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I. LITERARY.

THE EVANGELISTIC MOVEMENT.

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I. THE HISTORY.

The observer of current ecclesiastical events can but notice a wonderful revival of direct evangelistic activity. He whose eye reaches beyond the confines of his own church and time, can see a century remarkable for efforts to carry the gospel to all the world. The reformation of Luther and Calvin was marked, not so much by a great evangelistic spirit, as by a noble zeal for doctrinal purity. "The old truth of justification by faith was exhumed from the rubbish of half-pagan rites, false doctrines, superstitious forms; the rights of the people to have and to interpret the word of God was affirmed and vindicated; and a new and mighty impulse given to Evangelical truth and life, which were not only exhumed, but revived." * The New Reformation beginning with Whitefield and the Wesleys, was the dawn of the Evangelistic era. The century of Foreign Missions which closed in October, 1892, was as much distinguished for the earnest, consecrated effort to reach the heathen at home, as to carry the gospel to the heathen abroad. "During the last fifty years the grand question which has absorbed the best minds and hearts in the church of God is how to bear the message of life to the whole human race as soon as

* A. T. Pierson, *Evangelistic Work*.

PREACHER, PASTOR AND MAN.

BY THE LATE REV. JOHN W. PRATT, D. D.

[The following racy and suggestive article was found among the papers of that master workman, the late Rev. John W. Pratt, D. D. There is evidence in the manuscript that it was hastily written, and it was probably not the author's intention that it should be published in this form; but, as it has come into our hands, we should not feel justified in withholding it from our readers, so large a proportion of whom are ministers. In presenting this brief article from Dr. Pratt's pen, it may not be amiss to quote, for the benefit of some of our young men, a few lines from the biographical sketch of him which is prefixed to that volume of rich and powerful discourses entitled "Given to Christ and Other Sermons," By John W. Pratt. The Hon. J. Randolph Tucker, who sat for six years under his ministry, says that "As a preacher of the Gospel he was cogent in reasoning, luminous in expression, critical in exegesis, earnest in exhortation, and always and eminently instructive, practical and Scriptural." Col. Bennett H. Young says—"As a writer of sermons, in my opinion he had no equal in the American pulpit." Dr. M. H. Houston says—"He was a prince among preachers and among men." His biographer, Dr. Stillman, says that "as a pastor he was a methodical and conscientious visitor of his flock."]

So much good advice and valuable suggestion on the *essentials* of the minister's character and work has been already written that I will jot down some desultory thoughts on certain accidental features that pertain to the same general subject.

1. There are two kinds of discourses which may be said to resemble the two classes of verbs. They are *transitive* and *intransitive*. A true discourse is always transitive in its nature and terminates on an object, viz., the hearer's mind and heart. A discourse which is simply uttered without this reference is spurious. It may be a very perfect *essay*, but it is not a *discourse*, the object of which is to produce either an immediate or an ultimate effect on the mind of a hearer. The former is like a landscape or a statue, which is on exhibition and which a spectator may look at or not as he pleases; the latter is like a perfect portrait which seems to catch your eye with its eye and rivet your gaze upon it, because it seems to be speaking to you.

The intransitive discourse may contain much valuable truth

which may do good to those who listen. The transitive discourse forces you to listen, because the speaker by his tone, manner, the structure of his discourse and style seems to say, "verily, verily, I say unto you."

Always preach transitive discourses. Remember that "the highest law of oratory is the opposition between speaker and hearer." You are not representing truth for its own sake, or for the sake of the *form* in which it is to appear; but for the *one sole end of the effect on the mind of an immortal soul*, upon which effect his everlasting destiny depends. This thought might be easily expanded into a book on Sacred Rhetoric.

2. A great deal is said about expository preaching; that it is the best, and some say, the only form in which the gospel ought to be preached. I have carefully considered this subject. If it is the best form, *then it is unaccountable that so many thousands of good preachers, by far the larger proportion, have not adopted it.* My impression is that exposition ought to be confined *for the most part* to the Wednesday evening lecture.

3. This leads me to speak of this lecture. Prepare for your prayer meeting with as much care and labor as you devote to the Sunday morning discourse. The reason prayer meetings are poorly attended is that they are usually such stupid and dull affairs.

Make your prayer meetings interesting to those who are spiritually-minded and you will never have to complain of slim attendance. Of this be sure, that all the real piety of your church will be found at the prayer meeting. *About half of all the members of the church are unconverted persons.* They avoid prayer meetings. They go to church Sunday mornings if the weather is good and they feel well. But they belong to the class who always have their headaches on Sunday, and to whom Sunday rains are wetter than any rain during the week ever gets to be. They are the "*honorary members of the church,*" who only turn out on great occasions, when there is a newsensation, such as a distinguished stranger, or a communion season, etc.

Don't rely on this class for anything. But bend all your energies to the building up of the people who come to prayer meeting. They are the people whom you will meet in heaven. They are to be the jewels in your crown, and you cannot spend too much labor in polishing THEM.

Never let your prayer meeting extend beyond an hour and never *lecture* more than twenty minutes. This is time enough to say a great deal. This rule will force you to the selection of such practical subjects as are too *small* for a long discourse and yet are of the greatest importance.

4. I find nothing in Paul to Timothy or to Titus about what is called *Pastoral Visiting*. I am clearly of the opinion that a great deal too much stress is laid upon it by ministers and by the people. A lawyer is not expected to visit the juries in order to convince them. You cannot "give attendance to reading, to exhortation, to doctrine," nor "give thyself wholly" to these things, if you are riding the country like a sheriff, or tramping over the town like a pedler. Of course you must know your people and go to see them sometimes, and there are cases that may demand special attention ; but the ordinary demands of people are unreasonable and the ordinary ideas are erroneous, in my judgment. Duties never clash. And your post of duty is in *your study*. You cannot be in two places at the same time. Life is too short and time is too valuable to be spent in nursing soreheads.

In all your intercourse with your church, or with the officers, *be a free man*. There is more in this than meets the eye in this sentence. Again I urge it upon you, BE A FREE MAN. One piece of practical wisdom which is worth your weight in gold is this : *The way to control men is not to let them control you*. This is the secret of ultimate and personal influence over others.

