

sing blood, and of the necessity of regeneration by the Holy Ghost. And surely it must be admitted that a revival that will work again in human hearts to produce these results is urgently need in our day!

But are there any signs of the coming of such a revival? How shall we identify the signs? Can we do better than study the conditions out of which other revivals have been born? What were the signs of revival among the Israelites in Egypt? How might the coming of Moses have been foretold? "And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Two things are here plainly set forth: Israel's bondage had become intolerable; and, despairing of human aid, they cried unto the Lord. A real heart-cry to God was born of an intolerable condition of life. What preceded the revival of Elijah's time? Famine—the full fruit of rebellion against God; and then prayer, and more prayer. Before the people returned to the true God they discovered the impotence of the idols they had set up in His place; they were disillusioned in respect to the profitableness of having their own way, and a religion of their own devising. What preceded the revival of Josiah's time? A mutual slaughter of those who together had forsaken the Lord, and a terrible demonstration of the hardness of the way of the transgressor; and then in reaction from it all, a definite consecration of life on the part of the young king.

The revival ushered in by the advent of our Lord was as a star in the sky of earth's blackest midnight: "Jesus was born in Bethlehem of Judea in the days of Herod the king." The same was true of the pre-Reformation period. Nothing could have been blacker or more hopeless than the religious condition of the world, when, in the providence of God, Luther was raised up. The Methodist revival came to full flower in England at a time when Deism was rife; and Deism, in essence, was only an earlier name for Modernism. Moreover the Methodist revival was coincident with that social and political condition of affairs in Europe which issued in the French Revolution, and later in the Napoleonic wars. In fact, practically every religious revival illustrates the proverb, that "the darkest hour is just before the dawn."

#### Conditions Precedent to Revivals Now with Us.

And conditions somewhat similar to those which have preceded other great revivals, obtain today. The Great War has left the whole world in despair of human help: there is still much whistling to keep the courage up. But men in all walks of life—men of religion, and men of little religion, and men of no religion, at all, while boasting of human achievement in the physical realm, find themselves compelled to acknowledge that the material of which all human history is

made, namely, human nature, defies all human power to change it.

#### Even Modernism Brings Hope.

Even the scourge of Modernism has its message of hope. It is not possible by microscopical analysis to determine the potentialities of a little dried-up seed; it must be planted and allowed to come to full fruit before its content can be known. Similarly, the potentiality of an idea in the abstract, of a false philosophy, cannot be measured until it is translated into life and conduct. Modernism proudly spread itself as a tree that was pleasant to the eyes, whose fruit was to be desired to make one wise; but the tree has been long enough growing now for the present generation to taste its fruit. Its political application has deluged the world in blood; and a condition of economic confusion and national distrust, which leaves millions on the verge of starvation, has followed in its wake. The leaven of Modernism threatens to all-but-destroy our social fabric; every institution of free government is perverted to its use; the sanctity of marriage, the rights of childhood, the rights of property, and the sanctity of human life, are all threatened with destruction by the flood of lawlessness which Modernism has released upon the world. Religiously, it has been as destructive as a plague of locusts. It empties churches—except where, for a brief period, some unusual genius like Fosdick, gives its exploded platitudes a meteoric popularity—and brings religion into contempt. It corrupts the educational life, and pollutes the stream of missionary endeavor, and dries up the springs of Christian benevolence. All this, however, should serve only to remind us afresh of the diminishing brook Cherith whither the ravens carried the prophet food; and of the starving widow of Zarephath, who, instead of dying in famine as she expected, lived to witness and share in the blessing of a great revival.

And God is with us still. And sin is the same; human nature is the same; the gospel is the same; the blood of Jesus Christ is the same; the power of the Holy Ghost is the same; and the Word and the promises of God are the same!

What means, then, the cry of thousands of God's people for revival? What is the meaning of this inspiration to pray, which is bringing thousands of God's people to their knees? Who teaches man to pray for spiritual good? Such prayer is the Breath of God in the souls of men. The sound of a going in the tops of the mulberry trees is the invariable and infallible sign and precursor of a change of spiritual temperature, the passing of winter for spring in the garden of the Lord; it is the harbinger of a sound from heaven as of a mighty rushing wind: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and cut his pleasant fruits."

Hallelujah! A religious revival is coming as certainly as the spring. Let all the people pray; and let all the people say, "Amen!"—The Gospel Wintess.

"The Holy Spirit does not make giants of us; He makes us the best He can."

#### LOVE YOUR ENEMIES

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Try it, dear one. Put his name down on your prayer list; that enemy of yours, put his name down. The devil will say "don't" Thrust the devil aside; push him away; put down that name. Then, having the name down, get on your knees, cry, "O Lord, bless that enemy of mine; Lord, bless him; Lord, do. Amen!" There will be results; direct results—that enemy will be blessed; reflex results—you, yourself, will be blessed.

Love will lead to prayer. Prayer will lead to love. You cannot pray for and hate at one and the same time.

Brother and sister, yield to God. Let Him save you; let Him sanctify you wholly; let Him breathe pure love into your heart; then you will "love your enemies, and pray for them which persecute you."

We can do this, dear one; you can; I can. Glory to God! And in so doing you will keep sweet, tender, mellow and blessed. You may by so doing work a reconciliation. You will overcome evil with good. You may have enemies so far as those enemies are concerned; but so far as you are concerned you will not have one. The compassion of Jesus will fill you; you will pity but you will not kill; you will not hammer and pound, but you will love. Praise God.

Kingston, Ont.

#### CORRESPONDENCE.

Dear Highway:

We greet you early in the new year with best wishes and prayer for the best of success during 1925. We appreciate your spiritual messages which are uplifting.

We wish to report a fairly good meeting at Sandford with Rev. H. S. Dow as special worker. The preaching was clear and convincing and a number who had failed in experience renewed their covenant with the Lord, others sought God for the first time and some were **seekers** for the blessing of entire sanctification as a second definite work of grace. We believe the church was much strengthened and blessed and although not having much pastoral care, purposes to keep the victory. It is looking for the coming of its new pastor, Rev. H. E. Mullen, after Camp Meeting.

Personally I greatly enjoyed the privilege of having Brother Dow with me again. It is a treat for the pastor on this circuit to listen to another preach, as he is usually alone in this district.

I spent Sunday, Feb. 8th, with the churches at Brazil Lake, Port Maitland and Sandford and enjoyed a real good day. One seeker was at the altar at Sandford in the evening and others during the day requested prayer.

The work here, although hindered much by the removal of so many to other places, is still in fair interest. We would like to hold special meetings in the spring and wish some brother would volunteer to assist us.

Wishing all your readers a good year in Christ, we are

Yours in Him,

L. T. SABINE.