

the true and normal method, and the only healthful method, of progress in the work of the church for the lost world. Such preaching is the only kind that makes provision for laying in the minds of the mass of men the deep, rational, and permanent foundation for the proper results of the Gospel, in conscience and character. The lack of such preaching has doubtless made the necessity for the work of *special revivalists*. Special revival work is, of course, necessarily brief, and its limitations of time are such that it can not be other than superficial. Little of permanent value can be expected to come of it, unless there be a previous thorough preparation in the preaching of the stated minister; and it is to be noted, that ministers who depend upon such special work of revivalists are not commonly of the kind who lay such solid foundations in their regular preaching. It can hardly fail to be seen that there is a growing feeling of dissatisfaction with the present large measure of dependence upon the aid of special revivalists, and a deepening conviction, on the part of many of those who best understand the character of the times, that there is needed a great and powerful religious awakening and quickening, such as the church has not known for a generation, or even for a century and more—an awakening that shall begin with, and work out from, the pastors and the churches. That conviction has taken fast hold on many preachers, especially in this country.

The supreme question of the hour for the preacher is, then:

*How can I, the ordained preacher and leader of the church, so preach the Gospel as to do my part in bringing about these results, in the saving of sinful men just around me, and of the world of sinners besides?*

I. The first necessity is, that each individual minister shall answer this question for himself, and, having found the answer, shall proceed to do his individual duty in his appointed place.

There are certain *general requirements* to begin with. He must take in fully the situation. He must understand the commission and message that have been entrusted to him. He must become possessed with the unhesitating conviction that divine regeneration, by the power of the Gospel, is the only thing that can bring about the needed change. He must become deeply and solemnly conscious of his position as the appointed mouthpiece of God in proclaiming the Gospel. He must firmly and irrevocably determine that he will do his duty—and his whole duty—as required by the Master who has sent him. Then he must consecrate himself to the carrying out of his determination, in absolute and unwavering reliance on divine grace to give the word and work success. All this is just as necessary for the minister, as is the business man's outlook when he enters upon any enterprise. God is a God of order, and Christian work and preaching are rational procedures.

Having secured such command of the situation, and such divine