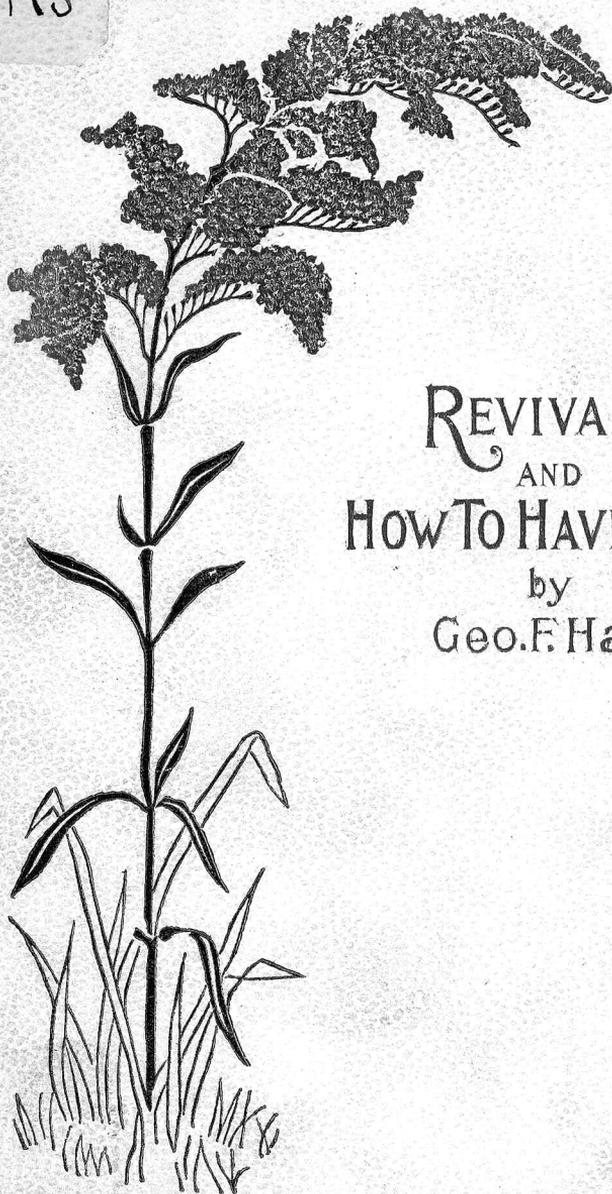


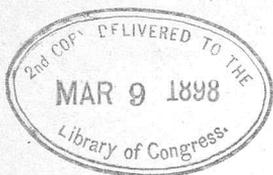
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REVIVALS  
AND  
HOW TO HAVE THEM  
by  
Geo. F. Hall



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# REVIVALS

AND

## HOW TO HAVE THEM.

A BRIEF MANUAL OF EVANGELISTIC METHODS FOR ALL  
EVANGELICAL CHURCHES, TO WHICH IS APPENDED A  
LIST OF 40 THEMES FOR REVIVAL SERMONS, AND  
THE TEXT IN FULL OF A NUMBER OF SHORT  
TRACTS SUITABLE FOR THE BACKS OF AN-  
NOUNCEMENT CARDS, TOGETHER  
WITH SUGGESTIVE FORMS  
FOR TICKETS, ETC.

BY

GEO. F. HALL.

*Author of "Plain Points on Personal Purity," "Tabernacle Talks,"  
"The Lord's Exchequer," etc., etc.*

[FIRST EDITION—5,000 COPIES.]

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“Oh, it is a glorious thing to rally souls to the cross!”

—*Knowles Shaw's last words.*



“Go ye into all the world and preach the gospel to every creature.”

—*Mark 16:15.*



“Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

*Paul's words to Timothy.*



Geo F. Hall

# REVIVALS

AND

## HOW TO HAVE THEM.

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**A** Revival is more than a "protracted meeting." According to Moody, it is a *bringing forth from obscurity*. In every average church there are latent powers enough, if quickened into consecrated action, to stir a city. Hence I like the word *revival*. It suggests an awakening, a shaking up, a clarifying of spiritual atmospheres; in short, vigor, enterprise, enthusiasm, victory! It is time we have done with mere "special services" and "series of meetings." This sounds too insipid for wide-awake communities. Let us call our evangelistic meetings *revivals*, with all that the word means, and there will be less danger of stagnation in the greatest of all works—soul-saving.

It is the duty of every individual church to have

its own revival, apart from all union efforts, at least once a year; that is, a season of evangelistic effort, continuing from two to twelve weeks as circumstances may demand. It is useless to talk about having a "continual revival," or "a revival all the year round," as some pastors do who are fortunate enough to have two or three additions every Sunday. A revival necessarily implies stringing up to concert pitch, and no church can keep itself in that condition all the time. But the church that would not die, or fall into the ruts, must have its annual revival, and the pastors who oppose this theory today are the slow, tedious fellows whose congregations are noted for their sleeping qualities.

The best time for a revival is *any time*, if the members of the church are ready for earnest, united work.

The temperature of the weather is not so important as the temperature of the people's hearts. Some of the most successful meetings of my life were held in July and August, when the thermometer was playing around the 100° mark and the farmers very busy besides. Again, I have seen great revivals conducted in the midst of political campaigns, or at times when the roads were almost impassable, or other difficulties presented themselves. A good revival is

**The  
Duty  
of  
Every  
Church.**

**The  
Best  
Time  
for  
a  
Revival.**

not a question of the weather, or of social, political, or financial conditions, but of careful management and earnest work. A few years ago a much-mentioned Eastern pastor, who never held a great revival himself, and whose churches, I am told, have generally decreased in membership during his pastorate, wrote an article condemning what he termed "manufactured revivals." Many evangelists were delighted when Pres. H. W. Everest, the distinguished theologian, took up his pen in behalf of true evangelism, and replied that *all revivals were necessarily manufactured*. Loyal disciples believe that God is always ready to save souls, and that "the field is white unto the harvest." All that is necessary is for men to bare their arms and put in the sickle.

In the past few years summer meetings have become very popular. In Iowa I was the first evangelist of the church with which I am connected to hold a tent meeting. It was at the town of Griswold, in 1889, where the membership of the congregation was increased from fifteen to one hundred and forty-one in thirty-five days. It was an experiment that succeeded, and now our Iowa State Board keeps a half dozen tents at work all the summer. I am also a sort of pioneer among my people in tabernacle

**Tents  
and  
Taber-  
nacles.**

work, having built several, and demonstrated the wonderful possibilities of such structures. At Chariton, Iowa, I held the first tabernacle meeting the Disciples ever held in the state; one hundred and fifty-six turned to the Lord, and an \$8,000 church building was immediately erected. At Emporia, Kan., while pastor, I erected a great tabernacle, advertised thoroughly, and gave Evangelists Updike and Hawes 2,000 hearers the first night. These temporary structures can be erected at small expense by borrowing or renting the lumber, and putting together in the simplest manner without cutting. Tar paper may be used for the roof, or common sheeting with weather strips. A tabernacle is much preferable to a tent in many ways.

It is not, I insist, a question of the time of year, or the temperature of the weather, or the condition of the times, but simply a question of getting ready right, and then carrying it through to a successful finish.

A few, but not many, good revivals have been conducted by pastors. It is quite a fad now to decry the "professional evangelist," and let pastors "exchange meetings." The result is seen in an era of small ingatherings. Many of our best evangelists have quit the field, and the day of great ingatherings seems

**Who  
Should  
Conduct  
a  
Revival.**

past But I am confident the churches will soon tire of this, and the professional evangelist will again be in demand. Why not? Our greatest preachers today are evangelistic preachers. Many of them are men of learning, experience, rare consecration, and mighty spiritual power. This is an age of specialists, and their specialty is the manipulation of great revivals. Hence, by all means, churches desiring a genuine awakening should secure an evangelist—some pure, good man, who is known to be loyal to the plea, strong in the pulpit, and wise in his judgment. Such men may be rather scarce, and may cost large money, but they always give value received, and the people are more willing to pay such a man than some "cheap John" who bungles everything he touches.

The right man once on the ground, pastor and church should unhesitatingly turn everything over to him, and follow his directions faithfully to the letter. Then there will be no failure. It is the uniform testimony of evangelists that where their instructions have been carefully and prayerfully carried out meetings have been successful.

Every evangelist has his own way of doing things, and to him it is the best way. As for myself, when

**My  
Way  
of  
Doing  
it.** I consent to conduct revivals, I desire, first of all, a positive decision on the part of churches that they want a meeting. I do not want any half-way engagements, only to be broken at the last moment, thus disarranging my dates for months ahead.

Once decided upon, a church should commence talking and praying about the approaching revival.

**The  
Com-  
mittee  
of  
Ushers.** The midweek meetings should be full of it, and the pastor should preach several preparatory sermons on Sundays. There should be several committees appointed and thoroughly drilled in what they are to do. A committee of ushers should embrace from eight to twenty of the most popular and influential men (not boys) in the church. They should meet and elect a chief, who will assign two ushers to each aisle, etc., and see that they are always at their post from the moment the doors open till the service closes. Anything but an usher coming in late! Each man should wear a badge with the word "Usher" printed or painted on it in plain letters. In my meetings, the ushers seat the people, take the collections, assist in preserving order, if ever necessary, about the halls and doors, and generally make themselves useful as "chief spokes in the wheel." One important duty of the ushers is to see that the

members do not pre-empt all the best seats in the house, but that outsiders are adroitly favored with the most advantageous locations for seeing and hearing.

A committee of three will meet early and select a large chorus of singers, one for every ten the building seats, if possible; that is, if there are

**The  
Choir.**

1,000 seats in the auditorium, I like 100 singers on the platform. These singers need not be fine musicians, for if so they never could be found, but good young people and men and women who can sing gospel hymns reasonably well. I do not want people in the choir whose sole ambition is to "show off," but singers who are willing to open their mouths and do their best to praise the Lord in such simple, stirring hymns as myself or musical director may select. I do not insist that all shall be church members, but am glad to have non-professors and members of other churches in my choir, for they will get to hear the gospel, and many of them will be led to the truth ere the meetings close. If I have a singing evangelist with me, I turn the music over to him; if not, my custom has been to lead the choir myself, drilling it from time to time, and singing my own solos when I want one. There are not many good singing evangelists, and a poor one is worse than none, to say nothing of the extra expense in-

volved in securing him. Each member of the choir should wear a badge, and should be in his appointed chair at least five minutes before every service. Music of the right quality and quantity is half the battle in a revival. There should always be books enough in the pews for everybody to look on and help.

Third, I like a "Committee of Seventy," made up of the best male and female workers in the church, old and young, whose business it is to go out in twos, and distribute tracts and printed invitations throughout every portion of the city, supplementing the same with a felicitous personal invitation to the meetings. This committee will meet me occasionally for prayer and consultation. It will district the city before my arrival, and make regular weekly visits to every house, store and shop, throughout the revival. Each member of this committee will have a reserved seat in the body of the house, at an equable distance from each other, so quiet observations may be taken during the sermon, and judicious personal effort made during the invitation. This is a very important committee, and its work is doubly efficacious—first, upon the unsaved, and secondly, upon the workers themselves.

Fourth, a committee on finances. It costs some-

thing to have a great meeting, and it is always worth infinitely more than it costs; hence churches should prepare to be liberal in their outlay during the revival. The preachers should receive their salary every Monday. All light, coal, janitors', etc., bills should be paid up promptly. Nothing should lag behind in this department of the work, for the business world is very quick to appreciate a religion that pays as it goes. I always teach a church that it is as much a part of its duty to *pay* as it is to *pray*. I have little sympathy with those evangelists who are too timid about mentioning money matters. They usually get a small salary, but they get all they are worth. We owe it to ourselves and families; we owe it to the pastor we are assisting; we owe it to the churches; we owe it to new converts; we owe it to God, to teach the people the importance of giving.

The committee on finance should prepare a little pledge card and have printed several thousand special envelopes of a color different from that used in the regular church work. This pledge should obligate the signer to pay *so much per day during the meeting*, and the amount should be deposited in the special envelopes nightly. Under this plan giving becomes contagious, and it

**The  
Money  
Phase  
of  
the  
Meeting.**

**The  
Daily  
Envelope  
Plan.**

is remarkable what can be accomplished. In my West Side Chicago meeting a few years ago the receipts averaged nearly \$200 per week. It is *simply the weekly envelope system reduced to daily practice*, and the result is nearly always that the meeting can be carried on as long as necessary without any further pledge-taking, and the revival closes with all bills paid and money left. Every member, young and old, should have an opportunity to fill out one of the pledges, and the pastor should urge the matter from the pulpit until a sufficient sum is promised to cover all expenses. In almost any average church ten persons can be found who will give fifty cents a day; that's \$5. Fifty who will give twenty-five cents a day; that's \$12.50. One hundred who will give ten cents a day; that's \$10 more, or a grand total of \$22.50 per day, to say nothing of the small change that will be thrown in every night by sympathizers. Many evangelists, especially those who conduct only union revivals, where a number of the strongest churches go in together, will not contract to hold a meeting for any stated salary. It is easy, from the above figures, to understand why they prefer the collections. I for one have always preferred to contract for a reasonable amount per week, in addition to expenses, and then I feel free to urge the people to contribute liberally, *not to myself*, BUT

TO THE CHURCH. And then, again, if the matter is managed rightly, the church will come out considerably ahead financially, and everybody feeling good. It is a sin to ask an evangelist to leave his family, home and books nine-tenths of the year and give his labor to the churches for a mere pittance, especially when his best days are usually embraced within a short period of years. Churches should willingly pay a first-class evangelist \$50 or \$75 a week, and count each Sunday spent one week, just as they do with pastors. This is not an exorbitant salary at all when it is considered that most evangelists cannot stand continuous work, but must rest from one to four months in the year without salary.

Fifth, there should be an advertising committee large enough to furnish one reporter for each newspaper in the city. Do not depend upon the papers to send men around every night; they will not do it. But as a rule they will cheerfully publish any reports carried to them, especially if they are brief and to the point. In addition to supplying the papers with data concerning the meeting, this committee will attend to all the printing and general advertising. Churches must expect to spend quite a little sum in this way. It pays, and pays big, to advertise judiciously.

Salary  
of  
Evangel-  
ists.

Con-  
cerning  
Printers'  
Ink.

Hang a portrait of the evangelist in all the principal store windows, and run his cut on all announcement cards, not because he is the handsomest man in the world, but because pictures always attract attention, and it is the duty of this committee to get

**Make  
the  
Whole  
City  
Talk.**

the whole city to talking about the meeting. Nor does it pay to make a spurt at the beginning of the work, and then stop under the pretext that "everybody knows about it now;" but keep it right up till the last day. Tens of thousands of bills, cards, tickets, etc., should be carefully put out through the committee of seventy (never through boy peddlers). The "Royal Baking Powder," "Quaker Oats," and "Battle Axe" people advertise their wares in season and out of season, and churches should profit by the example of successful business firms. We have something infinitely more valuable to advertise than they, and we should not be slow in getting about it. The people are just as quick to read an attractive religious advertisement as any other kind, and I have known one little card to lead a soul to Christ. Advertising a revival is one of the fine arts, and I urge a serious study of the matter on the art of pastors and church officers.

Sixth, the pastor should select a committee of sensible ladies and gentlemen to assist candidates at

baptism. There should also be a committee to see that the platform is constantly decorated with flowers. And the members of the Official Board of the church should distribute themselves nightly about the entrances, and see to it that all are made welcome, especially strangers. I commence my service on time, and rush things from start to finish. A revival service that draws fails to revive. The sermon may sometimes be lengthy without dragging, but the introductory and closing exercises *never*. The successful revivalist will not allow his heart to soften toward visiting preachers, and turn them loose for a half-hour's exordium, but he will keep the reins in his own grip, and drive like a Jehu!

Generally I hold no day services, and none on Saturday nights. Day services consume energy that had far better be reserved for the more important evening meeting; and as to Saturday night, everybody will feel fresher for Sunday's work if they can rest that one night in seven. Sundays I speak three times, usually giving a lecture to men only, or to women only, or to lodge people, or to laboring men, at the 3 o'clock service. Sunday is worth all the rest of the week in making good impressions. At the afternoon service admission is by ticket, several

**Special  
Meetings  
for  
Men,  
Women,  
Etc.**

thousand having been distributed through the previous week. In addition to announcing the subject, etc., the ticket calls for a free-will offering, and the result is usually very gratifying. At Johnstown, Pa., I remember, the collection from my audience of 1,000 men amounted to \$44, mostly in dimes and nickels. At Eureka, Ill., the ladies in their special meeting contributed \$25 at the close of my address. My men's meetings are usually held in an opera-house or other large hall, and not in the church building. In this way I reach a new set of hearers, and the meetings accomplish untold good.

I always commence a meeting on Sunday morning and close on Sunday evening. I allow no outside lectures, concerts, or socials to interfere with the work during the meeting. The attention of the people must not be divided if the best results are to be obtained. Under my financial plan no lectures or elocutionary entertainments are necessary at the close to help make up expenses, but the last service is one long to be remembered for its spiritual power.

The pastor of the church should always be chairman *ex-officio* of each committee, and he should be the last to criticise the evangelist. Much depends on the pastor's conduct during the meeting. He

**The  
Revival  
Must  
Have  
the  
Right  
of  
Way.**

should earnestly second every suggestion made by the evangelist, for it will give him a firmer hold upon the people. The pastor need never fear the faithful evangelist. He is not "seeking his job," nor trying to alienate the affections of his people, but to strengthen him if he be a good, true man, and to make his influence more powerful in the community. In my meetings I always insist on the pastor's baptizing the converts, for this gives him a better hold on them for future work.

Wherever convenient I use the "After-meeting," and consider it one of the most powerful adjuncts to a successful revival. This service is held in an adjoining room or basement, and is intended to gather up the fragments from the general service. It is a brief, hearty, spiritual meeting, and often concludes with a number of confessions. It gives the members a better opportunity for close personal work, and develops new converts in the art of testimony.

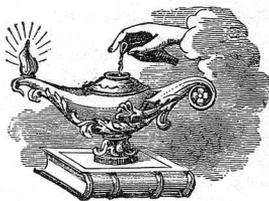
A real revival is a "season of refreshing from the presence of the Lord." No church can afford to do without such experiences. Those who would be true to New Testament example, must be an evangelistic people. God pity those who are not.

I have said nothing about the style of preaching. That is the evangelist's own business, and he should

**The  
Style  
of  
Preaching.** not be burdened with suggestions and hampered by criticism. Let him alone and you will have nothing to regret when he is through. Depend upon it, the faithful evangelist will preach the pure, unadulterated gospel; for, after all, that is God's power unto salvation, human methods and plans being simply auxiliary. No two evangelists are alike in their style of preaching, but they are generally a unit in their determination to lift up Christ before the gaze of a dying race, and to remove all whitewash from sin, whether in high places or low. So hold your tongues, and back up the evangelist with prayer and sympathy, and you will have nothing to be sorry for at the farewell service. The evangelist does not claim perfection, but he does claim to know more about his own work than the average pastor, elder, deacon, or officious old maid in the corner. Therefore give him the reins.

O for more revivalists and more revivals! Such work quickens every department of religious enterprise—missions, education, social reform, everything! At least one-tenth of every year should be sacredly devoted to local evangelism by every church among us. Our Bible colleges should make more of a specialty of the training of evangelistic preachers and singers. They are pre-eminently the recruiting

sergeants in the army of our Lord, and without them in ever-increasing numbers and efficiency we will never be able to "take the world." A *message* without *method* is the height of imprudence. Given both, and the people of God are invincible.



**ERE THE SUN GOES DOWN.**

“ I have work enough to do,  
Ere the sun goes down,  
For myself and kindred, too,  
Ere the sun goes down:  
Every idle whisper stilling,  
With a purpose firm and willing,  
All my daily task fulfilling,  
Ere the sun goes down.

“ I must let my voice be heard,  
Ere the sun goes down;  
I must speak the loving word,  
Ere the sun goes down:  
Every cry of pity heeding,  
For the injured interceding,  
To the light the lost one leading,  
Ere the sun goes down.

“ As I journey on my way,  
Ere the sun goes down,  
God's commands I must obey,  
Ere the sun goes down.  
There are wrongs that need redressing;  
There are sins that need confessing,  
If I would obtain the blessing,  
Ere the sun goes down.”

—*Josephine Pollard.*

## SUBJECTS FOR FIVE WEEKS.

FOLLOWING ARE A FEW THEMES I HAVE USED SUCCESSFULLY.

- "Jacob's Ladder; or, The Royal Road to Glory" (bl'kb'd talk).
- "Faith: What Is It? How to Get It, and What to do with It."
- "Halting Where the Road Forks" (blackboard sermon).
- "What a Woman Can Do" (a lecture to ladies only).
- "Four Great Conversions" (blackboard sermon).
- "When Will the World Come to an End?"
- "The Five Kingdoms" (chart sermon).
- "Where Shall I Spend Eternity?"
- "How to Hold Out Faithful."
- "The Conversion of Crispus."
- "The Unspeakable Gift."
- "What Is Conversion?"
- "Repentance."
- "Prayer."
- "Acknowledgement of Sin Not the Whole of Repentance."
- "The Greatest Book in the World" (chart sermon).
- "What a Good Man Had to Do to Be Saved."
- "Prompt Obedience the Test of Love."
- "Advantages of Being a Christian."
- "Storming the Strongholds of Sin."
- "Christian Baptism (chart sermon).
- "Does It Pay to Be a Christian?"
- "King Solomon's Conclusion."
- "Three Precious Invitations."
- "The Universal Invitation."
- "Getting Right with God."
- "Confession."
- "Plain Points on Personal Purity" (a lecture to men only).
- "Lessons from a Lead Pencil" (children's talk).
- "The Great Salvation" (chart sermon).
- "Necessary Adjuncts in Soul-Saving."
- "On the Fence, and How to Get Off."
- "Is Christ a Principle or a Person?"
- "Trials and Crucifixion of Christ."
- "How to Be a Happy Christian."
- "Jesus of Nazareth Passeth By."
- "What and Where Is Heaven?"
- "Resisting Mother's Prayers."
- "Prepare to Meet Thy God."
- "Excuses."

## A GOOD TRACT FOR THE BACK OF AN ANNOUNCEMENT CARD.

The reader is at liberty to reproduce this or any of the following tracts whenever and wherever he finds opportunity to use them.

### ARE YOU A CHRISTIAN?

By GEO. F. HALL.

If not, you are in a lost state. No matter who you are, nor where you hail from, you have no hope out of Christ. Distinguished birth cannot avail in your salvation; nor wealth, nor honor, nor learning. All these things are good if consecrated to the Lord, but otherwise they are worse than filthy rags, for of themselves they can do naught but intensify eternal punishment. Why depend upon human gifts for redemption? *Christ alone can save.*

Why not become a Christian to-day? To-morrow may be too late. God has nowhere promised us another day in which to repent. He says: "*Now is the accepted time. To-day is the day of salvation!*" Life is uncertain. Death is certain, and "*after death the judgment.*" Every time we breathe two persons die somewhere. Your time may come soon. Are you ready? At the great Lisbon earthquake it is estimated that 60,000 persons perished in six minutes. Few of the number were ready to die. We ought to live every hour as though it were our last upon earth.

The terms of salvation are very simple. No miracle is necessary in conversion. It is a shame that many theologians have thrown a cloud of mysticism about the Christian religion. But be assured, dear unsaved reader, that the way to God is clear and easy. 1st, *hear the Word* (Matt. 17:5); 2nd, *believe* (John 3:16); 3d, *repent* (Acts 17:30); 4th, *confess Christ* (Matt. 10:32); 5th, *be baptized* (Acts 2:38). Take these five steps prayerfully and sincerely, and your sins will be forgiven; you will be a member of the Church of Christ, a Christian, and an heir to eternal glory. A faithful life will then insure you an unfading crown at God's right hand. Will you not accept the blessed invitation to come right now? Say YES. "Thou, God, seest me!"

## Another good tract,

especially effective in a community seriously tainted with infidelity. In a town of 25,000 inhabitants not less than 5,000 Announcement Cards, with a short, pointed tract on back, should be carefully distributed each week by the "Committee of 70."

### IS CHRISTIANITY DYING?

Not if statistics prove anything, and they certainly do. The January 2 (1896) number of the *New York Independent* (one of the leading religious journals of the world) contained a symposium on church progress in America, from which the following interesting statistics have been deduced:

Disciples of Christ,	increase in U.S. since 1890,	229,966—35 %
Catholics, 7 kinds,	" "	" 1,243,568—19 %
Congregationalists, 1 kind,	" "	" 67,229—13 %
Presbyterians, 12 kinds,	" "	" 137,872—11 %
Episcopals, 2 kinds,	" "	" 60,255—11 %
Methodists, 17 kinds,	" "	" 352,245—7 %
Lutherans, 18 kinds,	" "	" 78,062—6 %
Baptists, 13 kinds,	" "	" 67,771—2 %
Unitarians,	" "	" 501, less than 1 %
Universalists,	decrease	" 3,066

At this rate, it will take infidelity a long, long time to stamp out the religion of Jesus. Never since the early days of the Christian era were the followers of the meek and lowly Nazarene so active as at the present time. The gospel has girdled the earth with a thousand chains of love, and the old, old story of a Saviour's sacrifice is transforming the lives of millions in every clime; and when all professing Christians shall get closer to their Divine Master, and closer to each other, in the "unity of the Spirit and the bond of peace," the complete triumph of Christianity over skepticism, paganism, indifferentism, and all kindred evils will be the more quickly and surely achieved.

## Here is a Tract

I have used for years with great effect, especially in communities where there are many unconverted thinking men.

### Interesting Facts.

Our lamented president, James A. Garfield, who lived and died a member of, and was for some years a preacher in, the Christian Church, was once requested by a lady to formulate a statement which would give her a more definite idea as to our doctrinal position. The following is a copy of Mr. Garfield's statement:

- "1. We call ourselves Christians or Disciples.
  - "2. We believe in God, the Father.
  - "3. We believe that Jesus is the Christ, the Son of the living God, and our Saviour. We regard the divinity of Christ as the fundamental truth of the Christian system.
  - "4. We believe in the Holy Spirit, both as to His agency in conversion and as a dweller in the heart of the Christian.
  - "5. We accept both the Old and the New Testament Scriptures as the inspired Word of God.
  - "6. We believe in the future punishment of the wicked and the future reward of the righteous.
  - "7. We believe that Deity is a prayer-hearing and prayer-answering God.
  - "8. We observe the institution of the Lord's Supper on every Lord's Day. To this table we neither invite nor debar. We say it is the Lord's Supper for all the Lord's children.
  - "9. We plead for the union of all God's people on the Bible and the Bible alone.
  - "10. The Bible is our only creed.
  - "11. We maintain that all the ordinances should be observed as they were in the days of the apostles."
- Do you not heartily endorse these expressions? If so, "come thou with us, and we will do thee good."

## My Favorite Tract for Announcement Cards.

It covers the ground—  
the whole thing in  
a nutshell.

### What Shall I Do to be Saved?

#### THE BIBLE PLAN.

- 1.—**Believe on the Lord Jesus Christ.**  
Read Jno. 3:16; Acts 10:43, also 16:31.
- 2.—**Repent — Turn away from Sin.**  
Luke 24:47; Acts 3:19; Acts 17:30.
- 3.—**Confess Christ before the World.**  
Matt. 10:32; Acts 8:37; Rom. 10:9-10.
- 4.—**Be Baptized in the Name of the Father, Son  
and Holy Spirit.**  
Matt. 28:18-20; Acts 2:38; Rom. 6:3-4.
- 5.—**Do all this Sincerely, Calling on the Name  
of the Lord.**  
Acts 22:16; Rom. 10:13; Joel 2:32.
- 6.—**Lead a Faithful, Prayerful Christian Life.**  
2 Peter 1:5-11; 1 Thess. 5:16-23; Rev. 22:14.

Dear reader, the above scriptures clearly explain to you your duty. Remember, they set forth God's requirements, not man's. This matter should be taken seriously, therefore, and you should not rest until you have complied with every condition of salvation.

In becoming a Christian you have everything to gain, nothing to lose. Then why hesitate? **"To-day if you will hear His voice harden not your heart."** Decide promptly, for your eternal destiny hinges upon what you do with Christ. Life is short and very uncertain. Death is on your track. Get ready for the Judgment! **"Blessed are they who do His commandments."**

Please study our Lord's requirements as set forth in the above references, and then ask your conscience if you have complied therewith. If lacking in anything, delay not to **arise and obey**, that you may have peace from Above.

## Forms I Have Used for Choir and Subscriptions.

### CHOIR PLEDGE.

**I HEREBY VOLUNTARILY PLEDGE MYSELF** a member of the CHORUS CHOIR for the HALL HUTTO REVIVAL MEETINGS to be held in our city, commencing....

..... Unless unavoidably hindered, I promise

to be present at every service, and in my place on the platform promptly on time, and to be subject entirely to the direction of the leader, PROF. ED. M. HUTTO, in all matters pertaining to the work of the Choir.

(Name).....

(Part) ..... (Residence).....

IMPORTANT.—First—Each member will fill out two cards; retain one and return the other to the pastor, who will turn them over to Prof. Hutto. Second—Wear your badge at every service. Third—Spend a few moments in earnest prayer for God's blessing before coming to each meeting. Fourth—If late, remain in audience and report to leader at close of service.

### A FREE WILL OFFERING.

I hereby pledge.....cents per day toward

the expenses of the Gospel Meetings to be conducted by Hall and Easton at the Christian Tabernacle, Decatur, Ill., beginning January 6, 1895.

Name.....

Address.....

“The Lord loveth a cheerful giver.”

The ushers estimated that 1,600 men were present at this service, 5,000 tickets having been distributed.

**ADMIT ONE. FREE TICKET**

TO THE

## Lecture for Men Only

(BOYS UNDER 13 NOT ADMITTED.)

**At Powers' Grand Opera House, Decatur, Ill.**

**Sunday Afternoon, Feb. 4, 1894, 3 O'clock.**

(If willing-hearted bring a dime to help pay expenses of revival.)

Evangelist GEO. F. HALL will deliver his celebrated lecture on "Personal Purity."	PROF. HACKLEMAN will sing "Put on the Brakes, My Brother."
---	--

Mr. Hall may be seen at his residence, 832 W. Wood St., from 8 to 10 a. m., or at his office in Syndicate Block from 2 to 4 p. m., every day except Sunday.

~~~~~

The manager of the building said there were 2,000 ladies present at this service, and several hundred were unable to gain admission.

**ADMIT ONE. FREE TICKET**

TO THE

## Lecture for Ladies Only

**Powers' Grand Opera House, Decatur, Ill.**

**Sunday Afternoon, Feb. 11, 1894, 3 O'clock.**

|                                                                                          |                                                                                         |
|------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| Evangelist GEO. F. HALL will deliver his popular lecture entitled "What a Woman Can Do." | PROF. W. E. M. HACKLEMAN will sing "Saved by Mother's Prayer," an original composition. |
|------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|

(If willing-hearted bring five cents for the collection basket.)

**Special Music by Ladies' Choir and Ladies' Quartette.**

Little Ladies under 5 must stay at home with Papa.

*Form for special collection envelope.* An abundant supply of these should be found in the racks at every service.

"The Lord loveth a cheerful giver."

"Give and it shall be given unto you."

### A Free Will Offering

*to help bear the expenses of the HALL-HUTTO REVIVAL MEETINGS. Seal and drop in Collection Basket. Always fill out the following blanks :*

Name .....

Am't..... Date.....

"The laborer is worthy of his hire."

"It is more blessed to give than to receive."

*Sample Announcement Card.* This cut can be secured from any engraver at small cost.

## Christian Church Revival

JACKSONVILLE, ILL.

Welcome!  
Everybody  
Welcome!



COME  
EARLY  
IF YOU  
WANT A  
SEAT.

Services every night at 7:30. Big Chorus Choir—Sociable People—and Stirring Gospel Sermons by

### EVANGELIST GEO. F. HALL.

Although but 30 years of age this earnest man has a national reputation as an **Author, Pastor, Revivalist and all-around Gospel Worker.**

#### SERMON SUBJECTS FOR THIRD WEEK.

Sunday morning, March 17th, 1895, - "Christian Watchfulness."  
Sunday, 3 o'clock, at Christian Church, Lecture—"Personal Purity."  
(To Men Only)

Sunday evening, - - - "Down and Up." (Chart Sermon.)  
Monday evening, 18th, - - - "The Roman Governor's Question."  
Tuesday evening, 19th, "Lost! A Soul." (On popular amusements.)  
Wednesday evening, 20th, - - - "Where Shall I Spend Eternity?"  
Thursday evening, 21st, - - - "Four Great Conversions"  
(Blackboard Sermon.)

Friday evening, 22nd, - - - "Halting Where the Road Forks."  
Saturday evening, 23rd, - - - "Resisting Mother's Prayers."

**Lecture to Ladies only, Sunday Afternoon, March 24th.**

4,000 of the following tickets brought out an immense audience of first-class citizens, and gave us an opportunity to extol the church above all human organizations.

**ADMIT ONE! FREE TICKET!**

TO THE

## LECTURE TO LODGE PEOPLE

At Powers' Grand Opera House, Decatur.

Sunday Afternoon, Feb. 18, 1894, at 3 O'clock.

Evangelist GEO. F. HALL will  
deliver his Lecture entitled  
"The Best Lodge on Earth."

PROF. W. E. M. HACKLEMAN  
will sing "This Way, Papa,"  
an original composition.

SPECIAL SELECTIONS BY THE LARGE CHORUS.

If kindly disposed, bring a dime for the Collection Basket.

Use special tickets on every big occasion. It is human nature to scramble for free tickets, and evangelists should take advantage of this disposition for the people's own good.

At the following service we had nearly 2,000 present, fifteen persons responded to the gospel call, and nearly \$3,000 was pledged towards a new church building.

**ADMIT ONE—FREE TICKET.**

## FAREWELL SERVICE

At the Christian Tabernacle, Chariton, Iowa.

Sunday Evening, Sept. 20, 1891, at 7:30 o'clock.

Evangelist GEO. F. HALL will close his Revival work in this city with an address on "WHAT CHARITON NEEDS." PROF. ED. M. HURTO will sing the favorite solo entitled "THAT OLD, OLD STORY IS TRUE."

If willing-hearted, bring a silver dime or quarter for the collection basket.

B. H. LINGENFELTER, } Com.  
O. E. PAYNE, }

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