

Secrets of His Success

by Martin Knapp

The secret to success is God's promise to those who fear Him and yield to His truths, and it can be achieved through prayer, faith, humility, and perseverance in the face of opposition.

Scripture: Psalm 25:14, Proverbs 3:5, John 15:5, Acts 1:8, Acts 7:60, 1 Corinthians 1:18, 1 Corinthians 2:4, 1 Thessalonians 5:16-17, James 5:16

Topics: "Christian Success", "Faith And Prayer"

Description

Martin Knapp preaches about the secret of the Lord being with those who fear Him, emphasizing that true success is promised to those who completely yield themselves to the Gospel. He highlights how what may seem like failure to men can be the highest success in God's sight, using examples like Stephen's martyrdom. Knapp explains that the success of a Christian worker is governed by unchanging laws set by God, where success is obtained by meeting the conditions God has promised. He delves into the fixed elements contributing to the remarkable success of Evangelist Weber, such as his positive experience, fervent prayer life, and unwavering faith in God's power.

Transcript

"The secret of the Lord is with them that fear him." -- Bible

The word "luck" is not in the Bible, neither is it in the true Christian's vocabulary. Success, however, is promised to the Gospel and to all who yield themselves completely to its truths.

What looks to men like failure is often in God's sight the highest success. Stephen's dying speech looked to be a stupendous failure, but proved in its results the most successful revival sermon ever preached by mortal man.

The success of the Christian worker is governed by certain fixed and changeless laws.

He succeeds, not by a persistent effort to win success, but by meeting the conditions upon which God has promised to give it.

Just as men live, not by being determined to do so, but by conforming to the laws that govern life.

The wonderful success which has attended Brother Weber's work to many is an unexplained mystery. It evidently is not due to birth or college drill or human eloquence.

That victory should follow victory for years in succession, and that in some of the most desperately wicked places, and often in the presence of a church membership, a large proportion of which was unconverted, in a few days or weeks hundreds should profess conversion and show it by their lives, does seem marvelous; and it is no wonder that it is attracting the attention of those who would be "wise to win souls," and that such seek to know the secrets of this God-given success.

A glance at the factors which enter into it is all that can here be given, but it is hoped that by this many may better know the man and catch the inspiration which seems to be the mainspring of his marvelous career.

The research has strengthened the writer, and it is hoped that its perusal may prove as "grapes of Eshcol" to all who read.

It is a source of rejoicing that we are not compelled to seek the records of the promoted to find deeds of apostolic power and examples of genuine Methodist zeal, but that in such men as this Evangelist Pentecost and the early days of Methodism are being repeated in our midst.

Contact with Brother Weber and a close scrutiny under advantageous circumstances into his life and work convince me that the following elements have much to do with his wonderful success: His Positive Experience. He is converted, and knows it. It was a change as from a dungeon to a palace.

He preaches the "Witness of the Spirit" in a way that makes the faces of fathers and mothers in Israel shine with rapture; and causes Mr. Half Hope and Mrs. Guess So, to tremble like aspen leaves.

Mr. Formality and Mr. Hypocrisy often, over this, grow furious with rage. Rev. Mr. Lost His Experience, who once was a saved man but now is spirituality dead, cautions him not to be so "positive," that "it is enough to let his life tell it," and that he "always has his doubts about people who are so positive in their professions of religion." The Saviour who rescued Mr. Weber from the clutches of popery is just as able to deliver him from "false brethren" among Protestants, and so on he goes

"Telling to sinners round

What a dear Saviour he has found."

He usually takes two nights in each revival meeting to tell his experience, and then salts many of his sermons with it. In one of his unique afternoon talks he put this point this way: "God gives it to me; and if I kept it it would get stale. I give it to you, and he gives me new."

He is a man of Prayer. -- He prays not "for Jesus' sake," but "in Jesus' name," and at once gets audience with God. He says that for one hour before appearing in public he would not leave his place of private prayer, should his own mother call for him.

I listened to prayers that fell from his lips at Adrian, that in pathos, power, and unctuous eloquence were equal to ten thousand synods of ordinary "addresses to the Supreme Being." It seemed as though I had never heard any one pray before.

He writes of a camp meeting where many were present who came for "novelty or pleasure." "It seemed at first as if the "recreationists" were to win the day. The walls were like granite." He went to his tent and "prayed by the hour." In answer, "Soon a wave of salvation came, prostrating everybody." "Hundreds lay on their faces with tears at the awfulness of God, and many were saved and sanctified."

Thus prayer prevailed. Take courage, Brother Faint Prayer, and henceforth persist untilthou too shalt prevail.

His record of New Year's was, "I spent the old year out and the new year in on my knees."

When he left his home in Ohio for Jackson, Mich., he told his folks that if the ministers would stand by him his bones would bleach in Jackson before he would leave with less than five hundred conversions.

At Fort Dodge he asks for "warmer weather," and it is given. For "fifty souls at the altar one evening," and they come.

During the Coldwater revival the Evangelist was entertained by Mr. and Mrs. R. G. Chandler.

While there their family was exposed to the measles. Mrs. Chandler was attacked with congestion of the lungs and was rapidly sinking. While in this condition, one morning, the family physician said, "You are now coming down with the measles, you are a very sick woman, and this will go hard with you."

The children were greatly alarmed. Mr. Weber, with his great, sympathetic nature, in a moment took it all in, and said with an assurance born of his mighty faith in the promises of God, -

"Don't you worry; mamma is not going to have the measles, for Brother Joe is going to pray for her."

This was at about nine o'clock in the morning. As in the days when Jesus was on earth, faith triumphed, disease was rebuked, and she herself witnesses, "At noon I was sitting up, and before the day closed I was well."

Is Brother Weber alone in possession of this key of prevailing prayer? No, thank God, others have it, and all may have it who will abide in Christ, for unto such, and such only, it is promised.

He Aims to Hit. -- All of his sermons have a "Thou art the man" ring to them. His listeners, like those of Jesus, "perceive that he speaks of them." He said in one of his sermons, "When I climbed up the old monument at Bunker Hill I remembered what the great general said, 'When the enemy gets near enough for you to see the whites of their eyes, then shoot.' I don't preach for fun, I always shoot at something and always shoot to hit, and, as I said last night, if you don't like it just get up and go out ... I am not here to please people. I do not tickle your ears. I want to tickle your heart, so that your heart will get right before God ... I am not a-going to talk about the instability of Peter, but I am talking about you, and you, and YOU."

He is Full of Faith. -- He will not for a moment entertain the idea of a "failure" or a "small victory," or "moderate success." The devil must be routed, and he believes from the first that this will be accomplished, and it is.

When he began work at Jackson, Mich., where eight hundred professed conversion, in the beginning, though "the church was in a very low state of spirituality, and the signs of life were few," and to others all seemed dark, yet to him the "prospects were bright as the promises of God." To the amazement of all, the very first night of the meeting, with the church like a spiritual ice-house, he announced that there would be from five hundred to one thousand conversions.

Doubting Thomases and fearful Peters, and they were many, said, "It cannot be," "But," to use his own words, "there are no impossibilities with God. Many were the hindrances. New trials came up daily. Some

hills seemed too high to scale, but faith in God helped those hills to be valleys; and those stones that seemed insurmountable were only stepping-stones to higher regions of faith in God. The Beulah heights would glisten, and then the people would rejoice, but soon a dark, dense cloud would envelop us, and so intermingled were the glories and the darknesses that at times we were lost in the fog. But Jesus found us every time, as a shepherd findeth his sheep. Faith in the power of God conquered all obstacles. Hundreds went away, many nights, who could not get access. For weeks the altars and front seats were flooded with penitents, until over eight hundred were enrolled on the list that testified that they were saved."

He is in Dead Earnest. -- This trait of Mr. Weber so impressed a racy reporter, who came to criticize him at Muskegon, that he wrote as follows:--

"There is not a lazy bone in his whole frame; and, while his manner of conducting a meeting is often amusing and even ludicrous to the ordinary mortal of this every-day world, there is a strong evidence of sincerity and earnestness in his work ... He will labor so hard with sinners that great beads of perspiration will roll down his face. His method can be best illustrated by his own language: 'Suppose,' said he, 'that my house was burning, and a neighbor should come slowly up to me, and still more slowly draw out, "Mr. W-e-b-e-r, y-o-u-r h-o-u-s-e is b-u-r-n-i-n-g!" I would be so indignant that I would say, "Let it burn." But suppose a man, full of zeal and anxiousness, should come rushing up, and yell, "MR. WEBER, YOUR HOUSE IS ON FIRE!" I would rush to the rescue.' And he showed how he would rush, by jumping over the altar-railing.

"During his meeting he is all over the church. One time he is in the pulpit, and another, down on the altar, and again, among the audience, -- speaking, pleading, hand-shaking with the people, begging them to stand up and be saved. He told how he himself, snatched from the slums of Cincinnati, had been made to stand upon his feet aright. 'Oh, if you only knew from what vice and degradation I have been rescued,' says Brother Weber, 'you would not wonder why my soul is red-hot with zeal for the young men of your city.'"

His burning zeal is a quenchless fire, that soon causes a mighty conflagration wherever God calls him to labor. It scorches terribly Brother and Sister Lukewarm and Professor At Ease in Zion, but it often wakes them up from the death sleep into which they are falling, and then they are thankful. Large numbers of the Iceberg family, including some high in ecclesiastical position, have been melted by it.

It is an earnestness born of the Holy Ghost. The kind of earnestness that in all ages has led men to defy fire and flood, human opposition and Satanic might, only that they might please God and win souls. It is "the old religion revived with energy, and heated, as if the minister really meant what he said."

He is Humble. -- If he makes a mistake he confesses it. He can sit and talk wisely of the "mysteries of the Kingdom," or roll on the floor in boyish glee with the four-year-old. If men revile him, and they do by word and pen, he prays for them.

When at Quincy he mistook the character of a person, and the mistake of the head led to a mistake in practice, which threatened to seriously embarrass the work. As soon as he was convinced of this, with tears of sorrow he made both private and public confession; the people were touched by the act, and the work went on with power. God save us from the Peacockism that will not own and confess a wrong. He believes and practices the principle that "it is our business to get down, and God's to lift us up," and God honors him in it. His statement that he would be willing to "stand on his head," or "climb a greased pole," if thereby he could save a soul, expresses his willingness to humble himself to any depth, only that God may use him to His glory. Cold critics sometimes censure him for these "inelegant" expressions, but they

forget that both Paul and the prophets said things even more "inelegant;" and that Mr. Weber, in these terms, simply means what Moses did when he pleaded that his name might be blotted from the book of life if only rebellious Israel might be saved; and what Paul did when he said that he was willing to become "accursed" for the salvation of others.

This Evangelist has proved, with other brilliant stars that now shine in the constellation of soul-savers, that before "honor is humility." All who would arise to similar heights must first sink to similar depths.

Deacon Pride and his wife, Miss Haughty and Mr. Vanity, will probably, with pleasure, allow contempt to curl their lips and knit their brows at such an Evangelist. But either here or at the judgment they will be humbled in the dust. He puts the Ministry above everything else. -- Many enticing voices invite him to turn aside, but he heeds them not. With Ezekiel he feels: "I had rather stand

A Prophet of my God, with all the thrills
Of trembling that must shake the heart of one
Who in earth's garments, in the vesture frail
Of flesh and blood, is called to minister,
As Seraphs do, with fire-tan bear the palm
Of any other triumph."

He employs Plain Language. He calls Sin, Satan, and Hell by their Scripture names. He uses plain English, -- so plain that sensitive, silken-eared people often are "shocked" by it, and which falls harshly on the ears of some good people who have allowed themselves to adopt a vocabulary composed of Latin and Greek derivatives.

The laws that govern expression are such that when a person becomes so in earnest as to forget himself, he almost unconsciously uses the language of childhood. I think this is true in nearly all persons who have not, by the severest discipline, placed themselves where acquired expressions have become a "second nature."

As Mr. Weber is always so in earnest in the pulpit that he is oblivious to self and all minor matters, he naturally adopts the plain language of his youth.

Thus all of his hearers, from the street Arab to the doctor of divinity, from the little child to the hoary head, are able to clearly understand him. This is one of the most important secrets of his success with the masses.

He speaks to them in their Own Language. -- Many candidates for the ministry, while in school, acquire a vocabulary that the masses do not use or understand. It becomes a "second nature" to them, and because these expressions are clear to themselves, they do not stop to think that they may be "an unknown tongue" to nine-tenths of their audience. So they go through life shooting over the heads of the people, and wondering why they don't succeed, and "why they are not appreciated." They put the Gospel kernel into nuts that half of their hearers cannot crack, and then wonder what is the matter.

The best remedy for this trouble is a baptism of the Holy Spirit and of common-sense. "Brother speaks much better when he is surprised and has no time for preparation," was the criticism of a parishioner of one of the most refined of modern ministers. The cultured few might not have indorsed the criticism, but nine-tenths of the congregation doubtless would have echoed a hearty Amen.

Other things being equal, Rev. Peter Plain Speech will draw and hold people ten to one against Dr. Big Words.

Many grand books and sermons are sealed secrets to many because of the violation of this law of commonsense.

Jesus used simple language, and it is wise to follow in His steps. Otherwise people feel, after listening to pulpit efforts, as a parishioner did at the close of a Sermon by his pastor, who was a learned divine. Mystified, instead of edified, he was heard to pray, "O Lord, send us a man who don't know so much."

Scholastics sometimes defend themselves, in this Unscriptural practice, by saying that they "cannot furnish brains for their hearers."

Paul compared this class of speakers to "barbarians." See i Cor. xiv. 8-15.

He perseveres until the desired End is reached. Although some of his work has been in places that from a human standpoint seemed well-nigh hopeless, yet to him it was settled that victory was coming. And he "held on" until the clouds burst and the copious showers fell. His meetings usually last several weeks. To an Evangelist who plans his work to remain but a week or two in a place, he said: "That is just what the devil wants of you."

"If there is victory, matters will be so and so," said one in his presence.

"No s," said he; "that we are sure of, for God has promised it."

This indomitable determination to succeed has much to do with the end reached. He is at his best when the heavens are darkest. "How long do you expect to stay in Adrian?" asked a "knight of the pencil," who was sent to interview him in the midst of strong opposition at Adrian. "Oh, six, seven, or eight weeks," was the determined answer, and he stayed until decided victory had come.

Thousands of revival battles are lost, because Zion's soldiers get discouraged, and retreat on just the verge of what might have been a sweeping victory.

He has Tact. -- He plans to get the crowds out to hear him. He understands that one of the lawful ways of getting attention is to ring the door-bell of curiosity. -- So by announcing novel themes, such as "Fools," "Sneaks," etc., by thoroughly billing the town, and by a thousand appropriate surprises, he moves upon the curiosity of the unconcerned until they come to his meetings, and then they "cannot stay away." Jesus and the apostles, through the miracles that they wrought, and the novelty of the new doctrine, got the ear of the public; but new circumstances demand new expedients, and if the Gospel-bearer is wise he will utilize them.

A correspondent of the Fort Wayne Evening News, referring to this feature of Mr. Weber's work, wrote: "Peculiarity wakes up the sensibilities, and curiosity brings out the people; they hear the truth, get interested, and look beyond the watchman through Christ to God, and get their sins pardoned, and

become heirs with Jesus Christ."

He preaches against the Sins of the People. -- Card-playing, dancing, worldliness, public wrong, and secret sins are all rebuked. His plain preaching does much to aid in drawing the crowds, and then pierces them with conviction as with an arrow. A reporter of his wonderful revival at Berea says: "The prime mover was Rev. J. H. Weber, whose marvelous success as an evangelist has given him a national reputation. All admit his wonderful power. He is intensely earnest. He delivers his blows direct from the shoulder. When plain language can make a point, plain language is used. He works upon the reason, imagination, sense of fear, and the emotions ... His facial expressions and bodily action help to hold the attention. If a man has a weak point, Mr. Weber will find it."

He warns vehemently of an Eternal Hell. -- He believes in a literal hell, just as awful and eternal as the Scripture portrays it. This stirs up infidelity terribly, but many "flee from the wrath to come." It has been truthfully said of him, "He preaches a whole Gospel, dwells largely on the doom of the damned, the trickery of the devil, and the deceitfulness of sin." His portrayals of the condition of the lost are at times awfully vivid and impressive. Rev. Post Mortem Probation is very nervous under his preaching, for he sees all his sermonic essays utterly ruined. Though his auditors, like the criticizing editor of the Sioux Falls Leader, may climb up on the pedestal of their "intelligence" and "culture," and aver that "harping on hell" is grating to their refined sensibilities, and that the "good Christian thinking" people who attend those meetings have no particular belief in a literal hell fire," and that "this legend has been long since exploded," and that the speaker should be "dignified," and "talk of the love of Jesus, and not the damnation theory," yet Mr. Weber keeps right on like Jesus, Wesley, and Finney, in declaring the truth just as it really is. The hostile criticism is so much free advertising, which simply helps to increase the surging crowds, who, deep down in their hearts, believe that the Evangelist is right.

He loves the People. -- He understands what tragical peril awaits the sinner, and as a friend he faithfully warns him. Such expressions as "I love the people here so I hate to leave them," are frequent in his journals. Though sometimes vilely misrepresented, he "loves his enemies," and prays for them, as Jesus taught.

He is very Liberal. -- He was in youth possessed of a benevolent nature, and during the years the stream has become a river. He shows his love by what he does. He is educating several young men for the ministry, and has so aided in securing collections for the Ohio Wesleyan University that one who speaks for it says, "If the university had a few more such friends as Mr. Weber, it would not be long before we would have everything we want." He gives as the Spirit directs wherever he goes; in one place twenty dollars, in another two hundred dollars, and in another place he scatters money as he sees that it is needed. I understand he has given away between ten and eleven thousand dollars in eight years. If those who criticize the sums received by him would but consider the way that they are expended, their voices would at once be hushed. The People soon learn to love him. -- Love begets love. From boys and young men whom he has rescued or aided he receives hundreds of letters, full of the most endearing language that exists. When laboring at Adrian, he received the following verses from Hillsdale, that breathe the spirit that thousands feel for him:

"For thee we wish for all that's best

And nearest to thy heart;

That no dread care may pierce thy breast

With sorrow's cruel dart.

That sweetest peace may still be thine,

With faith and truth together;

That with thy bark it may be fine

And never stormy weather.

That flowers may round your path entwine

As fair as those we send you;

And every blessing, friend, be thine,

And all good gifts attend you."

The demonstrations manifested when he departs for the next field of labor or returns to aimold one show that one of the Secrets of his great success is the fervent love which he wins fromthose among whom he works.

He is Punctual. Everything is done on time. This may seem a small thing, but many havefailed for life because they so esteemed it. At the instant the bell ceases to ring, "Praise God, fromwhom all blessings flow," begins to chime. "From the time he begins a service to the end, he lowsno drag, no tedious sermon, nor over-long prayers, but all life, spare, briskness. Business is hisstyle."

He is a Love Slave to the Bible and' the Biographies of Successful Evangelism. -- HisBible is marked from cover to cover, and each mark has a meaning. On his knees, with the Book ofbooks before him, he receives much of his theological training. The spirits of Knox, Wesley,Whitefield, Edwards, and Finney seem to hover around him, and the perusal of their lives has beenhis recreation and delight. I have seen him kiss and caress the Bible with an affection that seemedthus to overflow as naturally as the gushing of a fountain.

He honors and co-operates with the Pastors with whom he labors. -- In all his journals Ifind no expressions but of respect and love towards the pastors with whom he works. Rev. I. R.Henderson, in a report to the W C. Advocate of the Findlay (O.) revival, in which five hundredand thirty were converted in four weeks, truthfully says, "The Evangelist has the good sense ofallying the pastor as prominently as he can to the revival and the converts."

He secures the Pledged Co-operation of the Official Board of the Church.

He is a Foe to Formality. -- Church forms, like Israel's brazen serpent, have to be "brokenup,' to keep the people from worshipping them. Although Mr. Weber "has a sweetness of spirit thatwins," and "a passion for saving souls, that seems almost all-absorbing," yet that very passionmakes him feel that the ice of formality in which they are freezing to death must be broken. So, asone has said, "his manner is largely dramatic, toppling over many of the old customary proprietiesof the pulpit. People in dead earnest seldom stop to think much of these proprieties or heed them inother situations of life, and why should they in the pulpit? This breaks up old rut-lines of thought,in which people are apt to plod unconcernedly along, and starts them on a new track, much to theirspiritual benefit." In all ages formalists have been the most violent

opposers of aggressive revival work, and he who would win must, like Mr. Weber, be wise to outwit them in Jesus' name and by His power.

He sets the Church to Work. -- "Go out, brother; go out, sister; don't leave three or four of us to do all the work," he may be heard to exhort, if the workers hang back during the invitation service. Leroy A. Belt, in a report of him in *The Advocate*, says that "he has the power to set others to work and inspire them with the idea of doing something for Christ." Success without that power is impossible. If a general cannot inspire his soldiers to fight, defeat is certain.

He not only sets others to Work, but himself leads in the battle. -- An old associate of his, Rev. J. L. Glasscock, who had passed through a blessed revival with him, speaks advisedly when he says, "Brother Weber is a skillful general in managing a church. Every member is pressed into service or made to feel he has come very far short of doing his duty." As a general leads his troops, so he leads, not drives, his workers. The following, from his journal, illustrates the way that much of his time outside of meetings is improved. "While out today, visiting, we found a lot of strangers who were visiting. Got to talking to them about Jesus, and three of them broke down. Prayed with them, and one was converted. Praise God!" Again, "Brother Woodworth and I have been out seeing the business men and inviting them out to church. We even went into saloons and the lowest dives. How nicely we were received by all! " Some very ludicrous things sometimes occurred during these calls, illustrating the Evangelist's eccentricities. The following appreciative notice of Brother Weber's personal work is clipped from a secular paper: "Rev. J. H. Weber is having crowded houses at the Methodist-Episcopal church. On Sunday night hundreds of people could not get in. Mr. Weber's success is largely in visiting people during the day and inviting them to come to church. This is a pointer for the ministers of our city. Get acquainted with the boys. A handshaking minister as well as politician seems to meet with success." Thus from "house to house," in the inquiry meeting, and at the altar, he says by word and example, "Come," and soon he has a band of earnest co-laborers.

He utilizes the Power of Sacred Song.- Himself a composer and author of "Time Evangelist," a Gospel songbook which is fast growing in favor, he understands well how to utilize this power with the people.

He gets the People to Sing. -- Some trace their conviction and others their conversion to this source. He leads the singing himself, interjecting remarks to rivet special points, and in this way gets quickly a mighty grip on his audiences. This service, like the others, is never allowed to drag, but keeps step to the tornado velocity of the entire meeting.

He persistently presses Personal Invitation. -- At the close of the sermon, he often dismisses the congregation and keeps only those who are saved and those who wish to be. He thus gets rid of a large counteracting influence. Then begins personal pleading, and all whose hearts are in the work assist. Thousands have thus been won. This is an important factor in his success. He has personally led thousands to the altar in this way.

He is Thorough. -- Rev. A. J. Nast, reporting the Berea revival, wrote to the *Western Advocate* as follows: "Mr. Weber is an emphatic believer in the old-fashioned mourners' bench. He insists on a thorough work and the doctrine that a sinner may know his sins forgiven, cautioning seekers against professing salvation when they are not fully satisfied." Often at the altar he will say to the seeker, "Do you know your sins forgiven? Are you sure that they are?" Unless they answer "Yes," they are not reported converted, but encouraged not to think they are, but to seek until they know it. What a lesson for shilly-shally workers who

are more anxious to count converts than to save souls!

He practices New-Testament Fasting. -- I find in his journal such statements as the following . "Have been having a fast day here all day; I did not eat all day till this eve." That day "his soul was filled," and "many came to the altar."

As near as I can learn, none become proficient in soul-saving who ignore the Saviour's teaching in this particular.

He is Fearless of the Threats of Man. -- Often Romanists, saloonists, and hypocrites are furious in their rage, and, as their brethren of old, stir up "fellows of the baser sort" to threaten deeds of violence. This was true at Spencer, Ia., concerning which he wrote, "A lot of roughs followed me home this eve. Some were afraid they were going to tackle me. I would not be afraid of a whole town full of those sneaks. They know that God is with me. If God will be my friend, I am safe anywhere! " Truly has it been written of him, "He is bold and fearless in his attacks upon sin, it matters not when or where he finds it."

Only the brave soldier wins the battle in any warfare.

He adapts himself to People and Surroundings. -- He is a child with children, a young man with the youth, and sympathetic with all whom he hopes thus to win. He reaches a child through a toy or doll, a young man through his books or business, parents through their children, and thus he studies to find avenues through which he can successfully reach people. In a good sense he seeks to become "all things to all men," and thus wonderfully succeeds in winning many. All cannot be Webers, but all can incorporate in their lives the great principles that have given him success.

He takes Systematic Exercise. -- To succeed largely as an evangelist, a strong body is a necessity. He has been well endowed by nature in this particular, and by proper relaxation and exercise he seeks to keep it at its best. One day in each week he usually takes for this purpose.

With Bishop Taylor he believes that the minister should rest from his labors one day in seven. Many workers, by ignoring this principle, purchase to themselves premature decrepitude and failure, when they might with strength have been shouting paeans of victory.

A reporter of Lake Side camp meeting, where he was engaged to conduct the services, mentions his work in the following words:

"He has wonderful power. The secret of his success, which is great, may be found in a few things characteristic of the man through the blessing of God.

"a. He is neat in appearance.

"b. He is natural and humble.

"c. He has a good education and is a fluent talker, with an abundance of common sense.

"d. His tact is marvelous, always ready, never at a loss for a new surprise or measure.

"e. He sings well; is a good timist and often leads the thousands. He believes in his ability to succeed.

"f. Has strong faith in God and the Gospel. Preaches the latter. Pays no attention to the newschools of theology; calls sin sin, and hell hell.

"g. Utilizes older and wiser heads, whom he often consults.

"h. Perpetrates surprises continually; keeps alive the curiosity; is at times tragical; is a good actor, but does not know it."

Through the Prayer of Faith he often heals the Sick. -- This works on the curiosity of all who hear of it, to see a man who can through God do such deeds, and the fact that such "signs" attend his ministrations to many clothes his messages with superhuman power. At Akron, Ia., "The banker Bready came to the parsonage, and we prayed that God might cure him, as he had been sick from his birth, and immediately he was made well and shouted." Again at Sioux City, "Had several healed by prayer." At Fort Dodge, Ia., "Ed Thompson's mother, who came to church, but fainted, and who has been very sick, and the doctors could not help her, was gloriously cured today. We prayed for her, and laid on hands for healing."

He shouts Victory before the Walls fall. -- One of the leading workers at Quincy, Brother F. Barber, says: "When everything looked dark, and we would begin to doubt, his faith was as strong as ever. He would say, 'It's coming, I know it's coming,' and then praise God for what He was going to do for us." He begins every service with the doxology.

His Past Victories give him and the People Confidence for Coming Ones. -- This feature is apparent in the following notice of his meeting at Marion, O.: "He commenced at once to assail the strongholds of Satan, and showed immense strength as a besieger, and proved himself master of the field, for long before his bugle ceased calling the advancing host, when he had but half exhausted his store of ammunition of powerful argument, reason, and logic against the weakening foe, Satan declared himself an unconditional prisoner, and the prisoners and deserters came by scores and hundreds to beg mercy and forgiveness." Every victory, if rightly realized, is a stepping-stone to another, and what was true at Marion has been many times repeated.

He is sometimes bitterly Persecuted. -- "The devil, as usual, is very mad," is no infrequent statement in his journal. "Crank," "hypocrite," and kindred epithets are often bestowed upon him, and many are the "threats" that he has encountered. He treats them all as a steamship treats the spray, and the spirit in which he does it shows the people that he has something which his enemies have not, and so Providence hitches Persecution to the revival chariot, and compels him, like a captured slave, to draw the Evangelist on to victory. Glory to God for such a King!

He is Eccentric. -- Not an affected, sickening eccentricity that comes from aping others, but that which comes from being filled with the Spirit and led by God. Finney said: "I never knew a person who was filled with the Spirit that was not called eccentric." "Deviating from usual practices," is Webster's definition of the word. All who would be and do like Jesus must be in this sense of the word eccentric. This leads Mr. Weber to do many things that make remarks, and thus helps him to get the attention of the people. The following incident mentioned elsewhere is an illustration. "A man was swearing in the barbershop, while I was in the chair, so when I was through I knelt before him, and prayed and said, 'That's the way I pray to my God.' It moved him very much." Again, "I took an old man by the hand, and forced him to the altar last night; this evening he was so happy!" His life, like Finney's and Cartwright's, is replete with such incidents. To imitate him would be foolish, but to possess the piety that will obey God at all hazards is to court success.

Brother Weber is entirely Consecrated. -- He gives himself "without reserve to God."

He does not rest in the Consecration, but claims the Baptism of the Holy host. -- The following, from his diary, points to this blessed phase of his experience. "My soul was filled with the glory of God. Praise His name!" Again, "God did baptize me today with the glory of God. My soul was full!" Again, when at Clarion, Ia., "Went over to the afternoon meeting, and got a baptism of the Holy Ghost. I prayed about one hour." If Jesus and the apostles and Wesley and Finney and such men must need this inducement to do their life work, how foolish for any to rush on without it

He not only receives the Baptism, but testifies to the gospel's Keeping Power. -- So that he can write, "Jesus keeps me daily." .

He believes in being "led by the Spirit." He expects God to guide him in all things, through the teachings of His word and an entirely consecrated judgment, under the light of the Spirit. His appointments -- where he shall go, how long stay, whom he shall aid, and all -- are held before Him who has promised to "guide by his counsels," and held there until the needed guidance is given. "Jesus, map out where thou wouldst have me go," is his humble prayer as he looks to Him who cannot err for direction.

When the official invitation came urging him to work immediately at Jackson, he says: "It took in prayer to God, and the way seemed so plain that I said, 'I will go.'" Much of his success is due to this guidance.

He continually craves and receives New Manifestations of God. -- "Oh, for more of the Holy Ghost," is the breathing of his soul. Faber's prayer fittingly expresses his feeling.

"With gentle swiftness lead me on, Dear God, to see Thy face, And meanwhile in my narrow heart Oh, make Thyself more space!"

He preaches Full Salvation. -- He presents it from an experimental and practical as well as doctrinal standpoint. He says concerning his own experience at this supremely vital point, "I was sanctified at college the first year I was there. It came while I was praying with some colored people."

While his great mission seems to be to call sinners to repentance, yet he realizes the relation of the sanctifying baptism of the Holy Ghost to revival work.

He wisely seeks to avoid the error of pressing holiness upon backsliders, and aims first to bring the members into a clear justified relation to God, where they will want perfect love. Then he puts the light of entire sanctification before them, and "presses them to expect it now and by faith," as the Scripture and church so plainly teach. One of his heart prayers is,

"Jesus, keep me pure and holy."

The Michigan Advocate report of Crystal Springs camp meeting, where Brother Weber was in charge and over two hundred and fifty were pardoned or sanctified, states that the "central idea of Christianity and the central doctrine of Methodism, 'Holiness unto the Lord,' was kept prominently before the church, and the result was we had a real Pentecost." In a recent sermon on sanctification he says, "I never saw a young convert oppose holiness; it's you backsliders who do that."

"Who, then, would oppose holiness? If you do, it's holiness or hell."

I had the pleasure of hearing the sermon above mentioned. It swept away prejudices and ignorance like a Niagara and was attended by a wave of melting power.

This element of success of the Evangelist, though among the last mentioned, is by no means the least. May God make him a Hamline, Palmer, Inskip, and Watson combined, to help "reform the continent and spread Scriptural holiness over these lands."

He gives God All the Glory. -- In relating the victories that God gives him, whether by tongue or pen, he frequently adds, "I give God all the glory for it." Those who know him best believe he does. At every conversion, at his request, the whole congregation with him lift their hands towards heaven, and triumphantly and adoringly repeat, "Praise the Father, praise the Son, and praise the Holy Ghost."

While this is being repeated, waves of power will frequently come, and others will be convicted and converted, and then, and the waving of handkerchiefs and the shouts of the saints, new praise will arise to the trine God.

It has been truly said by Rev. I. Wilson that "Brother Weber's secret of success and power for good cannot be understood, nor his work fairly judged, by attending one service; you must hear him day after day, and go with him through a protracted service, to appreciate his work and the remarkable success that crowns his efforts."

We trust that every reader will avoid the folly that some have fallen into of imitating the personal peculiarities of this prince among soul-gleaners, but will carefully, prayerfully, and persistently seek conformity to all of the great principles mentioned which are at the foundation of soul-saving success. If this chapter emphasizes one thing more than another, it is that this success does depend chiefly upon birth, natural endowments, or school culture, but upon unswerving fidelity to the word of God, the Son of God, and the Spirit of God.

Scholastic attainments, like the possession of muscle and of money, may be of great value, but if they be substituted for the Spirit's baptism, which Jesus taught was the crowning qualification for life's great work, infinite harm is done.

It is sad fact that Christian colleges and men high in ecclesiastical position, in lectures and other instructions, by emphasizing other qualifications of true manhood and barely mentioning this or perhaps passing it in silence, are stabbing Jesus in the house of His professed friends, and are filling pulpits with men who are intellectual giants but spiritual weaklings, where God demands that there should be men who will preach the Word in demonstration of the Spirit and with power.

The success which God gives such men as Moody, Harrison, and Weber is a standing rebuke to all who are directly or indirectly, by unduly exalting scholasticism, depreciating the "gift of the Holy Ghost."

Source: <https://sermonindex.net/speakers/martin-knapp/secrets-of-his-success/>

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