

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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NO. 2

"O LORD, REVIVE THY WORK."

Hebrew 3:2.

Mrs. Ceco Tottle Dec 24

We have tried to show the overwhelming necessity of sweeping revivals of religion, involving the melting, quickening, sanctifying power of the Holy Ghost. Such revivals are needed, (1) to save the church from spiritual degeneracy; (2) to save the church from utter extinction; (3) to qualify the church to reach and rescue the millions of dying and perishing sinners.

How appropriate that we should cry to God for special floodings of divine influence and saving power! In what way, then, shall this revivals prayer be offered, that it may find a lodgment in the ears of God?

1. **In deep humility.** Prayer is the language of beggary. It is a wail of distress, born of conscious ignorance and weakness. It is a practical confession that our own resources are exhausted, and we must have from God what we feel can come from no one else. When we enter into the real spirit of prayer, self-sufficiency and self-will go down in an awful crash. We no longer feel like dictating terms to God. At last we are willing that he should have his own way. Let him come in whispers or in whirlwinds; we will gladly accept what he sends, and not find fault with the accompaniments. God must be allowed to have full swing,

and we must promptly say "Amen" to his leadership. It is evident that many are so much afraid of a little noise or some extra demonstration, that they will not allow God to break their chains and set them free. Better have a laughing blessing, or a crying blessing, or a shouting blessing, than no blessing at all. Better be called "a fool" with salvation than a wise man without it. All this quarreling with God is the result of pride. When we get humble enough to be anything, do anything, go anywhere, make any sacrifice, and welcome the Holy Ghost with whatever operations or demonstrations, a great blessing is near at hand.

2. **With living faith.** "What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." There is a vast difference between **saying** prayers and **praying**. Real prayer is based on deep desire, put into definite petition, and offered in full expectation of an answer. Is there not a great deal of so-called prayer that is nothing but mumery and mockery? It is not common to ask for many good things without any heart or faith? Would we not feel greatly disappointed if God should answer our prayers? Nay, would not some of us get **mad**, if God should take us at our word? An old minister preached many years in a given town without much apparent fruit. At last, in answer to **somebody's** prayer a

glorious revival was in progress. "Why, brethren," said the minister in his happy surprise, "this is just what I have been praying for these twenty years, but never thought I should live to see it!"

3. **With persevering earnestness.** Many of us are too fitful and spasmodic to have any very successful dealings with God. We take hold, but we too easily let go. If a church would have a sweeping revival, there must be a long pull, a strong pull, and a pull altogether. It is not enough to make a few pastoral visits, hold a few extra meetings, offer a few prayers, and then relapse into our accustomed apathy. God loves a determined soul. He will be conquered by definite, believing, importunate prayers. When asked the secret of his remarkable success in soul-saving, Rev. James Caughey significantly replied: "**Knee work! knee work! knee work!**" John Knox cried to God in behalf of his imperilled country, "**Give me Scotland or I die!**" His prayer prevailed. In his secret devotions, George Whitefield was overheard to say: "**O God! give me souls, or take my soul!**" What if such a spirit should pervade the pulpits and the pews of Christendom? What marvels of mercy—what shocks of divine power—what showers of salvation—what thunders of victory would soon envelop a world redeemed!—Rev. A. A. Phelps, M. A.

PRAYER AND REVIVAL.

Whoever would promote a revival of religion should begin with his own heart, and pray, and confess, and believe until he feels his own heart all subdued and melted by the Holy Spirit—until his love for Christ is glowing, fervid, burning—and until he finds himself moaning over the lost condition of men, and, like Jesus, being in agony prays more earnestly.

Then when his heart is in this state, let him get a few, if he cannot many, to join him in special prayer for the outpouring of the Spirit. Let that little company hold on in united, persistent prayer, "Nothing Wavering," until the Windows of Heaven are opened.

All who would labor successfully in leading souls to Christ must tarry at Jesus' feet until they have power with God; then they will have power with men. The gift there received will be with them

wherever they go, diffusing its holy influence, and God's work will be revived, and sinners converted.

Let none of us who proclaim the gospel, preach complaining, scolding sermons, or make unkind remarks about those who differ with us, or who do not come up to the work as we would have them.

REV. A. B. EARLE.

"REVIVAL LEADERSHIP."

Bishop Mallalieu says:

"Brother, would you dare to go into your own church, open the pulpit Bible at some of the all-inclusive promises, and there alone, all doors locked, no witness of the solemn scene—would you dare to kneel down on the very spot where you are to stand when you preach to the people, and give yourself fully to God, and sincerely and truly ask God to strip you

of any and everything that hinders you; and then ask him to give you the Holy Ghost for cleansing and for the endowment of power? Would you dare to look God in the face and say, for this blessed grace I will lay all on the altar—time, talents, friends, reputation, preferment, honor, fame, ease, pleasure, emolument—all there is of life, all there is of hope or fear, and in one all-embracing sentence say: 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord? Would you dare to do all that and then steadfastly wait for an hour or a day, fasting, praying, groaning after all God has for you until you are sensibly filled with all the fullness of God?'"

Not what can I do for God; but rather what can God do with me for others and for the glory of His name, is the question of my heart and life.