

## CHELTENHAM CONFERENCE PAPERS.

## THE EVANGELICAL MESSAGE: ITS CENTRAL MESSAGE—THE ATONEMENT.

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IT is to the teaching of Jesus Christ that we must naturally look for guidance concerning that Atonement between God and man which it was His mission on earth to accomplish; and we may do so with fullest confidence because He claimed for all His teaching that it was not His, but the Father's; and the Father has attested this claim by raising Him from the dead. I shall assume that the four Gospels present us with a substantially accurate account of His teaching on this subject. Let us, therefore, consider—

1. Christ's teaching concerning God's forgiveness in general.
2. His own forgiveness of sin in one particular case.
3. His teaching concerning His atoning death, and His association of His resurrection with that death.

For the first of these points it will suffice if we refer to the Lord's Prayer, the threefold Parable of Redemption in St. Luke xv., and the pardon of the penitent in Simon's house.

In the Lord's Prayer Christ teaches us to ask the Father for forgiveness just as we ask for daily bread; and only one condition is mentioned, viz. that we should ourselves forgive.

In the great Parable of Redemption, with its story of the lost sheep, the lost coin, the lost son, we learn of the shepherd's concern for the one individual, of the owner's sense of personal loss, of the father's complying with the desire of the wilful, selfish son; we see the helplessness, the uselessness, the degradation of the lost; and, dominating all, there is manifest the eagerness to recover the lost, the joy at recovery, the completeness of restoration. Nowhere is there any suggestion of difficulty to be removed on the part of the loser before the lost can be received back. It is the elder brother, not the father, who has to be appeased when the prodigal son comes home.

It is the same with the forgiveness of the penitent woman. In response to her penitence and faith she had already been forgiven

even though, in her deep distress, she was unconscious of the blessing. Only the abundance of her love testified to the fact of her pardon. It is as though the heavenly Father had been watching for an opening to forgive, even as the father in the parable watched for the first sign of the returning prodigal, and in response to her penitence had forgiven before even she had hoped or asked for pardon: "Because *she has been forgiven* much, therefore she loves much."

When we turn to the case in which our Lord Himself forgave, the same features appear. The palsied man was let down through the roof so as to reach the Saviour, and Jesus, seeing the faith of all concerned, said to him, Son, thy sins are forgiven; then wrought the physical miracle of healing in attestation of the spiritual miracle of pardon.

Is no more, then, required for the obtaining of forgiveness than penitence and faith and obedience? No more, indeed, on the sinner's part; but already in the Parable of Redemption we have, in the shepherd's search for the lost sheep, some suggestion of the labour and the sacrifice entailed, on God's part, in the saving of a sinner. What does Christ teach concerning this?

There is one saying of His which I take here out of its natural order so that, on the threshold of this the most important part of our inquiry, we may give it its full weight. He is reported by St. Matthew and St. Mark to have said to the disciples on the way to Gethsemane, "All ye shall be offended in me this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered." The difference between our Lord's reported quotation—"I will smite"—and the actual words of Zechariah's prophecy—"Smite the shepherd"—is of no material significance, for the sole object of citing the prophecy was to show that Christ had good reason for expecting that desertion by His disciples which He now foretold. It was the scattering of the flock, not the smiting of the shepherd, about which He was here concerned. The question, therefore, of the agency at work in the putting to death of Christ does not here arise. This is made still more evident by St. John's reference to this incident. He reports the Lord as saying, "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." Incidentally—perhaps quite unconsciously—St. John corrects by anticipation any possible misunderstanding of the prophecy, as our Lord quoted it, by reporting His saying that when all His earthly friends had forsaken Him, still the Father would be with Him, and He would not be alone. Instead of being the one to smite Him, the Father would stand by Him to support Him when all others had gone. The prophecy, in truth, can fairly mean no more than this, that in the working out of Divine Providence the sword would awake against the Saviour, and that in that hour His followers would forsake Him. It is not, however, by an incidental allusion such as this that our Lord deals with the subject of His atoning death, but in plain,

explicit language that ought not easily to be misunderstood. His teaching may be studied under the following heads :—

- (a) The occasion of His death.
- (b) The significance of His death.
- (c) The necessity for His death.
- (d) The association of His resurrection with His death in His atoning sacrifice.

(a) It is in the contrast which our Lord draws between Himself, the good shepherd, and him that is a hireling that He speaks of the occasion of His death. The wolf is rushing upon the flock. The hireling sees the danger and runs for his life ; but the good shepherd stands his ground, faces the beast, and sacrifices his life in saving his sheep. Thus Christ teaches us that the occasion of His death is the conflict that He has to face in the salvation of mankind. However we describe the forces of evil in conflict with which He died, it is clear from this, His own account of the matter, that He fell fighting. It is true, indeed, that “ we did esteem him stricken, smitten of God and afflicted,” that outwardly “ he was numbered with the transgressors ” ; true also that He “ was made a curse ” in the sense that the mode of His death classed Him in appearance with those whom the Law described as accursed ; but it is His own account of the matter that opens up to us the reality of the occasion of His death as distinct from outward appearances, and that account is that, knowing full well that the issue of the conflict must inevitably be His death, He nevertheless pressed steadily forward, and willingly sacrificed His life for the salvation of men. It was not His Heavenly Father that smote Him and slew Him, but the forces of evil, symbolized in His statement as “ the wolf,” the enemy of His flock and of Himself.

(b) What, then, is the significance of His death ? He Himself has been careful to guard us against misconception on this question. His teaching on this point is in continuation of what we have just been studying. Let us have His words before us :—

“ The hireling fleeth because he is a hireling and careth not for the sheep. I am the good shepherd, and I know mine own and mine own know me, even as the Father knoweth me and I know the Father ; and I lay down my life for the sheep. . . . Therefore doth the Father love me, because I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father.”

No one can fail to notice in these words of our Lord the strong emphasis which He lays upon the fact that the laying down of His life is not something forced upon Him from without, but that it is a purely voluntary act on His part : “ No one taketh it away from me, but I lay it down of myself.” The malice of the Jews, the cowardice of Pilate, the act of the Roman soldiers might be the immediate causes of His death ; but these could affect Him only in so far as He voluntarily gave Himself up. And with equal

definiteness must we draw from these words of His the inference that His suffering and death were in no sense whatever a punishment inflicted upon Him, by God the Father. There is a well-known hymn in which the following verses occur :—

“ Jehovah lifted up His rod—  
 O Christ, it fell on Thee !  
 Thou wast sore smitten of Thy God ;  
 There's not one stroke for me.  
 Thy tears, Thy blood beneath it flowed,  
 Thy bruising healeth me.

“ Jehovah bade His sword awake—  
 O Christ, it woke 'gainst Thee !  
 Thy blood the flaming blade must slake ;  
 Thy heart its sheath must be—  
 All for my sake, my peace to make ;  
 Now sleeps that sword for me.”

Consider the picture painted by these words—The Heavenly Father flogging the Lord Jesus until His blood runs down with His tears ; then driving His sword up to the hilt into His heart. The doctrine of which this is an expression is that Jesus Christ was the Substitute for men, and bore the punishment due to them for their sin ; the object, in their stead, of the Father's wrath. As an earnest preacher, in the writer's hearing, once put the matter in a Good Friday sermon, “ The arrows of Divine vengeance quivered in the heart of the Crucified.”

In strong contrast with this whole class of teaching, consider the words of Jesus : “ Therefore doth the Father love me, because I lay down my life that I may take it again. No one taketh it away from me, but I lay it down of myself.” We feel here that we are in a wholly different region of idea ; we breathe another atmosphere. The conception of Christ's death conveyed by these words is that of voluntary martyrdom, certainly not of punishment at the Father's hands. And this is not all. When Peter attacked the High Priest's servant in Gethsemane Jesus said, “ Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels ? ” But against whom were these legions to fight ? Against the Father ? Surely it is obvious to everyone that He could not have said these words if it had been the Father Who was punishing Him then.

True, indeed, it is that He was wounded for our transgressions, and bruised for our iniquities ; that His was the chastisement from which comes peace for us ; but all this is a very different thing indeed from saying that the punishment of our sin was inflicted by God upon Him. Our iniquity, as Isaiah says, was laid upon Him, as on the Day of Atonement the sins of Israel were symbolically laid upon the scapegoat, in the sense that He bears it away ; but the punishment of that iniquity, from the very nature of the case, it was literally impossible for Him to bear ; for the essential elements of the punishment of unrepented sin are the moral corruption, the alienation from God and goodness, the hopeless ruin, which are the

fruit *in the sinner himself* of his death-earning sin, and which none but himself can bear. However terrible was the suffering which Christ endured, His Cross and Passion are obviously in a different category altogether from the final doom of a lost soul. And, so far from the one being the equivalent of the other, the two things cannot be compared together; there is no standard by which the one can be estimated in terms of the other. He suffered that we might be saved; He died that we might live; He redeemed us at a cost to Himself which we can never know; but He could not and He did not bear the punishment of our sin. That was morally and literally impossible.

Moreover, according to His teaching, His death, instead of being in any sense a manifestation of Divine wrath, was in truth the cause of a fresh access of the Father's love: "*Therefore* doth the Father love me, because I lay down my life." It is exceedingly interesting and instructive to observe how the declaration of the Father's love for the incarnate Son accompanies, at His baptism, the opening of the brief ministry which was to culminate in His death, and also the announcement to Him, on the Mount of Transfiguration, of the near approach of that death. These Divine utterances, recorded by the Synoptists, illustrate and also reinforce the assertion of our Lord, recorded by St. John, that His death, so far from manifesting God's wrath or being God's punishment, unsealed, in truth, a fresh fountain of Divine love. Jesus Christ never associates any idea of Divine wrath or punishment with His own death, but only and always Divine love.

How, then, are we to understand His despairing cry upon the Cross, "My God, my God, why hast thou forsaken me?" Very simply and very naturally. He was utterly exhausted through the awful sufferings He had endured, and for a little while He touched the lowest depths of human distress in losing the sense of God's care, and feeling Himself God-forsaken. The present writer has, in the course of his ministry, met with precisely the same experience in two cases—a man and a woman. In each case there was utter physical prostration accompanied by profound mental distress, and culminating in that very experience of feeling forsaken by God to which our Lord gave expression. And the interesting fact is this, that the only thing which helped the sufferer in each case was being made to realize that Jesus Christ had passed through just the same awful experience of *feeling* God-forsaken, whilst all the time He was not alone because the Father was with Him, and that after only a little while He was able with the confidence of a child to say, "Father, into thy hands I commend my spirit."

May we not reverently say that it was but fitting that He Who was in all points tempted like as we are should go down to these lowest depths, in order that He might ever become a guide upward into the light again of those who should find themselves, from whatever cause, in the deep places of that utter darkness and desolation of spirit?

There is just one other expression used by our Lord with reference

to His death which needs explanation in order to avoid misconception. It is the word "ransom" in the statement, "The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many." The context gives no suggestion of anyone to whom the ransom-price is to be paid, and indeed precludes the idea of any such transaction. The word simply indicates the fact that it was at immense cost to Himself that our Lord accomplished His work of saving mankind; that His death was the culmination of a life of self-sacrificing ministry.

From the safeguards in Christ's teaching against possible misconceptions of His atoning sacrifice we now turn to consider its positive significance as He reveals it.

Shining bright and clear through all His teaching, both in word and work, is the light of Divine love. The key-note of His ministry is "God so loved the world that he gave his only-begotten Son"; and it is to be noted that these words occur as the explanation of the announcement immediately preceding them: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." There can be little doubt that it was from such words as these that St. Paul got the truth that "God commendeth his own love towards us, in that while we were yet sinners Christ died for us." But there is no need to enlarge upon this. All will agree that the death of Christ, whatever else it may be, is certainly the supreme manifestation of God's love for man.

Another purpose served by that sacrifice is involved in words of our Lord spoken on the eve of His passion; and that purpose is the manifestation of the holiness, the righteousness, the true glory of God. The words were spoken on the occasion of Philip bringing to Jesus certain Greeks who had come to worship at the Feast of the Passover. Their approach was in some way for Jesus an intimation that the hour of His death had come, and He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I to this hour. Father, glorify thy name." Thus He surrendered Himself to the agony and the death. But why does He describe this as a glorifying of the Father's name? St. Paul, with his sure insight into the thought of Jesus, gives the answer. Speaking of the redemption that is in Christ he says, "Whom God set forth as a propitiation, through faith, by his blood, to show his righteousness, because of the sins done aforetime in the forbearance of God; for the showing of his righteousness at this present season; that he might himself be righteous, and that he might make righteous him that hath faith in Jesus." These words of St. Paul have been singularly misunderstood to mean that God's judicial righteousness, His justice in the legal sense, was exhibited in the fact of His punishing Jesus Christ for the sins of bygone ages, which, when they were committed, He Himself had passed over; but it must be confessed that it puts an immense strain upon the imagination to conceive how such a transaction could possibly be regarded as a manifestation of justice in any sense of the word, even though

the Victim, equally with the Judge, was Divine. No ! The righteousness of God that is here in question is His perfect holiness of character. His long forbearance might easily be regarded as indifference on His part to sin, as though He had not been sufficiently holy, and sensitive to sin, to concern Himself about the wrong-doing of those days of old ; but in the death, for sin, of the Eternal Son God shows His constant concern about sin, the sin of all the ages of mankind, and also provides the way of salvation from sin for every sinner of every age. Thus He vindicates His own character for holiness ; He glorifies His name. It is this aspect of His sacrifice that Christ puts foremost when, in the conscious presence of the Father, He makes His act of self-surrender to the suffering of death. And the voice out of heaven responds, "I have both glorified it, and will glorify it again." In the incarnation of the Eternal Son, in His self-denying ministry of loving service, God had already glorified His name. In the Divine sacrifice that was now so soon to be accomplished He would again glorify it, and that perfectly.

There is yet another element in the significance of the death of Christ ; and this He shows us by His words indeed, but most effectively by the object-lesson which His death affords. The Sufferer is God the Son ; He dies to save men from their sin. How fearful a thing, then, sin must be ! How much to be dreaded its consequences !

" My God, my God, and can it be  
That I should sin so lightly now,  
And think no more of evil thoughts  
Than of the wind that waves the bough !

" O, by the pains of Thy pure love,  
Grant me the gift of holy fear. . . ."

Who is there that can contemplate the agony and death of Christ, realizing Who He is, without being afraid of sin and its inevitable wages ?

Here, then, in the teaching of our Lord, we find the significance of His death. It is the supreme manifestation of the holiness of God, showing His infinite concern about sin, and the lengths to which He goes in order to root it out and to bring men to repentance. It is also the fullest demonstration of God's love for man ; and it is calculated, beyond everything else, to arouse in all who will but consider it a deep and salutary dread of sin, and make them feel their need of salvation.

Here, too, is the secret of its efficacy. For consider the purpose of the atoning work of Christ. It was to save men from *their sin*. But salvation from sin implies the enlisting of the sinner's will on the side of God. The necessity for this is continually indicated in the teaching of Jesus. Before the prodigal can be restored he must resolve: I will arise and go to my father. "How often would I have gathered thy children together," is the lament of Christ over Jerusalem, "and ye would not." And again we hear Him complaining: "Ye will not come to me that ye may have life." Nowhere

in the Gospels is there any suggestion that anything needs to be done in order to produce in God the willingness to forgive the penitent. Everywhere the emphasis is laid on the need, and on the difficulty, of inducing sinners to be willing to turn from their evil ways and be saved. If, therefore, the sacrifice of Christ is to effect its purpose it must constitute a powerful appeal to the mind and heart, it must be calculated to exercise a potent influence upon the imagination and the will. In the significance which we have seen that Christ attaches to it we have just this appeal, just this effective influence. It moves to holy fear ; it stirs us up to wondering admiration and gratitude ; it awakens love in response to the love of God. It operates through the most powerful and constant motives that influence conduct.

In all our consideration of this subject we need to keep constantly before us this governing fact, so evident in Christ's teaching, that it is not at all the inflicting of so much punishment for so much sin that God is concerned about, but it is the saving of sinners from their sin, the transforming of them into holy men.

(c) We have now to learn from our Lord the necessity for His death ; why nothing less than this was sufficient. That He recognized this necessity is clear from more than one statement that He made. Speaking to Nicodemus He said, " As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up " ; and when His ministry was all but ended He said to the disciples, " This which is written must be fulfilled in me, And he was numbered with transgressors." In the thrice repeated prayer of Gethsemane there is the echo of the same necessity.

The clue to the reason for this necessity may be found in the words spoken on the way to Gethsemane, " Greater love hath no man than this, that a man lay down his life for his friends." To lay down His life was the utmost that could be done in order that the greatness of God's love might be manifested : He must therefore die, because God must do His utmost. Being God He could do no less. God so loved the world that He gave His Son. The same truth appears in the Parable of the Wicked Husbandmen : because there was nothing more that he could do, the lord of the vineyard sent his son. God could not leave the work unaccomplished so long as anything was left which it was possible for Him to do, any sacrifice for Him to make. The driving force of this necessity lay in Himself. To take man's nature, and to suffer death as the crown and consequence of a ministry of perfectly unselfish love, was the utmost that God could do, and therefore He *must* do it. It is just here that we find the real significance and value of the Divinity of Christ in the matter of His atoning death. Through all this supreme manifestation of love " God was in Christ, reconciling the world to Himself." God was doing His best : doing what He must.

(d) There remains last to be considered the association by our Lord of His resurrection with His death as an essential part of His atoning sacrifice. It is not only when He foretells His resurrection as the sign from heaven by which the Father would attest His



ministry that He thus links together the resurrection with the death, but in all His teaching concerning His death. All the Synoptists unite in recording the fact that after St. Peter's great confession Jesus "from that time began to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up." He apparently then entered upon a systematic course of teaching concerning His atoning sacrifice, in which He invariably associated His resurrection with His death as the two essential elements of that sacrifice. In the tenth chapter of St. John's Gospel this teaching culminates in the sentences, "Therefore doth the Father love me because I lay down my life that I may take it again. . . . I have power to lay it down, and I have power to take it again. This commandment received I from the Father." Not to press unduly the words, "I lay down my life *in order that* I may take it again," the least we can infer from so remarkable an assertion is, that for the purpose of man's salvation, for the perfection of the atoning sacrifice, the resurrection was at least as essential as the death. It is, perhaps, because this truth has so much been overlooked, that the balance of doctrine has been disturbed and such strange theories of atonement have arisen.

In St. Paul's epistles we find the strongest emphasis laid upon this part of Christ's teaching. "If Christ hath not been raised," he declares, "then is our preaching vain, your faith also is vain . . . ye are yet in your sins." This last phrase is especially striking. Again he speaks of Christ as "delivered up for our trespasses, and raised for our justification."

On this part of our subject the ritual of the sin-offering for Israel on the Day of Atonement is peculiarly remarkable and suggestive. And here, with all due deference to the higher critical theory of the composition of the Pentateuch, I feel bound to say that I cannot regard the law of this sacrifice, as recorded in the Book of Leviticus, to be of other than Divine origin. Apart from other considerations, the ritual is altogether too unique, too entirely out of harmony with current ideas of sacrifice, too fully in accord with that element of Christ's teaching concerning His sacrifice which has least commended itself to men's minds, to have been the work of priests of the Exile. And, moreover, the deliberate violation of the prescribed ritual, in the worship of the restored Temple, in that which was its most unique and essential feature, viz. the killing of the scapegoat which, according to the ritual, was appointed to live, seems to show plainly that this ritual, so far from being then of recent origin, was already so old that, through ignorance of its significance, it had in course of time been radically altered in practice so as wholly to obliterate that significance. Space is not available for the setting out of the ritual in detail, but it is essential that attention should be given to two points in particular:—

1. The High Priest takes of the children of Israel *two* he-goats for *one and the same* sin-offering to the Lord (Lev. xvi. 5)—not one goat for a sacrifice to the Lord, and the other for a present to

be sent, laden with Israel's sin, to some wilderness demon named Azazel; as many have most foolishly imagined. The sacrifice was to symbolize living after death, as well as dying. Therefore, as no one animal could die and also live, two goats were appointed for the one sacrifice to Jehovah; they were regarded as one, and until the lot fell no one could say which was to die and which to live. Both were alike presented to Jehovah; both were His.

2. It was upon the head of *the goat that was to live* that the sins of the nation were symbolically laid; not upon the goat that died. It is not in the death alone of the atoning sacrifice that sin is taken away, but *in its life*. As St. Paul puts it, "If Christ is not raised, ye are yet in your sins"; although He has died. The death without the resurrection is not the complete sacrifice.

All this is specially worthy of attention because it is so wholly contrary to the general conviction among primitive races, among non-Christian people, and even among Christians, that it is death, and the suffering entailed thereby, that suffices for the removal of evil and the making expiation for sin.

The question remains to be asked, What is the meaning of these statements and foreshadowings? In what sense is it that our sins are taken away by the life of the risen Christ? Here, again, the teaching of Jesus gives us light. With regard to the putting away of sin there are two things that we need: one is the assurance that the sins of the past are forgiven; the other is grace and strength to keep clear of sin in the present. Now, the resurrection of Jesus Christ is, according to His own teaching, the Father's attestation of His ministry, sealing as true the words He said, owning as of God the works He did. We may, therefore, know assuredly that all that He has told us about God's free and full forgiveness of His penitent children is absolutely true. We do not underestimate the seriousness of our sin, nor do we fail to realize the miracle that is involved in forgiveness such as God bestows; but in the faith of Christ we bring all the sin to our Heavenly Father, in genuine repentance, and we leave it there with Him. In Christ's name, on His assurance which God has endorsed by raising Him from the dead, we ask for the forgiveness which is pledged to all who ask. In the full confidence of this assurance we can say with St. John, "If we confess our sins, he is faithful and righteous to forgive us our sins."

So much for the sins of the past. But what about the daily deliverance from sin? The teaching of Jesus on this point is one of the most precious lessons of the Master which St. John has preserved for us. With His disciples He had left the upper room and was on His way to Gethsemane. It was the last night of His earthly life; it was His last opportunity of speaking to the disciples before He should die. He began His address with the words, "I am the true vine, and my Father is the husbandman," and went on to plead with them to abide in Him, holding out to them the assurance of unfailing help and of abundant fruit-bearing if only they would abide in Him. The abiding in Him to which He so

tenderly invited them could not have been meant to refer to the few remaining hours of His earthly life. Obviously, He was looking onward to the life beyond. It was to vital union with Him in His resurrection life that He was calling them. It would be given to them, if they would take the gift, to abide in Him, their Risen Lord, as the branch in the vine; to draw from Him, as the branch from the vine, everything that they needed for abundant life and for fruit-bearing to the glory of God. It is almost too much for faith to grasp—that each one of us should be in real, living, personal touch with the Risen Christ, so that He responds to every genuine need of our soul, as the vine to each branch's every requirement. But we have it from His own lips. This, then, is how He saves us day by day from sin. He keeps us spiritually healthy by union with Him. And to all who abide in Him He throws out the royal challenge, "Ask whatsoever ye will, and it shall be done unto you." It is so that He saves us by His life. It is so that His words are fulfilled, "Because I live, ye shall live also."

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## EVANGELIZATION.

BY THE REV. CANON LILLINGSTON, M.A.

I ALMOST blush to find myself at this time of day called on to read a paper on "Evangelization." It ought surely to be the most familiar topic, discussed all round and everywhere in Christian circles, whereas we rarely hear it mentioned—and when it is, the interest is not really marked. I say this without any hesitation, because Evangelism is of the very essence of our life and work. We may have much to do, but there is nothing which has such a claim upon our thoughts, our prayers, our strength. Admit, if you will, that our first duty is to worship God, but you must go on to allow that our second duty is to evangelize our fellow-men. "The Gospel is by its very nature designed for proclamation; it has not begun to be what it aims at being till it is proclaimed"—and, as the author of *Ecce Homo* puts it, "The article of conversion is the article of a standing or falling Church."

This being so, there is something wrong, very wrong, if every Christian has not an Evangelistic spirit and fervour; not that all have Evangelistic gifts, but all can have and ought to have Evangelistic power which can be exercised by intercession, faithful testimony and worthy living. The greatest trial of an earnest pastor is the sense that he is doing his work alone. He is surrounded by a body of kind and regular communicants, but few,