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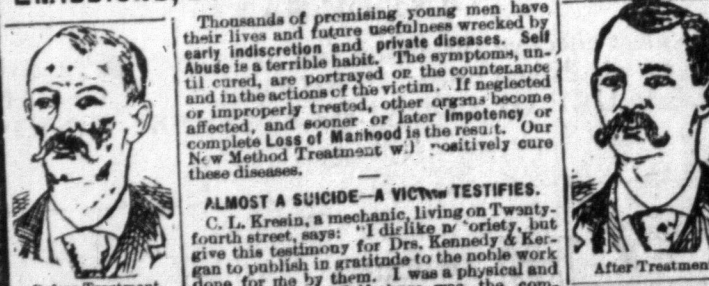
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RELIGIOUS REVIVALS.

Dr. Talmage Gives His Reasons for Belief in Them.

GATHERING IN THE CHILDREN.

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Without much care as to how much the boat tilts or how much water is splashed on deck the fishermen rush about, gathering up the broken meshes of the net. Out yonder there is a ship dancing on the wave, and they hail it: "Ship ahoy!" Bear down, this way!" The ship comes, and both boats, both fishing smacks, are filled with the floundering treasures.

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The church is the boat, the gospel is the net, society is the sea, and a great revival is a whole school brought in at one sweep of the net. I have admiration for that man who goes out with a hook and line to fish. I admire the way he unwinds the reel and adjusts the bait, and drops the hook in a quiet place on a still afternoon and here catches one and there one, but I like also a big boat and a large crew and a net a mile long and swift oars and stout sails and a stiff breeze and a great multitude of souls brought—so great a multitude that you have to get help to draw it ashore, straining the net to the utmost until it breaks here and there, letting a few escape, but bringing the great multitude into eternal safety.

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It is sometimes opposed to revivals of religion that those who come into the church at such times do not hold out. As long as there is a gleam of blessing they have their sails up, but as soon as strong winds stop blowing then they drop into a dead calm. But what are the facts in the case? In all our churches the vast majority of the useful people are those who are brought in under great awakenings, and they hold out. Who are the prominent men in the United States in churches, in prayer meetings, in Sabbath schools? For the most part they are the product of great awakenings.

I have noticed that those who are brought into the kingdom of God through revivals have more persistence and more determination. In the Christian life there are those who come in under a low state of religion. People born in an ichthyous may live, but they will never get over the cold they caught in the ichthyous. People born in a cold state of religion, but they will never get over the cold they caught in the ichthyous. People born in a cold state of religion, but they will never get over the cold they caught in the ichthyous.

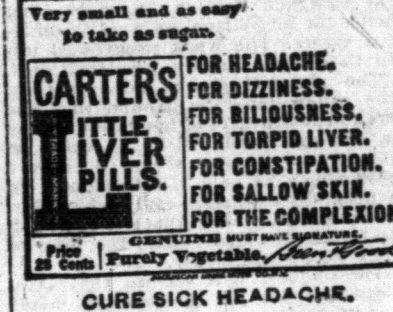
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make us cry unto God for mercy, then it is a good excitement. It is sometimes said that during revivals of religion great multitudes of children and young people are brought into the church, and they do not know what they are about. It has been my observation that the earlier people come into the kingdom of God the more useful they are. Robert Hall, the prince of preachers, was converted at 12 years of age. It is likely that he knew what he was about. Matthew Henry, the commentator who did more than any man of his century for increasing the interest in the study of the Scriptures, was converted at 10 years of age; Isabella Graham, immortal in the Christian church, was converted at 10 years of age; Dr. Watts, whose hymns will be sung all down the ages, was converted at 10 years of age; Jonathan Edwards, perhaps the mightiest intellect that the American pulpit ever produced, was converted at 7 years of age, and that father and mother take an awful responsibility when they tell their child at 7 years of age, "You are child at 7 years of age," or "You are too young to connect yourself with the church." That is a mistake as long as eternity.

If during a revival two persons present themselves as candidates for the church and the one is 10 years of age and the other is 40 years of age, I will have more confidence in the profession of religion of the one 10 years of age than the one 40 years of age. Why? The one who is 10 years of age has 40 years of impulse in the wrong direction to correct, and the child has ten years in the wrong direction to correct. Four times 10 is 40, and the religious prospect for the lad that comes into the kingdom of God and into the church at 10 years of age than the man at 40.

I am very apt to look upon revivals as connected with certain men who fostered them. People who in this day do not like revivals nevertheless have not words to express their admiration for the revivalists of the past, for they were revivalists—Jonathan Edwards, John Wesley, George Whitfield, Fletcher, Griffin, Moody, Osborne, Knapp, Nettleton, and many others whose names come to my mind. The strength of their intellect and the holiness of their lives make me think they would not have had anything to do with that which was ephemeral. Oh, it is easy to talk against revivals! A man said to Mr. Dawson: "I like your sermons very much, but the prayer meeting begins, I always go up into the gallery and look down at the top of your neighbor's house and look down his chimney to examine his fire, and of course you get only smoke in your eyes. Why don't you come in the door and sit down and warm?"

Oh, I am afraid to say anything against revivals of religion like against anything that looks like them, because I think it may be against the Holy Ghost, and you know the Bible says that a sin against the Holy Ghost shall never be forgiven, neither in this world nor the world to come. Now, if you are a painter and I speak against your pictures do I not speak against you? If you are an architect, and I speak against a building you put up,

so I not speak against you? If a revival be the work of the Holy Ghost, and I speak against that revival, do I not speak against the Holy Ghost? And who speaketh against the Holy Ghost, says the Bible, he shall never be forgiven, neither in this world nor the world to come. I think sometimes people have made a fatal mistake in this direction.

Now I come to the real genuine cause of objections to revivals. That is the coldness of the objector. It is the secret and hidden but unmistakable cause in every case, a low state of religion in the heart, wide awake, consecrated, useful Christians are never afraid of revivals. It is the spiritually dead who are afraid of having their sepulcher molested. The chief agents of the devil during a great awakening are always unconverted professors of religion. As soon as Christ's work begins to be done, the unconverted professors of religion are afraid of the revival, and they try to put out another spark. Do they succeed? As well when Chicago was on fire might as when one has gone out with a garden water pot trying to extinguish it. The difficulty is that when a revival begins in a church it begins at so many points that while you have one point of fire, you have 500 other anxious souls on fire. Oh, how much better it would be to lay hold of the chariot of Christ's gospel and help pull it on rather than to try to block their progress. We will not stop the chariot, but we ourselves will be ground to powder.

But I think, after all, the greatest obstacle to revivals throughout Christendom is an unconverted ministry. We must believe that the vast majority of those who officiate at sacred altars are unconverted, but I suppose there may be some exceptions. The ministry of the unconverted is a spectacle to the people. Perhaps some of them were sincere, but were mistaken. As Thomas Chalmers said, he had been many years preaching the gospel before he was converted, and as many ministers of the gospel declare they were preaching and had been ordained to sacred orders years and years before their hearts were regenerated. Gracious God, what a spectacle! I thought for those of us who minister at the altar! With the present ministry in the present temper of the church, this land will never be enveloped with revivals. While the pews on one side the altar cry for mercy, the pulpits on the other side the altar cry for mercy. Ministers quarreling. Ministers struggling for ecclesiastical place. Ministers lethargic with white congregations. What a spectacle!

Aroused pulpits will make aroused pews. Pulpits adrift will make pews adrift. Everybody believes in a revival in trade, everybody likes a revival in literature, everybody likes a revival in art, yet a great multitude cannot understand a revival in matters of religion. Depend upon it, where you find a man antagonistic to the work which should walk the length of the Pennsylvania avenue, next 50 years you should walk the length of the Pennsylvania avenue, Washington, or the length of Broadway, New York. In all those walks you would not find one person who would recognize the work which should walk the length of the Pennsylvania avenue, Washington, or the length of Broadway, New York. In all those walks you would not find one person who would recognize the work which should walk the length of the Pennsylvania avenue, Washington, or the length of Broadway, New York.

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