

On With The Revival

Rev. Oscar Hudson

The New Testament Church was born in a holocaust of revival in which 3,000 were converted and 120 were sanctified wholly. The converts were not only saved from sin, but from themselves, until they "loved not their lives unto the death"; neither did anyone consider that the "things which he possessed was his own." Insincerity brought down the anathemas of their leader, while place-seeking and money-grabbing were unknown among them. Eternal values were so fully realized and sought after that one soul outweighed all honor, wealth, and position.

While this spirit ruled the leaders, as the believers met, the place was shaken, "where they were assembled together" and, as they prayed, powerful revivals swept the nations, purifying society and establishing centers of holy fire and divine glory. But when Emperor Constantine espoused Christianity, made it the state religion and pre-requisite to holding state position, some began to look at these positions and desire them, thus taking their eyes off, in a measure, of the main purpose of the Church. Social corruption ensued, while cold, formal ecclesiasticisms with stately programs developed and the Dark Ages engulfed civilization.

These things have been repeated across the ages in the history of the Christian Church. Movements started in an unusual display of divine glory, led by pioneering souls who usually burn out their lives in arduous labors, hardships, and sacrifices. With irresistible intensity the work went forward, increasing in power and numbers until leaders came on who were not endued with this indomitable spirit, leaders who began "playing to the galleries" for place, for honor, and the revenue that certain positions offered; and thus the displays of divine glory that once characterized the work began to wane, superseded by fireless ritualism.

Jesus said, "Ye are the salt of the earth (world)", and added: "If the salt (the Church) have lost his savor (saving power), wherewith shall it (the world) be salted (saved)? It (the Church) is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matt. 5:15). What a fearful thought!

The salt that formed the valleys descending into the Dead Sea rendered the soil infertile. It did not have sufficient strength to save meat and season food, but had to be removed if the land was farmed; so they hauled it out and made walks for the feet of men. Therefore, when an organization loses the power that shoots men and women through and through with soul-terrifying conviction that reveals human depravity and the deceptions and ruin of carnality, resulting in a complete change of character and conduct, that organization becomes a highway to eternal ruin.

To enjoy the intensity of the spirit of primitive Christianity, those things which have chilled it must be confessed and forsaken; and few desire to do this. Blinded by the gods of this world, many do not seem to be aware of the gravity of the situation or the banefulness of the course they are pursuing. Courting worldly fame and rewards, they have not fully discerned the value of the rewards to be had hereafter.

When Israel began to play with the Delilahs and to compromise with idolatry and world-

liness, God always withdrew His Shekinah glory and the power that made His people what they were. Then, in every instance, when they forsook those things that led to national weakness, God began again to manifest His miraculous power and delivered them from the nations which threatened their ruin.

God is the same today; He never changes. People change, but He is "the same yesterday, and today, and for ever." Times may change, but the light of divine power will shine through the darkness of one age the same as another when the rubbish of selfishness is cleared away. "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. 7:14).

Pentecostal sincerity, Pentecostal earnestness, Pentecostal sacrifice, and Pentecostal self-abasement will carry forward the Pentecostal revival. Wherever these things are lacking, the power that sobers the drunkard, reclaims the prostitute, and restores the gambler to honest endeavor is lacking too. Numbers, wealth, and culture may increase, but social corruption will be in evidence too.

On with the revival! Let's quit counting the cost! On with the revival! It is cheap at any price!—Herald of Holiness.

BISHOP ASBURY AND PRAYER

Thus he began every day: "Rose this morning with a determination to fight or die, and spent an hour in earnest prayer."

Communion with God through prayer was his very life. "Having a day of rest from public exercises, I spent it in meditation, prayer and reading."

He was always planning to secure more time for prayer. "I feel determined to use more private prayer, and may the Lord make me more serious, more watchful and more holy."

Wherever he stopped for the night, he prayed; whenever he ate he closed the meal with prayer. At the approach of conference, he sought opportunities for special prayer for divine guidance.

At one time it was his practice to set apart three hours of every twenty-four for his spiritual exercise; at another period in his life he gave himself to private prayer seven times a day; at another time it was his habit to spend a part of every hour when awake praying; at still another, ten minutes of every hour.

Freeborn Garrettson said of him that he prayed the most and prayed the best of any man he ever knew. When men mocked him his revenge was a prayer that God would bless them.

"I am much employed in the spirit and duty of prayer," he wrote. "My desire is that prayer should mix with every thought, with every wish, with every word, and with every action; that all might ascend as a holy, acceptable sacrifice to God."

—Gospel Banner

"Our God is able. He waits for a people who will open the floodgates of faith. Let us go up and possess our possessions in the Lord!"

"God hears the heart without words, but He never hears words without the heart."

The Audacity of Faith

By G Arnold Hodgkin

Real faith is audacious. It ventures far beyond any and all mundane evidences. Although custom may be proper when nothing heroic is the cry of an emergent hour, audacious faith openly disregards convention.

The tragedy of Christianity is that so many among us who are afflicted with spiritual torpor. The need is real faith—not something dormant and inactive, but regnant and daring. There are times when something daring must be done. Dynamic people have many more such impetuses than do mediocre and lethargic people. Consider the audacity of faith.

1.. Faith, functions out of a pure and holy motive, in either stormy or fair weather. There are times when trust for any aid works easily. It seems as though it is the easiest thing in the world just to trust God, our heavenly Father, for anything.

Did you say it should always be so? We wonder. Paul, the great Apostle to the Gentiles, wrote to Timothy concerning a "fight of faith." Is a fight always easy? No, my friend, fights are never easy. Even the winner often carries scars away from the battle.

2. Regnant faith functions in a holy heart-concern. Mixed motives stifle faith. A wrong motive hinders trust. Answers do not come where there are selfish desires. James, in his epistle, makes that plain; but a person with a burning heart and an eye single to the glory of God moves the Mighty Arm that changes things in a wicked world. If we have a heart-cry, let us pray importunately. If we pray, let us trust, and the answer will come.

3. Faith functions in a certitude that the venture of faith is God's will. If we pray and simply wait, we will woefully want. Forward steps of defiance to the conventions of a sleepy-eyed religiosity may be imperative in the function of faith for things outside the ordinary.

John Fletcher, in a reaction to the passivity of the Calvinism of his day, said, "Faith is works." He was exactly right! Faith is never static, but aggressive. Prayer, mighty prayer, must be made, and faith, daring faith, must be exercised to bring miracles from the hand of God.

Let us pray! Let us believe God for what many people never receive because they never expect anything outside the ordinary. Our faith must be daring to escape decay and death.—Call to Prayer.

THE LAMPLIGHTER

I think of the story of life as illustrated by Harry Lauder, who told of sitting at his window in his Scotland home many years ago, long before the advent of electric lights, watching the street lamplighter light the evening lights. He would watch him as he would place his ladder, climb and light the lamp, take down the ladder and go to another, and so on down the street until at last he could see the lamplighter no more, but could tell the way he went by the lighted lamps.

So it is, my friends, with you and me. As we go through life, may we be found lighting the lamps of truth, justice, and righteousness, so that as time passes and we move from the scene of action, those coming after us, though we be lost from view, may tell the way we went by the lamps we have lighted along life's pathway.—Lucien D. Gardner.