

REVIVAL IN OUR TIME

C.E. STOKES, M.A. **A. RENDLE SHORT,**
M.D., B.S., B.Sc., F.R.C.S.

HARRY YOUNG **FREDK. A. TATFORD,**
Litt. D.

J.B. WATSON **MONTAGUE GOODMAN,**
F.R.G.S.

ALAN G. MORRELL **STEPHEN F. OLFORD,**
F.R.G.S.

5E03
0388

by **FREDK. A. TATFORD, Litt. D.**

TERNOSTER PRESS •



First Published, April, 1947

PREFACE

TO THE YOUNG MAN AND WOMAN WITH A VISION, THE prevalent deadness of Christian life and witness presents a challenge which can be neither evaded nor ignored. Something *must* be done to arouse the sleeping Christian from his slumbers and to carry the Word of light and life to those who sit in darkness and in the shadow of death.

A team of young servicemen and women, stationed in and around London, were so seized of the need of the hour that, without any financial or organizational backing, they planned and held a series of rallies in the metropolis. Thousands came under the sound of the Gospel and scores found Christ as Saviour.

The end of the war dispersed the members of the team to all parts of the world but some of them remained in the London area. A small handful of enthusiasts, firmly convinced that it was not the Divine will that the experience gained during the war years should be dissipated, and believing that revival is a present-day possibility, joined in prayer and fellowship with others who were like-minded. Out of this sprang, *inter alia*, a series of Rallies at Westminster Chapel, London, in September, 1946 under the title "Revival in our Time" (or RIOT, as the more facetious subsequently termed it).

The Rallies were directed to old as well as young and the ministry attempted to combine the scholarship and experience of maturity with the energy and vigour of youth.

Since the foundation of all revival is the Evangel of

Made and Printed in Great Britain for The
Paternoster Press, Ludgate House, Fleet Street,
London, E.C. 4, by Longmans (Dorchester) Ltd.,
Dorchester.

Jesus Christ, the series commenced with an exposition of the Gospel message, followed by a talk on the assurance of salvation. The perfect service of Christ then led to a plea for the consecration of the believer; the work of the Holy Spirit in evangelism introduced an appeal for the experience of His fulness, and the series concluded with an examination of the need for revival and the price to be paid. Over 2,000 were present at the closing Rally.

So many have urged that the addresses should be published that the conveners have felt compelled to accede to the request, albeit somewhat reluctantly, since the appeal of the spoken word can never be fully reproduced in the written word, as in the printed page, the personality of the speaker and the atmosphere of the meeting are almost completely lost.

With the exception of the fifth article, the addresses have been revised by the speakers before publication. Since Prof. Short was extremely hard-pressed, it has been necessary for a third person (with Dr. Short's full approval) to prepare a summary of the message on "The Ambassador from Heaven" from very brief notes made available by another friend. Any imperfection is, therefore, attributable to this fact. Thanks are also due to the friends who supplied reports of some of the other addresses.

It is hoped to hold further rallies during 1947 (D.V.), leading up to an evangelistic campaign in the metropolis (and possibly to other efforts elsewhere) during the winter of 1947-48. Details will be published in the various Christian periodicals but, in the meantime, enquiries and gifts may be sent to Mr. Edwin Roberts, 27 Mayfield Road, Hornsey, London, N.8. Prayer for God's guidance and power, in the planning and the execution of the future programme, will be greatly valued.

CONTENTS

	<i>page</i>
PREFACE	5
THE GLORIOUS EVANGEL by C. E. Stokes, M.A. .	9
JOYFUL ASSURANCE by Harry Young .	15
THE PERFECT SERVANT by J. B. Watson .	19
THE CONSECRATED LIFE by Alan G. Morrell .	27
THE AMBASSADOR FROM HEAVEN by A. Rendle Short, M.D., B.S., B.SC., F.R.C.S.	33
THE FULNESS OF THE SPIRIT by Fredk. A. Tatford, LITT.D.	39
THE NEED OF REVIVAL by Montague Goodman, F.R.G.S.	49
THE PRICE OF REVIVAL by Stephen F. Olford, F.R.G.S.	57

THE GLORIOUS EVANGEL

By C. E. STOKES, M.A.

I HAVE A VERY SHORT TEXT. IT CONSISTS OF ONLY FOUR words, but it contains all that is vital to *The Glorious Evangel*. They were spoken by our Lord Jesus when He said to His disciples, "Bring him unto Me"—"Bring the poor, needy sinner unto Me, the Saviour, the Healer" (Mark 9 : 14-27).

The Evangel of Jesus Christ does not ask to which church you belong or with what denomination you are connected, but it does ask if you have had a vital, a living contact with Jesus Christ. Have you been brought to Him? Do you know Him as a personal Saviour? Have you the knowledge of the forgiveness of your sins in Jesus Christ?

One of the finest definitions of the Evangel was that given to a young man (Paul to Timothy), and it has been translated thus, the Evangel is "the good news of the majesty of the saving grace of the supremely joyful God." Let us never forget that the Evangel is ever connected with the very majesty of God. God is omnipotent, omniscient, and omnipresent. That is the God with Whom we have to do in the Evangel of Jesus Christ. The crucifixion of Jesus Christ, which is the centre and the heart of the Evangel was not an afterthought with God. It was planned away back in eternity, and from all eternity it was foretold in His Word, hundreds of years before it came to pass. It came from the very heart of God. "For God so loved the world" It meets every demand against your sin and mine, satisfying the justice of a holy God. It goes out in the saving grace of

God to all the world and comes to us in this our day. Truly it is a faith that works !

Faith and Works

I use the two terms "faith" and "works" because they apply to everyone in daily life. But the vital question is not, "Have you faith?" but "What are you doing with your faith?" A young lady put her complete trust in a man. Her faith in him never doubted. But one day he jilted her and she found to her sorrow that her confidence had been misplaced. Her faith had been put in a wrong object. A business man placed his confidence in his partner and relied completely upon him, but one day the business failed and he realised that his trust had been abused. Like the young lady, his faith was broken. God says: "Put your faith in My Son, Jesus Christ. Believe Him, trust Him, give yourself to Him," and He declares, moreover, that that faith becomes precious in His sight. It is a precious faith because it rests on the person of His Son.

It has been well said that Christians are the greatest enemies of Christianity. Their profession and their actions are oftentimes totally antagonistic. The world hears what they say and sees what they do, and turns in disgust from their religion. God help us not to be hypocrites in our faith; may it be real!

When I see a man who has been a drunkard become pure, holy and clean-mouthed, and he tells me that it is because of his faith in Jesus Christ, I know that there is reality in that faith. When I meet a young lady who loved dancing and the pleasures of the world and who now loves the prayer-meeting and Bible-study, and she tells me that that change is because of her faith in Jesus Christ, I know that her faith in Jesus Christ is a faith that works.

There is probably no-one who reads these lines who does not know someone whose faith in Jesus Christ has made him a new creature. What a thrill it has been during the past few

years to hear the testimonies of men and women in the Forces, who have proved the saving and keeping power of Christ in the most trying and difficult circumstances.

A graduate of one of our Universities gave up all to go out and serve God in the East. He worked amongst lepers and caught their disease and became blind. Yet his faith shone out, his trust in God was secure. His is a faith that works!

Deaf

The Glorious Evangel meets the need of every man and woman on earth. The first thing we read about the man in Mark 9 is that he had a *deaf spirit*. Thousands of people are deaf to God's Word. It is written: "Faith cometh by hearing and hearing by the Word of God." God has spoken to man in the Bible and has spoken finally through His Son, Jesus Christ. There is no other revelation of the heart of God, and yet men are turning a deaf ear to the most glorious news that they could hear. Apart from God's Word, apart from the revelation of Jesus Christ, there can be no hope of a soul's salvation on this earth. The Lord Jesus Himself said: "Hear and your soul shall live."

Lord Lyttleton set himself to prove that the conversion of Paul was not a true thing, but he was sensible enough to read the story before beginning to criticise it, and as he read and studied that story, not only did he believe in the conversion of Paul, but was converted himself. "The entrance of Thy words giveth light." "Hear and your soul shall live."

God's Word does not flatter us. It says that we are guilty, that we are sinful, that there is an evil spirit within us from birth. It says that "all our righteousnesses are as filthy rags" before God. A man's pride rebels against that. When God's Word tells a man that he has absolutely no power to save himself, or to win God's favour, and that salvation comes from God and from God alone, man's pride rebels. He wants to be the master of his own fate and captain of his soul.

The older I grow, the more I am convinced that the matter of a soul's salvation is more a matter of the will than the intellect. There is something in a man that tells him that, if he is going to listen to God's Word, it is going to make a change in his life. God's Word speaks of living a holy life and man knows nothing about holiness. He fears that that secret sin which he loves will have to go if he listens to the Word of God. He does not know the power that comes into a man's life when he listens to and obeys the message of Christ. Now the Word of God, the Evangel of Jesus Christ, comes to you and me, telling us that we must be born again, but telling us also that Jesus Christ can give us a new heart, a new nature, a new power, enabling us to meet every demand of God's Word. The Lord Jesus Christ said, "He that heareth My Word and believeth on Him that sent Me, hath everlasting life."

Dumb

The young man had a *dumb spirit*. Two thoughts are found here. There is the thought of dumbness towards God and also of dumbness towards man. God is the Giver of every good and perfect gift. His supreme gift is Jesus Christ the Saviour. No wonder the apostle Paul said, "Thanks be unto God for His unspeakable gift." Have you thanked God for that gift? Has your soul praised Him for such a display of love and power, or are you dumb? Have you witnessed for Jesus Christ, or are you ashamed of Him? Christians, understand that no revival will come until your witness for Christ is bolder and stronger! No man is ashamed of the King's uniform; no schoolboy is ashamed of his school badge; but how many Christians are ashamed to display the robe of Christ's righteousness in the Vanity Fair of this world? It is not an easy thing to be a Christian! The Lord Jesus Christ is still despised and rejected of men and how much He needs your testimony! "If thou shalt confess with thy mouth Jesus as Lord and believe in thine heart that God hath raised Him from the dead, thou shalt be saved!" That is

the test that comes to you to-day. Are you prepared constantly, in your office, in your home, everywhere you go, to witness for Him?

Evil

The third thing recorded of the young man of Mark 9 is that he had an *evil spirit*. As far as the salvation of a human soul is concerned, there are only two classes in God's sight. The first class of people are those who, by a simple faith, have given themselves to Christ and have received the Holy Spirit. The second class consists of those who have not yielded to Christ's claim. They have an evil spirit. They are in the bondage of sin and Satan. This is not a matter of education, culture, or social position. It has to do with my relationship to a holy God, Who knows my life through and through, and Who says that I am possessed of an evil spirit, the very principle of sin in my being.

"Jesus took him by the hand." That is the glorious news of the Evangel. The Lord Jesus Christ is able to save and to keep and to cast out everything that is evil in our nature. In the New Testament, there are three terms used to express belief in Christ. The first is "*believe Christ*," that is, rest upon Him, trust yourself to Him, accept what He says about your need and His remedy. If you really do so, you receive from Him the forgiveness of your sins and you are born again. Everything evil of the past is blotted out, your guilt is gone. Christ's salvation is a perfect one. It deals with every aspect of life, past, present and future. The second term is "*believe on Christ*." This deals with the present. You have fellowship with Him from day to day in the power of the indwelling Holy Spirit. This is the daily walk in newness of life and the daily cleansing which comes from His Word. The third term is "*believe unto Christ*." This deals with the future. It is the consummation of this glorious news, that the salvation of Jesus Christ is going to "present you faultless before the presence of His glory with exceeding joy." "*Bring him unto Me!*"

I have sought to obey my Master's command, to bring you to Him, that you may know Him and trust Him and prove Him in every difficulty of your life. Has the world and its pleasures such a grip on you that you feel that you are quite unable to overcome its allurements and temptations? Remember that God's Word says that he who overcomes the world is he who believes that Jesus is the Christ. It is Jesus Christ Who keeps you in this world.

Will you come? Will you respond to His call?

*"Just as I am, though tossed about,
With many a conflict, many a doubt,
Fightings within, and fears without,
O Lamb of God, I come."*

JOYFUL ASSURANCE

By HARRY YOUNG

IN OUR APPROACH TO THIS GLORIOUS PROSPECT OF REVIVAL in the Church of God in our time—a prospect which so many of us cherish above all else in our hearts—we have begun, correctly, with a re-affirmation of the great elemental truths of the Glorious Evangel, the life, death, resurrection and glorification of our Saviour, the Lord Jesus. It is only as we appreciate afresh "what great things the Lord hath done for us" that we may be characterized with this indispensable quality of *Joyful assurance*, which is so contagious and is all the more valuable in a world of unhappy, restless uncertainty.

How may we know, beyond any possible doubt, that we have passed from death to life? How can we be brought into a personal experience of joy and peace? It is plain that Paul, as he pens his last letter to Timothy, his own son in the faith, is in the constant enjoyment of such a joyful assurance—we must go in search of his secret!

From the dim light of a Roman cell and (humanly speaking) upon the brink of a martyr's grave, the Apostle writes, "I suffer . . . I am not ashamed, . . . I know . . . I am persuaded . . . !" He knew the afflictions of the Gospel in terms of seemingly endless privations and persecutions. In his body were the indelible marks of the wounds received in the proclamation of the "Glorious Evangel." Yet the context of this cry of triumph and confidence, whilst it has about it the atmosphere of approaching tragedy, of imminent, inevitable danger, yields the essentials of Paul's secret.

The Promise of Life

The first essential is "the promise of life which is in Christ Jesus" (II Timothy 1:1). "This is this promise which He has promised us," writes the apostle John, "even eternal life" (I John 2:25). The value of a promise depends upon the integrity and reputation of the one who promises, but its benefits may only be enjoyed when the promise is appropriated and acted upon. It is the promise inscribed upon the bank note, for example, endorsed by the Chief Cashier of the Bank of England, which makes the note of more value than mere paper! Now it is God who promises us *life*—though death is our due—because the sinless Saviour died! God has fulfilled His promise in countless lives, and without doubt, He will do so in the experience of all who will, in faith, accept His gift ". eternal life through Jesus Christ our Lord" (Rom. 6:23).

The Power of God

The second essential of Paul's assurance is "the power of God" (II Tim. 1:8). What has sustained the apostle through the strange vicissitudes of his apostleship and enabled him to share the afflictions of the Gospel with an unaffected zeal and an uninterrupted joy—always indomitable and unashamed? The power of God! God's power, by which the worlds were made and are maintained, was operating in his life, and that same inexhaustible source of heavenly energy is available to us in the person of the Holy Spirit, Who takes up His abode in our lives whenever we venture our faith in the Saviour.

His precious witness to our pardon and the forgiveness of our sins, to our position as children of God and to our possession of eternal life, brings complete assurance. We need never entertain a doubt or fear since such a witness as this is ours, and since such reservoirs of power are at our disposal. To prove this power, by yielding unreservedly to God's Power-Agent, the Holy Spirit, is to know victory over tyranny of self with its passions and pride and to be enabled

confidently to witness for the Lord in an alien land, surrounded by apathetic and often hostile society.

The Purpose and Grace

To this promise of life and the power of God, we must add the third essential of assurance, "His own purpose and grace" (II Tim. 1:9). Paul rejoices in salvation and delights in his holy calling, but he recognizes that such a privilege is afforded, not because of any excellence or merit of his own, but because of the undeserved grace and infinite purpose of God. A consciousness of this purpose, of God's unerring plan for his life has transformed adversity into victory and tribulation into triumph. Nothing will make the joy of salvation an everyday reality so much as a clear, certain conviction of living within the compass of God's will.

The promise, the power, the purpose—these are the essentials of the assurance which permeates the apostle's farewell message. No wonder he is able to write so categorically and conclusively, "I know whom I have believed!" His faith, his belief, is centred in God's Son, "who hath abolished death and brought life and immortality to light through the Gospel." To this confession of faith, he adds the conclusions of experience. "I am persuaded" Through the long process of the refiner's fire, he is convinced that the treasure handed over into God's custody is absolutely safe until the time of his "unyoking." So, he may declare, "I am not ashamed!"

How Obtained

If such a joyful assurance characterized us as believers in the Lord Jesus, how our walk and witness, our work and worship would be transformed! No activity would be perfunctory, no service half-hearted, no expression of gratitude luke-warm. Such an experience may be ours as we rest upon His promises and receive His power and rejoice in His purposes, banishing every doubt and all unbelief from our

hearts, placing ourselves in complete abandonment to His gracious and glorious will.

There is recorded in the Bible, that most lavishly illustrated "book of books," the story of a chocolate-coloured statesman which superbly illustrates this theme. In search of truth and righteousness, he has travelled many a dusty mile, only to be disappointed. But his search was not to be in vain! When the Spirit-directed evangelist, Philip, locates him, he is resting—unconsciously at the only place in the universe where peace and joy may be found—at the Cross of Jesus! So Philip unfolded the wonders of the incarnation and humiliation of the Saviour, and when at length, he put the challenging question, "Believest thou with all thine heart?" the Ethiopian was ready to surrender unconditionally to the Lord Jesus, and having been baptized, we last see him going on his way *Rejoicing!*

If thou believest with all thine heart! That is the only condition which needs to be fulfilled. May our whole lives and our local churches be flooded with this heavenly contagion, this *joyful assurance*, that will do so much to make the revival for which we long a reality in our time. "May the God of hope fill us with all joy and peace in believing that we may abound through the power of the Holy Ghost."

THE PERFECT SERVANT

By J. B. WATSON

THE OPENING PAGE OF THE BIBLE ALLOWS US TO OVERHEAR a momentous conference in the Godhead, deciding upon the creation of man in God's image and after His likeness, and the narrative proceeds to tell how man was set in a fair environment, described by the Creator as "very good", with but one command to obey, so that he might remember that his blessedness lay in obedience to his Maker. Alas, our first parents disobeyed that command and involved themselves and the race of which they were the progenitors in ruin and death. The rest of the Bible is made necessary by reason of this terrible Fall with its far-reaching and disastrous consequences for mankind.

God did not abandon the human race nor destroy it because of this rebellion against His will, but planned to redeem man by a scheme as wise as it was gracious. In pursuance of this plan, we are allowed to hear the decision which resulted from another conference in the Godhead, in which One of the Persons says, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God." The Son of God would become incarnate for the purposes of redemption. Marvellous concept, undreamt of by man, born in the mind and heart of God alone! So in due time, in the human body prepared for Him, Jesus came into our world. In the words of inspiration, "He took upon Him the form of a servant and was made in the likeness of men."

God has had many servants in our world, charged with great and weighty tasks for Him. Of some of them He has

spoken approvingly, as of Moses, whom He counted faithful in all His house. But none was ever here charged with such a mission for God as was Jesus Christ. Well did Isaiah say, "Behold My Servant, whom I uphold, My chosen in whom My soul delighteth." And again, "Behold My Servant shall deal prudently, He shall be exalted and extolled and be very high."

This Servant was unique in respect of the terms of His commission as in His unique responsibilities, in the labours His service entailed, in the challenge He offered to the powers of evil, in His significance to the hopes of humanity and in His relation to the outworking of God's master-plan for the world.

And as the whole service He rendered was

Commissioned Work

so each particular act had its own place and time. There was no hap or chance element in aught He did or said. "Are there not twelve hours in the day?" He asked of one who sought to influence His steps. And to another, "Woman what have I to do with thee? Mine hour is not yet come."; and in a message to a capricious potentate who threatened His death, "Go ye and tell that fox, Behold I cast out devils, and I do cures to-day and tomorrow, and the third day I shall be perfected."

All His deeds were within the terms of His commission. He spoke of Himself as "the Sent One" and knew Himself invulnerable till His hour came, so that it is said of Him, "No man laid hands on Him because His hour was not yet come." So, morning by morning, He opened His ear to receive His guidance from on high and walked in the path appointed for Him without making so much as one faltering step. His was the glory of the guided life; His the calmness that comes of full assurance of fulfilling the Divine call.

Moreover, His work was all

Effectual Work

He was the Anointed Servant, the Christ, anointed with the Holy Spirit and power. His acts were deeds of power. None of them fell to the ground; each fulfilled its purpose. They are called in the Scriptures signs, wonders, powers. *Signs* because each deed had a spiritual significance; *wonders* because of their effect upon those who beheld them; *powers* because they were evidences that the Worker was in touch with sources of limitless might.

Similarly of His words. They were "given Him to speak." They were the Father's words, clad with authority. They were, He said, "spirit and life." They have the stamp of eternity upon them: "Heaven and earth shall pass away, but My words shall never pass away." They were free from current false ideas and beliefs, eternally and altogether true. And Himself was their centre and theme. He spoke of "Me and My words." Our attitude to Him may be judged by our attitude to His utterances. And the truth of His words is verifiable, not by acute brains, but by obedient hearts; "He that willeth to do His will", He said (speaking of the Father) "shall know of the teaching, whether it be of God or whether I speak from Myself."

Though outwardly His work may have appeared unlikely to effect the great and lasting ends to which it was addressed, it was actually admirably suited to the purpose in hand, and He was aware of the mighty potential of it. Its then dimensions were to be incredibly increased when present necessary limiting conditions were removed. "I have a baptism to be baptized with and how am I straitened till it be accomplished." And again, "I, if I be lifted up from the earth, will draw all men unto Me."

This Servant's work was, moreover,

Revealing Work

Man, through the effects of sin, had lost the knowledge of God. He persistently misrepresented God to himself and

to his fellows. A caricature of God possessed the darkened minds of men. Christ came to mirror God to them. He was sinless so that He could declare the pure whiteness of the character of God to us. His was unsullied moral beauty that He might set forth the beauty of the Lord. The loveliness of the Divine wisdom was unveiled by His dealings with those who came to Him with needs, burdens and questions. He declared the Father's Name, saying, "For I have not spoken from Myself: but the Father which sent Me, He gave Me a commandment what I should say and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto Me, so I speak" (John 12:49, 50).

Yet not in His works of power and words of truth alone, but supremely in His death on the Cross did He declare the heart of God. That death is at once the focal centre of God's love and of man's sin.

*"O love of God, O sin of man,
In that dread hour your strength is tried,
And victory remains with love:
Jesus our Lord is crucified."*

Consider the

Zealous Work

of this perfect Servant.

Perfunctoriness sooner or later creeps into all forms of work which call for patience and endurance. Every kind of activity seems to contain and include elements which tempt to slackness and the easy way. Zeal is not kept at boiling point but is allowed to fall towards tepidity. And no service that is tepid is worthy of God.

There is a word about the intensity of the Perfect Servant which grips the mind and holds the heart. It is this: "The zeal of Thine house hath eaten Me up." From that sentence comes our term, "a consuming zeal." "He is beside Himself" said His kinsfolk as they saw His burning, flaming zeal. We say a man is beside himself when his zeal is for the thing

we do not like or understand. Then to us he is a fanatic. But if he is zealous for things in which we ourselves are interested, then he is an enthusiast. Now our Lord from first to last was full of zeal. "Rising up a great while before day He departed into a solitary place and there prayed." "Let us go into the next towns that I may preach there also, for therefore came I forth." "I must work the works of Him that sent Me while it is day, the night cometh when no man can work." And the pressure rose as His ministry proceeded till the last terrific week wore Him out with its prodigious labours. Dreadful days, ceaselessly teaching, preaching, prophesying, denouncing evil and answering hard questions. "And every day He was teaching in the temple, and every night He went out and lodged in the Mount that is called the Mount of Olives. And all the people came early in the morning to Him in the temple to hear Him." So from day to day, until the last fearful night found Him prostrate in Gethsemane beneath the olives.

*"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came
Forspent with love and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last,
When out of the woods He came."*

Thus did His fiery zeal consume Him, His glowing, burning ardour for God's glory, His purpose to do His will and to finish His work, eat Him up; and at thirty-three, in the full perfection of His holy manhood, He hung dead upon a Roman cross.

Of this Servant it is written that "He became obedient unto death." His was

Obedient Work

Before He took upon Him the form of a servant His had

been to command, to create, to uphold, to administer the affairs of a working universe. Now He comes to do a new thing,—to become obedient. He was therefore “made under the law.” He would fulfil what man had broken. He would delight in the doing of Another’s will. He would find His food and drink in that will and in finishing His Father’s work. “I do always those things that please Him,” He said. He served His God with the delight of all His nature and being, and on His life God looked with unmeasured pleasure, and witnessed through an opened heavens more than once, “This is My beloved Son in Whom I am well pleased.”

Tempted by fierce onsets of the Adversary of God and men, He held on His spotless way. Whatever was the Father’s will was His chief care. Stage by stage He wrought that will, and even when there came the day when to die in unutterable shame on a hateful cross lay in that will, unflinchingly He gave His soul up to the stroke without a murmuring word. Perfect Servant! Perfect Son! Obedient unto death, even the death of the cross, He has, by that one act of obedience made many righteous.

*“O wisest Love, that flesh and blood,
Which did in Adam fail,
Should strive afresh against our foe,
Should strive and should prevail.”*

The work of this Servant was a

Finished Work

The work of redemption which He came to do is done. Done perfectly, completely, to the last detail; so finished that it were sacrilege to add one brush-stroke to it. What other servant could ever say this word “finished,” truly of his work? “So much to do, so little done,” we moan as we lay down our tasks. And even that part done is wrought so faultily as to bring a blush to the servant’s cheek. So it is with our poor best. It will not bear too close inspection, or its flaws, weaknesses and ragged edges are made too apparent.

Not so this Servant’s work. “These words spoke Jesus and lifted up His eyes to heaven, Father I have finished the work which Thou gavest Me to do.” Finished! Nothing which the Servant would do differently had He opportunity to do it again. Nothing to amend, withdraw, improve or modify. FINISHED! God in no detail misrepresented or ill-served, but in every respect from first to last (hear the word) GLORIFIED.

Behold My Servant!

*“It is finished! What a Gospel!
Nothing had been left to do
But to take with grateful gladness
What the Saviour did for you.”*

Thus Christ has done for us a

Redeeming Work

What has accrued? What has His work procured for men? Listen! When God raised Him from the dead and set Him at His own right hand on the throne of glory it was that He had obtained eternal redemption for us. When He, who had been delivered for our offences, was raised for our justification, there began to be extended to sinful men the genuine offer of a full and free salvation from the life of disobedience, selfishness, purposelessness, emptiness and moral futility.

We can give nothing to God until we first take from Him what Christ procured. We can be nothing for God until we come with empty hands and take His proffered mercy: till we stand before that Cross and take the mercy that flows thence to the repentant suppliant. Till then, I say, we can neither do nor be anything for God.

Only when we have taken God’s gift in Christ is the obedience of Christ an example for our emulation. Only then is acceptable work for God possible to us. First receive Christ, then follow Christ. First accept His work for you, then

begin to work for Him. It is vital to get this right. It is fatal to get it wrong. The results of the finished redeeming work of the Perfect Servant are here for you to take. All He did is for you when you receive Him. God has brought everything to this clear issue. What are you doing with His Son ; what does Christ mean to you ?

THE CONSECRATED LIFE

By ALAN G. MORRELL

WE ARE BROUGHT FACE TO FACE WITH A MARVELLOUS picture as we walk through the incomparable art-gallery of God's Word and gaze upon the portrait of the Perfect Servant of God. We dwell upon the wonder of His character, His love and His devotion ; we adore as we see His life of complete submission to the will of His Father God ; we stand in amazement before that final sacrifice of Himself at the place called Calvary—the climax of that life of service which led even unto "the death of the Cross." The sight of such a Saviour, Who could voluntarily go to such an extremity to secure our eternal salvation, can surely have but one practical effect upon our hearts and lives—in adoring worship we can but give *ourselves* to Him.

The Urge of the Past

In penning his Spirit-breathed letter to the Romans, the apostle Paul showed clearly the awful condition of every sinner in the sight of a holy God, the absolute necessity for justification, and the conclusion (that we are so loth to accept) that justification can come only from God Himself. He then revealed the stupendous fact that God had taken every step necessary to justify the guilty, and had sent His own Son to redeem the sinner enslaved by Satan. But he revealed also that this redemption cost nothing less than the death of Christ. The One Who humbled Himself to become God's Perfect Servant, Who was verily God in flesh, was sacrificed that the sinner might be reconciled to God.

It is little wonder that, in view of the past and of all that Christ had done, in view of His absolute surrender to the will of God and of the blessings which have consequently flowed out to His people, the apostle burst forth with that heartfelt appeal in the opening words of Rom. 12: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The wonder of his Lord's love and sacrifice sweeps over the apostle and he can conceive only one answer to such amazing mercy and compassion. The only response which Calvary can evoke from redeemed lives is the sacrifice of everything to the Man Who sacrificed Himself.

The words which have challenged Christians in every walk of life down through the centuries re-echo afresh to-day. Ponder the words again as the Holy Spirit concludes the challenge—"which is your reasonable service." It is what God demands of you and what it is perfectly reasonable to expect. If our Lord has redeemed us at the price of His blood, we are His purchased property and should be subject completely to His control. If He gave His life for us, He has a legitimate right to expect us to live for Him. Yet we are daily robbing Him of His rightful place in our private and public lives.

I can picture that scene in Matt. 10, as those twelve brave young men were about to set forth with the glad message that the Messiah had come, and as the Lord gathered them around Him for His parting words. What a shock they must have received as He gave them a symbol—not a crown as they had expected, not a couch as the preachers of the present day would have us believe, but a cross! As He sent them forth, He told them plainly that they were to live *the life of the cross*, a life of sacrifice and of unconditional surrender to Him and His will. And that is the message for the child of God to-day. The life of the Christian is a crucified life. The secret of consecration is found in the presentation of the

body as a living sacrifice, acceptable unto God.

In view of the *past*, the Divine challenge rings out still. In view of all that Christ has done for you, in view of the compassion of Christ and the mercies of God, He calls for the surrender of your body to His service.

In Dusseldorf cathedral there used to hang a picture of the dying Christ, under which are found the words, "All this I did for thee. What hast thou done for Me?" As the young Count Zinzendorf passed through the cathedral one day, he was arrested by the picture and stood gazing upon it for hours, until, when the sun went down, he was found on his knees before it in the attitude of prayer. Life was transformed for the young nobleman and he went out to live for Christ and Him alone.

The Need of the Present

Not only is there a challenge in the clear vision of the *past*, but there is equally in the vivid picture of the *present*. Around us, on every side, in grimmer and darker colours than any artist could paint, is a true picture of death, destruction and despair, as men and women grapple impotently with the dread monster of sin. As we sit complacently in our meetings or by our fireside, men and women are thronging the clubs and public-houses in a vain effort to realise the satisfaction for which their hearts crave. They are surging through the doors of theatres, cinemas, dance halls and places of questionable amusement in the great quest for *life*. Let us face the facts! The generation, which is rapidly superseding the churchgoing people of this land, is now absolutely pagan, having little knowledge of Christ and no realisation of guilt. Many have sunk to the utter degradation of lives controlled by passion and lust, and thousands upon thousands are spending their time and money in riotous living. Morality is at an ebb and no one seems to care.

Sad to relate, many of these folk have turned to the professing Church of God in a final effort, seeking, ever

seeking, and longing with an indescribable yearning for life with a real purpose. Yet they have to turn away, sick at heart and with sheer contempt, as they see, within the buildings housing those gathered in the name of Christ, men and women who are living lies, with lives which are lifeless and loveless, who are really nothing more than hypocrites.

The need of the present is overwhelming. The world is crying out in its utter and desperate need. The condition of the unheeding multitudes constitutes a permanent challenge to the spiritual man and woman. So Christ would say to your heart and mine, in view of the *present*, with all its need and opportunity, "Lend Me thy body, for I need a body still to touch those for whom I died. I need hearts filled with My love, lips purged from every defilement and touched with holy fire, lives cleansed from all uncleanness, men and women who are willing to yield themselves unreservedly to Me." Oh, I beseech you, *in view of the present*, with all its urgent, clamant need, to offer your body a living, loving sacrifice.

"I saw a human life ablaze with God.

I felt a power divine,

As through an empty vessel of frail clay,

I saw God's glory shine.

Then woke I from a dream and cried aloud :

' My Father, give to me

The blessing of a life consumed by God,

That I may live for Thee.' "

The Hope of the Future

There is a day coming when every child of God will stand at the judgment seat of Christ to give an account of his stewardship for Him. All the things done in the body will come under review for final appraisal there, and rewards will be apportioned on the basis of the servant's loyalty to his Lord. The solemn prospect of that examination is heart-searching, and prompts the question whether we are eagerly anticipating that occasion as one when we shall hear the

Master's "Well done," or whether we are dreading the moment which will reveal our shallow pretensions and falsity.

Many years ago, a little girl lay dying in one of the poorer districts of a Scottish town. A. G. Blackburn, renowned in the town for his keen testimony, visiting her at her request, asked her what she desired of him. Feebly the child replied that she wished him to bury her.

"But would you not like to get well again?" asked the dear old saint.

"No, sir," said the girl. "Ever since I became a Christian, I have been trying to persuade my father to come to a gospel service, but he won't come. If I die, he will have to go to the funeral, and you will be able to preach the gospel to him there. I would be willing to die six times over for him to hear the gospel once."

She did die and Mr. Blackburn, faithful to his promise, solemnly preached the gospel at her funeral, with the result that the broken-hearted father accepted his daughter's Saviour. What a joy will be hers in that coming day, when she meets her loved father in the glory land. In view of the happiness of the *future*, she was willing to sacrifice the *present*. Are you?

May I recall that desert scene, when our Lord, longing for food, saw a fig tree in the distance, only to discover on drawing near to it that, instead of luscious, satisfying fruit, it bore "nothing but leaves." The tree owed its life to Him, but when He came to it for fruit, He found none. As He gazes down into the garden that He has planted, He yearns for fruit in all the trees of His planting, in the lives of all His people—satisfying spiritual fruit. Is it possible that, in those who owe their life doubly to Him, He sees "nothing but leaves"?

Paul, living the consecrated life, could sum up his experience in those powerful words, "I live, yet not I, but Christ liveth in me." John the Baptist could say, "He must increase but I must decrease." They had learnt the secret

of unconditional surrender, the life of consecration and absolute fidelity and devotion to Christ.

As we realise the tremendous responsibility of the final accounting day, and appreciate that only what is of Christ will stand the test, the call to consecration becomes even more urgent and insistent.

In view of the *past* and all that Christ has done for you, in view of the *present* and the need of the hungry world, and in view of the *future* day of reckoning, listen again to the challenge of the apostle's appeal: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

THE AMBASSADOR FROM HEAVEN

By PROF. A. RENDLE SHORT, M.D., B.S., B.SC., F.R.C.S.

IN THAT BEAUTIFUL OLD TESTAMENT STORY OF ELIEZER'S search for a bride for his master's son, it has often been suggested that the faithful steward was typical in many respects of the Holy Spirit of God. Not speaking of his own worth, Eliezer merely led Rebekah to Isaac. So, the Holy Spirit, testifying only to the Person of Christ, leads the sinner to the Saviour.

There is no passage of Scripture, however, which would suggest that the work of evangelism is normally undertaken by the Spirit independently of human agency. On the contrary, it is clear that it is His pleasure to work through human instruments. It may be argued that conviction comes through the application to the conscience of the Word of God and that conversion may take place simply through the personal reading of the Scriptures. But human agency is essential even in such circumstances, since even the Bible is unavailable until it has been translated, printed and distributed by the appropriate agencies, and finally purchased by the individual.

What we do find in Scripture is that "the Spirit and the Bride say, Come" (Rev. 22 : 17) and, although the context of this particular verse may have primary reference to our Lord's return, the verse itself also clearly indicates the close co-operation of the Spirit and the Bride in the work of evangelism. He seldom works independently of the Bride but, in the conviction and conversion of the sinner, normally uses human instrumentality in some way or other.

His Coming

"It is expedient for you that I go away," said our Lord to His disciples and, as their puzzled hearts might have queried the expediency, He added, "If I go not away, the Comforter will not come unto you" (John 16 : 7).

Wherein lay the necessity for the Spirit's coming? When the Lord Jesus Christ was upon earth, He was always located physically in one place. If He were still upon earth, He would still be found in one place and it would be necessary to visit that place if it was desired to see Him. A long, difficult pilgrimage from the ends of the earth would be imposed upon many of those who were most in need of Him. For physical and geographical reasons, personal contact would be limited to a few.

Hence He has chosen a better plan and now, by the all-pervading Spirit of God, He is as really present here as in the Antipodes and all may find a ready access to Him. His power and strength, His grace and sufficiency, His love and sympathy, are immediately available to all who stand in need of Him. The Spirit makes Christ real to the seeker and to the saint.

Preparation for the Gospel

The Holy Spirit prepares the way for the gospel. Indeed, the work of conviction and conversion is His own responsibility. "Except a man be born of the Spirit, he cannot enter into the kingdom of God," said our Lord. "That which is born of the flesh is flesh ; and that which is born of the Spirit is spirit" (John 3 : 5, 6). Spiritual birth is essential if the individual is to enter into the kingdom. "If any man have not the Spirit of Christ, he is none of His" (Rom. 8 : 9). Yet the operation of the Holy Spirit in connexion with the second birth is as mysterious as the passage of the wind. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth : so is every one that is born of the

Spirit" (John 3 : 8).

A good illustration is found in the preparation of the Ethiopian eunuch for the reception of the gospel message (Acts 8 : 26-29). It was the Spirit who prompted the eunuch to purchase a copy of Isaiah's prophecy during his visit to Jerusalem. It was the Spirit who directed his attention to the 53rd chapter. It was the Spirit who brought Philip up to the chariot at the precise moment when the eunuch was reading this Scripture. It was the Spirit who enabled the evangelist to "preach unto him Jesus" from the same Scripture.

It is, of course, possible for men to resist the Holy Ghost. Of Israel it was said : "Ye do always resist the Holy Spirit" (Acts 7 : 51). Prior to his conversion, it is obvious that Saul had been resisting the Spirit's promptings. He kicked against the goads (Acts 9 : 5). His conscience evidently was not clear regarding the justification for his antagonistic attitude to the disciples of the Lord, and the Spirit's convincing power repeatedly pricked his guilty conscience.

In opposition to the Spirit's stirrings, it is possible, in extreme cases, to go even further and to blaspheme the Holy Ghost (Acts 13 : 45 ; 18 : 6) and Christ declared that "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3 : 29).

Method in Evangelism

The method adopted by the Holy Spirit in evangelism is outlined in John 16 : 8-11. His message is not that the sinner will be happier if he becomes a Christian. On the contrary, His work is to convict the world of sin, righteousness and judgment.

He convicts of *sin* "because they believe not on Me," said our Lord (John 16 : 9). Here is the greatest crime that a human being can commit. It is not murder or some dreadful sin of passion which stands at the head of the list, but *disbelief*. Not to believe in His Son is an unpardonable sin in the sight

of God. Unpremeditated sins of passion may be forgiven, but neglect of Jesus Christ can never find forgiveness.

He convicts also of *righteousness* (John 16 : 10). By nature, men are not always capable of determining what is right and what is wrong. Even conscience, with its variable sensitiveness and its varying standards, may lead the individual astray. There is only one true guide in the path of righteousness—the Holy Spirit.

Christ's life on earth set the perfect standard of right living, or of righteousness. So perfect was that life that the Eternal God confirmed His satisfaction with it by raising His Son from the dead and setting Him at His right hand. Man can never attain the standard of that life, but that is the measure of the righteousness of God, and the Holy Spirit testifies of Christ when He convicts the world of righteousness.

He convicts thirdly of *judgment* "because the prince of this world is judged" (John 16 : 11). There may be a reference here to the Cross; in an earlier passage in the same Gospel, the inspired writer records our Lord's words, "Now is the judgment of this world : now shall the prince of this world be cast out" (John 12 : 31).

God is the supreme Ruler of the universe and He judges on a cosmic scale. Not only every man who has been born, not only the prince of this world (Satan) himself, but every nation, great and small, comes under His judgment. Has there been no evidence of His judicial actions in the last four years? At least two of the Nazi leaders tried at Nuremburg (Ley and Frank) said quite frankly that Germany had gone astray from God and that God had therefore given them up. They, at least, recognised the Sovereign Hand of justice in their fate.

It might well be asked whether the convicting work of the Holy Spirit on these lines—sin, righteousness and judgment—is the pattern of our preaching to-day? Even our hymnology suggests a different approach. Whereas formerly

a congregation would sing feelingly :

*"Depth of mercy! Can there be
Mercy still reserved for me?
Can my God His wrath forbear?
Me, the chief of sinners, spare?"*

nowadays the type of hymn which one may expect to hear is that with which one was greeted on entering a Sunday school recently :

*"Do you know what makes us happy,
When so many hearts are sad?
We are little friends of Jesus,
That is why we are so glad."*

Choosing and Equipping

The Holy Spirit in sovereignty chooses and equips those whom He wishes to be His instruments in evangelism. It is recorded of Paul and Silas, for example, that they were "forbidden by the Holy Ghost to preach the word in Asia" (Acts 16 : 6). He determines who shall be His servants and where their sphere of service shall be.

Without the filling of the Holy Spirit, service for God will be fruitless and ineffectual. We do not, however, accept the theory, that only those who have received a "second blessing" are capable of evangelism. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24 : 49), said our Lord, but this does not teach that, unless a believer is baptized with the Holy Spirit, service is useless. These words were spoken before Pentecost. Since Pentecost, every believer is sealed with the Holy Spirit and there is no mention of a second baptism. All that is needed is to be filled with the Spirit. Eph 1 : 13 should be rendered : "*When ye believed,*" or "*Having believed,* ye were sealed." Similarly, Acts 19 : 2 should be rendered : "*Did ye receive the Holy Ghost when ye believed?*" Belief in Christ is followed immediately by the reception of the

Holy Spirit, and He is the One who energises and equips for all evangelism for God.

Evangelism is the work of the Holy Spirit and through human instruments, chosen and equipped by Him, He brings souls, convicted of sin, righteousness and judgment, into contact with the Son of God as Saviour.

THE FULNESS OF THE SPIRIT

By FREDK. A. TATFORD, LITT.D.

In *The Christ of Every Road*, Dr. Stanley Jones writes provocatively : " The Church is not living in Pentecost. It is living between Easter and Pentecost. Easter stands for a life wrought out and offered. Pentecost stands for life appropriated and lived to its full. The Church stands hesitant between the two. Hesitant, hence comparatively impotent. If the Church would move up to Pentecost, nothing could stop it—NOTHING ! " Not always a safe guide, Dr. Jones' feet stand on the right path in this case, for here is the secret of the lack of blessing. Here is the reason for the prevalent powerlessness. Here is the cause of carnal and spineless Christianity. But—if we may change the figure—here also is the golden key, the magic *open sesame*, to the door of revival.

Not in an overhauling of machinery or a revision of methods, not in a better organisation or the improvement of programmes, not in a more liberal supply of men or of money, not in a greater eloquence or oratory, is the vital need of the Church to-day. The paramount need, both of the Church and the Christian, is of a mighty infilling of the Spirit of God. This is an essential and fundamental prerequisite of revival.

The experience of the majority of Christians seems limited to Calvary. They rejoice in the pardon of sin and guilt, but know little of the power of God in daily life. When they were converted, the Holy Spirit took up residence in their bodies, but the residence was limited in actual occupation.

Never has He taken full possession of their lives. Of His fulness, they have no knowledge at all. Like the empty lock by the river, they are drained of life, whilst the life-giving river flows by untapped.

Full-orbed Christianity can come only from the infilling of the Spirit of God. There can be no vital experience of Christ, no real spiritual enrichment, no joyful knowledge of the victorious life, apart from that.

What is it?

What is the fulness of the Spirit? In Old Testament days, individuals were seized, controlled and filled by the Spirit as He chose. On many occasions, He clothed Himself with a man and filled him for a particular service. In the New Testament, the coming of the Spirit at Pentecost resulted in the shaking of that upper room and the filling of the disciples gathered there (Acts 2 : 4). When subsequently the believers were gathered for prayer, the place again was shaken and they were all filled with the Holy Ghost (Acts 4 : 31). When Peter stood up to preach he was filled with the Holy Spirit (Acts 4 : 8). When Paul dealt with Elymas the sorcerer, he was filled with the Spirit (Acts 13 : 9). Of those selected as deacons, of the saintly Barnabas and of many another, it was recorded that they were filled by the Spirit.

The fulness of the Spirit is something for which most Christians long. They see the spiritual power evidenced in the lives of other men, and they yearn for a similar endowment. Many spend hours in confession of sin and agonizing in prayer for the gift of the Holy Ghost, but confession and agony seem fruitless and ineffective.

There may be someone reading these lines, who longs intensely to be "out and out" for God. You have seen the vision of life's possibilities and you yearn to live wholeheartedly for Christ, to be gloriously victorious over sin, and to be a spiritual power for God. *But you cannot find the way!* You resolutely determine never to sin again, but

scarcely has the resolution been registered than you find yourself committing the same sins as before. With all your heart, you intend to follow the Lord, but you are always losing the way. Defeated, disappointed and despairing, you feel it impossible ever to achieve your desire. Penitence and regret, new resolutions and decisions seem of no avail. What is the secret of real life and power?

It is not that some mysterious second blessing is needed—although, in some cases, the experience springs so definitely from a crisis in life that it may almost be likened to a second conversion. It is not that a greater measure of the Holy Spirit must be poured down from heaven, for, in all the plenitude of His person and power, He already resides in the heart. It is not a matter for greater knowledge or intellectual attainment: Prof. Walvoord pertinently remarks that "maturity comes by growth, but a newborn babe may possess the fulness of the Spirit." It is not some gift for which the believer must wait! As Dr. Campbell Morgan emphatically declared, "There is no reason why a man should not immediately, from the moment of regeneration, enter into all the blessedness of the Spirit-filled life."

How is it obtained?

If the enjoyment of the Spirit's fulness is God's norm for the Christian, how is it possible to appropriate this blessing? What is the secret for which so many search so ceaselessly and unavailing? The answer is that it is necessary merely to yield to the sovereignty and sway of the Holy Ghost. Just as the sinner yields to Christ for salvation, so must the Christian yield to the Spirit for life and power.

Says Dr. Oswald J. Smith, "It is like a ship at anchor, tugging at its cable, quivering to be away. The pull is downward. The sails are set, but the wind is ineffective while the anchor holds. Suddenly someone slashes the cable, and with a bound, the ship springs forward, driven by a mighty wind, sails all full. A sense of freedom is felt on

every side. The wind now has control. The downward pull is no more. It is free. The cable has been snapped. Another power, the wind, has it in hand." The Christian's whole yearnings are for life and liberty; like the tiny barque in the bay he strains for release; but he is conscious all the time that he is anchored by a downward pull. All his lofty aspirations, all his efforts to sail out into the heart of the golden sun on the horizon are frustrated by the downward drag of his own sin. Life is restricted and restrained. What can he do? There is only one thing he *can* do—let the Holy Spirit take control. God the Spirit will snap the cable and emancipate the soul from the downward pull of sin. "The law of the Spirit of life in Christ Jesus," says Paul, "hath made me free from the law of sin and death" (Rom. 8 : 2). But first, there must be the yielding to the Spirit's sway, in utter and complete abandonment, reckless of the consequences and regardless of the cost.

How many a child of God spends weary hours, fruitlessly striving and struggling to overcome the old Adamic nature and to conquer its lusts and desires, only to experience frustration and constant defeat. Victory seems impossible and the battle seems permanently lost. Yet the New Testament emphatically declares that "sin shall not have dominion over you" (Rom. 6 : 14). Is radiant, joyful Christianity merely a myth or is it a glorious possibility still? Thank God, the victorious life *is* possible, but it is possible only by giving up struggling and striving and just yielding to the Holy Spirit. Capt. Reginald Wallis used to put it very succinctly in the phrase, "Let go—and let God!" "He breaks the power of cancelled sin and sets the prisoner free."

The Holy Spirit stands on the threshold, waiting to assume complete control. He waits to receive the keys of the Christian's life—the key of the picture gallery of the imagination, where many a lustful picture hangs unseen; the key of the mind and all its mental processes; the key of the library with its doubtful literary pabulum; the key of the

recreation room, where the leisure hours are spent; the key of the kitchen and the domestic life; the key of the dining-room and the physical appetites; the key of the drawing-room and the social life; the key of the office and the business life; the key of the secret chambers and the spiritual life! He waits to take complete possession and to fill every room with the spiritual fragrance and freshness of the Breath of God. This is not a repetition of Pentecost nor a fresh outpouring of the Spirit, although the experience may be almost a Pentecostal experience. It is the complete occupation of the believer by the Divine Guest Who indwells him.

The infilling of the Spirit is dependent initially upon a definite act of positive, absolute and unquestioning surrender to God, a complete and utter abandonment to His will, the giving up of all personal plans, purposes and programmes and the acceptance of His dictates alone. "The surrender of the total personality," says Dr. Campbell Morgan, "is imperative." It is "not a question of being willing to do *some one thing*, but of being willing to do *anything* that He thinks best." Individuality is not lost in that calculated and unreserved surrender: the Spirit of God infills the yielded personality and accommodates Himself to its form and characteristics as water does to a vessel it fills.

In response to the surrender of heart and life, the throbbing power of the Divine Spirit pulsates through the whole being. The life of God fills the surrendered one as never before; the warmth of that flow fructifies the living seed and the rich fruitage of the Spirit is produced to the glory of God.

Dr. Handley Moule sees the average Christian as a dried-up well, with its spring choked and its bottom covered by the rubbish of years. But once the obstruction is removed, the spring bubbles up to fill the well with its crystal water. In the Spirit is the spring of life and as He is allowed to flood the life with all His purifying freshness, the Lord's own words become a glorious reality: "Out of his inward parts shall flow rivers of living water" (John 7 : 38).

"Be filled with the Spirit," wrote the apostle Paul (Eph. 5 : 18), but the imperative is not one which is implemented by one permanent act of obedience. The verb has a durative force—"Keep being filled." As one writer says, "Being filled is not final, but initial—a crisis followed by a process, an entrance into newness of life, followed by progress." If the fulness of the Spirit is to be a continuous reality, there must be a constant and continued consecration. It has often been remarked that there is only one baptism of the Spirit (i.e., *historically* at Pentecost and *experimentally* at conversion), but that there are many fillings. "There is no such thing as a once-for-all filling," said Dr. Charles Inwood. "It is a continuous appropriation." The perpetual filling of the Spirit is dependent upon the constantly repeated consecration and surrender. These are no short cuts to spirituality. Every day of life should witness a renewal of the act of dedication, if a radiant Christianity is to be the experience.

Results

The Spirit-filled life will be one from which the streams of blessing will flow out to others. Out of such a man will flow "rivers of living water" (John 7 : 38) to refresh the hearts of those with whom he comes into contact. A secret spring maintains his spiritual life and floods his whole being with its sparkling freshness. At St. Margaret's Bay on the Kent coast, there is reputed to be a well which is always covered by the sea at high tide. Yet its water remains fresh and pure and uncontaminated by the ocean. Fed from the hills above, it has a constant supply of fresh water pouring into it, which effectively prevents the sea from flowing in. So with the sanctified Christian. The seas of trouble, trial and adversity may sweep over him and may often submerge him, but never will they find a point of penetration. The living spring within is like a well of water, bubbling up into everlasting life (John 4 : 14).

As the river cleanses the rocky bed over which it courses, so the spiritual flood cleanses and sanctifies the child of God. Purity of life is maintained only "by the washing of water by the Word" (in other words, by the application of the Scriptures to heart and conscience by the Holy Spirit). Downcast and depressed, a young man once told a well-known divine of nights of prayer spent seeking deliverance from impure thoughts. "You don't need prayer," said the old man. "What you need is the cleansing power of the Holy Spirit." That power is sufficient to sanctify the yielded life and to maintain the Christian undefiled.

The fulness of the Spirit is the secret of power in the life. No mere natural ability or physical energy can usurp the place of spiritual power, but the mighty energizing of the indwelling Spirit so empowers the Christian that nothing is impossible. On the 13th August, 1727, a little body of Moravian believers were gathered for prayer in the tiny village of Herrnhut (South Germany), which had been built by the consecrated Count Zinzendorf. As they gave themselves to prayer, so moved were they by the power of the Holy Spirit that they devoted themselves unhesitatingly and unreservedly to His control. A wave of missionary enterprise, set in motion that night, swept over the world. The conversion of the Wesleys, the inspiration of Carey, the formation of the Salvation Army, and many another spiritual movement were all direct or indirect results of that night. And what might not that supernatural power do in this present day if there were a sufficient number of consecrated Christians filled with the Spirit?

The Spirit's fulness is the secret of successful service for God. Organisation, oratory, talent and intellectual ability are all inadequate for this. Sufficiency is in the Divine endowment alone. In *Power From On High*, Charles Finney tells of a visit paid to the weaving department of a large manufacturing establishment. Uttering not a word, he yet perceived that several of the women were so agitated by his

presence that they were unable to attend to their looms, and after a few moments, some burst into tears. The owner of the factory (an unconverted man) stopped the machines working and Finney preached to the assembled workers, with the result that nearly all were converted. The power of the indwelling Spirit so filled the man that his very presence was irresistible. As Finney himself wrote, "This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Numbers of persons in a community will be clothed with this power, when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it will be smitten with conviction of sin and, in many instances, converted to Christ." The amazing power of the Holy Spirit in service for Christ must be experienced to be believed, but effective and successful service is dependent upon that mighty force.

The infilling of the Holy Spirit means a complete change in life. Drabness, monotony, discontent and barrenness are banished as that life-giving flow fills the whole being. Sterility gives way to fertility, fruitlessness to fruitfulness, and lifelessness to life abundant. The Gannel Estuary in Cornwall is at times little more than a sandy waste, through which meanders a trickling stream. But when the tide turns, the sea rushes into the estuary, sweeping over the sandy expanse and converting it almost into a beautiful inland lake—a blue and silver gem set among the verdant Cornish hills and sand-dunes. A life of beautiful, radiant Christianity comes similarly from the floodtides of the Spirit of God. Over the barren waste, there rushes in the mighty ocean of power to bathe everything with a new life and loveliness, and to convert the sandy expanse into a thing of heavenly beauty.

The Challenge

All this constitutes a challenge to the child of God. A choice is thrust upon him—a choice between an ineffective, fruitless, powerless life, and a life which is effective, fruitful

and powerful; between failure and disappointment on the one side, and victory and happiness on the other; been puny pusillanimity on the one hand and dynamic forcefulness on the other.

Lindsay Glegg tells of an eastern water-course, dried up by the heat of the tropical sun, the stones of the river bed hot and dry, the bed itself devoid of moisture save for a stagnant centre here and there. The plant life on the banks was withered and lifeless. The thirsty cattle found nothing to slake their thirst. Suddenly the rain fell from heaven, and in a few minutes a bubbling stream was rippling over the hot pebbles, cleansing the stagnant centres, and calling the bright eastern flowers to life again. So into the withered and dried up Christian, the Holy Spirit waits to pour His life and fulness, transforming the whole being and calling forth the things of joy and beauty once more.

Such an experience is not free of cost, however. There is a price to pay—the price of a complete self-abandonment to God. Revival of the Church and of the Christian is dependent upon that. No half-measures will suffice. The filling of the Spirit involves the sweeping away of everything else. If a life of spiritual wealth and power is to be experienced, if the rich warmth and throbbing energy of the Divine Spirit is to flood the being with a new life, the child of God must be prepared to yield everything unreservedly to Him. The door must be flung wide open, and free, unhindered ingress afforded to the wondrous Breath of God for life to be cleansed and sanctified and made fragrant of Christ. Cherished idols and secret desires will have to be sacrificed at the altar of Christ: total surrender is a prerequisite of the Spirit's infilling.

The potentialities of a life controlled by the Spirit are beyond human imagination. If, in a fragment of radium, there is sufficient power to raise the whole of the British Navy to the top of Mont Blanc, in the illimitable resources of the indwelling Spirit there are immeasurable possibilities. If

Christians were filled with the Spirit as a normal experience, the Church would be transformed and the citadels of evil would be shaken to their foundations. Are there none who will see the vision and, in simple confidence in God, give body, soul and spirit into His control, that the mighty Spirit of God might fill with His power and life?

*"Just as I am, young, strong and free,
To be the best that I can be
For truth and righteousness and Thee,
Lord of my life, I come."*

THE NEED OF REVIVAL

By MONTAGUE GOODMAN, F.R.G.S.

"FOR THE TIME IS COME THAT JUDGMENT MUST BEGIN AT the house of God" (I Pet. 4 : 17).

It is generally agreed that the outstanding feature of the present time is godlessness. Not that men are more wicked than in other days but certainly more godless. God plays less part in men's thoughts and lives to-day, than He has done for a century past. In our land, Sunday is no longer, in any true sense, the Lord's Day. To-day men have taken the 'y' out of "Holy Day" and put a capital 'I' in its place, so that God's Holy Day has just been converted into men's "holiday." There are far more people in the cinemas to-day on Sundays than in the churches. There are new housing estates springing up all over the country to house the thousands of homeless. Quite frequently these housing estates provide cinemas, but very rarely churches. The existing churches are emptier than ever. I picked up a copy of *Punch* recently and read in it that, out of 701 churches in the London area, 624 were partially or totally destroyed by the war—leaving 77 churches to house the Church of England in London!! You say, "How crowded they must be." Go and see for yourself, and you will find them half-empty. Nationally there is no public recognition of God. In Paris at the Peace Conference, delegates were found quarrelling bitterly over peace, yet in all their deliberations there was no mention of the God of peace.

Undoubtedly then there is urgent and clamant need for revival if England is to return to the power and influence

amongst the nations that she once possessed, otherwise she is certainly doomed. There is urgent need for revival, that the men and women of England may begin to think godly thoughts once more and begin to turn their attention to their Maker. There is urgent need for revival but how is it to be accomplished? The Archbishop's *Back to Religion* Campaign achieved just nothing and was dropped. The movement *Toward the Conversion of England* has more elements of promise in its programme if only it could be carried out—which appears highly doubtful. Then there are the great evangelical mass campaigns, with elaborate organization and much advertisement, promising every form of attraction to the public. These campaigns are drawing great crowds and God is blessing them greatly; but it is not *revival* and the great audiences that throng the Albert Hall and other great buildings in our country are admittedly for the most part drawn from the church-going public. The fact is that the public do not attend Gospel meetings and Gospel missions to-day, and the effect of these great campaigns, these great stirrings, has yet to be discovered for their vindication.

Wrong Beginnings

I suggest the whole approach to this problem of revival is at fault, that we are beginning in the wrong place; for "judgment must begin at the house of God" and if there is ever going to be revival, it must assuredly begin there or there will never be revival. Two men once came to Jesus with their mother to strengthen their plea, and said to Him, "We have something to ask of You, Master. We want You to grant that when You sit on your throne in the kingdom that is coming, we may sit one on either side of You." Jesus replied, "You don't know what you are asking. Do you know what it is going to cost Me to sit there? Are you able to drink that cup?" When I hear that people are having prayer meetings for revival, when I hear people talking glibly about revival, and singing that great hymn "Revive Thy work, O

God, send Pentecostal power," I often wonder if they know what they are asking. I wonder what it is going to cost YOU if revival is to come! And if God really did send revival to our land, do you know where it would begin? It would begin with the Church of God—where all true revival begins. We would far rather evangelise outsiders than judge ourselves. Yet, all true revival must begin there. Indeed that is the essential characteristic of a *revival*, for you cannot revive life that never existed. And a revived church alone can effectively evangelise the world. "Judgment must begin at the house of God."

Worship

There are two great revivals, which took place in the history of Israel to which I want to refer very briefly.

The first famous revival came about in the reign of that good young man, King Hezekiah. When he came to the throne, he looked around him and found spiritual death everywhere, and dearth and spiritual barrenness on all hands. What did he do? Did he devise a number of new moral laws? Did he plan social elevation for the people and increased education for the children? No. This is what he did. "In the first year of his reign, in the first month, he opened the doors of the house of the Lord and repaired them," and he brought in the priests and the Levites and gathered them all together and said to them: "Sanctify now yourselves and sanctify the house of the Lord God of your fathers and carry forth the filthiness out of the holy place." He saw that, if there was going to be any real revival, it would have to begin with a revival of true worship. The filthy things in that temple were just filthy idols, for Israel had become so complacent in the matter of worship that every man was left free to worship just what he liked, and how, and when he liked.

This is what we are seeing to-day, and if there is going to be revival in England, it will be when the people of God *return*

to true worship of the true God. Are you a true worshipper? I challenge you. You say, "Of course I am, and a scriptural worshipper too. I go every Sunday to the Lord's table. I am in fellowship at a recognised assembly of God's people. Of course I am a worshipper." But are you a worshipper? Are you not far more interested in religion when it takes the form of mass evangelism and other demonstrations of enthusiasm and thrill than in the more prosaic gatherings of the Lord's people to pay Him that homage and worship that are His due? Yet it is just this that He seeks first and foremost from you. "For the Father seeketh such to worship Him" and all true revival will be the direct outcome of a reawakening of a spirit of true worship. "Come and let us go up to the house of the Lord."

One of the questions tackled by the Brains Trust at a rally at Westminster Chapel was, "What is the cure for a dead Gospel meeting?" I will tell you. It is just a *live worship meeting*. You should be playing your part there. Are you? There are three marks of a true Christian that Paul gives in Phil. 3:3. First and foremost comes this: "For we are the circumcision (the true Israel of God), which worship God in the spirit..." Second: "...and rejoice in Christ Jesus." Third: "...and have no confidence in the flesh." That is a Christian, and so soon as there emerges from the general body of professing believers a real vital community of such humble yet rejoicing worshippers, then revival will speedily follow.

The Wall

Now turn with me to another great national revival of Israel. It took place after that terrible period of exile in Babylon, when God, in mercy to Israel, gathered them back again into their own land. Zerubbabel did the very thing that Hezekiah had done. He saw that the city was simply a rubble heap, just like many of our cities after the Great War, only more so; and as he looked at the destroyed city

he said, "First and foremost, let us build the Temple of God." Right in the midst of all that chaos! So the temple was rebuilt and the worship of God began. That was the first step; and then some seventy years ran out before the next step was taken. When Ezra came to look and saw the place, he saw it still in a state of chaos. Israel and the surrounding peoples were all mingled up together in a hopeless entanglement. The priests, and the Levites, and the people had mingled themselves with the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites, to do according to their abominations. Israel, God's people, entangled with the very people from whom God had separated them when they entered into the promised land a thousand years before! So Ezra called upon them to separate themselves, and in some measure he succeeded and signs of revival began. But it was only partial and to that extent ineffectual. Then came Nehemiah. God always has His man for His occasion. Some of us are looking round to see God's man for the crisis of the present day. I believe God will raise him up. Perhaps he is growing up somewhere now. May-be he is just trimming his wings for his first flight. Yes, God always meets the need. He did in this England of ours with Wycliffe, Wesley and Moody, all God's men for God's occasions. So Nehemiah came with the good hand of his God upon him, and the moment he came he saw what had to be done. He saw what was hindering revival. *The wall must be re-built* and the gates must be set up. Israel must be a nation within walls once more. The line of demarcation must be re-established between Israel and the outsider. They must be able to close their gates to the enemies of God. They must adopt the position of a separated people if ever they were to be right.

The trouble with the professing church to-day is that the wall has broken down. There is a dreadful mingling between the church and the world, and nothing will ever put things right until the wall is restored. The church must become a

separated people, as it was at first. It is recorded in apostolic days that "... great fear came upon all the church ... and of the rest durst no man join himself to them." If the church in our land, if God's people in our land, were a holy, separated people, with the wall of demarcation well built, revival would come. Nothing would bring revival to our land like the presence of a really holy church in England separated unto God. The wall must be built up.

So the work went forward under Nehemiah, each doing his own part. One man worked over against his own chamber where he slept; another in association with his daughters; another in the goldsmith's quarter; another in the apothecaries' quarter; another by the king's garden. Separation *everywhere* to God. God's people and the people of the world were clearly defined and distinguished—not as it is to-day. And the wall was built, for the people had a mind to work. It was a provocative thing to do and great effort was made by the enemy to hinder and stop the work.

The best thing that could happen to the church of God in England to-day, would be for it to experience some really solid persecution. I should not be surprised if, in the life of our young people, attendance at a religious meeting will be at their peril and will cost them something. It is all too easy, all too soft nowadays. Separation from the world is the greatest witness to the fact of God amongst men, and you must play your part and *build your part of the wall*. See to it, young people, that you "come out from among them." Come along, you fellows, play the man now! Come, you girls, decide now! This is no time for trifling or for flirting with the world. "Come out among from them and be ye separate, and I will receive you and ye shall be my sons and daughters, saith the Lord." You say, "Am I to behave like that really?" You are indeed, or else you are a hypocrite to pray for revival.

The Word

I have one closing thing to say about this revival of

Nehemiah's. First, the wall was built and the division made. Nehemiah got the people inside and separated from all the masses around them. Then Ezra woke up and came into his own again. How glad he was for what Nehemiah had done. So Ezra called a whole week's convention and all the people stood. And it was just like our English summer—it was raining cats and dogs! But they stood in the pouring rain out in the open-air all day long. The Scriptures were opened and *the people brought back to the Word of God*. "The ears of all the people were attentive unto the book of the law." And Ezra caused the people to understand the law. "So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." And they became revived. What form did the revival take? Thrilling meetings? No. This is the form it took (the form it ought to take nowadays): "All the people wept, when they heard the words of the law." They got back to the authority of the Word of God. That is why so many of us are wrong. You and I have got to let the Word of God search us, to bring tears to our eyes; then weeping will give place to joy. And the joy of the Lord was the strength of the people, and they began to "make great mirth, because they had understood the words that were declared unto them." There was very great gladness and they "began to be merry." That is what will happen when revival comes. And the Israelites entered into a sure covenant with God, they wrote it and sealed it, and the names of those that sealed it were recorded for all time.

Such is the course of true revival. First, the *Worship*, then the *Wall*, then the *Word*. And it must be individual. Will you take it to yourself? Each must build next to his own house. Lord, send us a revival, and begin in ME.

THE PRICE OF REVIVAL

By STEPHEN F. OLFORD, F.R.G.S.

"IT WAS 1904. ALL WALES WAS AFLAME. THE NATION had drifted far from God. The spiritual conditions were low indeed. Church attendance was poor, and sin abounded on every side.

"Suddenly, like an unexpected tornado, the Spirit of God swept over the land. The churches were crowded, so that multitudes were unable to get in. Meetings lasted from ten in the morning until twelve at night. Three definite services were held each day. Evan Roberts was the human instrument, but there was very little preaching. Singing, testimony and prayer were the chief features. There were no hymn-books; they had learned the hymns in childhood: no choir, for everybody sang: no collection, and no advertising.

"Nothing had ever come over Wales with such far-reaching results. Infidels were converted; drunkards, thieves and gamblers saved; and thousands reclaimed to respectability. Confessions of awful sins were heard on every side. Old debts were paid. The theatre had to leave for want of patronage. Mules in coal-mines refused to work, being unused to kindness! In five weeks, twenty thousand joined the churches."

In this graphic manner, Dr. Oswald Smith tells us of what happened when God swept through a country in revival blessing. Is it any wonder that we long to see another outpouring of God's Spirit? It is just here, however, that we must remind ourselves that such a longing must be tempered with the knowledge of the price of revival. Yes, there is a price to be paid before we can see the salvation of God!

That great reformer and revivalist, John the Baptist, put it this way : " Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low ; and the crooked shall be made straight, and the rough ways shall be made smooth ; and all flesh shall see the salvation of God." With these words he summed up the conditions that are ever to determine the opportunity for God to work. If revival, or the salvation of God, is to be seen, then, we must give our attention to :

I. What is Enjoined

The challenge is : " Prepare ye the way of the Lord." In Eastern lands, when an emperor, or king, or some great man was due to pass through the country, men were sent before to prepare a highway for him. Isaiah and John borrow this figure to set forth what is enjoined in seeing revival. And so the word rings out, " Prepare ye the way of the Lord." Now if we are to catch the personal message in these words, we must first spiritualise and then apply to our own lives the thoughts that emerge. " Prepare ye the way of the Lord " : in other words, become a means of access through which Christ can reveal Himself. So many of us are *obstructions* to Christ, and not *ways*. Oh, that we might return to the simplicity and standard of the early Christians, who were known as "the way." Over six times, Luke uses this term to identify those early followers of Christ. Even a poor demon-possessed girl had to exclaim, concerning Paul and Silas, " These are the men which *show* us the way of salvation."⁽¹⁾ Can this be said of my life? Frankly :

- (i) Is my life the way of prevailing *Prayer*—"The way into the holiest ? "⁽²⁾
- (ii) Is my life the way of abundant *Life*—"The new and living way ? "⁽³⁾
- (iii) Is my life the way of attractive *Holiness*—"The way of righteousness ? "⁽⁴⁾

(1) Acts 16 : 17
(2) Hebrews 9 : 8

(3) Hebrews 10 : 20
(4) I Peter 2 : 24

- (iv) Is my life the way of perfect *Love*—"The more excellent way ? "⁽⁵⁾

Remember, the command is, " Prepare ye the way of the Lord " ; that is, become such a way of prayer, of life, of holiness, of love, that all men shall see the salvation of God.

This, then is what is enjoined in seeing revival.

The price of revival, however, must also be considered in terms of :

II. What is Entailed

John insisted that the moral valleys would have to be filled, the mountains levelled, the ways of crookedness straightened, and the rough places made smooth. The price is the same to-day : for these words give us what is spiritually entailed, and we must face it.

(1) *The Valleys of Defeat* will have to be filled. These valleys of defeat, in Scripture, are always places of fearfulness, frustration, and feebleness. How relevant and true this is in the experience of the men and women of to-day. We certainly thank God for the victories that are being won in lives here and there, but, at the same time, we cannot escape the yawning valleys of defeat that are around us.

(a) *There is the Valley of Fearfulness*. This is not "the fear of the Lord, which is the beginning of wisdom," but "the fear of man, which bringeth a snare." It is a defeating fear, which is crippling some Christians as much as it crippled the early disciples, who cowered and cringed behind locked doors,—*"for fear of the Jews."* When analysed, it is revealed to be one or all of the following :

- (i) The fear of the *tyranny* of men, who exercise their power without principle ;
- (ii) The fear of the *traditions* of men, who enforce their rules without right ;
- (iii) The fear of the *teachings* of men, who enunciate their gospel without grace.

(5) I Cor. 12 : 31

There is only one answer to this fearfulness: it is *Divine LOVE*. We must pray that the Spirit of God would fill our valley of fearfulness with the sunshine of that "perfect love which casteth out fear."

(b) *There is also the Valley of Frustration*. This is a direct result of fearfulness. It is the feverish attempt of those who are fear-bound to keep astride with other go-ahead Christian concerns. The result is utter frustration and disappointment. This defeat of frustration is evidenced on every hand to-day by:

- (i) A lack of *Enthusiasm*. It is really pathetic to enter some of our meeting-places and sense the lifelessness and absence of joy among those who gather. It reminds one of the story of a brother who was a real personification of the lack of enthusiasm. He was standing one day outside a certain Gospel Hall, trying to invite folk into the meeting. He stopped one man and asked him to come in. "No, thank you," replied the stranger, "I have enough troubles of my own!"
- (ii) A lack of *Guidance*. One is perfectly sure that it is the sense of frustration that accounts for the misguided letters of invitation to conduct meetings that are sent around to the various evangelists and ministering brethren. On more than one occasion, one has known the experience of having to face as many as ten letters all asking for the same period, or dates within that period. This would not be so bad if the correspondents were not to add that, after much prayer, they were sure of their guidance!
- (iii) A lack of *Results*. How tragic to have to be told that there have been no conversions in certain Churches and Gospel Halls for five, ten, twenty, and thirty years!

There is only one answer to this frustration: it is *Divine LIBERTY*. Oh, then, to let the Spirit of God fill our valley of frustration with the fresh air of liberty, which "bloweth where it listeth."

(c) *Then there is the Valley of Feebleness*. Once again, this is the fruit of fearfulness and frustration. It is the pathetic defeat of feebleness which expresses itself in:

- (i) The *Exclusivism* which neither welcomes nor extends fellowship to Christians outside its own circle.
- (ii) The *Sectarianism* which claims to be the whole, while only a section: in other words, the 'undenominational denomination'!
- (iii) The *Escapism*, or state of feebleness, which escapes all responsibility for aggressive work for God, by excusing itself with such clichés as: "These are the last days—when we are told to expect such a state of affairs," or "We must strengthen the things that remain," or again, "After all, what really counts is not 'Well done, thou good and successful servant,' but 'Well done, thou good and faithful servant.' " May God deliver us from such a travesty of the truth!

There is an answer to this feebleness, however: it is *Divine LIFE*. The Spirit of God must be allowed to fill our valley of feebleness with the river of the life of God.

Yes, the price of revival entails the filling up of the valleys of defeat.

But, further:

(2) *The Mountains of Disbelief* must be levelled. Clearly, mountains in this connexion speak of disbelief. It was to illustrate the presence of such disbelief in the hearts of His disciples that Jesus used this Jewish figure of speech, of "removing mountains by faith." The mountains were not the objective and material ones, but the subjective and moral ones: indeed, the mountains in your life and mine that are holding back the blessing!⁽¹⁾ Jesus said that there was only one measure to level such mountains, and that was, and is—"faith as a grain of mustard seed." Such faith levels the mountains of disbelief to the plain where God can bless. This is the plain of *helplessness* before God,—“Faith as . . .

(1) Matthew 17:20

seed," for seed without God is the picture of helplessness; the plain of *hopelessness* before God—"Faith as . . . a grain," that symbolic grain of hopelessness apart from God; and the plain of *humbleness* before God—"Faith as a grain of *mustard seed*," the least of all seeds, and therefore the fit figure of humbleness.

Here, then, is God's answer to the mountains of disbelief. They are to be levelled to the plain of helplessness, hopelessness and humbleness before God, if revival blessing is to be seen and felt.

But even this is not all :

(3) *The Crooked Ways of Dishonesty* must be straightened. In other words, we must face up to the dishonesties of life. Think, for a moment, of the dishonesty of lying—that is, any species of designed deception. How many times a day do we lie, in thought, word, or deed? Then there is the dishonesty of hypocrisy—pretending to be what we are not, in our prayers, confessions, messages, and like. Another serious dishonesty is that of thieving, or robbing God, by mis-spent money and squandered hours, which God gave us to serve Him in the winning of souls. These crooked ways of dishonesty must be straightened, and the time to do this is now. The Word says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."⁽¹⁾

There is a final issue entailed. It is that :

(4) *The Rough Places of Dislocation* must be made smooth. That word "dislocation" means "to make the strata discontinuous," or "to be out of place." This is most suggestive, for among other things it carries this challenge : Am I out of place, or out of adjustment to the will of God—in relation to my Personal Life? Family Life? Church Life? Social Life? Business Life? Recreative Life? Let us pause for a moment on each, and, in the presence of God, examine these relationships. If we are out of adjustment

(1) I John 1 : 9

at any one point, let the Christ of Gethsemane teach us to pray, "Thy will be done."

These are heavy demands, but they constitute what is entailed in seeing revival. Indeed, this is the price of revival !

If and when we have seriously considered what is entailed we may finally look at :

III. What is Expected

"All flesh shall see the salvation of God." What a thrilling statement is this ! See what it promises :—

(1) *Unlimited Blessing*. "All flesh." In these two words, God catches us up into His world-wide vision. He delivers us from a narrow, parochial, and 'four-walled' outlook. Instead of being restricted to 'our little flock,' our interest reaches out to "all flesh."

(2) *Unmistakable Blessing*. "Shall see." There are always "signs following" when the risen Saviour has the right of way through individuals and churches. There is no mistaking it when God starts to work, for men and women are either antagonized by, or attracted to, Christ, but never neutralized. And when this happens there is no need to be always hiding behind the well-known formula : "Eternity alone will reveal the results."

(3) *Unspeakable Blessing*. "The Salvation of God." This is Christ Himself,⁽¹⁾ God's "Unspeakable Gift"—glorified and magnified amongst men.

So the challenge rings out,—*"Prepare ye the way of the Lord . . . and all flesh shall see the salvation of God !"* Accept what is enjoined, fulfil what is entailed, and you will have what is expected.

PREPARE and you will see !

Have you read *By My Spirit*, by Jonathan Goforth ? If not, do so. It is the story of a great revival which swept Korea and China in 1906-7. The blessing began when a man

(1) Luke 2 : 30

was ready to prepare the way of the Lord, at all costs. The man's name was Goforth. The great moment in his life was when he came across a statement by Finney, which said that it was useless for Christians to expect revival by simply asking for it, without bothering to fulfil the laws which govern spiritual blessing. As soon as Goforth read these words, he said, "If Finney's right, then I am going to find out what these laws are and obey them, no matter what it costs." What do you think was the first law he discovered?—The very one he was not prepared to obey, namely being reconciled to a fellow-missionary! But God bound him to that law until he was prepared to obey. When he did, the clouds burst and revival flooded his life and everyone he touched.

The vital question which arises out of this story is just this: What law of spiritual revival am I disobeying?

May the Lord give us grace to pray and mean:—

"Saviour I yield, long to be healed,

Praying Thee now to receive me :

Searching my heart, bid to depart

Everything there that would grieve Thee."