

95 C
The Science of Missions.—Part First.

THE
EVANGELISTIC BAPTISM

INDISPENSABLE TO THE CHURCH

FOR THE

CONVERSION OF THE WORLD.

BY

JAMES GALL.

“And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”—LUKE xxiv. 49.

“But ye shall receive power, after that the Holy Ghost is come upon you : and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”—ACTS i. 8.

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CHAPTER XV.

The whole Church needed for the Work.

“Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people to labour thither.”—
JOSHUA vii. 3.

WE have altogether underestimated the greatness of the work to be done, and the power of the enemy that has to be overcome; no wonder, then, that for eighteen hundred years we have so signally failed. God did not so underestimate its magnitude, nor did He think lightly of its importance, as is evident from His sending down His only-begotten Son to suffer and to die for its accomplishment. Neither did Christ underestimate its importance or think lightly of the obstacles to be overcome, because, when His Father sent Him into the world, the only purpose of His life was to be about His Father's business, and to finish the work He had given Him to do. Are we better than He? or is our ease more to be consulted than His? When He ascended up into heaven, and left His Church on earth as His ambassadors, to complete the work in His name and by His power, was He to be the only one that was to surrender His enjoyments, and to give His time, His labours, and His very life for this great cause; and are

we to take it coolly, and get rid of our obligations by the payment of a small assessment of our income, instead of seeking first the kingdom of God and the submission of all nations to His righteousness, as the great purpose of our lives? If it required a whole Christ to leaven the Church, surely it requires a whole Church to leaven the world, and to carry on the work in His absence. If Christ, while on earth, made the salvation of man His whole and His only business, and if He bids us be followers of, and fellow-workers with Him, is it reasonable that we should devote our hearts and energies to worldly things instead of the great object committed to our care—the conversion of the world, and the establishment of the kingdom of Christ? If God gave His Son to be the light of the world, and if it required a whole Christ to give the light that was needed to lighten its darkness,—now that He has given His people to be the light of the world, and to shine as lights in his absence,—is it reasonable to suppose that a mere fraction of the Church is enough, and that one in every hundred would be sufficient as a substitute for Christ as the light of the world?

When God commanded the Israelites to take and destroy Jericho, the whole congregation of Israel was commanded to compass it seven times before He would give it into their hands. They did so, and it fell. But when they went up to Ai, they said, "Let not all the people go up; but let about two or three thousand men go up and smite Ai; and make not all the people labour thither." They did so, but the consequence was that they fled before the men of Ai, because God was not with them. The curse of Achan was upon them. And so in the present day, almost from the time of the

apostles, the wedge of gold and the Babylonish garment have been the cause of all the disasters of the Church of God.

They have underestimated their work, and think that much less than what God has commanded would be sufficient for their purpose ; therefore, instead of letting loose upon the world the whole membership of the body of Christ, they think that the victory may be sufficiently secured by telling off a mere fraction of their number to bear the brunt of the battle, supported by a voluntary assessment imposed upon those that stay behind. When this is done, the Church thinks that it may occupy itself in any way that it feels inclined, without being responsible for the result. They suppose that the conversion of the souls around them is no matter of theirs, but is the work of professional men, whom they are willing to support, and who must be employed for the purpose. They have no idea that any man is bound to give his personal services unless he be paid for it.

They proceed upon the supposition that business and the affairs of this life are the chief things that private Christians ought to attend to, while in the world ; and if they give liberally of their substance for the spread of the Gospel, they may give their time and their talents to the business, the politics, and the amusements of a present world. The things of a present world are first, and they think that it is only if they are able to find convenient time to spare for the work of Christ, without encroaching upon their business or their recreations, that they are called on to do anything whatever for His sake.

We ask : Is this a fit return from those for whom He died, and whom He has begotten again to an inheritance

incorruptible and undefiled and that fadeth not away, reserved in heaven for them? What says Christ? "Which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink" (Luke xvii. 7, 8). "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 19, 20).

Perhaps it will be said that business must be attended to, and provision made for the supply of our bodily wants, and that if these things were to be neglected society would go to ruin; and Christianity itself would be brought into contempt.

All this is true; and the Bible says nothing against it: on the contrary, it says the very same thing. The man that is diligent in business is the man who is also expected to be fervent in spirit, serving the Lord. If, therefore, any man neglect his business in order to do God's work, he shows that he does not know what God's work is, and instead of advancing the kingdom of God, he rather hinders it. There is nothing incompatible between the most systematic attention to business, and the most devoted enthusiasm in the cause of Christ. Not only ought it to be so, but it actually is so in fact. Take any one of the hundreds or thousands of men who are most distinguished in their devotion to the spread of the Gospel, and if we ask, Does he neglect his business?—(we speak of laymen of course)—the answer will be, that, in general, the men who are most valuable to the

cause of the Gospel, are the most attentive to their business. If there be any who are really chargeable with the neglect, it will be found that they are those who, though they may be very pious men, are not those who do most good, or who are the most esteemed in the Christian world. There is a thorough compatibility between prosperity in business, and the most thorough devotedness to the cause of Christ. In fact, they are much more likely to be found together than separate.

Even the men of the world do not live for business only. They have always something or other on which to engage their leisure time. Have *they* no time for politics, for science, for music, for planting, for building, for marrying, or giving in marriage? Is the theatre or the ball-room only for those who are not in business; or is it not a fact, that a man whose whole heart is devoted to the making of money, and never in the spending of it, is a man whom all men despise, and have no desire to imitate. The only difference in this respect, therefore, between the Christian and the man of the world is, that their luxuries are different, and that the one has a nobler and more useful recreation than the other. The Christian, even while engaged in business, watches his opportunities of speaking a word for Christ; and in the evenings, when his business duties are over, he goes to his evangelistic work, as to his favourite pastime, in which his heart is most intensely interested. Whereas the worldly Christian hands over a five-pound note to some collector, and turns back to finish his novel or his fishing apparatus, in which he was engaged when he was interrupted by the call.

How is Christ humiliated and misrepresented when any of His servants, in His name, waits as a suppliant

on the man of the world, begging for Christ, and apologising for His importunity, as if God's evangelism was an intruder on the majesty of Mammon. Christ never sent these Gehazis on such an errand. What the pastorate has to do in Christ's name is, not to beg money of these men of wealth, but, if they be Christians, to bid them work, and use their own money in the working. If they are not Christians, Christ will have none of their money.

There ought to be no misunderstanding in regard to the saints' relationship to Christ, in regard to giving and receiving. Although Christ never asks the saints for money, it is only because He demands themselves; and when the saint surrenders himself to Christ, there is no transference of property, the goods go with the man; and because the saint is joined to Christ, there is thenceforth not a *division* of property, but a *community* of goods. When a man and a woman are married, they become joint proprietors of their joint property. All that the husband has belongs to the wife, and all that the wife has belongs to the husband. Systematic liberality, on the contrary, proposes that the wife should give back to her husband a tenth of what he gives her to spend. What nonsense! He wants none of it back. He does not need it. What he wants is, that she should use it as his wife, for her own comfort and his honour, and that she may have something of her own to give liberally to others. What portion of worldly goods Christ gives to His saints, He gives to support them comfortably while they are engaged in His service, and to enable them to be like Himself, giving liberally to all around them, and more especially showing kindness to His poor saints. Christ does not ask our money, because He does not need it, and because He does not want us to employ or pay for

substitutes. What He wants us to do is, to *spend* our money on our luxuries as well as our wants; and our highest luxury should be the advancement of His cause. If that be not our luxury He is disappointed no doubt, but He does not ask our money: He wants work.

This doctrine of systematic liberality has arisen from the idea that the kingdom of God is hindered by the want of money. It is a great mistake. The progress of the Gospel is not hindered by the want of money, but by the want of spiritual propagative life among the people of God. One John Wesley, who boasted of having only two silver spoons in the world; or Dwight Moody, who glories in having given up all for Christ, is worth millions of men who hand over their hundreds of thousands to the Church's treasury. Oh that the Church understood where her true wealth lies, that she might cultivate it! It is the anointing baptism of the Holy Ghost given to all who ask for it that endues the Church with power; so that out from the members of the Church flow rivers of living water. Money has nothing to do with it. What God requires of us is, not to *give*, but to *spend and be spent* for His sake, each man and woman in that rank and station of life in which God has placed him or her, without having to descend to voluntary humility and gratuitous poverty. God needs the salt and the leaven in every station of life to salt and to leaven those around them, without either being paid for it themselves, or having to pay others to do it for them. Every man has a work to do for God, which no other human being is able to do but himself. The payment of money will never free him from the responsibility of doing that work, even though he were to give all that he has. "Let every man prove his own work, and then shall he have rejoicing in himself

alone, and not in another. For every man shall bear his own burden" (Gal. vi. 4, 5).

Perhaps it will be said that all Christians are not qualified to preach. In one sense that is true, but in the scriptural sense it is not. Every man, woman, and child that understands the Gospel, and is one with Christ, can preach in the scriptural sense of preaching. We have been led astray by the circumstance that evangelism has come down to us in connection with public worship and pastoral teaching, with which it has really nothing to do. What we call preaching is not generally called preaching in the New Testament—the name that is usually given to it being "teaching." When Christ preached a sermon it is said that He *taught* the people, not that He preached to them. He *taught* in their synagogues; He *taught* in the temple; He *taught* from the ship; but when He preached He proclaimed something as when He *preached* the Gospel of the kingdom, or as John *preached* that the kingdom of heaven was at hand.

There are different kinds of preaching in the New Testament, as is evident from the different Greek words that are used to express it, each of which has a shade of meaning of its own.

There was, first, the *kērussō* kind of preaching, which was not teaching at all, but the public *proclamation* of something, as by a herald or town-crier (Matt. iv. 17). A *kērugma*, therefore, was a proclamation or an advertisement, not a sermon. Paul's preaching on Mars Hill was of the *kērussō* kind. He did not begin by giving out a psalm, and then say, "Let us pray," as many think it necessary to do in order to make it a "*service*," or, as some call it, an "ordinance." Men in those days did what they meant to do, and not something else because

it was the fashion ; and they did it with a directness that showed that they really meant to do what they were doing. The traditionary ruts had not at that time become deep enough to prevent men from going the nearest way.

There was also the *evangelizō* sort of preaching, which expresses rather the subject and purpose of what men said than the form and style in which they said it. It was telling about Jesus and the way of salvation, but it was telling it not merely as news, but as a message. It is usual to say that the word "Gospel" (*ev-angelion*) means "good news," or "glad tidings," addressed to no one in particular, but to those whom it might concern. It is so, but it is more than that ; the idea of a *message* (*angelia*) is wrapped up in the very heart of the word, so that the Gospel is a message which we have to deliver, and which requires an answer. The man who preaches the Gospel should deliver it as a message, and he should deliver it as one whose Master is waiting for an answer. *Evangelizō* does not mean to preach, but to evangelise. Philip evangelised in the chariot beside the eunuch quite as much as Peter when he addressed the thousands at Pentecost (Acts viii. 35). A woman may evangelise ; a child may evangelise. Whoever even whispers God's message of love to a lost sinner preaches the Gospel in the scriptural sense of the word.

There was, next, the *laleō* sort of preaching. This also is translated preach ; but nothing could be further from its meaning. It was a free and easy way of talking on a subject, in which women especially excel, but which Christ and His apostles did not despise. With the people that gathered at His home in Capernaum (Mark ii. 2), with the two disciples on the road to Emmaus, and with the woman of Samaria at the well of Sychar, it was the

laleō style of preaching that was resorted to. *Kērussō* is the artillery of evangelism, *laleō* is the bayonet.

Lastly, and without exhausting the catalogue,* there is the *dialegomai* style of preaching, which was rather a conference than a sermon. Such was Paul's last service at Troas, which is often quoted as an apology for long sermons. From the word that is used (Acts xx. 9), and which really means controversy or disputation, there can be no doubt that it was a conference, not a sermon; and that a number of knotty points had been brought up for Paul's opinion; so that the objections that had to be cleared away prolonged the discussion till midnight. It was evidently the sleeping that misled the unwary translators into the idea that it *must have been* a sermon.

These are only some of the expressions that are used to designate the work of evangelism, and which are translated in our English version "preaching;" but there are others which, though not so translated, signify the very same thing. "Holding forth the word of life," "labouring in word and doctrine," "striving for the faith of the gospel," "labouring in the Lord," "speaking the word," and many others, describe the efforts which were made, not only by apostles, elders, and evangelists, but by private members of the Church, men and women alike, with audiences of one or two and upwards, to advance the cause of Christ, and bring the whole world into subjection to the gospel of the kingdom. The very variety of the expressions used to designate preaching shows that what is called the ordinance of preaching was not so definite or so homogeneous as it is supposed to be; and that it was not so much a canonical institution as a universal and irrepressible practice among the early Christians. So far

* In the New Testament there are ten Greek words translated "preach."

from "licence" being necessary to entitle private Christians to preach, there was no licence given them to hold their tongues. They might as well attempt to stop the outgush of one of nature's fountains as to prevent a Christian baptised with the Holy Ghost, and overflowing with devotedness to Christ, from telling every one around him of the love of Jesus. "We cannot but speak the things which we have seen and heard," said Peter and John, when the council forbade them to speak at all or teach in the name of Jesus. "He that believeth in me," said Christ, "out of his belly shall flow rivers of living water. (This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given.) The evangelical Spirit was a well that was always full; the evangelistic Spirit was a fountain that was always overflowing.

There can be no mistake about this evangelism being the natural and necessary employment of the spiritual man, and this shows itself through all the apostolic writings. The essential feature that was characteristic of living Christianity was that it was propagative. The Christian that did not evangelise was "barren and unfruitful," "seeking his own, not the things of Christ." "Therefore, my beloved brethren," says Paul, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 58). "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Phil. ii. 15, 16). This is but the echo of our Saviour's own words, "Ye are the salt of the earth," "Ye are the light of the world."

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(By the Editor, the Rev. William Arnot, introducing one of the Chapters,
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This is in several respects a **very remarkable book**. It is **valuable** both for its matter and for its method.

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The work is valuable, however, as much for its method as for its matter. By method we do not mean merely the logical arrangement of its parts; we refer mainly to the **refreshing freedom and boldness with which the author steps forth in his own path between Revelation and Science, equally at home in both**, without any tinge of jealousy or dread of reciprocal encroachments. He accepts the Scriptures as the inspired Word of God with simple and unquestioning trust, and yet welcomes all actual or possible results of physical inquiry with a cheerful enthusiasm. For him opposition between the Word of God and the system of Nature is not conceivable; and he sets himself fearlessly to **rectify mistaken interpretations on both sides alike**. We consider that this book makes a **valuable contribution both to science and theology** by the absolute freedom with which it seeks to find the truth in both—its cheerful readiness to give up any preconception when evidence of its falseness is found in any quarter. He is not one of those who count the foundation of the Bible so feeble that they must run in between it and every speculation that threatens to become adverse. The author (anonymous) does not dread scientific discovery; neither does he admit it reluctantly, as one that cannot help it. He welcomes all that comes, and longs for more, with a simple and outspoken enthusiasm. Believing that this Lighthouse is firmly founded on the rock, he sees with a smile the advance of the tide; exults to mark the sea-waves surging all around it. He has been so guided by its light himself, that he knows it will continue to direct into the haven all the tempest-tossed who steer by it, until the time come when "there shall be no more sea."

From the Dundee Advertiser.

The purport of this work is to shew that there was a population of our globe previous to the formation of Adam and Eve. The writer enquires into the character of that primeval race, and discusses its relation to the sons of Adam. He holds that [scientifically] sin is a disease [not an instinct], and that the normal state of man *must be* sinless; and says that, though neither astronomy nor geology can tell us whether there are other worlds inhabited by human beings or not, Scripture does give us information on the subject, and that information is altogether in the direction of there being no other fallen race but Satan's and our own; and he further tells us that the Satanic and Adamic families both belong to this world. The general conclusions at which he arrives, are, that while the physical constitution of the angels is identical with that of the resurrection bodies of Christ and his saints, that of unclean spirits is identical with the disembodied spirits of lost men. He asks—How is it that angels and devils sprung from the same origin, yet diverging so remarkably, should find each an analogue in man? and the hypothesis he adduces is, that while the physical constitution of the angels with their spiritual bodies is identical with that which

Adam would have attained [by normal development] if he had never sinned, the physical constitution of devils is identical with that which Adam would have possessed if there had been no Saviour. In the Appendix he treats of the creation of light, of the firmament, the dry land, and the sun and moon according to law.

The subject is one of the most interesting and profitable that can engage the attention of men, and it is discussed in the volume before us with an intelligence and a candour that at once beget the confidence of the general reader, an earnestness that must command the respect of every opponent, and an eloquence that will win the admiration of all.

From the Scottish Congregational Magazine.

Like its predecessor, it has not attached to it the author's name, but we betray no secret when we say that it is the production of one who, in the metropolis of Scotland, has proved himself, in the evangelistic operations which are being carried on there, a workman who needs not to be ashamed. He is a sound biblical scholar, and well versed in the most recent speculations and discoveries of modern science. We took up this volume, therefore, well assured that we should meet with no mere theosophic dreamings, but a sober examination of the Scripture testimony, so far as it casts any light on a dark subject. The views advocated may be called in question, as, from the nature of the case, they cannot be sustained by conclusive proof; but no one can read this volume without being strongly impressed by the logical acumen of the author, and interested in the field of thought he opens up.

(Here follows the Review.)

Our bald and condensed statement of the hypotheses gives no adequate impression of the plausibility with which it is invested. We are compelled to omit all reference to the manner in which objections are met, and to the many interesting collateral topics which are discussed. . . . It is a theory not altogether new to us. Nowhere, however, has it been so ably and fully expounded as in the work before us.

The author has a strong impression of the force of the argument adduced in favour of the tenancy of the earth by a race of inhabitants long before the period assigned as the starting-point of human history. He says, . . .

With this estimate of Sir Charles Lyell's argument we are very much inclined to agree, and are strongly convinced that the reconciliation of Scripture with the facts which he adduces will become an urgent necessity. As a hypothetical solution of the difficulty, the views propounded in this volume are worthy of respectful attention. We strongly recommend its perusal to our readers as containing much, which, apart from any speculative question, is in a high degree interesting and instructive.

From the Dumfriesshire and Galloway Advertiser.

The writer, whoever he is, for the work is anonymous, shows a most extensive and minute acquaintance with almost every science engaging the public mind, astronomy, geology, physiology, psychology, philology, and theology, being all brought to throw their several lights upon the great subject of investigation. There is a cautiousness of statement observed, which disarms a critic who might desire to be severe. The wonderful nature of its contents, and the extremely fascinating style in which it is written, render it attractive to every reader, except those who prefer cherishing their old beliefs, and who imagine that to do otherwise would be rejecting the Bible. The author speaks of Holy Scripture

in terms of the highest praise, even of rapture, and bears his testimony to **their** unparalleled beauty and adaptation to the human race. Here is a portion of his eulogy. . . . With such a testimony as this in favour of the Bible we may, without any fear of infection, go side by side with the author, and listen patiently to the elucidation of his theme. Having discoursed eloquently on the scientific value of the Bible. . . .

We must now reluctantly bid farewell to this volume. Several other important subjects bearing on man and his position in the world are very ably discussed; and, indeed, the whole work is replete with ingenious argument, based on extensive learning and a large accumulation of facts. It is a beautifully written and deeply interesting book.

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