

fection which belongs to God in His eternal essence is, in His moral relations with creatures in whom sin is possible or present, who are to be kept from sin or saved from it, Holiness. His nature is the sum and the standard of all goodness, and it is eternally opposed to all that is not good in the creature."

The great benefit of this revelation to man of God's holiness rests in two things: (a) a revelation of our own moral uncleanness; (b) that God desires and has provided for holiness in us.

In the vision recorded by Isaiah we have this two fold fact expressed. The reaction upon the prophet when he beheld the holiness of God was. "Woe is me, for I am undone. For I am a man of unclean lips." The dark and hidden recesses of the soul vibrate with strong emotion, and the sin infested depths present a picture of cringing, disturbed vices when the dazzling whiteness of God's awful holiness shines upon us. Here we learn with new meaning the command of God: "Be ye holy, for I am holy." Such manifested holiness, coupled with the absence of any possible stain, magnifies every unholy passion in man, and causes our vices to fairly reek with blackness.

There was a glory to the Revelation, however, which consisted in the fact that with God a remedy was had for the unholiness of man. This remedy was in the nature of a double cure. It was in the nature of a sin-removing and a heart-cleansing experience. The confession of inward defilement on the part of the prophet had brought a heavenly agent to his assistance bearing with him an altar empowered coal, laying it upon the prophet's mouth with the added witness: "See this hath touched thy lips, and thine iniquity is taken away and thy sin purged."

We seek no stronger language anywhere for a complete sin-cure. The testimony of the heavenly message is sufficient. Especially is this so when that testimony is corroborated times without number by alike substantial and authoritative witnesses. In this day of unbounded Grace the Holy Spirit is both the Agent and the Witness to an uttermost salvation. Men who will, can see God today, and in the light of the Revelation can see His great sin-cure, dual in its operation, experiential in its character, and purifying in its effects. Holiness becometh Thine house, O Lord, forever!

WHY NOT MORE REVIVALS?

By the Associate Editor

(Continued from last issue)

"Is there not a cause?" I. Sam. 17-29. For forty days Israel had been challenged by the enemies of God's people. Goliath representing the forces of darkness and sin, had defied and mocked the people of God, and laughed them to scorn, and said, where is your God, whom you say brought you out of Egypt, and delivered you from the bondage of Pharaoh, wrought so many miracles for you and gave you great victory in former days. Where is he now? Why does he not give you the victory now? Methinks when we have been holding special evangelistic meetings in past years, with little or no results, we have heard him chuckle again and say, "where is your God?" Is there not a cause?

Let us point out some of the causes for the defeat of God's people in that day when Israel faced Goliath and King Saul was their leader. We might learn some lessons from them which might explain some of our defeats in our revival efforts. The Apostle Paul said whatso-

ever things were written aforetime were written for our learning. Hence, this story of King Saul's defeat and David's victory must be for our instruction.

First, let us note the leader of God's people. King Saul was backslidden: The word says, "the Lord had departed from Saul." Hence his faith in God, and vision for victory which had been his strength in former days had departed also, and Saul, like some modern churches and preachers, depended upon human effort, the arm of flesh, eloquent preachers, big sermons, rather than upon God. Cause No. 1.

Saul called all the big fellows, like Eliab, Abinadab and Shammah, the sons of Jesse, to help fight his battles, and left the little fellows like David to care for the sheep. We seem to have forgotten the inspired words of the apostle which read: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty," etc. That no flesh should glory in his presence. When Gideon went to fight the Midianites he called 32,000 men to his colors. But God cut his army down to three hundred. In our special meetings we still seem to cater to numbers, so we call the big evangelists and singers, thinking the crowds will come to hear them. They are in such demand now that in order to secure an outstanding evangelist for our camp meetings one would have to speak to him several years ahead, for they tell us that they are engaged ahead for meetings four and five years. We wonder sometimes how a fellow can know so long ahead just the day that the Lord wants him to begin services at a place, and how long he would have him stay, or just when to go to his next appointment.

We fear sometimes that our programmes are so cut and dried, especially dried, that there is not much of a margin left for the Holy Ghost to work in.

Saul believed in good organization. Forty days before David came, Saul had his army well organized. The soldiers with their bright uniforms and helmets of brass, swords and shields were all there ready for battle, but not a shot was fired, not a victory won.

Saul also was very zealous for the success of God's cause and offered to give his beautiful daughter, and great riches, to the man in his army who would beat that Giant, and thus win the victory for Israel, but not a man had any faith or the courage to attack.

Human zeal is not necessarily an evidence of God's approval on our programmes. So now, this one time, glorious, victorious people of God are stared in the face by defeat, and mocked by the hosts of sin.

But David came, just in time, and he was not called either; he was sent of God. We have often wished that the time would come again when evangelists would be sent out by the Holy Ghost like they were in the beginning of this dispensation (see Acts 13:4; 16-9:10). We might see more results for our labors if we prayed and waited upon God until he sent us an evangelist but of course we don't have time to wait upon or for God these days, so we just "get busy," call one ourselves in case some church gets him ahead of us. No matter who God wants! We expect him to bless our plans. We well remember a meeting we attended over forty years ago: The people of the church had been praying for a long time for God to send them an evangelist, and a revival. One of the members told this writer afterwards that it

seemed miraculous, and in answer to prayer that a certain preacher came to that church, and assisted the pastor in special meetings. It was held in a town in a large church that would seat several hundreds of people. We well remember that with scarcely any advertising, and no special singers the word was noised abroad that special meetings were in progress in a certain church. We began to attend also, and we shall never forget the crowds that came, not only the town's people, but from six or seven miles in the country, people came in single, one horse sleighs and big sleds until the church was filled to overflowing, and some nights many were turned away for want of room.

That evangelist surely preached under the anointing of the Holy Ghost. We had never before heard anything like it. Some of the preachers and church members of the town got cross, and talked against the meetings, and the preacher, said he ought to be driven out of town. But God was mightily working.

The scenes that followed are better imagined than told. The weeping and crying for mercy by the unsaved, and many who were already converted seeking and finding holiness, the shouts of victory when souls prayed through at the altars. There must have been several hundreds who sought and claimed victory. I don't think they counted heads in those days. That was surely a revival prayed down, and God-sent. Now I would have you note the difference between a God-sent evangelist and a man-called preacher.

Several years after that great meeting, and after some changes had come, the people of that church thought they would like to have evangelistic meetings again. And naturally thought they would like to have that same evangelist, Mr. W., to be the preacher; so they wrote him, and he consented, and came. We were present again, and expected to see a repetition of the services we had witnessed and enjoyed a few years previous.

But how can we describe the disappointment that awaited us. A different pastor was in the pulpit, a different spirit seemed to be on the church members, not much prayer or soul-burden, and the evangelist was surely a different man. The first time he came he was sent of God, and came in the spirit of David with his simple powerful gospel message, like David's sling and stone, and with faith in a great God for victory. He spent much time in prayer and fasting and preached under the mighty anointing of the Spirit. The second time he came in answer to the call of the people, in the spirit of Saul as a big evangelist with a special singer and with some musical instruments, a stenographer to take down his sermons which he was writing into a book. As soon as we heard him it was very obvious that the man had changed, something was clearly missing in his preaching. His passion for lost souls was gone, and a great desire for money had taken its place, so much so that after a time he got no calls to evangelistic work, and quit preaching for a time, but finally we heard that he repented of his backsliding, got back to God, and a few years ago died in victory. Let us note that the last meeting held by that evangelist in the above mentioned church was a failure so far as visible results in the salvation of souls was concerned.

Is there not a cause?—H. S. Dow.

(To be continued)

I had rather speak one word of wisdom than a multitude of words that say, "I am a fool." Eccles. 5:3.