

A Call To The Dust & Ashes

A few crumbs that dropped from the table which
God spread before us
During the

First Southern Bible Conference

At

Little Rock, Arkansas

November 3rd to 10th inclusive, 1922.

Compiled and Published
by

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Only for Ministers and those actively engaged in
the work of God.

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IMPORTANT NOTICE.

YOU—Co-Worker in the ministry have received a copy of this pamphlet.
 YOU—Are bound to be blessed by its reading.

YOU—Are asked to examine your own heart and life before God in prayer as you read this message.

YOU—Must not be among those that forget its contents so quickly and continue doing as before, preaching as usual, living without change or improvement. A great crisis is herein revealed and for the benefit of our correction, our betterment, our re-consecration these lines are published.

YOU—have a spiritual ear—hear then the voice of God's Holy Spirit in your heart and fall not to break and weep before Him who has called you to be His ambassador as you read and examine yourself in the light of the words herein contained.

—WARNING—

It is here and now earnestly requested that copies of this booklet be kept strictly among us who are preachers of the gospel. There is not space enough to give the many reasons why this is desirable. Sufficient to say that, **MUCH HARM** may be done by letting anyone and everyone read these pages as it may tempt many to sit down in judgment on the preaching and criticize unfairly those who are called of God to be their shepherds and leaders.

—THE COSTS—

There are expenses in connection with the printing and the getting up of this pamphlet and it is asked that every preacher upon receipt of this pamphlet send in the price stated on the cover, or a little free-will offering, to the compiler, to whom also application should be made for extra copies.—The extra profit of receipts, if any, will be given towards the expenses of the next Conference.

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A CALL TO THE DUST & ASHES

THE MATTER OF THIS PAMPHLET.

No apology is offered for the fragmentary character of the truth brought together in this booklet.

The Conference (that still lives with vivid reality in the memory of those who were privileged to attend) was much on its way before anything was thought about taking down in writing or keeping a record of the marvelous things that God was giving us His ministers. When finally undertaken, the task proved difficult because the meetings were numerous and the intervals short and so much was being wrought in our own hearts.

Many of the slogans and key-phrases that were voiced in this Ministerial Conference are herein collected in a permanent form. These epigrams and short maxims will be sufficient to recall those who attended the connection in which they were expressed. For others, who were not present, it will be easy to catch on to the general sense of thought. A short synopsis has been given of some of the more exceptional messages. In addition the compiler has felt led of God to insert a few brief paragraphs and passages embodying that which lay upon his heart during the Conference, and that for lack of opportunity and time, remained unsaid. It will be seen that all these trite sayings have been arranged in some order of séquence. It has taken much work but the Lord has given wisdom and strength.

FOR WHOM INTENDED AND BY WHOM SENT.

This tract is only intended for ministers, preachers and workers and it is purposed as far as possible to limit the circulation among such only as are in the field declaring the gospel. It is published at the unanimous request of the conference assembled at the time with a view of letting all share indirectly in the benefit received during this memorable gathering of God's own servants. It is sent in the Name of the Lord Jesus Christ to all who earnestly desire to be perfected more thoroughly and attain to greater usefulness as ministers of the gospel.

THE FIRST SOUTHERN BIBLE CONFERENCE.

How it came to be;—

For a long time there was a feeling that the Southern brethren especially should get together for the purpose of cultivating united action and of discussing the problems that were peculiar to their own southern field of labour. A committee was appointed to make arrangements and to finance the undertaking as well as to advertise it generally; so as to have a full representation of the Pentecostal brethren of the South. This Conference of course was called in affiliation with "The Pentecostal Assemblies of the World."

The Committee was as follows:

W. L. Stallones,	Ark. D. C. O. Opperman	Tex.
G. C. Lout	La. Ben Blunt	Ark.
G. C. Stroud	La. Chas. Smith	Miss.

J. C. Brickey	Tenn.	Jas. Shinn	Tex.
C. Barringer	Mo.	C. A. Pyatt	Ark.
B. H. Hite	Mo.	E. J. Douglas	Tenn.
S. L. Ross	Okla.	J. A. Cullifer	Ala.
R. G. Cook	Ark.	W. H. Lion	Okla.

The following letter was sent by the Committee to the Pentecostal brethren in the South:

"Greetings to you fellow-soldiers in the Name of the Lord Jesus Christ:

You will be glad that the South, this fall, has a gathering of all the real saints of God. A great Bible Conference will be held for all the Southern states, at Little Rock, Arkansas, November 3rd to 12th, 1922. God has done much for us in the past and we have truly had great meetings, but is God limited? Can we not have greater ones? **May we not freely ask Him, to make this the very best Conference we have ever had. Amen.**

Our purpose in calling such a meeting is to work for greater unity—we all need each other—let us come together, even at an expense, for a ten days feast of the Word of God and to stimulate us to greater fellowship and unity. The South has long looked and hoped for true fellowship and unity and we believe this meeting will do a great deal to bring it about. All will have an equal chance to take part.' etc. Signed, Mc Lain,

It is not necessary to give the rest of the letter wherein business details are entered into, but we can well see the why and wherefore—the purpose for calling this Conference.

A REPORT.

Beloved brethren everywhere, who in these blessed latter days labor in the gospel in this "movement of the outpouring of the Holy Spirit;" Greetings to you in the love of God which never fails, peace to you all be multiplied, and grace be yours from God our Father, and the Lord Jesus Christ.

It is difficult to describe and write about things in which the hand of God has been greatly evident, but I deem it expedient to give a short account of the ten days that were spent face to face with our God recently at Little Rock, Arkansas, U. S. A. Between sixty and seventy preachers, ministers and pastors, mostly from the Southern part of the United States met together in Conference on November 3rd and what ensued proved to be the marvellous workings of God in our midst. Matters of discussion and business were as if by mutual agreement laid aside from the first and for seven days the Conference was absorbed in spiritual things alone, the program being entirely left in the hands of God.

The first morning meeting a brother arose and simply said that the greatest crying need of the Pentecostal movement was a praying ministry. He said little more and sat down and we knelt in prayer. We arose and another brother stood to his feet and said that before coming he was approached by one of the saints inquiring of him the reason why the Conference had been called. He said he was unable to give a definite answer but that now the

Conference had begun and that he was facing his brethren; while he was on his knees, God had whispered in his soul that the Conference was **FOR US**. We knelt again in prayer and the Spirit of God swept over us in such vigorous waves of glory that everyone was hushed in awe and melted to tears. The next to speak said in brief that for many years he had believed that we had missed God in most of our Conferences, that instead of their having been seasons in which ministers could, behind closed doors, give themselves to heart searching, confession of short comings and failures and seeking the face of God for renewed vision, greater consecration and power, they had too often proved times of debate and contention; in which matters of business were pre-eminent on the program the discussion of which frequently brought personal feeling. He said that he felt that now the time had come for God to get an opportunity to deal with His ministry, that it would be good for preachers to examine their lives, to mend their nets, to break their hearts, to weep with one another before God pleading for a fresh vision, interceding for a lost world. Brother Opperman thereupon called the assembly to their knees. Then another, and still another brother arose; voicing each from a fresh view point the same sentiment. After each had spoken we fell upon our knees and each time it was plainly visible that God was piloting things to a desired end.

The afternoon meeting proved the same; the spirit of God began to break hearts on every side. The power of God swept us deeper and deeper into the spirit of prayer and supplication. The spiritual heat became so intense and the glory of God so manifest that one began to be afraid to get up and speak lest one might hinder or grieve the Holy Spirit of God.

There was no doubt that the searchlight of God was turned on His ministry and that the preacher was the target at which God was directing all his arrows, and as the all-seeing eye of God was felt to be focused upon each one individually we began to realize where we had come short, where we had failed God.

Some spent the days in a delirium of tears and the spirit of weeping would break forth until none could speak, none could be heard and we would fall upon our knees time and time again, and call upon God for mercy, for forgiveness, for pardon, for power, for grace, for revival, for wisdom, yea for ALL as each need became afresh manifested.

Meetings were held at 10:30 and 3:00 and 7:30 p. m. Evangelistic services at night would be over at 11:00 and immediately thereafter another preachers' meeting would be called and from 11:30 P. M. often we waited to see the break of a new day. Food was forgotten, sleep and other necessities of life—the reality of "things unseen" was overwhelming. For ministers alone there was an all night prayer meeting with confession. There was also a communion service alone for preachers, followed by foot washing, lasting till

3:00 in the morning—it could not be brought to an end. The love and fellowship that had grown in our midst gave expression in unending embracing and kissing that was truly holy, mingled with tears and prayers, and praises that were not merely heard or seen but felt.

Many expressed themselves at the end as having been in the furnace of purification; and it was the unanimous sentiment that God himself had led the meeting from start to finish. The entire Convention truly proved a love feast.

The special theme throughout the Conference was the preacher; his calling, his responsibilities, his vision, his walk, his behavior, his prayer life, his preaching, his compassion, his mediatorship, his purpose of heart, his face, his eyes, etc., certainly the Conference was FOR US.

The Chairman of the Committee expresses it thus: "How good it was to sit under the hammer of God's word, to face the sword of the Spirit, and O how it did profit us to fall upon the rock and to be broken in pieces."

Deep concern was felt by many that every single heart present should break, must break; the confessions finally became heart-rending. More and more deeply did God probe and cut to the quick, till a don't care feeling spread and everyone invited the knife. What yearnings that it should come stronger, that it should come straighter, that it should slash and slice. Every heart desired a permanent work should be done, a thorough and lasting change to be wrought. Each said "Lord deal with me."

The evangelistic meetings proved at first to be somewhat heavy but there was a great break-through toward the last and about eighteen received the Holy Ghost and many were baptized in water.

It is impossible to describe all. Now that it is past it is almost useless to speak of it except that it may awaken in the hearts of the brethren a desire, a hunger for more meetings of this kind.

Personally I can say that without exception the best and the most beneficial Conference that I have ever attended on the American continent for the past ten years was the first Southern Bible Conference. All the glory belongs to God. There is a prayer that has been born in many a heart—anxious and concerned for the welfare, the increase and spread of God's work and kingdom—that many conferences shall be given us through the mercies of God that shall by far exceed in power and intensity, even this of which we write—a little foretaste of mightier things to come.

Oh! Yes the business?—Well! it was astonishing how speedily it was attended to. May God revolutionize our whole mode of Conventions. Now to the matter, the meat and marrow of the exhortations. Yours for greater, better, holier preachers; for men of God that shall excel in consecration, wisdom and power.

THIS CONVENTION

This Convention is FOR US.

It is good for preachers to be preached to.

This convention is a raking time.

Thank God that there is no official program to this Convention.

If we have some more conventions like this one, there will be no trouble in getting the brethren to come.

THE PREACHER.

Many are looking for better methods. God is looking for better preachers.

The improvement of the preacher is God's deepest concern.

God wants the purifying of the sons of Levi. (Read Malachi 3:3).

If judgment begins first at the house of God, in that house, it begins first at the preacher. (I Peter 4:17).

Why bemoan the conditions in the work so much—What of the WORKMEN?

We will never have better churches until we have better preachers.

The church takes after the preacher in much the way that the child takes after its father. Are you an example to your flock? (I Peter 5:3).

What hope can there be for the congregation when the preacher is out of touch with God? (Remember Saul)

The preacher should be much harder on himself than he is on his congregation. (Ezekiel 34:4).

If you have been "cracking the whip" on the peoples' backs, beware lest God starts doing the same on yours.

The preacher has the highest vocation on earth—hence he has the greatest responsibility.

The preacher solves every problem on the field.

When God spoke to the churches in "the Revelation" He addressed His messages to the angels of the churches, the preachers. Do not let us wait for God to speak directly to the people about the movement's condition, let us get to the place where He can speak to us first—we are the angels of the churches. (Rev. 1:20; 2:1).

There are more preachers going to the wall and being put on the shelf in the Pentecostal movement than in any other—why? Because they have been Spirit born, Spirit led, and Spirit sustained, and have had and have trusted no other power, so that when this power lifted and for some reason was denied them they had nothing to fall back upon. (Read Zech. 4:6).

Who gets weary in well doing first?—is it the preacher? (Gal. 6:9).

Among those who are at ease in Zion—the preacher? (Amos 6:1).

The gospel suffers most at the hands of those who preach it.

Next to Christ, the model preacher is John the Baptist. He certainly learned one thing thoroughly and that was TO DECREASE. (John 3:30).

The Bible has two photographs of the true preacher—Take a look at these two pictures and see if they resemble you. I Tim. 3:1-7; Titus 1:5-9.

God makes preachers—want to be one? Apply to headquarters (not the P. A. of W. Headquarters, a little higher than that). (Gal. 1:16,17).

OUR PREACHING.

Preaching is the most mysterious thing in the world—"The foolishness of preaching." (I Cor. 1:21).

You can tell a silver dollar whether it is genuine or false by its ring—that is the way you tell preaching. There is a peculiar ring that nothing but the spirit of God can give.

Don't preach all you know, but know well what you preach—above all be sure that you live it.

It is not so much how much you say, but how you say it, that helps!

John Wesley said: "A minister should always be ready to do two things:—"to preach and to die."

If you are hard up for something to preach—remember, the way of the transgressor is hard.

Something is the matter with the preacher that is not loaded up to muzzle all the time.

A sharp-shooter in the front trenches always has a cartridge to spare.

It is not what you know that ought to govern the choice of your subject—it is what the people need.

The text is not found by a hurried scanning through the scriptures the last minute but it is given you of God, especially at such times that your heart is broken in intercession for your congregation.

Some think it a mark of spirituality for a preacher to have nothing to say—but the greater mark of spirituality is to have a great deal to say, and yet know how and when to both say it and to keep still.

A woman with an almost empty pantry sometimes can cook a better meal than one with the cupboard overfilled. Thus a spirit-filled novice sometimes, with the little that he has, can serve a better spiritual meal than the preacher whose mind is filled with the best of truth and knowledge.

There is a difference in preaching about Jesus and preaching Jesus—Have you found it out yet? (II Cor. 4:5).

THE SOLEMNITY OF PREACHING.

Standing before an audience—terrible responsibilities and consequences.

When you face the congregation, can you tell what is in every heart?—Do you know the thoughts in every mind?—Can you number the sum of sin as represented by your hearers? Can you measure the multitudes of sorrow? Do you perceive the broken spirits—the ruined lives—the weary hearts? Can you see through, see into? No! none of us can—But God's spirit "searches the hearts." (Rev. 2:23). Yielded to God's Spirit you will be able to comprehend, perceive, and handle the situation.

God can direct the tongue that something may drop for a weary heart here, for a weary soul there, and there for a fainting spirit—over here someone may have his eyes opened—up in front, close to you, a hearer may break, may wilt, may give in to Christ; something you said, not so much what you said but how you said it hit, and hit hard. Who is sufficient for these things? (II Cor. 2:16)

The Holy Spirit has the key to every human heart. "Whose heart the Lord opened." (Acts 16:14)

THE NEED OF POWER IN PREACHING.

A Niagara Falls of words does not make up for the lack of power. (I Cor. 4:20)

*
"For Our Gospel came not unto you in **WORD ONLY** but also in **POWER**". (Read I Thes. 1:5).

*
The truth is the bullet but it takes powder to fire it. Preach with the Holy Ghost sent down from Heaven. (I Peter 1:12)

*
Ask for the Holy Ghost; for more of the Holy Ghost. If you have been filled with the Holy Ghost it does not mean to say that you do not need more of Him manifested in your preaching, praying, singing. Why should we limit the application of Luke 11:13 and preach that it has only reference to those who as yet have not received the Holy Ghost. Its meaning is broader than that.

*
After a fresh downpour of the Holy Ghost upon the early church—in Acts we read—they **boldly preached** the word of God. (Acts 4:31)

*
David said "My soul followeth hard after thee; thy right hand upholdeth me." The right hand of God is His power and it will uphold us in our preaching if we do as David "follow hard after God"—(Psalm 63:9)

*
Elisha asked Elijah for a **double portion**. He got it because he would not be turned aside. So many preachers are turned aside from this one great all consuming desire to seek the Lord for a greater bestowment of power upon their ministry. (II Kings 2:9)

*
"So much work attempted: Without the Holy Ghost;
So little accomplished; When we have toiled the most,
In hurry and worry; With plans of every sort;
In struggling and striving To gain a great report."
THE CURE—WAIT UPON GOD.

*
No Man in any trade or work is as entirely dependent upon **ANOTHER** as the preacher.

*
"Unction is a thing which you cannot manufacture"—Spurgeon.

PRAYER AND PREACHING.

The greatest need among Pentecostal people today is a prayerful ministry.

*
God honors his word even though quoted by a sinner. How much more when **preached** by a saint, especially a man of prayer.

*
We don't need any more Bible Schools, there is a tragic need for **Prayer Schools**.

Do you give yourself continually to prayer, and to the ministry of the Word? (Read Acts 6:4)

Pastor, don't expect to effectually preach to your congregation until you have borne their sins as tho' they were your own in prayer before God.

You see different after you have prayed. You may preach different too!

When prayerless lives preach—hang the crepe on the congregation; it's time to get in touch with the undertaker.

The most miserable, helpless, weak, powerless, and bankrupt individual—the preacher who does not pray.

Don't tell Zion to travail when you don't do it yourself.

There is too much traveling and not enough traveling among evangelists.

As Christ is the mediator between us and the Father; so we are mediators between the lost world and Christ.

Why do some preachers' faces look like a thunder-cloud? Ans. Because they have forgotten to go to the Holy Ghost beauty parlor. What did Moses look like when he came down from the Mount?

Keep your ministry apart from your private, personal and individual communion and fellowship with God—Don't mix the two and allow good meetings to substitute for intimate heart relations with God unless you want to be put on the shelf.

Little snatches of prayer sandwiched in between the multitude of other duties is little short of nothing in the way of prayer.

A difficult assembly, a hard post, will often either ruin or make a preacher. Which shall it be with you?—One hope remains, that is your knees and your tears.

Know how to talk to God; You will never have trouble in talking to people.

Be not afraid if we cannot dance or shout for a season but fear greatly if we have lost for only a short time the spirit of prayer.

When you wait on God you do most. (Jer. 14:22)

Do you enjoy praying, or do you make yourself pray?

Have you cultivated intimacy and good relationship and fellowship with the people at the expense of these with God.

Do you pray after you get through preaching?—If you would God would show you what you said that was mistaken; what you ought not to have said and what you left unsaid. Read I Thess. 2:4. What do those four words mean "Which trieth our hearts" in relation to our preaching?

Don't tell the evangelist everything when he arrives. Talk to God, and if he prays, God will reveal to him conditions and needs.

Do not commit your convictions about the work and its conditions, your fears and troubles etc., to your fellow-ministers. Or to your special friends, your sentiments about everything you see and feel—Take them to the Lord in prayer. Follow this example: "Jesus did not commit Himself unto them, because He knew all men" (John 2:22 to 25).

If things won't break through at home, try all night prayer meetings.

Pray for a revival of tears. The time was when whole audiences used to weep. And in such times of weeping God did some sweeping of dirt and soul defiling carnality that much good preaching could never have caused to be removed. (Is. 57:15)

There is not enough going forth weeping bearing the precious seed of the Word of God. (Psalm 126:6.)

'Tis broken preaching that satisfies the hungry best—as the broken loaves the multitudes of Galilee—Pray till your preaching is broken then it will break through the heart that is hard and break it too.

Do not some of these things sound familiar to you?—Well brother, I'll tell you where you heard them first, deep down in the core of your soul. Whispered to you by the still small voice of God's Holy Spirit.

It is a temptation to pray where Jesus is—Keep yielding.

Ponder the path of thy feet and thy ways shall be established." (Prov. 4:26)

Science never caused the sun to stand still but prayer did.

HOLINESS AND THE PREACHER.

You may have stood most uncompromisingly for the truth of the name of Jesus, and yet your careless, lazy and prayerless life has brought dishonor to His name.

Don't spend time laboriously building a sermon, when your heart needs a wrecking, breaking, tearing down.

Doesn't God bless you in spite of certain things in your life?

That we have revivals often is no test on our spiritual life. It is no guarantee or proof that we are living exceptionally near to God. Many have been used in wonderful revivals who were poor instruments, and who at the time were out of touch with God.—God saw the hunger, the need, and the faith of the people.

It is not what you say that counts most, but what you are.

The pure in heart shall see God; not in Heaven alone, but already down here. (Matt. 5:8) Preacher, are your motives pure—that is, the reason for which you do things?

Do you speak evil of any man?

The greatest obstacles do not always lie in the condition of your assembly, but sometimes in you.

Why not keep a book; and write in it your sins and failures and bear them daily before the Lord in prayer until you are delivered—the chances are they won't be in another book up in Heaven.

Could you say like Peter and John "look on me" knowing that you have the goods on hand and that you live above reproach?

Nothing gets a preacher under conviction like meeting another preacher that is holier than he.

A muddled mind when preaching is the reflection of a muddled life.

Holiness is divine health. Are you a sick soldier—If so you belong at the hospital, not at the front.

No soldier can fight two wars at the same time. If the flesh and the spirit are in heated conflict in your own bosom don't expect to be an effectual warrior in the greater war of the powers of light against the powers of darkness.

Are you in right standing with the brethren?—Yes!—Good!—Now how about God; are you in right standing with Him?

Let us purge ourselves from these things, so that we may be vessels unto honor. (Read II Tim. 2:16-21)

This is separating time! Not the wheat from the tares, but rather the wheat from the chaff. (Matt. 3:12)

If your life gives the lie to what you preach—your prayers will not be answered. If they are answered it may be sheer mercy, and God answering you in spite of your condition because and for the sake of others, but prayer in such a condition is nothing but vain babbling petitions.

Jesus lived thirty (30) years before he preached his first sermon; therefore he lived ten times as much as He preached,—Do you?

*
Are you concerned regarding other men's spiritual condition, interested in their souls, anxious to see them saved, moved on their behalf, eaten up with the zeal of God's house, overflowing with compassion, and at white heat with the fire of God's love, often drunk with your own tears, passionately filled with a sweet violence to compel all to come in?

*
We will never get Apostolic results until we have Apostolic living.

REFLECTION PREACHING—A CURSE.

If we are so hard up for a sermon that we have to choose for a text a subject upon which God is pommelling us from pillar to post—we are backslid.

*
A miserable thing it is to preach a great sermon on the need of prayer when for weeks we have been neglecting it and God in vain has striven to convict us of our wrong-doing and then we go to the people and quote all these scriptures that have been brought to our mind by the Holy Ghost and deliver a "wonderful message" to the assembly as if we were blameless of the thing we strive to convict them of.

*
Many say whilst preaching "and in this saints I include myself". If your own preaching condemns you—sit down until you live what you preach.

*
If this hurts don't quit reading it—"love rejoices in the truth".

*
Jesus' messages came straight from heaven. His words were quickening life, and they were with power. He was the mouth-piece of God, Yea, God spoke when Jesus spoke. And what flowed through him was not contaminated by an unholy life. Satan had no claims on him and could put his finger upon nothing in his life that was wrong. ". . . the prince of this world cometh, and hath nothing in me." (Jno. 14:30)

*
Do not preach such things about which and upon which your own heart is now condemned. What God reproves you for is for your own benefit. Don't vomit the contents of your soured spiritual stomach upon the people—digest your own food. (Read Isa. 28:8)

*
God wants clean channels. A clean channel never pollutes its flow.

If you are the instrument through which water must flow to the multitudes and your heart is defiled, as the water flows through you, it will borrow the taint of your unholy life.

Watch your heart for out of it are the issues of "preaching."

The greatest destroyer of true preaching is a bad heart condition. But if our hearts condemn us not, then have we confidence toward God. (I John 3:20 to 22.)

THE SERMON.

Don't prepare a sermon and neglect to prepare your heart; for out of its abundance the mouth speaketh. Luther said: "He that hath prayed well hath studied well."

Cook your sermons, don't serve them raw. Prayer is the oven.

Don't expect a message to move the people if it doesn't move you.

Don't introduce your sermon—preach it.

Who likes a cooled off dinner—serve it hot.

There is more truth in the sentence "A good beginning is half the battle" than what we think. Unless you can, by the power of God, grip your audience in the first five minutes, it is almost impossible to succeed the rest of the time.

It is the beginning and ending of our message we need to be careful about and the heart of the message will take care of itself.

Don't be necessarily bound always to read a long story out of the Bible to your audience—announce your text—a key phrase in the account—then proceed to tell the story yourself.

Don't jump around so much that you get all out of breath—Try this for a change—"Stand still—and see the salvation of the Lord."

Either you are well above the situation and have the control of your audience or else the situation heavily sits on you—that's the time you notice the babies cry, and count the folks that are going out. Don't resent it.

Most preachers don't know when to sit down.

Don't go on doggedly delivering a message that fails to grip! to the hopeless exasperation of everyone present—better stop and sit down. It may make you feel cheap! but it will make you realize your need—push you to your knees and kill your pride.

Don't deliver too much—People's minds are like cups—once full most of the extra runs off and even that which is already in is pushed out with the force of what is being poured in upon it.

There is a time to draw the net even if you are not quite thru with your subject—if you have reached it pull for all you are worth.

Have you become such a preacher that you have discovered while preaching the little voice of an inward monitor that indicates the proper time to wind up your sermon?

Preacher do you know that the sermon can never rise above the level of your life?

To convict is greater than to convince.

Have you succeeded to impress, is not the question—Has the Holy Ghost convinced the people? What comes from the heart goes to the heart.

Do you prick folks like Peter did?—In the heart,—or have you only interested the head? (Acts 2:37)

REALITY IN PREACHING AND MEETINGS.

People must not only hear your preaching, they must feel your preaching.

Nothing will be real to our congregation unless it is first made intensely real to us by the Holy Spirit. The word of Jehovah is precious in these days; there is no widely spread vision—(See American Standard version of I Sam. 3:1)

The reality of both hell and heaven is preached by the preacher to his congregation, yet he may hardly succeed in moving them to reverence and tears, whilst the actor in the theater who represents imaginary things, to a nicety, rocks and moves his audience at will. Do you know why?—The Holy Spirit is able to make that which is distant and remote to us real and vivid. When we earnestly pray and seek God's face that is His opportunity. The emotions that Jesus felt for lost humanity are ours through the Holy Ghost and we are invited to share and to fellowship His sufferings.

Don't complain that you did not see Jesus die like the women and John who watched Him on the cross. There is someone that is dwelling within you—the Holy Spirit—by whose power, Christ, the man, offered Himself. Can that eternal Spirit not visualize the crucifixion in so much that it will be made real to you as if you had witnessed it yourself. He can give you descriptive powers that will lift your audience out of themselves and transplant them into the very presence of God.

Many certainly desire and yearn after knowing Christ better, especially in the power of His resurrection, yet they refuse to fellowship His sufferings and to be found conformable to His death. Of such it is true that they be the enemies of the Cross of Jesus Christ. (Phil. 3:18)

*

The only way to bear fruit upward is to take root downward. (Isa. 37:31.)

*

God is always original—the Holy Ghost is never monotonous—nature is full of variety—everything is not green in color. When the Holy Spirit has his way each meeting is different, full of surprises and new blessings.

*

The Germans have a Proverb that says: "Man is an animal of habit." Too many of us are stuck to a rut.

*

Be bound to no form—be slave to nothing that does not bring the Spirit of God down.

*

It is better sometimes to stop a song than to start it—for the people who sing it don't really mean it.

*

While praying for the sick we make all the racket, while it is he that is being healed that should make some of the noise. The man that was healed at the Beautiful Gate did all the jumping and the shouting.

*

In a good revival do you get intoxicated with your success, thinking yourself to be a real marvel—or are you drunk on the "New Wine"—which?—Their effect is very much alike but there is a difference.

*

Don't do your rehearsing before your audience, do it alone with God. Much is seen by the public in our meetings which ought never to be revealed—which should belong to the private prayer closet.

*

"Cursed be he that doeth the work of the Lord deceitfully." (Jer. 48:10)

*

An extract from a letter received from the German field of work since the war—"There is a marvelous deepening in Germany. The gifts are far, far beyond former years. Quite a new Holy Ghost development has come. It is the exposing and unmasking of the uncrucified human mind, with all its natural workings, ideas and machinery. The visions now being received, the Holiness now lived; the walk under the immediate guidance of the Spirit momentarily is most blessed. We are seeing wonderful healings and castings out."

THE NEED OF MORE OF THE PREACHING OF THE CROSS AMONG US, AND OF THE LOVE OF GOD IN OUR PREACHING.

The right presentation of the crucifixion of Christ is the greatest power and means that we have of bringing people to repentance. (I Cor. 1: 23,24)

Many preachers lack in material after they have preached two or three messages, the central truth of which has been the crucifixion of Jesus Christ.

The reason that very few can effectively preach the cross is because very few live it. It is impossible for an uncrucified life to successfully preach the crucifixion of Jesus Christ.

A pierced hand must wield the Sword of the Spirit.

God is love, if you are filled with God you shall be filled with love.

Preach the truth in love; truth and love mix well. The sword cuts, it is true, but love melts.

We have been excellent butchers, but poor smelterers.

Hit Sin! — Don't tomahawk the sinner on the head. Jesus did not come to condemn the world.

When you see a prisoner bound with chains don't hit him, but vent your anger on the fetters that bind him, and cut him loose.

Does the love of the preacher wax cold because sin so much abounds.

He whose ministry lacks a flaming vision of the crucifixion of Christ, and all that it entails for a lost world will be often throwing husks at his hearers.

Don't kiss a crucifix, as millions do, with your mouth.—Kiss the cross in your heart.

SELF-INDULGENCE VIZ: SACRIFICE.

What costs nothing is worth nothing—Maybe that is why you would like to leave your present post.

We like to preach to people; do we like to suffer spiritually for them in prayer and intercession?

How many giants have fallen through a little self-indulgence—Through a little pleasing of the flesh, Behold Samson with his eyes put out!

Alas! My brother (I Kings 13:30) Here is the story of a prophet who by another was persuaded to remain for just one meal in disobedience to the Will of God. He was killed by a lion and devoured. How many legitimate desires of ours need crucifixion and to be brought fully under the control of the Holy Ghost else the roaring lion, Satan, may succeed in devouring many prophets and princes of God. (Read this story)

*
The hardest point is often the place of victory. Christ when at His weakest on the cross—through loss of blood, suffering and the weight of the sins of the world, won His greatest victory over all the powers of darkness.

*
It sometimes takes a bruised assembly's heel to crush Satan's head.

*
For a preacher, foolish talk is spiritual murder. (Eccl. 10:1)

*
It is better to be martyred for the truth than to shine for error.

MISCELLANEOUS.

Want to know what damns the preacher?—Jealousy.

*
True preachers do not watch and follow one another so closely because they are jealous of one another, or desire to mimic and imitate one another, but so that they can find out the secret of power, and perchance have a better man's mantle fall upon them when he rides to heaven.

*
Peter was jealous of John, and seeing the disciple whom Jesus loved saith to Jesus "Lord, and what shall this man do?" Jesus answered "Follow thou me." Never mind the other fellow, but we must see to it that we follow the Lord and walk with him.

*
Preacher! God is not against beauty; pray to be beautiful; the only real beauty is the beauty of the Spirit—and don't forget to ask God to give you favor with the people. (Acts 2:47)

*
Man says this life is sweet—If this sinful life is sweet, what is the life of God?

*
Do you know that thousands of people will be sad throughout all ages because of what they knew?

*
Don't merely be anxious to get people to know more, but pray that they may step out upon what little they do know.

*
If you have the truth it will stand all the bombs and hot shots that are fired at it. Don't get humanly overzealous to defend it, and while preaching it earnestly, remember that God desires truth also in the inward parts.

A blistering curse?—The ranter!— Definition of the verb to rant: To talk noisily, using high-sounding language without dignity of thought or feeling. To spout, declaim, rave with bombast and bluster.

*
If you've got no money and can't make ends meet, go out and cast your hook into the lake—the multitudes of lost humanity—catch a fish; maybe you'll find money in its mouth.

*
A large concern raises the salary of a successful salesman—God won't treat you worse.

*
Don't let us be yelling for some more, when we can't handle what we have.

*
I had rather not know how to preach than to know how and not be able to do it. Let us lean hard upon the Holy Ghost.

*
If you only have five loaves and two fishes—Jesus can bless them and it will feed the multitude.

*
There is one and only one place where temporal and eternal SAFETY is promised for the people of God, into which all must run sooner or later, and that place is the NAME of the LORD, which is a strong tower. (Prov. 18:10)

*
Do you preach tithes because the people owe them to you or because you owe it to the people?

*
God said: "I have graven thee upon the palms of my hands". You might wonder how He did this—It was when the nails were driven in the hands of our blessed Saviour.

*
Stand at the bar of your own conscience brother and let the powerful searchlight of God reveal to you the corruptions and defilements of the hidden recesses and secret chambers of your heart.

*
When you get to Heaven you won't be thinking about how many souls you have brought to Christ, but far more about the thousands you hindered.

THE WORK AND ITS GENERAL CONDITION.

The Pentecostal work is like Job's body; covered with boils from head to foot, but that is curable if the ministry will hit the dust and ashes and see God afresh like Job. Who can tell but what God will do twice as much again as before; like the doubling of Job's possessions.

*
Don't talk about us being the most wonderful people on earth when ten thousand gifts of the spirit lay buried and useless everywhere in the whole work.

Why is it that occasionally those who have not as yet received the Holy Ghost pray more than those who have? The Holy Ghost teaches a soul how to pray, and one can hardly really pray before one has been filled with Him. Something wrong?

Some Churches say "If we have a revival and get souls saved it will lift the whole church." What's the trouble? Does a mother travail to give a child birth, or does a child travail to give its mother birth?—which?—Are the converts and new-born babes expected to revive the church?—if so we've got the cart before the horse.

We have run about as long as God will allow us on the past experiences—as a movement we need a rebirth that comes from a new death in humiliation.

Jesus' face was marred above that of any man—the face of the Pentecostal movement is marred above that of any other.

Shallowness and superficiality are characteristics of many assemblies.

The church at Laodicea believed in Baptism in Jesus Name and the One-ness of God, yet God esteemed them in a bad condition. How does He esteem us?—

THIS MESSAGE.

This message is too big for us.

Never fool with a gun that you cannot handle.

To preach the message that God has entrusted us with—takes twice as much wisdom as that manifested by most of us.

When Daddy's boy runs amuck in the house with the loaded gun there is going to be some damage done. Many preaching this message are mere children in understanding.

A monster cannon, the product of the Austrian Gun Factories was turned over into the hands of a German Artillery crew under the command of an arrogant, proud, and cock-sure officer. The engineer from the Gun works, who delivered the shipment requested to be allowed to accompany the crew for a time until they would be broken into a fuller understanding of the workings of the mechanism, explaining that it was an intricately delicate piece of machinery. His offer was proudly rejected and the stupid officer took absolute charge of the consignment. Two weeks afterwards it was placed in position. That morning it blew up wounding and killing about two hundred and fifty men. ? ! !

This message has enough dynamic power to destroy all the powers of hell set against it, but—let's be careful that it don't blow us to pieces.

If we have the greatest message on earth—and we have,—Why are we not the greatest people among all believers in prayer, consecration and holiness?

Let us glory in the cross alone and not boast in the great revelations of truth granted us, lest God remove our candle-stick.

Had we grown proportionately in wisdom, humility, love and the prayer-life as we have in the understanding and knowledge of certain aspects of truth—we would now be strides ahead.

We must not let down on the great and glorious message that God has given to us, but magnify it by a deeper life of prayer, piety and power.

The most pitiful thing in the world is a preacher glorying in what he has and what he knows because everything he got he got it from God. We are nothing but a miserable bunch of beggars. All we ever got was through prayer and it was at a time of prayer that we felt least like boasting about it—"he that glorieth, let him glory in the Lord."

Don't ever be preaching the same thing. It sounds like one hammering the same note on the piano.

OUR OWN ORGANIZATION.

A man must have clothes; a movement must have organization.

Organization must have movement.

God help the organization that has as its characteristic crystallization and petrification.

Just like a suit of clothes needs altering at times so do rules and regulations. The suit must be made to fit us, not we to fit the suit. When an organization loses its pliability it reaches its danger-point.

The body is greater than the raiment. The preachers and workers are greater than the organization.

If your suit does not fit you take it to the tailor—if ours doesn't we tailor it ourselves in our Convention.

We don't only need wisdom to make resolutions, but wisdom not to make any; and sometimes we need courage to kill them, and humility to repeal them.

If the rules and regulations of the P. A. W. ever get to the place that because of the growth of the body they don't fit we will change them.

God curses the movement that is not man enough to recognize its own faults, and its weak points.

Napoleon went in battle never desiring to hear from his generals a report of where the army was doing well. He would tell the officer bringing good news to shut up—he always expected victory anyhow. What he was eager to hear was the news of where his army was being worsted, that he might immediately heal the breach and send re-inforcements.

Don't jump out; it will make it harder on those who stay in, **since that they** will lose your help.

If the organization-ship is leaking—all hands to pumps—yours included.

Do you remember what Paul said on his travel to Rome when the ship got into bad sorts and the sailors tried to slip away on the sly?—He told the captain to order them back or else they would all be lost.

CONVENTIONS.

THE REFRESHING OF THE MINISTRY AND RECUPERATION OF THE PREACHER.

It sometimes takes a preacher to set a preacher right.

Many preachers are preaching who are secretly backslid. For them to run into a red-hot convention, into the white heat of devotion and prayer, may be the very provision which they need in order to discover themselves, get right, and generally save the work from an enormous amount of havoc and damage which they would do in their unspiritual condition.

Fishermen-preachers!—Will you not stop long enough to mend your nets?

Whereas business men go once a year on a holiday free from care and responsibility to refresh their bodies and to generally recuperate, we should do so to refresh our souls and to recuperate our spiritual life.

When preachers pay so much and expend so much effort to come to a convention once a year from all over the country so as to be together to sit in the searchlight of God and be strengthened by the mutual interchange of practical truth—then let the spiritual be first, and business trivialities be last. Let there be a general going down, a seeking for deepening, purging, restoration, power, compassion. Let us weep together. Intercede in unison on behalf

of the work of God. Let one great cry from broken hearts ascend to heaven for greater, mightier, holier manifestations of God's power in our midst.

*
Beware of the doctrinal whirlpool.

*
It is good for preachers to get preached to by preachers. It does their souls good to know what it feels like to be under conviction.

*
God will reject preachers too proud to acknowledge their shortcomings.

*
It is also good for preachers to confess their faults one to another.

*
We must not glory in our successes. God give us grace to acknowledge our failures and to discover the causes.

*
A preacher is a delicate piece of machinery—machinery periodically needs tending to.

*
After awhile all cars need overhauling. The P. A. W. Conventions should be a spiritual garage.

*
There was hope for Samson and there is also hope for every preacher that has backslid. He looked with sightless eyes to heaven and asked God to trust him just once more.

*
What are conventions for but for ministerial improvement?

*
We see each other very little as it is. Oh! that when we do see each other we may have reason to bless the heavens for our being together.

*
When the under-shepherds come together, Oh! that the chief shepherd may be given the platform.

*
Paul's greatest worry, next to the care of the churches was false brethren.

*
Oh! preacher—You tramp steamer; As a ship, you sail the seven seas: Better be up in dry dock for a time having the barnacles and muscles scraped off your hull.

*
A fool can easily start a fight anytime; (Just walk up to someone and hit him in the face) but it will take a wise man in a highly delicate situation to preserve the peace.

*
It takes a second to make a wound that may take months or years to heal. Let us be gentle in our relations and speech with one another.

Oh! the delight of hearing others when for the most part you have heard your own mouth talk for a year. It is a treat that all should look forward to.

VISIONS RECEIVED DURING CONFERENCE.

One brother received a vision while we were all at prayer at about two o'clock in the morning. It is hard to describe the impression it made upon all of us when he told it, except that we wept like little children. It was the sun rising in glorious splendor coloring the skies with rays of bright gold and glory. May indeed the "Sun of righteousness" rise upon us all in a new sense in this movement speedily.

*

A sister saw all the brethren with rakes in their hands busily occupied raking the fields and sidewalks of dried leaves, twigs, and all kinds of rubbish. Someone suggested that the rakes sweeping the sidewalks was significant, as it is the sidewalk—or the walk of the preacher on the side—that needs correction.

*

We are seated as a great number of mammoth piles, another saw in a vision. We are all gathered together under the mighty hand of our God, the great pile-driver. Mighty blows are falling upon us individually. We are being driven down, down, down; down to the great rock bottom: beneath the waters, beneath the sands, the mire and marsh, down to a solid foundation. If we are truly worthwhile pile material we will not splinter as the mighty strokes fall upon us, causing us to quake and tremble in every fibre of our being. Some may splinter but they will be pulled out, cast aside, to be cut into small parts, their places being taken by others who will be driven down collectively with all to make a good foundation for the great structure of God upon which he will start building.

A FEW UNSOLICITED EXPRESSIONS OF PRAISE TO GOD RECEIVED BY MAIL SINCE THE CONFERENCE.

"In coming I was anxious to really get something in this Conference but I found out that I had to get rid of some THINGS."

"Well I am still feasting on what God gave us during the Convention. I would love to be in another stir like that."

"I am enclosing a few notes—Say I am so full of it all until I am preaching in my sleep."

"I do praise God today for what he did there in my heart. I have great victory in my soul since the Bible Conference."

"Truly the whole Conference was a blessing to my soul."

"I am getting eager to read a copy of the pamphlet on the Conference. Praise God for it."

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"The Little Rock Conference stays with me and I have already realized the truth of the statement there made that the preacher is really most to blame."

"The best Ministerial Conference ever; surely God was in our midst, and it was led by the Spirit of the Lord."

"Blessed days of heaven on earth in the Southern Conference at Little Rock last fall; may they be ours again."

"I can never tell in words the real help I received from attending the Conference."

"Surely God was in our midst, we all had to admit it was the best Ministerial Conference ever held in America."

"There is a marked change in many of our workers in this part of the country since the Conference. Not only in their lives, but in their preaching. I am thinking especially of one man. He was about done as a preacher, but the Little Rock meeting was his transformation."

Regarding the conference, moreover I wish to say that we must remain in deep humility before God. There have no doubt been other Conferences led of God throughout, besides the one the subject-matter of which is contained in this pamphlet. My heart's cry is for Conferences that will so far outreach in blessing and power the one we thank God for that we will not even have occasion to remember it much, so overwhelming will be the visitation of God's Spirit in our future gatherings. --W. E. B-C.

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The Second Southern Bible Conference for the Year 1923 Will Meet in St. Louis, Mo.

BEGINNING

Tuesday, October 2nd, for One Week

All Pentecostal ministers are hereby heartily invited to come and take in these seven days of prayer and spiritual devotion.

Offerings for the expenses in arranging for the Second Southern Bible Conference should be sent to the chairman of the Committee namely, S. S. McCLAIN, 1119 Division St., Ft. Smith, Ark.

The P. A. of W. Convention will also be held in St. Louis, and the Annual Meet will take place following the close of the Second Southern Bible Conference, namely, from Wednesday, October 10th, to Sunday, October 14th, 1923.

Let us pray for a mighty time, for a deep spiritual work to be wrought in all our hearts, and above all for the presence and direction of the Holy Spirit.

.....

I will be glad to hear from any minister in regard to this pamphlet. Any comments and remarks will be welcome. Will be glad also to know of the blessings received. Order any extra copies from W. E. BOOTH-CLIBBORN, 464 Pierce St., St. Paul, Minn.

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