

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSOBLIGATION TO EVANGELIZE
THE WORLD.

Matt. 28: 19, 20; Acts 1: 8.
Y. P. Topic for 26 Feb., 1905.
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It is the duty of the Church of Christ to evangelize the world. As Christians, we believe this, but we do not believe it strongly enough. The intensity of our conviction does not burn and compel us to action. The four following considerations may make responsibility more real.

1. All men need salvation.—Who can estimate the world's sin, and consequent need? For all misery and cruelty and crime have sprung from sin. The ruin is universal and complete. The whole world is "dead in trespasses and sins," (Eph. 2: 1); and this is not more true of one age than of another. Man, in his unregenerate state, is without hope and without God. We see much of sin and its consequences; but we do not see all. It reaches. It reaches out into the next world, and who can tell what it means there? Jesus Christ gave terrible hints as to the future of a lost soul. If there is a remedy, ought it not to be made known, that all men might be saved? Surely the value of a soul and the urgency of the need should awaken a sense of responsibility and lead to action, if help is possible.

2. Jesus Christ can save.—His blood cleanses from all sin. That can no longer be doubted, in any land. Facts cannot be disputed. Prodigals have been redeemed in every country and clime. Communities that formerly worshipped their own vices have been transformed. Many crimes and horrid cruelties have been almost exterminated. This has been done, and is now being done, through the preaching of Christ. That cannot be said of any other religion. All lands have been explored, and all systems of religion have been examined, and their influences upon the lives of men traced. Not one has yet been discovered that saves men and purifies their lives.

3. World-wide evangelization is the spirit of the Bible, in both Old Testament and New. It was the hope of the saints. It pervades the prophecies and psalms. In the seventy-second psalm, one feels the tide rising from the local to the universal power of the gospel of Christ. "They that dwell in the wilderness shall bow before Him." "All kings shall fall down before Him: all nations shall serve Him." Men shall be blessed in Him: all nations shall call Him blessed." Blessed be His glorious name forever; and let the whole earth be filled with His glory." What a glorious development from the national to the universal reign of Jesus Christ! That was the hope of the great men,

the seers, the men of vision, in Old Testament times.

Jesus Christ came in the spirit of the Old Testament prophets, and embodied in a definite command, what was an atmosphere with them. We can no longer escape responsibility. He, on the solemn eve of His departure, laid the whole church under definite obligation. It was a summing up of his own ministry. "As the Father sent me, even so send I you," John 20: 21. "Go ye into all the world, and preach the gospel to every creature," Mark 16: 15. It, therefore to us, comes to be simply a question of loyalty. Shall we or shall we not obey Christ? That we are in duty bound to obey Him no Christian will doubt; but the question remains, Shall we obey? Shall we regard the world as He regarded it—with a heart full of compassion and pity Shall we make sacrifice as He did, that men may be saved? Whether we will or not, the obligation is there.

4. The Home church needs it. It must be acknowledged sorrowfully, that the spiritual results in the home churches are not what might be expected from so large a force of intelligent workers. When a whole congregation of professed Christians receive into church membership in a year, a very small number upon profession of faith, it suggests a want of spiritual power. Of course, carefulness must be exercised here, lest injustice be done. Yet, giving all consideration to peculiar conditions, and other results of congregational work that cannot be tabulated, the conviction remains, that there is lack of power. Why this? Is not the Lord willing to bless? If the blessings is withheld, why? It is disobedience on our part. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

The bestowment of blessing is made dependent on obedience. This is confirmed by the experience of many congregations that have taken a wide and sympathetic interest in foreign missions. They are blessed in their home work. There is a scattering that "yet increaseth." The withholding more than is meet, always "tendeth to poverty."

It is generally known that in France other churches besides the Roman Catholic receive state aid. Protestant churches receive about \$306,000 annually and Jewish synagogues \$31,000. Both the latter, however, generally favor separation of church and state.

REVIVAL WAVE IN WALES.

Our old country exchanges continue to give prominence to the great revival in Wales. We are told that the movement now covers South Wales so completely that there is little opportunity of increasing the area of its influence, but as the days go by the work is being consolidated. So far between 70,000 and 80,000 converts are claimed. The vast bulk of these are by the Nonconformists, but the Established Church has done a very great deal of excellent work by methods which, if less aggressive and less unconventional in manner are likely to prove none the less fruitful and permanent. The question that has now to be faced, and one that is receiving the earnest attention of thoughtful men of all shades of religious belief, is, How are the converts to be retained? It is generally admitted that drink will prove the greatest temptation, and that the greatest need of the immediate future will be some form of counter-attraction to the public house. Archdeacon Bruce, preaching at Llandaff Cathedral within the past few days, said that it should not surprise us—certainly it should inspire no even unworthier feelings—if the wind of the Spirit true to itself bloweth where it listeth. "We do not," he added, "set these men in our midst today and ask them superciliously by what power or by what name have ye done this. We know and recognize alike the power and the name.

Extraordinary scenes are reported. Here is one:

At a meeting held in the afternoon at Pontmorlais, Merthyr, Mr. Roberts declared that there were two prominent persons present at enmity. He said that he could not go on unless they made peace or left the building. He fell forward on the pulpit desk in a violent paroxysm of agony, completely giving way and sobbing and groaning. An extraordinary scene followed. Prayers and loud outcries were heard all over the chapel. A stern appeal was made to the persons indicated by a deacon, who declared that Mr. Roberts was "going to pieces." Several persons left the building, and subsequently the missionary, who had intended to go out, resumed. He said that he felt the burden had been lifted, and the vast congregation then sang "Dioloch Iddo."

It is interesting to note that during the past week the Rev. Seth Joshua, through whose preaching Mr. Evan Roberts himself was converted, has been revisiting the little town of New Quay, in Cardiganshire, which is regarded in South Wales as the cradle of the revival. At Mr. Joshua's meetings there recently members of the Anglican and Nonconformist