

have in mind Stone County, Missouri, a phenomenal illustration, in which the Sunday School population was trebled in one year by house-to-house visitation of the Sunday School forces; and it has occupied, for some years past, a very prominent place in the list of 115 counties of Missouri. It used to be at the very bottom of everything; now it has come to the top. House-to-house visitation did it. There is no town in it over 200 inhabitants, at least not when the visitation was made. In Minnesota, a whole county was visited in a single day; every house in it, absolutely. It was largely, almost exclusively, a rural county, in which there were no towns except small ones. The farmers gave their teams, and they went from house to house just as practically in the country as in the city. It is a little longer ride, a little more difficulty in getting things together.

Let me state four things it does: First, it pays a Christian visit. Put the emphasis, with me, upon the word "Christian." Plenty of visitation; a great deal of it; too much of it. A lot of people go around from their homes and visit one another upon the Lord's day, particularly in the country, and diminish the attendance upon the preaching and Sunday School.

Secondly—It does this: It economizes Christian service. Six churches can do a great deal more, bound together, than six times one church. One can chase a thousand; two can put how many to flight?

VOICES—Ten thousand.

There is the geometrical ratio of the Bible. It is a little beyond that in the School. It economizes.

It will take me longer to do it; it will give me a great deal more labor in doing it; I will meet with a great deal more friction in attempting it; I will be misunderstood; I will not reach as many homes, because they will say it is Methodist proselytism; and so it goes. But when you are all banded together and going out after the apostolic fashion, you do not meet these criticisms. It economizes in time, labor and money.

Third—It is a personal invitation. I call you to witness if you can find any meaning for at least two of the parables, if not personal importunity; I would like you to tell me what they stand for. Let me tell you, I have never understood two of those parables to mean anything else but personal importunity. You know what two parables I mean—the friend at midnight and the widow that came to the unjust judge. I have done at least two things since I have been here in Brockville, which I would not have done of my own volition, but because I was asked to do them. I come up to Dr. Potts and ask him for something he did not intend to give me; he would simply do it because I asked him. You have done ten thousand things in the last twenty years or more because somebody has asked you to do them. Our Lord gave us two parables to teach us the power of personal importu-