy, peace and saving power. God the transcendent may do for philosophy, but he is not enough for religion.'[3]

Similarly, Professor Coe, of Union Seminary, writes of the new sense of reality effected by conversion, in the most recent contribution to the subject of the psychology of religion.

[1] Saunders, *Adventures of the Christian Soul*, pp. 67, 68.
[2] Ibid., p. 88.
[3] Fosdick, *Meaning of Faith*, p. 283.

'Granted that his training has prepared him for the crisis, and that conversion puts him under the control of existing social standards and ideas of God, the fact remains that conversion makes these things real to the convert. Heretofore he has "knowledge about" them; now he has "acquaintance with" them. The world or God has meaning *for him*, and makes response *now*. Here is no mere repetition of the past, for the individual is a new and unique one, and this experience *as his* is as fresh as the creation morn itself.'[1]

All these facts relating to the *rationale* of conversion it is well for the personal worker to know, but all that the sinner needs is to know how hateful is his sin in the eyes of his Heavenly Father, and that if he turns his face resolutely toward God in Christ, He is able to cleanse him from sin and to empower him for a new life of righteousness and victory. Books of religious psychology, like those above referred to, and books narrating cases of actual transformations, like C. G. Finney's *Memoirs* and S. H. Hadley's *Down in Water Street*, in the United States, and the writings of Harold Begbie and General Booth in England, abound in illustrations of conversions where there was little or nothing of the theological belief, but only a loathing of sin, the confession of utter helplessness unless through the aid of some higher Helper, then a hand stretched upward and the consciousness that Another had grasped the hand, and that thereafter freedom and strength and peace had come. The last phase of Hadley's conversion, as abridged from

[1] G. A. Coe, *The Psychology of Religion*, p. 315. Quoted in *The Biblical Review*, New York, April, 1918, pp. 214, 215.

his own account by James, may be quoted as typical:

'I listened to the testimony of twenty-five or thirty persons, every one of whom had been saved from ruin, and I made up my mind that I would be saved or die right there. When the invitation was given, I knelt down with a crowd of drunkards. Jerry made the first prayer. Then Mrs. McAuley prayed fervently for us. Oh, what a conflict was going on for my poor soul! A blessed whisper said, "Come", the devil said, "Be careful". I halted but a moment, and then, with a breaking heart, I said, "Dear Jesus, can you help me?" Never with mortal tongue can I describe that moment. Although up to that my soul had been filled with indescribable gloom, I felt the glorious brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting on Jesus! I felt that Christ with all His brightness and power had come into my life; that indeed, old things had passed away and all things had become new.

'From that moment till now I have never wanted a drink of whiskey, and I have never seen money enough to make me take one. I promised God that night that if He would take away the appetite for strong drink, I would work for Him all my life. He has done His part, and I have been trying to do mine.'[1]

To show how similar is the experience of conversion at opposite ends of the world and in utterly different types of character, in the American drunkard and in the greatest scholar that Indian womanhood has

[1] James, *Varieties of Religious Experience*, pp. 202, 203.

produced, let me give a few quotations from the autobiography of Pandita Ramabai. After telling how, largely through reading the Bible, she was drawn to the religion of Jesus, was baptized, and experienced comparative happiness for a number of years, becoming, however, increasingly dissatisfied as she realized that she had the religion of Jesus but not Christ Himself, she goes on—

'I was desperate, I realized that I was not prepared to meet God, that sin had dominion over me, and I was not altogether led by the Spirit of God, and had not, therefore, received the Spirit of adoption, and had no witness of the Spirit that I was a child of God.

'What was to be done? My thoughts could not, and did not, help me. I had at last come to an end of myself, and unconditionally surrendered myself to the Saviour; and asked Him to be merciful to me, and to become my Righteousness and Redemption, and to take away all my sin.

'Only those who have been convicted of sin and have seen themselves as God sees them, under similar circumstances, can understand what one feels, when a great and unbearable burden is rolled away from one's heart. I shall not attempt to describe how and what I felt, at the time when I made an unconditional surrender, and knew I was accepted to be a branch of the True Vine, a child of God by adoption in Christ Jesus my Saviour. Although it is impossible for me to tell all that God has done for me, I must yet praise Him and thank Him for His loving kindness to me, the greatest of sinners. The Lord, first of all, showed me the sinfulness of sin, and the awful danger I was in

of everlasting hell-fire; and the great love of God with which He so loved the world that He gave His only begotten Son.

'I do not know if any one of my readers has ever had the experience of being shut up in a room, where there was nothing but thick darkness, and then groping in it to find something of which he or she was in dire need. I can think of no one but the blind man, whose story is given in St. John 9. He was born blind and remained so for forty years of his life; and then suddenly he found the Mighty One, who could give him eyesight. Who could have described his joy at seeing the daylight, when there had not been a particle of hope of his ever seeing it? Even the inspired evangelist has not attempted to do it. I can give only a faint idea of what I felt, when my mental eyes were opened, and when I, who was "sitting in darkness saw Great Light", and when I felt sure that to me, who but a few moments ago "sat in the region and shadow of death, light *had* sprung up". I was very like the man who was told, "In the name of Jesus Christ of Nazareth, rise up and walk". "And he, leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God." '[1]

From such illustrations as this we see that, as Dr. Buchman puts the matter in the simplest terms, only three essential factors are involved in conversion —*Sin*, *Jesus Christ*, and (the result) *a Miracle*. Conviction of sin is a matter of the sinner's heart.

[1] Pandita Ramabai, *A Testimony*, pp. 18, 19. Mukti Mission Press, Kedgaon, 1917.

Conversion is a matter both of the heart and the will, and if there is anything we can do to assist him to make the great venture of faith, once he has realized his sins at the foot of the Cross and expressed the desire to be cleansed, it is, first of all, to give him autobiographical writings like those of St. Augustine, Brother Lawrence, and Tolstoy, and illustrations of others who have so ventured with momentous results; and, secondly, to help him toward greater decision of character through the reading of such pamphlets as Foster's *Decision of Character*; King's *Fight for Character*; Mott and Eddy's *Constructive Suggestions for Character Building*; and the chapter on 'Decision' in Speer's *Things that Make a Man.*[1]

Here, too, of course, as at every other point, we must remember that our greatest service will be rendered through the medium of intercessory prayer. A personal experience of Rev. William Jessup, of Syria, told by Dr. Howard Agnew Johnson, will illustrate the importance of recognizing that the work is God's and that our first duty is to co-operate in prayer.

'Just ten years ago I was in Syria, and one day visited the home of William Jessup, that splendid missionary of the Cross, a son of Henry Jessup, who had been there for fifty years. We were speaking of these things, and he told us this—

' "Some months ago I was very much depressed and discouraged. There were a number of men around here that I had not been able to win for Jesus Christ, and I wondered why. I knew the difficulty

[1] All these pamphlets can be secured from the Association Press, Calcutta.

must be in me, that it was not in God. So I decided finally that I would take a week and let God teach me the thing that I needed to know. On Monday morning I took my Bible and began to turn it over to see what God would say." He had not gone far, he said, before something dawned on him that he had never realized before—that he had not given God His place in his thought of the work to be done in winning these people to Christ. He thought of the account of the fall of Jericho before the children of Israel. God brought that about in a way that no one should be able to think that it was man's work so that these Gentiles should realize that the God of this peculiar people is a mighty God, and would like to have Him for their God. God wanted to have Israel a channel through which He could give His love and His salvation to every one else.

'Mr. Jessup said, as this fact dawned on him that morning he closed his Bible and took a sheet of paper, and wrote the names of the men in that locality whom he had been trying to win to Jesus Christ. And he lifted them up to God, and asked God to do His work in those lives, to use him as He wished, but to enable him to realize that his was the smaller part in that great task. And as he continued through the Book, the thought grew upon him that he had not realized before that God, and not he, William Jessup, was the One who was to do that work.

'On Friday of that week a young man, whose name was on that list, came to him burdened about his soul, and about his father, whose name was also on the list. The missionary realized that God was working.

' "Even yet", he said, "I am ashamed to say I did not fully believe that God was going to do all. On Monday morning of the following week I started out, and in three weeks God gave every one of those eleven men whose names were on that list to Jesus Christ."

' "I will be a different sort of a missionary", he continued, "for the rest of my life. I have a new vision of what it is to have a God who can and who will save." '[1]

5. CONSERVATION

Here is where, perhaps, the greatest service can and should be done by the personal worker, and where he most frequently and lamentably falls down. The new convert should receive the most sedulous attention in the days following his conversion, if he is not to prove one more of the sad examples of backsliders (far less numerous than many believe and usually the result of superficial evangelism or imperfect conservation) who are pointed out in deprecation of evangelistic efforts. It is the testimony of many that just after we have taken some forward step, involving the attempt to live our lives thenceforth on a higher moral level, the Tempter is most powerful and insidious in his efforts to drag us down.

To quote Mr. Saunders: 'The convert knows, perhaps, deeper and more intense joy than the man who has always been religious, but he knows also more profound grief, and a spiritual "dryness" which is the peculiar trial of those who have come through

[1] From an address by Dr. Johnson, quoted in *Victory in Christ*, A Report of the Princeton Conference of 1916, p. 194.

great religious experiences. God seems for a time to withdraw His Presence. And there are very often desperate struggles in store for the convert; "those haunting reminiscences of a polluted heart—those frailties, those inconsistencies, to which the habits of the past have made him liable." '[1] Dr. Fosdick, in his study of 'Faith and Moods', in *The Meaning of Faith*, makes the point that the acceptance of the Christian faith means the determination to believe the testimony, and live in the spirit of our best hours instead of allowing lower and weaker moods to dominate our spirits. It is for us to help the new convert to see how he can keep habitually in the higher attitudes of faith, resisting the tendency to give way to unworthy moods—and how, when dark times of trouble descend upon him, it is true that

> The task in hours of insight willed
> Must be through hours of gloom fulfilled.

This will only be possible as he learns the need, for his spiritual as well as for his physical sustenance and development, of receiving continuously air, food, and exercise.

We shall keep at our best, as President King, of Oberlin, says, only as we persistently 'stay in the presence of the best'—that is, supremely, of Christ. Hence the importance of prayer as a daily exercise and a life-long study. In prayer we breathe the tonic air of faith that defies every temptation to doubt and fear. In prayer our souls become assured that while *we* may fail God, He never fails us, that though we may at times feel no solacing sense of His nearness, it

[1] Saunders, *Adventures of the Christian Soul*, pp. 93, 94.

does not indicate that He has drawn away from us, but rather, perhaps, that we have begun to live by feeling rather than by faith. Drummond, in one of his addresses to students, is reported to have said:

'I cannot guarantee that the stars will shine brighter when you leave this hall to-night, or that when you wake to-morrow a new world will open before you. But I do guarantee that *Christ will keep that which you have committed to Him.* He will keep His promise, and you will find something real and dependable to rely on and to lead you away from documental evidence to Him who speaks to you in your hearts at this moment.

'Gentlemen, He will be your leader, He will be your guide, He will be your highest ideal. He has asked you for your life, and He will make you, just as you are, at this moment His—entirely His.'[1]

First of all, then, we must guide the convert into a real and continuous and developing prayer life.

In the second place, the new convert must learn to feed his soul, day by day, on God's living Word revealed in the Scriptures; and here, too, he cannot be left to himself, but needs, and will usually welcome, friendly guidance. Recently one of the most successful and ardent personal workers I know, among women, was telling me of her brother's experience. He was converted in a series of revival meetings during the period of adolescence, when conversion is most natural and hopeful. He was instructed that he must read his Bible daily, and was then left to shift for himself. Boylike, he began with the first

[1] Smith, *Life of Drummond*, p. 522.

chapter of Genesis, intending to read the entire Bible through in daily portions. He read faithfully for a number of weeks, and then one day tossed the Bible across the room with the remark that he did not believe a single word of it. This was many years ago, he is now a middle-aged man with a family, but from that hour to the present moment his life has proclaimed his later belief that the Bible is a myth, that there is no God, and that the wisest man is he who extracts the largest amount of worldly pleasure from each passing day. He has been impervious to every attempt of Christian relations and friends to move him once more in the direction of religious faith. His sister is certain that, had he been wisely guided in his first Bible study, his infant faith would have grown normally into maturity, instead of very speedily starving to death through lack of the right spiritual sustenance. We must be ready with practical suggestions for progressive Bible study, adapted to the mind and temper of the one for whose building up in the faith we are responsible in God's eyes.

In the third place—and here most of all we are prone to fail in this work of individual conservation—following conversion the new convert must be set to work to win others. This will be both the test of the reality of his new experience and one of the surest safeguards against its soon becoming unreal. He should understand from the first that his prayer and Bible study will ultimately become burdensome, if not actually distasteful, if he regards them only as a means to his own spiritual development, and not also as fundamentally and inevitably the means to his

successfully serving and winning others. The central pivot around which his life revolves must now be not self but others, not serving his own interests or development but serving and winning others, so that the major emphasis should be placed on the third requirement, *exercise*, thought of, however, not as 'setting up exercises' but as 'wearing out shoe-leather' in the interests of God's Kingdom. Let the new convert understand at the outset, what many of us have had to learn after many years, at painful cost, that the only way to live a normal, buoyant, developing Christian life is to be constantly a missionary of Christ to others. Says Drummond's biographer of his meetings for students: 'One of the finest features of the movement, however, was the large number of the men affected by it who set themselves, often at great sacrifice, to win their fellow-students for Christ.'[1]

This brings us face to face with the fact that if we would teach *persistence* to the convert we must ourselves have learned its value and attained to its practice. It is one of the first principles of personal evangelism, not only in the period of conservation but at every other stage of our work. Have we the undiscourageable persistence of love that, like Francis Thompson's 'Hound of Heaven', pursues the object of its affection 'down the arches of the years', until at last, in the poem, man yields to the Divine Lover, to be told:

> How little worthy of any love thou art!
> Whom wilt thou find to love ignoble thee,
> Save Me, save only Me?

[1] Smith, *Life of Drummond*, p. 364.

All which I took from thee I did but take,
Not for thy harms,
But just that thou might'st seek it in My arms,
All which thy child's mistake
Fancied as lost, I have stored for thee at home:
Rise, clasp My hand, and come!

So George Matheson's familiar hymn begins, 'Oh love, that will not let me go'. Has our love for those we have been led to seek, to woo, and win been a reflection of the divine love in its ardent relentlessness —if need be, through many years and countless disappointments?

A story told by Drummond in a public address in America is worth giving in full, to illustrate this point of pertinacity in personal work.

'One night I got a letter from one of the students of the University of Edinburgh, page after page of agnosticism and atheism. I went over to see him, and spent a whole afternoon with him, and did not make the slightest impression. At Edinburgh University we have a students' Evangelistic Meeting, on Sunday nights, at which there are eight hundred or one thousand men present. A few nights after this I saw that man in the meeting, and next to him sat another man whom I had seen occasionally at the meetings. I did not know his name, but I wanted to find out more about my sceptic, so when the meeting was over, I went up to him and said, "Do you happen to know ——?" "Yes," he replied, "it is he that has brought me to Edinburgh." "Are you an old friend?" I asked. "I am American, a graduate of an American University," he said. "After I had finished there I

wanted to take a post-graduate course, and finally decided to come to Edinburgh. In the dissecting-room I happened to be placed next to ——, and I took a singular liking for him. I found out that he was a man of very remarkable ability, though not a religious man, and I thought I might be able to do something for him. A year passed, and he was just where I found him." He certainly was blind enough, because it was only two or three weeks before that that he wrote me that letter. "I think you said", I resumed, "that you only came here to take a year of the post-graduate course?" "Well," he said, "I packed my trunks to go home, and I thought of this friend, and I wondered whether a year of my life would be better spent to go and start in my profession in America, or to stay in Edinburgh and try to win that one man for Christ, and I stayed." "Well," I said, "my dear fellow, it will pay you; you will get that man." Two or three months passed, and it came to the last night of our meetings. We have men in Edinburgh from every part of the world. Every year five or six hundred of them go out never to meet again, and in our religious work we get very close to one another, and on the last night of the year we sit down together in our common hall to the Lord's Supper. This is entirely a students' meeting. On that night we get in the members of the Theological Faculty, so that things may be done decently and in order. Hundreds of men are there, the cream of the youth of the world, sitting down at the Lord's table. Many of them are not members of the Church, but are there for the first time pledging themselves to

become members of the Kingdom of God. I saw —— sitting down and handing the communion cup to his American friend. He had got his man. A week after he was back in his own country. I do not know his name; he made no impression in our country, nobody knew him. He was a subject of Christ's Kingdom, doing his work in silence and in humility. A few weeks passed and —— came to see me. I said, "What do you come here for?" He said, "I want to tell you I am going to be a medical missionary". It was worth a year, was it not?'[1] Drummond himself would often make the journey from Edinburgh to Glasgow just to talk with one man who needed his help.

One of the romances of recent evangelism in the United States has been the story of how Professor Henry Wright, with the assistance of young men from Yale University who have summered with him, has changed the entire character of the New England town where most of his summers have been spent, winning, one by one, after ceaseless prayer and varied approaches, the most hostile and godless among the inhabitants. In the spring of 1917, to illustrate this very subject of persistence in personal work, I heard Dr. Wright read extracts from a letter received the preceding week from the man, in the village above referred to, who from the beginning had been most bitter and uncharitable in his opposition to every movement toward better things. Dr. Wright and others had for years been praying for him constantly, and in this letter he expressed his entire surrender to

[1] Smith, *Life of Drummond*, pp. 364-6.

God and dedication of his life to furthering the programme of His Kingdom.

One excuse we often make for failing to follow people up, either before or after conversion, is the fact that we have been separated from them so that we naturally cease further to work for them. The proverb holds true for us, 'Out of sight, out of mind'. But here enter the possibilities of the great ministry of correspondence, where very often as much can be accomplished as in personal conversation if the writing and sending of the letters is born and followed up in prayer. May I give here a personal experience in my undergraduate days: I was once writing letters in the correspondence room of the Hotel Northfield, during one of the summer conferences, when a man whom I did not know came in, seated himself at the table, drew some writing paper towards him, and then for some minutes remained with his hand over his eyes, obviously engaged in prayer before beginning to write. At that time I do not suppose I had ever in my life prayed about a letter I had written, and that simple act, so natural and unconscious, affected me more, and has been remembered longer, than any of the conference addresses I listened to. Afterward I came to know that the man who had so unconsciously helped me was the late John Forman, of Mainpuri, whose Christ-filled life has been an inspiration to so many thousands. It was a letter written by a friend in response to the impulse of the Spirit that brought conviction of sin to Dr. Henry Clay Trumbull. Let me give one other personal experience, relating to another preacher of the Gospel who happily is still

with us: Eleven years ago I crossed the Atlantic Ocean on the same boat with the distinguished Chicago preacher, Dr. F. W. Gunsaulus. When living in Chicago as a youth I had often heard him preach, and had come to know him slightly. Now, with characteristic friendliness and interest in the individuals around him, he made the six days' journey memorable for me through many conversations in which he gave lavishly of his rich store of experiences in the realms of friendship, art, poetry, and religion, as though he were addressing an audience instead of a single insignificant student in theology. The preceding two Sundays, in London, I had heard him preach three tremendous sermons in the City Temple; and in our conversations he referred, in some connexion, to the vast pile of letters which the sermons had brought to his desk. I ventured to suggest that since it was his vacation he could not, of course, think of answering those letters personally. He looked at me a moment, then exclaimed: 'What are we here for?' and turned and walked away up the deck. Later he told me that he had answered, or would answer, every one. I remembered then how a letter I had written him, after a sermon in the Auditorium in Chicago seven years before, brought an immediate and most helpful response.

A certain religious journal once inaugurated among its readers a 'League of the Golden Pen', whose members agreed to consecrate their pens to Christ's service, in innumerable ways that thought and prayer might suggest. We cannot read the published correspondence of men like Drummond

and Forbes Robinson and Thring of Uppingham without asking ourselves whether we have made the largest possible use of this self-multiplying agency in our work for individuals.

We must close, where we began, with reiterating the statement that the ultimate measure of our successful service in spreading the Evangel can only be the measure of our full appropriation of the Truth as it is in Jesus. As the author of *Ecce Homo* brought out so clearly, half a century ago, the coming of Christ into the world gave birth among men to a new 'enthusiasm for humanity', a new and passionate love for individuals, irrespective of race or creed or social station, a new brotherhood of men who looked upon all other men as their brothers for whom, as for themselves, Christ died. They realized that the debt they owed to Christ could be discharged only as they passed on to others the same privileges of freedom and friendship and hope that had come to them through Christ's life and death and resurrection. St. Paul is the great exemplar for all time and for all men of this new passion and its inevitable effect, stilling the old restlessness of the soul that is without a sense of God's loving companionship, only to awaken a new divine restlessness that would share with all the world its glorious experience of God's love. All this Myers has caught for us in the stirring lines of 'St. Paul':

> Oft when the word is on me to deliver,
> Lifts the illusion and the truth lies bare;
> Desert or throng, the city or the river,
> Melts in a lucid paradise of air,—

Only like souls I see the folk thereunder,
  Bound who should conquer, slaves who should be kings,
Hearing their one hope with an empty wonder,
  Sadly contented in a show of things;—

Then with a rush the intolerable craving
  Shivers throughout me like a trumpet call,—
O to save these! to perish for their saving,
  Die for their life, be offered for them all!

. . . . . .

Therefore, O Lord, I will not fail nor falter:
  Nay, but I ask it, nay, but I desire;
Lay on my lips Thine embers of the altar;
  Seal with the sting, and furnish with the fire;

Quick, in a moment, infinite forever,
  Send an arousal better than I pray:
Give me a grace upon the faint endeavour,
  Souls for my hire and Pentecost to-day.

MEMORIES OF HOWARD ARNOLD WALTER[1]

By CHARLES D. THOMPSON

Where do you go with a face so bright?
I seek the Bourne of the Fadeless Light.

And what if the end be death at last?
Not death, but life, with the shadow past.

Who are you, Spirit, with heart so true?
I was once your dream, and I might be—you.

I THINK I met Howard Walter for the first time at the Northfield Student Conference in 1901, the summer before we entered college. We were in the same eating-club part of our freshman year. During the first two years he roomed with Miner Rogers, who was head of the Student Volunteer band and leader of a mission study class which we both attended, and who was afterward killed in the massacres at Adana, Turkey, while trying to put out a fire on the roof of the girls' school. In junior year we were mess-mates the whole year, and members of an honours course in composition, and I remember many a talk late into the night, and exchanges of confidences. But it was not until senior year that I really came to know him. We both roomed in Blair Hall, where I had to pass his room going to and from classes. He had a lovely single room, conveniently situated to watch the crowds coming from the station, and there I learned from his book-shelves that there were more famous poets than I had ever heard of before. For some time

[1] Died 1st November 1918.

a group of intimate friends met for prayer every day in his room. For several months that year he never went to bed without having written a poem. He was editor-in-chief of the *Nassau Literary Magazine*, one of the editors of *The Princeton Tiger*, and winner of the Baird Oratorical Contest, which was the greatest literary honour in the college, and for which only those who had stood highest in English throughout their college courses could compete. I remember, especially, our canoe rides up the river and through the swamps, and one long walk through a rocky glen, when he told me that he had no less than eight friends to whom he would not be afraid to tell anything in his life, and I realized for the first time something of his power for friendship. Only that year, too, did I learn of the weakness of his heart, which he never told to any but his best friends, and of the courage which is shown in the lines I have quoted above from his poem on 'Optimism'—a courage by which he faced death daily, and yet had faith and strength to accomplish all that he did, knowing himself always near 'the Bourne of the Fadeless Light'.

At the Northfield Student Conference of 1905, just after we graduated, and the last time we were ever all together, there were seven of our class, Princeton, 1905, who either planned to go, or eventually did go, to the foreign field as missionaries. One is in the Princeton work in Peking, one went to Turkey, and two to India, a fifth spent some time in both India and South America, one was unable to go because of ill health, and the last, Norman Thomas, became a

missionary to foreigners in America, and has been the chairman of the committee on immigration of the New York Federation of churches. For many years this group of men kept up a round-robin letter, and in this letter Howard was the leading spirit. For years, each day of the week was assigned for prayer for one of the group, and I think none of us had any greater time or inspiration than when these letters came around.

The first year out of college was spent at Hartford Theological Seminary, and the next year he went to Japan for a year to teach English in Waseda University, Tokio, under the auspices of the Y.M.C.A. It was during this year in Japan that he wrote 'My Creed', which is probably his best-known poem.[1] One day a line or two occurred to him, on an inspiration from his mother, and he sat down and completed the whole poem in some fifteen minutes. It has several times been set to music specially composed for it, and has appeared in several collections of hymns, and has been used extensively on gift-cards, placards, and Christmas cards. He lived in the most intimate contact with the Japanese students, going with them on one long trip by sea to the outlying islands, and on many tramps in the mountains. It was here that he formed the basis of the personal work which was afterwards one of the features of his work.

Returning to Hartford, he became a leader in all the activities of the Theological Seminary, and on graduating and being ordained, in 1909, he was at

[1] See p. 8.

once made assistant pastor of the Asylum Hill Congregational Church, which is the largest church in Hartford. During his pastorate he married Miss Marguerite Darlington, niece of Bishop Darlington. His first daughter, Marion, was born in Hartford, Ruth in India, and his son Henry during his furlough in America. Three years later he was unanimously asked to become the pastor of this large church, but he decided to accept the offer of the Young Men's Christian Association to become a special literary secretary set apart for the study of Muhammadanism, as Mr. Farquhar was already for Hinduism. In spite of the knowledge of what it might involve, he fearlessly decided for India, and in 1912, after beginning the study of Arabic and Urdu in America, he came out to take up the work to which his life was dedicated from that time onward. A collection of nearly a hundred of his poems was published, under the title *My Creed and Other Poems*, the same year. He describes them truly as 'songs of faith and love and friendship'.

After spending the winter in the language school at Lucknow, he was sent to Lahore, where he began at once at first-hand his studies into Muhammadan life and customs. He was also given charge of the Y.M.C.A. hostel for non-Christian students. Realizing that the problems of Indian students might be different from those of American or Japanese students, he set out characteristically to find out what was already known about personal work in India. He addressed questionnaires to a large number of personal workers in India and compiled their answers

in a book, which was published under the title *Handbook of Work among Student Enquirers in India.* He also became secretary of the 'Missionaries to Muslims League'. On the steamer from Marseilles to Bombay, and during the happy Christmas and New Year's days spent in the Walters' home, the friendship of our college days was renewed and redoubled. Of the ways in which he helped me personally to become a truer and better man, I cannot speak here. Above all he helped me to realize the indwelling presence of the Spirit of Christ. The hours spent about his fireplace were surely the happiest of those three years for me. In theology we were not far apart, but on the practical applications we differed, he being always more sternly puritanical.

In 1916 he was to have gone to Egypt for two years' special study, had not the War prevented. Instead, he returned to America for a year, pursuing further language studies and such researches concerning Muhammadanism as were possible in America. He attended a reunion of the class of 1905, at Princeton, and a number of his old friends, who usually do not favour these functions, attended because they knew he was to be there. He had been one of the leading personal workers in the Eddy-Buchman Campaign in Lahore, and while in America he frequently helped Mr. Buchman in this work.

On his return to India in 1917, he spent three months in China, doing personal work among the students of China in company with Mr. Buchman. A part of his last year in India was spent in Lucknow collecting materials for two books, one on

Muhammadan sects, the other on Muhammadan mystics. The last time I saw him was when he came to Allahabad for a conference with Dr. Griswold and Mr. Farquhar, and we both had the privilege of being guided about the 'Kumbh Mela' at Allahabad by Mr. Farquhar. Although his work seemed barely begun, he had already acquired a position of authority which, in his own field, would soon have equalled that of his older co-labourer in the field of Hinduism.

Every great change in his life he met in the spirit of the lines of his ode 'To Princeton—1905':

> Swift comes the sunrise of a larger day,
> Whose tasks are near, are near;
> Joined in the bonds of fellowship for aye,
> Glad scorn we'll fling to fear.

We may be sure he met the last great change in the same spirit. He always looked forward to the sunrise of that larger day and the greater, nobler tasks which he believed awaited him in the joyous life of that dawn.

The above article is reprinted from *The Indian Witness* with the kind permission of the Editor.

THE GREAT PHYSICIAN

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more 'tis eventide, and we,
Oppressed with various ills, draw near;
What if Thy form we cannot see?
We know and feel that Thou art here.

O Saviour Christ, our woes dispel,
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

And some have found the world is vain,
Yet from the world they break not free,
And some have friends who give them pain,
Yet have not sought a friend in Thee.

And none, O Lord, have perfect rest,
For none are wholly free from sin;
And they who fain would serve Thee best
Are conscious most of wrong within.

O Saviour Christ, Thou too art Man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

H. TWELLS.

THE OXFORD GROUP

The following books and pamphlets give information about the Oxford Group. They can be obtained by forwarding remittance and cost of postage to:

MISS RENÉE CHURCH,
BROWN'S HOTEL,
DOVER STREET,
LONDON, W. 1.

EVERSHED THOMSON, ESQ.,
18 ROTHESAY PLACE,
EDINBURGH.

	Price.		Postage.	
	s.	*d.*	*s.*	*d.*
'FOR SINNERS ONLY', by *A. J. Russell*	5	0	0	5
'CHILDREN OF THE SECOND BIRTH', by *Rev. S. M. Shoemaker*	6	0	0	4
'TWICE-BORN MINISTERS', by *Rev. S. M. Shoemaker*	6	0	0	4
'RELIGION THAT WORKS', by *Rev. S. M. Shoemaker*	4	6	0	4
'UNTER GOTTES FÜHRUNG', by *Rev. Ferdinand Laun*	4	6	0	4
'ERMATINGEN TAGEBUCH'	1	9	0	3
'IF I BE LIFTED UP', by *Rev. S. M. Shoemaker*	6	0	0	4
'CONFIDENT FAITH', by *Rev. S. M. Shoemaker*	6	0	0	4
'LIFE CHANGERS', by *Harold Begbie*	2	6	0	3
'REALIZING RELIGION', by *Rev. S. M. Shoemaker*	2	6	0	2
'THE LETTER', No. 7. Special Number on South Africa	1	0	0	2
'SOUL SURGERY', by *Howard Walter*	1	0	0	1
'AN APOSTLE TO YOUTH', by *Rev. John McCook Roots*	0	4	0	1
'THE GUIDANCE OF GOD', by *Eleanor Forde*	0	3	0	1
'THE SOUTH AFRICAN ADVENTURE', by *The Very Rev. Provost Margetson*	0	3	0	1
'THE PRINCIPLES OF THE OXFORD GROUP', by *Rev. S. S. Day*	0	2	0	½
'SHARING', by *Rev. J. P. Thornton-Duesbery*	0	2	0	½
'THE QUIET TIME', by *Rev. H. J. Rose*	0	1	0	½