

in revival blessing.

Our God is the "God of the impossible," to use a phrase coined by Mrs. C. T. Studd. It is when and where things are the hardest that God is willing to pour out His blessing. Early in 1904 Dr. R. A. Torrey said that Wales was the hardest place spiritually in the whole world. But in that very same year God revived His church in Wales: the church was reborn, and as a result multitudes were swept into the kingdom of God.

Today the masses are outside our places of worship. Ninety-five per cent of the population of greater London never darken the doors of our churches. The masses of our land are steeped in wicked unbelief, and the anaesthetic of unbelief in matters of revival and soul winning has chloroformed the church of the living God. The forces of evil are great; we must not underestimate their power. The rush of modernism and the spirit of antichrist manifest their evil virus on either hand.

No longer are we an advancing host. No longer are our banners unfurled to the breeze. We have retrenched. Consolidation has taken the place of aggressive warfare. No longer do we dream of revival. We are, alas, content to overemphasize dispensation truths and to comfort "the little flock of God," rather than by our holy living to condemn the world's way of life and by our message to awaken men and women from their slumbers.

But we offer many excuses: "Things have changed nowadays;" "We are living in the last days;" "The attractions for young people are greater and more fascinating." "But," we cry in amazement, "has God exhausted His resources? Has Christ lost His love for the masses for whom He died?" God is both willing and able to revive us again and to do it now. The challenge He sends forth to us: "You, My blood-bought people, prove me now, and see if I will not open for you the windows of heaven, and pour you out revival blessing."

John Richard Green in his "History of the English People," says that the greatest moral change in England occurred during the years that parted the middle of Elizabeth's reign from the meeting of the long Parliament. He says again: "England became the people of one Book, and that Book was the Bible." But the fire died down. Under the Wesleys God again revived His church in Britain, and the whole face of English social life was changed. We will quote Green again: "The church was restored to life and activity again. Religion carried to the hearts of the poor a fresh spirit of moral zeal, while it purified our literature and manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade and gave the first impulse to popular education."

Britain and America, indeed all the countries of the world, call for revival. Hidden away in the Old Testament there is a recipe, an infallible one, for a revival of spiritual religion. "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." (II. Chron. 7: 13-14).

We must have a deep and abiding concern or "passion" about the spiritual state of the nation. Christmas Evans, speaking of the work in Wales under the ministry of himself and Simon James, said, "The great reason why both of us received this new power to our ministry was that the Holy Spirit put the

cause of Christ into our hearts until we became distressed for the salvation of souls and the establishment of the Redeemer's Kingdom among them." But today we are too much engrossed with our own self-preservation. Every evangelical awakening has come from a consciousness of the needs of the last.

For revival to be ours, God demands that the church should seek Him on her knees, for He will avenge his elect who cry unto Him night and day. In prayer (and it is heart-searching prayer, at that) we shall seek the answer of grace to the needs of today. Prayer bands have ever been the forerunners of revival. In prayer we shall also be given a revelation of our own need, as with the Moravians at Hernhutt in Bohemia, to whom God exposed their lack of unity and their petty strife.

Revival comes by way of holiness. A revelation of our personal need, given as we seek God's face in prayer, will open to us the Gospel promises concerning the inward work of the Holy Spirit. Someone said, and others have echoed it many times since: "The work of God would flourish more richly by us if it flourished more richly in us."

John Wesley put it on record that where full salvation was faithfully preached, there revival blessing always followed. Holiness is, therefore, the key to Pentecost. The dynamic of the eighteenth century revival here in Britain was found in the Methodist Pentecost of 1760. It started in Otley in Yorkshire and thence spread all over Britain and Ireland; and it was a result of Wesley's faithful teaching of entire sanctification.

When questioned as to the object of Methodist preachers travelling the land, their founder replied: "Not to form any new sect, but to reform the nation, particularly by the church, and to spread Scriptural holiness over the land."

The very fact that this article claims the experience of entire sanctification to be the way to revival will warm the hearts and arouse the interest of the readers of a magazine devoted to the spread of holiness. There is, however, a danger. The Pharisees constituted the Holiness Movement of their day. They had not only pure love, but holy zeal and sound doctrine. At the time of Christ they had deteriorated into self-seeking zealots. Then holy fire had disappeared and the icy glitter of lip service and orthodoxy had taken its place.

This was the tragedy of the Wesleyan Methodists in the early part of the nineteenth century. They disparaged revivalism. Jabez Bunting may be quoted: "All persons enthusiastically or schismatically disposed are dangerous in our Connexion to its peace and permanency; and the more pious in their general character, the more dangerous." This spirit excluded William Clowes, Hugh Bourne and others from Wesleyan pulpits. They therefore formed Primitive Methodism. It is the danger of the Holiness Movement today.

There must be a determination to reach the masses with the Word of Grace. The revival message is ever the word of the cross. For example, John Wesley got the blessing and went off to tell his friends, while Charles went to Newgate to tell the malefactors there of salvation. Here are his own words: "I promised them all pardon in the name of Christ if they would there at the last hour repent and believe the Gospel. I did believe that they would accept the proffered mercy,

and could not help telling them that I had no doubt God would give me every soul of them." Charles Wesley rode with them, singing the praises of God as they went out to die.

That is revival. Lord, do it again.

HEART PURITY

Before Jesus left the world he told his disciples of this way of purity and power which he was to provide for them.

He commanded them to tarry and wait for the promise of the Father. He said: "Ye shall receive power after that the Holy Ghost is come upon you."

The power which came in the upper room was the power of purity. It was the power of the indwelling of the Holy Ghost in his fullness. It was the power of the reigning Christ, enthroned with full sway over every area of life. It was the power for everyday living for an uncompromising testimony to a risen and ascended Christ.

The power of purity and endowment for witnessing is needed in every Christian life. Many followers of Jesus assumed the role of a spectator rather than that of a witness. There is a vast difference between a witness and a spectator. Christ is calling for witnesses. He promised to the disciples that they should become witnesses in Judea and Samaria, and the uttermost parts of the earth after receiving the purifying baptism with the Holy Ghost.

God's love is amazing in its scope, its depth, and its universal outreach to the children of men. The golden text of the Bible is a text on the love of God. It is the will of the heavenly Father that all of his children shall have their hearts filled with his pure love. The apostle John says: "Perfect love casteth out fear." "He that feareth hath not been made perfect in love." Perfect love is love unhindered by anything in the heart contrary in spirit to the will of God. Perfect love is love reigning where every obstruction to the love of God has been removed. Perfect love is free from envy, unholy ambitions, and self seeking. Perfect love casts out fear, and brings boldness.

A remarkable example of the removal of fear is witnessed in the disciples of Jesus before and after Pentecost. The fearful, vacillating disciples were transformed into bold and daring witnesses. After that epochal day of the baptism with the Holy Spirit the love of Christ became enthroned in their hearts to reign supreme, and we hear no more of their fear to stand as witnesses for their Lord. Many followers of Christ are battling with inward fears and inward passions that are contrary to the will of Christ. A way of victory over these fears and these unholy tempers is provided in the way of perfect love.

One of the dominant notes of emphasis in the great Wesleyan revival was on Christian perfection. Mr. Wesley wrote a little book bearing the title: "Christian Perfection," which still remains a classic in its field. Mr. Wesley defined Christian perfection as follows: "It is the loving of the Lord his God with all his heart, and with all his soul, and with all his mind. This is the sum of Christian perfection; it is all comprised in that one word, love. The first branch of it is love of God; and as he that loves God loves his brother also, it is inseparably connected with the second, 'Thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul, as Christ loves us. 'On these two commandments hang all the law and the pro-

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