

Practical Plans for Revivals.

Value of Variety.—If one method does not attract sinners to hear the Gospel try some other method, but be sure that all of the methods tried are of divine appointment. Meetings by the hundred have been killed, murdered outright, by the lack of resources on the part of the leader. We have seen meetings of several weeks where there would be scarcely any variation in the invitations or in the conduct of the entire meeting. He who closely follows the Holy Spirit will not be left without some variety of method in conducting a series of meetings.

Silent Prayer.—A few moments of silent prayer, in an evangelistic service, is often very impressive. An unconverted man who attended one of the Midway Conferences in England, thus related his experience: "What struck me first was the solemnity of the silent prayer. To witness so many hundreds bowed in solemn silence before the throne of grace, pleading especially for the unconverted there present, filled me with awe, and made me feel decidedly uncomfortable. I wondered whether I was to be really converted that night. To pray for such a thing was impossible. I did not wish it." He left the hall anxious and miserable, but found peace in his own home.

Letter-Writing.—There is a suggestion in the following fact which we learn incidentally. A pastor conducting successful revival meetings had made a list of a large number of persons with whom he was to converse upon the duty of commencing a Christian life. But he found himself ill and confined to his home. Able to use his pen, he wrote fifty-six letters of frank and earnest solicitation. At last report forty of the number had become faithful beginners in the Christian life, and the minister confidently believes that the other sixteen would do the same.—*Zion's Herald*.

The After-Meeting.—The day is at hand when the after-meeting will be held to be essential to all true, converting preaching, and provision will be made in every well-regulated preaching service for bringing men to a decisive step, as a salesman displays his goods and then seeks to drive a bargain with his customer. The difficulty is fundamental, whenever we do not expect immediate results, and so preach with reference to them. Were souls awakened so that the pentecostal enquiry should be heard, "What shall we do?" not a few modern ministers would be surprised, and some, in their bewilderment, might be found inquiring, "And what shall we do?" Mr. Finney, in his autobiography, gives us a sadly amusing anecdote of a young man who observed that, while his own

ministry was barren of results, his ministerial neighbor had a continual harvest. Meeting him one day, and wondering whether, if he borrowed his sermon to preach to his people, the Lord might not use it for increasing the fruitfulness of his field, he took one of these burning Gospel appeals, and actually delivered it in his own pulpit. It was a sermon made for the very purpose, and with the expectation of bringing sinners face to face with their duty to God. And at the close of service he saw that many were deeply affected and even weeping. Whereupon he made a profound apology, saying he hoped he had not hurt their feelings, for he did not intend it!—*Dr. A. T. Pierson*.

Covenant Card.—A pastor in the Hamilton Conference sends the following card, which he says has been used to good advantage. It is complete, comprehensive, short enough, and broad enough:

"*Him that cometh unto Me, I will in no wise cast out.*"—JOHN VI. 37.

I do, here and now, give myself to God. Trusting Christ to save me, I promise God that I will by His grace live a Christian life.

DATE _____

NAME _____

Ask and it shall be given you, seek and ye shall find."—MATT. VII. 7.

The Week's Services.—In describing his method of conducting revival services, the veteran soul-winner, Rev. Dr. Cuyler says: "My plan of action was this: Twice on each Sabbath, and on Wednesday evening I preached as clearly and pungently as I could—sometimes to backsliders, sometimes to the yet impenitent, and sometimes to awakened souls who were seeking salvation. I stuck to the great central truths—personal guilt, the atoning work of Jesus, the offices of the Holy Spirit, regeneration, the claims of a loving Saviour, the nature and necessity of immediate repentance of sin, and the duty of immediate acceptance of Christ. During a revival, sermons make themselves; they grow spontaneously. On the Monday evening of each week our young people had the field with their regular gatherings, and new converts were encouraged to tell their happy experiences. On the other evenings of the week the whole church had a service for prayer and exhortations; our laymen led these meetings, and the pastor put in his own when occasion demanded. The praying women met on one afternoon, the girls by themselves on another afternoon, and the boys on another. During each week about

eleven or twelve different meetings were held, and in so large a congregation these subdivisions were necessary. After every public service I held an enquiry meeting; I invited people to come and converse with me in my study during the day, and I did as much pastoral visitation as possible."

Advertising the Services.—There is room for considerable originality in advertising special services without running into objectionable sensationalism. An evangelist handed us a card, not long ago, with the following heading:

Your Vote and Influence FOR CHRIST OR SIN.

"*He that is not with ME is against ME.*"—MATT. XII. 30.

This was followed by an invitation to the meetings. The blackboard outside of the church can be used to good advantage. The announcement should be changed every day.

His Talent.—This story, from Mr. Moody's interesting experience, ought to stir up the feeblest Christian to do what he can for the Master. "Every one can do something," said Mr. Moody. "There was a Swede converted once in our mission in Chicago. I don't know how. I don't suppose he was converted by my sermons, because he couldn't understand English. But the Lord converted him into one of the happiest men you ever saw. His face shone all over. He came to me, and he had to speak through an interpreter. This interpreter said that the Swede wanted to have me give him something to do. I said to myself, 'What in the world will I set this man to doing? He can't speak English.' So I gave him a bundle of little handbills, and put him out on the corner of the greatest thoroughfare of Chicago, and let him give them out, inviting people to come up and hear me preach. A man would come along and take one, and see 'Gospel Meeting,' and then turn around, perhaps, and curse the fellow. But the Swede would laugh, because he didn't know that he wasn't blessing him. He couldn't tell the difference. A great many men were impressed by that man being so polite and kind. When winter came, and the nights got so dark they couldn't read those little handbills, he got a little transparency, and put it up on the corner, and there took his stand, hot or cold, rain or shine. Many a man was won by his efforts."

Unused Resources.—The development of the unused resources of the Church is an enterprise which ought to call forth continually the tact, the ingenuity, and the persuasive faculties of every pastor. It should be his constant solicitude and effort to occupy in healthful Christian activity the idle, indifferent, or half-hearted members of his congregation.