

ther, the people into its fold, let its missionaries, by all means preach to them Greek philosophy and unthinkable metaphysics; let them offer them abstruse and idle speculations on the nature of the soul and discourse to them on mystic theories regarding the soul's future destiny. Don't let them once mention the self-righteousness-destroying, the philosophic-conceit-humbling doctrine of salvation by faith in the Crucified One of Nazareth.

It may, however, be asked, "How do you present this doctrine to the people?" The circumstances greatly determine this. In a city and when the audience is likely to hear you but once, it is desirable to present as concise and clear a view of the whole plan of salvation as possible. Discourses on isolated doctrines or moral precepts do but little good to a passing audience beyond possibly awakening interest or curiosity in a mind or two which may or may not be followed up by further inquiry. At the risk of trespassing too much on space, and of seeming egotistic, I offer an example. Supposing it a village audience. The style is to a considerable extent conversational. God created man holy. He sinned and fell. He exact confession that all men are sinners. They are then asked what relation a Hindu or Mohammedan converted to Christianity bears to his father, his family, his caste, his birthright. The answer is, "He is dead to all these but alive to a new life in Christians." They are then asked, Can the dead raise themselves to life again? Can the Christian Brahman of himself restore himself to caste fellowship privileges and purity? They answer No. They are then shown that this is exactly what has happened between God and man. The wages of sin is death—the losing of a caste with God and his holy angels, a casting away from God, a driving from the ancestral home, a dying to the heavenly Father, to whom, to his likeness to the birthright; and becoming alive to Satan to sin and all

its woes. No man can of himself raise himself from his death in trespass and sin and restore his broken caste with God. The confession is exacted that as far as man can help himself he is dead eternally. (This confession is most essential in dealing with Hindus and Mohammedans.) God, the infinitely holy the judge of judges the infinitely just, who is bound by His own holy and eternal law to punish the guilty and give to everyone according to his deserts, is placed on one side: all mankind is placed on the other (by their own confession) under the sentence of eternal death, and so far as they can hold themselves eternally separated from God and heaven by an impassable gulf. The cry is then immediately raised that God is merciful. I thankfully acknowledge it as a glorious and blessed truth, and then invite Hindu Mohan medans Sikhs in turn to explain how they reconcile God's infinite mercy with His infinite justice in justifying the ungodly. Will God break or dishonor His own holy law and Himself become unjust by pardoning the criminal? Will the earthly judge be more righteous than God? They generally try to evade an answer to this dilemma by clamouring often eagerly to know my way. All such demands I absolutely refuse till Mohammedans, Hindus, Sikhs, alike are reduced either to silence or to the confession that their religions do not solve the difficulty. I then point out to them the uselessness of their religions and the act that they are without hope in a reasonable plan of salvation. It is then shown that all trust in a mere prophet is in vain as he himself stands in need of a Saviour, and all he can do is simply to declare God's will in so far as it is revealed to him. It is further shown that all created beings are but God's unworthy servants, who have no ransom of their own they can offer for sinners, and extract the confession that there is no possible Saviour for mankind but God Himself. But how? Oh, how?

It may be that, in these secluded villages, there are several hid away who, in their secret hearts, do in some measure love that gracious Saviour of whom they have heard; and who are not numbered among God's chosen ones. Such we should be ready to welcome and baptize. This is all we require of our converts.