

William Dawson and Bishop John H. Vincent, we select a note from Dr. J. H. W. Stuckenberg, whose knowledge of the industrial, social, political, and religious problems—gained by long study of the subject and by years of residence in the capital of Germany—fits him to grasp the situation and to measure the obstacles that stand in the way of a forward movement in Christendom. He says:

"My study for years of the church in Europe and America has convinced me that judgment must begin at the house of God, and that this is the condition for effective work among the heathen. The abominations prevalent in lands called Christian are among the greatest barriers to the spread of the Gospel among non-Christian peoples. First reform the church, then its spiritual energy will make it the light of the world and the salt of the earth. Our first and greatest work is at home, not abroad; and unless we meet the crisis at home we can not hope to convert the world. Where is the sweetening and preserving power of salt that has lost its savor?"

"We are in the ruts and must get out before we can realize that a world is to be converted; we have dead dogmas, but lack the living truth which alone can save mankind; we are divided into sects, instead of working as a unit in the great movement suggested; we are absorbed by wealth and pleasure, instead of being animated by Christ's spirit of love for needy and suffering humanity. In order to enter upon the movement Mammon must be dethroned and God enthroned; and earnest heart and persistent purpose to win the world for Christ must be created; and we must master the age, discern the signs of the times, and get the grip of God's thoughts in our crisis, in order to learn what means are required to meet the overwhelming demands now made on Christians."

It is evident that the work to be done is not the work of an hour or a day—but one that shall permanently shape the future of the Church and of Christendom. We need confessedly a complete transformation in church and ministerial convictions, spirit, aims, and methods. That must decide the character of the means to be used.

With the aid of the suggestions received we suggest the following

#### PLAN FOR THE CAMPAIGN.

1st. Let each individual minister and church take up the work of the Gospel at once and push it intelligently and persistently.

An awakening should begin with the minister and the church and proceed from within outward. If a revival is something foisted upon the church from the outside it is of little value, and, indeed, may work injury only.

Let the minister begin by studying up and praying over the subject, and then out of a full mind and heart let him present it to his people in its various aspects and in its pressing necessity. When he has led his people to see that they are coworkers with Christ in saving a lost world through the Gospel, and to feel the weight of responsibility that rests upon them, the way is prepared for God's blessing and for progress.

This work done by each minister in each church means this work done in all Christendom.

2d. Let each minister and church-member carry out the same line of effort in connection with every Christian organization and association with which he is any way connected, until every such institution is aroused, quickened, and consecrated to the work of the Gospel in saving souls.

The great religious bodies and organizations furnish all the machinery necessary for reaching all classes and conditions of mankind. But they are of little value except as they are inspired and moved by the great formative ideas of the Gospel—of man's lost condition and God's urgent message of salvation—and used for the world's salvation.

Already the work is beginning in this direction. A leader in one of our Christian bodies, after adverting to the "Call to Christendom," wrote, several days since: "My heart has been filled