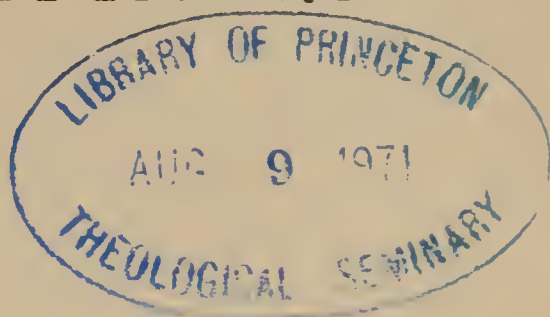


EMINENT AUTHORS



ON

# EFFECTIVE REVIVAL PREACHING.

COMPILED BY

✓  
REV. WALTER P. DOE.

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BEECHER, STOWE, MURRAY, CUYLER, TAYLOR, HALL,  
TALMADGE, SPURGEON, MOODY, AND OTHERS.

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## CHAPTER X.

### HOW TO MAKE SINNERS REALIZE THEIR GUILT.

(ABSTRACT.)

REV. ALBERT BARNES.

As men, in their natural state, are very insensible and apathetic on the subject of religion, "being dead in trespasses and sins," where they are instructed in the truthfulness and fundamental doctrines and precepts of Christianity, the first and indispensable efforts of the preacher who aims at the conversion of his hearers, must be, by the divine blessing, to awaken the careless and slumbering to a realizing sense of their aggravating guilt and imminent danger. And of course, in so doing, he must present with clearness and force the searching and absolute claims of God's holy law over the secret thoughts, intentions and volitions, as well as the words and deeds of sinners, with its fearful and eternal penalty of retribution, pronounced by God upon all who continue impenitent and unbelieving.

For "the law is our schoolmaster to bring us unto Christ, that we may be justified by faith."

But in achieving this great work, formidable obstacles

are to be encountered. Therefore, let us inquire how shall the effective preacher *make the sinner feel his guilt and danger!*"

The first obstacle he must meet and overcome as far as practicable, is *the sinner's natural reluctance to feel a consciousness of his personal guilt and danger.*

2d. *The preacher must himself deeply realize the sinner's unwillingness to confess his absolute guilt.*

He will find not only the pharisaic moralist but the most wicked of men, ever ready to justify themselves and plead extenuating circumstances for their sinfulness and neglect of religion.

3d. He must explain and correct the *false philosophy and unscriptural opinions*, behind which the sinner may have *entrenched himself*, concerning his *physical depravity and inability* to obey God and turn from sin. The sinner must be made to realize that his own freedom in the choice of sin renders him wholly inexcusable.

4th. The preacher must show that the moral blindness of the sinner, leads him to view sin as a mere trifle, while God with his perfect holiness, regards it exceedingly wicked, and deserving of a most fearful penalty.

5th. He must aim to make the *pharisaic moralist* realize the aggravating *sin of worldliness.*

6th. He must consider that many remain insensible to the claims of religion because they have some unfinished *plans for gain, or of criminal indulgence.*

All such obstacles must be removed as far as possible in preparing the way, that the sinner may more fully realize the immediate and imperative claims of the Gospel.

And under my *second general division*, I observe that the successful preacher must keep in mind the susceptibilities on which the call to repentance may act with greater force.

1st. He must appeal to *reason*. 2d. *To conscience*. 3d. *To the emotions, hopes and fears*.

Then let him inquire what does the Gospel furnish, adapted to produce repentance.

1st. The Gospel comes to men under the full benefit of a concession to its demands.

2d. And with this assumption the preacher must enforce the terrors and *demands of the law*.

3d. He must approach men with *all the proofs of revelation*, for the end of these things is to make them *feel their guilt*.

4th. The history of the world shows that *men are guilty, and the guilty must suffer*.

5th. The preacher must show them how *the sufferings and death of Christ* are adapted to *make them feel their guilt*.

6th. And then he should bring before them the scenes of the *judgment*, and they will be constrained to inquire with real earnestness as they did on the day of Pentacost. "Men and brethren what must we do?"

Note.—It is one of the most difficult achievements in preaching, to deeply impress the more amiable and moral of the community in their relations with men, of their *absolute wickedness* in the sight of the "Searcher of hearts." But in the employment of truth, by the illuminating influence of the Holy Ghost it may be done.

Saul of Tarsus, before he was enlightened on his way

to Damascus, was really *sincere, conscientious, and moral*, but when he realized his true condition as a sinner, he said "I was alive without the law once, but when the *commandment came*, sin revived, and I died."

## SINS OF OMISSION.

*The great guilt of all classes who are merely amiable moralists, consists chiefly in sins of omission. "All have sinned and come short of the glory of God,"* and are under the condemnation of the divine law. He only can enter the Kingdom of Heaven that doeth the will of "My Father which is in Heaven." In the day of judgment they will be condemned for having *neglected the positive service* of God.

The foolish virgins will then be charged with having *neglected to procure oil* in their lamps. The unfaithful servant will then be condemned for having neglected the *right improvement* of his one talent. And for such omissions the Master will say, "Cast ye the unprofitable servant into outer darkness." And the charge against the condemned in the last *Great Day*, will be for neglecting to feed the hungry, clothe the naked, and visit the sick.

"I say unto you *inasmuch as ye did it not* to one of these my brethren, ye *did it not* to me."

And it appears, from the teachings of the Scriptures, that the *sin of unbelief*, at the final judgment, will be seen to have been emphatically the *greatest of sins*. "I tell you the truth," says our Lord, "when he, the Comforter, is come, he will reprove the world of sin, and of righteousness, and of judgment. Of *sin because they believe not on me*,"

Men are condemned already, and will be condemned at last, not merely for positive transgressions, but for having *neglected to trust in Christ*, as their Saviour, from *sin* and its dreadful *penalty*.

We are all required to *love God* supremely, and our *neighbor* impartially as ourselves, to *repent* of all sin, to *believe* in our Lord's *sacrificial atonement*, "with the *heart unto righteousness*," to *search the Scriptures*, to *pray without ceasing*, and those who do not *are guilty of sins of omission*. And the Divine Master saith "That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the Kingdom of Heaven."

As there is but one way to be saved revealed in the Bible, "repentance toward God, and faith toward our Lord Jesus Christ, how shall we escape if we *neglect* so great salvation?"—*Compiler*.

## CHAPTER XI.

### THE SUCCESSFUL PREACHER'S REWARD.

REV. ALBERT BARNES.

It is a proof of the favor of God, that ministers are permitted to preach the Gospel effectively.

It is a privilege and honor thus to preach. It is an honor far above that of conquerers, and he who does it will win a brighter and more glorious crown than he who goes forth to obtain glory by dethroning Kings, and laying nations waste. The warrior's path is marked with blood and with smouldering ruins. Yet he is honored and his name is blazoned abroad, he is crowned with laurel, and triumphal arches are reared and monuments are erected to perpetuate his fame.

But the minister of Christ who preaches the Gospel effectively is the minister of peace.

He tells of salvation and a Heaven of blessedness. He elevates the intellect, he moulds the heart to virtue, he establishes schools and colleges, he promotes temperance and chastity, he wipes away tears and tells of Heaven.

His course is marked by intelligence and order, by peace and purity, by the joy of the domestic circle, and the happiness of a virtuous fireside, by consolation on



the bed of pain, and by the hopes of Heaven that cheer the dying.

Who would not rather be a successful preacher of the glorious Gospel of the blessed God than have the honors of a blood-stained warrior?

Who would not rather have the wreath that shall encircle the brow of the successful minister of Christ, than the ephemeral laurels of Alexander and Cæsar?

In view of such a reward said the faithful Apostle of the Gentiles "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day."

A crown won in the cause of righteousness, and conferred as the reward of conflicts and efforts in the cause of holiness, in spreading the principles of holiness as far as possible through the world.

"There is a crown of dazzling light,  
Which he shall surely win,  
Who clad with heavenly panoply,  
Has triumphed over sin.

The preacher's crown—what priceless gems  
Triumphant he shall wear;  
Of wanderer's saved from death and sin,  
And placed by Jesus there.

When those of earth have crumbled all  
To dust and past away,  
This brilliant gem forever shines  
In realms of endless day.

Who would not wear this diadem  
Of life, and bliss, and peace;  
Who would not press to gain a prize  
Whose glory ne'er shall cease?"

## CHAPTER XII.

### CLEARNESS OF STYLE IN PREACHING.

REV. ALBERT BARNES.

Preaching should be simple and intelligible. It should not be dry and abstruse, metaphysical, remote from the common manner of expression, and the common habits of thought among men.

The preaching of the Lord Jesus was simple, and intelligible even to a child. The most successful preachers have been those who have been most remarkable for their simplicity and clearness. Nor is simplicity and intelligibility of manner inconsistent with bright thought and profound sentiments. A diamond is the most pure of all minerals; a river may be deep, and yet its water so pure that the bottom may be seen at a great depth; and glass in the window is most valuable, the clearer and purer it is, when it is itself least seen, and when it gives no obstruction to the light. If the purpose is that the glass may be itself an ornament, it may be well to stain it; if to give light, it should be pure. A very shallow stream may be very muddy; and because the bottom cannot be seen, it is no evidence that it is deep.

So it is with style. If the purpose is to convey thought, to enlighten and save the soul, the style should be plain and simple and pure.

If it be to bewilder and confound, or be admired as unintelligible, or perhaps as profound, then an abstruse and metaphysical, or a flowery manner may be adopted in the pulpit.

Preaching should always be characterized indeed by good sense, and ministers should show that they are not fools, and their preaching should be such as to interest thinking men—for there is no folly or nonsense in the Bible. But their preaching should not be obscure, metaphysical, enigmatical, and abstruse. It should be so simple that the unlettered may learn the plan of salvation; so plain that no one shall mistake it except by his own fault. The *hopes* of the Gospel are so clear that there is no need of ambiguity or enigma; no need of abstruse metaphysical reasoning in the pulpit. Nor should there be an attempt to *appear* wise or profound, by studying a dry, abtruse, and cold style and manner. The preacher should be open, plain, simple, sincere; he should *testify* what he feels; should be able to speak as himself animated by *hope*, and to tell of a world of glory to which he is himself looking forward with unspeakable joy.

## CHAPTER XIII.

### THE FAITHFUL PREACHER'S CHIEF OBJECT.

REV. ALBERT BARNES.

“He that hath my word, let him speak my word faithfully,” saith the prophet, “for I seek not yours, but you.

“Ministers of the Gospel who preach as they should do, engage in their work to win souls to Christ, not to induce them to admire eloquence; they come to teach men to adore the great and dreadful God, not to be loud in their praises of a mortal man. They should not aim to be admired. They should seek to be useful. They should seek to build up the people of God in holy faith and the conversion of sinners. The pulpit is the last place in which to seek admiration for mere gracefulness of manner, or mere fervid eloquence, or well timed periods, for the sake of securing a popular reputation among men.”

“For we preach not ourselves, but Christ Jesus the Lord.”

We are merely the *ambassadors* of another. We are not *principals* in this business, and do not dispatch it as a business of our own, but we transact it as the *agents*

for another, *i. e.* for the Lord Jesus, and we feel ourselves bound, therefore, to do it as he would have done it himself; and as he was free from all trick and dishonest art, we feel bound to be also.

Ministers may be said to preach themselves in the following ways :

1st. When their preaching has a primary reference to their own interest; and when they engage in it to advance their reputation, or to secure in some way their own advantage. When they aim at exalting their authority, extending their influence, or in any way promoting their own welfare.

2d. When they proclaim their own opinions and not the gospel of Christ; when they derive their doctrines from their own reasonings, and not from the Bible.

3d. When they put themselves forward; speak much of themselves; refer often to themselves; are vain of their powers of reasoning, of their eloquence, and of their learning, and seek to make these known rather than the simple truth of the gospel. In one word, when self is primary, and the gospel is secondary; when they prostitute the ministry to gain popularity; to live a life of ease; to be respected; to obtain a livelihood; to gain influence; to rule over a people; and to make the preaching of the gospel merely *an occasion* of advancing themselves in the world.

#### PROOFS OF THE TRUTH OF CHRISTIANITY.

“*But Christ Jesus the Lord.*” This Paul states to be the only purpose of the ministry. It is so far the sole design of the ministry that had it not been known to the Lord Jesus, it would never have been established; and

whatever other objects are secured by its appointment, and whatever other truths are to be illustrated and enforced by the ministry, yet, if this is not the primary subject, and if every other object is not made subservient to this, the design of the ministry is not secured.

The Apostles, therefore made it their sole business to make known Jesus the Messiah, or the Christ, as the supreme head and Lord of the people ; *i. e.* to set forth the Messiahship and the lordship of Jesus of Nazareth, appointed to these high offices by God. To do this, or to preach Jesus Christ the Lord, implies the following things :

1st. To prove that he is the Messiah so often predicted in the Old Testament, and so long expected by the Jewish people. To do this was a very vital part of the work of the ministry in the time of the apostles, and most essential to their success in all their attempts to convert the Jews ; and to do this will be no less important in all attempts to bring the Jews now or in future times to the knowledge of the truth. No man *can* be successful among them who is not able to prove that Jesus is the Messiah.—It is not indeed so vital and leading a point now in reference to those to whom the ministers of the gospel usually preach ; and it is probable that the importance of this argument is by many overlooked, and that it is not urged as it should be by those who “preach Christ Jesus the Lord.” It involves the whole argument for the truth of Christianity. It leads to all the demonstrations that this religion is from God ; and the establishment of the proposition that Jesus is the Messiah, is one of the most direct and certain ways of proving that his religion is from heaven. For (*a*)

It contains the argument from the fulfilment of the prophecies—one of the main evidences of the truth of revelation; and (b) It involves an examination of all the evidences that Jesus gave that he was the Messiah sent from God, and of course an examination of all the miracles that he wrought in attestation of his divine mission. The first object of a preacher, therefore, is to demonstrate that Jesus is sent from God in accordance with the predictions of the prophets.

#### DOCTRINES OF CHRIST.

2d. To proclaim the truths that *he taught*. To make known his sentiments, and his doctrines, and not our own. This includes, of course, all that he taught respecting God, and respecting man; all that he taught respecting his own nature, and the design of his coming, all that he taught respecting the character of the human heart, and about human obligation and duty; all that he taught respecting death, the judgment and eternity—respecting an eternal heaven, and an eternal hell. To explain, enforce, and vindicate his doctrines, is one great design of the ministry; and were there nothing else, this would be a field sufficiently ample to employ the life; sufficiently glorious to employ the best talents of man. The minister of the gospel is to teach the sentiments and doctrines of Jesus Christ, in contradistinction from all his own sentiments, and from all the doctrines of mere philosophy. He is not to teach science, or mere morals, but he is to proclaim and defend the doctrines of the Redeemer.

#### EXAMPLE OF CHRIST.

3d. He is to make known *the facts* of the Saviour's life.

He is to show how he lived—to hold up his example in all the trying circumstances in which he was placed. For he came to show by his life what the law required ; and to show how men *should* live. And it is the office of the Christian ministry, or a part of their work in preaching “ Christ Jesus the Lord,” to show how he lived, and to set forth his self-denial, his meekness, his purity, his blameless life, his spirit of prayer, his submission to the divine will, his patience in suffering, his forgiveness of his enemies, his tenderness to the afflicted, the weak, and the tempted ; and the manner of his death. Were *this* all, it would be enough to employ the whole of a minister's life, and to command the best talents of the world. For he was the only perfectly pure model ; and his example is to be followed by all his people, and his example is designed to exert a deep and wide influence on the world. Piety flourishes just in proportion as the pure example of Jesus Christ is kept before a people ; and the world is made happier and better just as that example is kept constantly in view. To the gay and the thoughtless, the ministers of the gospel are to show how serious and calm was the Redeemer ; to the worldly-minded, to show how he lived above the world ; to the avaricious, how benevolent he was ; to the profane and licentious, how pure he was ; to the tempted, how he endured temptation ; to the afflicted, how patient and resigned ; to the dying, how he died :—to all, to show how holy, and heavenly-minded, and prayerful, and pure he was ; in order that they may be won to the same purity, and be prepared to dwell with him in his kingdom.



## SUFFERINGS AND DEATH.

4th. To set forth the design of his death. To show why he came to die ; and what was the great object to be effected by his sufferings and death. To exhibit, therefore, the sorrows of his life ; to describe his many trials ; to dwell upon his sufferings in the garden of Gethsemane, and on the cross. To show *why* he died, and what was to be the influence of his death on the destiny of man. To show *how* it makes an atonement for sin ; how it reconciles God to man ; how it is made efficacious in the justification and the sanctification of the sinner. And were there nothing else, *this* would be sufficient to employ all the time, and the best talents in the ministry. For the salvation of the soul depends on the proper exhibition of the design of the death of the Redeemer. There is no salvation but through his blood ; and hence the nature and design of his atoning sacrifice is to be exhibited to every man, and the offers of mercy through that death to be pressed upon the attention of every sinner.

## RESURRECTION.

5th. To set forth the truth and the design of his resurrection. To *prove* that he rose from the dead, and that he ascended to heaven ; and to show the influence of his resurrection on our hopes and destiny. The whole structure of Christianity is dependent on making out the fact that he rose ; and *if* he rose, all the difficulties in the doctrine of the resurrection of the dead are removed at once, and his people will also rise. The influence of that fact, therefore, on our hopes and on our prospects for eternity, is to be shown by the ministry of the gospel ; and were there nothing else, *this* would be

ample to command all the time, and the best talents of the ministry. —

#### CHRIST'S SUPREME AUTHORITY.

6th. To proclaim him as “Lord.” This is expressly specified in the passage before us. “For we preach Christ Jesus THE LORD;” we proclaim him *as* the Lord. That is, he is to be preached as having dominion over the conscience; as the supreme Ruler in his Church; as above all councils, and synods, and conferences, and all human authority; as having a right to legislate for his people; a right to prescribe their mode of worship; a right to define and determine the doctrines which they shall believe. He is to be proclaimed also as ruling over all, and as exalted in his mediatorial character over all worlds, and as having all things put beneath his feet.

## CHAPTER XIV.

### THE MINISTRY FOR THE TIMES.

(EXTRACTS.)

REV. ALBERT BARNES.

The qualifications for the ministry, at all times, and in all lands, are essentially the same: a pious heart, a prudent mind, a sober judgment, well-directed and glowing zeal, self-denial, simplicity of aim, and deadness to the world; but that these qualifications are to be somewhat modified by the peculiarities of each age; and that the age in which men live must be studied in order that they may make "full proof of their ministry."

What are the qualifications for the ministry which are peculiarly demanded by our times and country? What should be the grand aim of the ministry? For what should the ministers of the gospel be peculiarly distinguished?

1st. The times in which we live demand of the ministry a close, and patient, and honest investigation of the Bible. The truths which the ministry is to present are to be derived from the word of God.

The age in which we live is not, as it seems to me,

distinguished for simple and direct appeals to the Bible, in defence of the doctrines of religion.

By many it is held or rather *felt*, that the system of religious doctrine has been settled by the investigations of the past; that there is no hope of discovering any new truth; that theology, as now held, is not susceptible of improvement; that the whole field has been dug over and over again with instruments as finished as our own, and by as keen-sighted laborers as any of the present age can be; and that it is presumption for a man to hope to find in those mines a new gem that would sparkle in the crown of truth.

But can there be any improvement in theology? Can there be any advance made on the discoveries of other times? Is it not presumptuous for us to hope to see what the keen-sighted vision of other times has not seen? Is not the system of theology perfect as it came from God? I answer, yes. And so was astronomy a perfect system when the "morning stars sang together;" but it is one thing for the system to be perfect as it came from God, and another for it to be perfect as it appears in the form in which we hold it.

So were the sciences of botany; and chemistry, and anatomy perfect as they came from God; but ages have been required to understand them as they existed in His mind; and other ages may yet furnish the means of improvement on those systems as held by man. So God has placed the gold under ground, and the pearls at the bottom of the sea for man—perfect in their nature as they came from his hand. Has all the gold been dug from the mines? have all the pearls been fished from the bottom of the ocean? The whole system of science

was as perfect in the mind of God as the system of revealed truth ; yet all are given to man to be sought out ; to be elaborated by the process of ages ; to reward human diligence, and to make man a “ co-worker with God.” “ Truth is the daughter of time ; ” and is to be assumed that all the truth is now known ? That there is no error in the views with which we now hold it ? That all is known of the power of truth yet on the human soul ?

I am now speaking of the ministry, and not of theology in general ; and I am urging to the study of the Bible with a view to a more successful preaching of the gospel. It seems to me that as yet we know comparatively little of the power of preaching the truths of the Bible.

That man has gained much as a preacher who is willing to investigate, by honest rules, the meaning of the Bible, and then to suffer the truth of God to speak out—no matter where it leads, and no matter on what man, or customs, or systems it impinges. Let it take its course like an unobstructed stream, or like a beam of light direct from the sun to the eyes of men. But when we seek to make embankments for the stream, to confine it within channels, such as we choose, how much of its beauty is lost, and how often do we obstruct it ! When we interpose *media* between us and the pure light of the sun that we deem ever so clear, how often do we turn aside the rays or divide the beam into scattered rays that may make a pretty picture, but which prevent the full glory of the unobstructed sun !

There is a power yet to be seen in preaching the Bible which the world has not fully understood ; and he does

an incalculable service to his own times and to the world, who derives the truths which he inculcates directly from the Book of life. Besides, the Bible is receiving constant illustrations and confirmations from every science, and from every traveler into the oriental world. Not a man comes back to us from the east who does not give us some new illustration of the truth or the beauty of the Bible.

2d. The times in which we live demand a ministry that shall be distinguished for sound and solid learning. Never, indeed, can this qualification be safely dispensed with; but there is not a little in our age and country that peculiarly demands it. In no nation on the face of the earth has there been a more prevailing and permanent conviction that this was an important, if not an essential qualification for the ministry, than in our own; and to this conviction, and the natural result of that conviction in preparing the ministry for its work, is to be traced no small measure of the respect shown to the sacred office in our land.

But it is with reference to the office of Pastor; to the work of the ministry; to the business of saving souls, that I now urge the argument that the times demand a ministry that shall be distinguished for solid learning. And I am not ignorant of the objections which may be felt and urged to these remarks. I know it may be asked how is time to be found for these attainments? How shall health be secured for these objects? And another question, not less important, how shall the *heart* be kept, and the fire of devotion be maintained, brightly burning on the altar of the heart, while making these preparations?

The sum of my remarks is, that we may not in this age have learned the art of making full proof of our ministry, there may be a blending of study, and piety, and pastoral fidelity such as shall greatly augment the usefulness of those who minister at the altar.

3d. The times demand a ministry of sober views; of settled habits of industry; of plain, practical good sense; of sound and judicious modes of thinking; a ministry that shall be patient, equable, persevering, and that shall look for success in the proper results of patient toil.

The age demands a ministry distinguished for sober industry. There is enough to accomplish to demand all the time, and it cannot be accomplished by mere genius, or by fitful efforts. It must be by patient toil. An industrious man, no matter what his talents, will always make himself respectable; an indolent man, no matter what his genius, never can be.

In the ministry, pre-eminently, no man should presume on his genius, or talents, or superiority to the mass of minds around him. A man owes his best efforts to his people, and to his master; to the one by a solemn compact when he becomes their pastor, to the other by sacred covenant when deeply feeling the guilt of sin and the grateful sense of pardon, he gave himself to the great Redeemer in the ministry of reconciliation. An idle man in the ministry is a violator of at least two sacred compacts; and upon such a man God will not, does not smile.

4th. The times demand men in the ministry who shall be the warm and unflinching advocates of every good cause.

1st. Men are required who shall have so well-settled and intelligent views of truth as not to be afraid of the examination of any opinion, or afraid to defend any sentiment which is in accordance with the word of God. They should be men of such independence of mind, that they will examine every subject, and every opinion that may be submitted to them, or on which they may be called to act.

The man of God is to enter the pulpit with his Bible as his guide, and is to be unawed in its exposition by any great names; by any fear of personal violence; by any decrees of councils; or by any laws which this world can ever promulgate to fetter the freedom of thought. There, at least, is to be one place where truth may be examined, and where the voice of God may be heard in our world; and there, as long as he who holds the stars in his right hand shall continue life, is the truth to shine forth on a dark world.

2d. Men are required in the ministry who shall be the warm and decided friends of the temperance reformation; and whose opinions and practice on this subject shall be shaped by the strictest laws of morals. For this opinion, the reasons are plain. The temperance reform is one of the features of the age. Revolutions do not go backward; and this cause is destined, it is believed, to triumph, and ultimately to settle down on the principles of the most strict morals.

It was a sage remark of Jefferson, that no good cause is undertaken and persevered in, which does not ultimately overcome every obstacle and secure a final triumph; and if anything certain respecting the future



can be argued from the past, it is that this cause will secure an ultimate victory.

3d. In like manner, the times demand a ministry that shall be unflinching advocates of revivals of religion. Such men lived in other times ; and such scenes blessed the land where Dayies, and Edwards, and Whitfield, and the Tennents lived.

What is needed now is the ministry of men who have an intelligent faith in revivals ; who have no fear of the effects which truth, under the direction of the Holy Spirit, shall have on the mind ; who shall so far understand the philosophy of revivals as to be able to vindicate them when assailed, and to show to men of intelligence that they are in accordance with the laws of our nature ; and whose preaching shall be such as shall be fitted, under the direction of the Holy Spirit, to secure such results on the minds of men. To revivals of religion our country owes more than to all other moral causes put together ; and if our institutions are preserved in safety, it must be by such extraordinary manifestations of the presence and the power of God.

Our sons forsake the homes of their fathers ; they wander away from the place of schools and churches to the wilderness of the west ; they go from the sound of the Sabbath-bell, and they forget the Sabbath and the Bible, and the place of prayer ; they leave the place where their fathers sleep in their graves, and they forget the religion which sustained and comforted them. They go for gold, and they wander over the prairie, they fell the forest, they ascend the stream in pursuit of it, and they trample down the law of the Sabbath ; and soon, too,

forget the laws of honesty and fair-dealing, in the insatiable love of gain.

Meantime, every man, such is our freedom, may advance any sentiments he pleases. He may defend them by all the power of argument, and enforce them by all the eloquence of persuasion. He may clothe his corrupt sentiments in the charms of verse, and he may make a thousand cottages beyond the mountains re-echo with the corrupt and corrupting strain. He may call to his aid the power of the press, and may secure a lodgment for his infidel sentiments in the most distant habitation in the republic.

What can meet this state of things, and arrest the evils that spread with the fleetness of the courser or the wind? What can pursue and overtake these wanderers but revivals of religion—but that Spirit which, like the wind, acts where it pleases? Yet they must be pursued. If our sons go thus, they are to be followed and reminded of the commands of God. None of them are to be suffered to go to any fertile vale or prairie in the west without the institutions of the gospel; nor are they to be suffered to construct a hamlet, or to establish a village, or to build a city that shall be devoted to any other God than the God of their fathers.

By all the self-denials of benevolence; by all the power of argument; by all the implored influences of the Holy Ghost, they are to be persuaded to plant there the rose of Sharon, and to make the wilderness and the solitary place to be glad, and the desert to bud and blossom as the rose. In such circumstances God HAS interposed; and he has thus blessed our own land and times with signal revivals of religion.

Our whole country, thus far, has been guarded and protected by the presence of the Spirit of God; and "*American revivals*" have been the objects of the most intense interest among those in other lands who have sought to understand the secret of our prosperity. That man who enters the pulpit with a cold heart and a doubtful mind, in regard to such works of grace; who looks with suspicion on the means which the Spirit of God has appointed and blessed for this object in past times; and who coincides with the enemies of revivals in denouncing them as fanaticism, understands as little the history of his own country as he does the laws of the human mind and the Bible, and lacks the spirit which a man should have who stands in an American pulpit.

4th. Men are required who shall stand up as the firm advocates of missions, and of every proper project for the world's conversion. That great design of bringing this whole world, by the divine blessing, under the influence of Christian truth, is one of the strong features of the age; and the hope and expectation of it has seized upon the churches with a tenacity which will not be relaxed.

He who does not enter on this work prepared to devote his talents and learning, his heart and bodily powers to the advancement of this cause, has not the spirit of the age, and falls behind the times in which he lives.

5th. The times demand men in the ministry who shall be men of peace. The period has arrived in the history of the world when there should be a full and fair illustration of the power of the gospel to produce a spirit of *peace* in the hearts of all the ambassadors of him who was the "Prince of Peace."

There is now needed a ministry that shall "follow after the things that make for peace;" where there shall be mutual confidence and charity; where there shall be candor for one another's imperfections; where there shall be toleration of opinions on points that do not affect the essentials of Christian doctrine; and where there shall be harmony of view and action on the great work of saving the world.

## REFORMATORY.

Note.—And much of the preacher's power in administering God's reproof of wickedness, in high places as well as among the common people, will depend upon the *boldness* and courage of his manner as an ambassador from the Court of Heaven. "Now, when they saw the boldness of Peter and John, they took knowledge of them that they had been with Jesus."

Preaching needs to be more *practical* in teaching *business men* what is right on the principles of the *golden rule*, and what is right in the acquisition and use of property. And *families* need to be taught from the pulpit more definitely what the law of God enjoins in all their relations to each other, as husbands and wives, parents and children. And the people need now especially to be impressed, from the pulpit, with the fearful *guilt* of the *masses* in *perverting* the *holy Sabbath* to a *holiday*.

For if the sacred rights of the marriage and family relation, and the sanctity of the Sabbath be destroyed as a day of *public worship*, how fearful must the consequences be! Certainly attendance upon the Sanctuary should be secured, and the Sabbath school should be reformed. It should be changed into, or united with a *Young People's Bible Service*, under *pastoral supervision* with his *closing examination* and *instruction* with the *co-operation* of the *superintendent* and *teachers*.

Still further, preaching adapted to the religious wants of these times, must advocate every *religious and moral reform* which tends to *glorify God*, and promote the *salvation of men*. The preacher should “reason of righteousness, temperance and judgment to come,” so as to make all who indulge the grosser vices, tremble.

And in these times of abounding worldliness, the lines should be drawn more plainly *between the church and the world*, and the great sin and danger of worldly and fashionable indulgences should be exposed. however upright the people may be in point of common morals. “For the friendship of the world is enmity with God.”

From the pulpit, in these times, the people should be shown the *broad distinction* “between the righteous and the wicked, between him that serveth God, and him that serveth Him not.”—*Compiler*.

“Would I describe a preacher, such as Paul,  
 Were he on earth, would hear, approve, and own,  
 Paul should himself direct me. I would trace  
 His master-strokes, and draw from his design;  
 I would express him simple, grave, sincere;  
 In doctrine uncorrupt; in language plain,  
 And plain in manner, decent, solemn, chaste,  
 And natural in gesture; much impressed  
 Himself, as conscious of his awful charge,  
 And anxious mainly that the flock he feeds  
 May feel it too; affectionate in look,  
 And tender in address, as well becomes,  
 A messenger of grace to guilty men.”

## CHAPTER XLV.

### THE RELATION OF THEOLOGY TO PREACHING.

BY REV. ALBERT BARNES.

What is the theology which experience has shown to be best adapted to the ends of preaching, and which we can preach with a hope of success? What may be preached so as to answer the ends of preaching—so that men will perceive it to be true, and so that they will be converted to God?

It is of but little use to preach to a sinner as having some strong propensities to evil; but that he is not in such a state that what is needful for him is a radical and total change, but the development of internal virtues still living within him; the cultivation of his noble and god-like powers. That he does not need an entire transformation, securing the very beginning of goodness in the soul, but to cultivate the virtues already existing there, which need only to be unfolded.

The thing to be done in man is not what philosophy contemplates—*development*, but it is *recovery* and *rescue*—a work peculiar to the gospel of Christ. Preaching, addresses man as in ruins; philosophy ad-

dresses him as what mind *would be* if the fall had never occurred—and *that* is not a system which can be *preached*. The primary thought, every one instinctively feels, in addressing man from the pulpit, is that he is a sinner; the grand theme is redemption, and reconciliation with God; the issues referred to are an eternal heaven and hell; the world, though full of beauty, is a world of probation, from which the results of human conduct are borne ever onward into far-distant worlds; and in reference to these things, and to the eternal judgment, the most amazing and wonderful events have occurred on earth—the incarnation and the atonement.

As a matter of fact, therefore, the doctrine of limited atonement, is not and cannot be preached. It is not preached when the soul is on fire with the love of men, and when the cross in its true grandeur and glory rises to view. It is *never* preached in a revival of religion—a proof, not fable, that the doctrine is not true.

Akin to this is the doctrine of man's natural inability to do the will of God, to repent of his sins, and to believe the gospel. This doctrine too has been taught in the schools; it is found in books of theology; it is embodied in creeds; it is based on an ingenious philosophy; it has been held by not a few eminent men; but it is not a doctrine *to be preached*. If, here and there, a man has the moral courage to preach it and means honestly to apply his philosophy, and to make "full proof" of divinity, as he understands it, he soon "has his reward," and will see abundantly the fruit of his ministry. For why should men make an

effort to be saved, when they are told that all effort is vain? And why should they hear a message which is only to tell them that they have no power, and that all exertion is fruitless? And why should they put themselves under teaching which makes religion at variance with everything else that they do, and which, in a most active world, and where men *do* accomplish wonders by their efforts, tells them that effort is vain? How will they be persuaded that the same God is the author of the two systems; and that in reference to transitory and temporary matters he has so made man that he can accomplish everything; in reference to things of real and permanent interest, nothing?

Thus too, it is with the doctrine of the imputation of the sin of Adam—the doctrine that we are to blame for his transgression,—and condemned for an act which was performed ages before we had a being. Such dogmas so come athwart the common sense of mankind; they are so at variance with the principles on which men act in other things; they so much isolate theology from common life, and from what men know to be just principles, that a preacher who attempts to defend them goes against the common sense and the consciences of his fellow-men, and against all the principles which prevail in the world, and they cannot be preached. Theology as viewed from an intelligent Christian pulpit, is often quite a different thing from what it is in the lecture room. The theology which Baxter, and Payson, and Whitefield *preached*, was quite a different thing from what theology is in Turretin.



I proceed to inquire more definitely what kind of theology may be preached. I refer to that which will be an *element of power in the pulpit*; which so far as theology is concerned, will make the pulpit what it should be. The Inquiry is substantially similar to what the inquiry would be, what kind of doctrines would have been adapted to make the *Bema* in Athens what it should be; or would be fitted to call forth the eloquence of Roman orators: or what kind of doctrines became the House of Lords, or the House of Commons in the days of Earl of Chatham and of Burke. We wish to know what truths are appropriate to the place, and will stir up the soul to eloquence.

It is not enough to say that the end be reached by grace of manner, or by any rules of enunciation or gesture, or by the precepts which mere rhetoricians give, or by elegant diction and powerful declamation. The end is to be reached by the kind of theology which is taken into the pulpit, and which is habitually presented there. I refer to that kind of theology which will make the pulpit in the eyes of an intelligent community what it is designed to be; which will secure the largest measure of success according to the talent that is given us; which will make the pulpit what it should be in this age of the world, honorable and eminent among the places of influencing men by public speaking; and which will be best adapted to secure the progress of religion.

What kind of theology, then, may be preached, to make the pulpit what it should be?

1. First, it must be that which is based on obvi-

ous and honest principles of interpretation. The preacher, more than any other public speaker, is the interpreter of a *book*; and no inconsiderable part of his work consists in explaining the volume which lies before him. And the truth is, that among the advances made on subjects connected with theology, there are none which are more manifest than those which pertain to the interpretation of the Bible.

2. That theology which can be preached must be such as shall *commend itself to the common sense of mankind*. It must be such as will find a response in the laws of our nature, and be in accordance with the principles on which men everywhere feel and act. In other words, a man who undertakes to preach theology should be a man of common sense, and should be acquainted with what man is. There is nothing in which theology has been more defective than in the want of adapting itself to the ways in which men ordinarily think, and speak, and act. There is no one thing—take the world over—in which ministers are supposed to be so deficient as in regard to the maxims of common prudence, and a knowledge of human nature. There is no one thing in which the theology of the books needs a more thorough reformation, than in adapting it to the maxims of common sense.

What is eminently needed in a theology that is to be preached is, that its *philosophy shall be such as shall accord with the true laws of the mind*; that it shall be adapted to human nature as it is; and that the ministers of religion shall show that they think act like other men. It was one of the most striking

peculiarities in the theology of our Great Master, that, knowing all the secret springs of the human heart, and commending himself to his hearers by simple illustrations which every man understood, the "common people heard him gladly."

The man who would preach theology successfully must study *man*--'the proper study' of the theologian as of other men--man in the great principles of his nature, and when off his guard. But how shall he do this and when? I cannot go largely into the answer to this question; but I will throw out a few hints. Let him, then, study man profoundly, as he is exhibited in the Bible, and feel habitually when he approaches that book which is to be his familiar guide, that he sees man as he has been drawn by Him who knows all the secret springs of the heart, and before whose eyes there was no veil or disguise when the character of man was drawn there--man as he always has been and will be.

3. The theology that is to be preached should sustain a proper relation to the spirit of the age. I mean that it should be adapted to the habits of thinking, and the modes of doing things, and the enterprises of the generation in which we live.

(a) One is, that each age of the world has its own peculiarity of thinking and method of doing things; and that a man who wishes to accomplish any thing must be a man of that generation, and not a man of a by-gone age. It is an age of enterprise and action; of rapid changes; of new forms of thought; of a disposition to apply any suggestion in science or morals, however slight, or however bad it may be, to new ex-

periments, and to make the most of it; of methods of rapid interchanges of thought among men; an age when old barriers of opinion, and interests, and religion, and laws, are everywhere tumbling down, and the nations of the earth are becoming one. Now he who intends to preach the gospel, makes a great mistake if he does not study the age in which he lives, and does not appear as one *belonging* to that age.

(b) Again. In a theology that is to be preached, the ministry should not only be endowed with the genial spirit of the age, but should be able to meet the new questions that are coming up in every generation, and to apply to them, in view of an intelligent community, the great principles of religion. Never were more such questions started than in this age, and never was there more need of studying profoundly the great principles of religion, by those who take upon themselves to be the guides of the public mind.

Great questions of liberty, of government, of education, of freedom of thought, of temperance, of the right to the Bible, of exclusiveness, of war and peace, of the social organization, of the adaptation of the Christian religion to man, are the points which this age, as such, are looking at.

(c) But further. A preacher should not only be able to appreciate his age, and to come up to it in adapting his instructions to the great questions which are started in the times in which he lives, but he should be in *advance* of his age. He should be able intelligently to take positions to which society in its

progress has not yet come up, but which it will most certainly reach in its onward progress. He should be able to throw himself into the future, and, taking his stand on great principles which are to live in all times, and which are yet to be regarded as settled principles, he should be prepared to defend them, and to do what in him lies to bring the world to embrace them. There are not a few such in the Bible,—in the comparatively unexplored views of divine truth, which are to be wrought out, and which are to make the world what it is yet to be. Whether those positions have been held in the past or not; whether his own age adopts and practices on them or not, he who preaches the theology of the Bible should defend them, and should be able to show what important changes the fair application of the principles of the New Testament would make in the world. The men who have done much for the race have gone in advance of their age; they have maintained positions, often in the midst of much persecution, which society has not yet reached, but to which it was destined yet to come, and have shown their greatness and their sagacity, and their acquaintance with the oracles of truth, by being able to take such advanced positions, and by holding and defending them in the face of the sneers and the frowns of the world. Such men were Luther and Knox; such men were the Puritans and Pilgrims; such a man in relation to the rights of conscience, to war and slavery, was William Penn. Thus, now, we are to take our stations on the watch-towers, and defend not only what has been defended, and maintain not only what has been

inwrought into the texture of society, but we are to search out and maintain those great principles which *will* prevail in the world's millennium, and to which, though slowly, yet most certainly, the world is advancing. The theology to be preached is not only that which has been settled as true in past times by experience; not only that which is fitted to the great questions of these times, but that which will be fitted to the state of the world when society shall have made its highest progress, and shall have reached the point on which the eyes of prophets and apostles were fixed.

I had designed to have made some remarks on another point, by showing that the theology which is to be preached, should be in accordance with the disclosures of science; and that the minister of religion should be able to show that the system which he defends is not antagonistic with what is revealed by the blowpipe, the crucible, and the telescope; that nothing is gained in the end by making war on such men as Galileo, and that much is lost by leaving it problematical in the view of the world whether the friends of the Christian revelation can hold their system consistently with the revelations of science.

## CHAPTER XLVI.

### DOCTRINES ADAPTED TO AWAKEN AND CONVICT.

[EXTRACTS.]

REV. ALBERT BARNES.

Why are not men in greater number more seriously awakened and convicted on the subject of religion? The reason why men do not feel their guilt, is found in the fact, that they have different views of sin from those of God. He commands repentance on the ground of what He believes to be the human character, and repentance naturally results from the sinner's entertaining the same views. When *our* feelings coincide with those of God, it is impossible but that men should repent. Yet on no subject do men differ more from their maker, than in this. He has declared *His* views in every possible form. No man can mistake what God thinks of him, if he will give credit to his declarations: He has expressed views of every man which no human law, and no poetic description, has ever expressed of the worst of men.

To charge a man with being a *hater* of God, is to sum up all crimes in one; and beyond that charge you cannot go. Yet, God has charged this in man,

He has done it not as an abstract and cold proceeding; not as a matter of poetry, romance, or declamation; not merely to produce to terror, but as the result of his profound knowledge of the human heart, and of the secret deeds of every man. He has done it, too, in the most solemn and tender manner. In the midst of judgments, in his threatenings, in his promises, in the dying groans and agonies of his own Son.

While men differ from their maker, "far as from the center thrice to the utmost pole," while they regard sin as a trifle; hell as an arbitrary appointment, a place of holy martyrdom in the cause of injured innocence; and the scenes of Calvary as a pompous show, our unmeaning displays, and a gorgeous parade, they will not repent. This *single* reason would account for the fact that, men *will* not repent of their sins. The power of the mind to which the system of divine truth adapts itself is that of *conscience*. Its province is not to communicate truth, but to coincide with it and press it with convicting power on the mind. It seems almost to be an independent agent, which God has fitted up for the special designs or moral government—answering the purposes of an ever present divinity:—using the language which God himself would use; and performing the office which the divinity would perform, if he attended us every moment, spoke in our listening ears in solitude, or when allured by the world, or when under the influence of mighty and infatuating passions. It performs to men that office which Socrates fabled to be performed by his attending genius.



There is no more striking proof of God's power and wisdom, than in placing this tremendous wisdom in any part of his moral government; and in making the guilty mind to be its own tormentor and executioner. Its power—its full power has not yet been known. Intimations of its terrible inflictions have been given in this world, just enough to tell us what it *may* be in hell. Again, man is a creature of *emotions*, of hopes, and fears, and love; susceptible of pain, and joy; of anxiety, or sorrow; seeking peace here, and capable of immortal joys in another world. The gospel addresses itself to all these; and it is the gospel alone which meets them fully. The utmost power of *fear* may be felt when a man looks at an eternal hell. The farthest limit of *hope* may be met when he looks at an eternal heaven. All the desires of sympathy, friendship, love, may be gratified in the prospect of an eternal heaven. The utmost intensity of love may be exhausted in the effort to love God. And all the mightiest powers of the soul may be summoned in an effort to *understand* the works and word of God and to do his will. How does his heaving bosom, and the last kindling of his eye, and the last sighs of ambition show that he has never found what was adapted to *all* the original propensities of men. *That* is the gospel of the blessed God—the voice of pardon the hopes of immortality. There the mind reposes and is at ease. There, like the weary traveler at the end of his journey, not among strangers, but at last *at home* it finds that which meets his demands; nor is there a desire of happiness, or peace; a susceptibility of hope, of fancy, of friendship, of love, of

boundless wishes, that is not fully met by the gospel of God, and the looking forward to immortality.

When man feels this, he weeps over the sins which so long shut it from his view, and repents and turns to God. He reclines his head on his redeemer's bosom, and every desire is satisfied, and he calmly waits his change. Further to man the gospel comes with all the terrors and the demands of law. The thunders of Sinai, were preliminary to the designs of the gospel. They denounce, for the purpose of arousing men to seek for mercy.

The law was a schoolmaster to lead us to Christ. It is designed to affect the hearts of men with a consciousness of guilt, that they may be led to seek for pardon. Men are called upon to repent by all the evils of violated laws; by all its solemn and awful claims; by the beauty and order which obeyed law would confer on the universe. That law, if obeyed, would have diffused peace and happiness in all worlds. That law broken, has been the source of all our woes, and is now the great terrifier of men in view of future calamities.

Man may be made to feel that this law is right. His reason, his conscience, his fears, may all be roused, and his eye be fixed on the terrors of justice, and the pains of hell, till he trembles, turns pale, and his heart sinks within him at the remembrance of his sins. Yet that man should hear those truths; and see that law; and be fixed in contemplation of them, is indispensable in order that they may see their guilt. And we come to men with this advantage—presenting a law which conscience approves, and whose pen-

alty has been fixed by the unerring decision of the wisest mind in the universe. When a man sees that he has injured a friend or a benefactor, he will weep. When a child is made conscious that he has violated the law of a parent, and that that law is good, he will weep. When a fellow feels that he has injured his country; that he has aimed a blow at its interests; that in violating law, he has aimed a stab at all which gives to his fellow men security of property, reputation, or life; when a man can be made to see that, you have found the way to bring him to repentance. And when to all this you add the higher laws of the universe, you have completed the pressure on the man's conscience, and the mighty sinner *must* bow before God and bewail his crimes.

And here we may remark, that the gospel owes much of its success in modern times, to the doctrine of the *immediate obligation* of man to obey that law. In the preaching of the most successful ministers, and in the revivals of religion which have characterized this age and land, this doctrine has more prominently than any other been kept before the view. Nor is it known, that any marked success has attended any other preaching than that which is based on this doctrine. This I regard as the cardinal point; the limit which separates schools of divinity; and draws the boundaries around the places where God eminently blesses the ministry. Let a man honestly and fully press this point, and on other subjects of practical preaching, he will not be likely to go wrong. It was this which was connected with the prototype and grand exemplar of all true revivals of religion,

on the day of Pentecost. And the reason of this fact is easily understood. Leave a man with the impression, that it is *not* his *duty* now to repent and believe, but that it *may be* at some future time, or under some more favorable influence from heaven, and you send a paralysis through his whole moral frame. No man will feel it and no man will care about future duty. No man will tremble or be alarmed unless he feels that he is guilty *now* and now bound to obey. On a sinner's soul there is now pressing all the elements of obligation that can sink it down in any future scenes. Duty relates not to the future. It presses now; and that amazing pressure the sinner must be made to feel, or must jeopard the eternal interests of his soul.

Still further, the gospel, in the sufferings and death of Jesus Christ, has exhausted all the appeals which can be made to mens' sensibilities to make them feel their guilt. It comes in at the end of law; and when all other topics of persuasion, have been found to be ineffectual.

For four thousand years, in Pagan and Jewish lands, law had uttered its denunciations almost in vain. God had exhausted the forms of those appeals in the terrors of Sinai, the inflictions of a guilty conscience; and the threatening of hell. Men were guilty—they felt it—knew it. They mocked him with vain oblations; holy hands, and then returned to their pollution. It became needful that some *other* plan should be tried to see whether men could be made so effectually to see their guilt, and ill-desert, as to hate it, and abandon it. That plan is what was expressed in

the cross of Christ. The essence of that plan consists in man's being made to see an innocent Being suffering unutterable agonies in his stead, and as the proper expression of his crime. Now the value of that plan may be seen by supposing, that human law had some such device.

One thing strikes every man in going into a court of justice. It is that criminal, who knows his guilt, and who may expect to die, is so unmoved by the scene, and the danger; and especially that he seems to have so little sense of the evil of the crime for which he is to die. One reason is, that there is little in the law that will make him feel; and less in the proceedings. His mind is taken off from his guilt, by the technicalities of the law; by the contests of advocates; by the discrepancies of witnesses; often by the coldness and want of feeling in the judge, the jury and hardened spectators. But suppose there could be placed in full view, where the man alone could see it, some innocent being voluntarily suffering what his crime deserved—illustrating on the rock, or amid flames just what he *ought* to suffer, and bearing this so patiently, so mildly, as he sank into the arms of death, as to be the highest expression of pure friendship. Suppose this was the brother or the father of the man he had slain, and that the dying man should tell him that he bore this to show the importance of maintaining violated laws, and that *but* for these sufferings the guilty wretch *could* not be saved from death, and how much more affecting would be this, than the mere dryness of statutes, and the pleadings of counsels, and the charge of the judge. You may

find here, perhaps, a slight illustration of the principle on which the gospel acts. Law had tried its power in vain, and the only effectual scheme is to place before the sinner the innocent Lamb of God, bleeding for his sins.

Thus it was said of him: "He shall be set for the fall and rising again of many in Israel, and for a sign to be spoken against," that thereby the thoughts of many hearts may be revealed. And thus, also, it was prophesied: "They shall look upon him whom they have pierced; and shall mourn." Hence the apostles met with such success; whose preaching was a little more than a simple statement of the truth that Jesus died and rose. And however it is to be accounted for, it is this which has in all ages been attended with the convictions of guilt among men. Gosner, the celebrated Bavarian Catholic priest, at present a protestant clergyman in Berlin, who has probably been the means of the immediate conversion of more souls than any man living, is said seldom to vary in his manner of preaching. The love of Christ is almost his constant theme, and his preaching is almost a constant pointing out of the warm effusions of the heart in the love of God, the preciousness of the Saviour, and the desirableness of heaven.

The affecting experience of the Moravian missionaries in Greenland is well known. For many years they endeavored to teach the benighted Pagans the existence and attributes of God, and the doctrines of retribution. Never was the work more unsuccessful than this. The heart of the Greenlander, cold as his own snows, was unmoved; and the missionaries ap-

peared to toil in vain. On one occasion it happened that one of them read in the hearing of a savage the account of the Saviour's sufferings in the garden and on the cross. "How is this," said one of the savages, "tell me it once more, for I would be saved"—and laid his hand on his mouth and wept. Here was learned, almost by accident, the great secret of their success in the world. Here was illustrated anew the principle of the gospel, adapted to all ages and people, that the account of a suffering Redeemer, is to be the grand means of teaching sinners everywhere their guilt; and of drawing forth tears of repentance from eyes, that, but for this, would never weep.

One other mode consists in bringing before a man, so that he must *see it*, the *tremendous scenes of the judgment*. We must diminish the apparent journey which he has to tread, and place him amid the scenes of the judgment day. This help religion furnishes to bring guilty men to repentance. It assures us that we shall be there; and that that tribunal is a place where the sinner *must* feel. You, perhaps, have marked in a court of justice, some guilty man, who at the beginning of his trial, assumed the Stoic, and was bold, and apparently unconcerned. Yet, you have marked the change in the man when the witnesses have been called; when one circumstance after another has *pointed* at his guilt; when an argument to condemn him might already have been made out. And you may have marked the cloud on his brow, and the paleness on his cheek, when he sees some witness advance deliberately, who he knows is acquainted with his guilt, who he hoped or believed would not have

been there, and who now solemnly swears to declare the whole truth. His last refuge has failed, and he must die. So the sinner must be made to draw near to the judgment. His delusions and evasions must be swept away. He must be borne onward, and must look at those scenes. Time, and friends, and pleasures, and honors, must be made to leave him—and he must be shut up and encompassed in the still, solemn scenes, where conscience shall no more be silent; where the eye of the all-seeing Judge shall be witness enough of guilt; and where he must stand riveted by that eye, quailing beneath its piercing, horror-stricken at an opening hell; and amidst that vast multitude, trembling by himself—surrounded by numberless millions, yet weeping apart. All this power the gospel wields; and with this, it intends to *press* on the soul till the haughty man is bowed down; and the hardened man melts into tears, and the profligate man trembles in view of judgment and of hell. We see here what makes death so terrible to a sinner. The mask is then off. The world recedes and appears as it is. Its delusions have vanished. The mist is gone, and the naked soul, the conscience, the feelings, the apprehensions, are laid bare to the insufferable blaze of truth, and the piercings of the eye of God. The tossed sinner cannot help himself then. There is no delusion; no new mist; no cavern there; no far-projecting rock; no way to silence the voice, or turn away the eye of God. Thus it is everywhere. The sinner dying, may roll and toss, but the eye of God is there—everywhere—just as bright, as keen, as riving—as justice and indignation can make it—and as it



will be, an eternal hell. And there too, is a finger mysteriously moving on the wall, nor can he turn from that—and writing his damnation. The man is afraid to live, and afraid to die. Verily, it is a fearful thing to die a sinner; and to lie in such a death-bed as that. God grant that no such struggling spirit of any of my readers, may go to the judgment seat of the eternal God!

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Knowing therefore, the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.”

Therefore, we, who are appointed to preach the gospel, having the fullest assurance of the terrors of the day of judgment, and of the wrath of God, endeavor to persuade men to be prepared to meet Him, and to give up their account. The Lord Jesus, will be seated on the throne of judgment, and will decide the destiny of all men. Knowing how much the Lord is to be feared; what an object of terror and alarm it will be to stand at the judgment seat; how fearful and awful will be the consequences of the trial of that day. The Lord Jesus will be an object of terror and alarm, or it will be a subject inspiring terror and alarm to stand there on that day because (1) He has all power, and is appointed to execute judgment; (2) Because all must there give a strict and impartial account of all that they have done; (3) Because the wrath of God will be

shown in the condemnation of the guilty. It will be a day of awful wailing and alarm when all the living and the dead shall be arraigned on trial with reference to their eternal destiny; and when countless hosts of the guilty and impenitent shall be thrust down to an eternal hell. Who can describe the amazing terror of the scene? Who can fancy the horrors of the hosts of the guilty and the wretched who shall then hear that their doom is to be fixed forever in a world of unspeakable wo? Therefore, we persuade men. We endeavor to persuade them to flee from the wrath to come; to be prepared to stand before the judgment seat, and to be fitted to enter into heaven; we endeavor to induce them by all the arts of persuasion and argument to flee from the wrath to come.