

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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A REVIVAL--THE PARAMOUNT NEED

Rev. C. F. Wimberly, D.D.

If the church was not a divine institution, and the issues of her message without eternal significance, the human psychology of its enterprise would demand a revival. There is no human organization that can overcome the lethargy of continuous routine. The energy necessary to success must be generated by seasons of rally, get-together plans, and arouse enthusiasm. Our spiritual natures are equally prone to lose the watchfulness and zeal necessary to run a victorious race against subtle and invisible enemies—"dark rulers of this world," "spiritual wickedness in high places."

There are revivals and revivals; some good, others, we fear, almost harmful. We have observed some five distinct types of revivals operating in the church. First, and generally the most popular, is the revival of interest in material things, such as church building, or working for other material improvements. We do not imply that such causes are not worthy and often necessary, attended by a spirit of sacrifice and hard work. But we do say that such a revival has no direct connection with spiritual life and salvation. The darkest religious period of history was a regime of church building. The fine old cathedrals scattered throughout Europe were built at a time when men and women who knew God were sent to the stake. Church building and the Inquisition went hand in hand. Our country is now enjoying a great boom in fine church architecture; perhaps there has never been known such zeal in fine church buildings, but we repeat that it means nothing directly in the salvation of men.

Another type of revival is that of a denominational pride. It brings out all the material resources. Such a revival is often brought about through sectarian persecution or opposition, and dogmatic bigotry. We once helped to separate two pugnacious contenders for their particular brand of denominational faith. It is easier to fight for one's church, than to bow at an altar of prayer. This type also, has nothing to do with personal salvation.

Then we have the revival of popular evangelism. Crowd psychology is the leading factor; big crowds, enthusiasm, everybody happy, and in a good humor. Chorus leader a master of assemblies, and the preaching per se of a high order; but the Spirit that reaches the heart in searching conviction has little chance in such hubbub. Many no doubt find God; but we doubt seriously the lasting good of such revivalism.

Again, there is the revival that deals only in emotionalism; the whole service pitched on a high key of sentimental explosives. There is such stress placed upon the "rousings" that a kind of emotional insanity is often seen in such meetings: jerks, tongues, physical contortions, and swooning "under the power." The fertile soil for this kind of revivalism is usually among the simple-minded and illiterate. No one will question their sincerity; but the Spirit is not the author of confusion and fanaticism, but rather the reverse.

Then lastly, there is the revival founded on the faithful preaching of the Word, with the unction of the Holy Spirit, evidenced by deep conviction for sin, superinduced by a godly sorrow which worketh repentance. Such a revival has a fruitage of regenerated souls, lives transformed and adjusted to the law of God. This is the scriptural revival, and may be attended by the demonstration of the Spirit with great grief and also great rejoicing. It requires more than "moonlight-on-my-mother's-grave" gospel, pathetic stories, etc., but messages on the sinfulness of sin and its eternal consequences. Such a revival will take care of all the causes of the church, and it was never more needed than now.

SEVEN REASONS WHY IT IS THE CRYING NEED OF THE HOUR.

First, the world, or that part of it which will believe, must be reached by the preaching of the Word. It is God's method to awaken lost men and stir them to repentance. Man seeks to redeem and reform by the coercion of law, education, and uplift programs; but such methods are always a failure in the last analysis. The proclamation of the truth is God's method of redemption; it is an expression of infinite wisdom and cannot be improved upon. "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." Palliative programs are being worked overtime these days; but they are doing about as much to establish righteousness in the earth, as an ocean tide being swept back by the vigorous use of a broom.

Twelve million young men in our country, who have no connection whatever with the five million young people and children receive church, or religion of any character. Twentying no religious training in Christian America. Our crime bill reached the staggering figures of ten billions of dollars last year; one hundred and eighteen thousand murderers running at large. Sabbath desecration, as wild and reckless as ever characterized Eur-

ope, happens continually. This condition cannot be remedied except by placing the supreme emphasis on the majesty and authority of God. Law and law enforcement will not awaken men; God must be brought back to the thinking of society.

A second reason for this much needed revival is that the Church, or denomination that does not make its major activity a definite evangelistic message to its constituency is not functioning in the divine order. The minister—the mouthpiece of the church—who does not seek the salvation of men by explicitly preaching the cardinal doctrines touching human redemption, is not a New Testament evangel. Ministers have a multitude of duties, but, however good, necessary, and worthy they may be, they are secondary to the main objective. Christ came to seek and to save that which was lost, and he who is in the "Apostolic Succession" must be seeking and saving the lost. When a church, or a denomination ceases to put supreme emphasis on the evangelism which looks upon the unsaved and impenitent as lost, and fails to place her resources upon the altar to bring men to Christ, by turning away from sin and accepting him as the only hope, are repudiating the supreme command given by our Lord.

A third reason is that the church of tomorrow will be a dead ecclesiasticism if the human material for the building is not quickened, rejuvenated and regenerated by the Holy Ghost. Churches as organizations will live on, build stately structures for communicants, but as a saving agency will be "thrice dead and plucked up." Most of the evangelical denominations were founded by the inspiration of a revival. Methodism was founded by a sweeping revival. For over one hundred years her membership was sustained by men and women who knew God by personal experience. What do we find today? One of the most saintly bishops of Methodism said twenty-five years ago, that not more than ten per cent of the church had a Bible experience. It is even worse today, as our ranks are being supplied by easy, popular methods. The definite experience of salvation has almost disappeared from among us. If it was necessary for men to be "born again" in the days of Christ, and in the early days of Protestantism, it is necessary now. This lack of experimental salvation is due to the passing of scriptural evangelism. The evidences of this are obvious: worldliness is rampant, the line of demarkation is gone and discipline

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