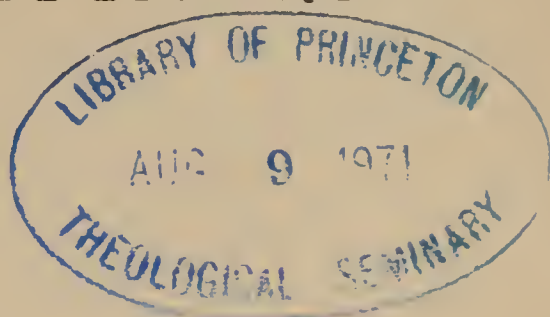


EMINENT AUTHORS



ON

EFFECTIVE REVIVAL PREACHING.

COMPILED BY

✓
REV. WALTER P. DOE.

HATFIELD, SHEPARD, PARK, FINNEY, BARNES, McILVAINE, McCOSH,
BEECHER, STOWE, MURRAY, CUYLER, TAYLOR, HALL,
TALMADGE, SPURGEON, MOODY, AND OTHERS.

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CHAPTER XXI.

THE SUCCESSFUL MINISTER.

BY REV. T. L. CUYLER.

What shall the man do who cometh after the king? And not only one, but after a royal family of "kings and priests unto God?" I feel that the eminent brethren who have preceded me have reaped the field; let me *glean* for you a few spears and kernels from my own personal experience. I congratulate you on choosing the poorest of trades, and the noblest of callings.

How shall each of you become, by God's blessing, a *successful minister*? To this, let me attempt a half dozen practical answers.

1st. Put your whole soul into your work. Love it more than a hungry man loves to eat his dinner. Otherwise the manufacture of just so much sermon-matter every week, and the routine of calls from house to house will soon become the dreariest of drudgeries. Your chief aim must be, not merely to produce good sermons, or to make numerous visits, or to attract large auditories, but to *save souls from hell* and to *guide souls to heaven*. Your prayer must be, "give me *souls* or I die!" To

the godly minister who knows how to handle his tools, success is the rule; utter failure is the rare exception.

2d. In preparing your sermons, aim to preach

THE WHOLE BIBLE.

Some ministers ride hobbies—such as the prophecies, or popular reforms, or metaphysical systems. They commonly fall into *ruts*. To ensure variety and freshness every Sabbath, explore the whole Word of God. Your own brain will soon run dry; but you can never exhaust the Bible.

Preach one Sunday a biographical sermon; then a thorough arousing doctrinal sermon; then a tender discourse of consolation; then an experimental discourse on Christian living, with illustrations drawn from daily life. By going over every part of the Scriptures, and every phase of human experience, you will escape the wearisome fault of monotony. Whatever you do, pray keep clear of *monotony* in themes, and monotony in style, and monotony in delivery. That was a sharp criticism which old Dr. Emmons passed on a certain sermon, when he said that it was “like Seekonk Plain, *long and level*.” Rich preaching should be as varied with mountain, vale, and running stream as a picturesque landscape. But never take your auditors where they cannot see the cross of Christ.

3d. In selecting your topics for the pulpit, choose the

GREAT THEMES,

such as the attributes of God, the Divine Love in redemption, Sin and its roots, Repentance, Faith, Atonement, Conversion and its evidences, the Resurrection, the

Judgment, Heaven, and Hell. Yet as daily life is made up of minute acts, do not overlook the minute points of duty or of danger. If Paul was inspired to say "be courteous," then you may preach on Christian politeness; if the Bible says that "wine is a mocker," then you have a right to break every decanter you can reach from the pulpit. Set forth every grace that beautifies a Christian; and wherever you see a sin *hit it!*

Choose your texts where you can find them. Christ gathered His off of fig trees and in corn fields. If you are in an orchard, you grasp and stone or club that will bring down the apples. What you are after is—*the apples*. So wherever you find a passage that will defend a truth, or kill a doubt, or awaken a sinner, or relieve a human trouble, seize it and use it. Always get your *text first*, and plant it, and let it grow up into your sermon; and let the main idea of your text be the trunk-thought of your sermon. Out of this central trunk let the limbs expand, and on its branches let the "fruits of the Spirit" grow. Never commit the absurd folly of building a sermon, and then perching a text on top of it. Never attempt either to cheat your people into the belief that they are hearing a new sermon by swapping off an old text for a new one; for the decapitation of its text ought to be as *sure death* to a good discourse as would be the stroke of your own head from your body. The sap of the text should reach the farthest twig of the sermon.

It is a happy thing to find sometimes an out-of-the-way passage, and get a new and fresh truth out of it. I always thank the ingenious and diligent preacher who drives his pick-axe down in an unexpected spot and opens up to me a gold mine. Spurgeon often excels in

a novel selection and handling of Scripture passages. But never stoop to the sensational trick of choosing texts for their

MERE ODDITY.

That was a paltry pun which was made by the minister who preached from those words in the 27th chapter of Acts, "*let her drive!*" That rustic preacher fancied that he had quite settled our Baptist brethren when he delivered a sermon against immersion from the words "beware of *divers*;" and then added the concluding words—"and strange doctrines." When Mr. Spurgeon began to preach he indulged in puns and drolleries, but the grace of God and the grandeur of His work have *sobered* him in later years. To-day he is the first of living preachers on the globe.

4th. In these days I fear that good, sound, old fashioned, stout,

DOCTRINAL PREACHING

is going out of vogue. I beg of you do not yield to this unhappy drift—no! not for an hour. Sound doctrine is the backbone of truly successful preaching. The mightiest discourses that have shaken vast assemblies, and sent sinners trembling to the Cross of Christ, have been vitalized by some stupendous "*doctrina*" or revealed *teaching* of Almighty God. My brilliant neighbor, Beecher, has unwisely said that "doctrine is only the skin of truth set up, and stuffed!" Just imagine St. Paul writing to Timothy "give attendance to—*the stuffed skin of truth!*"

If you are ever dry, never be dry in your doctrinal sermons. Always preach doctrine with intense emotion. Heat your argument *red hot*. Introduce all the lively

and picturesque illustrations you can into your doctrinal discourses ; it will make them interesting, and the truth will become pictorial to the mind's eye and to the memory. This was our Saviour's method. What a matchless discourse on the doctrine of God's mercy to the sinner is the parable of the Prodigal Son? A good minister is nourished in the words of faith and of good doctrine.

The successful preacher must always have a *method of his own*. Find out your *forte* and then stick to it. Study Lyman Beecher ; study Griffin and Addison Alexander, and Spurgeon, but don't try to be either. Be yourself. The worst form of plagiarism is to attempt to stand in another man's shoes. As to the methods of preparation for the pulpit, *no rule is the best rule*. God made some men to write, and made some men to extemporize. Dr. Chalmers wrote every syllable of his sermons, and delivered them like a tornado. Spurgeon never writes a single sentence for the pulpit. Both these men used the best method. If I may be allowed to refer to myself, my own custom is to use *all* methods. Sometimes I use no manuscript ; sometimes I write two-thirds, and sometimes only one half of the sermon. The remainder I deliver under the heat of the moment. I change too the *words* of my manuscript as I go on ; I make them shorter and sharper. If in my study I wrote the word "avocations," when I come to preach I say *business* ; if I wrote "this commercial metropolis" I shorten it into "this great city" ; and never either in writing or speaking do I use two fashionable words, so puzzling to the common people—*objective* and *subjective*. Always preach to the plainest part of your audience.

If you elaborate your discourse for the most cultivated portion, they alone can understand you. But if you have the rich man in your church and also his coachman or gardener or servant, then preach to the coachman and the gardener, and you will sweep in the whole audience to the door. Even the most cultivated lawyer or collegian will be best pleased with *simplicity* and *earnestness*. The profoundest men do not come to church to have their brains taxed, but to have their hearts made holier and their lives made better.

Do not begin your sermons in a slovenly or stupid manner—expecting to recover your audience afterwards. People will endure a prosy introduction, when their curiosity is piqued to hear a distinguished preacher; but the great mass of preachers are not distinguished. If you let your auditors wander off to “their farms and their merchandise,” or drop fast asleep at the outset, it will be difficult to bring them back to you. Put the strength of your sermon into the first ten minutes, and the last ten minutes. *Begin* to preach in such a style that you shall nail every ear to the pulpit; *end* your discourse with an appeal that shall clench the truth and send your hearer home with God’s Word ringing in his memory.

Preach *positive* truths. Negations never touch a sinner’s heart. Unitarianism has no *push* in it, because it is a mere loose aggregation of negatives. Confirm your auditors; give them tonics! Pray do not be a discouraging or disconsolate drawler; do not be everlastingly bemoaning and bewailing everything. It is something indeed to give a man a very poor opinion of himself; but it is a far better thing to lead him to a warmer and

loftier love for the Lord Jesus Christ, and to strengthen him with the positive power of a stalwart faith.

Let me remind you in the next place, my young brethren, that the successful preacher must always be a *fearless* preacher. I know well the temptations which we have to say popular things instead of true things; and when a pastor is sore pressed to maintain his family, he is even tempted sometimes to put salary above souls. The Evil One whispers to him, "You get only \$1000 a year and you must not drive away Judge A—— or Col. B——, your best supporters." To such subtle whispers say evermore "Get thee *behind* me, Satan!" The moment you begin to tremble before an auditor, you are gone! Fear God always; but man *never*!

In dealing faithfully with popular sins, you must expect opposition; but it will come quite as often from timid Christians, as from wrong-doers themselves. Sometimes you really please those whom you expected to offend. On a certain Sabbath in my early ministry, I preached pretty plainly and emphatically against the sin of making and vending alcoholic poisons. I *do* allude to that subject *occasionally*. A prominent trustee in my church who had made all his money by the manufacture of liquor, sat during the sermon and nibbled the head of his cane under the gaze of the whole congregation. After service, some people said, "That sermon will drive the Squire off, *sure*." But when a friend said to him timidly, "Squire, how did you relish *that*?" he very nobly replied, "If the little man believes it, *let him say it*." Years afterwards he sent for me to come fifty miles and stand by his dying bed.

Another temptation is to write "splendid sermons," and to covet popular applause. To be told after preaching, "you gave us a magnificent discourse," may be a curse to you; but to be told "that sermon cut me to the heart," or "sent me to Jesus," is a blessing beyond measure. It is the seal of the spirit. You may toil all the week on an elaborate, ornamental discourse, and polish it with the pumice-stone to the last syllable, and say to yourself, "There! I fancy that is a great sermon." But it is probable that God will *not* think it a very great sermon, and He will smash your pride and self conceit, by making it as barren of results as the East wind. On the other hand you will sometimes deliver a plain, simple sermon that you are almost ashamed of, and you shall afterwards learn that it drew some poor sinner to the Saviour.

The year after my licensure, I preached at Saratoga. The next day a baker in the village said to me, "Young man! you are a stranger here, and yesterday I pitied you when you began, for you did not know what a critical audience you had to address. But I have noticed that if a minister can only convince his congregation during the first five minutes that he cares for nothing but to *save their souls*, he will *kill all the critics in the house*." I have always thanked that baker for the best practical hint I ever got. Old Dr. Alexander never said a truer thing to us in the Seminary.

6th. This leads me to say that the highest element of power in the successful preacher is

HEART POWER.

At the outset, aim to win the affections of your people,

Love them, and they will love you. You can do but little good to your auditors if they do not like you, and none at all, if they don't think enough of you to come and hear you. Give full play to your own heart while writing, and while you are preaching. Touch the tender chords. I very much doubt whether the man who has no pathos in his nature was ever called of God to the sacred ministry. Beecher's highest power is in his pathos; so is Gough's; so is Dr. Guthrie's. Remember that your people have cradles in their houses, and sick beds, and are all of them men and women "of like passions" with yourself. If you can't help weeping, then weep; if your feelings overcome you, then *break down!* It may break some others down too, and reach the fount of their tears. President McCosh lately described to me a wonderful scene in the Scotch General Assembly, when Alexander Duff spoke for two hours to an audience, who for the most part were opposed to his views, and yet he so completely broke them down by his overwhelming pathos, that every man in the multitude was weeping; and the member of Parliament who went around to "lift" the missionary collection afterwards, walked with his handkerchief to his eyes, and the tears dropping from his cheeks! The vast assembly was a perfect *Bochim*.

The two most successful ministers in this city are not men who preach splendid intellectual discourses, but are possessed of this heart-power both in the pulpit, the prayer-meeting, and in their

PASTORAL WORK.

7th. Young brethren! aim from the start to be

thorough pastors. During the week go to those whom you expect to come to you on the Sabbath. In the morning of each day, study books; in the afternoon, study door-plates and — *human nature*. Your people will give you material for your best practical sermons. After an effective Sunday work, go around among your flock, as Napoleon rode over the field after a battle, to see where the shot struck, and who were among the wounded.

In pastoral visiting, go where you are needed the most. If you neglect anybody, neglect the strong, the cultured and the godly. Go to the unconverted; go to the suffering; and go to those houses where the world comes the least. Get acquainted with everybody, and don't forget to recognize everybody in the street. Always have a tract or two in your pocket and a kind word on your lips. Be sure of this, that every person, high or humble, likes personal attention.

There are two requisites for a successful minister that I must just allude to before I close these rambling remarks. The one is—and a very essential one too—that he possess

VIGOROUS HEALTH.

The men who have produced the greatest effect in the pulpit,—Chalmers, Lyman Beecher, Spurgeon, Guthrie, &c.,—have been men who had great volumes of animal heat. To preserve health, secure *sound sleep*. Never touch a sermon on Saturday night. Eat nourishing food, and use tea and coffee “as not abusing them.” [Note—By abstaining from them as a common beverage entirely.—*Com.*] However jaded you may be, never touch any such treacherous stimulants as port wine and

ale. When I cannot utter the message of the Holy Ghost without putting a bottle to my lips, I shall be quite sure that the Lord has *demitted* me from the Christian ministry. The weak point with many ministers is the throat; and they get bronchial diseases by reading in the pulpit with their chins dropped down on the breast. Hold up your heads! Auctioneers and Methodist circuit-riders seldom have bronchitis.

In these days it is quite indispensable to success that a pastor have administrative ability. Common sense is a part of the *divine* call to the ministry; and you must use discretion and zeal in the direction and development of your church activities. Aim to keep everybody at work. Set the new converts at some work straightway. One great element of success with Dr. Asa D. Smith was the development of his flock in laboring and giving. But when you have done your utmost to spur on your people to work for Christ, you will have drones enough left to vex your souls beyond measure.

Study the best models; read carefully the lives and the methods of such men as Robert McCheyne, Payson, Chalmers, the elder Beecher, and the apostolic William C. Burus. Work for RESULTS. Preach for RESULTS. In your audience nearly every sabbath will be some immortal soul who is hearing *his last sermon*. When I preached once in Grant's army I said to myself "Yonder is the man who will soon be carried wounded and dying *to the rear!*"

And now as you look out upon the vast field white to the harvest, and much of it perishing for want of reapers, let the view only quicken you to redouble your diligence, and to make your sickles sharp by study and by prayer!

Do not go until the blade is keen ; and then grasp and wield it until your hand is stiff in death ! Yonder waits your pulpit. Prepare to enter it in the love of Christ. When you are in it, remember that you will always have Almighty God as one of your auditors, and every sermon you preach may possibly be your last.

Father of mercies, bow thine ear,
Attentive to our earnest prayer ;
We plead for those who plead for thee ;
Successful may they ever be.

Clothe them with energy divine,
And let their messages be thine ;
To them thy sacred truth reveal ;
Suppress their fear, inflame their zeal.

Teach them to sow the precious seed ;
Teach them, thy chosen flock to feed ;
Teach them, immortal souls to gain—
Souls that will well reward their pain.

CHAPTER XXII.

HOW TO PREACH.

BY REV. THEODORE L. CUYLER.

“ Shall I write my sermons, or shall I preach extemporaneously? Please reply through THE INDEPENDENT, for the benefit of other young beginners like myself.”

The good brother who sends this ancient and oft-agitated question might as well have accompanied it with the other equally ancient one, “ What shall I eat for my dinner?” To both questions we would render the same answer: “ Just what *agrees with you best.*” Some men—like President Edwards and Dr. Chalmers—were created to preach with notes. Their minds worked to the best advantage in that method. Some other men—like Whitefield and Spurgeon—were created to preach without a line of prepared manuscript. Yet both of these latter preachers made thorough preparation for the pulpit, or they never would have won their marvelous success as effective preachers of the Gospel.

To the question of our young brother, “ Shall I write my sermons?” we would unhesitatingly answer: “ Yes. Write out just as carefully and thoroughly as possible at least one sermon every week.” To a novice in the

ministry this is almost indispensable. Writing makes an exact man, just as reading makes a full man. Thought should be bestowed on every sentence, and on every word in the sentence. Dr. Bethune once told us that he spent a whole day on a single sentence in his oration before the "Porter Society," at Andover; but those half dozen lines are a masterpiece of powerful composition. Painful writing makes easy hearing for the auditors.

After you have written out your sermon, and pruned it to the last degree, you may either take the notes with you to the pulpit, or not, just as you prefer. It does not follow that, because you have written your discourse, you should *read* it afterward. If you can train your memory to recall the whole sermon, then so much the better; you can give your eyes to your audience, and not to your "parchments." Our excellent friend, Dr. John Hall, ranks as an extempore preacher, and one of the best; and yet he said to us, lately: "I make it a rule to write one sermon every week." He writes it on his memory at the same time. This is a habit easily acquired. The Rev. Newman Hall delivered a capital discourse in our pulpit from a "brief" of twenty lines. Three months afterward he wrote out the same discourse *verbatim* for publication! Such a memory as that is a treasure. Our young brother can probably have just such a well-trained "beast of burden" of his own, if he chooses. Memory is the most docile of mental faculties. Its best strengthener is exercise.

Suppose that you take your notes to the pulpit. Must you pin your eyes upon them, and read them with slavish monotony? By no means. Dr. Chalmers wrote out

his magnificent astronomical discourses, and then delivered them in tones that "made the rafters roar." Dr. Addison Alexander, in his best days, was never more eloquent than over his manuscript. Dr. Griffin's splendid sermon on the "Worth of the Soul" was finished to the last syllable, and then delivered with a tremendous vehemence, that made his auditors tremble. It is not so difficult a feat as many imagine to grow impassioned over a manuscript. A preacher of God's Word has no business to go into the sacred desk unless he has the "fire in his bones," and that inward fire will kindle his paper into a blaze.

The man who is master of the situation may use notes, "as not abusing them." He may manage to interject in the midst of his written matter the most effective passages which flash upon him in the heat of the moment. This is one of Mr. Beecher's methods. For a true orator should have many methods, and be the slave of none. We have sat in the Plymouth pulpit with Boanerges, when he had fully one-half of his discourse on loose sheets before him. After reading a few moments with great animation, he stepped to the end of his desk, threw up a rocket or two, or else introduced one of his pathetic master-strokes in a sweet undertone, and then returned to his notes again. This method combines the advantages of previous preparation and logical arrangement with the freedom of off-hand utterance. If the word in the manuscript is not so short or so strong as it ought to be, the collected speaker can make the change on the instant. If in the quiet of his study he wrote the phrase "eternal retribution," he will be very apt to condense two big words into the single

one, hell. If he had described a man as laboring under a "remarkable obliquity of intellect," he will probably pack the same thought into the word *fool*. The best word is often the very word that suggests itself in the heat of the occasion. One element of Spurgeon's power is the short, sharp, simple English which he always uses.

But Mr. Spurgeon, you may say, always extemporizes. So he does. His is one of those minds which work better under the magnetism of the pulpit and the crowd, than in the more chilling atmosphere of his study. There are some men who are oftener inspired through the tongue than they are through the pen. They are weak writers, but powerful speakers. Henry Clay was such a man. So was the eloquent John Breckenridge, of Princeton Seminary. Even grand old Lyman Beecher was never so overwhelming as when in the full torrent of argument before an audience. He wrote with admirable vigor; but it required the electricity of the pulpit to make him "thunder all round the horizon" of truth. Lyman Beecher was the king of American preachers, and he never diluted his discourses with the wish-wash of what is often called in our day "liberal Christianity."

Three things are essential to success in extemporaneous oratory. The first is, that the preacher be a master of his subject; and this requires previous study. The second is, that he be a master of language, and have a ready and copious supply of words at his command. The third is, that he have good *digestion*. It is a desperately difficult thing for a man to preach well when he is under the nightmare of dyspepsia. The highest success in the

pulpit must depend not only on the help of God, but on a sound bodily constitution. Even the peerless Dr. Guthrie, of Scotland, whom the *London Times* well styled "the most eloquent man in Europe," has been stricken down from his work by physical disease.

If our young questioner has the gift of a ready utterance, let him by all means cultivate it. Let him pay no heed to old Dr. Emmons's famous witticism, that "extempore preaching is *pro tempore* preaching." Let him study his subject thoroughly, and with prayer. Let him write often and carefully, and then leave his notes at home, if he can get on possibly without them. Let him give full play to his instincts and his affections. The grandest power in the pulpit is *heart-power*.

Eloquence is truth, in earnest. When God's truth gets full possession of a man's conscience; when all his sympathies are in full play; when the soul becomes luminous until the interior glow blazes out through every crevice; when the whole man is on fire from head to foot; then is he naturally and honestly and irresistibly eloquent. To this result the heart contributes even more than the head. The grandest achievements of the pulpit have been reached when the minister of Christ has received the fullest celestial baptism of love, when self has been swallowed up in the love of souls and in the glory that surrounds the cross of Calvary.

CHAPTER XXIII.

WINNING SOULS TO CHRIST.

BY THEODORE L. CUYLER, D. D.

Let me suggest as the key-note for the coming year—*winning souls*. Some one inquired of Dr. Lyman Beecher, in his old age, “Doctor, you know many things; but what do you think the main thing?” The sturdy old hero of forty revivals answered, “It is not theology; it is not controversy; it is *saving souls*.”

This is a personal work. Each man and woman must be a fisher. It is a great mistake to suppose that a whole church can lay hold of a huge drag-net, and draw in, at a single haul, a “multitude of fishes.” This is an individual work upon individual hearts. The pastor must do his part in the pulpit and in personal interviews. The Sunday school teacher must take hold of his pupils one by one. The Christian who would win Harlan Page’s success must adopt Harlan Page’s method; and that was to try to do *some good to every one he met*. Sometimes it was only a kind but impressive word; sometimes it was a faithful private conversation; sometimes he wrote a letter to the unconverted, inviting to the Saviour; sometimes he did a kindness to unlock the

heart, and then followed it by a close appeal. A great many crude things have been said about the "machinery of revivals;" but there is one sort of machinery as old as the apostles, and which never wears out—it is the simple method of personal effort, prompted by love. The Acts of the Apostles are not a history of churches, but of individual Christians; the fishery for souls was not by a combined pull on an ecclesiastical drag-net, but each fisher dropped his own hook, baited with *love*.

We emphasize this last pithy word. Souls must be *loved* toward Christ. He that *winneth* is wise. Cutting words to the unconverted are only the foolish attempt to bait flies with vinegar. "Truthing it in love" is the literal reading of Paul's method which he commends in his letter to the brethren at Ephesus. Sinners will bear tremendously close and searching truth, if it is only spoken out of a heart that is unmistakably moved by an unselfish affection. The first point is persuasion; or, in other words, to move the sinner to move himself. It has been well said that the divine method for winning souls is not by a "thou *shalt*;" but by persuading each sinner to say for himself, "I *will*." To accomplish this persuasion, the first essential is to love a man's soul, and to convince him that you do love him. The only people in our churches who really do much good are those who have established a confidence in their own sincerity, and who get credit for a disinterested benevolence. Ungodly persons will sometimes phrase their opinions of a church-member on this wise: "I believe in Mr. A——. He pays his debts, and he came to sit up with me when I was sick. He's no Pharisee." Now, such a Mr. A—— is the only one who has sufficiently won the confidence

of impenitent people to win them over to Christ. No others need make the attempt.

There is a class of censorious Christians who pray and speak vitriol and vinegar in the prayer-meetings, who are perpetually berating the whole church for its coldness and lethargy, and whose stereotyped harangue is: "Men and brethren, sinners all around us are going down by thousands to Hell!" These are the fishermen who perpetually lash the waters into commotion with their fishing-rods, but who never catch even a nibble. These people need a "revival" themselves—a revival of the spirit of Christ in their own hearts. Our All-wise Master never would have won Zaccheus over by denouncing him as an extortionate publican. He did win him by personal attention. When the man whom all Jericho was in the habit of kicking at, found at last a friend, who had a "fellow-feeling" for him, he opened his heart to him. Christ "went to be a guest with a man who was a sinner." He not only got into that sinner's house, but into his heart.

Whenever I think of *winning* souls to Christ, I recall the history of a beloved friend, who thirty years ago was a wretched waif on the current of "fast living" (which really means fast dying). The reckless youth seemed abandoned of God and man. He spent his nights in the buffooneries of the dram-shop, and his days in the waking-remorse of a drunkard. On a certain Sabbath afternoon he was sauntering through the public square of Worcester, out of humor with all the world and with himself. A kind voice suddenly saluted him. It was from a stranger, who touched him on the shoulder, and said, very cordially: "Mr. Gough, I believe?"

“Yes, sir, that’s my name.” Then followed a few kind words from the benevolent stranger, with a pressing invitation to “to come to our meeting to-morrow night, where I will introduce you to good friends, who will *help* you to keep a temperance pledge.” The promise was made on the spot, and faithfully kept. The pledge was taken, and by God’s help is kept to this hour. The poor boot maker who tapped that youth on the shoulder has gone to Heaven. But the man he saved has touched more hearts to tears than any other living man on the globe. Methinks, when I listen to the thunders of applause which greet John B. Gough in vast crowded lecture-halls, I am only hearing the echoes of that tap on the shoulder under the elms of Worcester. He that *winneth* souls is wise.

If I may be allowed to suggest the class upon whom the soul-winning process should be attempted, I would suggest, not the easy cases, but the *hardest*. It is not enough to reach those who are nearest to the Kingdom of Heaven. Let us try for those who are farthest off. A “revival” that shall gather in the scoffers and the Sabbath-breakers, the drunkards and the sensualists—in “high life,” as well as in low—can only come from a revival of Christ’s loving and laborious spirit in the hearts of his people. The best warfare against the Devil is to *win* away his victims, one by one, to the side of Jesus.

CHAPTER XXIV.

THE REVIVAL WE NEED.

A REVIVAL OF RIGHTEOUSNESS.—COMPILER.

BY THEODORE L. CUYLER, D. D.

The departure of the veteran Finney to his rest and the return of Messrs. Moody and Sankey to their native shores both call up to men's minds at once the word *revival*. The ascending Elijah of Oberlin, leaving his mantle to the returning Elisha, has entered upon his heavenly joys; and not the least of these joys must be his discovery of many souls in Heaven whom his labors brought thither. That one successful "revivalist" has gone, and that another one, accompanied by his singing associate, has come to us, is very certain, but it is not absolutely certain that a general and powerful awakening is to come with him. To human eye it looks probable. Good men and women are looking, longing, and earnestly praying for a new Pentecost. But what kind of a revival is most needed? What graces and forces of the Christian Church need most to be revived, what weak points need most to be strengthened, what broken walls require to be rebuilt? God knoweth best, and His ways

are higher than our ways. But there are some things that we mortals can see, and, seeing them, can strive to secure them.

It is very certain that one thing which sensible men ought not to strive after is a mere outbreak of spasmodic excitement, kindled by artificial methods. All religious awakenings must be attended with some degree of excitement. Peter and John made no small stir in Jerusalem, as Brother Moody has made no small stir in London. But the excitement was an incident, not an end. When the noise of the thunder and the rain has passed away, the blessings of the spiritual shower remain. Good men should neither seek after popular excitement nor be afraid of it if it comes. The spiritual result is what should be aimed at, whether God shall order it in silence or amid violent demonstrations of popular feeling.

There were some methods employed by the late President Finney in the days of his grandest success, which were copied after the apostolic models and which cannot be easily improved. He preached God's Word, clear through, and without flinching. Never muffling the Sword of the Spirit, he made it cut to the very marrow. Sometimes he indulged in extravagant phrases, and often rung changes upon the word "hell" until the oft-reiteration somewhat cheapened its effect on the conscience. These were small blemishes upon a glorious work.

Finney's great aim was to make every hearer feel that he was a sinner against a holy God; that sin was exceeding heinous and justly damnable; that sin should be abandoned straightway, and the sinner should turn immediately unto God, who would abundantly pardon him, through Jesus Christ as a complete Saviour. It

was no scrimped and shallow gospel that our American Boanerges preached; but a thorough depravity to be fled from, and a thorough holiness of heart and life to be striven for. He put his plow in deep, clear under men's secret motives, and it often made ripping work.

The conviction of personal guilt produced by the Holy Spirit under Finney's powerful preaching was usually very acute and pungent. The conversions to a better life bore, usually, an impression as clean-cut as the stamp of the die on a new dollar from the mint. Men of intellect and culture were reached by his trenchant arguments. Skeptics were revolutionized. The standard of daily life which he held up was a high and pure and manly and noble one. It demanded stern self-denial and proved its love of Jesus Christ by keeping his commandments.

As a subordinate agency to the preaching of the Word, Mr. Finney employed the "anxious seat" and the inquiry meeting very much as Mr. Moody has employed the inquiry meeting in Great Britain. The two-fold object was spiritual direction in order to *immediate decision* for Christ. Conversion was set forth not as an end, but only as the starting-point of a true and righteous life, with Heaven's perfection as its goal. It is not to be wondered at, that such methods wrought glorious results. Many of the best men and women of the last quarter of a century, who have led in Christian effort and in moral reforms, were the shining products of Charles G. Finney's powerful ministry.

We have outlined some of the chief characteristics of the preaching and the methods employed in the great revivals from 1820 to 1840, because we believe that

those same features deserve to be employed again. Substantially, they have their foundations in God's Word and in the necessities of human nature, which are always the same.

We need now more thorough study of God's Word; and, what is far more important still, a thorough *keeping* of God's law. That law is no more obsolete than is the precious atoning blood of Calvary. The pulpit of our day needs to give greater emphasis to the guilt of sin and its inevitable retributions. A sinner needs to know just what he now is, before he is likely to seek to become better. Of a certain sort of mushy sentimentalism we have had enough and too much. May God teach all his teachers how to teach dying souls the only way to Life.

The revival we need is not only a revival of sounder scriptural preaching, but a revival of true Christian *living*. We have had quite a surfeit of the religion which luxuriates in the devout fervors of the prayer-meeting and the camp-ground, which sings sweet hymns and applauds sweet sermons, and then goes straight off to its money-grasping and its pleasure-seeking and its pandering to self and sin. God forbid that we speak lightly of true spiritual emotion! But the Christianity which Christ demands is something deeper than a song or a sermon or a sacrament. It is the holy and the humble imitation of himself.

The revival, then, which we need, is a revival of the religion which keeps God's commandments; which tells the truth and sticks to its promises; which pays twenty shillings to the pound; which cares more for a good character than a fine coat; which votes at the ballot-

box in the same direction that it prays; which denies ungodly lusts, and which can be trusted in every stress of temptation. A revival which will sweeten our homes, and chasten our press and purify our politics and cleanse our business and commerce from roguery and rottenness, would be a boon from Heaven. A revival which will bring not only a Bible-knowledge, but a *Bible conscience* to all, is what the land is dying for. The world's sorest want to-day is more Christ-like men and women. The preaching it needs is—more *sermons in shoes*.

If our honored and beloved countrymen, Moody and Sankey, have come to us freighted with such messages and aims and holy purposes, then may God give them an abundant entrance everywhere, and a mighty success. The field is ripe and ready for their sickles. The Divine Spirit will surely attend them. God's true people will welcome them with prayers and eager sympathy. Scoffers may sneer and devils may rage; but the word of Jehovah will grow mightily and prevail. To prepare for such a revival, let us be putting away sin from our hearts and be seeking an inflow of the Spirit of Jesus.

CHAPTER XXV.

KINDLING THE FIRE.

BY REV. THEO. L. CUYLER, D. D.

“ This looks like slow work,” we remarked to Brother Moody, in the little prayer-room of Calvary Chapel, Brooklyn, during the winter of 1872.

“ Yes,” replied the modest evangelist, “ it is slow, and it looks like a small work. But if you want to kindle a fire you collect a handful of sticks, light them with a match, and keep blowing until they begin to blaze. After the fire is once fairly started, you may heap on as much wood as you can get. So I am working here with a handful of Christians, endeavoring to get them to consecrate themselves fully to Jesus ; and if they get well warmed with divine love, I have no fear but that a genuine revival will begin and sinners will be converted.”

Mr. Moody was right. The handful of disciples in that meeting did receive a fresh baptism, and within two months over one hundred souls were converted and received into the fellowship of our church.

This little incident not only gives a clew to the success of Mr. Moody in more than one of his evangelistic campaigns, but it affords a timely hint to those pastors

and working Christians who are longing for a revival in their own churches. God's word teaches us never to despise the day of small things. The mightiest flame which dyes the heavens with its crimson glow, was once a spark—a mere seed of fire.

Pentecost began with a small prayer-meeting in an upper room. Had there been a daily paper in Jerusalem about those times, it would probably have bestowed but a scanty notice upon that gathering of one hundred and twenty fishermen and publicans and other despised "fanatics," who assembled to pay honor to the crucified Nazarene. But the fire was kindled in that upper room which, within a dozen years, had leaped over the civilized world. The Reformation of the sixteenth century had its seed of fire in Martin Luther's chamber at Erfurth.

This is the way that revivals begin. Jeremiah Lamphier and Mahlon T. Hewitt, and one or two other zealous spirits, came together in the upper room in Fulton street, New York, and prayed together till their hearts burned within them. Brother Hewitt told me that it seemed an even chance for several days whether the meeting would live or die. The Holy Spirit's breath fanned the spark. It kindled, and by the end of four months New York was in a blaze. No one has yet seen the ashes of that fire in Fulton street, it has burned for eighteen years.

The late Dr. Thomas H. Skinner used to tell of a wonderful coming together of three men in his study in Philadelphia when he was pastor of the Arch Street church. They travailed with God in prayer. They made a clean breast in confession of sin, and broke down

before God. One and another church officer came in and joined them. The heavenly flame soon spread through the whole church in one of the most powerful revivals ever known in Philadelphia. It was during that awakening that Dr. Lyman Beecher delivered his celebrated discourse on the "Government of God," and when he came down from the pulpit he was asked, "Doctor, how long did it take you to prepare that sermon?" "About forty years," replied the veteran. Such sermons as that are a growth, not a momentary inspiration. Oaks do not spring up like gourds.

Many a pastor has had some such experience as Dr. Skinner's in Arch Street. While going through my congregation one afternoon on pastoral visitation, I found three persons under deep conviction of sin. I at once summoned my church-officers together and recommended a daily prayer-meeting for the outpouring of the Holy Spirit. When the first inquiry-meeting was held the officers took their hats and went home. I wrote each one of them a sharp note. One or two were affronted, but the irritation proved a means of grace. It is a good thing to get a sleepy backslider thoroughly angry; when a wound smarts it is commonly healing. Mr. Moody wittily says, "When God awakens a sleeping soul it generally wakes up *cross*." Let us never be alarmed when the truth, working in a conscience, produces sharp words. The fire is getting into the bones. In a few days I found all my staff of elders and deacons well warmed to the work. A blessed revival followed.

All these instances which I have cited—and I could multiply them largely—point one way. They all show that in kindling a spiritual fire the true method is for

two or three earnest Christians to come together humbly, and in a penitential spirit, lay themselves down at the feet of Jesus, and ask him to pour into them his quickening Spirit. Let their consecration of themselves be entire and unreserved. First let them put away sin and unbelief, and ask the Lord to cleanse them thoroughly for his work. We have got to be emptied before we are filled. Selfishness, and evil thoughts, and grudges, and the devil of unbelief, must be cast out before the Master will "make his abode" in our hearts. When a Christian has received the inpouring of Jesus into his or her soul, then is he or she prepared to go and labor for the conversion of the impenitent.

This labor must be personal and directed to individual cases. When Philip has received Jesus he goes off at once to find his friend Nathaniel and brings him to the Saviour. The Acts of the Apostles is mainly a record of individual labor, for, and with individual sinners. Paul did not think it beneath him to work upon one poor cripple at Lystra. Jesus himself gave a whole evening to one anxious inquirer, and a whole noonday to a single sinful woman at Sychar. These Scriptural lessons all teach the power of personal effort.

The danger in our churches is that individual responsibility will be lost sight of and each Christian will neglect his own duty while waiting for others to move. Instead of this let the ones who have consecrated themselves to Jesus begin at once to labor upon the cases that lie nearest to their hands. Thus the fire spreads. The few who are red-hot kindle others.

It is a humiliating fact that a church of blood-bought disciples should need a "revival." But there is only

one remedy, and that is the new baptism of the Holy Ghost. Those who first feel the desire for this spiritual power from on high must betake themselves to penitential prayer and then to work. A half dozen such live coals are likely to kindle a whole church. Instead of waiting for a Moody or a Sankey to come, why will not the reader of this article implore the Divine Spirit to light his torch, and then let him carry his fire to his neighbor.

“Go preach my Gospel,” saith the Lord,
“Bid the whole earth my grace receive;
He shall be sav’d that trusts my word
And he condemn’d that won’t believe.”

“I’ll make your great commission known;
And ye shall prove my gospel true,
By all the works that I have done,
By all the wonders ye shall do.”

CHAPTER XXVI.

WHAT SHALL I DO TO BE SAVED?

INQUIRERS DIRECTED.—COMPILER.

BY REV. T. L. CUYLER.

“Men and brethren, what shall we *do!*” This was the eager question of a large company of people at Jerusalem who were “pricked to the heart.” Their consciences were aroused under plain preaching to them as sinners who had “crucified and slain” the Messiah. They *felt* keenly. But the Apostle Peter did not stop to commend them for feeling so tenderly, or to exhort them to deepen their emotions. He endeavored to lift the whole matter of their salvation out of the vapory region of emotion, and to base it on the solid ground of *principle*.

It is a sad mischief to thousands in our congregations that they feel so much and *do so little*. They melt under eloquent preaching, perhaps shed tears. (So they do over a pathetic novel.) Their consciences are touched. They make good resolutions, and then go home, and straightway forget what manner of persons they have been. This is a most dangerous and damaging process. My friend, don't you know that to *weep* over sin, and

then not to quit the sin—to have a good *feeling*, and not to carry it out into practice—does you a most serious harm? It is a wrong upon the Holy Spirit, and a most terrible wrong to yourself. It hardens your heart most fearfully. The most difficult person in our congregations to deal with are those emotional people who have wept and resolved an hundred times, and yet have never lifted a finger to *obey Christ*. I am afraid that their tears in this world are but a prelude to bitterer tears in perdition. Hell is full of weepers. Even Satan himself may be wrung with intense and inconceivable anguish. It is well to feel; but it is not enough to feel. An ounce of faith is worth a ton of feeling.

But what answer does Peter make to his awakened and anxious auditors? Does he tell them that they have no natural ability to do their duty? Does he address them as “poor sinners,” more to be pitied than to be blamed? Does he offer to pray for them, and thus lead them to cling to his skirts, instead of clinging to the Saviour? Does he urge them to take to good reading, or even to come often to hear him preach the Gospel? No, indeed! All such inventions and devices he leaves to modern pretenders and false guides in divinity. His auditors demanded to know what they should *do*; and he gives them at once a piece of *work*—of thorough work for the heart and the daily life. He knew that sinners must “work out their own salvation,” even while God was “working in them to will and to do of his good pleasure.”

Peter's answer to their question begins with one short word, that flashes like a saber, and cuts like a saber too: “REPENT!” “Oh! but,” they might say, “we are

penitent; we feel sorely; we are pierced to the heart." Very true. But feeling keenly is not always repentance. For, if so, then every inebriate would be repentant; no men suffer keener self-loathing and misery than does a drunkard while he is sober. Repentance is an infinitely deeper thing than sorrow, or suffering, or dread of a wrath to come. It is the taking a right view of sin *as sinful*, and then *quitting it*. I look at a glass of exhilarating drink which I hold in my hand, and say to myself: "That is a poison. It has an adder in it; it is *death!*" and then I *drop* it in a moment. That is a genuine repentance of the sin of tippling; and it is the only kind of repentance that can save an inebriate. God's grace may be operating upon the inebriate; but still he must renounce the fatal cup of his own accord and for himself.

The fact that God's Spirit awakens repentance and promotes repentance in a sinner's heart does not alter one whit that other fact that repentance must be your own act. You must forsake your sins voluntarily. There is no merit in a criminal's giving up the practice of plundering when he has no longer the power to plunder. If you only give up wrong-doing reluctantly, and then hanker after your sinful practices again, that is not repentance. Evangelical repentance implies change of mind, change of purpose, change of conduct. We repeat once more that it is a taking of a right view of all sin as utterly *wicked*, and then *quitting it*. My friend, have you done this? Then you have put your foot on the first round of the ladder that leads upward and heavenward.

2d. Another vital point is unconditional submission

to God. When a certain commander of a conquered fort inquired of his conqueror on what terms the fortress should be given up, the memorable reply was : “ Unconditional surrender.” If you are a sinner, then your heart is a rebel fortress. It must be yielded to the Lord ; yielded entirely and yielded without any conditions on your side. Do not stop to bargain with God. Put in no selfish demands. Saul of Tarsus yielded up every point when he cried out from the ground : “ Lord, *what wilt thou have me to do?* An intelligent woman, who had been in deep distress for many weeks, finally said : “ Peace with God, I know nothing about ; but *I have done quarreling with him.* I am justly condemned. I have resolved to submit to God, and serve him, and do all the good I can as long as I live ; and then *go to Hell*, as I deserve.” Her pastor quietly replied : “ You will find it hard work to get to Hell in *that way.*” He said no more. The frank honest-hearted woman soon found that her calm, willing submission to God—her willingness that *God should reign*, while she patiently did her duty was bringing her abiding peace and strength. She became a strong, consistent christian. Her will yielded to God’s will. To know the will of the Lord Jesus, and to *do it* in his strength, is the very core of true religion.

Especially I entreat you not to demand of God the ready pay of “ comfort ” and “ joy.” Don’t stop to think about happiness. A wounded soldier must not expect any comfort until the bullet has been extracted. When the festering rifle-ball is out he will feel better and get well. So, when the festering sin comes out of your heart, and all the wicked enmity to God, you will find true comfort ; but not before. Do not be selfishly greedy

of enjoyment. Paul was perfectly content to suffer hunger, and weariness, and prisons, and death for Jesus' sake. He was not everlastingly begging to be "happy, happy, happy," like certain watery professors nowadays. To do Christ's will and to save souls was his joy and crown. If Paul were living to-day, I venture to say that he would love those sweet lines of Anna L. Waring:

"Lord ! I would have my spirit filled
 With grateful love to Thee,
 More careful not to serve Thee much,
 But to *please Thee perfectly.*"

"There are briers besetting every path,
 That call for patient care ;
 There is a cross in every lot,
 And an hourly need of prayer ;
 And a lowly heart that leans on Thee
Is happy anywhere,"

3d. Peter did not stop with preaching repentance of sin. He pointed to CHRIST, and enjoined immediate confession of the Lord Jesus. To quit sin and to follow the Divine Saviour was the sum and substance of the duty which Peter laid upon those anxious inquirers. This, too, is *your* duty. Begin at once to do the first thing which Christ bids you. At whatever point Christ is pressing you, *yield!* Obey! When you yield even one single point to please Christ the change is begun. When you yield one point from principle, you will be ready to yield all. To be willing to trust *on* Christ and to go *with* Christ is to be a converted man or woman. When you consent to obey Christ, and to do this at all hazards, and cost what it will, you are a Christian. As

to raptures and ecstasies, it will be time enough to look for them when you get into heaven.

In these plain, practical counsels I have said nothing about prayer. For, if you are trying to *do* what the Word of God and the Holy Spirit command you, it must inevitably lead you to pray fervently. And, unless you actually do what the Lord requires of you, all the prayer in the universe cannot save your soul.

Come, humble sinner, in whose breast
A thousand thoughts revolve ;
Come, with your guilt and fear oppress'd,
And make this last resolve :—

“I’ll go to Jesus, though my sin
“Hath like a mountain rose ;
“I know his courts, I’ll enter in,
“Whatever may oppose.

“Prostrate I’ll lie before his throne,
“And there my guilt confess ;
“I’ll tell him I’m a wretch undone,
“Without his sov’ reign grace.

“I’ll to the gracious King approach,
“Whose sceptre pardon gives ;
“Perhaps he may command my touch—
“And then the suppliant lives.

“Perhaps he will admit my plea,
“Perhaps will hear my prayer ;
“But if I perish, I will pray,
“And perish only there.

“I can but perish if I go,
“I am resolv’d to try ;
“For if I stay away, I know
“I must forever die.”

CHAPTER XXVII.

COMPLETE CONSECRATION.

BY THEODORE L. CUYLER, D. D.

Complete consecration! The very mention of these words makes the heart of some of our readers leap up within them. It is for that blessing they are now longing; toward that goal of spiritual attainment they are pressing and struggling. And for all such earnest souls let us breathe anew that wonderful prayer of the Apostle Paul for his Thessalonian brethren: "May the very God of peace *sanctify you wholly*; and I pray God your whole spirit and soul and body be kept blameless unto the coming of our Lord Jesus Christ."

This comprehensive prayer is worthy our most devout study. It bears more closely upon the great vital question before us than almost any passage in God's precious Word. It is a petition for complete consecration. The word translated "sanctify" in our version often has the meaning of *consecrate*, or set apart to a holy use. In the twenty-third chapter of Matthew we read that "the temple *consecrates* (*i. e.*, makes sacred) the gold." Paul speaks of a "vessel consecrated and meet for the Master's use." In his beautiful and extended prayer for his

disciples our Lord might have used this same Greek word in this very sense. If so, he prayed as follows: "Consecrate them for thy truth." And then he adds: "For their sakes I *consecrate myself*, that they also may be consecrated through [or for] the truth." He might thus mean to declare: I devote myself body and soul to my great atoning work, now to be consummated by my sacrificial death; and then he prays for their consecration by the truth and for the preaching of the truth. Such eminent scholars as Moses Stuart and Dr. Edward Robinson hold that this is the proper interpretation of this word in our Lord's wonderful prayer on the eve of his sufferings.

Suppose we give the same meaning to the same word in Paul's prayer now before us. It would then read: "May the very God of peace *consecrate* you wholly." That is, may God set you apart to do his will. May God purify you for his service. May God employ you in his glorious work. May he endow you with his Holy Spirit. What a prayer that is. It sweeps in the entire man, physical and mental, the mortal part and the immortal, the portion of us that has to do with present material things and that higher part of us that has to do with things spiritual and eternal.

Paul goes still further, and "prays God that the whole spirit and soul and body be preserved without blame unto the coming of our Lord Jesus Christ." About the meaning of this passage there has always been controversy. Two views are held; and for each of them wise and devout men have contended. We will state them both very briefly.

1st. The first view is that the apostle intended to

teach a three-fold nature, a "tripartite" nature in man. these three powers are body, soul, and spirit. Each one links us to a particular state of being. The "body" is our gross material part, with its physical senses, sufferings, and enjoyments. The "soul," according to this theory, is the thinking and reasoning faculty in man. It reasons. It chooses. It loves the right or hates the wrong. It has to do with the rest of humanity and the domain of thought. It is as much above the body as mind is above matter; but it does not reach into the sublime regions of the divine and eternal. That province belongs to the third and highest power of man—viz., his "spirit." The "spirit" is that immortal part which is untouched by death, which "pants after" God, which communes with him, and which shall be like unto Jesus when the believer meets him in glory. If this view be the correct one, then Paul prayed for a *three-fold* consecration or sanctification of his triple nature by the Divine Spirit. We simply state this theory, and leave it to stand upon its own merits.

2d. The other view and the popular view is that man has but a double nature. He is composed of a material body, with its senses and appetites; and of a living, reasoning, immaterial "soul" or "spirit." These two last-mentioned words mean substantially the same thing. According to this view, there is a mortal body. And there is a soul or spirit which survives the body, which loves and hates, which sins and is converted, which is "saved" or "lost." "The soul that sinneth shall die." "Give me thy heart." Hope is said to be the "anchor of the soul." "The end of our faith is the salvation of our souls." In all these passages it is

claimed that the words "heart" and "soul" describe the immortal and spiritual part of us. It is also claimed that we are only conscious of a body and a soul, and are not conscious of any third "spirit," as separate from the soul.

This has been and is the common view of the great majority of Christian people in past ages and at the present time. Dr. Hodge, in his profound and candid work on "Systematic Theology," stands strongly for this view. He claims that when Paul speaks of "spirit and soul and body" he simply uses a periphrasis to describe the whole man. In the same way Dr. Hodge interprets that command, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." It was not intended to enumerate four distinct parts or substances in the human being. It was not intended to prove a four-fold nature. In all our prayers Dr. Hodge claims that we recognize only a frail mortal body and an immortal, thinking "soul" or "heart" or "spirit," whichever word we may see fit to employ.

Now, we do not contend here for either one of these views as against the other. That is not our purpose in this article. Our readers must decide for themselves. But we do claim that, whether our natures be double or "tripartite," this glorious prayer of Paul's covers both views and embraces the whole man. Paul certainly prayed for a complete consecration. And for that we ought to pray. Nor can any Christian attain to the full measure of peace and strength and joy and victory over sin until this becomes the master purpose and desire of his soul. He can never reach the highest usefulness

until he has this entire consecration. Heart, tongue, purse, and will must all be Christ's.

But who is to do it? Are we to consecrate ourselves, purify ourselves, and make ourselves holy? Did Paul command his brethren to undertake a self-sanctification? No. He was wiser than that. He called upon God to consecrate them. He looked up the fountain-head of all grace and light and power, and asked for them "the power from on high." Ah! how often some of us have cried out with presumptuous zeal: "I will consecrate myself to the Lord." And presently there came a strain on us too hard for our poor weakness, and we had to cry out: "Hold thou us up, O God! for our feet had well nigh slipped." Peter imagined that he had devoted himself entirely and unalterably to his Master when he spoke out so boldly: "Though all men forsake thee, yet will not I." The poor, crestfallen disciple soon discovered that only the Divine Strength could hold him fast to his loyalty. And so will we discover, to our sorrow.

But the God of peace can consecrate us, if we ask him fervently and if we put our whole trust in him. We must pray for this glorious and fruitful and joy-inspiring consecration by our conduct as well as with our lips. When we thus seek it, it will come! Those who thus seek it will possess this Christ given boon. The infinite Jesus will keep us until his triumphant coming. Then we shall like him and we shall see him as he is. Oh! for this complete consecration!

CHAPTER XXVIII.

THE SUCCESSFUL PASTOR.

BY REV. THEODORE L. CUYLER.

“The sermon always sounds better to me on Sunday, when I have had a shake of my minister’s hand during the week.”

This was a very natural remark of a very sensible parishioner. We always listen with a more open-hearted readiness to everything which falls from the lips of one who has won our friendship, or showed us a grateful attention. Even the instructions from God’s word, and the precious invitations of the Gospel come more acceptably from one we love than from him who treats us with indifference or neglect.

After all, the great power of a good pastor over his people is *heart power*. Intellectual brilliancy may awaken the pride of a congregation in their minister, but it is his affectionate sympathy and personal kindness to them that awakens their love for him, and keeps it burning. When a pastor has gained a strong hold on the affections of his people, he may preach ever so pointedly against popular sins, and the people will re-

ceive his unpalatable truths without flinching, or hurling a reproach at him.

On the other hand, we have known fearless denouncers of wrong-doing to be ousted from their pulpits, simply because the radical thunderers had no grip on the affections of their flocks. The sermon against rum-drinking or dishonesty was a mere pretext for black-balling him; the secret was that they did not love the man.

Conscience sometimes requires a faithful ambassador of Christ to put a severe strain on the "tether" that binds him to his pastorate; at such times it is a happy thing for him, if that tether is securely fastened to a hundred family altars and firesides. The great mass of the ministry are not men of genius; and, even if they were, they could not afford to dispense with that heart-power which can only be acquired by personal kindness and sympathy with the people.

We could certainly name a certain successful pastor who, for a quarter of a century, has kept his church full and prosperous; he has sided with most of the moral reforms of the day, and his vineyard has been irrigated with many a copious revival-shower. Yet he never could be accused of brilliant talents or profound learning. He has, in their stead, a warm heart, good sense, tact, winning manners, and fervent piety. He is not a powerful preacher, but he is a powerful pastor. He knows where all his congregation live, and he visits them. He never comes as a stranger, or in a ceremonious manner. If the parlor is cold, or locked up for repairs he drops into the nursery, takes a youngster on his lap, chats with the mother, inquires about the

spiritual welfare of the family, and probably offers a fervent prayer with them before he departs. That family are pretty certain to be at church on the next Sunday.

If a business man in his congregation has met with a reverse, he calls in at his counting-room, gives him a warm shake of the hand and a kind word of encouragement. The unfortunate merchant feels the warm pressure of that hand the next time he goes to church; he is ready to put in that hand the key to his own heart. If there is a sick child in the flock, the pastor is kneeling beside its little crib; if there is a bit of crape hanging at the door-knob, the pastor is quite sure to be found amid the weeping family within.

At every pastoral visit he makes he weaves a new strand into the cord of love that binds that household to him and to the sanctuary. Such a pastor bases the pulpit on the hearts of his people, and all the mischief-making Guy Fawkes in the parish cannot put enough powder-kegs of discontent under that pulpit to blow out the incumbent.

It may be said that all this pastoral visitation consumes a vast amount of time. So it does, but it can generally be made in the afternoon, while the morning is devoted to study; and the minister is studying human nature at every visit. Is not this next in importance to a knowledge of God's word? It is idle for any pastor to plead that his flock is too large for him to visit them. The writer of this paragraph has over three hundred pews in his church, every one of them rented, to the last sitting, and he finds no difficulty in reaching every family, at least once in each year.

The very exercise of walking from house to house is a

life-preserver. Every visit gives an observant pastor some information that he wants, and some new materials for a sermon. It would be a great mercy to many a minister, and to his people, if he could be dragged out of his books, and be brought into personal contact with every-day life.

There is about one minister in every generation who is so situated that he cannot be a visitant of his flock. Charles H. Spurgeon is such a one. With a congregation of five thousand souls, and a membership of over three thousand, with the charge of a theological school, the editorship of a religious magazine, and the oversight of a dozen mission stations, he cannot be expected to visit six or seven hundred families. Spurgeon is the hundred-handed Briareus of the modern pulpit; but the visitation of his immense flock he necessarily leaves to his board of elders. When he does encounter his parishioners, he is said to be very cordial and affable.

Many arguments might be urged in favor of regular and systematic visitation on the part of every Christian minister. For what is the real object and end of a minister's office? Is it simply to preach sermons? No! It is to Christianize and save immortal souls. It is to edify Christ's church, to purify society, to fight sin, to lead souls to Jesus. Preaching sermons is one of the means to this end. It is, indeed a chief and indispensable agency. But if a pastor can prepare more practical sermons, and can lodge those sermons more effectually in the hearts of his auditors, by constant pastoral intercourse with them, then is he morally bound to keep up that intercourse.

The mass of sinful men are only to be reached through

their affections. Sympathy is power. Christ Jesus did not win Zacheus the publican by argument. He simply went to his home and won him by a divine sympathy.

Methinks, as I close this article, I hear some good, plain, humble "fisher of souls," whisper to me: "Brother C—— I thank you for your words of cheer. My Master never trusted me with ten talents, but he gave me one talent in my heart. I cannot be a Spurgeon, but I can go out and love somebody into the sphere of the gospel. With God's help I may become a successful pastor."