

## Is Your Church Ready for REVIVAL?

Rev. L. W. Northrup in "Free Methodist"

Many are saying, "If we would continue our special meetings for weeks like we did years ago, we would still see revivals." In answer to that, others are saying, "We do still sometimes see revivals in some places in the course of the conventional 'two-week' campaign." The catch to this statement is obvious. What are the "some places"? Anyone who labors regularly in revivals will answer without hesitation: the "some places" are where God's people are about their Master's business, calling, praying, testifying, and advertising for weeks before the special meeting begins. In these places the special meeting acts as a climax to the whole effort, and God mightily uses it for the salvation of souls. In those other places where the members—and perhaps the pastor, too—are sitting idly by, marking time between revivals, waiting for the evangelist to come and do their soul-saving for them, the two-week campaign is not sufficient. The trouble is, in these places a six-week campaign would be little if any better.

The evangelist knows at the close of the first service of the series whether he is assisting a working, burdened, praying church, or one that is spiritually dead or dying. He knows then if he must spend two weeks preaching nightly to the church, or if he can wax evangelistic to the unsaved. He knows whether there is a definite program in operation, or if his meeting is just another little oasis in the desert of the people's indolence. He knows (if the church has been praying, interceding and carrying a burden of the lost) that after two weeks of intense campaigning God will have wrought new miracles of grace and His people will have become so physically exhausted that there will be no suggestion of extending the time. In that church, however, the praying, burden-bearing, and agonizing for souls will still go on, and altar services in the regular Sunday meetings will be the rule instead of the exception.

### The Need for Inside Revival

At this juncture some will say, "But unfortunately our church is not like the one you have just described. We must have a revival within before we can see these things." You are not alone—such is the condition in many places; but since you see clearly the need of your church, perhaps you will be able to see just as clearly the answer to your problem. Dry exhortations to pray and believe will not avail; ears become calloused. In one society a small clique within the membership may have been contending for years that when God is ready He will send a revival. In the meantime, they believe they should watch and pray, and that any aggressive planning on their part will only show lack of faith. This may sound extreme and possibly exaggerated to you who have spent your lives in an aggressive church; but we who travel the connection at large know that in some area this attitude is not uncommon. The theory is good, but real faith is non-existent and there is no revival.

If your church has lost the burden it used to carry, you should plan your next meeting well. Call in a man whom God has especially used to edify the church and have your inside revival. Carry on as long as you feel that you must, but work at the job; pray through. Don't worry about your small crowds—get the members out—this is an inside meeting. Announce it as such, pray for it as such, and, when it is over, report it as such.

### Then—Launch Out into the Deep

When your church is revived, plan your next meeting.

Don't wait—keep the fires of expectancy burning. Plan it carefully and collectively as to time, place, and invited help. Call a man whom God is using to reach the sinner. Write him at once, for the man whom God is using has made many promises to other churches which he cannot break. The more conservative will say, "But we can't afford another meeting." Forget it; this is a missionary cause! You are running a soul-saving station, not a grocery store. Plan your meeting and go ahead. If one man cannot come, call another; this may have been the wrong one anyway. But don't wait—launch out into the deep, and when specific plans for the next meeting are laid, begin at once to prepare for it. All activities within your church—Y. P. M. S., C. Y. O., everything—should point toward this climax. Organize your forces while your people are still enthusiastic. Call, pray, advertise, and organize prayer meetings in which the coming revival is always the principal subject of prayer.

Then pray specifically for unsaved friends—allow the burden to fall on you. Do your part to make your church it ought to be; and when the special meeting comes, you will enjoy a blessed time in Zion—two weeks of intense fruit-bearing effort, a fortnight of joy unspeakable and full of glory, a wonderful, profitable climax to your supreme effort to see the salvation of souls.

## TWO KINDS OF HOLINESS?

Rev. J. A. Wood

Are there two kinds of holiness among men — one, a sweet, loving, peaceful holiness; and the other, a fighting one?

Holiness is the same in kind, in God, in angels, and in men. It invariably secures peace, meekness and love as sweet as heaven. But these very elements make men hate the devil and oppose sin with all their might. Perfect love makes its possessor as meek as a lamb and as bold as a lion. While it inspires love and gentleness, it teaches an uncompromising opposition to all unrighteousness. It makes its possessor a burning, shining, loving, fighting, conquering soldier of Christ.

They said that the meek and lowly Jesus had a devil. John Wesley was accused incessantly for years of being heady, wilful, conceited, censorious, and bigoted. He could be led by a hair in the right direction, but the combined powers of earth and hell could not move him an inch contrary to his honest convictions.

If standing up straight for God, loving all that He loves, hating all that He hates, and opposing all sin either in or out of the church, constitutes a fighting Christian, I hope to live and die one.

## WESLEY HAD BEEN THERE

One day a young nobleman on horseback rode impatiently up and down the streets of a village in Cornwall. He was seeking for a public house where he could get a glass of that concerning which Shakespeare said, "Alas! that man should put an enemy into his mouth to steal away his brain!" but his search was in vain.

Coming upon a white-haired peasant on his way home after a day of toil, the young man said, with rising anger, "Why is it that I cannot get a glass of liquor in this wretched little village?" The old man recognized to whom he was to speak and, taking off his cap, made his humble obeisance as he replied: "My lord, about a hundred years ago a man named John Wesley came to these parts," and the old man walked on. A hundred years, and he was living still!—Sel.