

WORK.

The revival is the work of God. A revival is not worked up, but prayed down. It is not getting an evangelist to come to town with a lot of witty sayings, having the people to join the church without being converted, only to go out and be a failure and bring reproach on the cause of Christ. We meet and resolve and re-resolve and live and die the same. Well, that is not a revival. Neither has the preacher had a revival, who came to the camp meeting and knocked off horns and taken scalps until he had succeeded in getting all the folks to the altar to confess that they have not had any religion before, because they did not have his light. After all I think we preachers have crippled about as many as we have mollified with ointment. It is the height of some preachers' ambition to put a "strong test," as they call it, and run people in a corner and cripple them for life. I have noticed this that the hypocrites stand unshaken in such tests and many honest souls have been crippled for life. You say, shall we not press the truth? Yes, with all our might, but my friends this preacher came very near missing his calling. I thought God had called me to line up all the "crooks" but when I fully understood the matter he had only called me to preach the gospel and he was to do the lining of the folks up. Well, praise the Lord for that!

When will we ever learn that the work is the Lord's? Well, the work of God never leaves men like it found them. Not long ago a man stood up in the meeting and said, "This meeting has upheaved my whole plan in life. I can never be the same." That's it exactly. God can put down a revival that will wake men in the night and make them hunt a place to pray. Some months ago we were having a good meeting in a little town and one night one of the barbers of the town got mad at something I had said and made his little wife go home and leave the meeting. This is what he said afterwards, "My troubles only increased. I thought I was going to die and had my wife to get up and pray for me and at four o'clock God saved me." And he came back and asked me to forgive him for getting mad at me.

Ah, me! What we need in these days of infidelity is a meeting that goes where it pleases and will start men toward the church on prayer meeting night. So much of the present day religion only shows itself on big occasions, on dress parade. We need a revival that will leave its tracks in the lives of men. Do you know when we stand up and say, "The Lord saves me," the world answers back, "Now we expect something of you?" What we need today is not more profession of religion, but better ones.

May God grant us a revival that will be far reaching in its sphere and tremendous in its effect one that will counteract this rampant infidelity that is abroad in the land a revival that will bring the fear of God to the hearts of men once more, a revival that will bring back the days of the Wesleys, Inskip, McDonald and Finney, when men will once more know they have to deal with God. In those days men pulled

on the throne of God and he answered them and revival fire swept like a tornado. May we all pray:

"O Lord, revive thy work! O God, let us stand strong for thee! Knock out this rank infidelity! Make men know there is a God! Bend me to the known will of God! Send every God-called minister through the land like a flame of fire! Send every praying man and woman to their closet! May we hear the wail of the heathen, and make it possible for every missionary to reach them with this great gospel. O God, do not let their blood be on our hands, and thy frown be upon our heads! O God, remember! Amen.—Rev. T. F. Evans.

Have you ever noticed what a happy state the disciples were in just before they entered the upper chamber in Jerusalem to pray for the sanctifying power of the Holy Ghost? Luke 24:52, 53, says, "And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."

Note first, "they worshipped Him," that is more than can be said of many church members of the present day.

Second, they "returned to Jerusalem with great joy." Rejoicing Christians are not any too common we are sure. How few have great joy.

Third, they "were continually in the temple." Their constancy of worship would put many a poor halting Christian to shame in this generation.

Fourth, they were "praising and blessing God." You rarely find a professor of religion in so good a state before God and never find them in a better state.

Yet these were the very Christians that Jesus urged not to depart from Jerusalem until they be endured with power from on high.

Some would say they were good enough already. Some would say they were already sanctified, and had need of nothing, but Jesus commanded them to tarry until they obtain the promise.

So we conclude that no matter how rich the experience nor how happy the regenerated may be, they yet need the sanctifying power of the Holy Ghost as did these first disciples of Jesus.—R. H. B. Cockrill in Pentecostal Herald.

A grain high and dry in a granary never bears fruit. To bear fruit it must be cast into the ground and die. Not a high and dry life, but death to self, to sin, to the world bears much fruit. Not a carefully preserved, but a fully sacrificed life bears much fruit. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." Are we in the granary or in the ground? Are we living or dying? Are we fruitless or fruit-bearing? Are we dying that we may bear fruit?

"Anybody can be a quitter, but it takes a man to keep fighting when things go wrong."

"Victory brings joy as a river. Defeat always has the blues. No real consecrated, obedient man of God is unhappy.

WHOLLY THE LORD'S.

There are great advantages in being entirely consecrated to God. One of these is the sense of the Divine Ownership which comes to the soul. This is no small matter. It gives us confidence such as nothing else in this world can afford. It is like embarking ourselves and all we have in a ship in whose captain we have the utmost confidence. When storms arise and waves beat against the vessel, we have so much confidence in the captain that we have no thought of rushing to the helm to take it out of his hands. If he cannot bring it safely through, then no one can.

We feel when entirely consecrated that we belong to God; that we are His property. And knowing this, we feel a confidence that He will care for His own property. Paul expressed this when he said: "I am persuaded that He will keep that which I have committed unto Him."

If men assail our reputation, we know He will take care of that. He will bring forth our righteousness as the light and our judgment as the noonday. If we are deprived of earthly possessions, we know that He knows how much is good for us and makes no mistakes, and that "in heaven we have an enduring inheritance." When sorrow comes we know He will not let anything come to us, it cannot frighten us, for "we know that if this our earthly house not made with hands, eternal in the heavens." There is no security like that of the soul that is fully committed to God.

Banks may break, thieves may steal, moths and rust may corrupt, a thousand may fall at our side and ten thousand at our right hand, friends may desert us, "yet will we not fear though the earth be removed," for "God is our refuge and strength, a very present help in trouble."

It is very easy to say these things and to write them when all is prosperous. But real consecration finds them all true at the time of testing. There is no confidence in all the world like that of one who is really consecrated and sings truly,

"I am in my Father's keeping,  
I am in His tender care."

—The Way of Holiness.

Q. Can a person be holy as God is holy?

A. In some particulars "Yes;" in others "No." God's holiness being absolute—undivided and independent, ours cannot be thus like his: for we are dependent and we derive our holiness from him. But as God's holiness is abhorrence of sin and pure love of all righteousness with power to resist the one and to fulfill the other, ours may be thus like his: for we may abhor that which is evil and cleave to that which is good.

The best way to prove your religion is not to argue about its fact but to produce its proper results. And the best way to rebuke sin is to practice holiness.

"Prayer is the preface of the book of Christian living; the pilgrim's preparation for his journey."