



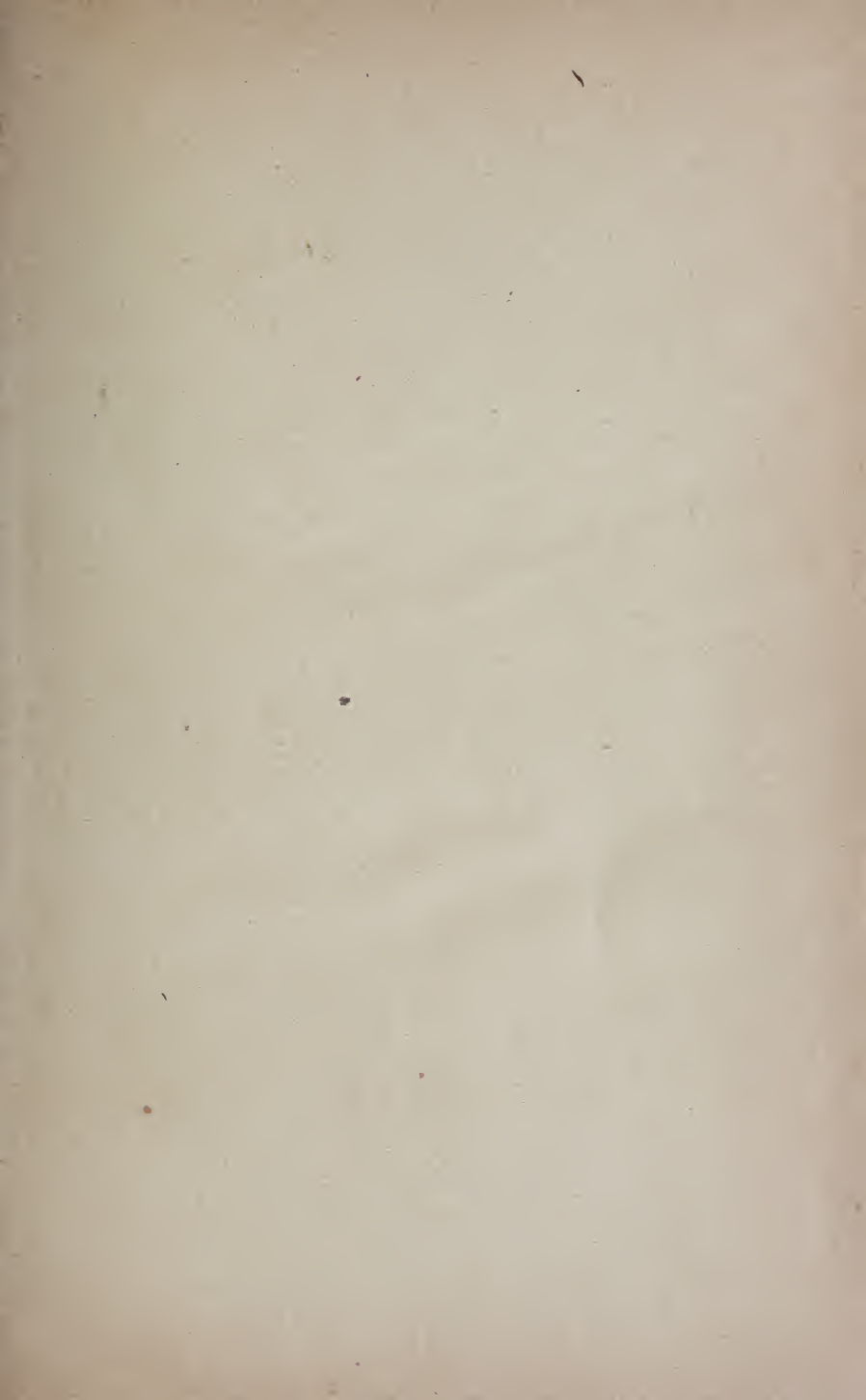
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# REVIVALS OF RELIGION.

BY

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REV. THOMAS S. HUBERT.

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EDITED, WITH AN INTRODUCTION, BY JNO. J. TIGERT, LL.D.

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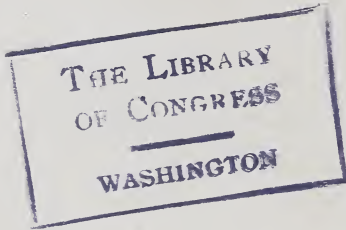
*"Do the work of an evangelist." (2 Tim. iv. 5.)*



NASHVILLE, TENN. :  
PUBLISHING HOUSE METHODIST EPISCOPAL CHURCH, SOUTH.  
BARBEE & SMITH, AGENTS.  
1895.

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TO  
THE HONORABLE FRANK ADAMS,

OF JASPER, FLORIDA;

A CHRISTIAN STATESMAN, A FAITHFUL PARISHONER, A SINCERE FRIEND,

A BROTHER BELOVED IN THE KINGDOM AND FELLOWSHIP OF

OUR LORD JESUS CHRIST;

THE AUTHOR,

WITH MUCH AND GENUINE PLEASURE,

DEDICATES THIS BOOK;

A VERY HUMBLE TRIBUTE TO THAT WORTH THAT MAKES A MAN,

AND THAT LOYALTY TO GOD THAT MAKES

A CHRISTIAN.

(3)



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## INTRODUCTION.

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THE following treatise is designed by its author to be, and is, eminently practical, and will therefore be useful. Save the work by Dr. J. O. Peck on a similar theme, I know no other publication that covers the ground of this book. Mr. Hubert is a consecrated pastor who knows how to conduct revivals in his own charge. In these he has had uniform and distinguished success; his experience in these meetings, and his desire that the conditions of success which his observation attests should be made known to all who seek the best results along these lines, have prompted him to the composition and publication of these chapters. He has zeal according to knowledge, and communicates both with warmth and clearness.

No pastor should be satisfied who is unable to conduct protracted meetings and to secure conversions in his own charge. Fruits of his ministry he must see; the divine seal to his commission he must have. If soul-saving is the highest aspiration of his heart, Mr. Hubert's volume may be commended to him as the very help he is looking for.

JNO. J. TIGERT.

Nashville, Tenn., *October 4, 1895.*





# REVIVALS OF RELIGION.

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## CHAPTER I.

### PROMISE AND PROPHECY.

**F**AITH in revivals of religion is the natural and inevitable result of reading the Bible with an honest mind. They are promised the Church, and their coming is celebrated in exultant prophecy. Ezekiel (xxxiv. 26) foretells: "There shall be showers of blessing." Peter publishes: "Times of refreshing shall come from the presence of the Lord." (Acts iii. 19.) These two terms, "Showers of Blessing" and "Times of Refreshing," mean what evangelical Christians mean when they use the term, "Revivals of Religion."

The awakening of a church or a community to the demands and possibilities of the gospel of our Lord Jesus Christ we would recognize as a revival of religion. An awakening of sinners to their peril and need of help from on high; an awakening of backsliders to penitence and prayer on account of "blessedness" and "peaceful hours" lost; an awakening of the idle to zeal and of the lukewarm to fervor of spirit; an awakening of believers to the pursuit of holiness; a general awakening of souls to "a desire to flee from the wrath to come, and to be saved from their sins"—all this enters into a revival of religion.

It is true, that which we sometimes hear, "The life of a church ought to be the life of a revival." Special seasons for the promotion of the work of God ought not to be necessary. Churches ought to be always zealously affected in saving sinners and perfecting saints. Every day the truth as it is in Jesus ought to have new triumphs. But what ought to be has never fully been in this world of ours since the "mortal taste" of forbidden fruit in Eden; and our churches, made up of members gathered from the human and not the angel family, from a fallen and not an unfallen race, come far short of being what they ought to be and what there is need that they be. In spite of all our theories, there come periods of decline and decay. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. iv. 1, 2.) Men get to be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. iii. 2-5.) What must we do when this condition confronts us and our theory? Shut our eyes to it? Apologize for it? Extenuate it? We will lose our candlestick from its place. We will be driven out of the vineyard intrusted to our care. The kingdom will be taken away from us. There is but one thing we can do—get a revival of

religion; call upon God for the showers of blessing and times of refreshing from his presence promised and foretold; strengthen the things that remain, repent and turn to God, be zealous and do works meet for repentance; take up the labors, the sacrifices, the consecration incident to a protracted meeting; go out after the perishing, gather in the lost, entreat the backsliders, teach the young the fear of the Lord; pray, testify, sing; "reprove, rebuke, exhort with all long-suffering and doctrine;" instant in season and out of season, with enthusiasm ordinary and extraordinary, with methods regular and irregular, "do the work of an evangelist," press the cause of God, lift up the cross of Christ, make way and room for the Holy Ghost, till salvation comes with "wonders in heaven above and signs in the earth beneath."

Nor does a revival of religion necessarily presuppose moral lapse and spiritual declension. A church well organized and equipped will have its consecration again and again enlisted in assaults upon sin and unbelief that will break their power and save men. There is no antagonism between the growth of a church, its daily progress, and a revival of religion. Daily growth in the orchard or field we recognize as the promise and prophecy of a harvest. Just as truly does the ordinary increase of the faith and hope and love of churches promise and prophesy the extraordinary seasons of calling upon God and effort for the salvation of souls. It is none the less true in grace than it is in nature and providence that the Almighty has varied agencies of blessing. He sheds forth upon the world the morning dew, and his

clouds pour out timely rains. So we find at Hosea xiv. 5, "I will be as the dew unto Israel;" and we find at Psalm lxxii. 6, "He shall come down like rain upon the mown grass; as showers that water the earth."

When it is necessary that it begin there, the revival usually begins in the church. A church revived is a church supplied with soul-saving and saint-making power. A church that has parted company with the world and declared war on sin, a church that has put on the whole armor of God, will "prove what is that good and acceptable and perfect will of God." When churches are pure, family worship observed, social piety promoted, and the presence and blessing of the Holy Spirit invoked without ceasing, mightily will grow and prevail the word of our salvation.

The coming of a revival of religion is always as the Church desires and determines. Of course we cannot set times and seasons for the Almighty; nor need we. Long ago he said: "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. vi. 2.) Before that he said: "Say not ye, There are yet four months and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John iv. 35.) There is neither Scripture nor sense for the notion that revivals of religion are "awfully mysterious" interpositions of Divine power, coming, like comets to ignorant minds, contrary to all law. There never has been a revival of religion for which there was not prayer and faith and effort. The history of a revival may for awhile be involved in obscurity, but by and by it is developed that some

one, or some two or three, stood on the tower, calling upon God and keeping their watch. The promises are of no worth to us, if we cannot plead them at the throne of grace. Of what value are the prayers given us by the Holy Ghost—"O Lord, revive thy work" (Hab. iii. 2); "Come from the four winds, O breath, and breathe upon these slain, that they may live" (Ezek. xxxvii. 9); "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them" (Joel ii. 17); and "Thy kingdom come" (Matt. vi. 10)—if God does not mean to hear us and answer us? One of the greatest revivalists contended: "Men cannot do the devil's work more effectually than by preaching up the sovereignty of God as a reason why we should not put forth efforts to produce a revival." On the other hand, we are to find in the sovereignty of God, and the immutability of his word, and the decrees of his grace, inspiration for the work of an evangelist wherever man is found.

There are laws of grace, and they are as unerring and as eternal as the laws that keep the planets in their places. Churches which undertake, according to the will and word of God, that to which they are called, do not fail of success. The converting power of the Holy Ghost always attends the efforts of holy, tireless churches. We need not hope to promote the work of God with our zeal and consecration adjusted to the opinions of the world, the whims of society, or the spirit of a backslidden generation; but when we meet certain conditions, known and read of all, we may boldly predict an outpouring of saving grace. There is no doubt of this. It admits of no



qualification. To question never so modestly is to turn atheist. The promise will stand the test. The prophecy is not a cunningly-devised fable. The word of our God is true.

The following striking illustration of the truth for which we are pleading is found in one of the sermons of Rev. Sam P. Jones: "I was walking on the railroad track just above my town with the pastor of our church. He was a younger man than myself. 'Jones,' he said, 'we will have a cyclone this afternoon about two o'clock.' I said, 'Have you gotten out your almanac?' 'No,' he replied. 'Well,' I said, 'if you have got so you can predict storms and cyclones, you ought to get out one.' 'I am not joking,' he said; 'don't you see how the wind has changed? Just now it was in our faces; now it's at our back; in another minute or two it will be on our right, and then on our left. You look out about two o'clock.' Well, we went out and took dinner with my brother, and then he drove us into town in his buggy. We got home just about two o'clock. My brother was around at the back, and we heard him suddenly shout, 'Look! look!' We ran out to the back door, and there was one of those fearful cyclones, carrying houses and trees and almost everything in its sweep. I stood watching it in its deadly course, and it passed just a mile below us. It was just about four hundred yards wide, and looked like a thousand coal-burning engines chained together. 'There's your cyclone,' said I to the pastor. 'I will tell you why it had to come,' he said; 'because conditions met. Whenever the proper conditions meet, we shall have a cyclone.' Now, brethren, I just want to say that whenever con-

ditions meet, you will have a moral cyclone that will uproot the evil of this community and lay bare the giants of sin in the land."

May God forgive our cloddish unbelief, increase our faith, renew our hope, inflame our trust in him, and disturb us with expectations of mighty rushing winds, descending fire, weeping multitudes, and even worlds turned upside down!

The promised and foretold showers of blessing and times of refreshing from the presence of the Lord have never failed the Church. They have brought it deliverance from every conceivable phase of apostasy, and progress and prosperity in every spiritual blessing. Was not John the Baptist a revivalist, an outdoor evangelist? What a sensationalist he was! What a stir he made in all Judea! A Salvation Army in one man! The apostles were great revivalists. Peter, Philip, Paul, Barnabas, Silas, and the rest of them, were advertised as the men who had "turned the world upside down." Luther was a revivalist, and a brave, uncompromising one. The strokes of the hammer which nailed his righteous protest to the door of the Wittenberg church are still sounding and telling of salvation for all, salvation without money and without price. John Knox spent himself and was spent in the work of an evangelist; and who can compute Scotland's indebtedness to him? He being dead yet speaks to the world, as he did to the people of Edinburgh from his window pulpit. What shall we say of John Wesley? He claimed the world for his parish; preached through a long life, at early morning hours and late at night; was mobbed, rocked, egged, lashed, thrown into ponds and streams,

dragged by the heels through fields and streets, almost beaten to death, hounded from place to place; finding enmity and afflictions everywhere; often and long in hunger, in cold, in weariness, in friendlessness; still loving the lost as women love their children, and weeping over cities as men weep over graves, and intent upon nothing else than to testify that Jesus Christ, by the grace of God, tasted death for every man, and that mercy is boundless and free. What would our American Christianity have been without the labors of Whitefield, Edwards, the Tenents, Davies, Asbury, Jesse Lee, Maffitt, Finney, Caughey, and others who were inspired and consecrated to the rescue of the perishing? Here is an exercise for the people called Methodists: Get a history of your Church (Bishop McTyeire's or Dr. Stevens's), begin at the first chapter, and as you go through it tear out every page on which there is a record of revival work. Then read what is left. Ah, what would there be left to read? The best would all be gone. If the Methodist Church has been of any service at all to the world, it has been as a revival Church. To be a revival Church is its calling and election. Its calling and election? Yes, yes; and its honor and glory!

It was the revival of religion which interposed and met the tide of foreign infidelity and devilry sweeping upon our nation at the beginning of the present century and saved us from its damning pollution to the ennobling, purifying influences of the love of God and the truth as it is in Jesus. It was the revival of religion which interposed and met the tide of population rolling westward in the thirties and



the forties and the fifties, and turned its threatening powers of evil and ruin into channels of pious prosperity. It was the revival of religion which interposed and met the disappointed soldiers of the Southland, when, after a long and unsuccessful war, they returned to their desolated fields and broken families, and renewed their faith in God and filled their hearts with hope and joy, though they ate their bread in affliction and mingled their drink with tears. We must have revivals of religion! Nothing else has succeeded in the past. Nothing else will ever succeed. We must have the showers—the showers of blessing—the Spirit, the power from on high, the breath that awakes the dead, the grace that conquers unbelief and astounds multitudes; these we must have and will have!

It is estimated that four-fifths of the Christians of our land were converted in revivals. The great awakening led by President Edwards and his friends went on without intermission till over thirty thousand were saved. The first ten years of the revival inspired by Finney enrolled two hundred thousand converts, and in 1857-58 there was for seven or eight weeks an average enrollment of fifty thousand a week. God gave James Caughey twenty-two thousand professions of religion and six thousand professions of entire sanctification during the six years of his evangelism in England. It is believed on trustworthy evidence that Rev. Sam P. Jones has influenced to the life that is in Christ Jesus over half a million people, and that there are four hundred ministers of the gospel who were converted in his meetings. The revivals conducted by Thomas Harrison and Dwight

L. Moody often give the churches of a city two and three thousand applications for membership.

“But they don't hold out—those who profess in exciting revivals!” This objection is easily traced to the father of lies. They do hold out! The evidence is abundant.

Dr. Talmage says: “In all our churches the vast majority of the useful people are those who are brought in under great awakenings, and they hold out. Who are the prominent men in the United States in churches, in prayer meetings, in Sabbath schools? For the most part they are the products of great awakenings. I have noticed that those who are brought into the kingdom of God through revivals have more persistence and more determination in the Christian life than those who came in under a low state of religion. People born in an ice house may live, but they will never get over the cold they caught in the ice house. A cannon ball depends upon the impulse with which it starts for how far it shall go and how swiftly; and the greater the revival force with which a soul is started the more far-reaching and far-resounding will be the execution.”

A minister in one of our Southern cities was preaching a sermon against revivals. He said: “I understand that some years ago you had Harrison to hold a meeting in this city, and the news went out that hundreds were converted, who united with your churches. But where are they now? How many held out? It is reasonable to suppose that some of them joined this church. Now, if there are any present who were converted in that meeting and who are enjoying religion, will you please stand up?”

There was nothing in the proposition to awaken faith or to enliven the heart, but over two hundred sprang to their feet, and their faces to look upon were as the faces of angels. The preacher escaped to his next argument (?), and looked as if he wanted to escape *in propria personâ*.

The Hon. Chauncey Depew, of New York, gives the following testimony:—"In the revival of my boyhood days the hardest drinkers and most profane swearers in the town were captured and baptized. The liquor saloons were practically closed, and, if I remember rightly, a number of them had to go out of business. I recall the significant fact, too, that the evenings developed a good deal of talent among the young men in the village in speaking upon religious subjects. Several of them entered the ministry afterwards who had no intention before of any such career. And as I look back over the thirty odd years, and recall such people as I can, whose cases were most impressed upon my memory at the time, because their conversion was thought to be very remarkable, very few went back to their old ways. Of those who joined the church and were admitted to membership, a very small percentage dropped out. I doubt if any so far fell away that their relations with the church had to be violently severed. The effect of the revival upon the people of the village was evident for years. It made the town distinct from other river towns in the absence from the community of disorderly persons—in other words, drunken brawlers, roughs, and disreputable people of both sexes. I know that for many years the arrest and locking up of any one in the village lockup was such an unusual oc-

currence that it excited the interest of the whole town."

The witness of Bishop George F. Pierce may well interest and inspire us. He says: "I have seen thousands subdued into reverence and awe, even when they refused to yield to God. I have seen the character of a county reformed by a single camp meeting. I have seen a solemn spell descend and abide upon a city population for days together. Stores were closed, the hammer was laid down, saloons without a customer, diversions and amusements all forgotten, and the church and religion occupied every mind, engaged every tongue, and appropriated all the time. The Lord added daily to the church, so mightily grew the word of God and prevailed."

The hackneyed objection that "it isn't desirable to take large numbers into the church at a time" exhibits a condition of spirit that needs to be repented of, or else utter ignorance of the mind and word of God. How often do we read of the Saviour, "When he saw the multitudes, he was moved with compassion on them!" He loved masses of men, and called them to come unto him. He sought, not just the solitary, the few, the narrow circle—but thousands and tens of thousands. His religion has aptly been termed "the religion of the multitude." The first day it was preached it lifted three thousand out of the pit and miry clay, set them upon the Rock of Ages, and crowned their heads with songs and everlasting joy.

When the President of the United States opened Oklahoma to settlers he did not require that they should cross the lines in straggling groups, and that

they should take possession of the territory slowly and by degrees. It was neither his expectation nor desire that the settlement of that new country should proceed gradually through a score or two of years. When the signal guns were fired thousands started on the rush, and ere the day was done Oklahoma was settled. Why should it be otherwise with that kingdom opened up to all believers? "The Spirit and the bride say, Come." How? Is there not some suggestion of a rush in the words, "The kingdom of heaven suffereth violence, and the violent take it by force?" (Matt. xi. 12.) Of course there will be excitement, a great deal of it, and much of a stir, but let them come. The promise is unto all.

Here is life and free salvation  
Offered to the whole creation.

Was the "exceeding great army" which stood up when Ezekiel prophesied, and the Breath came from the four winds, a type of the conversion of handfuls in our cities and villages? "Who are these that fly as a cloud, and as doves to the windows?" (Isa. lx. 8.) These are the weary and heavy laden, sinners weak and wounded, the sin-sick and sore, the guilt-oppressed and soul-distressed. They have heard of the "gate ajar," and now

In crowding ranks on every side arise,  
Demanding life, impatient for the skies.

Nor do they come and seek in vain. "They shall obtain joy and gladness, and sorrow and sighing shall flee away." (Isa. xxxv. 10.)

Revivals of religion are of varied type. The writer has never seen two exactly alike. The Almighty is



not bound to one method. The King of kings drives more than one chariot. The Holy Spirit is a free spirit; is slave to no measure, agency, or programme. So it is written, "There are diversities of operations, but it is the same God which worketh all in all." (1 Cor. xii. 6.)

The revival which shook the city of Jerusalem, nearly nineteen hundred years ago, was inaugurated with a visible "answer by fire" to the prayers of the disciples. Three thousand were converted the first day of its progress. On a subsequent day there were five thousand to believe and hail the power of Jesus' name. That revival continued a good long time, and the record is that daily multitudes were saved and added to the church. We have given us in the Acts of the Apostles (xix.) the account of a revival of altogether another type. It was promoted in the city of Ephesus by the apostle Paul. Its beginning was a day of small things. Its progress was in the face of fierce opposition. The apostle had to change his plans and move his meeting. "The word of the Lord Jesus" was preached through three years; "both Jews and Greeks heard it," the Lord gave it witness, and on a day when the powers of evil meant to exalt themselves against it and its devoted exponent, "fear fell on them all, and the name of the Lord Jesus was magnified."

Wesley's account of the beginning of that revival from which Methodism sprang is given in these words: "Between fifty and sixty years ago God raised up a few young men in the University of Oxford to testify those grand truths, which were then little attended to: that without holiness no man shall see

the Lord; that this holiness is the work of God, who worketh in us both to will and to do; that he doeth it of his own good pleasure, merely for the merits of Christ; that this holiness is the mind that was in Christ, enabling us to walk as he also walked; that no man can be thus sanctified till he be justified; and that we are justified by faith alone. These great truths they declared on all occasions, in private and in public; having no design but to promote the glory of God, and no desire but to save souls from death. From Oxford, where it first appeared, the little leaven spread wider and wider. More and more saw the truth as it is in Jesus, and received it in the love thereof. More and more found 'redemption through the blood of Jesus, even the forgiveness of sins.' They were born again of his Spirit, and filled with righteousness and peace and joy in the Holy Ghost. It afterwards spread to every part of the land, and a little one became a thousand. It then spread into North Britain and Ireland; and a few years after into New York, Pennsylvania, and many other provinces in America, even as high as New Foundland and Nova Scotia. So that, although at first this 'grain of mustard seed' was 'the least of all the seed,' yet in a few years it grew into a 'large tree, and put forth great branches.'"

A page from the "Memoirs of Finney" goes in here well, illustrating further the "diversities of operations." In the spring of one of the years just before he placed himself under the care of the Presbytery as a candidate for the gospel ministry, the church of which he was a member "began to decline in engagedness and zeal for God." He says: "This

greatly oppressed me, as it did also the young converts generally. About this time I read in the newspaper an article under the head of 'A Revival Revived.' The substance of it was, that in a certain place there had been a revival during the winter; that in the spring it declined; and that, upon earnest prayer being offered for the continued outpouring of the Spirit, the revival was powerfully revived. This article set me into a flood of weeping. I was at that time boarding with Mr. Gale (the pastor), and I took the article to him. I was so overcome with a sense of the divine goodness in hearing and answering prayer, and with a felt assurance that he would hear and answer prayer for the revival of his work in Adams, that I went through the house weeping aloud like a child. Mr. Gale seemed surprised at my feelings and my expressed confidence that God would revive his work. The article made no such impression on him as it did on me. At the next meeting of the young people I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset in our closets, and continue this for one week, when we should come together again and see what further was to be done. No other means were used for the revival of God's work. But the spirit of prayer was immediately poured out wonderfully upon the young converts. Before the week was out I learned that some of them, when they would attempt to observe the season of prayer, would lose all their strength, and be unable to rise to their feet, or even to stand upon their knees in their closets; and that some would lie prostrate on the floor and pray with



unutterable groanings for the outpouring of the Spirit of God. The Spirit was poured out, and before the week ended all the meetings were thronged. . . . The young people held out well. The converts, so far as I know, were almost universally sound, and have been thoroughly efficient Christians."

Bishop George F. Pierce has written: "I have seen revivals of several types, and yet, judged by their fruits, all genuine. There was a revival in Augusta, Ga., in 1832, beginning in May and running through the year. It was not a sweeping flood, but a steady rain. It had power enough to work and hold the congregation all the time. The regular order of service was maintained. Only one extra prayer meeting was set up, and that upon a vacant night. Rarely more than fifteen penitents at the altar. These were invited to all the social meetings, and conversions occurred at every service, private and public. The interest never flagged. At the winding up of the year the church record showed a gain of two hundred. Some of them remain to this day; some have fallen asleep; very few fell away. . . . I will state another case for encouragement and example: In 1846 Rev. C. W. Key was on the Sparta circuit. It was a year of very general prosperity in the Conference. Revival power came down and rested on every appointment. Brother Key had no ministerial help, except when I got home from the district to rest a day or two. The whole circuit was on fire. The preacher divided himself out as best he could, but with all his zeal he could be only in one place at a time. Now, then, what? Close up? Send the people away? Drive the doves from the windows? No! no! Each church

took charge of itself. The brethren went to work, and lay labor was blessed along with clerical. No neighborhood suffered for lack of service."

Peter Cartwright once began a revival in a ball-room. Fifteen of the dancers were converted: The next day he preached, and fifteen more were led out of the love of the world into the love of God. The revival triumphed over all opposition.

Mr. O. E. Burch recently gave the *Epworth Herald*, Chicago, the account of a revival which began in a dance hall at Memphis, Mich. He was teaching the village school, and incidentally learned that the pastor of the Methodist Church was not receiving enough to support himself and family. After consultation it was decided to have a donation party for the benefit of the preacher, and as the village hotel was the most suitable place it was announced to be held there. The people came with generous donations for the pastor, and the evening was pleasantly spent. But about ten o'clock the ballroom was thrown open in all the glory of brilliant lights and rapturous music. Some of the young folks were going to have a dance. Expostulation was in vain. They were going to dance; nothing could stop them. The Rev. O. Sanborn, from an adjoining circuit, was present. "He said he would see what he could do. In company with the pastor, he ascended the stairs to meet a merry scene. Everything was ready for the cry, 'On with the dance!' The two preachers, arm in arm, began to march back and forth through the room, singing as they marched:

We're going home, we're going home,  
We're going home to die no more.

Consternation spread. Some fled from the room, but most of the crowd seated themselves. Mr. Sanborn at once began to exhort from the words, 'One thing thou lackest.' Then followed an earnest prayer." The preacher was wiser than he knew. That night there was pungent conviction, and very soon all the town was rejoicing in the work of God. In less than a year's time, Mr. Sanborn being sent there by the next Conference, there were more than three hundred conversions, and Methodism was established on broad and deep foundations.

In a letter to the *Central Methodist*, Catlettsburg, Ky., Rev. R. H. Rivers, D.D., who has lately gone to his crown and throne, gave the following instance: "Many years ago, while engaged in prayer at the opening of a school for young ladies, of which I had charge, I heard weeping among some of the students. At the close of the prayer I went up to one of the young ladies, who was deeply affected, and inquired into the cause of her weeping. She told me she was sorry for her sins, and desired salvation. Again we all engaged in prayer, and she was powerfully converted. The work went on. The power of religion broke up our recitations. The entire school felt the influence, and more than a dozen souls were converted during the songs and prayers of the college on that day. That revival soon took hold of the town, and embraced in its influence a large number of the citizens. It became one of the most noted revivals that ever swept over Athens, Ala. Its influence was felt in all the churches, and for years."

The year 1892 this writer was preacher in charge of the church at Punta Gorda, Fla. In the spring

there was a gracious revival of religion which tripled the membership of the church, and on through the year power and demonstration attended the preached word. The people of God had closer and closer walk with him, and as never before they began to live to glorify him. Late in the fall there came a rainy prayer meeting night. Very few were at the house of the Lord, but nearly all in the Spirit. According to his word, our Saviour and Master was there. We heard his voice, and it told of love to us. Prayer was fervent and importunate; song was with the soul and all that was within us. During the exposition of the Scripture the people began to weep. Ready to improve the occasion, the pastor made a proposition, and many answered it, bowing at the altar. The service was profitable, and promised better things. The preacher said: "We cannot stop with this; we must have another service to-morrow night. Come back, and bring others with you." And when he got home he praised God, saying to his wife: "A revival has started." Nor was he mistaken. The next night there was another blessing-crowned service, and soon the meeting was sweeping everything before it. It was a wonderful time of refreshing: many professions of faith, many reclamations of the backsliding, many additions to the church.

There are no two evangelists who work alike. It is a mistake to try to conform a revival to a prearranged plan or theory for its management. After the first service this writer seldom knows what he is going to preach till he is into the service. Often his thoughts are turned to subjects and texts he never had contemplated discussing, and so strong have been the influ-

ences of the Spirit to which his mind is subjected that he must take the preaching that is thus given him. Nor can the writer tell beforehand what the proposition will be. The only thing for which he provides is to be led of the Holy Ghost. Our God is rich in resources. It is not our part to dictate to him how to accomplish his will in the world. People of God, it makes no difference how the Wesleys managed their meetings, nor how the sons of thunder preached long ago, nor what methods were successful in the days of our fathers; it makes no difference how revivals were conducted when grace first taught your heart to fear, and then all your fears relieved. Our stay is not in measures, but in God; our faith is not in accidents and varying circumstances, but in the eternal and supreme authority and power of the Holy Ghost. We can have revivals without altars, without mourners' benches, without anxious seats, without inquiry rooms; we can have revivals with organs and without organs, singing old-fashioned songs and up-to-date songs, using authorized hymnals and unauthorized hymnals; gathering the people in consecrated churches, or other places where prayer is wont to be made, and under brush arbors and tents, in log schoolhouses and in barns, in groves and on street corners, and by the seashore. The measure of to-day's blessing must not be what we saw or heard or experienced yesterday or last year. Our faith must measure larger plans than those the fathers knew. The answers of Heaven are promised us exceeding abundantly above all our fathers have told us of the works in their days, exceeding abundantly above all that suits us the best, even "according to the riches of his glory," "the ex-



ceeding riches of grace in his kindness toward us through Christ Jesus," "the multitude of his tender mercies," and "the working of his mighty power." Come and speak and do as thou wilt, O God of salvation! strike the people dead with conviction and terror, or make them shout and sing in sacred ecstasies! move them to repose in Christ, whether with emotions unto "observation" stirred, or excited as only in thy eye! repeat the wonders of the years of thy right hand, or lay bare thy arm in unheard-of amazements of grace and might! just "shed abroad a Saviour's love in these cold hearts of ours," and draw us nearer to thee and cleanse us from all sin, and "revive thy work in the midst of the years!"

#### REVIVALS OF RELIGION, PROMISED US AND FORETOLD.

*Promised.*—Does God promise them? He is faithful to his promises. "The word of the Lord is tried." (Ps. xviii. 30.) Lay hold of the promise, plead it at the mercy seat. The Lord will protect his word; he will remember and keep all the promises in which his people have trust and hope and joy.

*Foretold.*—What a sure word is the word of prophecy! One jot or tittle of it never fails. Times of refreshing are coming. Let formalism do its worst, let worldliness put forth the fullness of its strength, let antichrists many arise and be enthroned, times "get out of joint," and hell the utmost of its resources engage—*revivals of religion are coming!* The day of Pentecost is nothing in comparison to days that are going to be. The long-ago years of the right hand of the Most High are nothing in comparison to dispensations that are soon to unfold. The God of

Wesley is going to raise up mightier men than Wesley. It took Wesley fifty and more years to half-way Christianize one nation, while by and by our Lord Jesus Christ will have servants whose holy influence and sacred persuasion will add unto his sovereignty *nations in a day*.

We will believe the promise; we will seek and watch and wait for what is foretold; we will exult and make our boast in the word that endureth forever; we will proclaim the year of jubilee, the grace that brings salvation, the love that reaches unto the uttermost, the redemption of every creature, clean and unclean, the death that was for transgressors—yes, we will believe and pray and plead and labor and watch till “Glory in the highest” is ascribed our God by every tongue, by every heart, and peace and good will abound throughout our world redeemed.

## CHAPTER II.

### SOLICITUDE FOR ZION.

IN the Bible the tenderest and most affecting terms are employed to disclose the relationship of the Church to Christ. The Church is his sister, his espoused, his bride. He has joined his name to hers, his fortune to hers, his honor to hers. "The Lord loveth the gates of Zion," says the psalmist. (Ps. lxxxvii. 2.) Paul tells us "Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.)

The new heart that is given when the heart of stone is taken away brims with the love of Zion. The new life that begins when old things pass into forgetfulness spends itself and is spent for Zion. After regeneration the interest and welfare of Zion become paramount, and are all-absorbing, all-controlling. The integrity and devotedness of the captive Jews of old, who wept when they remembered desolated Jerusalem, and refused to be merry with the enemies of Zion, or to sing the Lord's song in a strange land, live in all whose lives are hid with Christ in God. With what glad hearts and free they sing:

I love thy kingdom, Lord,  
The house of thine abode,  
The Church our bless'd Redeemer bought,  
With his own precious blood.



If e'er my heart forget  
Her welfare or her woe,  
Let every joy this heart forsake  
And every grief o'erflow.  
For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given  
Till toils and cares shall end.

The Church, thus enriched with the devotion and service of saints, with the love and care of God, cannot be identified with any outward organization. It is the universal company of souls separated from the world and called to heavenly places in Christ Jesus that commands this illustrious solicitude. To outward and visible organizations nothing is promised, save as they are identical with the spiritual body of the Lord. The New Testament supplies us with some melancholy illustrations of this reflection. The seven churches of Asia, which John beheld typified in golden candlesticks, were founded by the apostles, who had walked three years with the Master, and on whose heads sat tongues as of fire on the day of the fulfillment of the promise of the Father. In their midst appeared the Head of the Church all glorious. But when they became corrupt in faith and corrupt in practice, fallen from their first love, and neither hot nor cold, and refused to hearken to the Voice calling, "Be zealous therefore and repent," their candlesticks were moved forever from their places. See the threatenings addressed to these backslidden churches, in the event of their failure to strengthen the things that remained, be revived, and fully restored: "I will come unto thee quickly, and will fight against them with the sword of my mouth." "I will

cast her [an adulterous church] into a bed, and them that commit adultery with her into great tribulation." "I will spew thee out of my mouth."

We may well note some of the things to which the Holy Ghost, giving utterance to devoted men, compares lapsed churches. "The daughter of Zion," says Isaiah (i. 8), "is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city." To Ezekiel's anointed eye backslidden Israel was as a valley full of bones, very many and very dry. "A cake not turned" is Hosea's homely figure. A tree marked for judgment, is the image according to John the Baptist. A sepulcher full of dead men's bones and reeking with corruption, is the simile our Lord employs.

The prophet Isaiah began his ministry with a relation of what "he saw concerning Judah and Jerusalem." (Isa. i. 1.) "The burden of Babylon," the city of godless greatness; "the burden of Moab," the land of idolatrous night; "the burden of Egypt," cursed with foolish princes and brutish people—these came after the prophet had dealt with Judah, "laden with iniquity," and Jerusalem, head-sick and heart-sick. Those who would promote scriptural revivals must take due notice hereof and govern themselves accordingly. The church must first be revived and conformed to the will of God. Many considerations advertise and enforce this order.

*The church must be revived if it would have influence.* All the world detests a sham. It matters nothing how lustily we sing, "I love thy kingdom, Lord"—if our lives are not consistent with our professions, we are the laughingstock of men, the playthings of

devils. It matters nothing how lustily we sing, "I love thy kingdom, Lord"—if our hearts are set on worldly things, fashions, pleasures, riches, distinctions, we will receive nothing from God. Moody recently said: "I believe more people stumble over the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skepticism in the world is this cold, dead formalism, this conformity to the world, this professing of what we do not possess. The eyes of the world are upon us. I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we were all brightly shining for the Master those about us would soon be reached, and there would be a shout of praise going to heaven."

Consistency is one of the most potent qualities of character. It abashes pride, overcomes prejudice, subdues anger, and dismays opposition. "It was not my pastor's preaching, but my mother's living, that made me want to be a Christian," a young man said at a testimony meeting. One of the most stubborn opposers of Christianity in Southern Africa was the King of Pondoland, which country has just been annexed to Cape Colony. He has recently been much impressed, and has gone so far as to say: "Up to this time I have not believed in the existence of a God, but now I must admit there is one." The occasion of the king's change of mind was the conversion of his chief officer, whose duties correspond to those of prime minister in other countries. The official had been a drunkard and a polygamist. He was truly led to Christ. On returning to his home he

destroyed a large and varied collection of intoxicating liquors, and sent away all his wives but one, making ample provision for their support. It was the news of what he did in these matters that caused his royal master to believe in God. The king said he was sure that none besides an almighty and all-good God could have so changed the man. A Chinaman who came to a missionary and requested to be baptized said, when asked where he had heard the gospel, that he had never heard it, but that he had seen it. A poor man in Ningpo, who had once been an opium smoker and a man of violent temper, gave his heart to Jesus Christ, who saved him from the opium habit, and made him loving and amiable in character. "So," said the applicant for baptism, "I have seen your gospel and your religion, and I want to be a Christian too."

A Japanese girl said in a missionary meeting: "One spring my mother got some flower seeds—little, ugly, black things—and planted them. They grew and blossomed beautifully. One day a neighbor, seeing the flowers, said: 'Oh, how beautiful! Would you please give me some of these seed?' Now, if the neighbor had just seen the seed she wouldn't have called for them. It was only when she saw how beautiful was the blossom she wanted the seed. And so with Christianity. When we speak to our friends of the truths of the Bible they seem to our friends so hard and uninteresting; but when they see these same truths blossoming out in holy, unselfish, consecrated lives, then they say: 'How beautiful these lives!'"

There was a missionary sent to India who was

never able to learn the language. After a good many years of hard application to the task, he gave it up and asked the Missionary Board to recall him. A dozen brother missionaries, however, petitioned the board not to grant his request, stating that, although he could not make public addresses, or even succeed moderately in conversing with the natives, his unblemished character and life of earnest, ready helpfulness gave him a wider influence than any other missionary there. When a convert was asked, "What is it to be a Christian?" he answered, "To be what Mr. — is," and called the missionary's name. He was kept in India, and never preached a sermon; but when he died, all together, Christians and heathens, mourned and testified how rich he was in good works and what a power in the service of his Lord.

Benjamin Franklin put it on record that he believed that a single generation of Christians who practiced the teachings of the Lord Jesus would change the face of the earth. And Finney often said: "If Christians would live one week only as if they believed the Bible, sinners would melt down before them."

Around Lake Titicaca there are a dozen smaller lakes which rise or fall with the waters of the larger lake. Fill Titicaca and you fill all the others. Fill the church with all the fullness of God, and its life will fill the world.

*The church must be revived if it would have any great success in promoting the work of God.* Conversions may occur in lapsed churches, but they are few and far between. For a work of salvation there must be preparation. Formal singing, heavy praying, lan-



guishing zeal, will never produce a revival. It is cruelty to call penitents to the altar or to announce an inquiry meeting until the church has been indued with power from on high and is ready for the help of the Lord against the mighty. An altar full of penitents, for whom there are none to pray, for whom there are no words fitly spoken, for whom there is no spiritual sympathy, has more than once distressed this writer's soul with a distress exceeding great and terrible. He has seen an altar filled night after night with sorrow-stricken sinners who remained without God and without hope, because the church did not have strength to travail for their birth. With the spirit of travail the church must be supplied if it would have sons and daughters born unto God. This spirit of travail cannot be counterfeited, nor is there anything else that will do in its stead. The hocus-pocus of adroit generalship and novel machinery and striking propositions may manufacture scenes, but we are entirely dependent upon the Holy Ghost for a work of grace, and he will be party to no professional performances, nor will he be deceived by half-hearted endeavors.

When the leaders in the revival see that awakened and convicted sinners are not brought to Christ, let them make inquisition at the house of God; let there be patient, faithful, unsparing probing of consciences; let there be exhortations to self-examination, to days of fasting and prayer, to entire separation from the world, and to a constant seeking of the mind that was in Christ Jesus. Then plead the promise: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn



from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (2 Chron. vii. 14.) Then predict as David did when he had confessed his sin and offered the sacrifice of a broken and contrite heart, and pledged himself again to the service of God: "Sinners shall be converted unto thee." (Ps. li. 13.)

In the chapter on "The Protracted Meeting" of his stimulating book, "The Preacher Himself," Rev. J. J. Tigert, D.D., LL.D., who had seen "penitents crowd the chancel and not a Christian stir to offer the word of counsel and encouragement," cries: "Oh, for churches of power and life that shall never be surprised or disconcerted or unprepared when the slain of the Lord shall lie thick in their midst! Oh, for men and women who, with feet shod with the preparation of the gospel of peace, shall hurry to the thickest of the fight to pour the oil of healing and the wine of consolation into wounded and crushed spirits! *And let the redeemed of the Lord say so!*"

*The church must be revived to take care of new converts.* "When a child is born into the world and the mother's life is yielded up, men say it were better had the child never been born. Before it is life bereft of a love and care and devotion which all else cannot supply. How about a child born into grace and finding for its mother a dead church?" Doubtless this is one of the reasons why the Lord withholds children from some churches. He knows the churches are not fit to mother newborn souls. There is a companion song to "After the Ball" that silly boys and girls, and sometimes older ones, have sung *ad nauseam*. The companion song is of a society

woman who renounces the instincts of motherhood, leaves a sick baby, and goes to a ball. The baby is pale and still and cold when she returns home after the ball. The song is as true to church life as to any other. Churches that make friendship with the world, and run after its fashions and pleasures, will lose their young. Sam Jones said at Boston: "God thinks too much of a sinner to convert him and put him in many of your churches just to starve to death." They have starved to death in churches, and have been frozen to death and have died of general neglect.

The first time Sam Jones was at Nashville, Tenn., there was a good deal of complaint that he preached too much and too long to the church. A good brother called on the evangelist, stated the complaint, admonished him, and insisted that he "begin at the next service on the unconverted." "Oh, no!" was the characteristic reply, "it isn't time to begin on the unconverted yet. I know better than to kill my hogs before I've got the water hot."

When one of our Southern Methodist bishops was preacher in charge of a circuit he had a church for which his heart became extraordinarily burdened. Its membership was altogether backslidden. He announced a protracted meeting, and zealously affected himself to promote a revival of religion. The members were stubborn, resisted the preaching, and resisted the Holy Spirit. The preacher said: "There are sinners here to be saved; they must not be lost because the church is dead;" and to the unconverted world he began to address his appeals. Forty professed religion and joined the church. "Now,"

thought the delighted pastor, "this new blood will give new strength and new hope to the old body." But it was not so. In six months the new members were like the old members, tuning "formal songs," "fond of earthly toys," cold at heart, and fit for nothing.

Parentage brings responsibility. Young converts must be trained up in the way that they should go. The best way to train up a child in the way that he should go—a child born of our own loins or born of the Spirit—is to go that way ourselves. A prayerful, witnessing, God-glorifying church will see its newborn becoming prayerful, witnessing, and God-glorifying. The church must be revived, must be strengthened with might by the Spirit, must be rooted and grounded in love, must be instant in prayer, must be abundant in hope, must be going on unto perfection, if it would make of those laid upon its bosom "a royal priesthood, a holy nation, a peculiar people."

*The church must be revived to escape death.* It is said that Cato ended all his speeches with the ringing words: "Rome must destroy Carthage, or Carthage must destroy Rome." There was not room enough in the world for the two. The sovereignty of both was impossible. The church must conquer the world, or the world will conquer the church. We must reclaim the lost, or the lost will ruin us. We must rescue the perishing, the outcast, the degraded, and the hopeless, or they will carry us with them down through the jaws of death into the belly of hell.

Mrs. Catherine Booth says: "Modern Christians,

as a rule, do not see any need for the fight [the good fight of faith]. They hide themselves under some vain, false notions of the sovereignty of God. Oh, how often they have made my heart ache when I have been trying to arouse them to do something for the kingdom. They say: 'God is a sovereign, and he will accomplish his purposes out of all this sin and ruin;' and so they sit comfortably down and let things drift; and they have drifted to some purpose, have they not? In this so-called Christian country, in this nineteenth century, they have drifted about as near perdition as they well could, without absolutely bringing hell on the earth. They have drifted socially as well as spiritually. Look at the state of the nation. Look at the godlessness, the injustice, the falseness, the blasphemy, the uncleanness, and the debauchery everywhere! Do you ever look at the condition of things close to your doors and your churches? the worse than heathen beastliness into which thousands of our neglected neighbors, rich and poor alike, have sunk? If only half the professing Christians of London had followed in their Master's steps for one twelvemonth, such things would have been impossible, utterly impossible!

"I repeat, Jesus Christ has ordained and provided that his people are to set themselves to stem these torrents of moral and social pollution; they are to go and beard the lion in his den; to face the slaves of sin, open their eyes, and bring them to his feet, just as much as were his early followers; and never till we do it shall we realize a better state of things. . . . But I say, they do not see any need for it, and they try to quiet us who do. They do not *feel* these



things. As God said of the false and fallen prophets of the Jews: 'They lay not these things to their hearts.' They walk about the walls and see the desolation of Zion without distress or apprehension, without tears or groans."

We have only to read the second and third chapters of the Revelation of John to see that churches fallen from the truth and from the holiness as it is in Jesus are in danger of the judgments of Almighty God. Finney says: "How often have we seen churches, and even whole denominations, cursed with a curse, because they would not wake up and seek the Lord, and pray: 'Wilt thou not revive us again that thy people may rejoice in thee?' A minister told me that he once labored as a missionary in Virginia, on the ground where such a man as Samuel Davies once flashed and shone like a flaming torch; and that Davies's church was so reduced as to have but one male member, and he, if I remember right, was a colored man. The church had got proud and was all run out. I have heard of a church in Pennsylvania that was formerly flourishing, but neglected revivals, and it became so reduced that the pastor had to send to a neighboring church for a ruling elder when he administered the communion."

This writer knows a Methodist church that once had a membership of five hundred. Its membership was rich and cultured. The little city in which its lines were cast was a marvel of loveliness and prosperity. The love of the world crept in with the increase of goods and the church made alliance with fashion, with show, and with self-indulgence. The members of the church began to die, and their chil-

dren, not taught the fear of the Lord, did not take their places in the church nor care for its welfare. In vain did preachers weep and testify, and exhort the people. They would not be revived, they would not give up their ways, they would not turn to God; and the church declined and weakened, and at last had to go to the Home Missionary Board for support. In just one of the New England States, Dr. Henry Fairbanks says there are not less than three hundred churches that have become extinct.

A Chicago paper, describing a terrible flood in Dakota, which desolated fields and wrecked towns and cities, gave many striking instances of the appalling calamity, with the usual strange mixture of oddity and tragedy witnessed in that form of fatal event. One of the most pathetic was that of a church afloat. It had been lifted off its foundation stones, and being of strong timber and good workmanship, held together and came down the river in a dignified, majestic sort of way, as though it had been built for just that career. It had a steeple, and in the steeple was a bell, and as the building rocked with the current and swung with the waves, the bell rang out in weird tones. Over the crash of ice and roar of the flood rang out the dirge of despair from the hoarse throat of the bell in the steeple of the church afloat. Which things are a parable. Down streams of worldliness and formalism and carnal security and spiritual adultery, swept by tides of selfishness, folly, and vanity, more than one church is afloat. They are off the only foundation that is laid. They exhibit a great deal of splendor and present imposing appearances. There may be no



indication of going to pieces. They swing the waves and are at home out in the world. They are progressive churches; keep up with things, advance with the times, move with the current, and all that; but there is a sentinel above, grimly protesting that all is not well, and clamorously foretelling a doom that is just at hand.

In revivals of religion the church must be awakened before the world is awakened; the church must be alarmed before the world is alarmed; the church must be bestirred before the world is bestirred. Bishop Pierce wrote: "The church needs a revival for the salvation of her own unregenerate members. This is true of all the churches. We all have some hard cases, unconverted and unreformed; baptized sinners they are. Men of business overcharged with the cares of this life, making haste to be rich; society women, devotees to etiquette and fashion, who would rather grieve the Spirit than to provoke unfriendly criticism; young people, gay and giddy, who have never actually renounced the pomp and vanities of the world. O beloved, there is a great work to be done *in* the church! Judgment must begin at the house of God."

*The Independent*, New York, gave utterance to the following impressive words: "It is our profound conviction that the great revival needed is in the church itself; bringing it back to an humble and lowly place with God. The wealth and luxury of modern times, the rush and drive of modern enterprise, the eager haste to get rich, the superfluity of ways and means for the gratification of the natural life, all tend to draw away God's people from a true spiritual ideal

and experience. The affections are more set on things below than on things above. The result is that a large measure of spiritual power is lost; we are sure that there is not that increase in the number of the saved that there ought to be in proportion to the means employed. Neither is there that high type of spiritual life that the Scripture sets forth as being the distinguishing mark of the Christian life. The energies used in the work of the Lord have a suspicious look of the merely human more than the subtle power of the spiritual. There is an absence of profound conviction for sin in inquirers; there is an absence of deep and thorough consecration to God and his service among the converts. There is not that whole-hearted devotion to the 'Father's business' on the part of the church at large which ought to characterize our work. It is not apparent that to do the Father's will is the 'meat and drink' of the disciples as it was that of the Lord. On the other hand, sin and unbelief are rampant all about us. 'The faith once delivered to the saints' is in many quarters openly questioned, or denied even by those set to defend it. The forces of infidelity, arranged in many ranks and classes, are pushing their attack against the right, left, and center of the Christian lines. Now and again we see a breach made, and notice a painful tendency to waver and give ground to the enemy in places where we had hoped the army of faith was the strongest. This would not be, could not be, if God were in the midst of his people in power and might."

We may now be ready to appreciate Moody's recent utterance that he almost thought it was time to

quit preaching to non-professors, on account of the urgent need of those already in the church. At the close of his life, Finney said: "Oh, if I had strength of body to go through the churches again, instead of preaching to convert sinners, I would preach to bring up the churches to the gospel standard of holy living." Caughey left it on record: "God has impressed deeply upon my mind the necessity of dealing faithfully and plainly with professors of religion. Thus have originated those discriminating and pointed appeals to the consciences of those who have been entrenched for years within the ramparts of my own and other denominations; and results of the most startling and impressive character have occurred." And so testifies an honored servant of Christ in England, who, referring to a mission recently held, said: "This mission, and missions generally, confirm me in an opinion I have long held, and to which I have given frequent expression, that the supreme want of this age is a new baptism of the Holy Ghost upon the church; making the church a better church, holier, more Christlike, a faithful witness to the truth, and a glorious missionary and soul-saving agency. *The mission of missions would be a mission to the church.* Out of that what missions to the world would come! And what an impression a purged, living, zealous, transformed, God-filled church would make upon the world! The doctors and reformers are many, and the prescriptions and methods are numerous and varied, and there is a good deal of discussing and conferring. The wise and the learned speak through the press and in other ways. But what the church really wants is God;

the fullness of spiritual life, the baptism of the Holy Ghost. There will be little success, the paces of progress will be slow, until the church gets on her knees, acknowledging her sins and shortcomings and unfaithfulness, and pleading with God to make her holy and to fill her with himself." And in the book of the prophecies of Ezekiel, xxxvi. 23, we read: "The heathen shall know that I am the Lord, saith the Lord God, *when I shall be sanctified in you before their eyes.*"

## CHAPTER III.

### IN THE CHURCH.

IT is observed that in all genuine revivals of religion backsliders are the first reached. This writer has never known it otherwise. It is peculiarly fitting and desirable that at the first of the meeting those who have lost the joy of salvation should have it restored unto them. With every such renewal, reproach is removed from the church and the revival secures another worker.

The church ought not and must not consent to the loss of one who ever had blessedness and peaceful hours with God.

It is useless to ask: "Do you believe in backsliding?" To that question but one answer is possible. That a stalwart negative. Nobody believes in backsliding. All believe in holding on to the end. All believe in being faithful unto death. But with reference to this doctrine, it is as it is with some others: many fall short of what they believe, go out from us, forget their first love, cast away their faith and confidence, die in darkness and through all eternity walk the dungeons of damnation. All believe in the perseverance of the saints. In spite of the wrath of the world and the assaults of the flesh and the rage of devils, the saints of Christ persevere. That is their chief end and one business as saints. It is this perseverance that proves them saints. It takes and makes a saint to persevere. But what is that to a



man who lives in sin? who neglects duty? whose faith is paralyzed? whose hope is gone? whose love is perished? whose zeal is dead? With all our soul we protest that there is no such doctrine in the Bible as the perseverance of delinquents or the perseverance of backsliders. If men may live as they please, ignoring the demands of the gospel, and the claims of the church, walking in paths of disobedience and fulfilling the lusts of the flesh, and yet be saved on account of something they knew or felt or had or experienced in the past, there are appeals in the Bible destitute of significance and force, parables given by the Teacher Divine utterly bereft of meaning, and warnings to which no sensible exegesis is possible. This is the language of the Lord: "Every branch in me that beareth not fruit he taketh away." (John xv. 2.) And this is the language of the Holy Ghost speaking at 2 Peter ii. 20: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

There are not many ministers without memories which illustrate and vindicate these impressive words. Honest John Bunyan observed: "They fall deepest into hell who fall backward into hell." Another declares: "I can certainly testify, after sixteen years' ministry, that by far the most hopeless deathbeds I have attended have been those of backsliders." Thus are fulfilled the words of two prophets: Jeremiah, ii. 19, when he said, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and



bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of hosts;" and Ezekiel, xviii. 24, 26, "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."

As the case of backsliders is so miserable and desperate, we are urged to effort in their behalf, we are solemnly charged with responsibility for their restoration. At Ezekiel iii. 20, 21, we read: "When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." And there is that affecting direction at Galatians vi. 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." The church must never lose faith or weary in effort for the salvation of anyone, no matter how often they fall nor how deep they

fall. The church must rebuke presumption, so that no man who continues in sin or indulges evil tempers or renounces the use of the means of grace, shall think himself all right. The church must reprove despair, so that no man can, even for a moment, think that the mercy of God is "clean gone forever," that he is "no more to be entreated," or that his promise is "come utterly to an end for evermore." There is healing for every backslider who will return, and there is love. No criticism, no wounding of feelings, no taking of revenge, but healing and love for the backslider who will return unto the Father's house.

Of this abundant healing and love, the church must be both the messenger and the minister. It must not stand at a distance from erring professors and reprobate them. More than ever before let them see how the church loves them, and has for them helping hands and supporting arms. Says Paul to the church at Corinth, of a backslider who had been excommunicated: "Ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him." (2 Cor. ii. 7, 8.) God is merciful and gracious to backsliders. He never tires of multiplying pardons. Jesus Christ is the backslider's Friend and Saviour. The Holy Ghost is the backslider's Comforter and Helper. In the church of God there is place and welcome and abundance for backsliders.

The work of restoring backsliders is one of the most delicate character. It is very much to be feared that it is sometimes taken up and disposed of in a manner altogether too careless. There is danger of

assuming that because the soul has once known and enjoyed the blessings of the kingdom, instruction does not have to be so particular, that the conscience needs just a touch or a shove instead of deep-going, pain-giving probing, and that gentle hints and suggestions are enough. Backsliders, too, are inclined to think that there is some easier way for them than that of repentance, confession, and self-renunciation. They must be undeceived or lose their souls. The writer was assisting a member of the North Georgia Conference in a protracted meeting. Among the members of the church were some professors of conversion and some of entire sanctification who had fallen into open sin, waned in the love of God, and wearied in his service. When the meeting started, they came back to their old places and began to bluster about, *as though nothing had happened*. They thought all they had to do was to attend the meeting regularly, sit in their old places, sing vigorously, and go on their way rejoicing. One of them was a brother thrown down from the experience of perfect love. That he once had the blessing no one in all that country doubted; but he lost it; everybody saw that, and bemoaned it. He took to horseracing, got into political squabbles, and was not on speaking terms with a brother-in-law. But he persisted in claiming the power of which he was manifestly shorn, and boasting the grace which had obviously departed from him. There were others like him who did not know the difference between working oneself into a frenzy and straightening up matters with God and men. The backslider has everything to encourage him. His case is in no sense hopeless. God is wait-

ing and watching for him to return. But step by step, he must come back, undoing all he did that grieved the Holy Spirit and drove him from the heart, resuming duties neglected, wooing virtues disowned, and counting with self-aborrence the miles he wandered away from God. To be healed, the balm must be applied and take effect. He must not boast of health until he has given himself without reservation or dictation to the care and the skill of the Great Physician. A slight healing of the hurt will not do. There must be a thorough washing from all iniquity and cleansing from all sin, the creation of a clean heart, the renewal of a right spirit, the vouchsafement of the assurances of salvation, and the gift of the Holy Ghost. Then—

Purer light will mark the road  
That leads him to the Lamb.

There is another class found interested in the revival of religion very early in its progress, a class to whom revivals of religion are seasons of profit inestimable: *the deceived*.

The Bible exhibits the melancholy consideration that many live and die deceived; that many are going down to perdition who flatter themselves with hopes of heaven. This is advertised in many of the parables of the Lord. The five foolish virgins thought they would go on to the feast when the bridegroom came. The slothful servant, who hid his lord's money, had what he considered a complete vindication of his conduct. The man who had not on a wedding garment did not anticipate what happened when the king came in. Indeed, the entire company of those who will be banished from the

presence of God and hurled down to the place prepared for the devil and his angels, it is foretold, will contend with the Judge, at the bar of final reckoning, that they had been doers of his word and work, though he, with withering scorn, replies: "Depart from me; I never knew you!"

No office of the ministry is more important than that of holding up the gospel mirror before every hearer, so that it shall be impossible for anyone to remain undisturbed in the delusive dream of everlasting life, while his feet are treading the fearful way to eternal death. Assuredly it will not be the fault of the Bible that any soul expecting to be saved is eventually lost. The necessity of regeneration, the mode, the means, the power, the evidences of it; the necessity of obedience and watchfulness; the consequences of disobedience, and a want of diligence and circumspection and self-denial—all these things are set forth in the Scriptures with a particularity, a frequency and emphasis so great that nothing less than absolute fatuity can account for the failure of anyone to yield to the conviction that the religion of Jesus Christ is infinitely more than a compound of emotions, zeal for a sect, or outward propriety.

It is astonishing to what things sinners will resort and in which they will trust for salvation. A brother minister told this writer of a young lady who bought a "dream book," and went to studying it, when the Holy Ghost convicted her of sin. Recently a poor soul for whom he was anxious, said: "I have decided that freemasonry is good enough religion for anybody." Another said to him: "My mother taught



me the catechism so long ago I don't remember when it was; and I know there's nothing better than the catechism." Another said: "I have resolved to take the law and live my life according to it." Scores of unconverted people have said to him: "I think I can trust myself to the mercy of God; he is too good to leave me out of heaven." The writer's wife was talking to a young lady on the necessity of being converted. The young lady said: "I've been converted;" and when requested to tell about it, answered: "I was off at boarding school, and there came along a protracted meeting, and we all went to it a good many times, and one night the preacher said for all who wanted to join the church to give him their hands and names, and I gave him mine." A married woman said to the author's wife: "My mamma never was converted or had religion, and I know she went to heaven when she died, and I believe I can go there without being converted or having religion." And so they go with their ordinances, and church membership, and catechisms, and dream books, and freemasonry, and absurd sentimentalism, and self-righteousness, crying, "Peace! peace!" and expecting heaven, though God cries, "No peace!" and testifies of outer darkness.

In a very able article which appeared in the *Christian Advocate*, Nashville, Tenn., Rev. W. M. Leftwich, who, in his career as an evangelist, has taken pains to observe accurately, says: "Many are in the church who have never been regenerated, and consequently know nothing of spiritual life in their own experience; and many of them are the most active and useful members of the church. They are in the stewardship, the



Woman's Missionary Society, the Epworth League, the Sunday school, and in every other place of usefulness in the church. They come into the church, take the vows, go into some organized form of church service, and begin the church life with a sincere desire to become Christians. They think that in some way their good works will save them. They have the impression that they are working out their salvation, when they are only working *at* their salvation. They put good works where the gospel puts saving faith, and make works the ground of faith instead of the evidence of faith. They are trying to save themselves without Christ, and in doing so distinctly reject Christ. 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost,' is a truth which they are slow to learn. And when the Holy Spirit convinces them that 'by the deeds of the law there shall no flesh be justified in his sight,' and they begin to seek Christ, as other sinners seek him, then the words of St. Paul which they have been reading all their lives, take on a new meaning: 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast.' It is surprising how many of this class a genuine scriptural revival will awaken and bring to a saving knowledge of the truth and a satisfactory trust in Christ."

It is worth recording that the writer never engaged in a revival of religion in which there were not some members of the church brought to see that they had no vital interest in the things of the kingdom of heaven, and that they were without God and without

hope in the world. He remembers now one who had a name to live while yet she was dead; who rested in public profession, church loyalty, and good behavior, but knew none of the deep designs of the law or the gospel. She was brought to herself. The revelation of herself to herself alarmed her. She cried to God and wept through five days. Then salvation came, a cloud-burst of joy, a tidal wave of glory. From that hour, her life was lived close beside 1 Thessalonians, v. 16, 17, 18. Trouble came, but she was hid in the secret place of the Most High, and was kept without sorrow and without fear. Affliction came, but under the shadow of the Almighty she could suffer and be strong. Death came, but clasped in the arms of Infinite Love, she defied his power and escaped to the sky. Doubtless there are countless numbers like her already in the world of glory, who praise and bless God there for the truth and grace received in revivals of religion, which freed them from their confidence all amiss and taught them the true faith and the true hope.

Caughey has a page in sad contrast: "I have no doubt whatever," he says, "that multitudes join the various churches of this land, live and die in union with them, without having been born again; and what have they gained by it, but a deeper damnation? Such unhappy persons may be fitly compared to the beasts which entered Noah's ark; neither their embarkment nor the terrors of the deluge—the mercy of the Lord displayed in their preservation while other brutes perished, nor the voice of prayer and praise by Noah and his family—wrought any radical change in those animals. They went in brutes, and

they came out brutes; they entered the ark wild and unclean, and they departed wild and unclean. Be it so; they were only brutes, and the God that made them never designed that they should be anything else. This is not the case with sinners in Zion; they may be converted, and become saints of the most high God; but a vast number enter the church of God and remain there unchanged in their nature, and leave for another world with an unchanged nature, and with as great a distaste for God and godliness as characterized their carnal mind through life. We have seen some of them stretched upon the bed of their last sickness, even those who have led a moral life; but now, unexpectedly called to die, they have realized the insufficiency of their past performances to bring tranquillity to their conscience, or to sustain effectually the confidence of their departing spirit, or to inspire them with courage to meet the decisions of the Supreme Judge. And there have been cases not a few in which the various acts of rebellion against conscience have terrified the soul; 'Life has been all retouched again,' and with a finger of fire! If such have not sunk into the sullenness of despair, it has been quite as distressing to the minister of God to see them gather up their energies to die with something like manly fortitude, in the entire absence of any religious comfort."

There are many texts which afford the preacher chance to expose whatever false hopes people may indulge. Here are some few: "He feedeth on ashes: a deceived heart hath turned him aside." (Isaiah xlv. 20.) "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock,

whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 3, 4.) "Let no man deceive himself." (1 Corinthians iii. 18.) "Examine yourselves whether ye be in the faith; prove your own selves." (2 Corinthians xiii. 5.) God will always bless the earnest, conscientious, warm-hearted exposition of these texts. By such expositions, he will make the people see themselves as he sees them and know their relationship to things beyond. If they accept the truth, and zealously affect themselves according to the word, to them the kingdom of God will come in all its power, there will be fellowship with Jesus, and heaven in which to go to heaven.

However much it may chagrin and distress us, we are obliged to confess that in our churches are some who are awful *hypocrites*: people who profess to love God, whom they do not love; to love the church, which they do not love; to love the souls of men, when they do not; to enjoy religion, when they do not; to pursue holiness, when they are filled with their own ways. It is possible for these arch-deceivers to impose upon the very elect for long periods. They are sure to be discovered at last. Masks and disguises are slippery things. They drop off at unexpected moments. Long prayers and long groans and long faces, substituted for religion pure and undefiled, have no long success. Still the devil accomplishes the eternal ruin of many by persuading them to pretend to a grace of which they are absolutely destitute. Gain of some kind is the bait with which



he generally tempts. No one means to be the actor of a part to the end of life, but till they reach a coveted prize—financial, social, or of some other character. A merchant who was going to move his business to another town asked a friend: "What is the largest church there? I want to join a church that would help me out in my business." This writer knew a preacher who, when brought down to face death, cried out: "Oh, pray for me; I'm lost, I'm lost!" Some one answered: "You lost? you who have preached for us so long?" He was over eighty years old. He said: "I have preached, but it was wholly for self. All my life I have sought my own ends."

The prophets of the Old Testament were never more earnest than when they inveighed against hypocrisy—never more earnest, and never more daring. With reckless carelessness of consequences, they charged it upon priests, and fellow-prophets, and chief captains, and kings, and armies, and nations. John the Baptist, with an intenser loathing of false professing and false pretending than any of the prophets of his nation, stirred up the conscience of all Judea with his audacious denunciations of its contemptible and miserable dissimulations, subterfuges, prevarications. The invectives of our Lord were never so severe as when he made them carry the scorn and indignation he felt toward all that was counterfeit and put-on in religion. The apostles treated hypocrisy with unsparing reprobation. So must and so does every minister who aspires to the best possible service in his calling. The sermons of John Wesley, Charles G. Finney, Sam P. Jones, and Mrs. Catherine Booth illustrate.

During a revival of religion, when the truth as it is in Jesus is glorified in its successful assaults upon worldly and sensual influences, is the best time to bring to pungent conviction those whose lives are living lies. Revivalists and revival workers must aim at this result and seek it in every possible way. Unto this very end it is true that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do." (Hebrews iv. 12, 13.)

A revival was in progress at a town in the State of Florida. God was in the midst of the people, and many were wounded and slain of him. One night, a leader in church affairs, a man prominent in religious work, made his way to the altar, weeping aloud. He knelt there, the subject of strong emotions, and began to call mightily for mercy and salvation. The entire congregation was amazed, and began to inquire: "What does it mean? Is he mad? Has over-righteousness crazed him?" Especially bewildered were his wife and children. By and by, he got up and stated that for the first time he knew experimentally the joy of being saved. Then he added the account of a life of duplicity and dishonesty he had been leading up to that hour. He said he had left home in the West under a false name to escape arrest for stealing five hundred dollars. Years had elapsed, he had married, children were born, he was



getting rich, "but," he said, "the man I robbed is still living, and I mean to start back there to-night, and I will pay him his money, and on top of it all the interest he wants; and if, after this, I have to go to jail, I'll go, and suffer out my penalty." Instances of this character are not rare. Conquered by the truth that comes with revival power, they have left off secret sins, have repaired evil, have atoned for offenses, and have become new men and true men in Christ Jesus. Faithful revival work has given women more loyal husbands, children more conscientious parents, merchants more trustworthy clerks, customers at stores better goods and better measures, communities more honorable citizens, and churches more sincerely devoted members.

Another work to be done in the church is that of helping *those who are weak in the faith, the lukewarm, the careless, and the idle*. The devil is willing enough for professors without number to be multiplied, as long as they are the sort who are afraid of being "overzealous" and "overrighteous," the sort that had rather compromise than contend, the sort that say, "This doesn't matter," and "There is no harm in that," and, "The other point is yielded;" but he starts and trembles, and rages with all his might, when they are the sort that are ready unto every good work, fervent in spirit, strong in faith, rejoicing in hope, abundant in love, instant in prayer, aspiring and crying:

Thou, O Christ, art all I want;  
More than all in thee I find!

In some circles it is the fashion to ridicule the efforts made in revivals to have members of the

church seek "more religion," "a deeper work of grace," "a fuller measure of love," to be "drawn nearer God," but there are those whose spiritual decline will never be arrested in any other way. And is it not an apostolic exhortation, "Covet earnestly the best gifts?"

That versatile and accomplished gentleman, Hon. C. B. Collins, of Florida, in a newspaper article, discussing political parties, said: "The Republican party was invincible, *as long as it was ultra.*" Every Christian is invincible as long as he is ultra! He courts danger and defeat if he be content with anything besides "the best gifts." It minimizes the danger of backsliding to be an ultra Christian. The little boy who fell out of bed explained the circumstance philosophically, when he said: "I reckon I was sleeping too close to the getting-in place." That is the explanation of many a backsliding and many an utter fall: resting "too close to the getting-in place." The "getting-in place" is a dangerous stopping place.

Besides that, God wants to have his people where he can command all they have—every dollar, every drop of blood, every bit of their strength, and all of their time.

And it is better farther on, for the path of the just shines brighter and brighter, and farther on are the Delectable Mountains, and hills of beatific vision, and Beulah Land that flows with milk and wine. We must not let the devil cheat anyone out of these supernal possibilities; but warning them that are unruly, and comforting the feeble-minded, and supporting the weak, and being patient unto all men

(1 Thessalonians v. 14), bring the outer court worshippers into the holiest of all.

When Rev. F. E. Shipp was pastor at Bartow, Fla., the writer assisted him in a protracted meeting. One night a little boy, who had professed religion the night before, came to the altar and knelt. It was seen that he was very much moved, and the pastor knelt by him, and the following conversation ensued: "Luther, I am surprised to see you here; I thought you were converted last night." "Oh, I was," the boy sobbed. "Sure enough converted?" "Yes; I know I was." "Got religion, Luther?" "Of course, I got religion last night." "Then tell me what has gone wrong, and why you are back here in so much trouble." "Oh," he said with thrilling earnestness, and his head bowed lower still, "nothing has gone wrong; I have had religion all day, but *I want some more religion.*" Would that all in our churches were like-minded! There is but one thing better than religion, and that is more religion. Blessed be God, there is

More and more, more and more,  
Always more to follow;  
Oh, his matchless boundless love;  
Still there's more to follow.

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." (John xv. 2, 8.)

*The witness of the Spirit* is one of the possibilities of grace that revivals of religion ought to develop in the hearts of all who have forsaken sin and turned unto God. Through the rich mercy of God, we are

not only given to know that there is pardon for all who repent and believe, but as well are given to know when we have been pardoned. It is a direct, immediate, unmistakable assurance of acceptance by the grace of God that is in Jesus Christ. It is not the conclusion to which we may come by comparing our experience with the "scriptural marks of regeneration," much less by comparing ourselves with characters in or out of the Bible. Nor is it the satisfaction of mind gotten by reasoning, "I have repented, I have believed, I have been baptized; therefore I am saved;" nor, "I have been confirmed and am a member of the church; therefore all is well with me;" nor, "I am resolved to live right; therefore I am all right." It is the testimony of God himself in regard to what he has done. "The Spirit himself beareth witness with our spirit, that we are children of God." (Romans viii. 16, R. V.)

This testimony is not always circumstantial, but is generally so; embracing time and place.

It were idle to deny that there are professors of religion who know nothing of this promised witness. They are in utter confusion as to their standing with God. They sing,

Do I love the Lord, or no?  
Am I his? or am I not?

without ever a thought or hope or prayer to have the all-important question definitely answered.

Those who are engaged in promoting a revival of religion cannot ignore or overlook or forget these unhappy ones. The meeting must be ordered with reference to them, and everything done that can be done to emancipate them from their bondage to un-

certainty and fear. To this end sermons and experience meetings and class meetings and personal interviews are profitable.

It will be found that the absence of the witness of the Spirit is due to one of the following causes: A physical discouragement, a mental embarrassment, or a moral or spiritual delinquency.

Let it once for all be understood that the peace and joy which come with the witness of the Spirit are not the products of special temperamental aptitudes. It was no more David's constitutional peculiarity to be full of rapture and praise than it was Goliath's or Saul's. Brilliant and holy emotions are not natural to any human soul. This is the triumph of grace, the victory of saving truth. On the other hand, no one engages very long in revival labors without meeting some truly religious people who go mourning on account of physical imperfections and derangements. Distresses that are wholly of the body they recognize as of the soul, and give themselves no end of trouble. They seek and pray and weep and accept propositions, and go on mourning just the same. There are instances of this agony assuming the intensity and proportions of mania.

Rev. Thomas Rogers was a very spiritual and influential minister who lived at London, about the close of the seventeenth century. He "fell into a state of deep melancholy; and such was the distressing darkness of his mind that he gave up all hope of the mercy of God and believed himself to be a vessel of wrath, designed for destruction, for the praise of the glorious justice of the Almighty. His sad condition was known to many pious ministers and people through-



out the country, who, it is believed, were earnest and incessant in their supplications in his behalf. And these intercessions were not ineffectual; for it pleased God to grant a complete deliverance to his suffering servant. And having received comfort of the Lord, he was exceedingly desirous to be instrumental in administering the same comfort to others, with which he himself had been comforted. He therefore wrote several treatises with this object in view, which are well calculated to be of service to those laboring under spiritual distress." Nor is that all; but of service, as well, to ministers and revival workers who would be helpful to these melancholy souls. The following are the names of some of the treatises he wrote: "A Discourse on Trouble of Mind, and the Disease of Melancholy;" "Recovery from Sickness;" and "Consolations to the Afflicted." In the preface of the first mentioned there is a series of directions as to the best manner of relieving despondent souls. Very greatly abridged, it is as follows: "1. Look upon your distressed friends as under one of the worst distempers to which this miserable life is obnoxious. 2. Treat them with tender compassion. 3. Never use harsh language. 4. Be careful not to express any want of confidence in what they relate of their feelings and distresses. Do not attempt to dispose of what they say with such replies as, 'That is all imaginary.' The disease is real and the misery is real. 5. Do not urge them to impossibilities. 6. Do not attribute the effects of mere disease to the devil. 7. Do not express much surprise or wonder at anything they say or do. 8. Do not tell them frightful stories. 9. Do not think it needless to talk

with them. 10. It will be useful to tell them of others who have been in the same state of suffering and yet have been delivered. 11. Pray for them. 12. Engage other Christian friends to pray for them. 13. Put them in mind continually of the grace of God in Jesus Christ." These directions, studied in the light which the Bible supplies, will contribute to a thorough preparation for dealing with these children of despair, and leading them in triumph over doubt and dejection into the joy that is exceeding great and full of glory.

Theological misconceptions, and ignorance of the will of God in Christ Jesus concerning us, keep many in dismay of soul. They have been taught to believe that no one can know with any degree of certainty whether they have been converted. Finney tells us: "For hundreds of years it has been looked upon by many as a suspicious circumstance if a professor of religion is not filled with doubts. It is considered almost a certain sign that he knows nothing of his own heart. One of the universal questions put to candidates has been: 'Have you any doubts of your good estate?' And if the candidate answers, 'Oh, yes, I have great doubts,' that is all very well, and is taken as evidence that he is spiritual, and has a deep acquaintance with his own heart, and has a great deal of humility. But if he has no doubts, it is taken as evidence that he knows little of his own heart, and is most probably a hypocrite."

There was related to the writer an account of a man in the State of Kentucky who got religion in a Methodist meeting but agreed to unite with another church on account of his family. The account was

given by one who saw and heard it all, and in the presence of others who verified it. It was a conversion of the kind that Methodists call "sky blue." The man was gloriously saved. He was very happy and shouted a good deal. The day came when he was to be received into church membership. He was invited to the front pew, and the preacher began to examine him with reference to religious experience. Very soon the candidate was ahead of the examiner, and with loosened tongue and exultant soul was publishing the amazing mercy he had received of God. The church was startled, shocked, offended, and concluded the matter by voting to reject the application for membership. It was a country church, and had service just once a month. The next preaching day came, and the noisy convert was again on hand, asking to join the church. At the earnest request of his wife and others near and dear to him, he resolved that he would keep quiet and answer the preacher's questions in short meter and subdued monotone. But memory and gratitude were too much for him. He was soon mounting

Higher

In a chariot of fire

than David went in the one hundred and third Psalm. The church again voted to reject. Thus it continued almost a year, till worn out by his importunity and irrepressibility, the congregation decided to let him in, but with the positive understanding that he "should keep as quiet as possible." Quiet was not possible at all. "Oh, my!" the members groaned; "that is all of the flesh; he is too knowing, and too noisy about it."

Another story is told of one who said, with entirely too much zeal: "I had religion and didn't know it, and lost it and never missed it." Whether he told the truth in part or in whole, wittingly or unwittingly, no one would ever think of identifying the unknown "religion" he had with that experience which ravished the hearts of Paul and Silas in prison at Philippi, till happier than all the kings of the universe they made midnight glorious with praise and song, and forgot that they were not in heaven.

To relieve those who do not know what are the riches of their inheritance in Christ Jesus, we must show them the promises, show them in the Bible the recorded instances of their fulfillment, and show them that they have been fulfilled in all ages down to the present time. It must be insisted upon that the witness of the Spirit is not a distinction accorded the few, but a reality for all who are justified and regenerated. The nature of the witness must be carefully explained. Prayer must accompany our efforts to bring all into the assurance of salvation.

In a moral or spiritual delinquency will be found the commonest cause for no witness of the Spirit and no joy in the Lord. Caughey speaks at one place of a "*standing doubt*." He found many, as all ministers do, who have a "standing doubt" as to their acceptance. He explains that a "standing doubt" is a "doubt that has something to stand on."

Doubt has plenty of standing room in an unregenerated heart. Alas, how many there are in our churches who have never been converted, and who are yet in condemnation! There is no assurance for such, no witness of the Spirit, "no peace, saith my

God." (Isaiah lvii. 21.) It is well for them to be brought to see that their names have not been written down in the Lamb's Book of Life, and that they have no "titles to mansions in the skies." They must get religion, they must be born again, they must be converted. Then the witness will come.

Doubt has plenty of standing room in the heart of a backslider. "It is as impossible, in the nature of things, that a holy, Christian, hope or peace or joy, should be kept alive in clearness and strength, in circumstances of sin, as it is to keep the bright sunshine in the air when the sun has gone down." At Isaiah vii. 9, the margin reads: "Do ye not believe? it is because ye are not stable." Sam Jones's chorus, "Quit your meanness," must be sung to these delinquents. The writer was calling at the home of a lady who was a member of his church. She seemed to be in a good deal of distress. She said she "didn't know" what to make of herself, she "felt so dull and listless in religion," she said she had no joy of salvation, and so on, after that way. Once she was full of the Spirit, testified and prayed in public, and was rich in works of piety and charity. There was now no Bible in the house where company could see it, no religious literature; there was a pack of cards on the piano and another on the mantel (she had just given a very expensive whist party), the music rack was filled with songs and other pieces that certainly did "not tend to the knowledge or love of God;" the walls were hung with pictures that may have been "high art," but were decidedly suggestive of low morals; she had not missed a play at the theater that season. On the other hand, she was



seldom at prayer meeting, came to church irregularly, was never at Sunday school, and "just hated" revivals of religion. No one, besides herself, wondered that she had doubts. By and by her pastor said: "You clear your house of playing cards, quit this theater-going, in the sweetest way you can decline all the invitations you get to balls and select dances, and you come to Sunday school and prayer meeting and church, and you read your Bible daily and watch your conduct and pray without ceasing, and go out after the perishing in the name and the strength of the Lord; do this with a profound abhorrence of the way you have been living, and with fixed trust in God, and if your doubts don't clear away and heaven come down into your heart, I will quit preaching."

There is plenty of room for doubt in the heart of that professor of religion who makes no progress in grace. There is no place in the kingdom of God for a stand-still professor. "Add to your faith;" "Grow in grace;" "Go on unto perfection"—these are commandments. They cannot be ignored without grieving the Spirit. The angels on Jacob's ladder were either going up or coming down. There was not one round on which they were permitted to halt. Every day in the old creation brought a change upon the world, till God beheld his finished work and said it was "very good." Every day ought to bring some new gift, some new grace, some new spiritual adorning, some new spiritual power to the man that is in Christ Jesus—God's new creation.

This is the right place to linger and refer to a

habit some ministers have of seeking to persuade professors and church members and others that they are saved and have eternal life, while as yet they are destitute of the witness of the Spirit. They go to an altar at which sinners are bowing, or into an inquiry room, or a seeker's meeting, and say to some they find there: "What are you doing here? You've got religion." They have been known to advise broken-hearted penitents, "Go back to your seat; you're all right."

Equally guilty are those revivalists who bend over a seeker, ask a few general, indefinite questions, and then clap their hands and shout, "Glory to God, another soul saved!" Or they will count the hands held up for prayer, or the number of cards that have come in signed, or the names of applicants for church membership, and triumphantly proclaim: "Fifty have come out on the Lord's side to-night." This is a dangerous responsibility for a preacher or anyone else to assume. When God regenerates he witnesses to the work, and the witness of God does not need corroboration. If God has not witnessed, in vain and fatal are the assurances which men may have to propose. A Methodist preacher said in an experience meeting: "If an angel should descend the sky and come to me and say, 'Your sins are forgiven and you are adopted into the family of God,' I would answer him, 'Sir, I already know it.'" A church the membership of which has been vouchsafed this "blessed assurance," this "foretaste of glory divine," will excite all sorts and conditions of men either to confess with the overwhelming despair of devils or to acclaim with the choral rapture of angels: "Now

is come salvation, and the tabernacle of God is with men!"

Leaders in revivals of religion owe it to the people to exhibit the promises and unfold the doctrine of *entire sanctification*. If to "spread scriptural holiness through these lands" be the peculiar and boasted mission of Methodism; if, as Wesley thought and asserted just the year before he died, "this doctrine is the grand *depositum* which God has lodged with the people called Methodists, and for the sake of propagating this chiefly he appears to have raised us up," no preacher or worker in a Methodist church can afford to neglect a faithful and earnest presentation and enforcement of this truth as it is in Jesus. If it be true that "without holiness no man shall see the Lord," and that "this is the will of God, even your sanctification," and that "the end of the commandment is charity out of a pure heart," no minister of the gospel, whatever be his ecclesiastical relations, no gospeler can for a moment indulge the reflection that he has declared the whole of the counsel of God, that he has been true to his responsibilities and opportunities, if he has failed to exhort and lead the people "on to perfection." At Ephesians iv. 2, we are shown that it is "for the perfecting of the saints" that the Head of the church calls and commissions apostles and prophets and evangelists and pastors and teachers, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Revivals of religion are occasions especially favorable to the successful proclamation of the prom-

ises of Christian perfection. This writer has known many who denied the attainability of entire sanctification in this life, and some who preached against it, to see, in "times of refreshing from the presence of the Lord," the doctrine all divine, and seek, with tears and groans, its realization in their lives.

Everyone acquainted with the history of the Wesleyan revival, out of which our church was born, knows that holiness was a frequent theme upon the lips of those who took any goodly part in that spiritual revolution. Everyone acquainted with the history of the organization and planting of Methodism on this Western continent knows that purity of heart, complete consecration, perfect love, were the watchwords of Asbury and his colaborers, in their direction of the cause with which they were intrusted. Both in England and America, the foundation stones bore the inscription: "Holiness unto the Lord." And it is significant, and inspiring too, to know that wherever Methodist revivals have commanded success, scriptural holiness has been the burden of the preaching. Preaching? the preaching of holiness? Not only was holiness the burden of the exposition and argument and exhortation of their sermons, but it was as well the burden of their prayers as they presented unto God the petitions: "Create within me a clean heart;" "Wash me, and I shall be whiter than snow." Nor in the class meetings did they set before those with whose spiritual interests they were charged any other aim than to be perfect even as God was perfect. Oh, how carefully pointed were the questions those old leaders sent into the consciences

of the members of their classes! And when they sang, it was not always,

Prone to wander, Lord, I feel it ;

but with soul-absorbing joy,

Oh, glorious hope of perfect love!

and,

Forever here my rest shall be!

There are some now who refrain from preaching and urging entire sanctification because there are differences of opinion on the subject and some controversy in progress. The revivalist is besought, as he values the success of the work of the Lord to avoid controversy. He is sent to preach and offer holiness, not to get into quarrels about it. This does not mean that unscriptural views are to be let alone. They must be disowned and the people warned of them. Because there has arisen dispute and disagreement concerning it is not a sufficient excuse for withholding the proclamation of the will of God. Concerning what revealed truth have we not had disagreement and dispute? Are we all agreed as to the nature of repentance? Do all define conversion alike? Must we quit preaching conversion and repentance until there is no contention on those subjects? God commands his people to be perfect; he has provided for their perfection; he tells us of some who were perfect before him; he promises to make unutterably blessed those who prove his good and acceptable and perfect will; preachers are charged to order their labors with reference to the "perfecting of the saints." We cannot wait till all are of one mind and of one voice, but must take the truth



as we are able to know it, preach it vigorously, live it blamelessly, and share its destiny.

This writer is not arguing the philosophy of blessings. He knows nothing about that. He is insisting that the blood of Jesus Christ can wash and keep the foulest clean; that there is an experience in which there is no fear and no sin, and that these are present tense blessings, received by faith in the Son of God, and that it is the duty of pastors and revivalists to urge all whom they can reach to apprehend that for which they are apprehended.

Nor must anyone be discouraged when the people protest: "I don't believe in holiness;" or "I don't understand it;" or "I am prejudiced against it;" or "I don't like it." These remonstrances conclude nothing. A preacher of the gospel has no other business than to get people to believe things that they do not want to believe, and to do things that they do not want to do.

Let us hear the fathers speak.

JOHN WESLEY: "When Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God, and little life in the members. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Till you impress the believers to expect full salvation now, you must not look for any revival." And: "Therefore let all our preachers make it a point to preach perfection to believers constantly, strongly, explicitly. I doubt not we are not explicit enough in speaking on full sanctification, in public or private. Preach Christian perfection, and you will always have revivals."

ADAM CLARKE: "If the Methodists give up preaching entire sanctification, they will soon lose their glory. This fitness to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers under the name of Christian perfection. Let all those who retain the apostolic doctrine that the blood of Christ cleanseth from all sin in this life, pray every believer to go on to perfection, and expect to be saved, while here below, unto fullness of the blessing of the gospel of Christ."

FRANCIS ASBURY: "Preach sanctification directly and indirectly in every sermon." "Oh, purity! Oh, Christian perfection! Oh, sanctification! It is heaven below to feel all sin removed. Preach it whether they will hear or forbear. Preach it." "I find that no preaching does good but that which properly presses the use of the means, and urges holiness of heart. These points I am determined to keep close to in all my sermons."

BISHOP MCKENDREE: "I trust you will ever keep in view, in all your ministrations, the great design which we believe God intended to accomplish in the world, in making us 'a people that were not a people'—I mean the knowledge, not only of a free, and a present, but also a full salvation; in other words, a salvation from all sin unto all holiness. Insist much on this; build up the churches herein, and proclaim aloud, that without holiness no man shall see the Lord. Under the guidance of the Spirit of holiness, the doctrine will be acknowledged of God: signs will follow them that believe and press after this uttermost salvation, and our people will bear the

mark of their high calling—become a holy nation, a peculiar people.”

Well urge the *Bishops* of our Church in their last (1894) Pastoral Address: “The privilege of believers to attain unto a state of entire sanctification or perfect love, and to abide therein is a well-known teaching of Methodism. Witnesses to this experience have never been wanting in our Church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the Church. Let the doctrine still be proclaimed, and the experience still be testified.”

No worker in revivals or other fields of Christian service has anything like an adequate conception of the usefulness possible to him, if he only adjust his heart and ministry to this will of God in Jesus Christ.

Certainly well-instructed scribes will not think of inviting backsliders and false professors to seek holiness. There is other zeal for them first.

The objection is sometimes presented that the preaching of entire sanctification is a discouragement to the unsaved. Entire sanctification as it is sometimes preached(?) is a discouragement to everyone, saint and sinner. The preaching of the truth and promise of God can discourage none. There is no encouragement to an invalid when the doctor and nurse and friends together insist, “You are to take this medicine and follow our advice and try to get well, but never hope to.” But when the doctor says, “This remedy never fails,” and the nurse testifies, “I have seen it cure every one of my patients who

tried it," and friends join in saying, "We were sick as you, and some of us worse, and it brought us back to perfect health"—then hope will kindle fires in the long-dimmed eyes and awaken songs in the weary heart, and rouse the all but surrendered forces of the body to resolute resistance and splendors of aggression.

Preach Christian perfection, live it, testify to it, sing it; have the people to seek it definitely and never weary; until, like one now crowned and enthroned in the presence of the Father, they have written down on the margins of their Bibles opposite the promises of a pure heart, "*Answered in me!*"

It doth not appear what God is able and willing to do with the weakest and most inconsistent professor of religion; but this we know, grace can overcome everything and make Christ all in all. Encouraged by that faith, enraptured by that hope, the Lord with us always, we must persevere and never weary in our sympathy, in our help, in our testimony, in our counsel, in our prayer, in all the duties of our office, whatever that office be, till awakened to a knowledge of the riches of their inheritance and the greatness of the Divine Power to us-ward who believe, the frailest and the most fearful are abroad in ecstasies of consecration, thrashing the mountains and scattering the hills as chaff.

## CHAPTER IV.

### SOLICITUDE FOR SINNERS.

WHEN God, for Christ's sake, has answered the prayer, "Be merciful unto me a sinner," and peace and joy are diffused through the heart in which the pains of hell have been rioting, with the exit of alarm and anxiety on one's own account there enters alarm and anxiety for others. This is invariably the case. Solitude for sinners is an essential indication of regeneration. The first impulse of one who has received the spirit of adoption, after giving praise for the grace, is to bring some one else into the enjoyment of the same relationship to God through Jesus Christ. Nor is this to be wondered at. The heart in which the love of God is shed abroad carries the life that gave Calvary to the world. It will be moved with compassion for the lost, it will weep over the erring, it will be grieved when men resist the Holy Ghost, and be stirred unto its depths at cities given wholly to idolatry. Nor is it simply because this open scorn and rebellion gives a shock to religious sensibility, but because it is seen most clearly that continuance in unbelief and disobedience will insure the remediless destruction of the delinquents. God is love. That which is born of love is love. Whom God loves his child will love; and as long as God loves, his child will love. To keep oneself in the love of God is to keep oneself in love with souls, burdened with sorrow on ac-



count of their lack and zealously affected unto their salvation.

We cannot fail to observe, when we read the Bible, that it is the desire and design of God to make this sacred sympathy and solicitude available unto the conversion of the world. There is anticipation of ready and cheerful obedience when he commands: "Go ye into all the world, and preach the gospel to every creature." (Mark xvi. 15.) And there was manifested nothing more than the spirit of a son in the answer Bishop Taylor made when some friends besought him to give up his work in Africa. Difficulties and dangers were multiplying, disappointments and failures had come, but, with the mind of the Elder Brother in him, he said: "I can't give up this mission, and I won't come back. I had rather spend the next ten years of my life over here in Africa, telling these poor negroes the story of Jesus and his love, than stand with a harp and a crown before the King in glory." Bishop J. O. Andrew, with a heart brimming with this pure, unselfish love, said at one of the sessions of the Mississippi Conference: "For myself, I would rather know that some poor slave would cast a flower on my grave when I am gone, in grateful memory of my agency in leading him to Jesus, than to have any honor this poor world could bestow upon me."

We are plainly taught that something else besides the salvation of a soul is contemplated when God comes in regenerating power. "If the salvation of a soul had nothing else in view than that soul's preparation for heaven, I believe God would take men to heaven as soon as he converted them." We are saved

to save; we are blessed to bless; we are lighted to light. "See that man," cried Dr. Guthrie, alluding to one who was content with his own enjoyment of gospel privileges; "see that man; his religion is just the size of his coffin, exactly large enough for himself, but no larger." Spurgeon says: "Do not give a penny for that man's piety that will not spread itself. Unless we desire others to taste the benefits we have enjoyed, we are either inhuman monsters or outrageous hypocrites. I think the last most likely." Dr. Charles Hodge says in his Commentary on Romans, at ix. 1, 2: "If we can view, unmoved, the perishing condition of our fellow-men, or are unwilling to make sacrifices for their benefit, we are very different from Paul, and from Him who wept over Jerusalem, and died for our good upon Mount Calvary."

There are two words of action which we are constantly finding on the pages of the Bible. One is, "Come;" the other is, "Go." The prophet Isaiah cries: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." (Isa. lv. 1.) We know who calls: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." (Matthew xi. 28.) We read on the last page of the Book: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Revelation xxii. 17.) We say, "Come," to that one who is poor and needy; to that one who is consciously helpless and hopeless. But having come,

and having received grace and good in coming, the command now is, "Go!" "Son, go work to-day in my vineyard." (Matthew xxi. 28.) "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." (Mark v. 19.) "Go out into the highways and hedges, and compel them to come in, that my house may be filled." (Luke xiv. 23.) "Go ye therefore and teach all nations." (Matthew xxviii. 19.) The gospel brings men to their feet. This word, "Go," is a word that means action, movement, effort, struggle, persistence. It harmonizes with nothing that is easy, quiet, or passive. God expects and requires his people to be energized, to be zealously affected, to be all in a stir, as laborers together with him, in working out the recovery of the world.

Common humanity goads us to seek the salvation of the lost. The vengeance of Almighty God are awaiting the unbelieving and the defiled. There is but one Name given among men whereby they may be saved; there is but one Fountain at which there is cleansing; there is but one Door that opens unto eternal life. Each day brings nearer the other day when destinies will be forever appointed; the going of each sun cuts shorter the season of mercy, the opportunity for finding God. The unsaved do not realize their danger; they do not recognize their peril: they are asleep, and ruin is coming down upon them. We could not see a man drowning and be unaffected. Who ever heard that wild cry, "Help! help! help!" issuing from a burning building, and failed to do everything possible to rescue the unfortunate one? "Relief expeditions" have commanded the sympa-

thy, resources, and genius of nations. The least we can do and be guiltless is to warn with tears, to declare the whole counsel of God, to exhibit the joys and beauties of holiness, and to beseech by the mercies of Christ. Yes; common humanity urges us to this zeal. The fingers of Duty all point this way. Conscience finds utterance and insists with its peculiar eloquence. And lo! out of the depths of darkness and despair the voices of the damned are shrieking: "Go to *my brethren*, if you are indifferent to your own and all the rest of the world—go, at least to *my brethren*, and appeal unto them and constrain them, till they have made sure their escape from these flames in which I am tormented!"

Yonder is a field white unto the harvest; the stalks are bending heavy heads. Too long it has already stood ungathered. Where are the reapers? And, look; see there, rising in the sky an awful cloud bursting with winds, laden with hailstones, charged with fiery wrath. Hear its threatening thunders, and the roar of the tempest, impatient for its prey. Where are the reapers? When the cloud has broken over the field, it will be too late to marshal the reapers! too late to thrust in the sickle! too late to save the golden grain! The harvest will be irremediably lost!

You rejoice in the light and warmth, the pleasure and plenty, of the king's banquet hall. His banners over you are all of love, and you sit beneath his shadow with sweet delight. "All things are yours." With Jesus Christ you are joint heir to every star and every world. But look out upon the common ways of life! How full they are of the thirsty, the

hungry, the blind, the wounded, the sick, the dying, the dead! For them too these gospel lights were kindled; for them too this table of good things was spread; for them too these vials of joy were opened. They know not what to think, what to hope, what to do. Go out there, into the highways and the hedges, into the byways and the corners, and invite them in, tell them to come. Tell them? invite them? God forgive the use of those words in that connection. "*Compel them,*" says the Master, "to come in, that my house may be filled." Bring to bear upon them entreaty after entreaty, warning after warning, prayer after prayer, till they answer:

. . . . . I yield, I yield!  
 I can hold out no more:  
 I sink, by dying love compelled,  
 And own Thee conqueror!

Bishop J. C. Keener is credited with having characterized Methodism as a "providential agency for worrying people into the church." The characterization is superlatively apt and striking. The writer of these lines blesses God that he was brought up under the influences of a church which would not let him alone till he renounced darkness for light, and turned from the love and service of sin to the love and service of God. "Compel them!" That is the command. Add insistence to insistence, constraint to constraint, till they surrender to God's good will concerning them. Yes, says Jude, "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." (Verses 22, 23.) There are many who will never be saved unless they are "worried" out of impenitence, and "worried" out



of unbelief, and "worried" out of sin, and "worried" on to God. Would that every Methodist read his calling and election in the pregnant words of the thoughtful and earnest Bishop!

Souls are perishing. Dying myriads are around us. Perishing not only on South Sea Islands, and in China's crowded provinces, and under Ethiopia's fierce sun; but in our own land, in our own cities, in our own midst. Hell is enlarging and bestirring itself to meet the teeming multitudes going down into its eternal torments. There they go, through the streets we walk, through the doors we pass; yea, from our own firesides and most sacred circles, and pass pulpits and church steeples and Sunday-school rooms and altars of prayer. If ever opportunity meant responsibility, it means so here. So Paul felt, and wrote: "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." (Romans i. 14.) We read at Ezekiel iii. 18: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." If we enter into the meaning of this impressive text, we will keep saying in our hearts, and with a corresponding consecration,

'Tis all my business here below,  
To cry, Behold the Lamb!

But it is not enough to recognize effort for the salvation of souls as our "business here below." It is that certainly, and it is more than that. It is more than our duty; more than our obligation. It is the

most distinguished privilege possible out of heaven. With our present light, we cannot conceive of any more exalted distinction in the world beyond than this of being "laborers together with God" in seeking the lost and bringing them home. "When we consider the fact that Jesus loves every soul for which he poured out his life, and that he counts every service done to that soul for his sake as done to himself, we cannot think of that service as mere duty. Love impels to it, and love revels in its doing. What pleasure it is to do for one who is dear to a friend dearer to us than our own life! How thankful we are for an opportunity of this sort! And when our Divine Friend permits us to do for him in doing for one of his, how pleased we should be, and how grateful!" Frederick W. Faber said: "It is an immense mercy of God to allow anyone to do the least thing which brings souls nearer to him." The best development of this responsibility for souls is possible only when it is recognized and rejoiced in as the greatest privilege and the highest honor. That delight will supply holy and inexhaustible enthusiasm.

A passion for souls is a mark of relationship to Jesus Christ. It is the first fruits of the Spirit. There is everything essential to the heart of a murderer in the question: "Am I my brother's keeper?" Carlyle argues that "man is emphatically a proselyting creature." Spurgeon adds: "Assuredly the new creature is such." Thomas Manton says: "A good man is always seeking to make others good, as fire turneth all things about it into fire."

From the missionaries in China comes a beauti-

ful story of a military graduate there who had long suffered with a cataract, and who was successfully treated at a hospital in Hankow. His home was two hundred and fifty miles away. On his return home he published the remarkable cure he had experienced and the skill of the surgeons at the hospital. His story attracted attention and made its impression. Others with imperfect vision and blind, as he had been, began to beg him to lead them to the doctor who could give sight to the blind. A rope was provided and the blind men laid hold of it, and led of that one whose eyes had been healed, the strange procession started to the hospital.

Shall we whose *souls* are lighted  
With wisdom from on high,  
Shall we to men benighted  
The *lamp of life* deny?

Dr. Guthrie tells of a rescued sailor, who, as soon as restored to consciousness, said, "There's another man to save." So is spent the strength of the converted in desire and prayer to God, "There's another man to save." Sam Jones heard of a man, whose life had been full of evil, at last taken captive of a revival and gloriously saved, who cried out in solicitude for those with whom he had consorted in wickedness: "O Lord, you've had such good luck on me, please try your hand on some of them other sinners!" The evangelist truly remarks: "That was a grand prayer." In Middle Georgia, two young men, bosom friends, during a protracted meeting, went to the altar for prayer, and knelt side by side. Soon one of them got up and began to praise God for mercy through Jesus Christ. His father and other

loved ones embraced him, and the church was in a rapture of sympathy. He returned to the pew he had occupied at the first of the service and sat down for a moment; then he went back to the altar and knelt again. Many were surprised, and wondered what it meant. One went to him and asked: "Why have you come back? Are not all your doubts gone?" He answered: "Oh, yes; all gone; praise the Lord; but my poor friend here—he's in darkness yet;" and with tears and groans he made supplication for his "poor friend" till prayer prevailed. This solicitude exhibited on account of his friend was a clearer and more satisfactory evidence of his being born again than were the shouts of glory with which he had filled the house of God.

A New Zealand girl was taken to England to be educated. She became a sincere Christian. As the time drew near for her return to New Zealand, some of her English friends and acquaintances tried to dissuade her. They said: "Why do you go back to New Zealand? or why should you? and how can you? You are at home in England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you." Instantly she demanded: "What? Do you think I could keep the good news to myself? Do you think I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go, if I had to swim there!"

Said that eloquent preacher and tireless servant of

Christ, George Whitefield: "As soon as I was converted, I wanted to be the means of the conversion of all I had ever known. There were a number of young men that I had played cards with, that I had sinned with, that I had transgressed with; the first thing I did was to go to their houses, to see what I could do for their salvation; nor could I rest until I had the pleasure of seeing many of them brought to the Saviour." The record remains of a very old man who was moved just as Whitefield was. He made a list of his former associates, and gave himself to systematic and ceaseless prayer and effort for their salvation. There were one hundred and sixteen names on his list, some of whom were infidels, drunkards, gamblers, and blasphemers. Prayer and faith prevailed. Over one hundred of them were converted and brought into the church, before the old man died.

What a passion for souls is manifested in the prayer of that devout man, William Carvosso: "I felt such a longing desire to save souls that I said in my heart to the Lord, that if he should condescend to use me to bring one more soul to himself, I would forever praise him for it." More familiar is the cry of the heart of John Knox: "Souls, O my Master; give me the souls of Scotland, or I die!" Another worker in the harvest field prayed: "Give me souls, or take mine." It was said of Alleine, that "he was infinitely and insatiably greedy for the conversion of souls." Rutherford wrote his people: "My witness is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me." Finney states that in the revivals he promoted



the people would pray "whole nights, and until their bodily strength was quite exhausted, for the conversion of souls around them." He says of himself: "I felt almost as if I should stagger under the burden that was on my mind, and I struggled and groaned and agonized; and could not present the case before God in words, but only in groans and tears." If not moved by this showing, look back to Sinai. See Moses putting himself between an offended God and a thrice-guilty people. Hear him urging: "Yet now, if thou wilt, forgive their sin; and if not, blot me I pray thee out of thy book which thou hast written." (Exodus xxxii. 32.) Read also the protestation of Paul: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Romans ix. 1-3.)

There are not many Methodist preachers, if any, who will fail to find their hearts responsive to the following sentiment from Rev. J. V. Watson, D.D.: "We would rather gaze on the starting tear that traced the rough and bronzed cheek of some honest yeoman, and see in that tear a prophetic ocean of eternal felicity, in some log schoolhouse, in which the spirit of revivals was abroad upon its welcome mission, than look for an hour upon the most magnificent pageant that ever issued from the gate of St. Peter's. We would rather hear a half-suppressed 'Halleluiahs,' a 'Bless God. O my soul, and forget not all his benefits,' uttered by some aged mother in our Israel, followed by the stifled groan and drooped

head of that young man for whom she had so long prayed; we would rather listen to such music, while the faithful preacher presses the truth that Jesus saves, and saves now, than to stand for an hour amid the magnificent aisles and arches of the cathedral of the Bishop of Canterbury, and listen to the deep-toned organ, whose combined voices, almost like the seven thunders of the throne, sweep in a gust of mere artificial and head music up to that God who alone delighteth in the worship of the broken and contrite hearted." Those who ever heard Dwight L. Moody will believe that he spoke just what was in his soul, when he said: "After I am dead and gone, I would rather have a man come to my grave, and drop a tear and say, 'Here lies the man who converted me, who brought me to the cross of Christ'—I would rather have this than a column of gold reaching to the skies, built in my honor." O brother, do you not think, are you not sure, that that peerless ambassador of heaven, the apostle Paul, was infinitely happier that night he was in jail at Philippi, his back bruised and bleeding, his feet fast in the stocks, when the alarmed and trembling keeper sprang into his cell and fell before him and cried, "What must I do to be saved?"—are you not sure that he was infinitely happier then and there, seeing the truth as it is in Jesus take possession of one man's soul, than he ever could have been splitting metaphysical hairs in the university of Gamaliel, or rounding brilliant periods to an applauding Sanhedrin? The angels rejoice when sinners repent, and there is music in the Father's house when prodigals come home. That one is most angelic, most heavenly, most like God, who is most

abundant in sympathy for the lost and in praise for their salvation.

If the question be asked, "How many must our sympathy and solicitude include?" there is but one answer. As many as the Bible includes; as many as Calvary includes; as many as the love of God includes. The gospel of the Bible is a "whosoever gospel;" the gospel of Calvary is an "every creature gospel;" the gospel of the love of God is a "whole world gospel." In the heart of no Christian is there possible a feeling of unconcern toward the spiritual interests of the most degraded. And yet we have to confess that there are many—alas! too many—who have much cause to say, "No man cares for my soul!" They slip out of the hearts and minds of converted people, and are given up for hopelessly lost. No prayer is ever made for them; no tear ever falls for them at the mercy seat; no one ever believes for them; no one ever talks to them of Jesus and his love. They are everywhere—these doubly lost; in the city's crowded tenement, in the country's squalid hovel.

One such unfortunate lived in a western town, not many years ago. He was a blacksmith, and a most wretchedly wicked man. He knew everything that was blatant and blasphemous in infidelity. He hated everything that was good and loved everything that was bad. He studied to make himself an irritation to all who believed God, not even sparing his wife, who did the best she could in the patience and kingdom of Jesus. This man was given up as altogether beyond moral recovery, and so indeed he seemed. Prayer was made as though he had no existence;

churches were opened and shut, but never with reference to him; the gospel was preached and mercy offered, but no one connected him with God's message to the world.

A few miles in the country from the blacksmith's town, there lived an old couple, Father and Mother Brown. They were close to ninety years of age. Theirs had been lives of conscious acceptance with God, and of patient, unremitting devotedness to him; and they were waiting, without a sorrow and without a fear, for the promised home-going.

Very early one morning, the old man awoke, terribly agitated, and began to call his wife: "Get up, wife; get up!"

"Why, old man," she said, "what's the matter?"

He answered: "I can't tell you now what's the matter, for I must start a fire in the kitchen. I want you to get breakfast ready as soon as you can, for I've got to go to town this morning."

"You go to town this morning!" she exclaimed; "why, you are out of your head. You can't go to town. You haven't got any way of going, and I know you can't walk."

"Don't tell me what I can't do," the old man persisted; "I tell you *I've got to go to town!* I had a dream last night; and—well—I'll go and make the fire, and then tell you all about it."

His wife followed him, the breakfast was prepared, and when the meal was over the old man started to town. It was a long and weary way for an old man to walk, but some strange strength was supplied him, and without stopping to rest he kept on. The village was reached. Through the main street he trudged,

then into a narrow cross street, and made to the shop of "Devil John," the blacksmith.

"Father Brown!" he exclaimed in great amazement; "what are you doing here? and so soon in the morning?"

The old man answered: "That's just what I've come to tell you. Let's go inside, where I can sit down, for I'm tired."

Together they went into the shop, and when he was seated, the old man said: "John, I had a dream last night, and I have come to tell you about it. I dreamed that that hour I have thought about so much and tried to keep ready for so long was come. It was my time to die. And it was just like I thought it was going to be, for it was just like the Lord promised it should be. I wasn't the least bit afraid. How could I be? My room was full of angels, and they all spoke to me, and I loved them and knew they loved me. Then some of them stooped and slipped their arms under me, and away we went. Beyond the hills and beyond the clouds we mounted through the starry skies. Oh, how they sang! I never heard anything like it in all my life. On we swept, and on, till one of them said, 'Look yonder, now; there's heaven!' O John, I can't tell you how I felt when I knew I was in sight of heaven; nor can I tell you what I saw when I looked. I don't believe anyone could tell it. It was so peaceful, so beautiful, so pure, and so glorious! As we drew nearer I saw the gates swinging open, and with even faster wing than we had come we swept through them into the city. Such a welcome! Welcome from everybody; all so glad; every hill seemed robed with gladness; it was



in the fragrance of the flowers, in the music of every harp, in the song of every tongue, in the grasp of every hand; gladness everywhere, because I had come. Why, they made over me like I was somebody, when I was only a poor sinner saved by Jesus' blood. I found all my children there—not one of them lost; my boy, that you used to be with and play with so much when you went to school together, was there; and your old mother, who was in my classes when I went to school. And, after a time, I don't know how long it was, I saw the same angels who brought me bringing another, and it was my dear, sweet wife. I loved her more than ever when they brought her to me there. She was fairer than the day we married. We sat under the trees of life together, and walked by the river that flows from the throne of God. So happy! And I saw the angels bring in others, others that you love and I love; and so the years of eternity rolled. Then, John, all at once it came to me that I hadn't seen you anywhere; and I set out to look for you. I went into every street, looked everywhere, asked everybody, but I could get no trace of you. I was distressed, more than you can know; and I went to my Lord, my precious Saviour, and asked him where you were. And, O John, that you could have seen how sorry he was, when he told me that you hadn't come. 'Not come?' I said; 'why didn't John come?' And he wept, just as I suppose he often did when he was down here, and told me, '*Nobody ever asked John to come!*' Oh, I fell at his feet, I bathed them with my tears, I laid my cheeks upon them, and cried, 'Blessed Lord, just let me out of here half an hour, and I'll

go and ask him to come; I'll give him the invitation.' And right then and there I woke up. It was beginning to get light in the east; and I was so glad I was alive, so I could come and ask you to go to heaven; and now here I am, and I have told you my dream, and I want you to go."

With other words the old man urged the royal invitation, but the blacksmith stood as one petrified. He could not speak nor move. Father Brown got up, and saying, "Goodby, John; remember you've got the invitation; remember you are asked to come," took his staff and started home.

Then the blacksmith seemed to come to himself, and as one recovering from a magician's charm he set out to pursue the labors of the day. But everything went wrong. The bellows would not work right, the hammers would not strike right, the nails would not go in right, the horses would not stand right. "O God, be merciful to me a sinner!" he began to sob at last, and leaving his shop, went home. He told his wife of Father Brown's visit. "Blessed be God!" she said; "we will send the horse and buggy and have him to come back." "Yes," he added, "for I mean to accept that invitation, and I want him to pray God to keep me true and steadfast to the end." The rest of this story need not be related. Alas, alas! there are many, many who never get the invitation that is meant for them, and for whom no one ever makes effort.

In a revival of religion the leader ought to look out for such cases as "John." While prayer and endeavor are made for friends and loved ones, the children of the Sunday school and young people of

the congregation, let him suggest: "Is there yet any one for whom we have not specially pleaded? yet any one whom we may have overlooked? We are taught to make supplication for all men; to hope and strive and have faith for the salvation of every creature. Who are we that we should slight or ignore anyone?" Let him plead with all his soul the cause of the "hard cases," of the "hopeless cases," of the "utterly lost cases," till the people realize their duty and break through stone walls of indifference with indomitable love and enthusiastic persuasion.

Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace can restore:  
Touched by a loving hand,  
Wakened by kindness,  
Chords that were broken will vibrate once more.

The writer has contended that solicitude for sinners is one of the first realizations of a regenerated heart. He contends as well that it is one of the last realizations. How often is it that the dying spend their last breath in prayer to God for the unsaved! So died the Lord himself. On the cross he loved his murderers and desired their salvation, and prayed, "Father, forgive them: for they know not what they do." (Luke xxiii. 34.) So died Stephen, the first martyr, "calling upon God" with a "loud voice," just as "he fell asleep:" "Lord, lay not this sin to their charge." (Acts vii. 60.) So died that valiant old Methodist class leader, David Stoner, in an agony of desire and supplication: "Lord, save souls; save them by thousands!"

Living or dying—rather, living and dying—there is

no other zeal to which we should be so unreservedly and unswervingly dedicated. The Bible says: "He that winneth souls is wise." (Proverbs xi. 30.) It again says: "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." (Daniel xii. 3.) It says at another place: "He who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." (James v. 20.) In the world of glory, the crowns that have jewels set with the most especial care, the mansions that are the most richly adorned, the places that are closest up to the throne, are for those who lived but to urge men to "escape the damnation of hell" and to charm the ears and hearts of penitents with the music of Jesus' name.

A Methodist preacher who was sight-seeing in Birmingham, Ala., found on one of the back streets of that city, hanging over the door of a very unpretentious place, a remarkable sign: "Soles Saved Here!" It caught his interest at once. "Is that first word spelled right?" he asked himself, and then resolved, "I will go in and see what I have found." He entered. There was an old cobbler whose business was to put a peg or a stitch into the sole of a shoe which could be "saved" by that amount of labor, while its wearer waited the solitary minute that was necessary to do it. The old man had quite a brisk patronage. The preacher continued his way and was soon out of the narrow street, on a splendid thoroughfare, passing by one of the large churches of the city. He looked up, and thought: "What a good sign that would be to emblazon over a church

door, 'Souls saved here!' " But would it be the truth over every church door? It would bring there the weary and heavy laden, the sick, the lame, the halt, the blind, prodigals from swine swills, publicans, harlots, and many of the chief of sinners. But the legend would have to be amended to suit the history of some churches. We would have to put a little word of two letters before it, and make it read, "No souls saved here." That is the truth at some churches. What an awful, ghastly, revolting legend that would be over a door entering into a temple! Would you ever want to worship there? Would you want to have your membership there? Would you want your children baptized at its altar or raised under its influence? *But the reality is as awful, as ghastly, as revolting as the legend! Indeed, it is more so!*

Whatever else a church be, whatever else a church have, is insignificant in comparison to the glory that is set before it as a rescuer of the perishing. Whatever else a church be, whatever else a church have, if it is not athirst for souls and intent upon leading men to Christ, it is a cumberer of the ground, a curse to the world, an offense unto heaven.

Of a certain church in New England an impressive record remains. The members of it were resolved that every Sunday should be a day of triumph in the Lord. They came to church with prayer for the salvation of souls, they sang with prayer, and they listened to the word with prayer. The pastor preached just as his people prayed. Every sermon had a net in it, a net let down for souls. So sure were they that the promises were true, they would



inquire at the conclusion of every service, "Who was converted?" "What prodigal has returned home?" "Who has decided to come out on the Lord's side?" There was a constant ingathering. Converts were counted as the dew of the morning and the kingdom of heaven had its manifestation in power. After awhile people of another mind worshiped at this church, and ministers of another mind stood behind its pulpit. Zeal for salvation gave place to zeal for style, and solicitude for sinners gave place to solicitude for worldly patronage. They "took people into the church" instead of teaching them to repent and turn to God, and were pleased with forms bereft of power. The church at last went over into Universalism, and in that relationship has been dwindling to nothing. There is no ingenuity that can calculate just to what dreadful-ism any church may come which forgets and neglects to pray and weep and watch for souls.

On New York avenue in the city of Vanity Fair is a merchant who has a large and splendid store. He—well, let us go to see him and give him a chance to speak for himself. This is his establishment—elegant; and here is our friend Mr. One. We exchange greetings, and ask, "How's business?" He answers with much interest: "First class, first class. Just see: I have the best location in the city, the largest stock of goods, the finest counters, the handsomest clerks, and run the biggest advertisements in the dailies." We wait an hour, then another, and we notice that no one comes in to buy. "Look here, friend One," we say, "where are your customers?" He answers, with a trifle of impatience: "Customers?"

I'm not a God. I can't create customers, nor order the inclinations of the world. If people won't buy, how can I help it? I've got the goods, the counters, the clerks, the—." We venture to interpose, "How long has it been since you had a customer?" He consumes several minutes in a mental calculation, then counts awhile on his fingers, finally retires to his counting-room, calls several clerks to his assistance, and presently emerges with the answer: "The books show that two years and seven months ago we credited a very worthy old colored woman for a spool of thread, which we believe she would have paid for had not the judge, before whom she was tried on several counts, sent her to the penitentiary." He calls that sort of business "first class." We are astonished, and warn our friend that for all his wealth of goods and shining counters and smiling clerks and flaming advertisements, he is on the way to bankruptcy and ruin. Here is another Vanity Fair acquaintance. Let us speak to him: the Rev. Mr. Two. "Glad to see you, Brother Two, and glad to see you looking so well; how is your church getting along?" He is delighted to answer: "Splendidly, first class, fine, very fine! We have got the highest steeple, the biggest organ, the most stylish congregation, pay the largest salary, and our new soprano—well, I wish you could hear her when there is a house full and she is feeling good. We are ahead of everything here." "And, brother, how are the spiritual interests of your church doing? What conversions?" "Conversions? How do I know when anybody is converted? Nor am I a God to convert them." "Well, how many professions of religion

and applications for church membership did you have last year?" "Really, now;" and he is very nervous, "really, now; this is an exceedingly difficult place for work of that kind; there is no margin for evangelism here: so I am content to let the Creator—all these things are in his hands, you know—I am but a man;" and so on, *ad nauseam*. But he called what he was doing first class, splendid, and very fine, and made his boast in superlatives. There is no Mr. One. He is a myth. The production of such a fool as he is an utter impossibility. There are Mr. Twos not a few. Finney writes of his pastor: "He informed me that he did not know that he had ever been instrumental in converting a sinner." Their lines cast in pleasant places, but nobody saved! The congregation large and rich and influential, but nobody saved! The steeple scrapes the sky, the windows are glorious with the colors of southern sunsets, the carpet is as bright as a prairie in bloom, but nobody saved! "O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united!" It is unutterably bad and miserable and wretched; and the ax is already laid at the root of the barren tree, and soon Justice will silence forever the pleas of Mercy, and command:

Cut it down, cut it down;  
Spare not the fruitless tree;  
It spreads a harmful shade around,  
It spoils what else were useful ground,  
No fruit for years on it I've found;  
Cut it down, cut it down!"

"Of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish

her. The Lord shall count, when he writeth up the people, that this man was born there." (Psalm lxxxvii. 5, 6.) In the literature of heaven, it is the regeneration of souls that is celebrated. In the day of the church's elevation to eternal and heavenly places, it is for sinners rescued from the pit that God will praise and reward it. Other communions may be satisfied when something else and something less than this is accomplished, but surely Methodists who have no human succession, no hoary traditions, no venerable piles, no ecclesiastical millinery, and no troublesome scholarship to make them dizzy-headed—surely Methodists can only vex their souls and sorrow as women in travail, if their courts be not thronged with broken-hearted penitents who weep and prolong the cry of the publican, "God be merciful unto me a sinner!" and exulting converts in miracles of pure delight, singing:

'Tis done: the great transaction's done!

I am my Lord's, and he is mine!

This is Christianity in earnest. This is Pentecost returned. This is the old-time religion! This is the answer to the prayer, "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is in heaven." This is the longed-for eventuation of the mission of the Son of Man, who came "to seek and to save that which was lost."

## CHAPTER V.

### REVIVAL PRAYER.

**E**ARNEST and unremitting prayer must precede and attend all efforts to promote a revival of religion.

This may be argued from those passages of Scripture which exhibit the duty of prayer in everything. "Men ought always to pray and not to faint." (Luke xviii. 1.) "Continuing instant in prayer." (Romans xii. 12.) "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Ephesians vi. 18.) "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Philippians iv. 6.)

It may be argued again from those passages of Scripture which set before us prayer as our privilege in the boundless mercy and grace of God. Are we not encouraged to pray for revivals of religion in these promises which follow, as well as the many others like them which might be adduced? "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Luke xi. 9, 10.) "Whatsoever ye shall ask in my name, that will I do, that the Father



may be glorified in the Son. If ye shall ask anything in my name, I will do it." (John xiv. 13, 14.)

It may be argued again from those passages of Scripture which direct us to pray ourselves out of trouble and embarrassment and distress. Some of these have especial reference to the conditions which vex righteous souls and make them long for times of refreshing from the presence of the Lord. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." (2 Chronicles vii. 14.) "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." (Joel ii. 17, 18.) "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." (Zechariah xiii. 9.)

It may be argued again from those passages of Scripture which advertise the true source of all spiritual help. "Our fathers trusted in Thee: they trusted, and thou didst deliver them. They cried unto Thee, and were delivered: they trusted in Thee and were not confounded." (Psalm xxii. 4, 5. *Vide* Psalm xlv. 1-3.) "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." (Isaiah lix. 19.) "A man can receive nothing, except it be given him from

heaven." (John iii. 27.) "I have planted, Apollos watered; but God gave the increase." (1 Corinthians iii. 6.) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James i. 17.) Revivals of religion come from God; or rather, *revivals of religion are comings of God*. Such a coming was that one in the city of Jerusalem over eighteen hundred years ago, when the disciples "were all filled with the Holy Ghost," and "the same day there were added unto them about three thousand souls." At the second verse of the second chapter of the book of Acts are two very significant words, "From heaven." Revivals of religion that bring heaven, come from heaven. So that one which started in the house of Cornelius. It was identical with the pentecostal revival in origin, as well as in power and results. It came from the Supreme Seat of grace and glory. It is impossible to overstate our entire dependence upon God for a revival of religion. This dependence must be felt unto the center of our being, acknowledged with unfeigned humility, while we plead with tears and earnestness and faith the exceeding great and precious promises.

It may be argued again from those instances given us in the Scriptures of holy men of old, led of the Spirit of God, praying for revivals of religion. David cries: "Wilt thou not revive us again; that thy people may rejoice in thee?" (Psalm lxxxv. 6.) So Habakkuk: "O Lord, revive thy work in the midst of the years, in the midst of the years made known; in wrath remember mercy." (Habakkuk iii. 2.) And Jeremiah: "Turn thou us unto thee, O Lord,

and we shall be turned; renew our days as of old.” (Lamentations v. 21.)

It may be argued again from those passages of Scripture in which revivals are promised and foretold, as discussed in our first chapter.

The great revivalists and evangelists testify to the absolute necessity of prayer for revivals of religion. Finney says: “Prayer is an essential link in the chain of causes that lead to a revival.” He says again: “In regard to my own experience, I will say that unless I had the spirit of prayer I could do nothing. If even for a day or an hour I lost the spirit of grace and supplication, I found myself unable to preach with power and efficiency, or to win souls by personal conversation.” Caughey says: “Knee work! knee work!! knee work!!! This is the secret. ‘Give me a revival, convert sinners, or I pine away and die,’ is a cry that is much thought of in heaven; nor will He who pities the groanings of the distressed soul treat it with indifference. He will come down out of the holy place, and make bare his arm in the sight of all the people; wound the dragon and cut Rahab in pieces. Then shall the feeblest servant of God often thrash the mountains, and beat the hills to chaff; one shall chase a thousand and two put ten thousand to flight, and the slain of the Lord shall be many. Let any minister (who has not mistaken his call) thus plead with God, while, week after week, every night, from a full and bleeding heart, he pours the burning, pointed truths of the gospel into the ranks of sinners; and, whatever may be his talents, he shall be a joyful witness of a glorious revival.” Thomas Harrison, popularly known as

the "boy preacher," was asked during the progress of one of his meetings: "How do you account for this wonderful work?" He said: "I do not account for it at all; it is the work of God." Then it was suggested: "You must do a good deal of fasting and praying to obtain so much power." The response came quick: "Ah, there you have it; that is the secret." Rev. E. Davies, Harrison's biographer, says: "He literally wrestles with God like Jacob, and prevails like Israel. So great is his agony in prayer, that sometimes he is praying on his knees and sometimes upon his feet; but in either position his sentiment is, 'I will not let thee go, except thou bless me.' And he is blessed." Joseph H. Weber, the converted Catholic evangelist, whose labors have been and yet are signally owned of God, says of himself: "I started out on the faith plan." A friend writes of Weber: "Early he realized that 'prayer moves the arm that moves the world,' and wisely he availed himself of the benefits of such a mighty leverage. He is much of his time on his knees, so much of it that it is there that his pantaloons first wear out." Moody says: "If there is going to be a great, deep, thorough, lasting work, it is going to be in answer to prayer. We will not be disappointed if our expectations are from God. If you look to man you are going to be disappointed, but God will never disappoint you. Ask him to do great and mighty things."

The people as well as the preachers and revival workers must pray. The spirit of prayer must animate and "enthuse" the *church*. The revival will not and cannot come until the people get to praying.

This obligation the people cannot delegate to others, no matter how gifted and mighty in prayer they may be. If the presence of the twelve apostles, and the sixteenth century reformers, and the Wesleys, relieved the people of the burden of prayer and made them feel that they did not need to linger so long in the closet, or gather so often in prayer meetings, or bow in common supplication at the altar, that presence, otherwise so profitable, would be a curse to them and an insurmountable obstacle to an intensive or extensive work of God. The following words of Finney to this consideration are wise: "I have seen cases in revivals where the church was kept in the background in regard to prayer, and persons from abroad were called on to pray in all the meetings. This is always unhappy, even if there should be a revival, for the revival must be less powerful and less salutary in its influences upon the church. I do not know but I have sometimes offended Christians and ministers from abroad by continuing to call on members of the church in the place to pray, and not on those from abroad. It was not from any disrespect to them, but because the object was to get *that church* which was chiefly concerned to desire and pray and agonize for a blessing. In a certain place a protracted meeting was held, with no good result, and great evils produced. I was led to make inquiry for the reason; and it came out that in all their meetings not one member of their own church was called on to pray, but all the prayers were made by persons from abroad. No wonder there was no good done. The church was not interested. The leader of the meeting meant well, but he undertook to promote a



revival without getting the church there into the work."

In protracted meetings that have drawn a large body of visitors, or in which a number of denominations and churches are united, the dangers of falling into this mistake are multiplied. The pastors are apt to call on each other to pray instead of their members. The writer was asked by a brother pastor to help him in a protracted meeting. He was glad to do so, and reported for service at the appointed time. The work opened with many promises of good. These were one by one withdrawn, and the church overwhelmed in disappointment and shame. During that meeting public prayer was offered by no one besides the pastor, the evangelist, and the writer. There were never more than two prayers at a service. Often there was only one prayer. The people manifested a willingness to be enlisted in the work; among them were some devout men and elect women; a revival of religion was earnestly to be desired at that time, and especially in the circles influenced by that church. It failed because the people were not drawn into a participation in the exercises, without which there never has been and never will be a heart-stirring, joy-bringing, God-glorifying revival. The writer knows of a very unfortunate circumstance in connection with another effort to produce a revival. A minister asked a brother minister, residing at a town twelve miles away, to hold a meeting for him. He agreed to do so. The work began. On the second day the visiting minister had forty-seven members of his church to come, and these he used in song and testimony and prayer. The next day

another company of them was present to sing and testify and pray. The church, while disposed to the frankest and most affectionate hospitality, awoke to a sense of wrong, and demanded that the pastor tell the visiting brother that he was not asked to furnish them exhibitions, but to stir them up to repentance and faith and the pursuit of holiness.

The burden of public prayer in a revival must be kept on the heart of the church. The spirit of prayer must be extended through the church. Persons never before used in that way can be called on to lead the prayer. Out of revivals of religion many before afraid of their voices in the public assembly have come thenceforth by their prayers to divide seas, pluck up mountains, and turn to flight the armies of united enemies. The new converts ought to be urged to public prayer. Nothing is so well calculated to advance the interests of a revival as to have the newly enlisted consecrate themselves unreservedly and unswervingly to a yet wider extension of its influence. When the church gets to praying for a revival, it will come. But the praying must be all-engrossing, daring, importunate, and with the Spirit.

*Pray at church!* Come to church with prayer. Banish thoughts of trade, fashion, pleasure, sorrow, and come to church with hearts full of prayer. Enter the door of the sanctuary with more of prayer. When you reach the seat you mean to occupy, stand or kneel, or bow your head for a moment in prayer. Pray God to bless the songs to be announced. Pray God to bless the Scripture to be read. Pray God to bless those who will offer the prayers, and to give

them the Holy Spirit that they may know for what and how they ought to pray. If called on, lift your voice in prayer. Never mind how you feel about it; never mind what others say about it; *pray!* You are not bound to feel at ease, you are not bound to be eloquent or powerful or grammatical or above criticism, but you are bound, in seasons of revival possibilities, to pray. Listen to the sermon with prayer. The church that was baptized with fire on the day of Pentecost prayed for its preachers: "Grant unto thy servants that with all boldness they may speak thy word." (Acts iv. 29.) Paul, gifted as he was and owned of God, often asked the people to pray for him. At Ephesians vi. 19 he requests prayer "for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." One day when Bunyan was preaching, he importuned the people: "When you have your conscience sprinkled with the blood of Christ, when you have entrance into the holiest, and have liberty in prayer, remember me." The writer often calls upon the congregation to unite with him in a short, silent prayer, bowing their heads, invoking God's blessing upon the inquiry into the word, just before he announces his text. No congregation is prepared to hear a sermon that has not prayed God's blessing upon the preacher and upon itself. The congregation that prays enjoys a double advantage: It will get better preaching (for God will answer the prayer), and will be in a better frame of mind to hear it. Pray all through the sermon. Say "Amen" to the prayers of others. That is scriptural, when it is from the heart. You do

more for a man when you say "Amen" to his prayers than when you indorse his bank paper. Every corner of the church ought to be an "Amen Corner." Make the church a house of prayer.

*Pray at home!* Retire from the church asking God's blessing upon the concluded service. If you saw anyone moved by the word, walk home with that one, and press the claims of the gospel. Spurgeon said to his congregation one day: "I should like to take you this morning as Samson did the foxes, tie the firebrands of prayer to you, and send you among the shocks of corn till you burn the whole up." Too often members of the church act as though their responsibility for the salvation of souls was lifted with the pronouncing of the benediction. They seem to feel then just as school children do when the teacher announces "Recess." Homeward they go with joke and laugh. There is really as much occasion for seriousness and prayerfulness after the service as before it. Some are under conviction, some are penitent, some are asking in their hearts and ready to ask aloud, "What must I do to be saved?" There are some wounded of the Lord who are trying to hide their hurt, and some trying to pull out the arrows that have pierced their consciences. Others are ready to believe, and need such a friend as Peter was to Cornelius and his house, or Ananias was to Saul of Tarsus. These must be found and dealt with as they need. Follow or go home with them. Ask them home with you, and have counsel and prayer together.

Keep the family altar crowned with prayer for the progress of the work of the revival. Pray for those

members of the household who most need the influence of the revival. Pray for neighbors and friends. When the ark of God was brought up from the house of Obed-edom into the city of David, with appropriate solemnity and thanksgiving and with anticipations of national benedictions, and the assembly was dismissed with gifts from the king, "David returned to bless his household." (2 Samuel vi. 20.) Into his home he would take the influences of the occasion which meant so much to Israel. Let us fill our homes and keep them filled with the spirit of prayer for the revival of the work of the Lord in our midst.

*Pray while attending to daily business.* In the store or shop or office or field or kitchen, or wherever duty carries you, call constantly and mightily upon God. The old market-crosses of England testified that all getting and gaining should be in remembrance of and with reference to our Lord Jesus Christ. It is sometimes answered, "Business is business." Very true; but man's first and chief business is to glorify God and enjoy him forever. At a church the writer served the first year he preached in the Kentucky Conference, there was a great revival of religion and the people began to pray without ceasing. One of the stewards was a farmer. During the revival, he had to miss a service on account of a field that needed plowing. He tried to hire some one to do the work for him, but hands were scarce, and when the work could be put off no longer he went into the field to do it. A younger brother was with him. By and by, the voice of revival song was wafted over the meadows from the church where the people were en-



gaged, and it caught his ears and heart. He had been praying for the meeting, and, just then, starting out on a new furrow, he jerked the lines and called out to his horse, "Amen, Bill; amen there!" The service at the church was blessed, nor was the plowing hurt by the "Amens" that were put in it.

A business man in New York, who was led by his pastor to see that he could and that he ought to glorify God in his merchandise, went to his book-keeper one morning and astonished him by announcing: "I shall not be the head of the firm after this. I have taken a partner, and everything will have to be to suit him. He will not be seen, but his rule of business is well known. It is the Golden Rule, and the head of the concern is Jesus Christ." Then he went to every clerk in the establishment with the same announcement. During that year, twenty of the clerks were converted and became aggressive Christians. The earnest spirit of a revival of religion will not hurt an honest business. Religious obligations and business engagements, instead of being set at variance, are to be married in the Lord, and with the blessing of God "be fruitful, and multiply, and replenish the earth, and subdue it!"

*Pray much alone!* The Father who sees and hears in secret will reward you openly. The privilege of secret prayer is more to be valued than that of prayer under any other circumstances. All restraint is gone when we are alone with God. We can then pour out the fullness of our hearts to him, and exercise ourselves in all fervor, and commune with him as friend with friend. Without secret prayer, religion degenerates into a name and a pretense, a miserable and

melancholy profession. Without much secret prayer it is impossible to have a genuine revival of religion. Only those who pray in secret are capable of praying to any purpose at the family altar, in the social service, in the public assembly. Secret prayer is necessary as a counter agent of the strong tendency of modern times to obscure and ignore individualities in the combination of parties, societies, and churches. The divine plan is not to save the world in blocks, but man by man. So, too, it is by dealing with men personally, and not in masses, that God keeps them in his love and makes them like himself. "I would not," said one, "be hired out of my closet for a thousand worlds."

Revivals often start in closets of prayer. An old woman one day stopped her pastor whom she met on the street, and said, very much to his amazement: "A revival is coming." On being questioned as to the reason for her prediction, she said that every day she overheard the fervent prayers of a lame old deacon who lived just back of her house. She added: "He can't leave his house or work, but *he can pray*, and his prayers are sure to be answered." God was not long in answering the old deacon. The revival came, and over one hundred souls were born from above and added to the church.

Finney tells the following: "In a certain town there had been no revival for many years; the church was nearly run out, the youth were nearly all unconverted, and desolation reigned unbroken. There lived in a retired part of the town an aged man, a blacksmith by trade, and of so stammering a tongue that it was painful to hear him speak. On one Fri-

day, as he was at work in his shop alone, his mind became greatly exercised about the state of the church and of the impenitent. His agony became so great that he was induced to lay by his work, lock the shop door, and spend the afternoon in prayer. He prevailed, and on the Sabbath called on the minister and desired him to appoint a Conference meeting. After some hesitation, the minister consented, observing, however, that he feared that but few would attend. He appointed it the same evening at a large private house. When evening came, more assembled than could be accommodated in the house. All was silent for a time, until one sinner broke out into tears and said if anyone could pray he begged him to pray for *him*. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction. And what was remarkable was that they all dated their conviction at the hour when the old man was praying in his shop. A powerful revival followed."

Moody relates this: "I went to London in '72, and one night I spoke in a prayer meeting. I went into a Congregational church and preached with no unusual power. There didn't seem to be anything out of the regular line in the service. In fact, I was a little disappointed. I didn't seem to have much liberty there. That evening, at 6:30, I preached to men. There seemed to be great power. It seemed as if the building was filled with the glory of God, and I asked for an expression when I got through. They rose by hundreds. I said, 'They don't know what this means,' so I thought I would put another

test. I just asked them to step back into the chapel—all those who wanted to become Christians—but no one else. They flocked into the chapel by the hundreds. I was in great perplexity; I couldn't understand what it meant. I went down to Dublin the next day, and on Tuesday morning I got a dispatch saying, 'Come to London at once and help us.' I didn't know what to make of it, but I hastened back to London and labored there ten days, and there were four hundred names recorded at that time. For months I could not understand what it meant; but, by and by, I found out. There was in that church a poor bedridden woman, and she used to take different ones upon her heart, and she began to pray God to revive the whole church. She began to pray God to send me to that church. On Sunday morning her sister came home and said: 'Who do you think preached for us this morning?' She guessed a number of ministers that had been in the habit of exchanging with the pastor, and finally gave it up. The sister said: 'It was Mr. Moody, from America.' The poor woman turned pale and said: 'I know what that means; it is in answer to prayer. There is going to be a great work here.' The servant brought up her dinner, but she said: 'No; no dinner for me to-day; I spend this in prayer and fasting.' And that night while I was preaching she was praying, and in answer to her prayers the power of God just fell upon the audience."

*Pray with Others!* Gather together, heart to heart, desire to desire, faith to faith, prayer to prayer, as the prayer, faith, desire, and heart of one man. The Lord Jesus Christ assures us: "If two of you shall

agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matthew xviii. 10.) The history of a very remarkable revival of religion in a New England town was for a long time involved in much obscurity. Without any known cause, the church began to be thronged at the usual services and a spirit of contrition to pervade the congregation. Saints were lifted to sweeter, brighter experiences, and sinners began to ask the way of salvation. The pastor was obliged to take up services daily, and plenteous were the showers of blessing that fell. After many months it was developed that two very old men who lived a mile apart were bound in a holy covenant to meet in a bit of woods half way between their homes, every evening at sunset, and pray God to revive his work in their midst ere they went down to the grave.

At Schotts, Scotland, in 1630, the people on a Sabbath day, after communion, associated in little companies, and spent the whole night in prayer for perishing sinners. In the number of these importunate pleaders at the mercy seat was a young minister named John Livingstone. He was called on to preach the Monday morning sermon; and so great was the power of the Holy Ghost, given in answer to prayer, that four hundred souls were convicted by the sermon, and led to believe and rejoice in the Lord and Saviour Jesus Christ.

In *Zion's Herald*, Boston, Mass., the following was related: "In the town of W——, Conn., one hundred and ten years ago, there was not a single church, there was not a Christian society. The inhabitants numbered four hundred, scattered over a farming



territory. Somehow, three women found out that they professed to be Christians. A woman advanced in years lived in the center of the town; a woman in middle life lived three miles away; and another, a young woman, lived three miles the other way. They had moved into the town at different times, and had found out that they were orthodox Christians, members of the church. The old lady said to herself: 'I have not long to live; have I done my duty? My husband and family know that I have been faithful, but have I done my duty to the rest?' She invited the others to come to her house, and they came and prayed about it, and finally decided to meet the next Thursday afternoon at one o'clock, at the school-house, and have a meeting. The old lady said to the young woman: 'You can sing; will you sing?' 'I will.' She said to the middle-aged woman: 'You can read; will you read a few chapters from the Bible?' 'I will.' The old lady said: 'I will pray.' So they came—one three miles from the east, another three miles from the west. The young lady sang, and the middle-aged lady read, and the old lady prayed. A man going by with a load of wood, seeing the door open, thought to close it. He went up to the door, and heard the old lady praying. It was a new revelation to him. He listened till she said, 'Amen.' Then she asked: 'Shall we come again?' 'Yes, let us come next Thursday, at one o'clock.' He got on his load and told everybody he saw. The next Thursday, at one o'clock, the three ladies arrived there, and found the house full. They found three chairs provided for them. They went in. The young woman said: 'I am too diffident to sing before all these people.'

The old one said: 'You must sing.' The other woman said: 'I cannot read before all this company.' The old woman said: 'You must read.' So the young woman sang, and the other woman read, and the old woman prayed; and there was sobbing all over the house. In a few days they sent for a minister. There stands to-day, where that schoolhouse stood, a little white church. I have preached in it—the result of the revival prayed for by those three women."

The people ought to be gathered about the altar for exercises of prayer. During a protracted meeting the writer led in a little Kentucky city, after a week or ten days of successful efforts, everything came to a standstill. The altar was deserted. The spirit of conviction and conversion was gone. The congregation began to scatter. Some of the members of the church suggested: "It is now time to stop. We have had a good meeting; ten or twelve have been converted and joined the church, and all the indications are that the work is done." The writer answered: "Oh, no; the work has not begun good yet. The indications are not all right, because we are not all right." That night there was another season of fruitless toiling. The sermon was hardly heard, so indifferent the congregation had become, and none of the propositions were accepted. "Brethren and friends," the preacher said, "don't you think it is time to pray? Come to the altar all of you who are ready to pray God to revive this revival in your own hearts and to carry on his work of salvation in our midst." The altar was crowded. A few minutes were spent in silent searching of hearts, in silent confession and silent prayer. Then seven or eight

prayed aloud. No one seemed to tire of the long altar service, but were rather refreshed by it. The preacher again announced an invitation hymn, and from the back of the church a man recognized as the worst character of the town came down the aisle at a breakneck speed, and almost fell as he took a seat on the front pew. The preacher sat down by him and began to speak to him as he generally does to those who turn to Christ, but he could elicit no response. Then he said: "I don't know what to make of you. Didn't you come here to have the way of salvation explained?" He answered with promptness and emphasis, "No." "You came for the prayers of the church?" Just as before, he said, "No." The puzzled preacher demanded: "What did you come for? Why are you here?" And with much emotion he said: "O, Mr. Hubert, just now when you were all at the altar praying, I began to pray back yonder by the door; and God heard my prayer and saved my soul." When this was stated to the congregation some wondered, but many found new faith and new courage, and began to think that the indications were brighter. The meeting took a new start that night and continued in victorious power till over one hundred were blessed in the knowledge and joy of eternal life. The membership of that church was more than doubled.

It is sometimes well to have a signal bell rung in protracted meetings, at a suitable hour, to call the faithful to prayer. For thirty minutes or an hour following, let prayer ascend to God from the stores, offices, workshops, fields, and homes of the people, for the revival of his work. The answers will come like rushing mighty winds.

A leading agent in the formation of one of our American Missionary Societies was asked how the work was started. The reply was: "In prayer." "And how has it been sustained?" The agent said: "By prayer." "Well, what has contributed most to its success?" The answer was: "Prayer." So are genuine revivals of religion started, sustained, and made successful. Prayer in everything, prayer by everybody, prayer everywhere, prayer every moment! This means much more than the repetition of phrases not felt in the heart. Slipshod, halfway efforts will not accomplish anything. Prevailing prayers are earnest and ardent and irrepressible.

To prevailing prayer there must be faith, direct aim, and the present tense.

*Faith.* Go to God confidently, "without doubting," as Paul says at 1 Timothy ii. 8. "Let him ask in faith," says James i. 6. What more can God say or do to encourage us to faith and confidence than he has said and done? Too many are like the old woman advertised in the chronicles of doubt, who prayed for a mountain to be removed, and who said, when she saw it in its place: "Just as I expected; I had no idea it would budge an inch!" A professor of religion who was bemoaning the uselessness and profitlessness of prayer, finally exclaimed: "Why, when I pray for anything, I just know then it is going against me!"

God has promised to hear and answer prayer. We must not disparage his word or challenge his character.

The record of prevailing prayer would fill more volumes than the world could contain. There must be something in prayer, when Mary Queen of Scots confessed: "I fear the prayers of old John Knox

more than I do all the armies of Europe." There must be something in prayer, when Sir Isaac Newton comes down out of his observatory and says: "I can get closer to God on my knees down here than I can through my telescope up there." There must be something in prayer, when a man who was a Universalist remarked of a certain orthodox minister: "I don't mind his preaching at all; but oh, when he prays, I can't stand that, for it makes me feel like all creation is coming down on top of me." There must be something in prayer, when Moody, whose meat and drink for years has been to do his Master's will, says: "I have often said that I had rather be able to pray like Daniel than preach like Gabriel." Yes; there must be something in prayer! There is something in prayer! There is everything in prayer! Something happens when a prayer of faith goes up to God.

Satan trembles when he sees  
The weakest saint upon his knees.

Prayer engages the help of God. "By prayer we lay our hands upon the springs of an agency that can diffuse blessings through the world."

Our powerful groans he cannot bear,  
Nor stand the violence of prayer,  
Our prayer omnipotent.

"Have faith in God." Such faith as the little girl had who said to her father as he started to church to take part in a meeting called to pray for rain: "Papa, you had better take your umbrella, and overshoes, and waterproof with you." Such faith as David had when he said: "In the morning will I direct my prayer unto thee, and will look up." (Psalm v. 3.) Look up to see the answer coming, the blessing de-



scending, the light streaming; look up, confident and bold. When you pray for a revival of religion, watch and get ready for it.

*Direct Aim.* This is all-important. Prayers must be specific. There ought to be an aim in all of them. We pray for men, but how many of our acquaintances can we look in the face as the Saviour did Peter and say, "I have prayed for *thee*." Somehow or other we had rather pray in wholesale generalities about the kingdoms of this world all becoming the kingdoms of our God and his Christ than exercise ourselves in special desire and supplication for those with whom we have daily association. Let the kingdoms alone during the revival, and pray for your children, your neighbors, and the men you meet. In a protracted meeting at Tallahassee, Fla., in which the writer was assisting the pastor of the Methodist church, one of the statehouse officers got up and said: "I was stirred up yesterday as I have never been before. I met Brother Perkins on the street, and he said to me, 'I and my wife have been praying for you and your family.' I have always known that Brother Perkins was a man of prayer. I have heard him often in this church. I know that he has kept up family prayer for more than fifty years. And I have heard Sister Perkins pray. But none of these things touched me and moved me as he did yesterday when he said, 'I and my wife have been praying for you and your family.' Since then I have been praying more for myself and my family. We have an altar of prayer at home now. And I want to thank Brother Perkins and his wife, and all others who have prayed specially for me and my family."

Rolling prayers are like rolling stones. Rambling prayers go nowhere, and accomplish nothing. Long ago, when our Lord was here among men, and they wanted his help, they knew better than to come to him with vague, indefinite petitions. He said to the blind man: "What wilt thou that I should do unto thee?" The blind man said: "Lord, that I might receive my sight." The leper cried: "Lord, if thou wilt, thou canst make me clean." The woman wept before him: "My daughter is possessed of a devil." His mother said to him at the wedding feast in Cana of Galilee: "They have no wine." The tempest-tossed disciples cry: "Lord, save us; we perish." Prayer must be just that definite and circumstantial to-day. We must learn our need, the need of our loved ones, the need of the church. We must acknowledge it, and pray God to overtake it.

*Look out for the tense of your prayers!* Bishop O. P. Fitzgerald says: "Repentance in the present tense; faith in the present tense; justification in the present tense; regeneration in the present tense; perfect love in the present tense." Keep your prayers and faith in the present tense; for, during revivals of religion, you want present tense answers. A Methodist preacher crossing the Atlantic Ocean was caught in a furious gale. For days it continued, doing great damage to the steamship, and it seemed that in spite of all that was being done the vessel would go down. He says that everybody got to praying. And such praying! He had never heard the like of it. It was in no sense eloquent or oratorical. It would hardly have done for a commencement Sunday or a flower show service. It was direct, and meant, "Answer now!"

In Georgia there was a poor fellow whose house was right in the center of a cyclone's path. He saw the boisterous, riotous cloud sweeping down upon him. The air was full of flying timbers, and onward came the shrieking engine of desolation with merciless and triumphant fury. He was not a praying man, but he saw it was time to pray. Down upon his knees he fell, and, lifting up his hands, cried: "God Almighty, I never did ask you to do anything for me before, but if ever you are going to help me, now's your chance. Have mercy upon me, *and be quick about it!*" That is the idea. Have mercy upon me now! Bless me now! Make haste to help! So we ought to pray. A storm that carries remediless wreck and eternal death is coming our way; a storm that was born in bottomless perdition, and bursting through the gates of damnation pursues in howling wrath the guilty sons of Adam's fallen race. See how it rolls and tosses and flies and plunges, darkening all the skies, swinging sulphurous torches, belching volcanic fires, letting loose whirlwinds, and pouring out infernal artilleries.

Hear the awful thunders rolling,  
Loud, and louder o'er your head.

It comes! it comes! onward it comes! No time now for roundabout methods. No time now for oratorical circumlocution. Down upon your knees and pray: "O Lord, save us now! send salvation now! revive thy work now!" And he will. For in his word he reveals himself as a "very present help in time of trouble," and promises to help "and that right early." (Psalm xlvi. 1, 5.)

## CHAPTER VI.

### REVIVAL PREACHING.

REVIVAL preaching aims at immediate results when it is what it ought to be. It is written in the book of the Acts of the Apostles, xiv. 1, that at Iconium Paul and Barnabas "went both together into the synagogue of the Jews, and *so spake*, that a great multitude both of the Jews and also of the Greeks believed." Some preachers *so speak* that no one believes. It is possible to so preach the gospel as to intrench men in unbelief and sin; to so preach heaven as to drive them to hell. The minister who would be successful in revivals of religion must learn how to preach as Paul and Barnabas did at Iconium. He must preach with reference to the immediate submission of his congregation to the willing power and compassionate sovereignty of God. The demand, "Choose you *this day*," must give its emphasis to every period.

"We are in danger of laboring as if the ground still needed to be sown; while the fields are white unto the harvest, and need but a reaper," says Dr. William Arthur, in the "Tongue of Fire." "We are in danger of preaching as if the people were either all serving God or were all so far away from the possibility of being converted soon that they must be approached as from a distance, and principles laid down and left to work which may bring forth fruit after some long time."

Dr. Abel Stevens, writing of the early Methodist preachers, says: "They expected to see men awakened and converted under their sermons, and the expectation led to an adaptation of their discourses to this end. A sermon that had not some visible effect was never satisfactory, whatever might be the hope of its future results. It was usual for them to end the discourse with a home-directed and overwhelming application, and often to follow it immediately with exercises of prayer, that they might gather up the shaken fruit on the spot. Hence revivals flamed along their extended circuits."

Bishop G. F. Pierce testifies: "In my early boyhood I was struck with the fact that no Methodist preacher—old, young, educated, illiterate, on Sunday, every day, everywhere—ever preached, no matter what the text, without an appeal to sinners: Repent, or you will perish; believe, or you will be damned. When we were young, brethren, this was the burden of our preaching. We had good times—convictions, and converts, and revivals." This writer has been much impressed with the faithfulness of the ministers of the Church of the Disciples, who insist upon and evidently expect their congregations to yield to the views of that denomination, and especially its doctrine of immersion for the remission of sins. Their zeal and faith are worthy of a better system of theology, and they may well stir us up who have the better system. The remarkable growth of their church is due to no other circumstance.

A young minister of the gospel approached Spurgeon and said: "I should like to ask you a personal question." "Well, what is it?" "I am a minister



of Christ, and I have been preaching for several years, but I have not had much fruit to my preaching. Yet, I believe I preach the truth in the right spirit, but the Lord does not give me souls." Spurgeon answered: "Well, you do not expect that every time you preach the gospel the Holy Ghost is coming down upon the people to turn some to Christ, do you?" "Why, of course not." "Well, that is just what is the matter. According to your faith, be it unto you."

We find Caughey saying at one place: "I have drawn the sword and thrown away the scabbard. Let jesters and speculators have their say; that sword shall make havoc, by the power of the Holy Ghost, among the King's enemies; and before I leave this chapel, I hope to be able to point to a great cloud of witnesses—a host of *new converts*—and say, 'Behold the fruits of my ministry!'" At the great revival of religion in Indianapolis which he conducted, Thomas Harrison announced, the second day after the meeting began: "There will be a thousand and upward conversions, and they will come from all ranks of society." Frequently he says at the opening of a service: "There will be no preaching at this service. We want to see sinners converted. That is what we are here for. Sing something, an invitation hymn. Jesus is here to save. Hear him calling, 'Come unto me.' Come, sinner, come; Jesus is calling you! Come now!" Those who are familiar with the career of this evangelist do not need to be told how these short appeals are answered in crowded altars and striking conversions. Or, he says: "I must not exhort too long, for there are sinners here

who want to be saved, and I must give them opportunity. The whole drift of my labors is to bring souls to Christ; and scores will yield to-night."

It is asked: "Is it reasonable and scriptural to labor for and expect immediate results?" Nothing else is reasonable; nothing else is scriptural. "My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isaiah lv. 11.) "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." (2 Corinthians x. 4.) "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1 Thessalonians i. 5.) "Behold, now is the accepted time; behold, now is the day of salvation." (2 Corinthians vi. 2.)

No man is authorized to speak in God's name except to demand immediate surrender, and except with invincible confidence in the gospel of the Lord Jesus Christ as the power of God unto the salvation of all who believe. Do the invitations and warnings of the Bible indicate that sinners must be given time to reflect and consider what they will do with God's offers of grace? While they are reflecting and considering, death may come and hand them down through the grave into hell. When the Holy Spirit reproves "of sin, and of righteousness, and of judgment," is it with the accompanying impression that by and by the impenitent ought to give up sin and accept the Saviour? Gospel sermons must be and are elaborations of the gracious invitation: "Come; for all things are now ready." (Luke xiv. 17.) That means

now; without delay. So the prophets of old cried, and so the apostles besought. The latter were not long in turning the world upside down, and the most timid of the former excited Nineveh to repentance, and calling upon God.

There is a familiar but ever impressive story of two preachers "whose method and whose success in preaching were the antipodes of each other," and who, being thrown together, engaged in conversation on that subject. The unsuccessful brother alluded to the vast number of converts which followed the efforts of his friend, and the absence of such results in his own ministry, and asked how it could be explained. His friend answered: "Our objects in preaching, my dear brother, are quite different. I *aim at* the immediate conversion of sinners to God; but you, it would seem, at nothing of the kind. How can we expect similar effects, when we aim at results so widely different?" He was pleased to see his friend acknowledging what he said, and continued: "Here is one of my sermons; preach it to your congregation next Sunday, and see what will happen." The sermon was accepted, and the following Sunday the minister got up to preach it. He had not gone far with the delivery of the sermon before the people began to be moved. Sinners became alarmed and wept aloud, and all the congregation was impressed. The preacher got embarrassed and amazed, and as soon as he could he brought the service to an end. But that was not the end of the matter with the people. They were thoroughly aroused, and came up to the pulpit asking, "What must we do to be saved?" The preacher, who was very unhappy on account of

the mischief that he thought he had done, hastened to apologize: "Oh, I am so sorry if I have hurt your feelings. I am sure I did not mean to. It was wholly unintentional!" A minister with such aims and intentions, or rather lack of aims and intentions, win souls? or be of use in a revival of religion? The devil is willing enough for preachers of that stamp to be multiplied without number.

"But," some one protests, "my gifts are not of the direct, emphatic, incisive character. My temperamental aptitudes are of the quiet, easy, and patient sort." What then? *Then let your gifts go! Mortify your temperamental aptitudes! crucify them!* What are they worth if they cannot be used in warning the impenitent, destroying the vain hopes of sinners, and savingly directing the awakened to the Lamb of God that taketh away the sin of the world? "Temperamental aptitudes!" What are you but a man? Grace can conquer your aptitudes, supply you with undreamed-of zeal, wing your tongue with gospel persuasion, and give you the victory in everything and everywhere.

The preacher in a revival of religion must vex his soul till results appear. He must tax every power, every faculty, every resource to have immediate results. He must not spare himself, but spend and be spent. Bishop Pierce said, in a Conference sermon: "You are not lawyers to put up with your fee though you lose your cause, but ministers of the Lord Jesus, who ought to feel that there can be, must be, no offset, no alleviation or apology for failure." Richard Baxter said: "He never had the right ends of a preacher who is indifferent whether he obtain them, and is not

grieved when he misseth them, and rejoiceth when he can see the desired result."

Desire immediate results, aim at immediate results, believe God for immediate results. "Whatever may be your talent, rouse yourself, O man of God, to a renewed and soul-stirring consciousness of your high calling. If you have brilliant endowments, remember that their direct appropriation to the single ultimate purpose of your office will only exalt and improve them. If your gifts are small, remember that your graces and energy need not be so. Open your Bible and select subjects which will lead men directly to God. Go into the pulpit expecting, intensely praying, that souls may be rescued under the discourse of the hour; go into the prayer meeting urging the people to the cross; go forth into the streets, not to idle away time with colloquial commonplaces or twaddling jokes, but, like Paul, to 'warn' the people 'from house to house with tears.' Stand out on the arena of common life armed with the directest truths of the gospel, and apply them uncompromisingly to every evil, every question. Act thus, and heaven and earth shall pass away rather than the word of God fail in your hands."

The sermon that Peter preached at Jerusalem on the day of Pentecost, followed by results so remarkable, is a model revival sermon. What that sermon was, all our revival sermons should be. No one can read the sermon and fail to see that Peter was aiming at an immediate result.

*Peter's sermon was full of Scripture and was scriptural.* There are five hundred and thirty-one words in the sermon, as it is reported by Luke. Of these



nearly one-half, two hundred and eighteen, are quoted from the Scriptures; ninety-one refer to the Scriptures; and all the rest are animated by the spirit of the Scriptures.

The Scriptures carry evidences sufficient to satisfy every mind. If it were otherwise, men would be excusable for rejecting the gospel. There is yet to be reported the first instance of one putting himself under the influence of the word of God who failed to prove its teaching all divine. Conviction follows, both naturally and supernaturally. This is the chariot in which the Holy Ghost most delights to ride, for it is his own chariot. If there should be discovered one honest inquirer to whom the word of God were an insufficient agency of conviction and conversion, the circumstance would be miraculous, and the Almighty would vouchsafe him a special revelation for the resolution of his doubts and the enkindling of his faith.

A dying man said to a friend who was trying to comfort him: "Speak to me now in Scripture language alone; I know I can trust the word of God; but when they are the words of a man, it costs me an effort to think whether I may trust them." Some such demand our revival congregations make of preachers. They want to know what God thinks of them and their need. They want to know what God has said about them and their duty. They want to know what God has promised them, and how they may receive it. He who goes to perishing sinners in the name of God ought to have a "Thus saith the Lord" for all he teaches and for all he demands. To all, as well as to Jonah, God says: "Preach the

preaching that I bid thee." (Jonah iii. 2.) To all the Holy Spirit says: "Preach the word!" (2 Timothy iv. 2.) "Let us use the word of God in its naked simplicity, its convincing might, its arousing energy; in its enlightening power, in its rugged strength, in its comforting grace, in its assuring knowledge, in its peaceful joy, in its Christ-honoring theme, its God-glorifying teaching, and its Spirit-giving utterance."

*Peter's sermon was full of Christ.* He employs forty nouns and fourteen pronouns in referring to the Saviour. The name "Jesus" is used three times: "Jesus of Nazareth," "this Jesus," "that same Jesus." Peter as well as Paul was determined to have no other theme "save Jesus Christ and him crucified."

No revivalist will fail who makes "Jesus Christ and him crucified" his theme. The truth as it is in him answers all the skepticism of the world, overtakes impenitence, and leads into the peace that passeth all understanding, and unto the holiness without which no man shall see the Lord.

What to do with Jesus is the problem of atheism. How to account for him is the sore amazement of infidels. Men who can account for the universe without a Deity, cannot account for the history of the past nineteen hundred years without confessing that Jesus Christ, his words, and his influence are supernatural; nor for his career without confessing that in him dwelt a fullness of life not common to man.

It is a Saviour that the world consciously needs. The world has that need supplied in Jesus of Naza-

reth. It is on this account that the most successful evangelists exhort: "Behold the Lamb of God."

The preaching of Jesus Christ awakens the impenitent, overcomes hardness of heart and cherished love of sin. The testimony that excites to evangelical repentance is the testimony of Jesus Christ and him crucified. It is a common impression that conviction must be produced by preaching the law. That is the means generally employed to awaken careless and hardened sinners. But it is the less powerful means. The most awakening truth that sinners ever heard is that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Many a congregation that long resisted the thunders and voices that made Sinai awful has wept from broken and contrite hearts at the place called Calvary.

Robert Murray McCheyne tells us of an occasion when the minister was speaking with much tenderness on the words, "He is altogether lovely;" and every sentence of the sermon was responded to by cries of bitterest agony.

The preaching of Jesus Christ and him crucified is necessary to the salvation of our hearers. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts iv. 12.) "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John xiv. 6.)

All the mercy of God, the fullness of his grace, the sum of his love, is in Jesus Christ. He is the Father's provision for the salvation of the whole world. The Bible nowhere teaches that men will

be saved because God is pitiful or because he loves them. The truth of the Bible is that God so loved this rebellious world of ours as to have his only begotten Son take the guilty sinner's place and taste death for every man, that *through him* all might escape. It matters not how great a sinner any man may have been, it matters not what enormous and hideous sins he may have committed, it matters not how long he may have reveled in sins, it matters not what have been the results of his sinning, the minister of Jesus Christ has good tidings of great joy even for the worst of the worst.

Through all depths of sin and loss  
Drops the plummet of the cross;  
Never yet abyss was found  
Deeper than the cross can sound.

Whitefield used to preach that God especially loved to save "the devil's castaways;" and in Rowland Hill's preaching he frequently applied the couplet:

Come naked, come filthy, come ragged, come poor,  
Come wretched, come dirty, come just as you are.

Pastors, evangelists, and missionaries all tell us that more people refer to John iii. 16 as the passage of Scripture which helped them into the kingdom than refer to any other score of texts. It is generally the first text to arrest the attention of the heathen. Nor do they or any ever tire of that story of love.

"By grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.' This blessed doctrine of a salvation free for all, and, consequently, can neither be merited nor monopolized by any, is the great

central luminary in the firmament of Protestantism. No wonder that it shook the priest-ridden world like an earthquake, when, from being so long lost to it, it was discovered by Luther, apparently accidentally. It will yet shake the heads of pseudo churches from their thrones, and popes from their chairs. It will shake the earth—aye, and heaven too! It will shake the earth till it sift out its errors, and then make eternity's long aisles tremulous to the song of its triumphs, and the far-off newborn worlds to clap their hands to the greetings of the spreading music."

The first Moravian missionaries sent to Greenland decided to withhold the story of the crucifixion until they had imparted what they considered was preparatory instruction. They did not think it wise to preach the cross at the first, lest its offense wreck their plans for the salvation of the island. Those missionaries were abundant in labors. They made God's sovereignty and his goodness the themes of eloquent appeals. They organized classes in Bible study, being careful what lessons they read those who came. Of the Saviour they had many a wonder to relate—his gracious speech, his compassionate miracles, his holy life, his ascension unto glory from Olivet; but not one word of his rejection by men, nor of the agony in Gethsemane, nor of the sufferings under Pontius Pilate, nor of his cross, his death, his burial. The missionaries failed—failed most completely. They made no converts. Greenland was as far away from God as when they came. And they ought to have failed! For if Christ be not preached suffering and dying for us; lifted upon the cross and pierced there--there is no gospel, no redemption, no salva-



tion! "Though an angel from heaven preach any other gospel unto you, let him be accursed." (Galatians i. 8.) There is nothing in the world—its wisdoms, its philosophies, its powers, its moralities, its beauties, saving; there is nothing even in the kingdom of heaven saving but the sacrificial death of Jesus Christ, the Lamb of God. Exceeding great and precious are the promises of the Father, beyond all compare the excellence of the law of the Lord, thrilling indeed the words of the Teacher Divine; but

For our pardon, this our plea,  
Nothing but the blood of Jesus.

The blood of Jesus, then, be our theme! Christ and him crucified be our gospel and our message! What else could we want? What story is as beautiful as the old, old story of Jesus and his love? What gospel is as satisfactory as that one that "he was wounded for our transgressions and bruised for our iniquities?" All else in our preaching, and all else in our believing, and all else in our living, will perish but the Christ crucified that is in it. Everything else wears out. The eloquence of Chrysostom, the logic of Jonathan Edwards, the abounding richness of Jeremy Taylor, the novelties and sensationalisms of modern pulpiteers—all these, however much they may charm for awhile, become as old songs that pall upon the ear; but that the Son of Man is come to seek and to save that which was lost; that God sent not his Son into the world to condemn the world, but that the world through him might live; that Christ must needs have suffered and risen again from the dead, and that this Jesus whom I preach unto you is Christ; this is, from generation to generation, as

fresh and fragrant as Lebanon; nor will it cease to send forth its consolations and shed abroad its powers,

Till all the ransomed church of God  
Is saved to sin no more!

*Peter's sermon was personal.* His hearers were left in no doubt as to who was meant. So our Master preached. We read at Matthew xxi. 45: "When the chief priests and Pharisees had heard his parables, they perceived that he spake of them." No man ever got spiritual help from a sermon except as he was made to feel that he was the preacher's target. The fifty-first Psalm did not burst from David's heart until Nathan charged him directly and bravely, "Thou art the man!" The Wesleys determined that those to whom they preached should not fail to understand that *they* were meant when the sermon sounded. In one of his sermons, Charles Wesley appeals: "If I speak to one of you more than another, it is to thee, who thinkest thyself unconcerned in this exhortation. 'I have a message from God unto *thee*.' *Thou* art fast asleep; *thou* art fast asleep in the devil's arms, on the brink of the pit, in the jaws of everlasting death."

They call it sensationalism, and reprobate it as such, when a preacher tells the people of their sins. He is safe as long as he confines his denunciations of wickedness to those phases of it the people "have no mind to," and will likely be applauded for a week after he has shouted himself hoarse over those expressions of depravity which characterized the Hittites and Perizzites and Amorites of old; but it is reckoned the grossest sort of vulgarism and the rank-

est offense for him to refer never so faintly to those types of iniquity which are peopling hell with souls from the community in which he lives. Men demand creeds to suit their deeds. Herod thought John entirely too "rough" when he told him it was not right to have his brother's wife; and the scribes and Pharisees thought the theology of our Lord altogether too idealistic and farfetched. Neither James, Peter, nor Paul are celebrated as "popular preachers." The Master never contemplated popularity as one of the results of a man's preaching the gospel. He has not left us one word which tells us what to do when we are complimented for our "lovely sermons" and "beautiful manners." When he looked down into these years of ours, and saw those who would not shun to declare the whole of the counsel of God, saw those who would preach the word rather than the newspapers and the cross rather than the wisdom of the world, he left word what they should do when they were "brought before governors and kings for his sake," and when synagogues cast them out, and when cities refuse to receive them, and even when kinsfolk and friends cause them to be put to death.

Revival preaching is telling the people in unmistakable terms what *they* must do to be saved. The sermon must fit and hit. A preacher in Maine whose parishioners had been stealing logs, and whose ways he had sought in vain to amend with a series of sermons on the eighth commandment, woke them up one day when he opened his sermon as follows: "Dearly beloved brethren, my text this morning is, 'Thou shalt not steal—logs.'" Good portraits look at you; so do good sermons. They find you

and cannot be escaped. They are like detectives: they search out, and expose, and provoke to confession. Often the results of this character surprise the preacher as much as anyone else. A minister, after describing a certain character, in a sermon, paused, and said: "If I was omniscient, I could call out by name the very persons that answer this description." Immediately a man in the congregation cried out, "Name me!" and he seemed almost panic-stricken. He said he had no idea of speaking out, but was so perfectly described by the preacher that he thought his name was coming next. Daniel Webster said: "If ministers would preach more to individuals and less to crowds, there would not be so much complaint of the decline of the true religion. I want my pastor to come to *me*, in the spirit of the gospel, saying: '*You are mortal; your probation is brief; your work must be done speedily. You are immortal too; you are hastening to the bar of God; the Judge even now standeth at the door!*' When I am thus admonished, I have no disposition either to muse or to sleep."

A sermon that does not make those who hear it know and feel that they are the preacher's target, and must act now, is the merriment of hell and the distress of heaven. Whatever may be its other merits, as a sermon it is a failure, and its preacher a lumberer of the ground.

Over a hundred years ago, when God, in his infinite mercy, began to raise up associates for the Wesleys in the great revival of religion they were directing, more than anything else those devoted servants of Christ Jesus feared exercises that were merely formal and professional. A term they fre-

quently applied to their public addresses instances this godly fear. They would not speak of what they did as "preaching." They would not call their appeals and exhortations "sermons." Those two terms, "preaching" and "sermons," were too dignified to be used in connection with their efforts. Too dignified and too slow! They had for the multitudes that met them in public places, not a sermon, but *an alarm*, and they were zealously affected, not to deliver it, but to *sound it!* To make it ring like a fire bell's weird and clanging dissonance; to make it call like a drum's beat for battle; to make it peal like the shrill blast of a watchman's trumpet, when lurking danger is discovered. "*Sounding the alarm!*" That was their zeal. The term commends itself. It grows on acquaintance. While not found in the Scriptures, it is eminently scriptural. It suggests what Paul did when he tells us: "Knowing the terrors of the Lord, I persuade men." It recalls the turbulent eloquence of John, crying, "Now is the ax laid unto the root of the trees!" It reminds us of Jonah weeping and testifying, "Yet forty days and Nineveh shall be destroyed!" It is brother to the distress to which David says he gave himself on account of the wickedness and unbelief of his generation, and to the agony of the prophet Jeremiah: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace." Men might sneer at them, and ridicule their irregular zeal, and expose their "out of season" enthusiasm to contempt; might call them fanatics, alarmists, sensationalists, and all that, it mattered nothing; for they read in the Bible, "He that believeth not is condemned already;" and,



“There is but one God, and one mediator between God and men, the man Christ Jesus;” and, “It shall come to pass that every soul, which will not hear that prophet, shall be destroyed from among the people;” and they read, and verified it as they read it, that men were asleep in sin, or glorying in their heaven-defrauding recklessness, or were victims of the demon of insensibility, and therefore knew that if ever they were arrested and awakened there was absolute necessity for something else besides a cream-cheese theology done up in dainty sermonettes and amiable conventionalities. So they wept and pleaded and shouted and stormed till they made the deaf hear and the dead feel.

“If we wish to please,” said Lord Chesterfield, who perhaps knew the world as thoroughly as any man who ever lived in it, “you must make men pleased with themselves; they will then be pleased with you.” But the gospel cannot make men pleased with themselves. Eternal Wisdom designed that it should utterly destroy men’s pleasure in themselves and alarm them on account of what they are, and awake them to utmost effort to escape deserved punishment and lay hold upon eternal life. Preachers cannot address with benedictions and felicitations those who reject the only light that shines, the only mercy that is offered, the only salvation that is provided. Nor can they for a moment think of courting worldly applause or any temporal gain, by proposing exquisite conceits to those who are about to be overtaken by tempests of wrath. Preachers are charged with proclaiming and enforcing not what will make them acceptable and popular preachers, but what

will make their hearers broken-hearted penitents and earnest-minded Christians. It is well enough to be liberal and affable, but, as is well said, "no one need be more so than the Lord." He preached about a fire that was never quenched, of a worm that never died, of the eternity of punishment in the lake of fire, and of one soul there that begged in vain for a single drop of water. It is well to be gentle and charitable, but there is no degree of these virtues at which a minister of Jesus Christ is absolved from obligation to declare the whole of the counsel of God, without modification and without qualification. That is not charity which induces a minister to contradict doctrines that are plainly read in the Bible or confuse moral and spiritual distinctions which inevitably ultimate in eternal contraries. This writer has bemoaned his failure to *so preach* the gospel as to prick men to the heart more than any lack of worldly gain and popularity; and he would confess how he sometimes weeps and despairs, like that Athenian painter of old, who was bending over the canvas on which his "Prometheus" was receiving the final touches of the brush, and who exclaimed as he gazed upon his expiring human model: "Oh, that I could paint *a dying groan!*" But lines nor colors nor lights nor shadows could reproduce on canvas the idea of a groan. So has the writer cried: "Oh, that I could paint eternity! Oh, that I could make real to my congregation what a fearful thing it is to reject the love of God, to crucify the Son of God afresh and put him to an open shame! Oh, that I could reproduce to my hearers the wail of those who die trusting in something else than Jesus' blood and righteousness, and

who, forever scourged of conscience and abhorred of God, wander through infinitudes of darkness!" In a sermon Christmas Evans once repeated the word "Eternity" thirty times consecutively, and the effect is said to have been overwhelming. During the delivery of Jonathan Edwards's sermon on the text, "Their feet shall slide in due time" (Deuteronomy xxxii. 35), his subject being, "Sinners in the Hands of an Angry God," the people became so alarmed for themselves that many swung on to the pillars of the church lest they should slip away into bottomless and endless hell. On several occasions, when Whitefield lifted up his hands and cried, "Oh, the love of God, the love of God, the love of God!" hundreds fell to the ground, prostrated and undone by the consciousness of having sinned against that love, and others leaped and sang and shouted as they felt it shed abroad in their hearts by the Holy Ghost.

Rowland Hill says this: "I once saw a gravel pit fall in and bury three human beings alive. I shouted so loud for help that I was heard at the distance of a mile. Help came and rescued two of the sufferers. No one called me an enthusiast then; but when I see eternal destruction ready to come on poor sinners, and about to entomb them in an eternal mass of woe, and call aloud on them to escape, I am called an enthusiast." That was gospel advice which Mrs. Carlyle gave an old pupil of her husband's who had just been licensed to preach. She said: "Now, William, don't go about seeking for a church, but go out into highways and hedges, and *preach away like a house on fire.*"

When we think of the great God who has made us

his messengers, the wonderful character of the message we bear, the woeful need of the people to whom we are sent, the deceitfulness and hardness of the human heart, the varied charms with which temptation invests sin, the rapid approach of death, and the day of judgment beyond, we must be constrained to exercise all our sense, all our passion, all our strength, to "so preach" the word, "Jesus Christ and him crucified," as to fully persuade everyone, that every mouth may be stopped, and all men become guilty before God, cease from works to establish their own righteousness, and submit themselves unto Him who is the end of the law for righteousness to everyone that believeth.

## CHAPTER VII.

### REVIVAL SERVICES.

**P**REACHING is the grand means chosen and ordained of God unto the salvation of souls. Let it once for all be understood that the chief contest with the powers of unbelief and sin is when the word is preached. Nothing can take the place of the preaching service. That is the chief and central service about which our heartiest prayers and strongest faith should rally. But other services may prepare for the preaching service, or gather up its fruit. They are supplementary; nor can they be neglected without great loss to the revival.

The first of these which the writer would recommend is the **LEADERS' MEETING**. The pastor or pastors who are interested in the revival, the evangelist or visiting brother who is in charge, together with those of the church who work at the altar, or in the congregation, or on the street, ought to meet at the earliest possible morning hour for conference and prayer. The organist and leader in song ought to be present. The meeting secures many desirable results. It keeps the workers "in touch" with each other. It fosters the spirit of sympathy. It cultivates brotherly love, and minimizes the danger of jealousy and misunderstanding. The "comparison of notes" by the workers develops much that is interesting and helpful in the future progress of the work. Directly and indirectly the revivalist has suggested to him what to



preach and how to preach. He learns from his fellow-workers the minds of those who compose his congregations. He will see the importance of discussing themes he had not thought of presenting in that meeting. He finds out what the revival is accomplishing—how much, how little.

This meeting is entirely informal. No one leads. It is just a coming together of the laborers to consult and plan and pray. Suggestions are made: to the revivalist, to the pastor, to the singers, to others. Methods of success are discussed. Hindrances and antagonisms are also discussed. What to do next is agreed upon, so that there may be perfect unanimity of mind and heart. This meeting gives the leader a chance to get acquainted with his helpers; he learns to know them and their work, and how to use them to best advantage. The helpers, too, are benefited. It is a recognition to which they are entitled. They work, they share the responsibility of making the revival a success, and certainly they ought to be taken into the freest and fullest confidence and consultation. The prayers of the workers for each other and for the work in which they are engaged is a becoming exercise. It is easy to forget ourselves in our solicitude for others. We are charged: "Take heed therefore unto yourselves." (Acts xx. 28.) The leaders' meeting is not a time for jest and wit, nor for self-congratulations and offerings of flattery. They are to come together in these meetings to learn all they can about each other and from each other, and to make common prayer for grace, for direction, and for power from on high. The watchmen of Zion who give alarm must keep their own souls alert. Ac-

knowledging their entire dependence upon the gospel they proclaim to others, they must seek and have in it that abiding which will be unto them wisdom, strength, and joy.

PRAYER AND PRAISE SERVICES. Those that fear the Lord and think upon his name have always loved to meet together in prayer and praise. On the subject of revival prayer the writer has nothing to suggest at this place. On the place and power of public praise and testimony some consideration may properly be offered.

*Praise is due God.* He delights in it. How often are we commanded to "praise the Lord," to "rejoice in the Lord," and to "be glad" in him. He says that "praise is comely."

Some excuse themselves from this exercise, saying: "I don't feel like it." They have subjected themselves to the notion that they need not engage in this praise of the Lord unless they have a certain feeling that impels them. It is indeed a silly and mischievous doctrine and one to be "trampled under foot," that "we are not to do good unless our hearts be free to it." David expresses the only safe determination in this language: "I will bless the Lord at all times; his praise shall continually be in my mouth." (Psalm xxxiv. 1.) We cannot control our feelings. They will vary. But we can control our lips and tongues, and we ought to make them glorify God and show forth his grace, whenever that exercise will contribute to the advancement of his kingdom.

"Ye shall be witnesses unto me," said the Saviour. That was not an awkward nor overdrawn figure the brother used who said that Jesus was on trial before

the world, the case already called, and witnesses summoned; but some of these witnesses refuse to testify, others do so in a very ambiguous manner, and others with hesitation and self-contradictions. He may lose his case, because his witnesses fail him.

In revivals of religion, praise ought to abound. If "there is joy in the presence of the angels of God over one sinner that repenteth," ought we not to rejoice when we see revivals going on, building up the church and rescuing the lost? Truly, "it is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High." (Psalm xcii. 1.) "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." (Psalm c. 4.)

*It is due the world* to witness to the soul-satisfying joys of religion. Paul put his experience into all his epistles. The first Methodist and Baptist preachers had a good deal of experience in all their sermons. Rev. T. O. Summers, D.D., LL.D., who certainly cannot be accused of underestimating the value of scientific theology, says: "Men, especially the masses of society, are less affected with systematic dogma and close argumentation than they are with the living embodiment of the great principles recommended and enforced upon their attention." An ounce of experience is worth many tons of theories. One heartfelt recital of a soul's turning to God and receiving of mercy is more valuable in a revival, more helpful to the penitent, more convincing to the impenitent than a college-weight of syllogisms, metaphysics, ornate apologetics, or what not.

After a recent session of the Florida Annual Con-

ference, a number of men at the city which entertained the body were discussing the addresses, speeches, and sermons delivered. In their company was a man who had long professed atheism, a distinguished lawyer. He was the last to express himself, and did so only when asked to. He said: "I do not feel that I am competent to join you in this discussion. I can only speak from my standpoint. I was at every service, from the first to the last, and heard everything. The Methodist Church is too big a thing for any man to ignore, and I arranged my business so I could take in the whole Conference. I am glad I did, for I saw and heard much that I can never forget. But what impressed me most and carried the most persuasion to my mind was not a sermon, nor a speech. It was at the Conference love feast, Sunday morning. I went to that too. A Mr. Neal got up to tell what Jesus Christ was to him. The man looked ready for his coffin, his clothes looked ready for the ragman; although superannuated, he was a young man and had two little children. The failure in his health came right when he promised the best service to the church; and there he was in that pitiable condition, strong in the Lord, rejoicing with a joy exceeding great and full of glory, and making boast of what Jesus Christ was to him. It affected me, and affects me still, and makes me think that a religion that can so sustain a man is worth everything." Instances of this character are not rare. It was before the voice of praise that Jericho fell.

*It is due our souls to let them tell their joys.* Elihu said to Job: "I am full of matter, the spirit within

me constraineth me." It is common to hear at praise and experience meetings: "I did not mean to say anything, but my heart is so full I cannot keep silent; I must speak;" and we hear others confessing, "I did not speak, and I am afraid I resisted the Spirit." In worldly matters men never get tired of telling what they have done or seen or made or gained. Nor do they get tired in spiritual matters, when they have anything to talk about. Even in heaven, where angel choirs sing, the mercy of God unto men is voiced in anthems and songs that cannot be restrained, but sweep in storms and tempests of rapture and praise through mansions peopled with those who washed their robes and made them white in the blood of the Lamb.

There are over five hundred texts of Scripture which enjoin the public owning of God, the confession of the Lord Jesus Christ before men, and praise for salvation. God will own the people as his people who own him as their God. He will keep them, and prosper them, and be their help in time of trouble.

**INTRODUCTORY SERVICES.** The opening exercises of the preaching service ought to be varied. These introductory exercises can be made very helpful. They are especially to wake up the people and prepare them for the following service. Many come to church with preoccupied minds and estranged hearts; some come just to scoff and find fault; others come without knowing why. Something ought to be done or said, at the first of the meeting, to catch the attention of these and enlist their interest. To speak to some hearers is like scattering seed on stony ground. To preach to those whose hearts have been opened is



to cast seed into plowed ground, where there is the certainty of a precious harvest.

The introductory service may be a prayer service, a testimony and praise service, or a desire service. It may be a song service. Very much is gained when the people are exercised in sacred song. Song is about one-half of Harrison's services, and his biographer says that this is one of the secrets of his success. The introductory service may be varied *ad infinitum*. The point is to make it prepare for the service it preludes. This writer was junior preacher to Rev. T. W. Barker, of the Kentucky Conference, some years ago. There were about two counties in the circuit. The plan of the work embraced, with two or three strong churches, some that were the reverse of strong and some that existed only in the daring heart of the senior preacher. The summer was consecrated to the work of evangelism. Showers of blessing fell everywhere, and two churches were organized which have exercised wide influence. The introductory service through these meetings included a short exhortation, generally delivered by the writer, for Brother Barker did nearly all the preaching. The people were reminded of the great benefits vouchsafed them in the gospel and urged to attend upon the word about to be preached with all readiness of mind and heart; to hear a dying man as dying men should, and with reference to the account they would have to give for what and how they heard. Circumstances will direct as to the best course to pursue.

Introductory services must not get stereotyped, or they will lose their influence. Nor must anything be employed simply as a contrivance for getting up an

excitement. The writer once had a part in a protracted meeting in which a clever lay brother was given charge of the opening exercises. The brother got the idea that he was set up as a sort of decoy for the Almighty, and that his services were traps for revivals. He would announce: "Let us have a short, quick prayer from Brother Lightning. As fast as you can, Brother Lightning!" Then: "And now a good, 'hustling' song. Get ready all of you!" Another announcement would be: "Let us have ten testimonies now in three minutes. Get a 'hump' on you, brethren." (A brother recently boasted to the writer that he once got forty testimonies in twelve minutes.) "Sing that last stanza as low as you can. Very good! Now kneel, and sing it lower than before. Good again! Now stand, and sing it lower still. All right! And now throw back your heads and sing it as loud as you can; *do your level best!*" The people soon got to saying, "Tomfoolery!" and to feeling disgust—very much to their credit. Prayerfulness and faith in God and respect for men will save us from this brother's error. Led of the Spirit of God, abandoned to the labors of the hour, full of love of souls, the leader will have enough real enthusiasm and spiritual courage, without having to replenish himself with "monkey-show" accomplishments.

**AFTER MEETINGS.** The after meeting may be an altar service, a mourner's-bench service, or an inquiry service. After the sermon, it is proper to ask who will act on the truth and turn to God; nay, more, to urge and exhort the people to act on the truth and turn to God.

Among Methodists the altar service is in most favor. The proposition, "Come up to the altar," has been answered in determinations to seek the Lord that no other proposition ever awakened. To be so ashamed of the Lord Jesus Christ as to be unwilling to avow him before men, and publicly renounce the world for him, is to be beyond the reach of his mercy. Rev. H. B. Anderson said in the *North Carolina Christian Advocate*: "All who have ever been blessed made some public acknowledgment of and sorrow for sin. And a vast majority have received the divine favor amid a congregation of people. The woman with an issue of blood pressed through a jostling crowd of jeerers to touch the hem of the Lord's garment; and when Jesus asked, 'Who touched me?' she came and declared unto him before all the people for what cause she had touched him."

Caughey meets a popular objection to the altar with this language: "That God could convert them 'in any other part of the chapel,' we do not deny; but nineteen out of twenty who get saved in this blessed work of God have thus come forward to be prayed for publicly. If the revival be of God, this is a part of it which he has evidently acknowledged. But to inquire why more are converted at the communion rail than in any other part of the house of God, would be as wise, perhaps, as to question the propriety of the angel passing by all the streams and pools of Palestine, and honoring only Bethesda as a place for healing the impotent folk."

Many are the reasons for retaining the altar service. It helps to that self-renunciation without which there is no true repentance. *It is a going from.* It

breaks the continuity of influences that are upon the sinner. *It is a going to.* It brings the sinner within reach of other influences, favorable to repentance and faith. Again, the use of the altar for this purpose invests it with so many hallowed associations that the first step toward it predisposes the mind and heart aright. The power of this law is so well known as to require no illustration. We avail ourselves of it in other things, and it is folly to disregard it in matters of religion.

Inquiry work needs no lengthy account. It brings revival workers and awakened sinners together. Difficulties are stated, questions are asked and discussed, stumbling-blocks are removed, the way of salvation is explained, the appeal is awfully personal, and earnest prayer and sympathetic enforcement of the command to repentance and faith fill in the gaps and animate the whole.

Sometimes it is best to have both an inquiry and an altar service. The following is an aggressive plan: Diagram the church into sections, four or five pews to the section. Place a revival worker in charge of each section. When the "invitation hymn" is announced, the workers speak to those who occupy the pews over which they are given charge, inquiring into their relationship to the Lord Jesus Christ, supplying suitable exhortation and urging them to the altar. Or, after the workers have gone through the sections with admonition and entreaty, the leader of the service invites to the altar. It may be best to dismiss the congregation after the workers have spoken to all, asking those who desire to be saved to remain, take up inquiry work with

them, and culminate it in an altar service. It is impossible to know beforehand just what will be the best plan to follow.

It is seldom well to multiply propositions or to vary them. A single proposition, which the people understand and on which they move, is enough. But it must be a proposition that *amounts to something*; a sure-enough test, committing the sinner as a seeker of the grace and power of God in regeneration. It must be what Bishop Haygood calls a "straight-edged proposition." A proposition to "stand up," or "shake hands" with the preacher, or "kneel at your seat," or "sign a card," hardly reaches the end that a proposition in a revival should reach. The proposition must give expression and exercise to the sinner's alarm for himself and desire to escape the wrath to come and to be saved from his sins. It must mortify all that is of the flesh; otherwise it will fortify impenitence. The unconverted are ready enough to satisfy themselves with a slight healing of their hurt, are ready enough to go in anywhere else than at the straight gate, and are ready enough to have the terms of discipleship scaled to suit their views and their convenience. They must be put to that exercise which separates them from the world and sends them up on Calvary "bearing his reproach." All else is child's play and miserable trifling. Work for eternity must be thoroughly and honestly done. It is infinitely better for our revivals to develop slowly and surely than with "hurrahs" and "halleluiahs," through exercises that leave the sinners yet unsubdued and undecided, however many times they have held up their hands or put their signatures to



cards. Thorough work at the altar or anywhere else will command the confidence of the unsaved. They will appreciate the revivalist's zeal in dealing with them plainly and honestly. God's blessing will rest upon it, and earth and heaven will hear the good, glad news of the lost being found and of prodigals welcomed home.

#### COTTAGE AND DRAWING-ROOM PRAYER MEETINGS.

In some places these promote the interests of revivals of religion as no other measures can. They cultivate and extend the spirit of prayer; they enlist new helpers and more thoroughly engage old helpers; they tempt the timid and the young to use their gifts and graces; they arrest attention that ordinary means fail of, and reach some who have been ignoring the services at the church. There are sick ones, and afflicted ones, and aged ones, to whom these meetings are great benedictions. How glad they are, when the meeting is held in their rooms, to be able to join the people of God in the prayer, "O Lord, revive thy work!" And with what new strength and resolves do the people of God retire from these sacred scenes!

The cottage prayer meeting must not be left to run itself. It will not do to announce: "There will be a cottage prayer meeting at Brother A.'s to-morrow afternoon. Let all who can do so be sure to attend." A leader must be appointed who will conscientiously prepare for the occasion. Enough song books for all who will go ought to be provided. It is understood that Brother A. will invite his relatives, friends, and neighbors to be present. In this way the influence of the revival may be sent through every street,

across every threshold, and into every chamber, until the entire community has recognized and felt it.

In cottage and parlor prayer meetings the writer has seen many of the most striking demonstrations of the power of the gospel unto the salvation of souls.

**SPECIAL SERVICES.** Of late years these have become very popular, and are in great demand. There must be special services for men, for women, for parents, for children, for schools, for merchants, for firemen, for drummers, for railroad men, for news-boys, and so on *ad nauseam*. The writer quite recently had suggested to him that during the next week of the meeting he ought to preach a special sermon to the Masons, and one to the Odd Fellows, and one to the Knights of Pythias, and one to the Red Men, and one to the Elks, and one to four or five other secret and benevolent societies. Reasons may exist for an occasional special service, as to men or women, and there are reasons for a series of special services for the children; but the invitations of Christ are not addressed to classes and ranks, nor is it in the plan of God to save souls by orders and parties. The writer pleads guilty to something like impatience with everything that makes the tender of salvation, even for an hour or a moment, anything else than universal and impartial; and he believes too that the "whosoever" of the Royal Proclamation will stir more hearts, and stir them deeper, than all specializing.

Special services ought seldom, if ever, to take the place of the regular revival service. If they are held at all, it ought to be as something extra. What is done and preached in them ought to be like what is

done and preached in other revival services. These services draw out some who would not come to any other. This is the only reason in favor of holding them.

CHILDREN'S SERVICES. The devil is seldom, if ever, better satisfied than when the revival is conducted without any special effort to interest and influence the children. The possibility of the conversion of children is no longer questioned. It ought never to have been questioned. Very much of the Bible is addressed to children. And in that Book of books there are given instances of children who knew savingly the truth of God, who heard obediently the voice of God, and who did zealously the will of God. Nor need we go back to the days of inspiration to discover instances of piety in youth. Matthew Henry, whom Spurgeon calls the "prince of commentators," was converted when he was eleven years old; Isaac Watts, the hymnologist, when he was nine; Jonathan Edwards, when he was seven; Bishop Marvin, when he was four; Rev. Frank A. Branch, D.D., one of the most distinguished members of the South Georgia Conference, when he was three; while Richard Baxter and Francis Asbury, and others whose names the church will bless forever, were never able to tell when first grace taught their hearts to fear, and then all their fears relieved. When the Countess of Huntingdon was nine years old she saw the dead body of a child about her own age carried to the grave. She followed the funeral procession, and it was then that the Holy Spirit made her begin to see and feel her need of a Saviour.

Finney's testimony at this point is worth consider-

ing. He says: "A sinner under the gospel, if converted at all, is generally converted young. And if not converted when he is young, he is commonly given up of God. Where the truth is preached sinners are either gospel hardened or converted. I know that some old sinners are converted, but they are rather exceptions, and by no means common."

Wesley did not neglect the children. He preached to them, gave them pastoral care, and insisted that all Methodist preachers do likewise. Fletcher of Madeley included them in that eminently scriptural ministry which he gave the church. Count Zinzendorf promoted great revivals of religion among the children of Germany. In the "great awakening" led by Jonathan Edwards many children were converted and added to the church. Jesse Lee gave Saturdays to interviews with the children. Robert Murray McCheyne, answering a series of questions about the revival in his parish, propounded by the presbytery, stated: "The ministers engaged in the work of God in this place, believing that children may through grace be saved, have, therefore, spoken to children as freely as to grown persons; and God has so greatly honored their labors that many children, from ten years old and upward, have given full evidence of being born again." A Presbyterian minister of Kentucky, writing to a brother minister in Philadelphia an account of one of the camp-meeting revivals held early in the century, relates this: "I saw about three hundred new converts exhorting at one time; some of them were children who were held up in the arms or on the shoulders of men. One of them, about nine years of age, was put on a man's shoulder and

delivered, I think, a body of divinity. At length, when exhausted, she sank back upon her upholder, upon which a man who stood near affectingly said: 'Poor thing, set her down!' She replied: 'Don't call me poor; I have Christ for my brother, God for my father, and am an heir to a kingdom!'" John B. Gough, the temperance apostle, did not fail to strike for the children as well as their parents. His addresses to them are some of his ablest and most eloquent. He confesses: "The hope of our temperance enterprise is the children; and again I say, God bless the children, and save them from the influences which are degrading to so many thousands. If we can save the children, the day of triumph will soon draw near." Moody says: "I haven't any sympathy with the idea that children have got to grow up before they can be converted."

A speaker, stepping forward to address a Sunday school, asked: "What are boys good for?" He may have meant to answer his own question, but before he could, a little fellow on the front form said: "I know." "You do?" the speaker said; "then tell us what." The boy answered: "They are good to make *men* out of." The little fellow was right. The divine purpose is to make men out of boys, not to have them vagabonds and triflers. But there is only one thing that can make a man out of a boy. That is the gospel of our Lord Jesus Christ. All other instrumentalities—wealth, family influence, education—however serviceable with the gospel, without it, fail. The gospel never fails.

Some one interposes: "It is impossible for children to understand the nature of religion, and the plan of



salvation." This is a very old protest, but even its age does not make it venerable. To be able to understand the plan is not a condition of salvation. It is not by understanding doctrines, but by trusting Jesus, that we are accepted of God, and made heirs of eternal life. Childhood is trustful. In youth faith is easy. The mind is free from the cares that come with subsequent years. The heart has not wound its tendrils around earthly objects as it soon will have done. Bad habits have not established their dominion over the life. The power of evil association has not piled up its obstruction in the way. The pride of reason has not yet fortified against the claims of piety. The emotional nature is not corrupted. *It is easier to believe in the days of youth, before the evil days come.*

Who *understands* the scheme of redemption? Paul said it was without controversy a great mystery. It confounded his mighty intellect. Peter said the revelations contained in the Scriptures were "things hard to be understood." The prophets searched and inquired in vain when they saw the cross down the centuries, and wondered what it meant. Even angels "make no progress as they turn their desire to look into these things into infinite study." It certainly cannot be right to keep a child from coming to Jesus simply for the failure to understand what mystified inspired men, and is yet the astonishment of heaven's hierarchy.

When a lady said, "No, I can't let my little girl go to the altar; she doesn't understand what she is doing," the writer said: "You don't understand what you are doing in forbidding her to come to Jesus. Could you but realize the enormity of your sin, you

would go to the altar with her—not to pray for her, but for yourself, that God forgive you for putting yourself between your little girl and the kingdom of heaven.”

“But will they hold out?” O, Mr. Objector, will not God keep them? He has promised to carry the lambs in his bosom. Of much testimony to this point that might be had, we quote only the witness of Spurgeon. He said: “I have, during the past year, received forty or fifty children into church membership. Among those I have had at any time to exclude from church fellowship, out of a church of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child.” Any other result would contravene the best known laws of our physical and mental and spiritual constitution. In the case of young converts, all the wonderful power of habit is on the side of religion.

The conversion of children often leads to the conversion of their parents and other members of the family. There are instances of revivals starting with a boy or a girl taking the yoke of the Lord Jesus Christ. The church has not yet begun to appreciate the possibilities of Christian childhood.

The children’s service during a revival of religion ought not to be unlike the usual revival service. Children are quick to observe changes and variations, to seek the why and the wherefore; and they resent variations and changes made on the assumption that they were bereft of all but a little sense. The same seriousness and earnestness and sympathy that are exercised in the other services are demanded in this one. There must not be any lowering of in-

terest, any lowering of zeal, any lowering of style. Let the sermon be warm, pertinent, and personal. Broadus remarks on this subject: "Merely to refrain from using long words is not the thing needed. Children understand polysyllables just as well as monosyllables, when they represent concrete and familiar or easily intelligible conceptions. Eschew all abstract terms. And, instead of argumentation, give them facts and truths, confidently stated with the quiet air of authority to which children naturally bow. Let these facts and truths be so stated, described, or illustrated as to awaken the imagination. The illustrations should generally be in the form of narrative (as the Great Teacher's were), and the stories and descriptions should be pictorial—not minutely finished pictures, for children weary of those, but with broad outlines, prominent features, and vivid touches of suggestive detail. Thus telling them what they will receive as interesting facts or important truths, and in such a way as to charm the imagination, we are able to reach the child's affection and conscience."

What Sir Walter Scott says about "*writing down* to the capacity of children" is true of "*preaching down*" to the capacity of children. "It is all folly. Give them something to grasp after, and they will grasp that which will astonish you." As an illustration of this, we may refer to the success of Rev. Archibald Alexander, D.D., LL.D., in preaching to children. The sermons he gave them were masterpieces of exegesis and logic, entirely bare of anecdote and illustration, yet they enchained large congregations of children, who heard the distinguished preacher with

rapt interest and permanent profit. Gough asserts: "We underrate the capacity of children to understand—altogether underrate it. You read the life of Jesus, the life of Moses, or the life of Joseph, to your boy of five years, from the Bible, and if he does not understand these narratives, he will understand nothing."

Zeal must be spent in having brought into the services for children the children of the street as well as those who are in the Sunday school and the families of pious people. The children's service is not just for those who are the children of the church. It is to lose a precious opportunity, it is to make a fearful mistake, not to bring them in from the highways and the hedges. They are out there—dirty, ragged, hungry, homeless, friendless, depraved. They will be men and women, by and by. What sort of men and women? That depends upon the influence that gets hold of them *now!* Let the influence of good men and good women get hold of them; let the influence of the church get hold of them; let the influence of the word of God get hold of them. Let us bring them to Jesus, that he may get hold of them. We may then safely intrust all that is in the future's keep to them. In a recent sermon, Moody said: "I sometimes think that if an angel were to wing its way to heaven and tell them that there was one little child here on earth—it might be one of those shoeless, coatless ones you call a street Arab—with no one to lead it to the cross of Christ, and if God were to call the angels round his throne and ask them to go and spend say fifty years in teaching that child, there would not be an angel in heaven but would respond gladly to the appeal. We would hear

even Gabriel saying, 'Let me go and win that soul to Christ.' We would see Paul buckling on his armor again, and saying, 'Let me go back to earth that I may have the joy of leading that little one to his Saviour.' Ah! we need rousing; there is too much apathy among professing Christians. Let us pray God that he may send his Holy Spirit to inspire us with fresh energy and zeal to do his work."

REVIVAL SONGS AND MUSIC. It is important to provide suitable songs and music for the proposed revival. Where the songs are unattractive, and the singing bad, the people are wearied and worried, and put into a frame of mind wholly out of correspondence with the wishes and purposes of the leaders. Music is a great charmer. In the only book God ever wrote its triumphs are celebrated.

Many a conversion has been ascribed to the influence of sacred song. Rev. Matthew Cranswick, a Wesleyan missionary, certifies that he has a list of the names of more than two hundred persons, old and young, of every rank of society, who received direct evidence of acceptance while singing, "Arise, my soul, arise." Rev. B. Carradine, D.D., related the following in a letter to the *Kentucky Methodist*: "I thank God that I know a number of the old-time Methodist altar hymns. I find they are brimful of power. I was kneeling by a young lady who was sobbing at the altar, and felt drawn to sing,

What wondrous love is this,  
O my soul! O my soul!

I passed on to the second stanza,

When I was sinking down,



and still she wept; but when I reached the verse,

Ye wingèd seraphs, fly!

Bear the news! bear the news!

she raised her head, and, with a shining face looking upward, uttered such a cry of holy rapture and pure delight as I shall bear with me in my memory forever." Dr. Abel Stevens says that when Charles Wesley's hymns, with simple but effective tunes, spread among the early Methodist societies, "hundreds of hearers, who cared not for the preaching, were charmed to the Methodist assemblies by their music. It secured them much success among the susceptible Irish. A curious example of its power is told by one of the Irish preachers. At Wexford, the society was persecuted by papists, and met in a closed barn. One of the persecutors had agreed to conceal himself within it beforehand, that he might open the door to his comrades, after the people were assembled. He crept into a sack hard by the door. The singing commenced, but the Hibernian was so taken with the music that he thought he would hear it through before disturbing the meeting. He was so much gratified that at its conclusion he thought he would hear the prayer also; but this was too powerful for him: he was seized with remorse and trembling, and roared out with such dismay as to appall the congregation, who began to believe that Satan himself was in the sack. The sack was at last pulled off him, and disclosed the Irishman, a weeping penitent, praying with all his might. He was permanently converted."

Rev. George O. Barnes held a protracted meeting in one of the blue-grass towns of Kentucky, at which

this happened. All the churches of the place got applications for membership, and among them was a church that taught the dogma of baptismal remission. The day the class was to be received into that church came. Brother Barnes and his daughter Marie, his singing companion, were present. The congregation that assembled was given a very long and furious dissertation by the pastor on immersion as the way of salvation. As the preacher concluded his discourse, urging his hearers to be wise in the day of opportunity and receive of him the saving ordinance, he marched out into the river and announced that he would at once proceed to administer the rite. He turned to Brother Barnes and said: "As they come, will you and Miss Marie sing something?" The evangelist answered, "Certainly," and calling a number, led in singing,

What can wash away my sins?  
Nothing but the blood of Jesus,

and gave it with a distinction of fervor and spiritual emphasis which overtook the error that had been preached and turned the hearts of the people to trust in the Lamb of God.

Finney gives us an interesting account of a remarkable effect produced in a protracted meeting by a celebrated organist. The instrument "was a powerful one, and the double bass pipes were like thunder. The hymn [a favorite one with Finney] was given out which had these lines:

See the storm of vengeance gath'ring,  
O'er the path you dare to tread:  
Hear the awful thunder rolling  
Loud and louder o'er your head.

When he came to these words, we first heard the distant roar of thunder, then it grew nearer and louder, till at the word 'louder' there was a crash that seemed almost to overpower the whole congregation. Such things in their place do good. But common singing dissipates feeling. It should always be such as not to take away feeling, but to deepen it."

Generally it is best to place the service of song in the care of a competent leader. An unconverted person, no matter what may be his other qualifications, cannot be a competent leader of sacred song. Most evangelists have associated with them singing companions, the wisdom of which is beyond reproach. To make the service of song contribute in the fullest measure to the success of the revival takes more time and enthusiasm and strength than the preacher can spare from the labors peculiar to his office.

Before the meeting begins, enough hymn books ought to be secured to supply the congregation. To insist on this may seem superfluous. To insist on it is necessary. The writer was called to assist a brother at a church in which there was only one hymn book. Where it is possible, organize a gospel chorus and drill it in the hymns the revivalist generally uses. This chorus ought to be ready for duty as soon as the meeting begins. It is folly to leave so important a matter as the service of song to the mercy of accident. The very forethought that provides for it is worth much in a revival. It shows such an appreciation of the possibilities of the service as will insure attention to it with the spirit and with the understanding also. We do nothing well that we do wholly from impulse.

Revival songs ought to be appropriate. Songs that are suitable at the first of the meeting are not so at the last when desolation has been overtaken and times of refreshing have come. It hardly seems like it ought to be necessary to urge this, but it is. Some singers, spiritually-minded and gifted with powers of expression truly enrapturing, seem utterly destitute of the sense of fitness in selecting songs. This writer once had a chorister who could not be broken from singing, "Lord, dismiss us with thy blessing," at the first or very early in the service. He would sing evening psalms in the morning, and *vice versa*. This chorister once lost a good friend by his expertness at blundering. A visiting preacher, at the conclusion of a very long and, truthfulness insists, tiresome sermon on justification by faith, asked the chorister to announce a number. He took the Conference hymn, "And are we yet alive," and sang it through with an elation which indicated that he thought there was especial reason, then and there, for giving glory and praise to Jesus for preserving grace and strength to endure. Another singing evangelist, associated for a short time with the writer, had a fondness for singing halleluiah choruses after sermons on eternal punishment and the danger of procrastination, and judgment hymns at the praise service.

Seldom is it wise to indulge solos. This question pivots on the consecration of the soloist. Some vocalists are as single-hearted and self-forgetful as the most devoted itinerant on the frontier or missionary alone in heathen land. For all such let us thank God. But we find in some communities young men and young ladies who sing well, or think they do,

but are worldly-minded and unconverted, and either directly or through their friends they will insist upon doing solo service. It is trite to say that those who are not religious cannot do religious service. Nothing can be gained by putting a spiritual duty on an unregenerated person. If these people are really zealous to see a work of God, and anxious to help in promoting a revival of religion, they will not be at a loss to find other things that they can do more profitable than solo singing. The fact that they insist upon singing solos, and generally get very angry unless they are allowed to do so, evidences that they are influenced by some self-seeking rather than God-glorifying ambition. If circumstances are such that it is impossible to refuse the aspiring vocalist, a good plan is to permit the service but reserve the right of selecting the pieces. This writer knows of a vocalist who was employed by a church to render a solo at each service. The evangelist did not feel called to interfere with the arrangement, although it was obnoxious to him; but he prayed very earnestly for the sky-scraper soprano and soon had her converted, and she forgot all about the solos and the contract to sing them, in her consuming desire to help at the altar and in the congregation and wherever there was a soul inquiring for God. It may be well to repeat what has already been given as the writer's judgment: this question pivots entirely on the consecration of the soloist.

Revival songs ought to be reviving songs; songs that melt the heart, awake the emotions, engage the mind, stir the soul, and animate the being. They should be like the songs we find in the Bible: of



varied character, but all adapted to impress the truth as it is in Jesus, to aid the soul in its approaches to God, and intensify its delight before him. Something about "redeeming love" best suits a revival song. They ought to be glad pieces of great joy. *The sovereign spirit in a revival of religion is a spirit of rapture on account of redemption.* That is the spirit that ought to sanctify all our songs, revel in our choruses, and lead carnivals of praise. Haydn's church music was always exultant. Some one asked him why it was so; he said: "I cannot make it otherwise. When I think of God, my heart is so full of joy that the notes must leap and dance." The ransomed of the Lord do not come to Zion as Russian exiles to Siberian mines, but as children of the light and inheritors of glory, "with songs and everlasting joy upon their heads." It is the glad song that constrains men to desire the grace of God that is in Jesus Christ. It is the glad song that is to the world "the smile of hope and grace of encouragement." Cromwell led his soldiers into battle singing, "Praise God, from whom all blessings flow." Luther made the exhilarant forty-sixth Psalm the battle hymn, the watch cry, the keynote of the Reformation. The advent of the Son of God was not proclaimed in minor chords and dismal dirges, but in glorias and ecstasies of jubilation. So ought it to be proclaimed from generation to generation, till all the world is filled with and in accord with the joyful sound, and "the great voices in heaven" wake the anthem of coronation, the pæan of triumph: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." (Revelation xi. 15.)

## CHAPTER VIII.

### REVIVAL METHODS, OR DEALING WITH SINNERS.

**I**N the work of regeneration there is generally employed human agency as well as divine agency. There is a part for us to do, as well as a part for God to do. We cannot do God's part. He does not do our part. With him is all the grace and power. We are to be his agents, his witnesses, his ambassadors. We are to speak every word that might persuade, to exert the fullness of our influence, and to compel with all the power from on high with which we may be indued. God does all the rest that can be done. The Bible does not speak of regeneration as entirely the work of God. On the contrary, the Bible speaks of men winning souls (Proverbs xi. 30); of men turning others to righteousness (Daniel xii. 3); of men gaining and saving the lost (1 Corinthians ix. 19-22); of men converting sinners from the error of their ways (James v. 20). Here are given us five terms which indicate and define man's part in the work of a soul's preparation for heaven. We may "win," may "turn," may "gain," may "save," may "convert" the erring and the perishing. Not without God. Without him we are less than nothing. Without him we can do nothing. Nay, more; we believe that long before we approach a sinner, God has approached him, and that God is with us when we plead and exhort in his name. God is always ahead of us in this work. He delivers the invitation before we go with it. "The Spirit and

the bride say, Come." (Revelation xxii. 17.) Both say, "Come," but the Spirit says it first. This is the consideration that keeps gospel workers strong and hopeful.

In dealing with sinners it is necessary to know what we have to do, to keep the aim and end of our labors in view. The end and aim are to induce the soul to renounce sin and unbelief, to come out on the Lord's side, and begin the pursuit of holiness. A great many revival workers make a fearful mistake here. They seem to think that they are called to keep sinners from feeling bad, to apply to them sundry consolations, and support them with human sympathies. Some take the opposite view, and think their business is to lead the soul through a series of nightmare experiences. Revival workers are not promulgators of feelings—comfortable or uncomfortable, serene or cataclysmal. When they plead the cause of God, it is not with the purpose of exciting any particular emotion or provoking any emotional exercise, but of overcoming unbelief and the love of sin. Unless they do this, they fail—feeling or no feeling. When they do this, they succeed—feeling or no feeling.

The writer was requested to call on a young lady who was inquiring the way of salvation. He went in company with the wife of one of the pastors interested in the meeting. The young lady seemed to be in a good deal of trouble. The pastor's wife at once began to apply the promises of the Bible, and to persuade the young lady not to feel bad, but be of good cheer, and so on, that way. It did not take two minutes to see that the Holy Spirit had wrought a thor-

ough conviction, but that the young lady was chiefly concerned in trying to escape the wrath to come, without surrendering her heart to God and changing her manner of life. The writer frankly assured her of the impossibility of salvation by compromise. She then said she could not give up the world; she had so many friends, so many means of pleasure, so many good things to enjoy. All she wanted was to make a definite and unchallengeable arrangement for getting to heaven after death, but until then, or until old age came, continue a life of selfish vanity and worldly enjoyment. At last she said: "What must I do?" The writer answered, explaining as simply and earnestly as he could the way to be saved. As he proceeded, the young lady became more and more distressed, and it was clear that she was resisting the truth. She shook her head, and kept saying: "I can't; I can't." The pastor's wife who was present then said, "I think you are too hard on her; you have discouraged her;" and then resumed her pleasing occupation of reciting precious promises to one who had no will but to resent the authority of God, and no purpose but to keep up friendship with the world.

*Seek soul by soul—one at a time.* Andrew "findeth his own brother Simon, and saith unto him, We have found the Messiah." And the record is: "He brought him to Jesus." So Philip of Bethsaida: he "findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth." Nathanael heard, believed, answered, and was numbered among the disciples of the Lord.

How much of the life of Christ, as we have it in

the record, was given to personal effort for the salvation of single individuals. It is a hand-to-hand contest with Nicodemus. Andrew and Matthew were directly called to follow him. He opened the door of the kingdom close to a city of Samaria when there was but one woman to come in. He stopped on the way to take Zaccheus, a publican, and make him an inheritor of salvation. His heart yearned for a rich young man who came to him with earnest inquiries, but was too much in love with the world to forsake it. After the resurrection he found Thomas and convinced him; he found Peter and restored him to peace and joy in the kingdom.

Harlan Page, that devoted "fisher of men," had no other method than that of going directly to sinners, one by one, presenting a tract, speaking a word in season, breathing an earnest prayer. How many he led out of darkness into light will never be known till their crowns are counted on the advent morning. This was the method of John Scudder, and that modern prophet of Georgia, Miller Willis. Brother Willis was not a preacher or anything official in the church, but a seeker of lost souls, and the embodiment of the love of Jesus and the power of the Spirit. He sought men, one by one, pursued them to their homes, to their places of business, to barrooms and gambling hells, and, holding up the cross of Christ, exhorted to repentance and faith. Moody confesses that his most effective work is not in the pulpit, but in the inquiry room, where he meets sinners face to face, and deals with them as they have need.

Some years ago, this writer was helping a brother



in Kentucky. The time was limited to seven days, on account of another engagement. Five days passed in fruitless toiling. At the first service of the sixth day the writer said: "We have been going at this wrong. I can be with you just one more day after this. We will have to change our methods. Now, I will ask you who are converted, each, to take one soul—just one—and begin at this service, and give the next twenty-four hours to earnest, patient, prayerful effort for the salvation of that one. How many of you will?" It was a country church, but a good many stood up and gave the promise. That day the powers of evil were shaken. In the homes of the people were prayers and conversions, and at the following public services many came out on the Lord's side.

How many Christians are there in your city? Fifty? one hundred? five hundred? a thousand? more than that? Enlist them to seek each the salvation of a soul, to go at it at once, to be earnest about it, to persevere in it, to suffer themselves on no account to be discouraged, and, as certainly as the Bible is true, as certainly as God lives, there shall be showers of blessing upon your city, precious revivings again, and times of refreshing from the presence of the Lord.

*Make sinners see that you are really alarmed for them.* It is not meant that you are to put on any excitement or pretend to any anxiety. There is no need of such as that. It is meant that, appreciating the worth of a soul, alive to its possibilities in the grace of God, contemplating its present wretchedness and final destiny without Christ, you should let your sympathies move you without restraint.

When Michael Angelo had before him some work of especial interest and importance, before even preparing the canvas, he would lock himself, for an entire night, in a room with a naked corpse. All night he inquired of the dead. All night, communing with the dead, he sought the subjugation of the vain and false within him; then, with conceptions intensely real and serious, he wrought as for eternity. It is not from trifling thought and shallow conviction that any worthy zeal is evoked. If, for one night only, disciples of the Lord would lock themselves up with the thought of a dead soul—the dead soul of a child, of another loved one, of a neighbor; see it withering under the trials of the last day, driven into pits of damnation, wandering with weeping and wailing and gnashing of teeth over fields of irremediable woe—the conclusion of the exercise would find them breaking through stone walls of indifference and taking hold of sinners with an earnestness all-constraining and invincible. They would begin to deal with sinners just as the angels did with Lot on the morning of the destruction of Sodom. Lot began to linger in the streets. He evidently was loath to leave a city so fair, in which he owned so much property, in which he had so many friends, and in which he had enjoyed so many distinctions. Perhaps, too, he was inclined to skepticism in regard to the fire and brimstone story the strangers he had entertained told him. He had never heard of anything like that; why should he believe it? But the angels knew—oh, they knew—and, laying hold of him with both hands, they hastened him on and set him outside the gate.

This alarm for the lost was one of the features of the Saviour's ministry. He saw the ruin that was impending, he saw the curse that was falling, he saw the place that was prepared for their punishment, and his soul was overwhelmed in an amazement of sorrow and anxiety. He said it were better for a man never to have been born than to go out into eternity with an unpardoned sin on his soul; and he told about flames that never expired, and worms that never died, and outer darkness of despair, and cries for succor that were answered in irreversible negatives. These visions suggested that impressive question: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark viii. 36.)

One of Whitefield's biographers says of him that when he preached it was as if he stood between heaven and hell, "listening to the groans of the damned on the one hand, and the songs of the redeemed on the other; as if he could hear the knell of eternal death tolling over lost souls, and all the caverns of despair echoing with their groans; as if he 'had measured eternity, and taken the dimensions of a soul.'"

There will be, there can be, no full measure of success in winning souls till the disciples of the Lord have abandoned themselves to this holy distress on account of the lost. This gives meaning to their expostulations and significance to their zeal.

*Let your approach, when you seek to turn a soul to God, be natural, without affectation.* If your salvation is real, an easy approach will be but the logical outcome of it. It is a great mistake to assume another tone of voice and another manner, when we present

the claims of religion. No one is obliged to affect a nasal twang and a scarecrow physiognomy in order to impress a soul with the word of God. Parents are not obliged to take their children into the parlor or a room seldom occupied, and shut the door, and pull down the blinds, when they would teach them the fear of the Lord. Sanctimoniousness is not sanctification.

Mrs. Catherine Booth, so long of the Salvation Army militant, now of the Salvation Army triumphant, furnishes this striking illustration: "If you have a friend afflicted with a fatal malady, and you see it, and he does not, you don't begin to descant on the power of disease and the way people may secure health, but you say: 'My dear fellow, I am afraid this hacking cough is more serious than you think, and that flush on your cheek is a bad sign. I'm afraid you are ill—let me counsel you to seek medical advice.' That is the way people talk about earthly things. Now do exactly so about spiritual things. If your friend has a spiritual disease, tell him so, and deal with him just as straight and earnestly as you would about his body. Tell him you are praying for him, and the very concern that he reads in your eyes will wake him up, and he will begin to think it is time he was concerned about himself."

In the town in which the writer lived, some years since, there was a very wicked, sin-loving man. He was a professional gambler, an open scorner of things religious, and of deplorable influence with young men. With all this, he was distinguished by not a few sterling qualities: generous, sympathetic, frank-hearted. He had been of considerable service to the

parsonage, and, on the preacher's account, began to attend church. The writer prayed for him and wept before God. By and by, it seemed that he could live no longer without the conversion of that soul. After many hours spent in prayer, he set out to find his unsaved friend and bring him to Jesus. The Lord went before, and the man was found in the very best place for the interview. There was an exchange of polite greetings, then some talk about the weather, and then a long, awkward pause. The man saw that something was on hand, and evidently wondered what. The writer said: "Colonel, what would you think of a man who professed to be the friend of another, but gave him no warning of approaching trouble?" Immediately he answered: "I wouldn't think much of him as a friend." That was enough, embarrassment was now all gone, and faith was full of courage; and, as the writer drew his chair nearer, he said: "Nor would I; and, Colonel, you are the man in danger and I am the friend come to give you notice of it." He was now thoroughly startled, and the writer kept on: "God knows the way you are living, and I know something of it. You know it will damn; and both of us know that there is no other way of escape but by Jesus Christ, and you neglect his salvation; and I must tell you too that I have been so alarmed for you that I have given this day to prayer and fasting." Before the writer was this far, the man's lips were trembling and tears starting from his eyes; and until the interview closed he was helpless before the truth. If the people of God would address themselves to the salvation of souls in this easy, simple, direct, natural way, they would soon have their towns and cities



shaking before the power of God, just as Charleston did when earthquakes made riot under its foundation stones.

*Being natural is not being mild and tame. Just the contrary.*

On such a theme  
'Tis impious to be calm.

“The king’s business requireth haste.” (1 Samuel xxi. 8.) “Bind the chariot to the swift beast.” (Micah i. 13.) “Of some have compassion, making a difference; and others save with fear, pulling them out of the fire.” (Jude 22, 23.) “Whatsoever thy hand findeth to do, do it with thy might.” (Ecclesiastes ix. 10.) To what enthusiastic effort, and readiness in season and out of season, and consecrated aggressiveness, and tireless audacity do these texts direct us!

Thomas Betterton, the famous English actor, affirmed that theaters would soon be deserted if actors spoke like preachers generally did. When an Anglican bishop asked him how it was that the clergy who speak of things *real* affected the people so little, and the players who speak of things *imaginary* affected them so much, he replied: “My lord, I can assign but one reason: we players speak of things imaginary as real, and too many of the clergy speak of things real as though they were imaginary.” Equally wise and pertinent was the answer the celebrated Garrick gave when asked how a sermon should be delivered. He said: “You know how you would feel and speak in a parlor concerning a friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the ob-

servance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadences and gestures; you would be yourself, and the interesting nature of the subject impressing your heart would furnish you with the most natural tone of voice, the most proper language, and the most suitable and graceful gestures. What you would thus be in the parlor, be in the pulpit, and you will not fail to please, to affect, and to profit."

Dr. J. Addison Alexander, of Princeton, for many years attracted great crowds of educated and cultured people to hear his brilliant and eminently spiritual sermons, which he delivered with very much animation. Later on in life, he preached the same masterpieces, but in a quiet, mild, and easy manner, and his audiences steadily declined and fell away entirely. The delivery, the style of address, had to do with it.

We may say, "Fire! fire!" in such a manner as to make the impression that there is no fire. We may say, "Escape! escape!" in such a way as to make the impression that everything is all right. The tone can unsay the word, the manner make the warning a pleasing benediction. One winter morning, in the years ago, when this writer was a boy, he was crowding close to a fire with his little sisters and some other children of the family. It was early morning, and they had come out of their room into the parents' where a lively fire was blazing. The parents were still asleep. Just the children were awake, crowding there, laughing, joking, teasing each other, and trying to get warm. One of the little girls' dresses swept too close to the flames, and the boy saw it when it

began to burn. He did not know what to do. He was afraid of scaring his sister; he did not want to excite her, and so he said in the easiest way he could: "Little sister, your dress is afire." And she just shook her curls and laughed: "Oh, you can't fool me!" But by this time the flame was ready to speak, ready to scare her, ready to excite her; and she saw it leaping up her dress, and like most people on fire she started to run. At the door a servant girl, providentially coming in, caught her, threw her down, and with assistance saved the little girl from an awful death. You think that boy was a very foolish one. He thinks so too. Since then he hasn't been afraid of scaring people or exciting them. His only fear is that he may fail to scare them as he should.

At a Methodist church, in the State of Florida, of which the writer was once pastor, the preacher was urging the necessity of enthusiasm in the service of the Lord. The fact is, he was defending the Methodist Church, it having recently been subjected to much ridicule on account of its all-consuming zeal. The preacher said: "We have to be enthusiastic to make people see we are in earnest. Now, if I should observe to Brother Amos [Brother Amos was an old saint on the front pew; he was very deaf and had to sit close to hear anything at all], 'Brother Amos, I perceive the process of combustion proceeding at your domicil,' the dear brother would doubtless smile and think me up to a little fun; but if with countenance as well as voice engaged, I should cry, and with very much excitement, at the top of my voice [the preacher was now all action], '*Brother Amos, your house is afire!*'" The old brother had

not heard much of the sermon, and he entirely missed the first part of the sentence in which his name figured; but he now saw an excited preacher swinging his arms, and heard him crying, "Brother Amos, your house is afire!" and he jumped to his feet, and broke down the aisle as fast as he could run calling, "Fire! fire! fire!" The preacher's argument was better than he knew. The congregation was convinced that there was as much in the *how* as there is in the *what*, that the *weight* of words is as important as their *sense*, and that *manner* as well as *matter* has significance.—

In dealing with unconverted souls, awakened or unawakened, as far as you know and can, *warn them of particular sins*. John the Baptist shows us the true method. He had something else besides a vague and indiscriminate call to repentance. He leveled his finger upon the Pharisees and Sadducees, and charged them with hearts intensely bitter and devilish; he turned to the publicans and said, "Quit oppressing the people;" he came to the soldiers and said to them, "You must stop your wanton cruelty and violence to men, and study to be content." This is the method of Sam Jones, when he thunders, "Quit your meanness!" He makes meanness not an indefinite thing, but lying, stealing, adultery, hatred, actual transgression.

We may well ponder the following words of Wesley: "I never heard or read of any considerable revival of religion which was not attended with a spirit of reproof. I believe it cannot be otherwise; for what is faith unless it worketh by love? Thus it was in every part of England when the present re-

vival of religion began, about fifty years ago. All the subjects of that revival, all the Methodists, so called, in every place, were reprovers of outward sin. And, indeed, so are all that, 'being justified by faith, have peace with God through our Lord Jesus Christ.'"

Rev. Mark Guy Pearse tells the story of a member of the church who got drunk, and sought to go back to God and have the joy of salvation restored. He prayed very earnestly and at great length, but remained unrelieved. The preacher said, "Pray again;" and they knelt down again, and the backslider said: "O God, thou knowest thy servant in a moment of unwatchfulness was overtaken by sin." "Nonsense!" the preacher said. "Tell the Lord you got drunk." That was another matter. It took a good deal to bring that up. He began again: "O Lord, thou knowest thy servant in his weakness and frailty was overtaken by a besetment." But his friend and pastor would not put up with that, and insisted: "Tell the Lord you got drunk and made an ass of yourself." Then the poor fellow cried out: "O God, have mercy on me; I got drunk!" And God heard the prayer and vouchsafed pardoning mercy.

A minister of the gospel called to see a young married woman who was dying. He showed her as plainly as he could the mercy and wisdom of God in Christ Jesus, and, by and by, the woman said she believed and accepted it. But there was an uneasy, troubled expression upon her face; and the minister, who knew something of her life and personal disposition, said: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not



men their trespasses, neither will your Father forgive your trespasses." At this the dying woman began to weep. "Where is your mother?" the preacher asked. "Isn't she coming?" Still the woman wept, and the preacher repeated with earnest emphasis the words he had before quoted. Then he said: "Are you going to die without being reconciled to your mother?" Life was fast going. All present were full of prayer for the departing soul. She evidently saw the Saviour near, but the mother with whom she had had a foolish and bitter quarrel stood between. It was a fearful, indescribable struggle. Then she cried with all her might: "Send for her, send for her, as quick as you can; and God have mercy on me!" In less than an hour the mother was weeping at the bed, weeping on the face of her daughter, covering her hands and cheeks and lips with kisses, and comforting her and rejoicing with her for salvation come, as deepened the darkness of the valley of the shadow of death.

A Presbyterian elder, in one of Finney's revivals, was given a great baptism of the Holy Ghost, and was immediately distinguished by power in prayer and testimony. A brother elder came from a neighboring city to attend the meeting and went home with this one for dinner. He recognized the change in his host, and asked: "Tell me how you got this heavenly blessing." The host looked at him and replied: "I fell down on my knees, and said to God, 'I have told you my last lie; I will never tell another one as long as I live;' and the Holy Ghost descended upon me, and I have been so gloriously filled since that time, I scarcely know whether I am in the body

or out of it." The visiting elder sprang to his feet and ran into a sitting room near by, and fell on his knees, and cried: "O my God, I have told my last lie! I will never tell another lie, on my knees or off my knees, as long as I live." And when he got up and returned to the dining room, it was with a fire-crowned heart.

Whitefield relates the story of a man who kept complaining to a friend that he could get no peace with God, though he confessed his sins every day, and had even made a list of them from which he prayed. The friend took the list and read it through, and said: "I don't think your list is worth anything at all, for the biggest one of your sins, I see, is left off." The astonished man asked, "What is that?" and his friend said, "The sin of unbelief." The arrow hit the mark; the man's conscience owned and felt its guilt; he sought God again, and soon was on his way rejoicing.

That is not a scriptural charity which exercises itself only in warm embraces and terms of endearment. God says: "As many as I love, I rebuke and chasten." (Revelation iii. 19.) The wise man declares: "Faithful are the wounds of a friend." (Proverbs xxvii. 6.) Bishop G. F. Pierce observed: "In every unregenerate man there is some spot that pinches and galls, some habit when the truth checks and disturbs him; right there is his whole quarrel with revelation, and against that his passions and prejudices burn and boil together. We must probe the wound, lay it bare, give vent to its stench of rottenness, apply the knife and the caustic. Never mind the groans and the complaints; rub in the salt.

The disease is mortal; the patient will die without a sudden, powerful remedy."

The interests at stake and everything involved demand *seriousness in dealing with sinners*. A serious message calls for a serious messenger. It is very often that impenitent sinners answer the appeals and warnings of friends with a smile, a laugh, a clever bit of humor, or a fool's trifling. Sinners do not know their peril. They glory in that which should shame them, and laugh at that which should make them weep. They "make a mock at sin," reckon it a little thing, and wonder why anybody should make such a "to do" about it. Paul tells us that he "ceased not to warn everyone night and day with tears." (Acts xx. 31.) Spurgeon, while delivering a very impressive sermon, stopped and said: "I think I feel this morning like Dante when he wrote his '*Il Inferno*.' Men said he had been in hell, he looked so like it. He had thought of it so long that they said, 'He has been in hell,' he spoke with such an awful earnestness." In the worker's heart there must first be felt

No room for mirth or trifling here,  
For worldly hope or worldly fear,  
If life so soon be gone;  
If now the Judge is at the door  
And all mankind must stand before  
The inexorable throne.

With characteristic propriety, Wesley remarks: "There are some exempt cases, wherein, as a good judge of human nature observes, '*Ridiculum acri fortius*'—a little well-placed raillery will pierce deeper than solid argument. But this has place chiefly when we have to do with those who are strangers to religion.

And when we condescend to give a ludicrous reproof to a person of this character, it seems we are authorized to do so by that advice of Solomon: 'Answer a fool according to his folly, lest he be wise in his own eyes.'

Seriousness is not moroseness; earnestness is not sullenness. The love of souls makes us unspeakably sorrowful on account of their sins and guilt; but the heart of that one who believes on Jesus is set to the song: "Joy to the world, the Lord is come!" He rejoices and praises God that though sin abounds, there is a grace that even more abounds; that though the mystery of iniquity works, there is a mystery of godliness going forth to overtake it; and that Jesus Christ, the Prince of Peace, the King of Glory, has "come to make his blessings flow, far as the curse is found." This is the gospel worker's testimony, and it is his rejoicing—abundant and sure. Serious and tearful, for the Master was a "Man of sorrows;" happy and exultant, for, with faith's discerning eye, we see the travail of his soul, and what satisfies him will satisfy us.

## CHAPTER IX.

### REVIVAL WORKERS.

OF workers, not dreamers, this chapter treats. It is easy enough to breathe out pious wishes and sigh for a revival of religion; easy enough to lament when things are going wrong, and to get excited when the ark is carried into the country of the enemy; but something else besides groans, however orthodox, is necessary. Sure never was there a revival of religion promoted without hard work.

The obligations to unite in effort for a revival rest upon others besides the preachers. The Father in heaven wishes to have all his children engaged in advancing the interests of his kingdom. That is an unnatural child who is not concerned for his father's prosperity. To do something for God, to be of use in the kingdom of heaven, is the first impulse of a regenerated heart. When the question, "What must I do to be saved?" has been answered and salvation has come, again the soul inquires: "Lord, what wilt thou have me to do?" For a striking and affecting illustration, take the thief on the cross who was saved at the eleventh hour. He was saved by faith, but it was a faith that worked by love. He turned to the other thief crucified there, reminding him of their common vileness, and testifying to the "matchless worth" of Israel's rejected and crucified Messiah.

"The gospel is God's economy of grace for the entire race of man, sunk in the same ruin. By the first



Adam came one generic fall; by the second Adam comes one generic redemption—a universal remedy for universal sin. Between these lost souls and this great salvation, *the one living link is the believer*, whose lips and whose life are to unite in witnessing to the ‘Lamb of God who taketh away the sin of the world.’ The glorious work, the dispensation of the gospel, is committed *to us all*, being one with Christ by faith, love and labor are to make us a bond between him and the lost whom he came to seek and to save.”

Three reasons have been suggested as to why our Lord Jesus Christ has ordained and arranged to have his kingdom propagated in the world by human instrumentality. “The main one probably is that the human being, himself transformed, restored to God and his image, and inspired with his love, would be the most effectual ambassador that could be sent. Another reason might be that Christ chose to put this honor on his own brethren after the Spirit—those whom he had redeemed from among men, and who have chosen him as their Sovereign, with his cross, and its consequences, in preference to the pleasures, riches, and honors of this world. Third, it might be that no other instrumentality would be so calculated to bring glory to the Father—the weakness of the human agent exhibiting most perfectly the excellence of the divine power.”

Those who are “laborers together with God” in revivals of religion must first of all take heed unto themselves. There is that which they must *be*, before there is aught for them to *do*.

There must be *recognition of God as the one and absolute Master*. It is of importance paramount to re-

member that Jesus Christ is "head over all things to the church." The introductory verses of Paul's epistles show that he thought it necessary to keep before himself and before others the fact that he was not a servant of men or of parties, or of varying sentiments, or of popular prejudices, but of God the Father and of the Lord Jesus Christ. "There was a man sent from God whose name was John;" so one of the evangelists begins his account of the ministry of the harbinger. It is impossible that any service be pure in its purpose and earnest in its zeal unless there be down deep in the heart of the man who gives himself to it the consciousness that he, too, is "sent from God," that he has heaven's authority for his ministry, and that he will have to give an account to God. No matter what may be one's splendors of genius and brilliance of talent, personal magnetism and store of pathos, no matter what influence may attend and what distinctions crown him, if his calling and election to the mission he essays have not been of God, if his enthusiasm is not with reference to the Great Taskmaster's will, he can but run in vain and fight as those that beat the air. To recognize the Lord Jesus Christ as the only Master requires consecration and devotedness to the things that he says do. If he is the Master, certainly he may direct our energies. To recognize the Lord Jesus Christ as the only Master requires that we be perfectly satisfied and thoroughly rejoiced with his approval, though all the world condemn and hate.

Revival workers must be *incarnations of the gospel* they profess and recommend. No man can persuade others to be religious if he has not first per-

suaded himself to be religious. A formalist can persuade others to formalism, a member of the church can persuade others to join the church, a professor of religion can persuade others to profess religion, but only one who has been born again and has the witness within him can lead others to true repentance and to the faith that saves. God does not ordain unholy men to holy responsibilities.

The world is much better able to read the nature and perceive the beauty of religion in a man's life than in the Bible. "They that obey not the word may be won by the conversation" of such as are truly devout. A rabid papist said to Bishop Jewell: "I should love thee, Jewell, if thou wast not a Lutheran; in thy faith thou art a heretic, but surely in thy life thou art an angel." Lord Peterboro, when visiting Archbishop Fenelon, heard no argument from him on the claims of Christianity. The venerable prelate let logic alone, and in the presence of the infidel simply lived such a life as he was wont to do when there were no infidels present to witness. Well known is the exclamation of the distinguished deist when about to leave the archbishop's: "If I should stay much longer, I shall become a Christian in spite of myself." Hume confessed that all his philosophy "could not explain a Christian life." Bunsen said to his dying wife: "My dear, in thy face I have seen the eternal." When Addison was drawing close to the end of life, he sent for his son-in-law, a man who avowed infidelity, to "come and see how a Christian dies." But there is something convincing in how a Christian lives, as well as how he dies. Perhaps more.

The man who is a Christian is better and far more excellent than any man who is not a Christian. It matters nothing how exemplary, how gracious, how splendid the other may be, he who is least in the kingdom of God stands head and shoulders higher still. "The Christian is the highest type of man." Now, that is what revival workers must make the unconverted see and acknowledge, if they would advance the cause of Christ. "It is the life which furnishes the mallet by which to drive the chisel of the tongue."

Revival workers must have *abundant and unvarying faith*. It takes faith to fill the mind, to enrapture the heart, to dominate the life. The men who have been of any service to the world, or of any service to heaven, have been men who believed in something with all their souls. That was the only difference between Columbus and his contemporaries. He believed something about the world, at which they shouted, "Absurd! Impossible!"

To be full of faith is to have such confidence in God as to defy difficulties, to ignore obstacles, and reckon opposition as though it were not.

Faith, mighty faith, the promise sees,  
And looks to God alone.

Rev. W. B. Godbey says: "I am an old revivalist. I never saw a place where I could not have a revival. I always made it a rule to pray till I received the gift of faith for a revival at that time and place. I then went into the conflict with victory in sight. Twenty years ago, when presiding elder, I laid siege to the town of C——. A noted man lived there, distinguished for his intelligence, popularity, sociability,

and for his musical talents; he was exceedingly influential, especially with the young people, and a ringleader of the fandangoes. Notwithstanding his rowdy predilections, such were his musical gifts that the people thought they could not sing without his leadership. He seemed to stand in the way of all the sinners in the community. On arrival I went off into the woods and prayed for him in person till I received the gift of faith for him and a revival. He came to the first meeting so convicted that he could not sing. He responded with enthusiasm to the first invitation; wrestled Jacob-like till he came through bright as a sunburst. The sinners followed him like sheep, and glorious was the victory. When you receive the gift of faith for a revival, the revival is sure to come. The difficulties which beggar all human solution are not in God's way at all."

Our faith is the measure-line of all our blessings. "According to thy faith, so be it unto thee," is said to men now as it was of old. And it may be written down in the record book of God's kingdom, as the explanation of our barren churches, the explanation of our fruitless toiling, the explanation of our unsuccessful efforts to promote revivals: "Christ could do no mighty work there, because of their unbelief."

This is the victory, even our faith! If we are what God wants us to be, and are intent upon the thing to which he appoints us, and faint not, in due season we shall reap. Never were there such stories written as those that tell the triumphs of faith. Have faith in God. "All things are possible to him that believeth." (Mark ix. 23.)

Revival workers must "*pray without ceasing.*" Says



the Master: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John xv. 7.) Watson observes: "The tree of promise will not drop its fruit unless shaken by the hand of prayer." Charnock defines prayer as "nothing else but a presenting God with his own promises, desiring him to work that in us and for us which he hath promised to us."

It is related of John Wesley that on one occasion, as he was riding along on a turnpike, he saw a man kneeling by the roadside breaking stones. "Ah," said the preacher, "I wish I could break the hearts of some who hear me preach, as easily as you are breaking those stones." The man looked up and replied: "Did you ever try to break them *on your knees?*" The question might embarrass some; it did not Wesley. His was a life of prayer. One who knew him thoroughly says: "He thought prayer to be more his business than anything else; and I have seen him come out of his closet with a serenity of countenance that was next to shining."

The great Welsh preacher, Mr. Williams, of Wern—one of the princely trio of that land of great preachers: John Elias, William Williams, and Christmas Evans—left this testimony: "The old ministers were not so much better preachers than we are, and in many respects they were inferior, but there was an unction about their ministry, and a success attended upon it now but seldom witnessed. And what was the cause of the difference? They *prayed* more than we do. If we would prevail and have power with men, we must first prevail and have power with God. It was on his knees that Jacob became a

prince, and if we would become princes we must be oftener and more importunate on our knees."

Luther said that to pray well is to study well. His confession is familiar: "I have so much to do that I cannot get on with less than three hours a day praying." Bramwell never gave less than six hours a day to secret prayer. Of Spurgeon's constancy and fervor in prayer there is much evidence. Dr. T. L. Cuyler says: "When I have heard Mr. Spurgeon pray, I have not been so astonished at some of his discourses."

David Livingstone on two occasions preached a sermon of wonderful power. At each time five hundred people were convicted. Both sermons were preceded by a whole night spent in prayer. John Welsh, minister of Ayr, used always to place wraps and overcoats close to his bed, to put on when he awoke in the night, as he habitually did to engage in stated seasons of prayer. He often expressed his astonishment that any Christians could lie in bed all night, without waking up to pray. Dr. James A. Duncan said in regard to a sermon of great power that he had preached, when asked its secret: "The secret of that sermon is thirteen hours of consecutive prayer." Bishop Matthew Simpson said, in reply to a similar question: "I don't know what is the secret of my pulpit power, unless it is that I am so often on my knees in secret, holding communion with my heavenly Father." A distinguished minister, whose sermons were blessed unto the conversion of many thousands, was asked: "How do you get up your sermons?" He said: "Get up my sermons? I don't get them up at all; I get them down." Every suc-

cessful servant of the Lord Jesus Christ gets down from on high, in response to the prayer of faith, that wisdom, grace, and strength which fits him for what he has to do.

The *Epworth Herald*, Chicago, Ill., sent out the question, "What was the most effective sermon you ever heard?" to a large number of people. Among the many interesting replies which came was one from Rev. W. W. Case, D.D., San Francisco, Cal. He said: "Bishop Simpson was the greatest preacher I ever listened to; William Morley Punshon, perhaps, came next, with Bishop R. S. Foster a close third. One of the most effective sermons I ever heard was preached nearly thirty-five years ago by pastor A. S. Newman, of the Jamestown Swedish Mission. The last day of the meeting had come, and there had been no conversions, and very little religious interest manifested. The preachers were quite disappointed and much discouraged. Who should preach the closing sermon in the evening? No one cared to preach the funeral sermon over a dead meeting. It was suggested that the Swedish brother might do for that service, as there was not much at stake. He consented. *For hours he wrestled with God in a retired place in the forest*; and when he came to the platform to preach, his face shone as I fancy the face of Stephen did. In the preachers' tent, in the rear of the stand, the ministers were resting and listening to the sermon. Not more than fifteen minutes had elapsed until there began to be heard a rattling among the dry bones. The preachers slid out of their retreat and took seats on the platform. The saved throughout the congregation began to shout

the praises of God. Sinners were crying out for mercy. At the end of twenty-five minutes Brother Newman stopped speaking, and on the invitation of Rev. George W. Gray, of the East Ohio Conference, scores of people rushed to the altar and cried for mercy. The meeting continued with unabated interest until sunrise the next day. It was estimated that between fifty and one hundred were converted that night."

Men of prayer are men of power. The Lord Jesus Christ himself says "Amen" to the earnest prayers of his servants.

Revival workers must be *embodiments of joy*. The herald angels announced themselves as joy-bringers.

In the fifty-first Psalm, David prays: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Undoubtedly very much of the success which attended the early Methodist preachers was due to the fact that they evidenced the possession of a grace and principle which made them rejoice evermore. "That odious caricature of Christianity, which offers to the view of the world a man with all the doctrines of the gospel on his lips, but gloom on his brow, disquiet in his eye, and sourness in his bearing, has done infinite injustice to our benign religion, and infinite harm to those who never knew its worth." This writer used to hear in the church his parents attended a dear brother frequently lead the services or relate his experience in a testimony meeting. The good man extolled religion as the chief of joys, and deplored that he had not sooner entered in, but did

so in a manner that made the boy say in his heart: "That ain't so; for if religion is such a good thing, what is he moping about?" The brother affected a countenance like an unhealthy weeping willow, he said everything to the tune of "Windham," and his general bearing and address were suggestive of funeral marches, deep jungles, and drizzly rains. Sam Jones tells us that when he began to preach the gospel it was "as only a man could preach it who knew but two facts—God is good, and I am happy in his love." What can so well qualify a servant of God as the possession of those two facts?

A joyous life does not mean constant effervescence and ebullition, but that which, shown to the world, convinces it that to be a follower of the Lord Jesus Christ is to be happy above all others. A dull, moping, melancholy professor misrepresents and maligns the gospel. The devil never gained a more signal victory than when he succeeded in getting the world to believe that religion is the quintessence of misery and the house of God an unlighted dungeon cell. It is from that falsehood that unconverted people speak when they put off solicitous friends with the remark, "I want to have a little more pleasure before I settle down and get religion." That falsehood we must fight, and by both our lips and lives show the world that the joy of the Lord is far above all other joys; that from God, the source of all life and blessing, we drink daily an inspiration infinitely richer than that which fable attributes to Castalian fountains and Pierian springs; and that the grace in which we make our boast grows better and better day after day.



Revival workers must be *brave and aggressive*. There are sins to be reprov'd, hypocrisies to be exposed, false hopes to be demolished, self-complacencies to be denounced, and cowards and weaklings are not competent to this. The story is told of a compositor in a printing office who was "setting up" the verse of Scripture, "And Daniel had an excellent spirit in him." But the types, or the compositor, or both, got mixed and the proof read: "And Daniel had an excellent *spine* in him." Spurgeon said it was not much of a mistake. Revival workers who amount to anything must have "an excellent spine" in them. They must be able to stand up straight and strong before earth and hell, before men and devils. This was what Daniel had to do, and he did it. His "excellent spirit" revealed itself in the quality of his backbone. The lions' den confronted him, but he did not budge an inch. As long as we are identified with a cause, we ought to be ready to champion it, even if it be unto death. The fear of hurting feelings, of giving offense, of losing popularity, of stirring up antagonism, is directly and indirectly damning thousands. The fear of man is much more common now than it was in the days of the apostles. This is one of the principal reasons why the gospel has not yet conquered the world. Heaven has no blessing for those who make vain and absurd compromises with the world in the fond hope of winning it; but heaven attends with all its sympathy, all its interest, all its aid, those who are purposed to be true to God, let come what may. Mrs. Catherine Booth opines: "It is a bad sign for the Christianity of this day that it provokes so little opposition. If there

were no evidence of its being wrong, I should know it from that. When the church and the world can jog along comfortably together, you may be sure that there is something wrong. The world has not altered. Its spirit is exactly as it ever was, and if Christians were equally faithful and devoted to the Lord, and separated from the world, living so that their lives were a reproof to all ungodliness, the world would hate them as much as ever it did." Luther said to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them." Above everything else there is need to-day of making definite the issue between the church and the world, of insisting that Christ can have no communion with Belial, and that it is impossible to compromise with sin and unbelief. There is need of doing this in testimony that is not uncertain, in a spirit that dares all things and fears nothing, and with confidence in God.

Revival workers must be *full of love*. It is well to do some faithful heart-searching at this point. There are those who love revival services, the work of a protracted meeting, who are yet as destitute of the love of souls as the devil could wish. The excitement of the season of special effort is what they love and enjoy. Pastors are advised to pray, "From all such, good Lord, deliver us!" We must be in love with *men*, with all sorts and conditions of men, and so in love as to show our love in speech, in tone, in conduct. "Heart-failure" hands a good many of our plans and enterprises down into the grave. It is the great infirmity of our churches to-day, and, more than anything else, is the death of our services.

The secret of Whitefield's power was in what he called "soul life." His soul was alive to the necessities and possibilities of the souls of others. It takes a heart to win a heart. There is an exposition of this law in the story of David Cargill's missionary conquest on the Fiji Islands fifty years ago. The savages made at him with clubs and knives and spears and other instruments of death, and he met them with the only two or three words of their language that he had mastered: "My love to you! my love to you!" This checked them, won their attention, secured their interest, disarmed them of their weapons, and in less than half a century Fiji was converted to the Lord Jesus Christ. When Dr. Mc-All undertook his Paris mission he could say but two things in French: "I love you;" "God loves you." That was more than even the embittered and God-defying communists of France could stand. It was irresistible; it was plenipotent.

God is love! We cannot show men what God is unless we love. If we love—not professionally, for that is no love at all—they will see God in us. Dr. H. C. Trumbull relates a striking illustration of this, which he heard at a Sunday-school convention under the shadow of the walls of Yale College. The speaker said: "It is usual, as is perhaps known to many or all before me, for classes which have graduated at this honored university to meet at certain intervals after graduation, and renew the memories of college life. On such an occasion, after an absence of thirty years from the university, a class was gathered in yonder hotel. They had taken their seats at their supper table, when a knock was heard at the door, and

an elderly man entered the room; his head was gray with silver sprinklings, his form was bent, and his features were wrinkled, doubtless with care rather than the bruising of years, for his eye still flashed the fire of youth. He called many of those present by name, and all he addressed as classmates. But of the twenty-five there gathered not one knew him, so thoroughly had he become changed. He had been separated from his country and friends, in search of health, through most of the thirty long years then just past, and in those thirty years the line of his life had crossed that of none of his classmates. A tear moistened his eye as he stood there, for he felt that 'he had come unto his own, and his own received him not.' At last, refusing to give his name, he stepped into the adjoining room and led in his son, a fine young man of eighteen years. Scarcely had the son appeared, when the voices of all uttered the name of the now remembered classmate, so perfectly did the features of the young man reflect the youth of the father." The world has forgotten God. He is in none of its thoughts. Men eat and drink without him, buy and sell without him, marry and build homes without him, rejoice and weep without him. They do not see him in anything. His sons and daughters must reveal him. When they are followers of him as dear children, and walk in love, the living beauty will be recognized as the reflection of the image of a Father in heaven. Unless we have love, and manifest love, we are as empty sounds. All else, without love, is nothing. Though we speak with the tongues of men and angels; though we have the gift of prophecy, and understand all mysteries

and all knowledge; and though we have faith so that we can remove mountains; and though we give all our goods to feed the poor; and though we take martyrdom at the stake—and have not love, the love that suffereth long and is kind; the love that is not puffed up; the love that is not easily provoked; the love that thinketh no evil; the love that beareth all things, believeth all things, hopeth all things, endureth all things; the love that never faileth, we are nothing before God, and less than nothing in labor for souls.

Revival workers must be *humble-minded, meek and lowly in heart*. This means a consciousness of littleness, of unworthiness, of unprofitableness. This means an apprehension of the spirit of the harbinger when he said of the Lord: "He must increase, but I must decrease." (John iii. 20.) Paul never boasted that he was anything. At one place he says he was "not meet to be called an apostle" (1 Cor. xv. 9); after this he said he was "less than the least of all saints" (Eph. iii. 8); just before his martyrdom he declared that of sinners he thought himself "the chief" (1 Tim. v. 15). That is true what Rev. E. E. Hoss, D.D., says in a *Christian Advocate* (Nashville, Tenn.) editorial: "The clearer the vision of the All-holy, the more lowly does the penitent sink in self-contempt and self-abhorrence." When multitudes were thronging around Whitefield in Boston, and were following him from one side of the city to the other, and from the churches to the commons, he was in the valley of humiliation, deploring his spiritual lack and exceeding unfitness. He says: "I was so vile in my own sight that I thought the people would



stone me." Out of this recognition of his imperfection, he rose to those soul-refreshing views of Jesus and his grace which constrained his zeal and thoughts and emotions to the end of life. It was because he had a heart empty of self and self-righteousness that he could speak to sinners, old and young, rich and poor, educated and uneducated, with a fervor and wisdom that persuaded them ere they were aware, and gathered them in contrition and confession around the cross of Jesus. Sam Jones is beyond all else an exponent of the grace of humility. If it could be written out, the unaffected joy he has in giving help and sympathy to all men, esteeming it a privilege to be of service to the humblest and the poorest, in making himself a slave to those for whom no one cares, the volume would amaze the world. Great as he is as a master of assemblies, he is greater still as the master of himself. He says: "I am not 'banking' on the fact that I am a revivalist, or that I preach to men and move them, but on the fact that God can use me for little things, and that my name's written down." At another place he says: "I got a good look at myself thirteen years ago, and I haven't met a man since that I didn't think more of than of Sam Jones." Again: "Thank God, I have never forgotten the pit from which I was dug! They have talked about my heights, and of my falling from those heights. To the top of Calvary is not very high, and lying down at the foot of the cross is not a very dizzy altitude."

But we need not go to men to find a pattern of humility. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes

he became poor, that ye through his poverty might be rich." (2 Cor. viii. 9.) An elegant and accomplished writer, George Gilfillan, remarks: "He was humble all his life long, and never more so than when working his miracles. How he shrunk, after they were wrought, from the echo of their fame! He did not rebuke the woman of Samaria for proclaiming her conversion, but he often rebuked his disciples for spreading the report of his miracles. If we would understand his profound lowliness, let us see him, who had been clothed with the inaccessible light as a garment, girding himself with a towel, and washing his disciples' feet; or let us look at him who erst came from 'Teman and from Paran,' in all the pomp of Godhead, riding on an ass, and a colt, the foal of an ass; or let us watch the woman washing his feet with her tears, and wiping them with the hairs of her head; or let us sit down by the side of the well of Samaria, and see him who fainted not, neither was weary with his 'six days' work a world,' wearied upon this solitary way, and hear him, who was the Word of God, speaking to a poor and dissolute female 'as never man spake.' Surely one great charm of this charmed life, one chief power of this all-powerful and all-conforming story, arises from the lowliness of the base of that ladder, the 'top of which did reach unto heaven.'"

If the Lord Jesus Christ is in us, we will be ready to stoop just as he did, to lay aside all we are and all we have just as he did, to pour out ourselves just as he did. This is the royal road to helpfulness and influence in the kingdom of heaven.

Revival workers must be *full of the fire and power*

*of the Holy Ghost.* The difference between men who fail and men who succeed is a difference of fire. The need to-day is for burning men, red-hot men, men all aflame. Christianity is a religion of fire. The Saviour came to baptize with fire. On the day of Pentecost tongues of fire were given. All are commanded to tarry till they are baptized with fire. God has always disowned and frowned upon the insane attempts of men to pursue their service without the fire qualification.

We cannot pray as we ought without the Holy Ghost; we know not how to answer for ourselves without him; we cannot witness for Jesus unless we have his witness within us; we cannot proclaim the gospel so as to persuade those who hear without his accompanying power and demonstration; we cannot stand and overcome without him. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zech. iv. 6.)

Christian workers have been divided into three classes, and compared to three kinds of boats—canal boats, sailboats, and steamboats. There are some like canal boats: they have to be dragged along by a power outside them. They have to be dragged out to the revival services, and dragged up to the altar, and dragged into taking a part, and dragged all along the way. Their usefulness depends on somebody else. Let alone, they would drift out and down the current to utter uselessness and inevitable wreck. There are some like sailboats: these go with the wind and tide. They are ready for service as long as the breeze is fair and the tide is favorable; but when tide and breeze are contrary, they are ready to make

their courses correspond. This class of revival workers make many trials for the church with which they have association. They have religion by fits and spasms, and their zeal comes and goes uncertainly. There are some like steamboats: these go of their own accord. Wind and tide make no difference. They are dependent on nothing outside them. Over billows and through gales, they claim a path and find a way. Why? Because they have power within them. Downstairs is a blazing heart, a red-hot heart, a heart of power. That is what we want, and what we must have for service—*fire and power within us!* Then nothing will matter; lions in the way, swords descending, kingdoms enraged, armies pursuing—in spite of “all these things, we are more than conquerors through Him that loved us.” Filled with this fire and power, we will watch and pray and sing and testify and plead and contend till “error, writhing, dies in pain;” till all lands are filled with the knowledge and glory of God, and the cross of Jesus Christ has gone everywhere and reconciled the world to heaven.

## CHAPTER X.

### POWER FROM ON HIGH.

THE necessity of obtaining power for service is a native and universal consciousness. Moses cries: "Who am I that I should go to Pharaoh?" (Exodus iii. 11.) Jeremiah exclaims: "Ah, Lord God! behold I cannot speak; for I am a child." (Jeremiah i. 6.) Paul demands: "Who is sufficient for these things?" (2 Corinthians ii. 16.) There is no other labor that involves as many responsibilities or as many difficulties as that with which the servants of God are charged. They are set to the most revolutionary of tasks. Following their efforts, we expect to see men yield the most devotedly cherished convictions, to renounce the habits of years, to love where they once hated, and to hate where they once loved, and, utterly oblivious of self, begin to spend and be spent for One whom having not seen they have yet with joy received as Prophet, Priest, and King.

The necessity of obtaining power for service is clearly set forth in the Bible. There we are shown that "we know not what we should pray for as we ought" (Romans viii. 26); that we must have assistance if we would "know the things of God" (1 Corinthians ii. 11); that we must have an imparted gift of testimony if we would witness for the Lord (1 Corinthians xii. 3); that we can have no "liberty" in our own strength (2 Corinthians iii. 17); and that all must come from God that avails, that secures suc-



cess, and that obtains victory (Psalm cxxi. 1; 1 Corinthians xii. 11). We recall the words of the Master: "Ye shall receive power after that the Holy Ghost is come upon you." (Acts i. 8.) In these words the disciples were shown their need. Whatever their relationship to the kingdom of God, at that or any future time, of the Holy Ghost they were to receive the power which would enable them to so preach the gospel as to awake the dead.

Common sense insists that there must be spiritual power for spiritual service. All the financial ingenuity on Wall street could not qualify a man to join Edison in the experiments and investigations he loves so well and out of which so much good comes to the world. Being a thoroughly competent engineer does not fit one for the composition of pieces of music. A knowledge of Latin does not enable one to demonstrate the propositions of geometry. This writer was once trying to find a position for a kinsman who was out of employment. A merchant told him of a house that was on the lookout for a salesman. "What has your kinsman been doing?" the merchant asked. "He has clerked in a store all his life." "What sort of a store?" "Dry goods." "Dry goods? Well, dry goods and groceries are different things; and a man might handle one successfully and fail altogether with the other." Have you never seen failures in the spiritual kingdom by men who acknowledged no failure elsewhere? Have you never said as you listened to a sermon: "What is the matter with it? That is orthodox doctrine; that is faultless reasoning; that is graceful rhetoric—but it is not *preaching!* What is the matter with it?" And not

only with reference to preaching, but as well personal effort, altar and inquiry work, testimony in praise services, and all the forms of Christian endeavor. *There must be spiritual power for spiritual results.* A doctor of divinity, a man of distinguished ability and recognized scholarship, mourned to a friend: "I do not understand it; I preach with all my might, and as well as I know how, and yet, after care and prayer, I do not succeed in leading souls to God." That earnest, gifted minister having learned the lesson of self-insufficiency, needed but to learn the next lesson of sufficiency in a promised One—the Holy Ghost.

It does not come within the range of the present inquiry to discuss the personality and divinity of the Holy Ghost. He is a Person of equal authority, majesty, and grace with the Father and the Son, "very and eternal God." It is he who reproves and convicts of sin, who instructs and strives, who invites to Christ and testifies of him, who gives impulse to repentance and directs in the way of salvation, who regenerates and sheds abroad the love of God in the heart, who enkindles joy, inspires hope, replenishes strength, gives access to the throne, sanctifies, edifies, upholds, and abides with believers. Well has he been referred to as the "Executive of the Godhead."

Varied are the offices as well as the gifts of the Holy Ghost. He is the Comforter of the church and the people of God, the Teacher of the church and the people of God, the Agent or Power of the church and the people of God. As the church must look to the Holy Ghost for spiritual blessedness and enlightenment, so must it look to the Holy Ghost and rely entirely upon him for the enlargement of its influ-

ence, the extension of its authority, the enhancement of its prosperity, and the triumph of its cause. What is thus promised the church collectively is promised each member of it individually. In seeking to promote a revival of religion, there must be constant reference, both in public and in private, to the promised power and demonstration of the Spirit of God. What is a revival of religion but an outpouring of the Holy Ghost, an affusion of the spirit of conviction, repentance, prayer, and faith by the Executive of the Godhead? The baptism of John was the "outward and visible sign" of the baptism in which there is "remission of sins" (Acts ii. 38); "regeneration" (Titus iii. 5); "adoption" (Romans viii. 15, 16). Peter had just said, "Whosoever believeth in him [Jesus Christ] shall receive remission of sins" (Acts x. 43), when the Holy Ghost came down upon Cornelius and his house, applied the preacher's words to their consciences, and verified the promise given. There can be no power in the written word, the exposition or the exhortation, the song, the personal entreaty, or any of the measures employed, except the Spirit of God communicate it. Rev. T. O. Summers, D.D., LL.D., demands: "What are sermons, what are sacraments, what are sacrifices, what are disciplines and constitutions and councils, what is the ministry, what is the church itself, if not guided and informed and controlled by the Holy Ghost, the Paraclete who is to abide forever in the church for this object and end?"

There can be no revival power without the Holy Ghost. David prayed for the Spirit that he might teach transgressors the ways of God and see sinners

converted unto him. (Psalm li. 12, 13.) For the revival of Israel, Ezekiel is taught to pray: "Come from the four winds, O breath, and breathe upon these slain, that they may live." (Ezekiel xxxvii. 9.) The secret of success was shown Zerubbabel in the message: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." (Zechariah iv. 6.) Joel gives us a chapter on revivals. This is the way they are foretold, as God speaks through him: "And it shall come to pass afterwards, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." (Joel ii. 28, 29, 32.) We are shown in the book of Acts what the apostles did to carry into effect the great commission. In the city of Jerusalem they tarried, as the Lord commanded them, till "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts ii. 2-4.) In the city of Samaria "they prayed for them, that they might receive the Holy Ghost." (Acts viii. 15.) See also the account of Paul's visit to Ephesus. In all these instances, the gospel of Jesus Christ was demonstrated "the power of God unto salvation." At Revelation xi. 10, we have shown us the divine



plan for revivals. The picture is that of a dead church over which worldlings rejoice and make mirth and exalt themselves. But "the Spirit of life from God" descends, the dead awake and stand upon their feet, and great fear takes hold of all who before made mockery and opposition. The church rescued from corruption and decay is lifted up into the heavens, to communion with God, to perfect faith and hope and love, to joy unspeakable and full of glory, to tables spread in the presence of its enemies, who are overwhelmed in amazement and despair.

The triumphs of the gospel of which we read in the New Testament are uniformly ascribed to the Holy Ghost as the efficient agent. Not only by inspired penmen, but by those through whom the success came, the Spirit is celebrated as the power. Peter claimed none of the glory for the conversion of the three thousand on the day of Pentecost. He recognized and published the work of salvation accomplished that day as due entirely to his having "preached the gospel with the Holy Ghost sent down from heaven." (1 Peter i. 12.) There was no match for Stephen in the city of Jerusalem. He stormed all the synagogues there, and they were not able to resist his speech. (Acts vi. 9, 10.) His equipment was faith and the power of the Holy Ghost. (Acts vi. 3, 5, 8.) Paul did not sit in vain at the feet of Gamaliel. He was the master of several languages, and was familiar with many literatures. But for success as a servant of Jesus Christ, he did not trust scholarship and intellectual force. On the other hand, he renounced all for the wisdom and power of God. He reminds the Corinthians: "My speech and



preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." (1 Corinthians ii. 4.) Again he says to them: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." (2 Corinthians iii. 5, 6.) Thus he was "sure" that wherever he went it would be "in the fullness of the blessing of the gospel of Christ." This was the secret of that incomparable ministry which he finished with rejoicing. John testified of "an unction from the Holy One," which established believers in Christ, and made them wise in the things of the kingdom, and strong to dare and do. (1 John ii. 20, 27.)

The great reformers raised up of God trusted the Holy Ghost for promised coöperation. It was the wisdom and power of the Spirit which directed to triumphant issue the warfare Luther made for the truth. "Pray to God, and trust his direction," was the rule he observed and enforced. It was the attending might of the Holy Ghost which made John Knox more to be feared by the unholy than all the armies of Europe. Beyond controversy, John Wesley was a great theologian, and a great organizer, but *the* greatness of Wesley was the greatness of the God by whose will he was controlled, in whose love he was kept, and with whose power he was clothed. That was the greatness which made the difference between an exquisite clergyman, a slave to rubrics and canons, and a prince of the house of the Lord God Almighty directing a movement that was soon

felt from pole to pole. Thomas Chalmers called upon God, and the Spirit came in demonstration of the ministry of his servant, and made him indeed an "evangelistic wonder." What would the early Methodist preachers have been without the Spirit to help their infirmities? Not many of them were graduates, or even men of passable attainments; some of them could not write, some of them could not read. It was easy to see of them, as the scribes and Pharisees did of Peter and John, "that they were unlearned and ignorant men." But when they got up to preach and cried, "There is life for a look at the Crucified One; oh, look, sinner, look!" the words went as bombs thrown from guns planted on eternal hills, and many were the wounded and slain of the Lord.

The power of the Holy Ghost has been the right arm of our modern revivalists and evangelists. Chas. G. Finney wielded it, and although he was often assured by the ministers of the presbytery which licensed him that he could never have more than country schoolhouse congregations, and audiences where the people did not know much; and even Mr. Gale, his pastor, said, "I shall be very much ashamed, wherever you go, to have it known that you studied theology with me;" still, hundreds of thousands recognized him as "a teacher come from God," and great armies followed him into the kingdom of the Lord Jesus Christ. James Caughey entered into a definite and solemn covenant with the Holy Ghost with reference to the work of an evangelist, to which he felt that he had an especial call. In the face of everything which common sense would have suggested, he gave up his Conference relationship and

crossed the Atlantic. He was without acquaintance. He was not asked to come. But in six years there were nearly thirty thousand added to the churches of Ireland and England through the ministry of James Caughey. And when his wonderful revivals began to be talked about and they asked him the secret of his success, he, disclaiming everything, said:

“My full heart replies,  
They are born from the skies,  
And gives glory to God and the Lamb.”

Moody honors the Holy Ghost, trusts and relies upon him in all his offices, prays and believes for him to come, and the “layman, unlettered and uncultured, has the ministry of the world only too glad to sit at his feet and learn the art of soul-winning.” Thomas Harrison goes to cities that are stirred with prejudices and the most bitter and absurd feelings against him; but he does not go alone. The Holy Ghost attends him, and prejudices die and bad feelings are repented of, and great harvests of souls are gathered for Christ. The Salvationists could not have stood together one year except the Holy Ghost had been in their midst; but this army, the contempt of learned and dignified ecclesiastics, the standing jest of periodicals, the pet abomination of civil authorities; this army, strong in the Lord and in the power of his might, has fought not as uncertainly, and its triumphs are known “where’er the sun doth his successive journeys run.”

The *Christian at Work* related the following: “A preacher of much experience said the other day that he had not been relying as much as he ought to have done on the presence and power of the Divine

Spirit in his pulpit efforts and prayer meetings. He sought forgiveness from God for his own pride, independence, and self-assertion, and determined to cultivate henceforth, as much as possible, an inner consciousness of the absolute need of God's grace and immediate help, together with an humble yet confident, expectation of the Spirit's influence. With these feelings of renewed consecration, he entered upon the Week of Prayer at the opening of the year, and with the happiest results. His people seemed to catch the same feelings; the interest in God's requirements and promises began to spread; there was a revival first in the hearts of professing Christians—where all true revivals commence. And now, many of the unconverted and hitherto uninterested are gathering every evening into the sanctuary to join in its prayers and hymns, with a prospect of a considerable ingathering of souls." Rev. A. T. Pierson tells how he mourned over the barrenness of his ministry, and began to seek the Spirit's blessing upon his efforts. The Lord said unto him: "If you will give up the idol of literary applause, and give yourself to the rescue of the perishing, I will give you souls." He answered: "I will do it." He yielded to God, believed the promise, and in eighteen months was given more souls for his hire than he had in as many years before. These instances are representatives. God will give the Holy Ghost if we ask and comply with the conditions; and with the Holy Ghost is power.

The manifestation of the power of the Spirit is multiform. We know what it is in the pulpit. There, above every other place, we want to see it. If it is



there, it will manifest itself. It cannot be counterfeited. Pathetic stories of orphan children and desolate widows and grief-stricken men will not, cannot take its place. Deathbed recitals and horror-striking narratives of repentance too long deferred will not answer in its stead. Neither will rhetoric seasoned with brimstone and heated seven times hot. Sepulchral tones, tombstone countenances, and easily dissolved eyes are impotent cheats. Noise and gymnastics are just as profitless. *This power is spiritual power. It is felt!* not necessarily seen or heard. The conscience owns it, whether or not does the eye or the ear. It breaks the heart, convinces the judgment, conquers the will, and takes the soul captive, without appealing to any of those senses which answer the poet's art, the orator's spell, or the logician's demonstration. Terrible, sometimes, are the effects which follow it. Sinners fall down as dead men, backsliders cry out in agony, hypocrites roar aloud, the lukewarm and careless awake to amazements of repentance and zeal, while saints are tossed in tempests of rapture, and forget that they are not in heaven. Bishop Kavanaugh once preached a sermon in Louisville, Ky., which was attended with this "old-time power." The vast congregation arose. The Rev. Dr. Breckinridge, of the Presbyterian Church, ran into the pulpit and fell upon the neck of the preacher with kisses and exclamations of ecstasy. The city recognized the presence of an unusual power; the fire bells sounded; the engines gathered around the church; a great crowd came together, and the face of the preacher was as radiant as an archangel's! At a camp meeting in Georgia, during the delivery of a



sermon by Rev. Jesse Boring, D.D., the people began to fall before the sword of the Spirit, and so awful became the hour and the scene that some ministers of the gospel went into the pulpit and pleaded with the preacher to desist. With difficulty they prevailed, and when he sat down the entire encampment showed what a storm of conviction had but lately passed over it. A similar circumstance is related of another Georgia divine. One week Whitefield received something over a thousand letters from persons awakened by his preaching. Doubtless there were as many more who did not write. When there is fire in the pulpit the pews will burn. Our God is the God who answers by fire.

The power of the Holy Ghost will not only be manifested in the pulpit, and in altar services and inquiry work, but as well in the most common and ordinary circumstances. Mr. G. was telling the writer of his acquaintance with evangelist J. B. Culpepper, of Georgia. He said: "There was something about him, in the tone of his voice, the way he talked about everything, the way he did everything, which affected me strangely. We were entertained by the same people, and at the house of our host his influence was just like it was at the church." Often a power from on high would descend when Carvosso was asking a blessing at the table, and sinners would burst into penitential tears and saints shout for joy. Dr. S. A. Keen tells how the unction from the Holy One "turns ordinary conversation to account, giving it just the direction and savor it needs, and without any attempt to make it 'holy conversation' or 'talking to people on religion.' In a natural, unobtru-

sive, spontaneous way it will yield abundant fruit. A Christian woman sat in a company of friends after an evening tea. In an artless, unaffected, unpremeditated manner she spoke of her Christian experience—some of God's providential dealings with her, and the precious answers to prayer given. She seemed unconscious that she was doing anything for souls, but tears were in many eyes—light came to hearts. When the social interview was over, one had found peace, another had returned to God, while all seemed to have been lifted up nearer to God. She had preached the gospel to the meek without knowing, and it was, as the gospel always is when accompanied by the Spirit, the power of God unto salvation."

The power of the Holy Ghost often manifests itself in the personal appearance and address of devout men. Dr. Talmage gives us this: "In my boyhood I saw Truman Osborne rise to preach in the village church at Somerville, N. J., and before he had given out his text or uttered a word, people in the audience sobbed aloud with religious emotion. It was the power from on high." One said of McCheyne: "Before he opened his lips, as he came along the passage, there was something about him that sorely affected me." A wicked man once cursed and used some very filthy language before Fletcher whom he did not know. The Vicar of Madeley looked with mingled grief and astonishment at the offender, who hung his head in shame and walked away. But he could not forget the expression that was on Fletcher's face. It made him miserable, and sent him with a broken and contrite heart to God, crying for mercy and salvation. It has been stated on good authority

that it was the mere sight of the apostolic face of John Wesley that awakened in the philanthropic heart of Howard the burning desire to reform the prisons of Europe. Finney relates the following: "An individual once went into a manufactory to see the machinery. His mind was solemn, as he had been where there was a revival. The people who labored there all knew him by sight and knew who it was. [It was Finney himself.] A young lady who was at work saw him, and whispered some foolish remark to her companion and laughed. The person stopped and looked at her with a feeling of grief. She stopped, her thread broke, and she was so much agitated she could not join it. She looked out the window to compose herself, and then tried again; again and again she strove to recover her self-command. At length she sat down, overcome with her feelings. The person then approached and spoke with her: she soon manifested a deep sense of sin. The feeling spread through the establishment like fire, and in a few hours almost every person employed there was under conviction; so much so, that the owner, though a worldly man, was astounded, and requested to have the works stop and have a prayer meeting, for he said it was a great deal more important to have these people converted than to have the works go on. And in a few days the owner and nearly every person employed in the establishment were hopefully converted."

God is no respecter of persons, or of places, or of times. His proposals do not mean one thing to some and a different thing to others. His provisions in grace include the whole world. His will is from age

to age the same. The Bible is light to every heart that will let it shine in, and meat to everyone who will feed upon it. The blood of the Lamb slain from the foundation of the world

Will never lose its power,  
Till all the ransomed sons of God  
Be saved to sin no more.

And so with the blessings and gifts and powers and all the influences of the Holy Ghost. They are now to the world, through Christ Jesus, just what they were when the windows of heaven first swung open for the spiritual downpour. The power and demonstration with which the Holy Ghost, on the day of Pentecost, applied Peter's sermon to the hearts of those who heard, was not meant as an inaugural demonstration, but as the initial of a ministry of coöperation that should never cease. Moody says that "Pentecost was just a specimen day;" or, as another has expressed it: "Pentecost was a pattern day." Spurgeon contended: "It is delusion to think we cannot succeed as Peter and Paul and the others did." And, at another place: "The Holy Spirit is as able to make the word as successful now as in the days of the apostles." And Dr. William Arthur: "Whatever is necessary to the holiness of the individual, to the spiritual life and ministering gifts of the church, or to the conversion of the world, is as much the heritage of the people of God in the latest days as in the first." And so we sing:

Lord, we believe to us and ours  
The apostolic promise given;  
We wait the pentecostal powers,  
The Holy Ghost sent down from heaven.

The last verse of the last chapter of the Gospel

According to Mark discloses the secret of the success which attended the ministry of the first preachers. "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." It is this that we ought to pray for and believe for: that when we plead with an erring one, or testify against sin, at home, in the inquiry room, or in the public assembly, the Divine Spirit is speaking and testifying with us and confirming the truth as we declare it, and working in the souls of those whom we seek both to will and to do. There is given us in Acts xvi. 13, 14 an account of the conversion of Lydia. While Paul preached, the Lord opened her heart and prepared the way for the sermon. The Lord does this wherever his word is preached by those whose confidence is not in themselves, but in the spirit of conviction and conversion. They are "the invincibles" who live by faith in the Son of God, whose testimony is a declaration of the whole of the counsel of God, and who abound in labors with the power of the Spirit of God.

"When and how may we receive power for service?" is an important question. The answer to it, in part at least, has already been suggested. It demands a more particular consideration.

It is necessary that there be first in the mind a scriptural conception of what is to be obtained. This is the power of the Holy Ghost. Christian experience is presupposed. This has no reference either to the progress or perfection of Christian experience. It is on account of others, the impenitent and the penitent, the lapsed and lapsing, that we pray the Holy Ghost to come and use us and work



through us. Some make the mistake here of seeking this as a blessing for personal enjoyment. The church must desire and seek this for the world yet in unbelief and sin. This power is given the church in its testimony, its service, its life; not as an inheritance of ecstasy, but that it may overtake unbelief and overcome sin and overthrow all wrong. Coming from or, rather, *via* the pulpit, its manifestation is in the congregation. Coming through the church, the community owns it, receives it, and is made anew. As we have seen, the church is promised this accompanying power of the Spirit.

Prayer is a condition precedent to the bestowal of this gift, as of every other gift. "Ask, and ye shall receive," is a precious promise that has never been pleaded in vain in this connection. It must be sure-enough praying, earnest, importunate, and full of faith.

Fidelity to the truth as it is in Jesus is another precedent. The Holy Spirit does not attend with indorsement and power, false doctrine and unscriptural dogma. The sword of the Spirit is the word of God. Moody says: "You see a man in the pulpit that is filled with the Spirit of God, and he will talk Scripture right along." Very true; and just as true is it that unless the minister or worker or humble layman be filled with the Scripture, he will not be filled with the Spirit of God. The Holy Ghost does not fight except with weapons from the armory of heaven.

Recognition of the Holy Ghost as the agent and power in salvation, and faith that he works with us, is another precedent. It was said of those who first preached the gospel at Antioch: "The hand of the Lord was with them; and a great number believed, and

turned unto the Lord." (Acts xi, 21.) Faith that the hand of the Lord will not fail us, immovable expectation of great things through that Almighty hand, honors God, evokes his approbation, commands his power.

The story is told of a preacher who did not appear in his pulpit at the hour for service. The congregation waited some minutes in patience, and then in much anxiety, and at last sent an officer of the church to inquire into the reason for the pastor's delay. As the officer approached the preacher's study, he heard the voice of eager entreaty: "I will not go alone! You must go with me! No, no; I cannot go without you!" The officer understood very well; and as he lingered there, he too began to plead: "Go with him, O Spirit of God, go with him! We do not want him without you!" A minister of the Methodist Episcopal Church, South, who knew his entire dependence upon the coöperating power of the Holy Ghost, sometimes would take up a service without a realization of that divine presence and assistance, but with full confidence that in the line of duty, in the path of obedience, he would obtain it. Nor was he ever disappointed. During the reading of a hymn, or the offering of a prayer, or the preaching of the word, upon his face would fall a light whose source was higher than the sun, and with a smile and a shout he would cry: "He's come! he's come! the Lord is here!" Moody was invited to one of our American cities. Many preparations were made for his coming, but the essential preparation was omitted. They invited the evangelist, but did not invite the Holy Ghost. After some days of hard, fruitless toiling, Moody told them that they could proceed no farther without

the coöperation of the power of the Spirit. He appointed a meeting for the ministers and revival workers. They met, and inquired of each other, of their own consciences, and of God to know what was wrong. Then they knelt to ask the Holy Ghost to come and make the word quick and powerful, to make them efficient servants, and grant success to the meeting. A number of voluntary prayers of this character were offered, when Moody got up and said: "Well, we've been praying for the Holy Ghost; I'm going to believe for him now. I'm going to have faith that he has come, and is with us, and will help us, according to the word." In this trust he resumed the suspended services, and the "Spirit of him that raised up Jesus Christ from the dead" (Rom. viii. 11) descended and "declared him to be the Son of God with power" (Rom. i. 4), and begat many "unto a lively hope of an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Peter i. 3, 4).

"Ye shall receive power after that the Holy Ghost is come upon you." When we remember that he has wrought in and by so many who once were as ignorant and weak as we, how he made his light to shine out from their broken vessels, and when they were less than nothing made them strong to carry out God's purposes toward the world, let us abide in him and say, in word and work, "I believe in the Holy Ghost."

"Ye shall receive power." This is the promise of our Lord Jesus Christ. His promise will not fail. It has never failed. "Ye shall receive power." Prepare for it, believe for it, pray for it, tarry for it.

The voice that rolls the stars along  
Speaks all the promises.

## CHAPTER XI.

### INSTANTANEITY.

**T**HE successful revivalist refuses to be either the heir or the victim of circumstances and occasions. He does not wait on opportunities. The work he is consecrated to promote has advanced in spite of convenient seasons, rather than because of them. He leaves flesh and blood, times and occurrences, multitudes and forces out of his calculations. He has a Spirit-born audacity which defies incidents and situations, overcomes them, and harmonizes them with its own authority. He is sure that the Lord will go with him against the mighty, whether or not events are propitious, whether or not the outlook is encouraging, and he knows that the Lord never fails. On the right hand and on the left, he expects to see doors open which no man can shut, and through seas and across mountains to find prepared a way for his progress. He sings with the prophet: "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed." (Isaiah 1. 7.)

Every moment is a golden moment. The world has given us many proverbs about improving opportunities. The Holy Spirit shows us how we may, and enables us to improve what is essentially inopportune. The world says: "Make hay while the sun shines." The Holy Spirit encourages us to make hay

“in season, out of season;” and pronounces a blessing upon those “that sow beside all waters.” (Isaiah xxxii. 20.)

The apostles laid tribute for Christ upon every event, circumstance, and occasion. Thus they made obstacles to be measures of success, and difficulties to attend them as hired servants. Wesley knew well how to turn everything to spiritual account. See his sermon on the text, “We shall all stand before the judgment seat of Christ” (Romans xiv. 10), preached at the assizes held before the honorable Sir Edward Clive, knight, one of the judges of his majesty’s court of pleas; and the Earthquake Sermon on the text, “Come, behold the works of the Lord, what desolations he hath made in the earth” (Psalm xlvi. 8); and others.

It is related of an old Grecian warrior that wherever he went he thought and talked of nothing else but battles, and planned what he would do for the defense of his army should it be assaulted then and there. The servant of God is called to just that sort of a concentration and consecration of his powers, remembering the words of the wise man: “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.” (Ecclesiastes xi. 6.) Bishop Haygood says: “We must not be afraid of wasting the gospel seed; we are to ‘broadcast it on the land.’ We must not pick the ground; it is all God’s, and on what seems to us to be the poorest he can bring forth harvests that will keep the angels busy and make good men glad. The truth is we have no methods for



guaging the possibilities of this soil. What seems the worst may turn out the best."

A minister was invited to dine with the family of a wealthy parishioner. He accepted the invitation. The home was supplied with everything which money could command. It was a pleasant place to visit. The preacher was buoyant in spirit, and talked with an easy and happy flow of humor about books, pictures, curios, travel, horses, stocks—any and everything but Christ. What was his surprise, as he was taking leave, to have his host say: "Sir, I had you to come to my house to talk of Jesus and the way of salvation in the presence of my son, who has been the subject of the Spirit's striving, and who has been seeking religion. The boy is in peril. I am afraid you have been an injury to him. I sent for you that he might be under the influence of a man of God, but you have been a man of the world." Severe censure indeed was that, but none too severe. An evangelist tells this: "I knew the case once of an individual who was very anxious, but one day I was grieved to find that her convictions seemed to be all gone. I asked her what she had been doing. She told me that she had been spending the afternoon at such a place, among professors of religion, not thinking that it would dissipate her convictions to spend an afternoon with professors of religion. But they were trifling and vain, and thus her convictions were lost. And no doubt those professors of religion, by their folly, destroyed a soul, for her convictions did not return."

A Sunday-school teacher related the following: "I was lately called on to visit the deathbed of a young

woman, who had for some time been attending my class, but whom I had considered an unpromising case. Great was my astonishment to hear her express the most simple trust and confidence in the Saviour. I found that she had long been under deep and distressing conviction of sin, and had passed through a severe mental conflict, unknown to anyone but God. At length she had been able to lay her burden at the foot of the cross, and now, in the presence of death, knew no fear. After satisfying myself that there was no reason to fear self-deception, I asked her why she had never told me about these spiritual struggles. She fixed her eyes intently upon me, and said, very slowly: 'O, Miss Mary, how often have I wanted to open my heart fully to you; but I could not do it before others, and when I was alone with you, *you always seemed to be in such a hurry.*' I knew she was far from intending to reproach me; but bitterly did I regret my haste and negligence, which, but for God's abundant mercy, might have led to the stifling of her serious impressions and the ruin of her soul."

It is while men sleep, or are busy here and there, or are ministering to their own comfort; it is while they are waiting for something to "turn up" and tomorrow's more auspicious occasion, that destroyers accomplish the remediless overthrow of souls.

It may be questioned if Miller Willis, the Georgia lay evangelist, ever met a man without inquiring if he had religion. "How's your soul?" he demanded of all, following it with a suitable exhortation as he found need. On one occasion he was going with Dr. R. W. Hubert, of Warrenton, Ga. (the writer's fa-

ther), to a church out in the country. He was full of interest in a story of grace which Dr. Hubert was relating, when they approached a wayside hotel, on the front veranda of which six ladies were sitting. Brother Willis sprang to his feet, and attracting the attention of the ladies, called out as they passed by: "All of you who have been converted hold up your hands." Two hands were lifted. The horse had not been checked, and there was nothing more to be said to the ladies. His face was all aglow, and as he sat down he said with rapture unfeigned: "Praise the Lord, Doctor; two of them said they were converted."

Rev. R. W. Bigham, D.D., author of "Vinny Leal" and other books, knew Brother Willis as intimately and loved him perhaps as dearly as anyone did. He wanted his assistance in all the revivals he labored to promote. The following from Dr. Bigham's pen illustrates the evangelist's instantaneity: "The night after his arrival [at Athens, Ga.] as we walked to church together, he talked religion to everyone he met on the street. When we got within the lights flashing from the church, he stepped into a group of college boys and asked, 'Have you ever been converted?' I paused long enough to see that the boys were receiving him kindly, and entered the church. Presently he came in." One night Brother Willis was walking past the Kimball House (Atlanta) in company with some preachers. The Legislature was in session, and the hotel lobby was crowded. Without stating his purpose, Brother Willis darted through the doors, made his way to the center of the lobby, and with his staff began to rap on the floor as

loud as he could. Soon he had all quiet, and throwing his hand up as if to call God to witness, he said: "Fifty years from to-night every man here will be in eternity. Where will you spend it—in heaven or in hell?" That was all. He rejoined his friends on the outside. But eighteen months later he met a young man who took him by the hand, and referring to the circumstance, said: "Your question woke me up and drove me to repentance. That very night I turned to God, and he saved my soul."

Brother Willis went everywhere, seeking the lost. He read the Scriptures and prayed in places kept by fallen women; he preached and sang in gambling hells; he invaded bars and confronted their proprietors and clerks with the question, "Are you selling liquor for the glory of God?" Dr. Bigham relates how Brother Willis once found four young men at a gambling table. He laid his hand on some of the cards and exclaimed: "Now, look what you are doing! Selling out to the devil in the beginning of life for a game of cards and a drink of whisky! Maybe your mothers are in heaven waiting for you *there*, or praying for you at home, and you *here*, going to ruin—in the very way to hell! Repent and be converted, that your sins may be blotted out and your souls saved! Don't wait a minute; turn to God now, now!" Says Dr. Bigham: "One hurled away his cards and rushed for the streets. Miller pursued him and persisted to talk to him, though he cursed some. But in spite of his fury, Miller's arrow stuck. The next day he attended the meeting, and was converted in a day or two. This man is now one of the most valuable official members of the church."



The autobiography of William Carvosso, who was for sixty years a class leader in the Wesleyan Methodist Connection, is an exemplification of what can be done by a disciple of Jesus Christ who, though destitute of scholastic attainments, is "instant in season, out of season." He let nothing and no one pass by unheeded. The man he met on the way, the toll-gate keeper, the hotel proprietor, those with whom he had business, all sorts and conditions of people, heard from him the story of Jesus and his love, and were encouraged to come to God.

From the life of John Nelson, one of Wesley's lay preachers, may be related a circumstance which illustrates the value of instantaneity in good works. On account of his espousal of Methodism, Nelson and some brother Methodists were seized and hurried to prison in a remote city. As the officers marched them through the streets, Nelson addressed on the subject of religion all whom he could reach with a word, and scattered tracts along the way to the jail. As the result of this apparently useless effort, hundreds were awakened to concern for their souls, and sent off for Methodist preachers to come and direct them to the Lamb of God. Methodist societies were soon in full bloom there.

Whitefield was a great deal more than the "prince of pulpit orators," as he has been characterized. Certainly he was that, but he was as well an indefatigable "field hand" for Jesus Christ. He says: "God forbid that I should ever travel with anybody a quarter of an hour without speaking of Christ to them." The first time he came to America he suffered many indignities on board ship from both sol-



diers and sailors, officers and privates. They were zealous to have him understand that they regarded him as a canting hypocrite, and cared nothing for the services which he proposed to hold. As an especial mark of contempt, the first Sunday that they were out they turned the vessel into a gambling hell. But Whitefield could stand the tests, fearful as they were. He was consistent, he was patient, he was ir-repressible. He put in suitable words wherever he could. The officers, naval and military, began to see their sin, and to repent of it. Whitefield's counsel and prayers were sought. Then it was arranged to have him preach twice every day. The men were called to the morning and evening services by a drum, and a revival was started in mid-ocean. Cards and profane books went overboard, the captains became gospel workers, and prayer and sacred song engaged the zeal of all.

James Brainerd Taylor was just twenty-eight years old when he died, yet, as has been said, "he did a work that any man might envy." One day he was out driving, and drew his horse up to a watering trough. A young man coming from the opposite direction stopped and did the same. While the heads of the horses were in the trough, Taylor turned to the young man and said: "I hope that you love the Lord. If you don't, I want to commend him to you as your best friend. Seek him with all your heart." Nothing else was said. The men went their ways, and never met again in this life; but the words so simply and earnestly spoken led the young man to Jesus; he was educated for the ministry, and became one of the most devoted and successful missionaries

to foreign lands—Dr. Champion. He said: “Over and over again I wished to know who that man was who spoke to me at the watering trough. But I never knew till some one sent to me in Africa a box of books. I opened them, saw a little black-covered book, turned to the title page, and there I saw a portrait, a beautiful face. ‘Ah,’ said I, ‘that is the man. That’s the man who preached the gospel to me at the watering trough. To him I owe my salvation.’”

A blacksmith was blowing his bellows one day, when the saintly McCheyne stepped into the shop to find shelter from a shower of rain. As the coals were glowing with a great heat, he pointed to them and asked the smith: “What does that make you think of?” He did not wait for an answer; the shower was over and he went his way; but the blacksmith was left with thoughts of the wrath to come that troubled him and gave him no rest till he found his way to the cross.

When Rev. Austin D. Hicks, of Kentucky, married, the occasion was something like the marriage of Fletcher, of Madeley. After the ceremony was over and congratulations were extended, there came a lull in the conversation, and some one, led of the Spirit, began to sing one of the songs of Zion. Others joined in, and several songs were given. Then it was proposed to have a love feast. It was agreed to, and down into the parlor the Holy Spirit came to distribute the blessings of the gospel of Jesus Christ. Then a “mourners’ bench” was improvised, and a good brother began to exhort. Seekers came and knelt at the places prepared for them, and souls were married to the Saviour.

The day that Finney was converted he spoke to a number of people on the subject of religion, and he says: "I cannot remember one whom I spoke with who was not soon after converted." That evening he sat down to tea with a family with whom boarded a young man employed in distilling whisky. There was also present an unconverted young lady. Finney was asked to return thanks. He began to comply. As he did so, the spiritual need of those present came before his mind so vividly that he burst into tears and could not proceed. Everyone at the table was speechless. Then the young distiller pushed back his chair, ran to his room, and locked himself up in it. There he remained in prayer till the next morning, when he came out shouting the praises of God. This young man gave up the whisky business, and finally became an able and successful minister of the gospel.

Mrs. Catherine Booth tells of a "gentleman who was invited to a party. After dinner the card table was got out, as usual, and when the cards were all spread and everybody was ready to begin, this gentleman jumped up, and pushed it away, and said: 'I have done with this forever.' The lady who told me said: 'He was down on his knees before we had time to turn around, and was praying for us and all the house. Oh,' she added, 'you should have seen them.' Yes; of course, every man felt like the people round the Saviour. Every man's own conscience condemned him. They went off home without any more card-playing or dancing or wine-drinking that night."

A lady of Ocala, Fla., a member of the Methodist Episcopal Church, South, was awakened to duty dur-

ing a revival of religion, and, kneeling at the altar, promised to do all she could to advance the cause of God in that city. The service was concluded, and, with a fixed purpose to live up to her consecration, she turned homeward, wondering what she could find to do for Christ. She lived in a very undesirable part of the city. Just back of her house, a low fence dividing the two lots, five women lived in open shame. Her husband had made several efforts to rent another place, but failed, and they decided to wait there and keep a sharp lookout for a better residence. She reached her home, and, hardly knowing why, walked through the hall and sat down on the back porch. As she did so, she saw her five disorderly neighbors laughing and talking on their back porch. Her first impulse was to retreat. She thought: "Oh, am I to come home and have my communion with God disturbed in this way?" Immediately came another thought: "Maybe it is with reference to those lost women that you have been kept here." She answered the thought with the prayer: "O Lord, let me know what thou wouldst have me do!" She then sat down on the step of the porch, and, closing her eyes, began to sing:

Jesus, Lover of my soul,  
Let me to thy bosom fly.

There was nothing striking about her voice, but when the women heard her singing they hushed their noise and went indoors. The song was finished, all the verses, and the singer felt in her heart that God had blessed it. The next morning, when she was getting ready for church, she heard some one calling down by the back fence. She went out, and saw standing



there one woman of the five, the youngest one certainly, a girl hardly twenty. She was leaning against the fence weeping. "Will you please come here?" she sobbed. "Of course I will," the lady answered. Then the girl asked: "Wa'n't you singing 'Jesus, lover of my soul,' yesterday morning?" "Yes." "Well, wa'n't you singing that song for me?" The lady replied: "No; I can't say I was singing it for you, for I don't know you; but I was praying God to carry the song over the fence and let it fall in some one's heart." "It fell in mine," sobbed the poor girl; "and I am so miserable. Are you going to have a service this morning?" "Yes." "May I go with you?" That was a hard test; but, before answering it, the woman asked herself, "What would Jesus say?" Then she replied: "Certainly; you may go with me. It is time now that we were gone. Get ready as quick as you can." Together they walked to the church, and when they entered the woman said: "You must sit by me." When the sermon was done and the proposition made, she said: "If you will go to the altar, I will go with you." At the altar both bowed, both wept, both prayed. Then salvation came, and on the bosom of Jesus, the lover of her soul, the weary one and heavy laden rested and was glad. To the next service another of the women came and found mercy of God; and then another, till four were added to the number of the saved; and the fifth, though not converted, was rescued from her life of sin.

"A word fitly spoken is like apples of gold in pictures of silver." (Prov. xxv. 11.) They are all around us, are with us every day, those to whom "a



word fitly spoken" might bring eternal life. A kind hand laid upon the shoulders of a drunken book-binder, staggering along the streets of Worcester, and a kind voice calling him by name, and asking, "Why not sign the pledge, Mr. Gough?" arrested a soul hellward bound and brought into the kingdom of God one who became a most heroic soldier of the cross.

We do not value the day of small things as highly as we should. There is a way of making odd minutes and little fragments of time promote great results. There is a way of making commonplace things work together unto ends that are not commonplace. Lord Macaulay tells of an English cathedral in which there is a most exquisitely designed and finished window made by an apprentice working at spare times and out of bits of glass thrown away as useless. When a New York firm of gold watch-case manufacturers went out of business, they took up the three floors of their building with all the accumulated rubbish and reduced the whole to ashes. From one thousand to three thousand dollars' worth of gold had been worked over these floors every day, for nineteen years. Every possible care had been taken to preserve the least particle of gold. Even the towels the workmen used had been washed in water, which was saved and examined for specks of gold. From the ashes of the reduced floors and rubbish they extracted sixty-seven thousand dollars' worth of pure gold, which was the accumulation of bits that the most careful sweeping and painstaking attention had passed over, and illustrates the value of things reckoned as trifles. There is an orphan

asylum in South Germany, containing over a hundred boys, supported by the sale of cigar ends, old postage stamps, and tinfoil from bottles. In Paris there are four thousand rag-pickers, *chiffoniers* as they are called, employed by five hundred merchants, who care for themselves and their families with what they make from selling articles found in the dust-bins of the city. Their harvest is estimated at six million dollars a year. Some of the most notable discoveries in astronomy were made by amateur observers with small telescopes. Science generally has yielded its truths more abundantly to humble individuals using imperfect instruments than to *savants* distinguished and well equipped. There is not much in the Bible about big things; but it tells us how a shepherd's rod, a farmer's oxgoad, a householder's nail, a boy's sling-stone, a woman's needle, an unknown man's rope and basket, dedicated to the service of God, abashed monarchs, subdued kingdoms, put to flight armies, and sent the gospel round the world. No circumstance is insignificant unless we choose to have it be insignificant; no moment is inauspicious unless we decide to let it be inauspicious; no weapon is ineffectual unless we are willing for it to be ineffectual. Living men as well as dying men ought to reckon every minute as inestimably precious. Those who "die daily," as Paul did, will do so, and conform their words and tones and conduct and influences to the conviction that their only business here is to

Watch for souls, for which the Lord  
Did heavenly bliss forego;  
For souls that must forever live  
In rapture or in woe!

It is this conception of duty, this solicitude for the lost, this eagerness for the glory of God, that keep them "instant in season, out of season."

Revival preachers greatly increase their power and extend their influence by improving current events. Many a revival owes its success entirely to such improvement. One Sunday morning, during a protracted meeting, a good brother got up to preach for this writer. With considerable more zeal than knowledge, and an amazing innocence of the lapse of time, he spent two hours theorizing, philosophizing, allegorizing, and dogmatizing. The morning was sultry, and by the time he got through the people were, too. Ignoring or unconscious of the mischief he had done, he announced an invitation hymn and called for seekers. No one came. Then he turned to the writer and said, "Lead in prayer." The prayer was made, announcements followed, and the doxology was started. The congregation looked disappointed and provoked, and everyone's face seemed to say, "This meeting is dead." Maybe it was; but God was not. The Spirit that raised up Jesus from the dead can resurrect dead meetings. The doxology was scarcely finished and the preacher's hands raised to pronounce the benediction, when a peal of thunder shook the house and a storm that had been gathering since the congregation assembled threw its shoulders against the walls. Men and women started to the door, and a panic seemed inevitable. The writer can hardly tell how it happened, but he got before the chancel and made the people listen to him. He told them of another storm that has been gathering through the centuries, and of the folly of

putting off preparation for it. The people began to recognize the greater danger, the altar filled with penitents, and when the storm had passed and the sun returned, the Sun of Righteousness was pouring its light for the first time into many souls, with benedictions exceeding great and full of glory.

When Bishop William Taylor was a California missionary, he did a great deal of street preaching in San Francisco. Among the suggestions he gives for open-air preaching is this: "If by a cry of fire, or otherwise, your congregation is scattered, do not be discouraged, but watch your opportunity to take advantage of the disturbing excitement, and set your sail to take the breeze. You will probably double or quadruple your congregation in five minutes; and then, under the excitement of the occasion, thunder home the truth into the wakeful, curious minds of the crowd. An important point is gained when the people, by any legitimate means, are fairly waked up, so as to listen attentively. Get your metal melted and then mold it." When he was preaching once and the alarm of fire was sounded, his congregation left him. He remained till it got back, and said: "My friends, the devouring fire is a dreadful thing—to see the labors of years consumed in an hour, and poor families turned out homeless and friendless. But, O my God, what are all the disasters of fire here compared with the interminable fires of hell, which will soon break out upon the souls of most of my audience, unless they fly to Christ for refuge? Who among us 'shall dwell with the devouring fire?' who among us 'shall dwell with everlasting burnings?'" He tells of attending a camp-

meeting, at which, during service, a horse broke loose in the rear of the preacher's stand, and making a great noise among the wagons, frightened the people, who sprang to their feet *en masse*. The preacher in charge of the service was uncertain what to do, when a loud voice called out: "What a dreadful thing it would be for an old horse to run off and break his neck; but for a few immortal souls to go down to hell is a very small matter indeed! Go ahead with your sermon, brother." The people fell back into their seats, and the minister proceeded with the service.

The life of Lorenzo Dow abounds in the most surprising employment of every sort of circumstance to carry on the work of saving souls. That stalwart Methodist of Georgia, Allen Turner, had an especially happy genius for making circumstances, common or uncommon,

Force the conscience to a stand,  
And drive the wanderer back to God.

Evangelist Joseph Weber believes in using every occasion unto the glory of God. He is ready, no matter what happens. At Adrian, Mich., the safety valve on the boiler used for heating the church in which the revival services were conducted blew out and caused a general commotion. He commanded the crowd to be seated, and those who started to run were ordered to "sit down," and the doors were closed to prevent a rush out. The evangelist started a familiar air, which the congregation joined in singing, and soon the voice-of song drowned the noise of escaping steam. When the excitement subsided, he thanked God for keeping them all from harm,



then pressed the inquiry, "What will you do when you pass out into eternity, if you are so afraid of a little steam?" At Jackson, Mich., he was preaching to a congregation of over two thousand people. The text was, "The great day of his wrath is come, and who shall be able to stand?" For nearly an hour he held his audience before the judgment seat of God, and many of the stoutest hearts quaked and trembled. At one point in his sermon he spoke of the trump of God sounding. As he did so, he reached down and took the cornet from the hand of the player and held it aloft. The effect was overpowering.

Bishop George F. Pierce said in a Conference sermon: "Ministers are too much accustomed to an un-deviating method. Regular as a clock, but dull as the pendulum; the same measured sweep, the same dull 'ticktack;' no variety, no music. Oh, give us the blast of the bugle horn as it rings of a dewy morning over hill and dale, till the earth is alive with echoes! You preach at stated times and accustomed places. But this is not enough; you must be prompt, earnest, unwearied, preaching when the chances are more favorable and when they are less so, to small assemblies and to large ones, to private circles, in obscure places, in highways and hedges, to one or to ten thousand, before friends and foes, when it pays and when it costs something. Embrace every opportunity that offers, and thank God for it; and when none offers, seek and make one."

The Salvationists have changed the song, "Hold the Fort," to "Storm the Fort." That makes it much more like "the signal waving from the sky." We

are to lay siege to occasions, opportunities, and situations; we are to conquer them and lay them under tribute to the Lord Jesus Christ. Religion is the chief concern. Our business is the all-important business. With stubborn determination take the sword of the Spirit; wave the answer back to heaven, "By thy grace we will," and charge! He that is with us is greater than all. His love, his grace, his help are ours and all the world's, "in season, out of season."

## CHAPTER XII.

### ABANDONMENT TO THE WORK.

THE leading secret of success in promoting revivals of religion is knowing what it takes to succeed. *It takes all we are and all we have.* Nothing must be withheld. There must be no calculation as to consequences, and no care as to them; but the consecration which accepts dangers and difficulties, and with concentrated energies, in spite of them, dares all things, perseveres, and never swerves. The zeal of God to save the world has never flagged. On the world's account he has taxed heaven to the utmost. If we would be laborers together with him, we must be laborers like him. A genuine revival of religion cannot be promoted by half-hearted men who compromise and temporize, and hurry to get through as soon as they can—or sooner. A revival pentecostal in power and results cannot be had for a long-drawn sigh, a fine prayer, a rattling sermon, and a spasm of zeal. It is a mistake to begin efforts for a revival with the ideas that ten or twelve or any given number of days will do, that we need to be enthusiastic only to a certain pitch, and that we may so diplomatically direct the movement as to escape all opposition. We cannot tell how long the Holy Ghost may be finishing his work of conviction, conversion, restoration, and sanctification. We cannot foresee the responsibilities which will develop with the progress of the work of God, or anticipate the

obstacles and antagonisms that are sure to arise. We must not begin until we are willing to lose everything—comfort, goods, friends, reputation, even life, if necessary; nor until we are willing to be everything to win the erring and bring back the lost. We must have a wholeness or, rather, wholesaleness to our consecration, the spirit that says:

My life, my blood I here present,  
If for thy truth they may be spent.

We must be all-intent upon the revival of the work of God, and care for nothing else.

Consuming desire for a revival is necessarily a condition precedent to this holy abandonment. It is one thing to sing "Gather them in," and "Rescue the perishing," and quite another thing to have a heart almost broken on account of the sin and unbelief of the world, and a soul supplied with ready energy to pray and testify and persuade and never weary. Bishop Pierce says: "You never got religion while you felt that you could live without it; and you will never have a great revival until your heart breaks with longing." In the process of seeking a revival of religion, there is a point at which the spiritual nature is benumbed to every other feeling except that of distress for sinners. This becomes the one absorbing consideration. The conscious love of family, and interest in houses and lands, and concern for self, are entirely obliterated. The soul goes out in longing and supplication: "I will not let thee go, except thou bless me! O Lord, revive thy work in the midst of the years; in the midst of the years make known; in wrath remember mercy!" When we thus desire, we need not be afraid to put to the

hardest possible test the faithfulness and omnipotence of our God who promises: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) "As soon as Zion travailed she brought forth her children." (Isaiah lxvi. 8.) The desire must be as the sorrow of women in travail. "This kind goeth not out but by prayer and fasting." (Matthew xvii. 21.)

With intense longing for a revival of religion, and everything arranged with reference to it, we must abandon ourselves to its demands and possibilities and privileges.

*Abandonment to the work.* That means not to weary though success be long deferred. The apostles waited ten days for the revival which shook the city of Jerusalem when it came. Doubtless those were days that tried their faith, and taxed their patience, and tested their consecration.

Many of the most gracious revivals of religion ever known were weeks and even months developing. Finney says of a meeting which he conducted three weeks: "My stay was *too short* to secure a general work of grace." Three days exhaust the faith and zeal of some unless they see the church full and the altar crowded and the city stirred; but this God-honored and generation-blessed servant of Jesus Christ says that three weeks was "too short" a time for him "to secure a general work of grace" at a certain city.

This writer knows a member of the Virginia Annual Conference who felt led of God to begin a protracted meeting in the church of which he was preacher in charge. The weather was bad, and the



people suggested a postponement of the services. The preacher answered that he was not free to postpone the work, that they must have and would have a revival then. He called upon God for an outpouring of the Holy Spirit upon the church and community; and the people, with old Virginia loyalty, renounced their convictions that the time did not suit and went to church at the ringing of the bell. The pastor was his own evangelist. The weather got worse, and worse. Virginia loyalty dies hard, but there are some things too much for it. The people argued and insisted and pleaded with the preacher to put off the meeting. There had been no indication of interest, either in or out of the church. The preacher answered them by announcing that services would go on. The congregation now began to decrease, and even the old "stand-bys" were often absent. Discouragements of this character continuing three weeks were not enough to disturb the preacher who believed in God. It is not too much to say that some thought him very ridiculous, as well as hard-headed. But he knew, and he saw

The things unknown to feeble sense,

• Unseen by reason's glimmering ray.

He saw mountains thronging with the charioteers of God; and above them he saw the stars in their courses fighting on his side; and he went into the fourth week with more faith than when he began. That week there were over forty conversions; the next week there were over eighty conversions; the sixth week there were again over forty conversions. The sixth was the last week of the protracted meeting. There were one hundred and seventy conver-

sions in all, and the same number of additions to the church. Nor does that represent all the good that was done. That congregation has more faith in God than ever. No matter what the weather is, or how dull the people seem, or how indistinct are the signs, they are ready to wait through long and trying seasons the baring of the Arm that brings salvation and the opening of the Hand that makes full.

It is more true in spiritual warfare than any other, what the Duke of Wellington said: "That side will win that keeps hammering the longest." We must have the spirit of that chaplain, during the war between the States, who was ordered by a frightened general to burn the transportation and supplies which had been left in his charge, and who bravely answered: "No, sir; no, sir; the boys haven't been whipped yet!" Nor were they. We must say to ourselves, and say to others, when tempted to give up the efforts to promote a revival: "No, sir; no, sir; prayer hasn't failed yet; nor has faith been all vain. The windows of heaven will open, and pour us out a blessing that there shall not be room enough to receive it."

Our extremity is always God's opportunity. He knows just when to come to our help; just when to let the light shine; just when to say, "Be it done." We can and must persevere, and wait his pleasure. We will not persevere and wait in vain. We shall reap in due season, if we faint not. Discouragement and failure are to be words unknown. We must not be dismayed though "our Lord is now rejected and by the world disowned." His crowning day is coming! We do not fight as those that beat the air.

Suddenly help will appear and make ours the longed-for, the fought-for, the waited-for victory.

*Abandonment to the work.* That means not to weary on account of difficulties. Many difficulties and varied difficulties will interpose. They defy anticipation. There will be small difficulties and large difficulties—worldly and spiritual, domestic and foreign, respectable and otherwise. Expected sympathy and support will be denied; the devil will start something, a dance or other damning diversion; heresy, formalism, and infidelity will take counsel together against the work of the Lord; and sin and ignorance will rage. In revivals that this writer has conducted he has had to contend with and neutralize the influence of backslidden professors, crazy choristers, unsympathetic communities, lying opposers, easily tired helpers, and never tired enemies. He has been put out of churches, had tents blown down, and lights cut off; he has suffered everything but bodily injury, and that has been threatened; but he has never known an obstacle that was insurmountable, or a difficulty that was insuperable, or an opposition that was invincible, or anything to be afraid of in the line of duty.

Revivals of religion do not depend upon auspicious circumstances and favorable conditions. Nothing is too hard for the Lord. The sword of the Spirit makes its way through difficulties as lightning bolts through summer clouds. We must not underestimate difficulties. They will try us and test us. But there is no need to fear. The Lord of hosts is with us, and if we stand fast in the faith and quit us as men, we will not fail.

When they told Napoleon that he could not carry his army over the Alps, he answered with characteristic determination: "There are no Alps!" He spoke truly. When the British House of Commons hissed and sneered to his seat Disraeli, who was making his first speech, he ground his teeth, and said: "You'll hear me yet!" They did, and all the world with them. Jonathan Edwards could direct religious movements despite the ire and maledictions of little Northampton. Charles G. Finney was not hindered in the service to which he for Christ's sake was consecrated by the editors, controversialists, committees, presbyteries, and synods who opposed him. A greater than Finney or Edwards or Disraeli or Napoleon, who confessed that he knew not what things would befall him, save that the Holy Ghost witnessed that in every city bonds and afflictions awaited him, yet made boast: "I can do all things through Christ which strengtheneth me." And "the world turned upside down" attests that the boast was not that of a dreamer. What are difficulties? Jesus Christ himself says: "All things are possible to him that believeth."

*"Abandonment to the work."* That means not to weary, though we suffer loss. It means

Jesus, I my cross have taken,  
All to leave and follow thee.

According to the Lord, one soul is worth more than the whole world. Then, the life that has been successful in winning one soul for God is more to be coveted than that one that has piled up the riches of Croesus, or gathered the distinctions of the world.

Humboldt sold his inheritance that he might have



means for a journey of exploration and discovery to South America. When Agassiz was offered a large sum of money for a course of lectures, he answered: "I haven't time to make money." Sam Jones was besought by a lecture bureau to sign a contract for one hundred lectures at fifty thousand dollars. The evangelist returned the contract unsigned. He was then asked to stipulate a sum for the series of lectures, and declined to do so. A minister of the gospel was warned by a friend that the course he was pursuing would result in loss to him. He said: "I don't care; I must be true to my mission." Somewhat irritated, his friend demanded: "You remember what became of 'Don't Care?'" He answered: "Yes, I remember. He went up on Calvary and was crucified between thieves; and I am ready to be crucified with him."

If home comes between us and the work of God, home must go. It is better that we be pillowless here than that souls for whom Christ died be outcasts on the shores of eternity. If money comes between us and that work, money must go. The Master never had a purse, nor need for one. No matter what the interest is that intervenes, we must despise it and be diligent to show ourselves approved unto God. That is a poor service which costs nothing. To follow Jesus, Matthew left his place at "the receipt of custom;" Peter, James, and John forsook their fishing boats and nets; Luke gave up the practice of medicine; Barnabas sold his houses and lands; Paul renounced his ambition to excel as one of the masters of Israel. They went out, every one, "naked, poor, despised, forsaken." So must we; yes, so must we!



The signals lighted by worldly interests guide not to the port we seek.

It sometimes happens that the voluntary assumption of loss for Christ's sake has an influence to persuade and constrain when everything else had failed. Evangelist Schoolfield is one of the most successful toilers in the vineyard of the Lord. He was a business man of Danville, Va. He gives his service to the church and the world, receiving nothing as compensation. The Richmond *Christian Advocate* quotes "a gentleman of the world, far away from Christianity, a man of large affairs," as saying of the devoted evangelist: "I know him. He kept close to a dollar in trade, loved profits, loved money, didn't throw any of it away. If he broke off from his engrossing pursuit after the currency and now hunts for sinners, he must be in dead earnest. What he says means much to men like me." The *Advocate* adds: "Here's the secret of his success in a nutshell. When the world sees the church encircled by crosses crucifying the purses of the pews—a synonym for sincerity—then men will fall down like Dagon before the ark."

God is glorified when our interests are brought into subjection to the interests of Jesus Christ and his kingdom. Revivalists who would obtain any godly success must adjust themselves to this law of loss. They must take no thought for the morrow, lose coats and cloaks without grief, hate houses and lands, joyfully submit to the spoiling of their goods, remembering how they have in heaven more enduring substance and estates that are fairer than day.

*Abandonment to the work!* That means not to weary on account of persecution. Persecution is

inevitable. Said the Master: "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John xv. 19.) Paul reminded Timothy, whom he exhorted to do the work of an evangelist: "All that will live godly in Christ Jesus shall suffer persecution." (2 Tim. iii. 12.) In the early days of the world's evangelization, this truth was more palpable than it is in our times. The bolts of magisterial and sacerdotal and popular vengeance were let loose upon all the followers of Jesus. Naturally, they fell most frequently upon the apostles, who, from their prominence, were most exposed, as well as from the fact that as soon as the gospel was established in one place they went on to another where the same perils were to be encountered. The counsels of Providence ordained that the gospel should vindicate and illustrate its authority and power, in its earliest history, by meeting and achieving a signal conquest over the combined opposition of all antagonistic forces. Times have greatly changed, and yet the same general law is unrepealed, "that we must through much tribulation enter into the kingdom of God." (Acts xiv. 22.) Hence those churches which are most spiritual, those ministers who preach the necessity of entire devotedness to Christ and the privileges of conscious communion with God, and all who have declared war on unbelief and sin, are now and ever will be marks for the enmity of Pharisaical formalism and unsanctified philosophy. Whitefield said the word "persecution" simply meant "apostolic treatment."

Every revival since the day of Pentecost has had

to make its way through much and grievous persecution. The world, the flesh, and the devil are still allied against the truth as it is in Jesus. Caughey says that he soon learned that those who waged war on hell would stir up and have to suffer the rage of hell. Gough observes: "There never yet was an enterprise that touched men's interests, appetites, or passions, that did not subject its promoters to persecution." And Sam Jones asks: "Where is there a successful man in any calling of life who has not either been swallowed by a whale or almost nibbled to death by minnows? I have sometimes envied Jonah."

Persecution need not discourage revivalists. It is a fearful thing to oppose a revival of religion. Better for the persecutor had he never been born. The judgments of Almighty God are never heavier and never swifter than when let loose upon those who dare to dispute the progress of his kingdom and do his anointed harm. Some instances of this interference in behalf of his servants and their labors are of the most impressive character. One from Finney may be given: "Friday afternoon, before presbytery adjourned, a clergyman arose and made a violent speech against the revival, as it was going on. What he said greatly shocked and grieved the Christian people who were present. They felt like falling on their faces before God, and crying to him to prevent what he had said from doing any mischief. The presbytery adjourned just at evening. Some of the members went home, and others remained overnight. Christians gave themselves to prayer. There was a great crying to God that night that he would

counteract any evil influence that might result from the speech. The next morning this man was found dead in his bed." In one of our Florida cities, a physician who professed and lived atheism got tired of a revival that had been in progress at the Methodist church long enough, according to his views. Rev. John B. Ley, a model of apostolic zeal and sacred eloquence, was the pastor. During an evening service the physician led a body of lewd and ignorant fellows into pulling a fire engine close to the church and shooting a large stream of water through an open window upon the immense congregation assembled there. That night, or the next, the physician was suddenly taken with bleeding of the lungs, and crying, "Oh, I'm gone!" fell down dead. The boys whom he had enticed into the assault upon the revival now took alarm, and sought the pastor of the church with apologies and requests for prayer, and as an indication and public avowal of their repentance, came to church *en masse*, and occupied pews reserved for them. The wisest of men, and an inspired writer, says, "Judgments are prepared for scorners." (Prov. xix. 29.) A New Testament writer says, "There is a sin unto death." (1 John v. 16.)

"Fret not thyself because of evil-doers." (Psalm xxxvii. 1.) "No weapon that is formed against thee shall prosper." (Isaiah liv. 17.) Remember Milton, how he said: "Still bear up and steer right on." And the brave old martyr of Antioch: "Stand like a beaten anvil. It is the part of a great champion to be stricken and to conquer." Luther, at the Diet of Worms, had but one answer: "Here I stand. I can-



not do otherwise. God help me. Amen." Bunyan, put in prison for the testimony of Jesus Christ, replied to those who put him there: "If you let me out of prison to-day, I will preach the gospel again to-morrow, by the grace of God." When Oncken was summoned before the burgomaster of Hamburg, he was commanded to quit holding religious meetings; and the burgomaster said: "As long as I can move my little finger, I will put you down." Oncken answered: "I see your little finger; and I see also a great Arm which you cannot see. As long as the great arm of God is lifted in our behalf, your little finger will have no terror."

Courage, soldier of the cross. You have nothing to fear. Vain the rage of devils, vain the wrath of the world; for "'tis truth alone is strong." Persecution could not keep Joseph from dreaming, nor David from singing, nor the prophets from testifying, nor the apostles from preaching. Nor must it delay or discourage you in the help of the Lord against the mighty.

*Abandonment to the work.* That means what Cortez meant when he invaded Mexico and burned his ships. It means what Warwick meant in that battle when he dismounted and thrust his sword into the heart of his horse. It means what meant the Roman sentinel who stood at the city gate of Pompeii, where his captain placed him, still grasping his weapon and keeping his guard, though the earth was shaking beneath him and the skies pouring down fire. It means what meant the reply that a color-bearer gave his officer: he was ordered to plant his flag in a very perilous position, and answered, with a gallant salute,



“I will do it, or tell you at the judgment bar of God why I failed.” It means what meant the river pilot who held his burning steamer to the shore while the passengers escaped, though his hair and beard and clothes were burned off of him, and he knew that for himself no escape was possible. For a moment before he fell the cloud of smoke parted and disclosed him gripping the wheel, his eyes brimming with joy, his face to look upon as the face of an angel, and he seemed to be saying: “Aye, aye, Lord, I die; but I am saving all of them!” It means what Mrs. Ogle meant when she resisted those she loved the best. She was a telegraph operator at Johnstown, Pa., that day the terrible deluge of water carried ruin and death through the beautiful valley of the Conemaugh. She stood at her post in one of the towers of the Pennsylvania Railroad depot, with her finger upon the instrument, flashing warning of the advancing flood to the towns and cities below. To her own home on the hill a private line was stretched. Over it swept the pleading of children there: “Mother, come home and save yourself!” God only knows what a sharp sword that was in the mother’s heart. But there was no hesitation. She touched the key and answered: “I must not. My life is worth more to God and the world now and here than ever it will be again.” The tower went down before the shoulders of the flood, and carried with it the woman brave and faithful unto death. It means what meant engineer James Root when the storm of fire swept through the forest upon him and his train. He knew that failure at the throttle meant death to the four hundred men, women, and children crowding the coaches for which

his engine was responsible. Arms of flame reached up and caught his clothing. Three times he fell to the floor, overcome by the intolerable heat. The woodwork of the cars was on fire; the throttle blistered his hand when he touched it; but with resolute brain and unfaltering heart, he refused to give up the race for life; and but for his abandonment to duty, four hundred more names would have gone to the death list. This is the spirit that revivalists must have. They must understand and feel that the possibilities extended them in a revival of religion must be developed at whatever cost; that there must be no hesitation, no looking and no turning back; no thought of surrender or retreat; nor reckon that the sufferings and hardships to which they may be subjected are worthy to be compared with the distinctions they enjoy as servants of God and ambassadors of Jesus Christ.

*Abandonment to the work.* The Holy Spirit must open the meaning of these words and give them appropriate emphasis. He can and he will to all who aspire to learn of him. *Abandonment to the work.* On this pivots the revival of religion. This is the price of souls. This is the price of the world that now lieth in the wicked one. This is the price that we must pay if we would lay at the feet of our Lord Jesus Christ the chief desire of his heart. This actualizes the love which is the essential spirit of Christianity, and will make its blessings flow as far as the curse is found and the will of God extends. The price is not too much. Let all who read, and all who hear, and all who believe bring the price.

















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