

he must enter the door of St. Andrew's experience. In other words he must have an experimental knowledge of the great truths set forth in the Gospel, and a personal acquaintance with the Lord Jesus Christ." Then "Truly and with great humility the soul can say, He is my dearest Friend." "How is it that so few of those who profess to be going heavenwards ever made an effort to induce others to go with them?" Some reasons are given. "We do not realize the danger of those out of Christ, and their tremendous need. What we need is a quickening of our own souls, and the opening of our eyes to perceive the lost condition of those who give no evidence in their life of the experiences of the Christian life."

3. *The Longing for souls.* Andrew starts out to seek a soul for Christ.

"Personal experience of the life of Christ is naturally followed by the desire to bring others to share that experience." *It is impossible logically, absolutely impossible, to have Christ in the soul without at least the desire to act like St. Andrew.*"

4. *Action.* Andrew finds, speaks with and brings Peter.

"St. Andrew's impulse did not evaporate in sentiment, or waste itself in magnificent schemes of conquering the world."

"How was Peter won?"

"Just by Andrew's going to him and saying, *we have found the Messias.*" "Nothing works so convincingly with the undecided as personal witness." "Seek then and find your brother for Christ."

5. *Methods.*

"Of course no one can lay down any well-defined set of rules in a work like this, for God fulfils himself in many ways."

Under this head the author mentions the two brotherhood methods of work, and presses home to Christians by argument and anecdote the importance of *Invitation* and *Prayer*.

"But following on prayer there must be the constant habit of watching for openings. To know an opening when it is made for us and to know how to wisely and effectively make use of it." "Sometimes these openings are made for us; at other times we have, as it were, to make them *ourselves*."

Then he urges the necessity of "talking to another soul about Christ." "Have you really *given yourself* to Christ? Do you wish to? And then out with the manful St. Andrew confession, I have; I want you to *too*."

The hints on how to deal with infidels and what we can do by *correspondence* are good.

6. *Needs and Encouragements.*

I. *Needs.*