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## HOLINESS AND THE PASTORATE.

BY REV. G. W. RIDOUT.

That holiness and the pastorate may go together we have no doubt. We need only to turn the pages of Church history to find that some of the great pastors were holiness men. Let us name a few. Fletcher of Madeley, Bramwell of England, J. V. Peck, Alfred Cookman, L. R. Dunn, R. V. Laurence, as well as McDonald and Inskip, who for years were pastors of large churches.

These men demonstrated the fact that a ministry operated upon holiness lines resulted in revivals of religion in which hundreds and thousands were converted, church edifices built, membership built up, finances succeeded, and the work of God in all its branches prospered.

Coming to our day we find all over the country many pastorates carried on in definite and vigorous holiness lines. This is true of the churches—Methodist, Baptist, Friends, Nazarene, Congregational, Presbyterian and others. And we venture the assertion that except under the most untoward circumstances no men need flee the pastorate because of holiness. Indeed, my conviction for years has been that it is in the pastorate we need holiness men, and we believe that many men who have fled into the evangelistic field because some temporary hardships they have encountered, might have served the cause of God better if they had endured as good soldiers and remained in the pastorate.

The question before us is, Is holiness practicable to the church to-day? There are many who will say it is not! But those are they who view the church mainly as a social centre and who do not look upon the church as having but one main business and that to save souls. But when a church runs itself for the main business, it will be found that holiness oils the wheels, holiness gives incentive and momentum, holiness inspires and holiness helps make the church go. And for the following reasons: First, holiness puts the church upon a logically Christian basis. It sets forth to the people the only logical reason the church has for its existence, namely, the cure of souls through the blood of Jesus; the culture of souls through the Word; the soul's employment in the things of the Spirit. "For he gave some . . . pastors for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ." Eph. 4, 11, 12.

Second, holiness incites the church to activities in the right direction. The church is kept busy on spiritual lines. There are class meetings and prayer meetings and service plentiful, and these are instructive, inspiring, lively! It has revivals; it is a home of bread to hungry souls and the hand of God is upon it for good.

Holiness exalts the standards of the church and particularly is this true financially and socially. These two things are related. Much of the average social life of the church grows out of its financial policy, hence a great percentage of the social gatherings of any average church is below par spiritually, and many things degrading and undignified and unholy are permitted! But exalt the financial policy of the church and you avoid this. Holiness will teach a church to pay. Holiness will produce liberality. Holiness will keep the money clean. The people will give as unto the Lord and they will not need to hold entertainments which undermine spiritual life. When the church recognizes God in its giving it will recognize the Spirit of God in its social life. Holiness keeps the money clean and the churches' tastes likewise pure.

Moreover, time and again has it been de-

monstrated that a church with a holiness preacher raises more money, pays more debts, gives more money, gives more to benevolences, and has more money generally than churches upon any other lines.

Fourth, but as to the practicability of it. That depends. It depends on the man and the church.

First, on the man. A holiness man going into the average pastorate needs salvation and sense. It is a god thing to have a shout in the soul, and good judgment and common sense in the head. A cool head and a hot heart is a good combination here. No good for any man to go into a pastorate with the idea of being a pope. He must approach his situation with wisdom as well as zeal. He must not knock down everything in sight immediately nor may he expect to change everything in the twinkling of an eye. His approach must be from the spiritual and praying side and the man who gets victory there will get victory all along the line. Said Dr. Joseph Parker, of London, "Every ministry goes down that is not charged with pathos. The battle for souls is lost or won in the preacher's own heart. If he is not being gloriously saved all the time by the gospel he preaches, if he is baffled and defeated in his own spiritual life, he goes into the campaign for souls whipped. You can not win souls unless you live on a high spiritual plane."

Second, much depends on the church. It must be admitted some churches are hopeless. Possibly a church "boss" manages the thing, and not only are many regular churches so dominated, but there are some independent holiness churches also to be found in that class. Then some churches are dead set against holiness and it is impossible to do anything for them. In which case it would be suicidal for a pastor to kill himself in trying to bless it. Here is need for the policy, that if you cannot move a church for God, then—move. But churches on the average will respond to holiness leading and preaching if handled kindly, prayerfully, prudentially, brotherly, zealously, apostolically.

The church will respond to leadership when that leadership is baptized with the Spirit of God and governed with good average old-fashioned common sense. That kind of leadership is irresistible.

## FIVE RAILS AND A RIDER.

Many years ago the members of the Society of Friends in the region of Unity and Ackworth, New Hampshire, had considerable trouble about their cattle, who, making their way through neglected fences, foraged at their own sweet will among the crops of the neighbors. The Sunday following the faces of some of the people in the little meeting house at Quaker City did not seem to wear that peaceful expression which is deemed appropriate in a meeting of Friends. For a long time silence reigned. At length Mrs. Hannah Copeland, a leading Quakeress of Ackworth, felt the movement of the Spirit, and arose and spoke as follows:

"Five rails with a rider on top make a good fence and keep peace among neighbors."

The meeting quietly dispersed, and the next day the sounds of fence mending were heard throughout the region. An old farmer who had listened to many sermons, declared that this was the only one among them all that he was able to remember; and it is quite probable that this sermon accomplished more than many beautifully composed addresses delivered from the "sacred desk."—*The Christian*.

## THE ROUND TABLE.

BY REV. JOSEPH H. SMITH.

Some who are not skeptical are nevertheless "slow to believe;" and some who are prompt to accept some truths of scripture hesitate and are tardy to receive all that the prophets have spoken. We must make a difference.

Some of us that are afraid of the water should likewise not be too fond of the land. Real estate has ruined some revivalists.

"If ye love me"—above all things—to the forsaking of friends—more than yourself—"I will pray the Father and he shall give you another Comforter."

When we have received and accepted an invitation to a great occasion, we begin to ask if our clothes are fit, and think of getting some new ones; so when once the hope of heaven is fixed in our soul by the new birth, we begin to give attention to inward holiness—which is the wedding garment. "Every one that hath this hope in him purifieth himself."

Question.—Advise one who is called to the ministry how to prepare.

Answer.—First, commit your preparation to the Holy Spirit, and defer to him at every step. Christ has said: "I will make you fishers of men."

Second, regard your present employment, circumstances, church relations and opportunities for personal work as providential parts of your preparation. Do not be rash in severing yourself from these. "He that believeth shall not make haste."

Third, make your preparation a subject of daily prayer, both as to the prospective opportunities and advantages, and as to the part present obligations are to play in the matter.

Fourth, mix much with the deeply spiritual, giving preference to such, over even the highly intellectual or those who are prominent and official. Prevailing present influences will mould the type of your future ministry. Intercession and evangelism are the leading arts of a powerful ministry and these are best learned amongst the lowly.

Fifth, acquire chronic habits of studiousness. Such habits as will make you in a measure, independent of a regular "study" or of favorable hours. Observing, reflecting, comparing, concluding and recollecting. In this practice give the study of your Bible first place. Study of men and things of human life. Then study of conversation and means of approach.

Sixth, go to school. To perfect your own habits of study. To widen your range of vision. To associate with learners and with the learned. To acquire good English, good expression and practice. In choosing a school, give preference according to how the Holy Ghost is honored, how a whole Bible is maintained without doubt or dispute, how a full salvation is enjoyed and how evangelism is promoted.

Seventh, go to work. Do not be too long getting ready. Do not side-track present soul-saving for future scholarship. Do not let your taste of learning destroy your passion for souls. Learn as you go and go as you learn. Fix your ambition on big revivals rather than on big churches. Beware of the snare of office-seeking. Leave the honors for others. Learn to live on little so that you will not be unfitted for work the first day you reach a small appointment. Don't fall in love with the first nice-looking girl you meet, but seek divine guidance in choosing a companion who will guide your house in harmony with your ministry, accept the deprivations of itinerary in the spirit of a missionary, love Christ and the work of the Kingdom more than she loves home and your company, and adorn herself as a woman professing godliness.—*Heart and Life*.