

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. 40:5-8.

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"WATCHMAN, WHAT OF THE NIGHT?"

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Thousands of anxious, prayerful, faithful people are asking the question, "Will the tide come in again?" Will there be another great revival of religion to counteract and stop the frightful effect of unbelief and modernism? Will something divine and supernatural happen to drive worldliness out of the church, restore real religion and vital salvation? Will the upper room take the place of the supper room, the prayer meeting take the place of lodge and club, and will the courts of our God resound again with the shouts of the new born and the rejoicing of the saints, and will the church again be brought back from her exile and made glorious in salvation?

There are two classes of people to be met with.

(1) Those who hold that we are at the end of the age; that things will grow worse and worse, and our only hope is in the second coming of our Lord.

(2) Those who see in our times only a case of history repeating itself; that in other ages things had been worse than in our present age, and that eventually, the tide will turn, a revival of religion will be given in answer to faithful prayer and intercession of the saints.

We confess that we find ourselves with this second class. We believe and preach the second coming of Jesus but as we study the history of the church we find that conditions have often been worse than at the present, and that God in his mercy has heard and answered prayer and revivals have come and turned the tide of evil backward and again the Church has been clothed with the garments of salvation.

Let us remember that—

(1) A revival of religion is an act of mercy.

(2) A revival of religion is a work of grace.

(3) A revival of religion is an answer to prayer.

(4) A revival of religion is something supernatural.

(5) A revival of religion comes down and is never gotten up.

(6) A revival of religion does not come when God's people are careless, prayerless, worldly, unbelieving and listless.

(7) A revival of religion does not come unless the old rugged truth of the gospel on sin, repentance, regeneration, faith, and holiness, are faithfully preached.

Let us now consider the price of a revival, and ask ourselves, are we willing to pay the price?

I. 2 Chron. 7:14: "If my people which are called by my name, shall humble themselves and pray, and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and heal their land."

II. Fasting and Prayer. "This kind cometh not forth save by fasting and prayer. Joel 2:12; Zech. 7:5; Joel 1:14.

III. Putting Away the Evil or Accursed Things—Read the story of Achan in Joshua.

IV. Seeking Power from on High. Luke 24:49; Acts 1:8.

V. Have Faith in God. Mark 11:22. The French Theologian made a good remark, "Le foi est la premiere grace et la source de toutes les autres." (Faith is the first grace and the root of all others.)

VI. Let the preachers preach vital truths. Dr. Phelps, of Andover, in the good old days, said, "In times of religious awakening preach incisive, trenchant sermons which set men to thinking, Preach that which they cannot listen with calm, intellectual assent, and no more. So preach that heart shall quicken heart. Give the truth under a baptism of fire."

HOW HISTORY MAY BE CHANGED

History may be changed—

By Seven Thousand—those who have not bowed the knee to the Baal of modernism. God surely has 7,000 such, as he had in Elijah's day. (1 Kings 19:18). But if not, it may be changed—

By Three Hundred—a mere "Gideon's band" of prevailing intercessors out of the thousands of praying believers—the former the aggressive spiritual "lappers" who travail in soul and take victory by faith, the latter, the passive dwellers "upon their knees," "at ease" in their Zion prayer life. (Judges 7:6; Amos 6:1). But if 300 cannot be found, still it can be changed—

By one hundred and twenty, such as are willing to pay the price of waiting upon God, "with one accord in one place," until they are endued afresh "with power from on high;" and being thus filled with the Holy Ghost are enabled to overcome all the forces of the adversary "by the Blood of the Lamb, and the word of their testimony." (Acts 1:15, 2:1-4; Rev. 12:11). Peradventure in this day of apostasy, there are not even 120—thank God, it can be changed—

By Fifty. "If fifty men in our generation can be found," says Robert E. Speer, "who will enter the holy place of prayer and become, henceforth, men whose hearts God has touched with the prayer passion [as he touched that of the sainted John Harper] the history of the Church

will be changed." But where are "the fifty"—O God, where are "the fifty?" Ah, if 50,000 cannot be found, if not even fifty can be found, it can be changed—

By Ten. "For," declared Dwight L. Moody, "if ten men will give themselves completely to the will of God, they will be able to change the world." "I will not destroy it for ten's sake" (Gen. 18:32). But perchance there are not even ten "completely" abandoned to the will of God, is there still no hope? Yes, "for there is no restraint to the Lord to save by many or by few." His "hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." It can be changed—

By Two. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven" (Matt. 18:19). If "two" gather together in his name, he is in the midst. "Two" shall "put ten thousand to flight." Are there "two" who do thus "agree on earth"—with Christ and in Christ—praying "in the Holy Ghost" for world-wide revival in the body of Christ? Happy the man or woman who is one of these! But if you are one of the thousands who write in utter human loneliness of heart to the Prayer League office, remember you still have the "solitary worshipper" promise (Matt. 6:6). You still have the example of Moses in Midian, of Daniel in Chaldea, of Paul in Arabia, of Jesus in the "solitary place." You still have the following "utterly believing" paragraph, the full realization of which is Scripturally possible. (See Mark 9:23; 11:22-24; John 14:13, 14; 15:7, 16; 16:23; Eph. 3:20; 2 Cor. 1:20; 9-8, and many other like premises.) The history of the world may be changed—

By "One Utterly Believing Man." Says A. E. McAdam, of London, "No praying man or woman accomplishes so much with so little expenditure of time as when he or she is praying. If there should arise, it has been said—and the words are surely true to the thought of our Lord Jesus Christ in all his teaching on prayer—if there should arise one utterly believing man, the history of the world might be changed. Will you not be that one in the providence and guidance of God our Father?"

You can be! Will you be? If you can be, you ought to be; and if you ought to be, you must be! Oh, for 50,000 such! How the heart of God would rejoice! And how quickly the history of the Church and of the world would be changed! Will you, by God's Grace, be "one utterly believing man" who will "keep rank?" Will eternity—for you and for others—be impoverished or enriched thereby? Destinies are at stake!—Pentecostal Herald.