

"Again and Again and Again"

Edwin Raymond Anderson

We verily stand in desperate need of revival! Of course there is nothing new in that statement, but it would be something new if the many who have often read and heard it, would allow the very desperation of that need to create holy desperation within the depths of their revivalless souls, overturning and upsetting the complacency of former things, until revival becomes holy reality. We may be right when it comes to doctrine, and we may be right when it comes to honoring the truth of the Lord, but then, we are all wrong even with that right, unless and until revival has woven its holy way into the fabrics of these things, and kindled that fire which shall cause them to flame with the holiness of true vigour. In the world there is ruin. In many of our churches there is ritual. In many of our personal lives there is that deadly respectability which turns everything into repellent "heart-ice." There is no problem, there is no situation, there is no condition, however desperate which cannot be met and gloriously settled by the holy incoming of revival floods!

And then we need to remember another vital thing, which brings us to the text at hand. At one critical time did the Psalmist cry, "Wilt thou not revive us again that thy people may rejoice in thee" (Ps. 85:6). The crisis at hand led to the cry of the Psalmist, and called for the reality of revival showers . . . again and again and again! Note well that textual word, "again" . . . "Revive us AGAIN". If we have had the gracious foretaste of revival, there is another necessity . . . and that is another revival. If we have known of the heavenly season of the opened window and the outpoured blessing, let us know of that once and again, once and again, over and over and over. If our Lord be marked out as "the same yesterday, today and forever", then let revival, fresh and living from His hand, be marked out not alone for "yesterday"; for "today" is another day, and another "shower of power" will be needed.

There is always the temptation of living in the past, especially if that past be marked out with revival realities. It is one of the favorite devices of the devil to get the eye of God's people turned back, so that they lose track of things present, and end up with the loss of future hope. Many of our churches have lost out in the battle for righteousness because of this very thing, and many of the saints need to get "up-to-date" in regards to the needs and necessities for the here-and-now. If the Lord has moved greatly in years gone by, let us move along with Him, for our Lord is ever living in the ever-present, and cautions His people against dreaming of the days of yore.

We desperately need to see something done for today! The present has its problems as well, and the shadows are fast lengthening across the present season landscape. Heavenly visitation is still the answer, for our day has not advanced so far that the power of God has become of none effect. Sin is still sin; the devil is still real; souls are still sliding wholesale into hell; our churches are becoming "coldly correct" and more frozen in their heartless fundamentalism . . . and the latter end shall be worse than the first . . . unless there comes the "interruption from above" and the holy flame that shall cut across our foolishness, our fruitlessness and our failures.

"Wilt thou not revive us again?"—and if we pray Him such a question, shall He not answer and advance us that great, good, grand, glorious, "AGAIN"? But it will take a good deal to honestly, earnestly pray such a prayer, for it belongs to bed-rock relationship, and lays all things bare. It contrasts the poverty of the present with the riches of the past and shows where we have failed in the holy work despite all that may be marked to outward moving. We have had a bad way of becoming so accustomed to holy things, of becoming "used to" the work of the Lord, that fervency gives way to fainting, and what is meant to be crucial dribbles away into the prosaic commonplace. We traffic so much in the things of the Lord that we trample the holy life out of a good deal of it, by allowing the very custom to crush the wonder and the grace and the holy beauty.

And thus we need revival—again and again and again. We desperately need to desire and to cry after the perennial bloom, so that at least our personal life-garden will be kept fresh-watered and fragrant, sending forth the savour of the Risen and Glorified Lord. How shall we witness of the Bread of Life if we ourselves appear spiritually starved? How shall we attract men to the Water of Life if we present the spectacle of the barren wasteland?

Let us take heart and let us thank Him for the promise and the preciousness and the possibility of this "again and again and again revival." It is for us with true holiness of heart to lift ourselves above the present skyline and press ourselves close to Him with the fervent prayer, "O Lord, do it again! Do it again! Do it again!"—American Holiness Journal.

My conviction is that the Divine power so manifest in the Church at Pentecost, was nothing more or less than what should be in evidence in the Church today.

The Lord Himself met and foiled Satan only after being filled with the Spirit. And no child of God has ever been victorious over the adversary unless empowered from the same source. Our Lord did not permit His chosen disciples to witness a word in His Name until endowed with power from on high. It is true that before that day they were "born again" believers and had the witness of the Spirit but they were not the Lord's co-workers until Spirit-endued.

This divine empowering is for us as for them. We, too, may do the works which our Lord did, yea, and the greater works! The Scriptures convey no other meaning to me than that the Lord Jesus planned that the Holy Spirit should continue among us in as mighty manifestation as at Pentecost.—Jonathan Goforth.

thick and fierce was battle fray, O did you dare?

"The world is full of men who know the path that's right, the way to go; but needed there are men who, with a hand that's strong, can grasp and slay the giant wrong—men who can dare."

Crippling Caution

By Paul S. Rees

If we are to get anywhere with God, or with ourselves, or with our tasks as Christians, ours must be the faith that ventures, the spirit that dares. Only then will we find, in new and astonishing ways, that underneath us are the everlasting arms of God.

Consider some of the contrasts between caution and daring.

For one thing, caution commonly thinks in terms of material loss or gain, whereas daring thinks in terms of spiritual enrichment or advantage.

Nothing Dared—Nothing Done

Again, caution is controlled more by the precedents of the past; daring is controlled more by the possibilities of the future. Precedents have their value, but they also have their peril. The line of least resistance is always easiest to follow. The Apostle Paul found it so when he stood up before the Hebrew Christian in Jerusalem and elsewhere, and begged for a free Gospel that was untrammelled by the needless restrictions of the ceremonial law, such as circumcision.

Paul knew that a new day had dawned. That ordinance had served its purpose as a religious observance. It was now time to cut loose from it. It was daring, but then daring was part of the greatness of Paul's soul. Nothing dared, nothing done, was the principle on which he lived.

Her Master's Tribute

Another contrast between caution and daring lies in this: caution is the creature of a cold intellect; daring is the product of a warm heart. Certainly I do not plead for a thoughtless Christianity, for God gave us our minds as a priceless boon. But still less would I plead for a heartless Christianity. The heart must outrun the reason, or no great adventures of the spirit will ever succeed.

When the poor widow cast in her two mites, which was the sum total of her wealth, reason alone would never have justified, much less commended, her act. Yet our Lord declared, "Verily . . . this poor widow hath cast more in, than all they which have cast into the treasury" (Mark 12:43). A woman's heart won that tribute from the Master where cold logic would never have done it in a thousand years.

Frosty and Calculating

The frosty, calculating, comfort-loving prudence of millions of church members stands rebuked by the spirit of daring dedication which that widow displayed. She took risks for God. Precious few of us are willing to do it.

Once more, caution has an unhealthy fear of consequences; daring has a courageous scorn of consequences. Instead of the three Hebrew children fearing the consequences of their refusal to bow down to Nebuchadnezzar's golden image, they scorned the consequences.

How different, too, was the life of those early Christians, who, in Acts 15:26, are described as "men that have hazarded their lives for the name of our Lord Jesus Christ."

"You dreamed great dreams of things to do, of plan and purpose high and true and great and fair; but come, now, tell me today, when

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