

Pat, "good-by! Yer honied mate has winged furdur an' higher nor ye can fly, an' leaves sorer hearts behind."

A moment later the dove alighted on Lily's arm where she sat on a piazza at home.

"There!" exclaimed she to her mother, "Mary is gone at last, I know, for here is my dove; it has come because its mission is done."

—*Lamar Beaumont, in Workman.*

WINNING SOULS WITHOUT URGING.

Christ's call to his fisherman disciples carried with it the power of all true evangelism. He called them, and in the same breath outlined the work to which He was calling them. It was for them first to follow, and then to be made, through that following, fishers of men. The call and the work went hand in hand. It was not for those rude fishermen to cast at once a magic net for the taking of souls. They were bidden to follow a Person, and to follow that Person still is the first need of the fisher of men. And it is quite clear, in the light of later events, that to follow, as Christ saw it, was not to lag after, to imitate, but rather to know, to become one with, to comprehend and to serve. All this first, and then the fishing for men.

It may be an outcome of temperament on fire with zeal which unfortunately makes men so quick to forget the patient following, and so eager to compass the work. Even among Christ's own close companions there were those who cut Him to the heart by their forgetfulness of the need of following and knowing Him fully, as the great preparation for their great after-work. Thomas would not admit that he even recognized Him, until recent and tangible proof should appear. Philip seems not to have known Him at all in the fulness with which Jesus longed to have at least His little circle of apostles know Him. How, then, could they carry word of Him to others? Could they represent Him? Could such as these describe Him, so to speak, intelligently, and could they even understand at all what He said and

was? If they would be wise and know Him first, he would see to it that they should become fishers of men. That was the glowing promise of His early call. That was the motive of all His patient training, and these, who were to draw men, not to a cause, but to Himself, had failed to follow Him with the intelligence and perception which He so longed to have them possess. Could such as these set Christ before men vividly, truthfully?

Wonder of wonders that out of stupidity and blindness and doubt did come the brave initial expounding of Christ, and the endless setting forth of Himself by man to man!

But in our day let us not dare to presume. Every good Christian is, by the new birth, an evangelist. The call and the work are forever inseparable. And yet the disciples' danger is our danger—to know Christ not fully, as we try to follow, to pass over this lack in forgetfulness, striving speedily to become fishers of men.

If the Christian with his message, his evangel, would draw men anywhere, it surely would be to Christ. To draw men to Him is the one supreme reason for speaking the message at all. And yet we beat the air, and totter weakly into the lives of thinking beings with our message, when our feet have not trodden the pathway where Christ has led, and when our eyes have not been widely open to His revealings of Himself. Do we hope to win men to Christ with any bald urging of duty and danger and blessedness, without telling them plainly, and with an eye to the facts, just who Christ is? Vain hope! And need we wonder that the dynamic of evangelism dies out flatly in us when we as Christians strive to win others to Christ without really knowing Him as He is?

Everywhere to-day men are ringing the changes on the word "come." But come to what? to whom? "Come" is a sweet word, a winsome, holy word; but preceding it must be a picture, an ideal, a spiritual reality. If we could really tell Jesus to men as He is, how often, do you think, one might need to say "come"? "Come," uttered

once, is enough for him whose eyes can behold Christ; but merely to say "come" until the world withers will never set Christ at all before men. You will hardly find that the man who sees Christ clearly fails to yield to Him. How could it be otherwise?

You have conceived, perhaps, that soulful picture of Christ calling the fishermen. The little group of toilers is gathered about the Stranger on the Galilean shore. The beloved sea is beyond them, their nets beside them. It is a rough and homespun scene, save for the awakening fire in the eyes, and the eager looks, and the strong hand of the Master clasped winsomely over Peter's own. Even these fishermen can see well enough to need only one earnest call to follow. It was not the word, but the Man, that drew these men to Himself. So our picture of Him, in proportion to its truthfulness, will draw men unto Him, and our much urging is vain without the Man in clear vision shining through our word-painting. We must know Him first; we must represent Him afterwards. It is not that men need to be urged to follow Christ. They need to know Him.

What evangelist does not recall that first look of wondering longing which lights the pinched and haggard face of the castaway among men, when for the first time a real glimpse of Christ comes to him? Perhaps you have said to him, out of your own knowledge of how supremely true it is, "Brother, Christ loves you." He will wonder who Christ is. Can you tell him clearly? The longing to know is there. Are you to paint the true picture with skill, or are you to urge him to "come," and then to see the fine light fade, a puzzled look take its place, a shrug, a laugh—and he is gone? But if you know Christ, and will tell of Him plainly, the light will grow, and not fade. And let us not deceive ourselves by supposing that he who knows Christ will have any real difficulty in telling Him to others. Our words about Him now are weak only because we do not know Him fully. No man can win others for Christ who does not know Christ. Mark