BISSE LE REVIVAL AND MISSIONS

By L. E. Maxwell in "Prairie Overcomer"

"I wish I could send you all to hell for two weeks," cried William Booth to his Salvationists. The Founder of the Salvation Army felt that the terrors of torment might sting us wide awake to the lostness of the lost. But would such a terrorizing experience effect in us what the Spirit's power could not? If affrighting men, through one returning from the dead, could not effect repentance in the "five brothers" of the rich man, how could Christians, by a trip to hell, have the love of God kindled in their lukewarm hearts? Such a visit might indeed fire the odd saint, but soon the panic and the novelty would wear off.

Would we have missionary-minded Christians if we took them all for a trip to the foreign fields? We have missionary films and slides which are equal to such a trip, yet these means do precious little to rekindle Christian obedience. 'Tis as true for saints, as it is for sinners, that if we hear neither Moses nor the "Go ye" of Christ's command, neither would we be persuaded though one rose from the dead. Returning dead ones, whether from heaven or hell, could give us no more than the Bible contains.

"No messenger from the other world could make goodness more lovable, or Hell more terrible, or Calvary more cleansing, or Christ more Divine, or duty more clear, or decision more urgent, or eternity more solemn, than do the Scriptures which we hold in our hands. The dead might lie; the Book cannot" (D. M. Panton).

What we need here and now is simple heart submission to the Word and Spirit of God. We just need revival, real revival, revival with an overflow. That overflow, if sufficient, would reach unto the ends of the earth.

Church history furnishes many illustrations of the fact that when Christian systems become so clogged and cluttered as to cease to be usable, the Spirit of God has cut out new revival channels to convey living waters to the most barren areas of the world.

Missionary history often begins with a little company of believers so revived in the Spirit that as a consequence there has come a new impulse of Church life, washing away obstructing worldliness and issuing forth in a fresh flood of laid-down lives and sacrificial stewardship. An outstanding instance of such revival is found in the Pietiest Movement (of post-Reformation days) that saved Protestantism from dead orthodoxy and so aroused the Church to deeper spiritual life as to give birth to the modern missionary movement.

Henry Martyn, young Cambridge scholar of burning love and compassion for the heathen, wrote two days after landing in India, "Now to burn out for God." Hear him as he gazes upon the heathen masses: "I lay in tears, interceding for the unfortunate natives of this country, thinking within myself that the most despicable Sudra of India is of as much value in the sight of God as the King of Great Britain." And Henry Martyn burned out at thirtyone, after only six years of service.

It must be noted that it was through the deepening of Henry Martyn's spiritual life while at Cambridge that he gave up his ambition to be a lawyer and set his face toward dark India.

The Holy Spirit is the Spirit of revival, whether in the Church or in the individual, for "when the Holy Spirit gets full hold" of Christian souls, He turns their obedient feet toward the benighted and long-neglected lands.

Finally, let us again listen to this heart-searching sentence from flaming Henry Martyn: "The Spirit of Christ is the spirit of missions, and the nearer we get to Him, the more intensely missionary we must become."

(Abridged)



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Note: We say a sincere "Thank You" to all our con-

tributors. Your continued support will be necessary. The Bethany Sunday offerings were much appreciated but fell short of our objective by over one thousand dollars. We are facing another crisis unless additional support comes immediately.

B. M. Hicks, Treas.