

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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HOW TO PROMOTE REVIVALS.

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The word REVIVAL comes from re-vivo, meaning literally, to make to live anew, to renew life already present. Not the kindling of a new fire, but the stirring up of fire already burning; the implication being, however, that that flame is not very hot.

To have such a rekindling is beyond the scope and power of human accomplishment. We can spread disease, impart plague, and cause death, but to cause, quicken, or renew life is beyond us. Only the Spirit of God, the Spirit of Christ, the Spirit of His resurrection and promise of ours, can accomplish this. Hence the prophet prayed, "O Lord, revive thy work."

The Holy Spirit gave the church her birth, is the secret of her present existence as a spiritual factor, and is the only Guarantor of the continuance of her life and usefulness. Let the Church lose this Divine Spirit and she becomes a corpse, which, while it may be galvanized to activity in social service, educational work, etc., etc., and have a name to live, is, nevertheless, dead.

Since it is individually and not collectively that we get religion, it is time that religion is revived among us. Heart by heart we catch the holy fire, until the whole is aflame, because each individual is aflame. How few churches are one hundred per cent on fire for God? Is yours? I believe that everyone who is willingly living where he is not all on fire for God will have to answer at the last great day for thus preventing his church being one hundred per cent effective.

Revival, then, is the stirring up individually of the whole church to, as near as possible, one hundred per cent. efficiency.

How shall this be done? What methods should be employed to accomplish this? Not the securing of a great evangelist; not the securing of a special singer; not personal, every-member evangelism; not an extensive and intensive advertising campaign. These are all orthodox and good. I would vote for every one of these features when kept in their proper place! Their proper place! Yes, for exceeding far above any or all of these, we must get God down.

The way to secure this is the road so few are willing to take. It costs something to have a real revival. What will it cost? One hundred dollars? One hundred! Let us say three hundred; and, then, even at that, this will be the smallest part of it.

Here is the road, the costly way, the way so few are willing to travel. Let us read 2 Chronicles vii.12-14. And the Lord appeared to Solomon by night and said unto him. . . . If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 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 will heal their land.'

Acts ii.16-21, referring to Joel ii.28-32, shows that it is God's pleasure that his spiritual Israel shall spiritualize these O. T. material promises; for "they are written for our admonition, upon whom the ends of the age are come." (I. Cor. x.11).

Let us spiritualize that passage from 2 Chronicles. "And the Lord appeared. . . . and said. . . If I shut up heaven that there be no rain"—There must certainly be some sufficient reason, when God locks up heaven, when no showers of blessing come down, when the Church has a long dry spell. The fact that it was Elijah, not Ahab, who held the rain-key, suggests that God's people are somehow responsible for droughts and showers. "If I command the locusts to devour the land"—Surely this plague is upon us now. Hardly a green spear of faith or leaf of healing remains. "Or if I send pestilence among my people"—spiritual rheumatism, palsy, and even paralysis, spiritual spinal meningitis, spiritual heart trouble, spiritual hardening of the arteries, spiritual leprosy, gangrene, and consumption, spiritual sterility, spiritual blindness, deafness, and even lockjaw. "If my people which are called by my name"—Revivals always begin in the hearts that are nearest the throne. "If my people. . . shall humble,"—We are so stiff in the knees, and neck, and will, and heart. "If my people. . . shall humble themselves."—We are so prone to put the blame all over on the other fellow. "If my people. . . shall humble themselves, and pray,"—Here is where the revival must begin. Never in all the past has a real revival come without much definite, persevering, importunate, heart-meant, believing prayer. It costs something to be such a pray-er: "And seek my face."—which has been averted: "And turn from their wicked ways,"—of self-will, selfishness, pride, covetousness, worldliness, idolatry, sectarianism, bigotry, prejudice, indifference to the state of the Church, to the jeopardy of the living lost around us, to the awful condition of our own apathetic hearts. "Then will I hear from heaven,"—It

is God who speaks: 'And will forgive their sin,'—remitting, pardoning, casting into the sea of his forgetfulness: "And will heal their land," by opening heaven, sending down the former rain for seeding, the latter rain for maturing the crops for harvesting, banishing barrenness, famine, pestilence, and death, bringing in fruitfulness, plenty, health and life. Thank God!

Sometimes we wonder and worry that crowds do not throng our portals. Should they do so, would they not in too many cases see the drought, our barrenness, the nakedness of the land? We are not ready for the crowds. Let us, first of all, get God down. There is a way back to Divine favor. It may not be a popular way, but it is God's own way and method for promoting revivals. "Repent ye therefore, and turn you, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts iii.19).

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BETHLEHEM

O House of Bread, where saints were fed;
In thee doth lie the ancient dead.
Of thee the host of heaven sings,
From thee came forth the King of kings.

At harvest time, Ruth came to glean
Thy fields bedecked with golden sheen.
There God taught David how to throw
The stone that laid Goliath low.

The sons of earth came from afar;
E'en angels left the "Gates Ajar."
To gaze upon God's gift of love
Sent down to thee from heights above.

O Bethlehem! thy Star is bright;
'Twill never set, nor hide its light.
It rose not late, nor e'en too soon,
To burst earth's midnight into noon.

—Rev. Arthur F. Ingler

Did you ever hear of a man who was converted from vice by hearing that sin would be lightly punished? Or who, in proportion as he grew purer in life, grew more heterodox in his views? . . . When a man who holds orthodox doctrine backslides and declines, as a general rule he finds it convenient to adopt some novel hypothesis in order that he may feel comfortable in his sin. Is it not so?—Spurgeon.