

THE PASSION FOR SOULS
by
OSWALD J. SMITH, LITT. D.
Founder of The Peoples Church, Toronto
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FOREWORD

By DR. BILLY GRAHAM

THE HEART and core of Youth for Christ is the missionary burden and vision. Thousands of people on foreign soil are finding Christ through this organization. The missionary vision that transformed Youth for Christ several years ago was largely the product of the vision, counsel, advice, leadership and comradeship of DR. Oswald J. Smith.

As a Missionary Statesman he has no peer. Around the world the name Oswald J. Smith symbolizes world-wide evangelization. His preaching tours, the tremendous amounts of money raised, and his God-given vision have been the dynamic encouragement and drive of countless missionary societies. When the missionary vision had dimmed a few years ago, a voice from Toronto kept crying in the wilderness: "Missions! Missions! Missions!" and evangelical Christians across the American continent began to awake once again to their responsibility to the heathen. His challenging addresses have been used of God to help raise millions of dollars for missions. As a missionary he exemplifies a passion for souls.

As an Evangelist he has a burning passion for the souls of men. His intense drive, his powerful, clear and concise presentation of the Gospel, his God-given ability to give an invitation have proved on hundreds of platforms and at a hundred altars that he has been generously endowed with the gift of evangelism. His campaigns in Australia, Ireland, Jamaica, and South Africa will never be forgotten. In South America, where he preached to audiences of 25,000 people with many turned away, there were 4,500 first-time decisions for Christ. I met ministers whose lives and work have been transformed. Certainly the Lord used him in a unique and tremendous way to stir the hearts of Christians as they have not been touched perhaps in the history of the Evangelical Movement. As an evangelist he exemplifies a passion for souls.

As a Pastor the great ministry of The Peoples Church proclaims to all the world that this man has learned the secret of a successful pastor—the heart and core of the great Peoples Church in Toronto is evangelism and missions. Few other pastors have had so long and fruitful a pastorate as that of Oswald J. Smith. I have spoken in The Peoples Church on several occasions and on every occasion I have been amazed to find it packed and jammed to capacity. Only Heaven's records know how many souls have knelt at The Peoples Church altar and found Christ. As a pastor he exemplifies a passion for souls.

As an Author his books and pamphlets have been translated into scores of languages. It is impossible for one to read a page in any of his many books and not catch something of the intensity with which he loves the souls of men. The pen loses none of its enthusiasm, power and burning challenge. His books have been used by the Holy Spirit to sear into the very depths of my own soul and have had a tremendous influence on my personal life and ministry. As an author he exemplifies a passion for souls.

As a Poet and Hymn-writer his songs are loved and sung around the world. Who can listen to that great hymn, "Then Jesus Came," and to "God Understands," "The Glory of His Presence," or "The Song of the Soul Set Free," without feeling the passion of this man for the souls of men? In scores of meetings I have seen the hearts of people melted and broken by the singing of these songs. His best-known hymn, "Saved," has been a testimony to multitudes. As a hymn-writer he exemplifies a passion for souls.

As a man his utter consecration and devotion to the cause of our Lord Jesus Christ and the advancement of His Kingdom have given new hope, co a. inspiration to thousands of young preachers. His devoted prayer life and his Spirit filled personal life have been a blessing to thousands. No one can be in his presence for five minutes without seeing the flame of his soul. As a man he exemplifies a passion for souls.

It seems that only once in a generation does God raise up a man with so many talent and gifts. The driving passion of this man's life will live throughout TM- generations to come, should Christ tarry. Certainly no man in our day is more qualified to write on a passion for souls. As this book goes forth, it is our earnest prayer that others, too, might catch this burden, vision and flaming passion.

INTRODUCTION

By Rev. JONATHON GOFORTH, D.D.

DR. SMITH'S book, "The Passion for Souls," for its size is the most powerful plea for Revival I have ever read. He has truly been led by the Spirit of God in preparing it. To his emphasis for the need of a Holy Spirit Revival I can give the heartiest amen. What I saw of Revival in Korea and in China is in fullest accord with the Revival called for in this book.

It is most timely that DR. Smith has called attention to man effort and man method in modern Revival. If we all had faith to wait upon God in intense believing prayer there would be genuine Holy Ghost Revival, and the living God would get all the glory. In Manchuria and China, when we did nothing else than give the address and let the people pray, and kept out of sight as far as possible, we saw the mightiest manifestations of Divine power.

Had I the wealth of a millionaire I would put "The Passion for Souls" in every Christian home on this continent and confidently look for a Revival which would sweep round the world.

Toronto, Canada.

J.G.

NOTE: Written for the first seven chapters.

CHAPTER I

THE OUTPOURING OF THE SPIRIT

IT WAS in 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 learnt 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 the coal mines refused to work, being unused to kindness. In five weeks 20,000 joined the churches.

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In the year 1835 Titus Coan landed on the shore belt of Hawaii. On his first tour multitudes flocked to hear him. They thronged him so that he had scarcely time to eat. Once he preached three times before he had a chance to take breakfast. He felt that God was strangely at work.

In 1837 the slumbering fires broke out. Nearly the whole population became an audience. He was ministering to 15,000 people. Unable to reach them, they came to him, and settled down to a two years' camp meeting. There was not an hour day or night when an audience of from 2,000 to 6,000 would not rally to the signal of the bell.

There was trembling, weeping, sobbing, and loud crying for mercy, sometimes too loud for the preacher to be heard; and in hundreds of cases his hearers fell in a swoon. Some would cry out, "The two-edged sword is cutting me to pieces." The wicked scoffer who came to make sport dropped like a dog, and cried, "God has struck me I" Once while preaching in the

open field to 2,000 people, a man cried out, "What must I do to be saved?" and prayed the publican's prayer, and the entire congregation took up the cry for mercy. For half an hour Mr. Coan could get no chance to speak, but had to stand still and see God work.

Quarrels were made up, drunkards reclaimed, adulterers converted, and murderers revealed and pardoned. Thieves returned stolen property. And sins of a lifetime were renounced. In one year 5,244 joined the Church. There were 1,705 baptized on one Sunday. And 2,400 sat down at the Lord's table, once sinners of the blackest type, now saints of God. And when Mr. Coan left he had himself received and baptized 11,960 persons.

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In the little town of Adams, across the line, in the year 1821, a young lawyer made his way to a secluded spot in the woods to pray. God met him there and he was wondrously converted, and soon after filled with the Holy Spirit. That man was Chas. G. Finney.

The people heard about it, became deeply interested, and as though by common consent, gathered into the meeting house in the evening. Mr. Finney was present. The Spirit of God came on them in mighty, convicting power, and a Revival started. It then spread to the surrounding country, until finally nearly the whole of the Eastern States was held in the grip of a mighty Awakening. Whenever Mr. Finney preached the Spirit was poured out. Frequently God went before him so that when he arrived at the place he found the people already crying out for mercy.

Sometimes the conviction of sin was so great and caused such fearful wails of anguish that he had to stop preaching until it subsided. Ministers and church members were converted. Sinners were reclaimed by thousands. And for years the mighty work of grace went on. Men had never witnessed the like in their lives before.

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I have recalled to your minds three historical incidents of the Outpouring of the Holy Spirit. Hundreds of others might be cited. But these are sufficient to show what I mean. And this is what we need to-day more than anything else. When I remember that such an Outpouring has come to

China, India, Korea, Africa, England, Wales, the States, the Islands of the Seas, and many other places, but that Canada, our Dominion, our own beloved country, has never in its history experienced a national Revival, my heart cries out to God for such a Manifestation of Himself.

Do we need it? Listen! How many of our churches are more than half empty Sunday after Sunday? What a multitude there are who never enter God's house? How many mid-week prayer meetings are alive and prosperous? Where is the hunger for spiritual things?

And Missions — the lands beyond the seas, heathen darkness — what are we doing? Does the fact that multitudes are perishing ever cause us an anxious thought? Have we grown selfish?

What about the tremendous wealth that God has given us? Take the United States as an example, the richest nation in the world to-day, and the major portion of her wealth in the hands of professing Christians. And yet the United States spent more on gum in one year than she spent on Missions. How many Christians are giving God even the tenth of what He gives them?

Then take our colleges and seminaries, both at home and on the mission field where higher criticism is taught. We are told that Jesus never performed any miracles, never rose from the dead, and was not born of a virgin, did not die as our Substitute, and is not coming again.

How many professing Christians are living the Christ-life before men? Oh, how like the world we are becoming! How little opposition do we find! Where are the persecutions that were heaped on the Early Church? How easy it is now to be a Christian!

And what of the Ministry? Does the minister grip, convert, and save by his message? How many souls are won through the preaching of the Word? Oh, my friends, we are loaded down with countless church activities, while the real work of the Church, that of evangelizing the world and winning the lost, is almost entirely neglected.

Where is the conviction of sin we used to know? Is it a thing of the past? Let us look at one of Finney's meetings. Oh that we could repeat it to-day. He tells us that one time when he was conducting meetings in Antwerp, an old man invited him to preach in a small school house near by. When he arrived the place was packed so that he could barely find standing room near the door. He spoke for a long time. At last he began to press home upon them the fact that they were an ungodly community; for they held no

services in their district. All at once they were stricken with conviction. The Spirit of God came like a thunderbolt upon them. One by one they fell on their knees, or prostrate on the floor, crying for mercy. In two minutes they were all down, and Mr. Finney had to stop preaching for he was unable to make himself heard. At last he got the attention of the old man who was sitting in the middle of the room and gazing around him in utter amazement, and shouted to him at the top of his voice to pray. Then taking them one by one he pointed them to Jesus. The old man took charge of the meeting while he went to another. All night it continued, so deep was the conviction of sin. The results were permanent, and one of the young converts became a most successful minister of the Gospel.

Ah, yes, men have forgotten God. Sin flourishes on every side. And the pulpit fails to grip. And I know of nothing less than the Outpouring of God's Spirit that can meet the situation. Such a Revival has transformed scores and hundreds of communities, it can transform ours.

Now, how may we secure such an Outpouring of the Spirit? You answer, by prayer. True, but there is something before prayer. We will have to deal first of all with the question of sin; for unless our lives are right in the sight of God, unless sin has been put away, we may pray until doomsday, and the Revival will never come. "Your iniquities have separated between you and your God, and your sins have hid His face from you so that He will not hear." (Isa. 59:2.)

Probably our best guide just here is the prophecy of Joel. Let us look at it. It is a call to repentance. God is anxious to bless His people, but sin has withheld the blessing. And, so, in His love and compassion He brings a fearful judgment upon them. We have it described in chapters one and two. It has almost reached the gates of the city. But see-how great is His love! Notice verses twelve to fourteen of chapter two, where He says, "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil. Who knoweth if He will turn and repent, and leave a blessing behind Him?"

Now my friend, I don't know what your sin is. You know and God knows. But I want you to think about it, for you may as well stop praying and rise from your knees until you have dealt with it, and put it away. "If I regard iniquity in my heart, the Lord will not hear me." Let God search your heart and reveal the hindrance. Sin must be confessed and put away.

It may be you will have to forsake some cherished idol. It may be you will have to make restitution. Perhaps you are withholding from God, robbing Him of His own. But this is your affair, not mine. It lies between you and God.

Now notice verses fifteen to seventeen. The prophet has called for a prayer meeting. Sin has been confessed and forsaken. Now they may pray. And they are to entreat God for His own name's sake, lest the nations say, "Where is their God? " They are dead in earnest now and their prayer is going to prevail. Listen I "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation; assemble the elders, gather the children. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, "Where is their God? " ' "

Ah I my brethren, are you praying? Do you plead with God for this city? Are you beseeching Him night and day for an Outpouring of His Spirit? For now is the hour to pray. We are told of a time in the work of Finney, when the Revival had died out. He then made a covenant with the young people to pray at sunrise, noon and sunset in their closets for one week. The Spirit was poured out again, and before the week ended the meetings were thronged.

And, of course, it must be believing prayer, prayer that expects. If God stirs up hearts to pray for a Revival it is a sure sign that He wants to send one, and He is always true to His Word. "There shall be showers of blessing." His promises never fail. Have we faith? Do we expect an Awakening?

Now notice the speedy answer in verse eighteen. "Then I" After they had forsaken sin and cried unto God in prayer. "Then will the Lord be jealous for His land, and pity His people." The answer is not long in coming once the conditions have been met.

Oh, my brethren, the trouble is not with God. It lies right here with ourselves. He is willing, more than willing. But we are not ready. And He is waiting for us. Are we going to keep Him waiting long?

CHAPTER II

THE RESPONSIBILITY FOR REVIVAL

AS FAR back as I can remember my heart has burned within me whenever I have heard or read accounts of the mighty work of God in the great Revivals of past years. The heroic missionaries of the Cross in foreign lands, and the lonely men of God in the home field around whom these gracious visitations have centred, have always been a source of untold inspiration to my life. David Brainerd, Adoniram Judson, Chas. G. Finney, Robt. Murray McCheyne — these and many others have been my bosom companions and friends.

I have watched them, listened to them, lived with them, until I have almost felt the spirit of the atmosphere in which they moved. Their trials and hardships, their prayers and tears; their joys and sorrows, their glorious triumphs and victorious achievements have thrilled my very soul, and I have fallen down upon my face and exclaimed with the prophet of old: "Oh, that Thou wouldst rend the heavens, and that Thou wouldst come down!"

The great Awakening of the eighteenth century under John Wesley, the stirring Irish Manifestation of 1859, the glorious American Visitation in the nineteenth century under Chas. G. Finney, and in our own day the mighty Welsh Revival of 1904-05 — Manifestations such as these have been my meat and drink for years past. I have heard again the uncontrollable sob and groan of the convicted, the exceeding bitter cry of the penitent, and the unspeakable expressions of joy of the delivered. And I have sighed within myself for another such Manifestation of God's presence and power.

From my boyhood it has been my delight to read more or less of God's work along these lines, but lately I have been led to lay all else aside and to literally devour everything I could lay hands on regarding Revival work. And as I studied the lives of those whom God has signally used all down the centuries, especially the labours of the Puritans, the early Methodists, and others of later years, and saw how wonderfully they were owned of Him-how they worked for, expected and got what they sought — I was compelled to admit that I could see nothing like it to-day either in my own ministry or in the ministry of others. The average church does not aim at, let alone get, results. Men preach and never even dream of anything happening. Oh, how far away we have drifted! How powerless we have become!

It is reported that there were 7,000 churches that did not win a single soul for Jesus Christ in an entire year. That means that 7,000 ministers preached the Gospel for a whole year without reaching even one lost soul. Supposing that they preached, putting it at a low average, on forty Sundays, not including extra meetings, that would mean that these 7,000 ministers preached 560,000 sermons in a single year. Think of the work, the labour, the money expended in salaries, etc., to make this possible. And yet 560,000 sermons preached by 7,000 ministers in 7,000 churches to tens of thousands of hearers during a period of twelve months, failed to bring a single soul to Christ.

Now, my brethren, there is something radically wrong somewhere. There is either something the matter with these 7,000 ministers or else with their 560,000 sermons, or with both.

In reading over the Twelve Rules of the early Methodist church I was struck with the fact that they aimed at and looked upon soul-winning as their supreme task. Let me quote from one of them:

"You have nothing to do but to save souls. Therefore spend and be spent in this work. It is not your business to preach so many times; but to save as many souls as you can, to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness, without which they cannot see the Lord." From "The Twelve Rules." — John Wesley.

The practical application of this rule is demonstrated in the life of Wm. Bramwell, one of their most remarkable men. "He was not, as the words are commonly understood, a great preacher. But if that man is the best physician who performs the most cures, that is the best preacher who is the instrument of bringing the greatest number of souls to God; and in this view Mr. Bramwell will be entitled to rank amongst the greatest and best Christian ministers." — Memoir of Wm. Bramwell.

John Oxtoby was so used of God that he was able to say: "I am witnessing daily the conversion of sinners, I seldom go out but God gives me some Fruit."

It was said of John Smith, one of their most wonderfully anointed men and the spiritual father of thousands, that "he ceased to estimate all Preaching, and indeed all ministerial labour except as it produced saving effects. 'I am determined by the grace of God to aim at souls,' he exclaimed. 'A minister of the Gospel is sent to turn men from darkness to light, and from the power of Satan to God!' Of that species of preaching which only

produced intellectual pleasure, he had a holy abhorrence. Nothing can be more characteristic of the man than his remark to a friend, on sermons in which power of intellect or imagination is almost exclusively predominant: 'They achieve nothing, sir.' " — Life of John Smith.

"I cannot tell how they get their time over, who can drag on and see no Fruit. Were that so in my case I should be ready to conclude that I was out of my place. " — Thos. Taylor.

"If your hearts be not set on the end of your labours, and you do not long to see the conversion and edification of your hearers, and do not study and preach in hope, you are not likely to see much fruit of it. It is an ill sign of a false, selfseeking heart, that can be content to be still doing, and see no fruit of their labour. " — Richard Baxter.

Then I compared the results of my ministry with the promises of God. In Jer. 23:29, I read: "Is not My Word like a Fire, saith the Lord; and like a Hammer that breaketh the rock in pieces? " And in Eph. 6:17, "The Sword of the Spirit, which is the Word of God." But the more I pondered over it, the more I was convinced that in my ministry the Word of God was not a Fire, a Hammer, and a Sword. It did not burn, break and pierce. There was no execution. Heb. 4:12, declares that "the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." I had never seen it so. John Wesley saw it. John Smith was a constant observer of it. David Brainerd witnessed its sharpness; but I did not. "So shall My Word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa.55:11.) And I knew that this wonderful promise had not been fulfilled in my preaching. I had no evidence such as Paul, Wm. Bramwell and Chas. G. Finney that it did not return void many and many a time. And I had a right to the evidence. Was it any wonder that I began to challenge my preaching?

And not only my preaching, but my prayer life as well. This also had to be challenged and tested by the Outcome. And I was forced to admit that the confident assertion of Jer. 33:3, "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not," was not realized in my experience. The "great and mighty things" were almost daily witnessed by Evan Roberts, Jonathan Goforth and others, but not by me. My prayers were not definitely and daily answered. Hence, John 14:13-14,

"Whatsoever ye shall ask in My name, that will I do," and "If ye shall ask anything in My name, I will do it," was not real in my case. To me these promises were not vital since I asked for many things that I did not receive, and this was not according to the promise.

Thus I came to realize that there was something radically wrong with my prayer-life. And in reading the autobiography of Chas. G. Finney, I found that he, too, had experienced the same failure. "I was particularly struck," he relates, "with the fact that the prayers that I had listened to, from week to week, were not, that I could see, answered. Indeed, I understood from their utterances in prayer, and from other remarks in their meetings, that those who offered them did not regard them as answered.

"They exhorted each other to wake up and be engaged, and to pray earnestly for a Revival, asserting that if they did their duty, prayed for the Outpouring of the Spirit, and were in earnest, that the Spirit of God would be poured out, that they would have a Revival, and that the impenitent would be converted. But in their prayers and conference meetings they would continually confess, substantially, that they were making no progress in securing a Revival.

"This inconsistency, the fact that they prayed so much and were not answered, was a sad stumbling-block to me. I knew not what to make of it. It was a question in my mind whether I was to understand that these persons were not truly Christians, and therefore did not prevail with God; or did I misunderstand the promises and teachings of the Bible on this subject, or was I to conclude that the Bible was not true? Here was something inexplicable to me, and it seemed, at one time, that it would almost drive me into scepticism. It seemed to me that the teachings of the Bible did not at all accord with the facts which were before my eyes.

"On one occasion, when I was in the prayer meeting, I was asked if I did not desire that they should pray for me. I told them no, because I did not see that God answered their prayers. I said, 'I suppose I need to be prayed for, for I am conscious that I am a sinner; but I do not see that it will do any good for you to pray for me; for you are continually asking, but you do not receive. You have been praying for a Revival ever since I have been in Adams, and yet you have it not'."

When John Wesley concluded his message he cried to God to "confirm His Word," to "set to His Seal," and to "bear witness to His Word." And God did. Sinners were stricken immediately, and began to cry for mercy under fearful conviction of sin, and soon after, in a moment they were set at

liberty, and filled with unspeakable joy in the knowledge of a present Salvation. In his wonderful journal he sets down what his eyes witnessed, and his ears heard in the following words:

"We understood that many were offended at the cries of those on whom the power of God came; among whom was a physician, who was much afraid there might be fraud or imposture in the case. To-day one whom he had known many years was the first who broke out in strong cries and tears. He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God."

Such was also the experience of the early Church. "Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?" (Acts 2:37.) "Long time therefore abode they speaking boldly in the name of the Lord, which gave testimony unto the Word of His grace, and granted signs and wonders to be done by their hands." (Acts 14:3.) They prayed "that signs and wonders" might "be done." (Acts 4:30.) And Paul declared that the Gospel is "the power of God unto Salvation." (Rom. 1:16.) Yet all this was utterly foreign to my work.

In the Irish Revival of 1859, "signs and wonders" were seen on every side. Among the early Methodists they were of daily occurrence. But with me the Gospel was not "the power of God unto Salvation." God did not "confirm His Word," "set to His seal," or "bear witness to His Word," when I preached. And I knew I had the right to expect it for Jesus Himself had given the promise. "The works that I do," He declared, "shall ye do also and greater works than these shall ye do." (John 14:12.)

Then one day I read the Acts of the Apostles to find out if God's servants in the early Church got results wherever they went. And I found as I read that they aimed at, worked for, expected, and never failed to get Fruit. Peter preached on the day of Pentecost and 3,000 responded to that first appeal. There was a definite Outcome. With Paul it was the same. Follow him from place to place, and wherever he goes churches spring up. See how repeatedly the results are noted throughout the book. "There were added unto them about 3,000 souls." (2:41.) "Many of them which heard the Word believed, and turned unto the Lord." (11:2.) "Much people was added unto

the Lord." (11:24.) "A great multitude believed." (11:1.) "Some believed, of the devout Greeks a great multitude, and of the chief women not a few" (17:4.) "Many believed." (17:34.) "Some believed." (27:24.) And Paul was able to declare "what things God had wrought by his Ministry." (21:19.)

Oh, how far short I fell! How fearfully I had failed I failed in the very thing for which God had called me into the Ministry. How seldom I could write after having preached that "a great number believed and turned unto the Lord," or even that "some believed." Nor was it possible for me to declare with Paul "what things God had wrought by my Ministry."

God clearly and emphatically states that it is His will that every servant of His should bear Fruit. "I have chosen you and ordained you," he affirms, "that ye should go and bring forth Fruit." (John 15:16.) Too long was I content to sow and evangelize, using the excuse that I left the results with God, thinking I had then done my duty. When people are saved and greatly blessed they will say so, and if they don't there is reason to doubt the reality of an Outcome. George Whitefield sometimes received hundreds of letters after he had preached telling of blessings and conversions.

"Go into the public assembly with a design to strike, and persuade some souls there, into repentance and salvation. Go to open blind eyes, to unstop deaf ears, to make the lame walk, to make the foolish wise, to raise those that are dead in trespasses and sins to a Heavenly and Divine life, and to bring guilty rebels to return to the love and obedience of their Maker, by Christ Jesus the great Reconciler, that they may be pardoned and saved. Go to diffuse the savour of Christ and His gospel through a whole assembly and to allure souls to partake of His grace and glory." — Dr. Watts.

There are men who feel they have special talents for the edification of believers, and so they give themselves entirely to building up Christians in the Faith. This was where I was side-tracked. I felt that I had special gifts for teaching and speaking to young Christians on the Deeper Life, and so I prepared a number of addresses with the idea of devoting my time to this work, until God mercifully opened my eyes and showed me how far I was astray. There is nothing that will deepen Christian experience, edify believers and build them up in the Faith so rapidly and thoroughly as seeing souls saved. Deep Holy Spirit meetings, where the power of God is working mightily in the conviction and Salvation of sinners, will do more for Christians than the teaching of years without it. Such was the experience of David Brainerd. In writing of the Indians among whom he laboured, he says, "Many of these people have gained more doctrinal knowledge of Divine

truths since God first visited them in June last, than could have been instilled into their minds by the most diligent use of proper and instructive means for whole years together, without such a Divine influence."

An incident is related of Wm. Bramwell: "Several local preachers," it states, "had said that their talents were not to awaken and arouse careless and impenitent sinners, but to build up believers in the Faith. Mr. Bramwell endeavoured to prove that such reasoning was frequently used as an apology for the loss of the life and powers of God. That although some preachers might have a peculiar talent for comforting and edifying believers, yet that Christ's true servants, those whom He sent into His vineyard, could do all sorts of work. They could plough, dig, plant, sow, water, etc., and he earnestly entreated the preachers not to be satisfied without seeing the fruit of their labours, in the awakening and conversion of sinners."

"The building up of believers in their most Holy Faith was a principal object of Mr. Smith's ministry; but he never considered this species of labour successful, except as its results were indicated in the conversion of sinners." — Life of John Smith.

"He most certainly and perfectly edifies believers who is most ardently and scripturally laborious for the conversion of sinners." — Life of John Smith.

Work among believers of itself will not suffice. It matters not how spiritual a church may profess to be, if souls are not saved something is radically wrong, and the professed spirituality is simply a false experience, a delusion of the devil. People who are satisfied to meet together simply to have a good time among themselves, are far away from God. Real spirituality always has an Outcome. There will be a yearning and a love for souls. We have gone to places that have a name of being very deep and spiritual, and have often found that it was all in the head, the heart was unmoved; and there was, not infrequently, unconfessed sin somewhere. "Having a form of Godliness but denying the power thereof." Oh, the pathos of it all! Let us then challenge our spirituality and ask what it produces; for nothing less than a genuine Revival in the Body of Christ, resulting in a true Awakening among the saved, will ever satisfy the heart of God.

CHAPTER III

SOUL-TRAVAIL

WE READ in Isaiah 56:8, that "as soon as Zion travailed she brought forth her children"; and this is the most fundamental element in the work of God. Can children be born without pain? Can there be birth without travail? Yet how many expect in the spiritual realm that which is not possible in the natural! Oh, my brethren, nothing, absolutely nothing short of soul-travail will bring forth spiritual children! Finney tells us that he had no words to utter, he could only groan and weep when pleading with God for a lost soul. That was true travail.

Can we travail for a drowning child; but not for a perishing soul? It is not hard to weep when we realise that our little one is sinking below the surface for the last time. Anguish is spontaneous then. Not hard to agonise when we see the casket containing all that we love on earth borne out of the home. Ah, no; tears are natural at such a time! But oh, to realise and know that souls, precious, never dying souls are perishing all around us, going out into the blackness of darkness and despair, eternally lost, and yet to feel no anguish, shed no tears, know no travail! How cold our hearts are! How little we know of the compassion of Jesus! And yet God can give us this, and the fault is ours if we do not have it.

Jacob, you remember, travailed until he prevailed. But oh, who is doing it to-day? Who is really travelling in prayer? How many, even of our most spiritual Christian leaders are content to spend a few minutes a day on their knees, and then pride themselves on the time they have given to God! We expect extraordinary results, and extraordinary results are quite possible; signs and wonders will follow, but only through extraordinary efforts in the spiritual realm. Hence, nothing short of continuous, agonising pleading for souls, hours upon hours, days and nights of prayer, will ever avail. Therefore, "gird yourselves, and lament ye priests; howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land unto the house of the Lord your God, and cry unto the Lord." (Joel 1:13-14.) Ah, yes, Joel knew the secret. Let us then lay aside everything else, and "cry unto the Lord."

"We read in the biographies of our forefathers, who were most successful in winning souls, that they prayed for hours in private. The question therefore arises, can we get the same results without following their example?

If we can, then let us prove to the world that we have found a better way; but if not, then in God's name let us begin to follow those who through faith and patience obtained the promise. Our forefathers wept and prayed and agonised before the Lord for sinners to be saved, and would not rest until they were slain by the Sword of the Word of God. That was the secret of their mighty success; when things were slack and would not move they wrestled in prayer till God poured out His Spirit upon the people and sinners were converted. " — Samuel Stevenson.

All men of God have become men mighty in prayer. The sun never rose on China, we are told, without finding Hudson Taylor on his knees. No wonder the China Inland Mission has been so wonderfully owned of God!

Conversion is the operation of the Holy Spirit, and prayer is the power that secures that operation. Souls are not saved by man but by God, and since He works in answer to prayer we have no choice but to follow the Divine plan. Prayer moves the Ann that moves the world.

Prevailing prayer is not easy. Only those who have wrestled with the powers of darkness know how hard it is. Paul says that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the dark ness of this world, against spiritual wickedness in high places." (Eph. 6:12.) And when the Holy Spirit prays it is "with groanings which cannot be uttered." (Rom. 8:26.)

Oh, how few find time for prayer! There is time for everything else, time to sleep and time to eat, time to read the newspaper and the novel, time to visit friends, time for everything else under the sun, but, no time for prayer, the most important of all things, the one great essential.

Think of Susannah Wesley who, in spite of the fact that she had nineteen children, found time to shut herself in her room for a full hour each day, alone with God. My friends, it is not so much a case of finding time as it is of making time. And we can make time if we will.

So important did the Apostles consider it that they would not even wait on tables, but said: "We will give ourselves continually to prayer and to the ministry of the Word." (Acts 6:4.) Yet how many ministers are burdened with the financial side of the work, and how many officials expect them to bear it! No wonder their spiritual work is of such little account!

"And it came to pass in those days, that He went out into a mountain to pray and continued all night in prayer to God." (Luke 6:12.) Such is the record concerning the Son of God; and if it was necessary for Him how

much more so for us! Oh, think of it! — "all night in prayer." How many times could that be written of us? Hence, His strength! Hence, our weakness
I

How fervently do the prophets of old urge a life of prayer! Hear Isaiah as he exclaims: "Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." (Isa. 62:6-7.)

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them; wherefore should they say among the people, 'Where is their God?'" (Joel 2:15.)

And not only did they urge prayer, but they themselves prayed. Daniel says, "I set my face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession." (Dan. 9:3-4.) And Ezra also wielded the same mighty weapon in every time of difficulty. "I fell upon my knees," he says, "and spread out my hands unto the Lord my God." (Ezra 9:5.) Then follows his most remarkable prayer. The same method was followed by Nehemiah. "And it came to pass when I heard their words," he relates, "that I sat down and wept, and mourned certain days and fasted, and prayed before the God of Heaven." (Neh. 1: 4.)

Such was also the practice of the Early Church. When Peter was in prison it is stated that "prayer was made without ceasing of the Church unto God for him," and "many were gathered together praying."

And now, in closing, may we turn to the record of God's dealings with His honoured servants, and hear what they have to say about the secret of results. And oh, may He put upon us the burden of prayer and supplication that rested upon these mighty spiritual giants and filled them with such travail!

"John Livingstone spent the whole night prior to June 21, 1630, in prayer and conference, being designated to preach next day. After he had been speaking for an hour and a half a few drops of rain disconcerted the people, but Livingstone, asking them if they had any shelter from the storm of God's wrath, went on another hour. There were about 500 converted on the spot. " — Livingstone of Shotts.

"I once knew a minister who had a Revival fourteen winters in succession. I did not know how to account for it, till I saw one of his

members get up in a prayer meeting and make a confession. 'Brethren,' said he, 'I have been long in the habit of praying every Saturday night till after midnight, for the descent of the Holy Ghost upon us. And now, brethren,' and he began to weep, 'I confess that I have neglected it for two or three weeks.' The secret was out. That minister had a praying church." — Chas. G. Finney.

"Prevailing, or effectual prayer is that prayer which attains the blessing that it seeks. It is that prayer which effectually moves God. The very idea of effectual prayer is that it effects its objects." — Chas. G. Finney.

"In a certain town there had been no Revival for many years; the Church was nearly extinct, the youth were all unconverted and desolation reigned unbroken. There lived in a retired part of the town an aged man, a blacksmith by trade, and of so stammering a tongue that it was painful to hear him speak. On one Friday, as he was at work in his shop alone, his mind became greatly exercised about the state of the Church and of the impenitent. His agony became so great that he was induced to lay by his work, lock the shop door, and spend the afternoon in prayer.

"He prevailed, and on the Sabbath called on the minister and desired him to appoint a 'conference meeting.' After some hesitation, the minister consented, observing however, that he feared few would attend. He appointed it the same evening at a large private house. When evening came, more assembled than could be accommodated in the house. All were silent for a time, until one sinner broke out in tears, and said if anyone could pray, would they pray for him. Another followed, and another, and still another, until it was found that persons from every quarter of the town were under deep conviction. And what was remarkable was that they all dated their conviction at the hour the old man was praying in his shop. A powerful Revival followed. Thus this old stammering man prevailed, and as a prince had power with God." — Chas. G. Finney.

"'I have pleaded with God this day for hours, in the wood, for souls; He will give them. I know His sign. I shall have souls to-night. Yours, I trust will be one.' Night came, and with it such a power as I had never felt. Cries for mercy ran all over the chapel. Before the sermon was done, I, with many others, fell upon my knees to implore salvation." — One of Thos. Collins' Converts.

"I went to my lonely retreat among the rocks. I wept much as I besought the Lord to give me souls." — Thos. Collins.

"I spent Friday in secret fasting, meditation, and prayer for help on the Lord's Day. About the middle of the sermon a man cried out; at the cry my soul ran over. I fell to prayer, nor could we preach any more for cries and tears all over the chapel. We continued in intercessions, and salvation came." — Thos. Collins.

"He gave himself unto prayer. Woods and lonely wayside places became closets. In such exercises time flew unheeded. He stopped amid the solitary crags to pray, and Heaven so met him there that hours elapsed unconsciously. Strong in the might of such baptisms, he became bold to declare the cross, and willing to bear it." — Life of Thos. Collins.

"It loaded me down with great agony. As I returned to my room I felt almost as if I should stagger under the burden that was on my mind; and I struggled, and groaned, and agonized, but could not frame to present the case before God in words, but only in groans and tears. The spirit struggled within me with groanings that could not be uttered. " — Chas. G. Finney.

"I proposed that we should observe a closet concert of prayer for the revival of God's work; that we should pray at sunrise, at noon, and at sunset, in our closets, and continue this for one week, when we should come together again and see what further was to be done. No other means were used. But the spirit of prayer was immediately poured out wonderfully upon the young converts. Before the week was out I learned that some of them, when they would attempt to observe this season of prayer, would lose all their strength and be unable to rise to their feet, or even stand upon their knees in their closets; and that some would be prostrate on the floor, and pray with unutterable groanings for the Outpourings of the Spirit of God. The Spirit was poured out and before the week ended all the meetings were thronged; and there was as much interest in religion, I think, as there has been at any time during the Revival. " — Chas. G. Finney.

"I have often seen him come downstairs in the morning after spending several hours in prayer, with his eyes swollen with weeping. He would soon introduce the subject of his anxiety by saying, 'I am a broken-hearted man; yes, indeed, I am an unhappy man; not for myself, but on account of others. God has given me such a sight of the value of precious souls that I cannot live if souls are not saved. Oh give me souls, or else I die!' " — Life of John Smith.

"God enabled me to so agonize in prayer that I was quite wet with perspiration, though in the shade and the cool wind. My soul was drawn out very much from the world, for multitudes of souls." — David Brainerd.

"Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my friends. But just at night the Lord visited me marvellously in prayer. I think my soul never was in such an agony before. I felt no restraint; for the treasures of Divine grace were opened to me. I wrestled for my friends, for the ingathering of souls, for multitudes of poor souls, and for many that I thought were the children of God. I was in such an agony from sun, half an hour high, till near dark, that I was all over wet with sweat." — David Brainerd.

"I withdrew for prayer, hoping for strength from above. In prayer I was exceedingly enlarged and my soul was as much drawn out as I ever remember it to have been in my life. I was in such anguish, and pleaded with so much earnestness and importunity, that when I rose from my knees I felt extremely weak and overcome. I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body; and nature seemed as if it would dissolve." — David Brainerd.

"Prayer must carry on our work, as well as preaching. He does not preach heartily to his people who does not pray for them. If we do not prevail with God to give them repentance and faith, we are not likely to prevail with them to repent and believe." — Richard Baxter.

"Several members of Jonathan Edwards' church had spent the whole night in prayer before he preached his memorable sermon, 'Sinners in the Hands of an Angry God.' The Holy Ghost was so mightily poured out, and God so manifest in holiness and majesty during the preaching of that sermon, that the elders threw their arms around the pillars of the church and cried, 'Lord, save us, we are slipping down to hell!'"

"Almost every night there has been a shaking among the people; and I have seen nearly twenty set at liberty. I believe I should have seen many more, but I cannot yet find one pleading man. There are many good people; but I have found no wrestlers with God. At two or three small places, we had cries for mercy; and several were left in a state of deep distress." — Wm. Bramwell.

"Where the result which he desired did not attend his own ministry, he would spend days and nights almost constantly on his knees, weeping and pleading before God; and especially deploring his own inadequacy to the great work of saving souls. He was at times when he perceived no movement in the church, literally in agonies; travailing in birth for precious souls, till he saw Christ magnified in their salvation." — Life of John Smith.

"If you spend several hours in prayer daily, you will see great things." — John Nelson.

"He made it a rule to rise out of bed about twelve o'clock, and sit up till two, for prayer and converse with God; then he slept till four; at which time he always rose." — Life of John Nelson.

"Be instant and constant in prayer. Study, books, eloquence, fine sermons, are all nothing without prayer. Prayer brings the spirit, the life, the power." — Memoir of David Stoner.

"I find it necessary to begin at five in the morning and to pray at all opportunities till ten, or eleven, at night." — Wm. Bramwell.

But must we go back to these mighty men of old? Are there not some to-day who will ask God to burden them? May we not even in this generation have a Revival in answer to faithful, believing, travailing, prevailing prayer? Oh, then, "Lord, teach us not how to pray, but to pray."

God of Revival, meet us now,
As on Thy Name we call;
Forgive our sin and hear our pray'r,
Let show'rs of blessing fall.
God of Revival, search our hearts
And make us pure within;
Burn out the dross and purify,
Lord, cleanse us from all sin.
God of Revival, make us one,
That we may work with Thee;
Help us to pray until at last
Thy mighty pow'r we see.
God of Revival, Love Divine,
Thy joy to us restore;
Pour out Thy Spirit as of old
And stir our hearts once more.
God of Revival, save, we pray,

Let not the sinner die;
O make us witnesses for Thee,
For this we humbly cry.
O.J.S.

CHAPTER IV

POWER FROM ON HIGH

THE Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in souls by hundreds and thousands as well as by ones and twos. The reason why we are no more prosperous is that we have not the Holy Spirit with us in might and power as in early times.

"If we had the Spirit sealing our ministry with power it would signify very little about talent. Men might be poor and uneducated, their words might be broken and ungrammatical; but if the might of the Spirit attended them, the humblest evangelist would be more successful than the most learned of divines, or the most eloquent of preachers.

"It is extraordinary power from God, not talent, that wins the day. It is extraordinary spiritual unction, not extraordinary mental power, that we need. Mental power may fill a chapel but spiritual power fills the church with soul anguish. Mental power may gather a large congregation, but only spiritual power will save souls. What we need is spiritual power." — Chas. H. Spurgeon.

"Let the Spirit be lacking, and there may be wisdom of words, but not the wisdom of God; the powers of oratory, but not the power of God; the demonstration of argument and the logic of the schools, but not the demonstration of the Holy Spirit, the all-convincing logic of His lightning flash, such as convinced Saul before the Damascus gate. When the Spirit was outpoured the disciples were all filled with power from on high, the most unlettered tongue could silence gainsayers, and with its new fire burn its way through obstacles as flames fanned by mighty winds sweep through forests." — Arthur T. Pierson.

"The ministers of the Gospel must needs have this power of the Holy Spirit, because otherwise they are not sufficient for the ministry. For no man is sufficient for the work of the ministry by any natural parts and abilities of his own, nor yet by any acquired parts of human learning and knowledge, but only by this power of the Holy Spirit; till he be endued with this, notwithstanding all his other accomplishments, he is altogether insufficient. And therefore the very apostles were to keep silent, till they were endued with this power; they were to wait at Jerusalem, till they had received the promise of the Spirit, and not to preach till then.

"If they have not this power of the Holy Spirit they have not power at all. And therefore, seeing the ministers of the Gospel have not power from beneath, they must needs have power from on high; seeing they have no fleshly power, they must needs have spiritual power; seeing they have no power from earth and from men, they must needs have power from heaven and from God: that is, the power of the Holy Spirit coming on them; or else they have no power at all." — Wm. Dell.

But who is in the Anointing to-day? Who has the experience? It is promised; it is indispensable, and yet we labour on without it, working in the flesh like the disciples who toiled all night and caught nothing. And just so will it be with us. An hour's work in the Spirit will accomplish more than a year's work in the flesh. And the Fruit will remain. "It is the Spirit that quickeneth; the flesh profiteth nothing." (John 6:63) "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." (John 3:6.) It is Holy Spirit Fruit we want, pure gold without alloy, and nothing less. Not the kind that comes undone, but the genuine article that stands the test of time and Eternity; the kind we find at the prayer meeting as well as the Sunday services. Is this the kind of Fruit we are bearing? Is there conviction, and do souls come through into the glorious liberty of the children of God?

But have we the Enduement of Power? I don't mean, have we "claimed it" and gone forth reckoning it ours, but, have we the experience? If there is no Outcome, we certainly have not. If we are Spirit-filled there will be Holy Spirit Fruit. Men will break down in our meetings and sob out their sins to God. Let us see the Fruit if we are to believe in the Anointing. "Ye shall receive Power." And when Peter got it, three thousand were saved. And so with John Smith, Samuel Morris, Chas. G. Finney and others — there was Fruit. This is the evidence, this is the test, and only this. If I am a man of God, endued with power from on High, souls will break down under my preaching; if I am not, nothing out of the ordinary will take place. Let this be the test for every preacher. By this we stand or fall.

"I was powerfully converted on the morning of the 10th of October, 1821", writes Chas G. Finney. "In the evening of the same day I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word

dropped without my remembering it would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

"This power is a great marvel. I have many times seen people unable to endure the Word. The most simple and ordinary statements would cut men off their seats like a sword, would take away their strength, and render them almost helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without overcoming them. This power seems sometimes to pervade the atmosphere of the one who is highly charged with it. Many times great 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 and passing through the place will be instantly smitten with conviction of sin and in many instances converted to Christ. When Christians humble themselves and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their lifetime before. While Christians remain humble enough to retain this power, the work of conversion will go on, till whole communities and regions of country are converted to Christ. The same is true of the ministry."

Where is the soul anguish of by-gone days, the wounded conscience, the sleepless nights, the groans and cries, the awful conviction of sin, the sobs and tears of the lost? Would to God we might hear and see it in this generation!

And who is to blame, the hearer? Do we attribute it to his hardness of heart? Does the fault lie there? Ah no, my brethren, the fault is ours; we are to blame. Were we what and where we ought to be, the signs would still follow as in the days of old. Then should not every failure, every sermon that fails to break the people down, drive us to our knees and result in deep heart searching, and humiliation. Let us never blame the people. If our churches are cold and unresponsive, it is because we are cold. Like pastor like people.

Oh how many there are who have been robbed of their testimony or who have never known the power of the Holy Spirit in their work! Their service is ineffective and their witness bearing null and void, while they accomplish little or nothing for God. Oh yes, they go through the motions, and sometimes they are very active, but it is all in the energy of the flesh, and no spiritual results follow. Souls are not saved nor are believers edified and built up in the Faith. Their preaching produces no Fruit and their Ministry is a ghastly failure. Oh, what a disappointing experience!

But, thank God, this need not be, for "Ye shall receive power," is His promise, and "Tarry ye until ye be endued with power from on High," His command.

The passage in Acts 1:8 literally reads: "Ye shall receive the power of the Holy Spirit coming upon you." So that the Anointing or Enduement of Power is that experience which is the result produced by the Holy Spirit coming upon the believer and equipping him for service.

Such Anointings are only received in the soul-agonies of deep travailing prayer. The nights and days of agonizing prayer for the souls of men, the countless hours of intercession that we find in the life of David Brainerd, the mighty wrestlings with the spiritual powers of darkness, until the body is wet with perspiration, that were so common to John Smith — this is something that goes much further than present-day teaching, but it is the only thing that will produce the Fruit, and do the work of which we are speaking.

It is from these hours of prevailing prayer that we go forth to our work in the Anointing to wield the Sword of the Spirit with deadly effect. Prayer is the secret. There can be no substitute. And for each special work there must be a special Anointing. It is not merely a matter of yielding and believing now. Ah no! The glorious supernatural results that I am talking of are not obtained so easily. It costs and costs tremendously.

" 'They continued with one accord in prayer and supplication.' Prayer earnest, prayer united, and prayer persevering, these are the conditions; and these being fulfilled, we shall assuredly be 'endued with Power from on High.' We should never expect that the Power will fall upon us just because we happen once to awake and ask for it. Nor have any community of Christians a right to look for a great Manifestation of the Spirit, if they are not all ready to join in supplication, and 'with one accord,' to wait and pray as if it were the concern of each one.

" It is only by waiting before that throne of grace that we become endued with the Holy Fire; but he who waits there long and believingly will

imbibe that Fire, and come forth from his communion with God, bearing tokens of where he has been. For the individual believer, and, above all, for every labourer in the Lord's vineyard, the only way to gain spiritual Power is by secret waiting at the throne of God, for the Baptism.

" If thou, then, wouldst have thy soul surcharged with the Fire of God, so that those who come nigh to thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that Fire, to the throne of God and of the Lamb, and shut thyself out from the world — that cold world, which so swiftly steals our Fire away. Enter into thy closet, and shut to thy door, and there, isolated, before the throne, await the Baptism; then the Fire shall fill thee, and when thou comest forth, holy Power will attend thee, and thou shalt labour not in thine own strength, but 'in demonstration of the Spirit, and of Power.' — Wm. Arthur.

There are many in a false experience who think they are in the Anointing when they are not. All I can say is that the evidence, the proof is lacking. If they were, there would be the same things happen that those who were truly Anointed always witnessed. If all the professed Baptisms and Fillings of the Holy Spirit in modern conventions were real, the whole country would be set on fire. Nay, if just one man or one woman received the Anointing, the towns and villages for miles around might be swept by a mighty Revival, and thousands brought under deep conviction of sin and made to cry for mercy. The proof of the Anointing is the Outcome. The evidence that the spirit of Elijah had fallen on Elisha was the fact that he, too, smote the waters of Jordan and they divided.

Why is it so hard to get? you ask. Why? Because God will not pour His Spirit on the flesh. He must do His work in us first, and generally it takes a long time, for we will not let Him have His way with us. The savour of our own name, love of praise, or some such sinful obstacle blocks Him at every turn. He cannot humble us; He is unable to break our hearts because we will not yield.

Or else, because He cannot trust us with so great an honour. He knows we will only make shipwreck of it. Oh, the sad, heart-rending incidents of men and women who were once used in mighty Revivals, and, in the Anointing of the Spirit, brought hundreds of souls to God, who lost that cherished blessing and worked in the flesh ever after, accomplishing little or nothing! They counted it too lightly; they became puffed up and proud; they allowed some little sin to come in; the Holy Spirit was grieved, and they found themselves, like Samson of old, shorn of their strength. At one time

when they preached souls cried aloud for mercy under awful conviction. Now they beg and coax; the meetings are dead and cold, while only a handful respond, and even these are not Holy Spirit Fruit.

It remains only to insert the testimonies of some who have received the Enduement of Power to convince us of the reality of the experience. And if God could give it to one or a dozen He can give it to all.

"For thirteen years," writes Evan Roberts, "I had prayed for the Spirit; and this is the way I was led to pray. William Davies, the deacon, said one night in the society: 'Remember to be faithful. What if the Spirit descended and you were absent? Remember Thomas! What a loss he had!'

"I said to myself: 'I will have the Spirit'; and through every kind of weather and in spite of all difficulties, I went to the meetings. Many times, on seeing other boys with the boats on the tide, I was tempted to turn back and join them. But, no. I said to myself: 'Remember your resolve,' and on I went. I went faithfully to the meetings for prayer throughout the ten or eleven years I prayed for a Revival. It was the Spirit that moved me thus to think."

At a certain morning meeting which Evan Roberts attended, the evangelist in one of his petitions besought that the Lord would "bend us." The Spirit seemed to say to Roberts: "That's what you need, to be bent." And thus he describes his experience: "I felt a living force coming into my bosom. This grew and grew, and I was almost bursting. My bosom was boiling. What boiled in me was that verse: 'God commending His love.' I fell on my knees with my arms over the seat in front of me; the tears and perspiration flowed freely. I thought blood was gushing forth." Certain friends approached to wipe his face. Meanwhile he was crying out, "O Lord, bend me! Bend me!" Then suddenly the glory broke.

Mr. Roberts adds: "After I was bent, a wave of peace came over me, and the audience sang, 'I hear Thy welcome voice.' And as they sang I thought about the bending at the judgment Day, and I was filled with compassion for those that would have to bend on that day, and I wept.

"Henceforth, the salvation of souls became the burden of my heart. From that time I was on fire with a desire to go through all Wales, and if it were possible, I was willing to pay God for the privilege of going."

Such was the experience of Evan Roberts, God's honoured instrument in the great Welsh Revival. Now let us listen to the testimonies of John Wesley and Christmas Evans:

"About three in the morning as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we recovered a little from the awe and amazement at the presence of His Majesty, we broke out with one voice, 'We praise Thee, O God, we acknowledge Thee to be the Lord.' " — John Wesley.

"I was weary of a cold heart towards Christ and His sacrifice, and the work of His Spirit — of a cold heart in the pulpit, in secret prayer, and in study. Fifteen years previously, I had felt my heart burning within, as if going to Emmaus with Jesus.

"On a day ever to be remembered by me, as I was climbing up towards Cader Idris, I considered it to be incumbent upon me to pray, however hard I felt in my heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus, I soon felt, as it were, the fetters loosening, and the old hardness of heart softening, and, as I thought, mountains of frosts and snow dissolving and melting within me.

"This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joys of His salvation; and that He would visit the churches of the saints, and nearly all the ministers in the principality prayed for by their names.

"This struggle lasted for three hours: it rose again and again, like one wave after another, or a high flowing tide, driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labours — all my life — every day, and every hour that remained for me." — Christmas Evans.

Now, apparently strengthened as by a new spirit, with "might in the inner man," he laboured with renewed energy and zeal; and new and singular blessings descended upon his labours. In two years, his ten preaching places in Anglesea were increased to twenty, and six hundred converts were added to the church under his immediate care.

Oh for the Spirit's mighty power,

The Unction from above!

Oh for a gracious heav'nly shower,

The fulness of God's love!

This, only this, our one great need,

Naught else can e'er prevail;

Thus for the Unction now we
plead,

It only can avail.

Our sins to God we now confess;

To Him we yield our all,

Believing He will surely bless

As on His Name we call.

And so we give ourselves to prayer

That God may make us meet;

For He must first our hearts
prepare,

His work in us complete.

Then shall men turn to Calv'ry's
stream

With burdened hearts of woe;

Salvation then shall be our theme,

And earth be Heav'n below . .

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O.J.S.

CHAPTER V

CONVICTION OF SIN

THERE is one thing that was always prominent in the great Revivals of past days, viz., a deep and a true conviction of sin. And it is one of the vital elements that is lacking to-day.

Where there is genuine conviction of sin it is not necessary to urge, coax or press in the energy of the flesh; sinners will come without being forced; they will come because they must. Those who go home from the meeting unable to eat or sleep because of deep conviction do not need to be coaxed and urged to seek relief.

In the modern campaign the evangelist calls upon people to accept Christ, and rightly so. But oh, that we could hear sinners calling upon Christ to accept them! People take salvation today in such a cold, formal, matter-of-fact, business-like sort of way, that it appears as though they are doing God an honour in condescending to receive His offer of Redemption. Their eyes are dry, their sense of sin absent; nor is there any sign of penitence and contrition. They look upon it as a manly thing to do. But oh, if there were conviction! if they came with hearts bowed down, yea! broken and contrite, came with the cry of the guilt-laden soul: "God be merciful to me a sinner!" — came trembling, with the burning life and death question of the Philippian jailor: "What must I do to be saved?" — what converts they would be!

If we are to get Holy Spirit Fruit, God must prepare the ground; the Holy Spirit must convict of sin before men can truly believe. It is right to tell people to believe when God has done His work in their hearts, but first they must feel their need. Let us wait until the Spirit of God has done His part before we say: "Believe on the Lord Jesus Christ and thou shalt be saved." Let us first see the signs of conviction as in the case of the Philippian jailor. And when their anguish is so deep that they are forced to cry aloud: "What must I do to be saved?" then we will know that they are ready to be exhorted to trust and exercise faith in Christ.

"There is another Gospel, too popular in the present day, which seems to exclude conviction of sin and repentance from the scheme of Salvation; which demands from the sinner a mere intellectual assent to the fact of his guilt and sinfulness, and a like intellectual assent to the fact and sufficiency of Christ's atonement; and such assent yielded, tells him to go in peace, and

to be happy in the assurance that the Lord Jesus has made it all right between his soul and God; thus crying peace, peace, when there is no peace.

"Flimsy and false conversions of this sort may be one reason why so many who assume the Christian profession dishonour God and bring reproach on the Church by their inconsistent lives, and by their ultimate relapses into worldliness and sin. Sin must be felt before it can be mourned. Sinners must sorrow before they can be comforted. True conversions are the great want of the times. Conversions such as were common once, and shall be again, when the Church shakes off her lethargy, takes hold upon God's strength, and brings down the ancient power. Then, as of old, sinners will quail before the terror of the Lord." — J. H. Lord.

Would we think of calling a doctor before we were sick? Do we urge people who are well and strong to hasten to the physician? Does the man who is swimming well beseech those on the shore to come and save him? Certainly not! But let sickness come, and at once we feel our need and a doctor is called. We know that we require a remedy. When we feel ourselves sinking below the surface, and realize that we are drowning, we will, then, soon call for help. And oh, the agony through which we pass as we find ourselves going down and know that unless someone saves us, and must perish!

So it is with a perishing soul. When a man is convicted of his lost condition he will cry out in the bitter anguish of his heart: "What must I do to be saved? " He will need no urging, no coaxing; it is a matter of life or death to him, and he will do anything to be saved.

It is this lack of conviction that results in a spurious Revival, and causes the work to come undone. It is one thing to hold up the hand and sign a decision card, but it is quite another thing to get saved. Souls must be brought into clear and abiding liberty if the work is to last. It is one thing to have hundreds of professed converts during the excitement of the campaign, but it is another thing to come back five years after and find them still there.

John Bunyan understood it well when he pictured Christian with his great load of sin on his back, and described his exercise of soul until he got rid of his burden at the foot of the Cross.

God has placed His own value on His Word. He calls it a "Fire," a "Hammer" and a "Sword." Now fire burns; a blow from a hammer hurts; while a cut from a sword causes real pain. And when His Word is proclaimed in the power of the Anointing it will have exactly the same results. It will burn like fire, break like a hammer and pierce like a sword, and the spiritual

or mental pain will be just as severe and real as the physical. And if not, then there is something wrong either with the messenger or the message.

"Were a person who had committed an awful crime to be suddenly arrested; were his guilt brought home to his conscience by some messenger of justice, in the pointed language of Holy Writ, 'Thou art the man'; it would be perfectly natural for the culprit to turn pale, to falter in his speech, to tremble, and to present every symptom of real agony and distress. When Belshazzar, the proud Assyrian monarch, saw the appearance of a man's hand writing upon the plaster of the wall of his palace, 'his countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against another.'" And the effects have never yet been deemed unnatural. Why, then, should it be thought strange to behold sinners, who have been powerfully awakened by the Spirit of God, who are so deeply convinced of the enormity of their crimes as to apprehend they are every moment in danger of dropping into the burning lake, who imagine that hell is moved from beneath to meet them at their coming, why should it be thought unnatural for such persons to discover outward symptoms of the alarming distress and agitation felt within? " — Memoir of Wm. Bramwell.

"About the middle of the sermon a man cried out. I fell to prayer, nor could we preach any more for cries and tears all over the chapel." — Thos. Collins.

"A Quaker who stood by was not a little displeased at the dissimulation of these creatures, and was biting his lips and knitting his brows, when he dropped down as thunder-struck. The agony he was in was even terrible to behold. We besought God not to lay folly to his charge, and he soon lifted up his head and cried aloud, 'Now I know thou art a prophet of the Lord.' — John Wesley.

"J. H. was a man of regular life and conversation, one that constantly attended public prayers and sacrament, and was zealous for the church, and against dissenters of every denomination. Being informed that people fell into strange fits at the societies, he came to see and judge for himself.

"We were going home when one met us in the street, and informed us that J.H. was fallen raving mad. It seems he sat down to dinner, but had in mind first to end the sermon he had borrowed on Salvation by Faith. In reading the last page, he changed colour, fell off his chair, and began screaming terribly, and beating himself against the ground.

"The neighbours were alarmed and flocked together to the house. Between one and two I came in and found him on the floor, the room being full of people whom his wife would have kept without, but he cried out aloud, 'No, let them all come, let all the world see the just judgment of God.' Two or three men were holding him as best they could. He immediately fixed his eyes upon me, and stretching out his hand cried, 'Aye, this is he whom I said was a deceiver of the people. But God has overtaken me. I said it was all a delusion. But this is no delusion.'

"We all betook ourselves to prayer; his pangs ceased and both his body and soul were set at liberty." — John Wesley.

"The power of God seemed to descend upon the assembly like a mighty, rushing wind, and with an astonishing energy bore down all before it. I stood amazed at the influence, which seized the audience almost universally; and could compare it to nothing more apt than the irresistible force of a mighty torrent or a swelling deluge that with its insupportable weight and pressure bears down and sweeps before it whatever comes in its way. Almost all persons of all ages were bowed down with concern together, and scarcely one was able to withstand the shock of this surprising operation; old men and women, who had been drunken wretches for many years and some little children, not more than six or seven years of age, appeared in distress for their souls, as well as persons of middle age.

"The most stubborn hearts were now obliged to bow. A principal man among the Indians, who, before, was most secure and self-righteous, and thought his state good, because he knew more than the generality of the Indians had formerly done, and who with a great degree of confidence the day before told me he had been a Christian more than ten years, was now brought under solemn concern for his soul and wept bitterly. Another man, advanced in years, who had been a murderer, a conjurer, and a notorious drunkard, was likewise brought now to cry for mercy with many tears, and to complain much that he could be no more concerned when he saw his dangers so very great.

"They were almost universally praying and crying for me in every part of the house, and many out of doors, and numbers could neither go nor stand. Their concern was so great, each one for himself, that none seemed to take any notice those about them, but each prayed freely for himself. " — David Brainerd.

"The chapel was crowded to excess. The Word was quick and powerful,' numbers 'were pricked in their hearts,' in the agony of conviction cried

mightily for mercy. sermon was followed by a prayer meeting. Midnight arrived and the penitents were still upon their knees, resolved to plead till they prevailed. As one and another found peace throu believing and withdrew, others whose hearts were stricken filled their places. So intense was the Awakening, that though the Squire had retired, the alarmed and sorrowing people could not be induced to leave the chapel, but all night through and all through the following day and night, the pray meeting continued without intermission. It was supposed that over one hundred persons were converted, whilst many an old professor received quickening and gave himself to God by fuller consecration." — Memoir of Squire Brooke.

"While engaged in prayer, two of those who came in we awakened and began to cry for mercy." — Wm. Carvosso.

"While I was praying, the power of God descended and he and his penitent companion were cut to the heart and we aloud for their sins." — Wm. Carvosso.

"When the conviction as to its mental process reaches its crisis, the person, through weakness, is unable to sit or stand and either kneels or lies down. A great number of convicted persons in this town and neighbourhood, and now I believe in all directions in the north where the Revival prevails, are 'smitten down' as suddenly and they fall as nerveless and paralysed and powerless, as if killed instantly by a shotgun. They fall with a deep groan, some with a wild cry of horror — the greater number with the intensely earnest plea, 'Lord Jesus, have mercy on my soul!' Their whole frame trembles like an aspen leaf, an intolerable weight is felt upon the chest, a choking sensation is experienced and relief from this found only in the loud, urgent prayer for deliverance. Usually the bodily distress and mental anguish continue till some degree of confidence in Christ is found. Then the look, the tone, the gestures, instantly change. The aspect of anguish and despair is changed for that of gratitude, and triumph, and adoration. The language and the looks, and terrible struggles, and loud desperate deprecation, tell convincingly, as the parties themselves declare, that they are in deadly conflict with the old serpent. The perspiration rolls off the anguished victims; their very hair is moistened. Some pass through this exhausting conflict several times; others but once. There is no appetite for food; many will eat nothing for a number of days. They do not sleep, though they may lie down with their eyes shut." — The Irish Revival, 1859.

"The power of the Lord's Spirit became so mighty upon their souls as to carry all before it, like the rushing mighty wind of Pentecost. Some were screaming out in agony; others — and among these strong men — fell to the ground as if they had been dead. I was obliged to give out a psalm, our voices mingled with the mourning and groans of many prisoners sighing for deliverance." — Wm. Burns.

"A Revival always includes conviction of sin on the part of the church. Back-slidden professors cannot wake up and begin right away in the service of God without deep searchings of heart. The fountains of sin need to be broken up. In a true Revival, Christians are always brought under such conviction; they see their sins in such a light that often they find it impossible to maintain a hope of their acceptance with God.

It does not always go to that extent, but there are always, in a genuine Revival, deep convictions of sin, and often cases of abandoning all hope." — Chas. G. Finney.

Save, Lord, I pray, oh save to-day,

Convict and save from sin;

Break hardened hearts, give
penitence,

Go, Spirit, bring them in.

Pour out Thy Spirit, Lord, I pray;

Now let Him fall and save

The high and low, the rich and
poor

Their precious souls I crave.

May deep distress and agony

Fall now on one and all,

Till, born again thro' Jesus' blood,

Souls at Thy altar call.

Save, Lord, I pray, oh save the lost

Ere Jesus comes again;

Spirit of God, still strive and plead,

Or some will weep in vain.

Spirit Divine, take not Thy flight,

Nor let the sinner die;

Death hovers near, night cometh
fast

Hear Thou Thy servant's cry

O.J.S.

CHAPTER VI

OBSTACLES TO REVIVAL

THERE is only one obstacle that can block up the channel and choke God's power, and that is SIN. Sin is the great barrier. It alone can hinder the work of the Spirit and prevent a Revival. "If I regard iniquity in my heart," declared David, "the Lord will not hear me" (Psalm 66:18). And in Isaiah 59:1-2, we have these significant words: "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." Sin, then, is the great barrier, and it must be put away. Nor is there any alternative. There can be no compromise. God will not work as long as there is iniquity covered up.

In Hosea 10:12 we read, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you." And in 2 Chronicles 7:14 the promise of blessing is vouchsafed, based, however, upon unalterable conditions: "If my people, which are called by my name," declares the Lord, "shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Hence, nothing short of a broken heart over sin, full confession and restitution, will satisfy God. Sin must be forsaken utterly.

And not only sorrow for the consequences and punishment of sin, but for sin itself as committed against God. Hell is full of remorse, but only for the punishment incurred. There is no real contrition. The rich man uttered not a word of sorrow for his sin against God (Luke 16:29-30). But David, though guilty of both murder and adultery, saw his sin as against God alone (Psalm 51:4). Mere remorse is not true Godly sorrow unto repentance. Judas, though filled with remorse, never repented.

Now God alone is able to bestow a contrite and broken heart, a sorrow that will result in the confession and forsaking of sin. And nothing short of that will suffice. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise" (Psalm 51:17). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall find mercy" (Prov. 28:13). "Only acknowledge thine iniquity that thou hast transgressed against the Lord Thy God" (Jer. 3:13).

It is a common experience to find souls kneeling at the altar and calling upon God with apparent great anguish of heart, who fail to receive anything. And it is just as common for groups of people to gather together for nights of prayer for a Revival and yet never have their prayers answered. What is the trouble? Let the Word of God answer: "Your iniquities have separated between you and your God and your sins have hid His face from you, that He will not hear." Hence, let us uncover our sin first of all; let us make straight the crooked ways, let us gather out the stones, and then we may ask in faith and expectancy for showers of blessing.

Now let us take our sins one by one and deal with each transgression separately. And let us ask ourselves the following questions. It may be we are guilty and God will speak to US.

(1) Have we forgiven everyone? Is there any malice, spite, hatred or enmity in our hearts? Do we cherish grudges; and have we refused to be reconciled?

(2) Do we get angry? Are there any uprisings within? Is it true that we still lose our temper? Does wrath hold us at times in its grip?

(3) Is there any feeling of jealousy? When another is preferred before us, does it make us envious? Do we get jealous of those who can pray, speak and do things better than we can?

(4) Do we get impatient and irritated? Do little things vex and annoy? Or are we sweet, calm and unruffled under all circumstances?

(5) Are we offended easily? When people fail to notice us and pass by without speaking, does it hurt? If others are made much of and we are neglected, how do we feel about it?

(6) Is there any pride in our hearts? Are we puffed up? Do we think a great deal of our own position and attainments?

(7) Have we been dishonest? Is our business open and above reproach? Do we give a yard for a yard and a pound for a pound?

(8) Have we been gossiping about people? Do we slander the characters of others? Are we talebearers and busybodies?

(9) Do we criticize unlovingly, harshly, severely? Are we always finding fault and looking for the flaws in others?

(10) Do we rob God? Have we stolen time that belongs to Him? Has our money been withheld?

(11) Are we worldly? Do we love the glitter, the pomp, and the show of this life?

(12) Have we stolen? Do we take little things that do not belong to us?

(13) Do we harbour a spirit of bitterness towards others? Is there hatred in our hearts?

(14) Are our lives filled with lightness and frivolity? Is our conduct unseemly? Would the world by our actions consider us on its side?

(15) Have we wronged any one and failed to make restitution? Or, has the spirit of Zacchaeus possessed us? Have we restored the many little things that God has shown us?

(16) Are we worried or anxious? Do we fail to trust God for our temporal and spiritual needs? Are we continually crossing bridges before we come to them?

(17) Are we guilty of immorality? Do we allow our minds to harbour impure and unholy imaginations?

(18) Are we true in our statements, or do we exaggerate and thus convey false impressions? Have we lied?

(19) Are we guilty of the sin of unbelief? In spite of all He has done for us, do we still refuse to believe His Word? Do we murmur and complain?

(20) Have we committed the sin of Prayerlessness? Are we intercessors? Do we pray? How much time are we spending in prayer? Have we crowded prayer out of our lives?

(21) Are we neglecting God's Word? How many chapters do we read each day? Are we Bible students? Do we draw our source of supply from the Scriptures?

(22) Have we failed to confess Christ openly? Are we ashamed of Jesus? Do we keep our mouths closed when we are surrounded by worldly people? Are we witnessing daily?

(23) Are we burdened for the salvation of souls? Have we a love for the lost? Is there any compassion in our hearts for those who are perishing?

(24) Have we lost our first love and are we no longer on fire for God?

These are the things, both negative and positive, that prevent the work of God in the midst of His people. Let us be honest and call them by their right name. "SIN" is the word that God uses. And the sooner we admit that we have sinned and are ready to confess and forsake it, the sooner may we

expect God to hear us and work in mighty power. Why deceive ourselves? We cannot deceive God. Then let us remove the obstacle, the hindering thing before we take another step. "If we would judge ourselves we should not be judged." "Judgment must begin at the house of God."

This has been the history of revival work all down the centuries. Night after night sermons have been preached and no results obtained, until some elder or deacon bursts out in an agony of confession, and, going to the one whom he has wronged, craves forgiveness. Or some woman who is a prominent worker breaks down and in tears confesses publicly that she has been gossiping about some other sister or is not on speaking terms with the person across the aisle. Then when confession and restitution have been made, the fallow ground broken up, sin uncovered and acknowledged, then and not until then, the Spirit of God comes upon the audience and a Revival sweeps over the community.

Generally there is but one sin, one hindering thing. It was an Achan in the camp of Israel. And God will put His finger directly on the spot. Nor will He take it off until that one obstacle has been dealt with.

Oh, then, let us plead first of all the prayer of David when he cried, "Search me, O God, and see if there be any wicked way in me." And no sooner will the obstacle of sin be taken out of the way than God will come in mighty revival power.

A city full of churches,
Great preachers, lettered men,
Grand music, choirs and organs;
If these all fail, what then?
Good workers, eager, earnest,
Who labour hour by hour;
But where, oh where, my brother,
Is God's Almighty power?

Refinement: education!
They want the very best.
Their plans and schemes are
perfect.

They give themselves no rest;

They get the best of talent,
They try their uttermost,
But what they need, my brother,
Is God the Holy Ghost!

We may spend time and money
And preach from wisdom's lore,
But education only
Will keep God's people poor.
God wants not worldly wisdom,
He seeks no smiles to win;
But what is needed, brother,
Is that we deal with sin!

It is the Holy Spirit
That quickeneth the soul.
God will not take man-worship,
Nor bow to man's control.
No human innovation,
No skill, or worldly art,
Can give a true repentance,
Or break the sinner's heart.

We may have human wisdom,
Grand singing, great success:
There may be fine equipment,
But these things do not bless.
God wants a pure, clean vessel,
Anointed lips and true,
A man filled with the Spirit,
To speak His message through.

Great God, revive us truly!
And keep us every day;
That men may all acknowledge,
We live just as we pray.

The Lord's hand is not shortened,
He still delights to bless,
If we depart from evil
And O our sins confess.

Note: The above poem was written by Samuel Stevenson who first introduced me to some of the revivalists and prayer-warriors I have mentioned, and taught me many of these great truths.

CHAPTER VII

FAITH FOR REVIVAL

FAITH is the key that unlocks the door of God's power. "By faith the walls of Jericho fell down." And in revival work one of the indispensable prerequisites is a living, vital Faith. "All things are possible to him that believeth."

The man who is to be used of the Lord will hear from Heaven. God will give him a promise. Not the general promises of the Word that apply to so many of His children, but a definite, unmistakable message direct to his own heart. Some familiar promise, it may be, will suddenly grip him in such a way that he will know God has spoken. Hence, if I would attempt a new work for God, let me ask myself first of all the questions: "Have I a promise? Has God spoken?"

It was this divine assurance that enabled the prophets of old to go to the people and declare, "Thus saith the Lord." And until God has so commissioned us, we had better remain on our faces in prayer, lest He say: "Woe to the prophets that run, and I have not sent them I " But when a man has heard from God, then, "though it tarry, wait for it; because it will surely come." And even should years intervene, yet will God fulfil His Word.

And oh, the joy of hearing and recognizing that voice! What encouragement! What faith! How the heart leaps within! No questioning then. No guessing and wondering after that. For days, for weeks it may be, there has been the earnest pleading in prayer as to God's will. Then from His Word, or by the Holy Spirit, there comes His message, and all is perfect rest. Not that the thing is done or the expectation realized; but God has spoken, and there can no longer be any doubt. "He will bring it to pass."

I saw, in days gone by, a vision of a great work in the city of Toronto, and I prayed about it that I might know the mind of the Lord. At last, one day, He spoke. Yea, a second time came His assuring Word. Forthwith I waited, waited in prayer and faith, knowing that He would surely bring it to pass. Three years went by, years of fearful testing. Without His promise I would have gone down, my high hopes scattered to the winds, but God had spoken, and I had only to pray: "Do as Thou hast said." Finally, when three full years had passed, He established the work of which He had spoken.

An incident is told of a place called Filey, in the early days of Methodism, to which preacher after preacher had been sent, but all to no

purpose. The village was a stronghold of satanic power, and each one in turn had been driven out, until at last it was decided to give it up as a hopeless task.

Just before the matter was finally settled, however, the now famous John Oxtoby, or "Praying Johnny" as he was called, begged the Conference to send him, and so let the people have one more chance. They agreed, and a few days afterwards John set out on his journey. On the way a person who knew him inquired where he was going. "To Filey," was the reply, "where the Lord is going to revive His work."

As he drew near the place, on ascending the hill between Muston and Filey, suddenly a view of the town burst upon his sight. So intense were his feelings that he fell upon his knees under a hedge and wrestled and wept and prayed for the success of his mission. We have been told that a miller, who was on the other side of the hedge, heard a voice and stopped in astonishment to listen, when he heard Johnny say, "Thou munna mak a feal o' me! Thou munna mak a feal o' me! I told them at Bridlington that Thou was going to revive Thy work, and Thou must do so, or I shall never be able to show my face among them again, and then what will the people say about praying and believing?"

He continued to plead for several hours. The struggle was long and heavy, but he would not cease. He made his very weakness and inefficiency a plea. At length, the clouds dispersed, the glory filled his soul, and he rose exclaiming, "It is done, Lord. It is done. Filey is taken! Filey is taken!"

And taken it was, and all in it, and no mistake. Fresh from the Mercy-seat he entered the place, and commenced singing up the streets, "Turn to the Lord and seek salvation," etc. A crowd of stalwart fishermen flocked to listen. Unusual power attended his address, hardened sinners wept, strong men trembled, and while he prayed over a dozen of them fell on their knees, and cried aloud for mercy and found it.

Well now, do we know what it is to offer the prayer of Faith? Have we ever prayed thus? "I knew a father," writes Chas. G. Finney, "who was a good man, but had erroneous views respecting the prayer of faith; and his whole family of children were grown up, without one of them being converted. At length his son sickened, and seemed about to die. The father prayed, but the son grew worse, and seemed sinking into the grave without hope. The father prayed, until his anguish was unutterable. He went at last and prayed (there seemed no prospect of his son surviving) so that he poured out his soul as if he would not be denied, till at length he got an assurance that his son would

not only live but be converted; and that not only this one, but his whole family would be converted to God. He came into the house, and told his family his son would not die. They were astonished at him. 'I tell you,' said he, 'he will not die. And no child of mine will ever die in his sins.' That man's children were all converted years ago."

"A clergyman once told me of a revival among his people, which commenced with a zealous and devoted woman in the Church. She became anxious about sinners, and gave herself to praying for them; she prayed, and her distress increased; and she finally came to the minister, and talked with him, asking him to appoint an anxious inquirers' meeting, for she felt that one was needed. The minister put her off, for he felt nothing of any such need. The next week she came again, and besought him again to appoint such a meeting. She knew there would be somebody to come, for she felt as if God was going to pour out His Spirit. The minister once more put her off. And finally she said to him: 'If you do not appoint the meeting I shall die, for there is certainly going to be a revival.' The next Sabbath he appointed a meeting, and said that if there were any who wished to converse with him about the salvation of their souls, he would meet them on such an evening. He did not know of one, but when he went to the place, to his astonishment he found a large number of anxious inquirers. " — Chas. G. Finney.

"The first ray of light that broke in upon the midnight which rested on the Churches in Oneida County, in the fall of 1825, was from a woman in feeble health, who, I believe, had never been in a powerful revival. Her soul was exercised about sinners. She was in an agony for the land. She did not know what ailed her, but she kept praying more and more, till it seemed as if her agony would destroy her body. At length she became full of joy, and exclaimed: 'God has come! God has come! There is no mistake about it, the work is begun, and is going all over the region. " And sure enough the work began, and her family were all converted, and the work spread all over that part of the country.' " — Chas. G. Finney.

This, then, is the secret-Faith, the Faith of Hebrews eleven, the Faith of God, His gift, based on His Word, direct to the heart of His servant. Such Faith will remove mountains, and accomplish the impossible. Not the presumptuous faith that believes without the evidence of the Spirit, and costs nothing, and then when time elapses and things do not come to pass, rapidly fades away; but the Faith of God, born in the agony of prevailing prayer and soul travail. This Faith will rise above the storms of discouragement and

adversity, will triumph over time, and continue to bum brightly while waiting for the accomplishment of its object. Oh for such a Faith to-day!

"Faith, mighty faith, the promise sees,
And looks to God alone; Laughs at
impossibilities
And cries, 'It shall be done!'

"The thing surpasses all my thought;
But faithful is my Lord;
Through unbelief I stagger not,
For God hath spoke the word.

"That mighty faith on me bestow
Which cannot ask in vain;
Which holds and will not let Thee go,
Till I my suit obtain."

CHAPTER VIII

HUNGER FOR REVIVAL

WHEN I visited the Russian Mission Fields of Europe, in 1924, 1929 and 1936, I saw God working in revival power. People would walk thirty miles, or drive with horses and wagons two hundred miles, to attend meetings. Services lasted three hours or longer, and in some cases, three services were held each day, and then the people complained that they were not getting enough. In one place they met in a meeting of their own in the early morning hours, before ever the workers appeared on the scene, making four services in all each day.

No need to spend money on advertising. One told another, and everybody came, until they were standing in the aisles, sitting in every available space on the platform, crowding the largest auditoriums, so that scarcely another person could squeeze in. Well do I remember preaching to three thousand in a Lutheran Church. Oh, how they listened! Yes, and in the open air it was the same. For three hours I have seen them stand in the rain — men, women and children — so hungry were they.

And oh, how God worked! From the very commencement the spirit of Revival was in the air. They prayed, sang and testified, the tears streaming down their cheeks. With stricken hearts they listened to the messages. and, when the invitation was given, flocked to the front, and falling on their knees, their eyes overflowing with tears, cried to God for mercy. Pastor Wm. Fetler was my interpreter, and what an inspiration he was! But let me quote from my diary — it will better illustrate what I mean:

"To describe the scenes that have been enacted by the Holy Ghost would be simply impossible; for what God has wrought is nothing less than miraculous. Each night the great auditorium was literally thronged, and, during the closing days, crowded beyond capacity, gallery, platform and all, with people standing everywhere. Night after night souls came forward for salvation, and the altar was filled over and over again. Great numbers accepted Christ for the first time. How many I do not know.

"But the ten o'clock morning meeting was the great time of the feast. The first morning, the main auditorium below was full, with a few in the choir seats. The second day there were more, and the third still more, and a glorious break began. But on the fourth morning there was no room. The choir seats were filled. Extra chairs were then placed on the platform and

wherever there was space. Still the people came, until, at last, many Were compelled to stand in the aisles. Then the power of God fell on the audience. Men and women knelt everywhere, and oh, such prayers! Such tears! Such penitence and confession! Such joy and peace! Such testimonies! And how they sang! Truly, it was Heaven on earth.

"At the close of the meeting, there came a call for another, an extra, in the afternoon at four. Would I preach again? I consented, and at four they were back. Once more, the power of God was present. Tears flowed freely. Joy unspeakable and full of glory was depicted on many a countenance. In silence we knelt before God, and into numbers of lives the Spirit came. At six-thirty I preached again, and also at eight -four times in one day.

"Soon after I retired to my room there was a knock on the door. One of the students entered. He told me how God had spoken to him. He described his great hunger of heart. 'I have determined to pray all night,' he said, 'for I will not cease until I know the power of the Holy Ghost in my life.' We prayed together, and he sobbed aloud. Thus the break started.

"A few minutes later there came another knock. 'Would I meet with some in an adjoining room?' I went. When I entered I found a group from the office on their faces. To them also God had spoken. Prayer again, agonizing, definite prayer, ascended to God. Sin was dealt with and put away, and a full surrender made, for once more the Holy Spirit had His way.

"Presently in trooped all the students in a body, and kneeling down, in Russian, German, Lettish and English, they poured out their hearts to God. Oh, what a melting time! How they wept before the Lord! What a joy it was to be in such an atmosphere of Revival and to see the Holy Spirit Himself at work. Finally, they left, left to continue in prayer in their own rooms; how late I do not know. And at twelve o'clock I returned to my office, and with joy and gratitude in my soul, went to bed. What a blessed day it had been!

"Next morning we were compelled to move to the main auditorium, for more than twelve hundred were present, and again the altar was packed. Praise God! At four o'clock I preached again, this time to an audience of over fifteen hundred, many being compelled to stand. Once more the altar was lined with souls. Then, at seven o'clock, I faced my third congregation, and the power of the Spirit was most real. There was a holy hush on the large audience, so that at the close, so many came forward that the After-Meeting lasted an hour. This was in the lower hall.

"At eight I went upstairs and found an audience of thirteen hundred waiting for me. I again proclaimed the Message and gave the invitation, and

immediately a long row of men and women, young and old, stood at the altar and, with contrition and joy, accepted Christ. That was my fourth service for the day, and I thought my last; but when I returned to the Mission House I found a room full of Russians, all on their faces before God, praying quietly, earnestly, as only Russians can. For a while I joined them, then left, and at twelve o'clock went to bed. What a day it had been! What meetings! What marvellous conversions! What joy! What power! Never in my life have I preached to such congregations neither in Canada nor in the United States.

"Easter Sunday was a never-to-be-forgotten day. The service was at six in the morning. The night before I had attended the Greek Orthodox Service at midnight, had seen the people with their candles, had watched the priests in their gorgeous robes as they marched three times around the church outside, had listened to the wonderful singing of the choir, and had heard the sermon of the Archbishop on the Resurrection. It was two o'clock when I got to bed. Hence, to preach at six in the morning was not easy. There were twelve hundred present. Many responded to the invitation and accepted Christ.

"At ten o'clock I preached again to a congregation of sixteen hundred. Even the aisles in the gallery were full, and people were standing everywhere. It was a marvellous scene. The meeting lasted for four hours.

"After dinner I threw myself on my bed and fell asleep, waking just in time for the next service, at four. There were fourteen hundred present. A great number came forward for salvation as the Spirit of God moved in awe-inspiring power on the audience. Tears flowed down many cheeks. Men stood wiping their swollen eyes. Salvation had come to many a heart, and, with joy beaming on their faces, they warmly pressed my hand as I walked down the long line of converts. There were young men and women there. Older ones too. Many with grey hair. A few little children. All had sought and many found the Saviour. Oh what boundless joy!

"On Monday I was in a Russian church, where, nearly five years before, I had preached the Gospel. Here at ten o'clock I found a crowded audience, men and women bending down from the gallery at the side and away at the back, people standing here and there, a great massed choir and band behind me. I spoke with conviction on victory over sin, and at the close scores knelt as the blessed Holy Spirit entered their lives and made the transaction real. God mightily worked. Many of their faces seemed literally glorified, so great was their joy.

"In another Russian city our first service was held in the local church, which was but half full, yet there was the beginning of a break at once. Many prayed with tears. At the next service the church was packed, with people standing. Our third was held in an auditorium seating three thousand, so it was stated, but it proved to be too small. So great was the crowd, and so deep the interest, that numbers were compelled to stand throughout. In spite of the huge throng, many came forward and knelt at the altar to accept Christ, and deep conviction settled on the congregation.

"Then came Monday night. Would the great crowd still come? Or would Monday over here be what it is in America? The question was soon answered, for, upon reaching the church, we found it packed to the roof, with numbers standing in the aisles. Oh what a sight! Two galleries, one far back, above the first. Tense faces gazing down upon us. How my soul was stirred as I watched them! And oh, how they listened! At the close I called for an After Meeting. About five hundred left; the rest would not. And so, with some twenty-five hundred present, I had to proceed. Quickly the front seats were filled with seekers. Carefully I explained the Gospel. As I spoke tears flowed down their cheeks. Soon they were on their knees. Sins were confessed and forgiven, Christ received, and notes of praise offered to God. Oh how changed their countenances when they arose! How their eyes glistened with joy!

"Thus ended one of the most wonderful series of revival meetings I have ever held. Never in America have I had just such an experience. Nor will I ever forget the glorious scenes in which I participated. What spiritual hunger and thirst after God! Where, in Canada, can it be duplicated? My whole soul goes out to these great multitudes. How marvellously God visited them! Oh how I praise Him! Glory be to His matchless Name forever! He is still the same. The God of Wesley and Finney, the God of Moody and Evan Roberts — this God is our God even forever and ever. He is still the God of Revival. His hand has never been shortened nor His ear become heavy. He hears, He answers prayer. Hallelujah!

"As for myself, I feel deeply humbled. God has richly blessed my own soul. It has meant a new crucifixion, a deeper experience, and a closer walk. My heart has been melted again and again. Henceforth, as never before, it must be 'God first.' My own plans and ambitions I joyfully set aside; His I accept. What the future holds I know not, but my times are in His hands. If only He will condescend to use me in deep, spiritual revival work, I will be more than satisfied; it matters not where, here or at home. 'Where He leads

me, I will follow.' I desire to be utterly abandoned to God, and to live every moment in a realm so far above the world and the flesh that I will dwell in unbroken communion and uninterrupted fellowship with my blessed Lord."

My friends, I have travelled through Europe, the Near and the Far East, Canada and the United States. I have gone from the Atlantic to the Pacific, and from the Gulf of Mexico to the Great Lakes, again and again. I have attended the best evangelistic meetings, and listened to the greatest Evangelists and Bible Teachers on the continent. But I have never, anywhere, seen duplicated what I have just described, except under the ministry of those who are working in Russian lands.

And why? What is the explanation? Has God forsaken America? Is He through with Canada? Has England had her chance? Why are there no Revivals anywhere in these countries today? Simply because the supreme prerequisite for Revival is lacking. That which I saw in continental Europe, I have yet to see here, namely, hunger. My friends, there is no real, true, deep, spiritual hunger in this country; no heart-searching after God. Things fill our vision. We have so many comforts and even luxuries that we do not feel our need of God. If we were to be stripped of almost everything we possess it might prove to be our salvation.

People here do not want to attend meetings. Oftentimes it takes hundreds of dollars' worth of advertising to even interest them. The theatres and moving picture shows are thronged; the dance halls, beaches and parks crowded, but our churches, for the most part, are empty. People would never dream of walking even two miles to attend a service; nor would they stand for three hours in the open air to hear the Gospel. Hence my diagnosis that there is no hunger. The nicer the day, the greater the temptation for an auto ride. God must take second or third place. The Russian people have but little of this world's goods: hence their spiritual hunger for the riches of God.

Let us, those of us who have a hunger — and, thank God, there are a few here and there — let us take up a lamentation for the people of Great Britain and America, and call upon God to create that hunger, be it by catastrophe, war, depression, or what not, that hunger, without which there can be no genuine Revival.

CHAPTER IX

IS EVANGELISM DEAD?

HAVE the glorious days of Evangelism passed and passed for ever? Will there never again be a Wesley, a Finney, a Moody? Are cities to be stirred no more by mighty revivals as in bygone days? Is it really true that the days of revivals are over, and that Evangelism is dead? My answer is "Yes" and "No".

The other day one of our Canadian papers came out with a picture of D. L. Moody and a brief account of his great Toronto campaign in Massey Hall in 1894. It told about the enormous crowds, about his preaching, and of how he publicly thanked Mr. Hart A. Massey, as he stood in his private box, for the gift of Massey Hall to the city. And then it spoke of Moody's great campaign as follows:

"The story of D. L. Moody is that of a day of heroic Evangelism which has gone, Perhaps never to return. That epoch had a spiritual glamour of its own. There were no radios, no telephones, no trolleys, and not until Moody was a fairly old man, any electric lights."

In a later issue of the same paper, there was an account of the great meetings of the noted Canadian Evangelists, Crossley and Hunter, in Ottawa, when Sir John A. MacDonald, Canada's first Prime Minister, following a searching sermon by Mr. Hunter, rose to his feet and publicly professed his faith in Christ. That was in 1889, the year I was born.

A little while before he died, Dr. Crossley attended some of my services. Hunter, with whom for a quarter of a century he travelled in evangelistic work, had passed on. The present generation does not know him. To most of those now actively engaged in Christian service, the glories of the past have been forgotten. But, as I looked at Dr. Crossley, and other greyhaired warriors who used to be in the limelight of evangelism, I thought of the great scenes that were enacted more than a generation ago, when Evangelism was at its height, and I wondered if they would ever be witnessed by the present or the next generation.

I have in my library an old shelf-worn volume of Moody's sermons, taken down in shorthand as he spoke. His ungrammatical sentences are recorded exactly as they fell from his lips. The instruction he gave from the platform, his warnings against hawkers, who were making gain by selling his picture, insignificant happenings, — all are recorded just as they took place,

and by one who was present and saw with his own eyes that of which he wrote.

I treasure that volume, treasure it because it is filled with the atmosphere of evangelism, an atmosphere with which the present generation is, for the most part, unfamiliar. For, as I read, I see again the great crowds, the thronging multitudes; I hear once more the soul-stirring sermons of the famous Evangelist, and I witness, as of yore, the scenes that meant so much to the Church a generation ago—days of Heaven on earth. But the question I am asking now is: Will they ever be repeated?

The heroic days of evangelism seemed to pass about the time I was in my teens. It was my privilege to get a glimpse of them in their fading glory at least. Well do I remember the great Torrey-Alexander meetings in Massey Hall, Toronto, in 1906, when I was converted. What impressed me was the large number of ministers of all denominations sitting on the platform. Then, too, my mind goes back to the spirit of evangelism in the Y.M.C.A. of a year or two later. Nor will I ever forget the meetings of Crossley and Hunter in Huntsville, Ontario, in 1908, and the impression they made on me. My young heart was thrilled whenever I came into contact with evangelistic services. But these were about the last. It was somewhere in the second decade of the twentieth century that the old-time spirit of evangelism took its flight.

GREAT CENTRES OF EVANGELISM

But — evangelism is not dead. By no means. Nor can it die, for it is God's one and only method of getting His work done. Hence, He is today raising up great nation-wide movements and centres specifically for evangelism, and in these the fires of evangelism will be kept burning.

These centres are established works, standing Pre-eminently for the conversion of souls, the edification of believers, and world-wide evangelism; emphasizing especially the four essentials: Salvation, the Deeper Life, Foreign Missions, and our Lord's Return; endeavouring by every means to get the Message out to the Christless masses both at home and abroad in the shortest Possible time.

The method followed is that of the Apostle Paul. He did not hold a brief campaign and pass on, valuable as that may be, but he remained in each place, if at all possible, until a real work had been established.

Every great city needs such a centre. Spurgeon, of London, took the Surrey Music Hall, seating 10,000 and the Crystal Palace, seating 20,000 and departing from all conventionalities, he preached the Gospel to the perishing multitudes of England's great metropolis, and then erected the Metropolitan Tabernacle, a permanent evangelistic centre.

D. L. Moody and R. A. Torrey had the same vision. They, too, believed, as Spurgeon did, in a centrally located work. Hence the great Moody Church, Chicago, the Church of the Open Door, Los Angeles, and The Peoples Church, Toronto, permanent centres of evangelism.

Some may be called to travel from place to place, but the most valuable kind of evangelism is done by establishing a headquarters where the revival fires never die out, and from that as a centre, working out to the entire world.

The generally accepted church idea — I mean a little group of believers meeting together on some obscure street, struggling to support a pastor, yet making no impression whatever on the multitudes — is surely not God's vision. How often do we find a mere handful of people overfed and underworked, self-satisfied and even anti-evangelistic, with no vision of enlargement and no sense of obligation to get the Message to the masses — a dried-up stagnant pool without an outlet. Only as our churches become spiritual centres for aggressive evangelism, both at home and abroad, will we be true to the vision of Jesus Christ as expressed in the great commission.

EVANGELISM SOLVES THE PROBLEMS

Evangelism will fill any church. It filled the Methodist churches, filled them all over the world for a hundred and fifty years. Methodism was born in evangelism: it lived and grew on evangelism. It has been the greatest of any evangelizing agency since the days of the Apostles. It got people saved and the converts filled the pews.

Moreover, evangelism will solve the financial problem. All Peter had to do was to catch the fish: the money was in its mouth. It is always so. Win the unsaved to Christ and they will supply the wherewithal to carry on His work. It is because evangelism has died that so many of our churches have had to be closed.

The Peoples Church has been no exception. All through the years we carried on a continuous ministry of evangelism and we still do. Evangelistic gospel songs are sung and soulwinning sermons preached.

Much use was made of the radio. For two and a half hours every Sunday night we were on the air, and thus multiplied thousands heard the Message and were evangelized.

Every Sunday night the invitation has been given. We do not merely preach and pronounce the benediction. We give men and women a chance to accept Christ by inviting them to the Inquiry Room. And it is doubtful if a week passes without souls being saved. Full well we know that the Church must either evangelize or fossilize; and so we evangelize, for the Church which ceases to be evangelistic will soon cease to be evangelical.

Our statement declares that we stand pre-eminently for the conversion of souls, the edification of believers and world-wide evangelism. There is nothing in that but what appears on the surface. We are old-fashioned, for we still believe in "the conversion of souls". Men need salvation. This neglected truth must be emphasized as never before. Then, too, believers are built up in the faith. And our evangelism is by no means confined to our own city. Thank God, it is worldwide. We believe and glory in the work of foreign missions.

THE FOUR GREAT ESSENTIALS

Now follow the four great essentials, viz.: "Salvation, the Deeper Life, Foreign Missions and our Lord's Return." Not that we disregard other important truths. By no means. But around these four clusters most of the vital teaching of Scripture.

All that is meant by the Deeper Life we preach. God wants His children to be Spirit-filled and victorious over sin, to be a hundred per cent for Him; fully yielded, and entirely separated from the world and all its doings, that He may use them to the uttermost. We place the emphasis on Himself, a Person, rather than on gifts, experiences and manifestations. "Everything in Jesus and Jesus everything."

Then, too, the blessed truth of our Lord's Return we dare not neglect. That is the great hope of the Church. Our Lord is coming back. Detailed, personal interpretation of prophecy we do not stress. On that, men always have and always will differ. We can disagree and still be brethren, but we do insist on the all-important truth of our Lord's personal, visible return, and the establishment of His Kingdom.

Our statement closes with the words "endeavouring by every means to get the Gospel out to the Christless masses both at home and abroad in the

shortest possible time". And, after all, that is the main thing. To live we must give. To take in we must give out. It was for this Christ came, lived, died, and sent the Holy Ghost. This constitutes the supreme task of the Church For this we exist. Our chief business is to get the Gospel out, to broadcast it by every legitimate means.

Especially are we to get it to the Christless masses. Unselfishly we are to be equally interested in getting it to the foreign as well as the home field, for by thus following our Lord's programme, which is to preach the Gospel "in all the world for a witness unto all nations" (Matt. 24:14), we can best hasten His return, since God is now visiting the Gentiles in order "to take out of them a people for His name" (Acts 15:14).

Oh, what a vision! What a calling! What a work! How can anyone find fault with such a programme? Breathes there a man who loves the Lord and stands for the great fundamentals of the Faith, who could refuse to unite a hundred per cent in such a cause? How we should praise God for sound, sane, scriptural evangelism. A movement on fire for souls, born, not of man, nor of the will of the flesh, but of God.

Oh, then, let us evangelize, and let us keep at it, eternally at it, that men may have a chance to hear the Gospel and be saved. Let ministers, true ministers, give themselves to evangelism in their own pulpits, and make their local churches evangelistic centres, for God will bless evangelism as He will bless nothing else. He will set His seal of approval on it in the salvation of souls, the restoration of backsliders, and the edification of believers, for evangelism is still the order of the day.

Go forth, go forth and win the lost,
Evangelize whate'er the cost;
The Gospel preach in ev'ry land,
Go forth, it is the Lord's command.

Evangelize in ev'ry tribe,
The Gospel none must be denied;
Go forth and tell of how He died,
Go, tell of Christ the Crucified.

Go forth and tell of how He rose
And lives triumphant o'er His foes;
Of how He's coming back again
In pow'r and majesty to reign.

He's coming back to take His Bride
From ev'ry kindred, tongue and tribe;
He's coming back to usher in
The day of judgment for man's sin.

Go forth, the message must be told,
Go, bring them to the Saviour's fold;
The Master calls, O then arise,
Evangelize! Evangelize!

O.J.S.

CHAPTER X

THE NEED OF THE HOUR

"WHERE there is no vision the people perish" — (Proverbs 29:18). How true! Multitudes there are who throng our cities on every side who are perishing simply because we have no vision. Christless masses for whom Jesus died may never hear God's message of salvation unless we get a vision. Our great centres of population for which we are responsible do not know the Gospel of God's grace because we, His followers, are without a vision. What are we going to do about it? When, oh when, Will we get the burden and become conscious of our responsibility? True indeed is the verdict, "Where there is no vision, the people perish."

Snug in our little nest, comfortable amid our surroundings, satisfied with our handful of overfed followers, we hold our services, preach our sermons and seem to have no care, no thought, for the perishing multitudes around us. Yet God never told sinners to come to us. He told us to go to them. Why then do we blame them for not coming in when the real blame is ours for not going out? God help us. "Where there is no vision the people perish."

The world goes out into the open to attract attention. Theatres are built on the most prominent corners and brightly lighted, whereas the church, only too often, selects a back street, puts up a small building, installs dim lighting, and then wonders why the people do not attend. "The children of this world are wiser than the children of light." Every city needs a large, centrally located evangelistic work, brightly illuminated, easily accessible, capable of attracting the passerby, and with a real live, evangelistic programme, a programme geared to arouse the indifferent, awaken sinners and point them heavenward. Without such a vision, the people are bound to perish.

All that is needed to bring to pass such a God-given vision is faith, or should I say, faith and pains. Faith and pains will do anything. A God-given vision, a God-given faith, plus pains, namely, hard, sacrificial work, will accomplish the apparently impossible. Carey's motto sums it all up. "Expect great things from God; attempt great things for God." You cannot expect great things from God until you attempt great things for God. Get God's vision and then work it out. "All things are possible to him that believeth." "With God all things are possible." "Have faith in God."

We are living in days of awful apostasy. In my journeys through Europe, and more recently across Canada and the United States, I have been burdened regarding the religious situation and outlook as never before. The professing church, as prophesied, is fast becoming apostate. Many are turning from the Faith. This means that the entire world has now become one vast mission field. Thousands of regular church goers never hear the Gospel.

In many pulpits today, such statements as these are heard and that from ordained ministers of the Gospel: "I no longer preach the entire acceptance of the Bible. I do not preach the Heaven and Hell of the Bible and I do not know any worthwhile preachers who do. My education forbids my acceptance of the miracles of the Bible. I do not believe in the doctrine of salvation by blood. Thank God, I am not saved by the blood of anyone. Salvation by blood is the gospel of the butcher's shop." In view of such statements, is it not time that the true servants of God cried aloud and proclaimed once again the mighty soul-transforming truths of the old Book?

General Booth wrote "In Darkest England." God has been impressing upon my heart that terrible statement, "Behold, darkness shall cover the earth, and gross darkness the people" (Isaiah 60:2). This is true today, not only in the foreign held but here at home as well. People on every side are in almost total darkness, so far as God's salvation is concerned. Only here and there do we find a pulpit where the Gospel is preached, the new birth emphasized, salvation made plain and an invitation given. Altar services and inquiry rooms are seldom in evidence. Services are becoming more and more formal. In many churches the minister preaches as though everyone in his audience was already saved and bound for Heaven, yet in every congregation there are those who have never been born again.

Oh, for the preaching of Bunyan, Baxter, Aileen, Edwards, Wesley, Whitfield and Finney; preaching that made sinners tremble and cry aloud under a fearful burden of sin and guilt. May the Lord raise up such men again, men who, realizing the awful seriousness and responsibility of their calling, and laying aside all minor subjects, will fearlessly proclaim the great fundamentals of the Faith, that in these closing days of the age a clear and unmistakable testimony may be given. There is no other preaching, no other message, worth the time and effort.

Too much time is given to religious controversy. Why should we be on the defensive? Controversy has never been profitable. The truths of the Bible do not need to be defended; they only need to be proclaimed. The Bible will defend itself. It will survive long after its critics are dead and gone. We need

a positive message. It was because of controversy in North Africa that the light went out, and it will happen here too, unless we change our methods.

Oh then, let us keep to our one great task of getting out the Gospel both at home and abroad. Let us work together in the unity of the Spirit. If we cannot agree on anything else, we can agree on evangelism. We all believe that the Gospel is the power of God unto salvation. Then let us preach it. Atheists have never been convinced by argument.

"No Attack! No Defence! " has always been my motto and it has stood me in good stead. I know of no better and I would strongly recommend that every minister make it his.

We are living, according to the Scripture, in the Laodicean days of the church. Therefore, the church itself must be evangelized. There must be a new call to separation from the world and whole-hearted devotion to Jesus Christ. How anyone who has been born again can remain in a church that is nothing more than a club, is beyond me. Compromise is always condemned in God's Word. The darkness must be dispelled. How else can we meet the fearful apostasy of the day.

The enemy is upon us. The storm is gathering and is about to break. Nothing but the preaching of the Gospel in the power of the Holy Spirit can stem the tide. Then let us evangelize. Let us go where the people are, and, with the best Gospel music, the best testimonies and the best messages, let us attract the Christless masses. Let us plan a bright, evangelistic programme and win them to our Saviour. Let us put Gospel booklets in every home in our community, and let us do it again and again.

Did you ever read Prov. 24:11,12? Searching words, these. Look at them if you will: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He Render to every man according to his works? "

What a striking statement! Who can read it and not be convicted? If men are threatened with death and we fail to warn them, we are to blame. We may plead ignorance. We may say that we did not know it. It will avail us nothing. We can know. We can find out the need. Such an excuse, God will not accept. We must sound the alarm. We must tell them of their danger.

This, my brethren, is the need of the hour. May God give us the vision,
lest the people perish and we be held responsible.

CHAPTER XI

EVANGELISM! GOD'S ANSWER TO THIS GROANING WORLD

THIS IS the twentieth century. Sinister forces are at work. False religions abound on every side. Nationalism is sweeping the earth. Communism, the most powerful weapon ever forged by satanic ingenuity, threatens to wipe out Christianity. Atomic energy holds civilization at its mercy.

I wish I could live to write the year 2000 A.D., but that can never be. Millions will, should Christ tarry; I cannot. I believe that the next fifty years will be the most momentous in the history of mankind. Events of world-shaking significance are already casting their shadows before them.

Colossal movements have been inaugurated; some for good, others for ill. The human race faces destruction. Cataclysmic judgments are inevitable. Revolution, with all its horrors, again lifts its hoary head. The Iron Curtain hides a slavery worse than death. All creation groans. The birth pangs of a new age are now being felt throughout the world. Once again there is "the sound of a going in the tops of the mulberry trees." "The coming of the Lord draweth nigh."

THE IMPORTANCE OF EVANGELISM

I am not a professional evangelist but I have carried on evangelistic work and I know that the only hope of our day is a new manifestation of the power of God. I have been in countries where I have seen that power in operation and I am confident that we can have here what I have witnessed there. *Evangelism is the order of the day, the need of the hour.* Without revival, life as we know it, must perish. We must evangelize or fossilize.

We all have our differences but there is one thing upon which we can unite, and that is evangelism. If we cannot get together on anything else, we should be able to work with each other in the winning of lost men and women to the Lord Jesus Christ. Ministers and laymen of all denominations should be able to co-operate when it comes to evangelism.

There are ministers who feel that they can do their own evangelistic work and that there is no need to import a professional evangelist. Let me say, and I base my assertion on forty years of ministry, for the most part as a pastor, that I owe the success of my work, in a large measure, to

evangelism. The pastor of the church may be a good preacher, greatly beloved by his people, but even the best voice can become tiring. I have always welcomed others to my pulpit because I have realized that a new voice is imperative. An evangelist can win those I can never hope to win. Then when I take over again, my voice in turn becomes a new voice and thus the people never grow weary. As soon as I feel that they have heard me often enough, I bring in someone else to give them a change and the evangelist always leaves us with new friends, most of whom will stay with us after he has left.

The very first campaign I held in Toronto lasted for six months without the break of a night, Saturdays included, and generally two or three services on the Sundays. I managed the campaign and was the Chairman at all the meetings. But during the six months I had a dozen or more different evangelists, one after the other, to do the preaching. Thus I always had someone new to advertise and the people could continually look forward to a new voice. The crowds increased from week to week. Interest was intense and before it was over, many hundreds of souls had been saved, so that the work was greatly strengthened as a result. Every campaign more than paid for itself; for I saw to it that there was always something worthwhile in the treasury at the close.

All down the years, ever since, I have had two or three, and sometimes half a dozen campaigns each year, and in addition many special conferences of one kind and another.

All of this has stimulated the spiritual life of the people, added new interest, created enthusiasm and consolidated the work. In between campaigns I have done the preaching and as the work became stronger and the crowds increased, I did more of the pulpit work myself, but I have never felt that I could do it alone. Even to this day I bring outside speakers to hold evangelistic campaigns.

THE DIFFICULTIES OF EVANGELISM

There was a day in the work of evangelism and revival, not so very long ago, when all the churches of a given town closed their doors and co-operated. It is no wonder that men like Billy Sunday got big crowds. For years Billy Sunday would not go to a town unless every church in the town agreed to close its doors and unite in the campaign. Consequently the choirs of all the churches were on the platform and more important still, the ministers, and since the churches were closed and the people had nowhere else to go, of course they came to the Tabernacle where the campaign was

being held and filled it to capacity and then as they looked up and saw their own ministers sitting on the platform, they were inspired to co-operate, to give and to pray and to do whatever they could to make the campaign a success. That is the ideal way to win souls to Christ.

We are living in a day, however, when it seems next to impossible to get all the ministers of any one town and all the churches to co-operate. We are fortunate today if we can succeed in getting even the evangelical churches to close their doors and work with us, for even among fundamentalists there is so much division and strife that it is difficult to secure the necessary co-operation. But it is still true that any town or city could be moved for God and a mighty revival could take place if the churches themselves would unite in a soul-winning effort and work together, ministers of all denominations, for the evangelization of the Christless masses on every side.

Sometimes it is objected that we need more Bible teaching, more Bible conferences, that we should give more attention to the study of the Word. Evangelism, it is stated, does not consolidate or teach. I beg to disagree. As I have studied the history of revival and evangelism all down the centuries, I have discovered that there is more teaching, more personal soul winning and that a greater number of people are inspired to study the Word of God during days of revival and evangelism than at any other time.

When the Holy Spirit is at work, the people naturally turn to the Bible and study it. Bible Classes are formed. Instruction is given in personal work. New converts testify and pray in public and as a result there is a greater knowledge of the Bible imparted than at any other time. Bible teaching without evangelism will result in stagnation, but evangelism, which always produces Bible study, will inspire and bless.

Then let me point out that it is the follow-up work that counts most, not the work that is done by the evangelist himself. The evangelist is like the doctor—he brings the baby into the world, but no one would ever expect the doctor to remain and take care of the child. That is the follow-up work which must be done by the parents. The doctor's responsibility ceases when the baby is born. It would be wrong to blame the doctor if the child did not develop properly after a healthy and normal birth, and it is just as wrong to blame the evangelist if the converts do not go on in the Faith and make progress after he has brought them into the light. That, I say, is the responsibility of others, namely, the pastor, the Sunday School teacher, the leaders of the Young People's work and all those who remain to take care of the new converts. If special converts' classes are organized, the converts can

soon be established and taught the fundamental doctrines of the Faith so that they will stand true and steadfast and become active workers for the Lord Jesus Christ.

There is a lot of evangelism today that belittles the pastor. I am sorry to have to admit this, but it is true. The kind of evangelism we need is that evangelism that will hold up the hands of the pastor and in every possible way support and encourage him. For an evangelist to criticize or find fault in any way with a pastor before the people is a tragic mistake. He has enough to contend with in any case. He needs to be encouraged and the evangelist should do everything possible to make it easy for him. He should be honoured before his people. It is for this reason that I believe every evangelist, for a few years at least, should become a pastor so as to be able to sympathize with the pastor in his problems and know how to help him. He may not be perfect, but that may also be true of the evangelist and I am afraid that one of the reasons so many churches have turned against evangelism is because the evangelist has been discourteous to the pastor and has not given him the help he could.

Having been both a pastor and an evangelist I know perfectly well that the work of the pastor is by far the most difficult and that the evangelist, in comparison, has an easy time. He only has to face the problems for two or three weeks in any one place, then he can leave. But the pastor is ever burdened with them. It is for this reason I slip away every now and again and hold a campaign, for it enables me to forget the petty problems of the pastor. Evangelists would do well to adopt a new attitude towards the pastors with whom they work.

THE NEED OF EVANGELISM

Do you know that the world evangelists are all dead? All except Dr. Billy Graham. D. L. Moody has gone; R. A. Torrey is no more; J. Wilbur Chapman has passed; Billy Sunday has finished his work and now my very dear and personal friend, the world-famous Gypsy Smith, has also gone on and, sad to say, there are very few on the horizon capable of filling the shoes of those whose names are household words throughout the world. That is because our seminaries and Bible colleges are not training evangelists. They are training pastors and missionaries but not evangelists. How many of them take up a study of the history of evangelism and revival? How many of them study the lives and methods of the great evangelists and revivalists of the past?

How many of them teach their students how to conduct evangelistic campaigns?

There was a day when the great denominations of Canada, for instance, employed evangelists. Well do I remember when Crossley and Hunter, who worked together for a quarter of a century, toured the Dominion as the official evangelists of the Methodist Church of Canada. I remember because I was in their meetings. Today they are gone, and so far as I know none of the great denominations of Canada employ evangelists and yet our churches have been built on evangelism. Now other methods are being used, and as a result many pews are empty. Congregations have united and very few young people are being converted and brought into the church. What Canada needs today more than anything else, and what every denomination in Canada needs, is an army of evangelists or revivalists to go up and down the country, from church to church, and city to city, calling the people back to God.

I thank God for every evangelistic campaign, especially when all commercial aspects are absent. I know something of the harm that has been done because of the emphasis on finances, especially in connection with love offerings. I would like to see the day come when the evangelist, like the pastor, could be put on a definite salary from headquarters so that everyone would know exactly how much he receives and the accusation of profiteering and religious racketeering would never be heard. There should be a place in every denomination for the evangelist. He should receive a stated allowance from headquarters and all offerings over and above expenses should be turned in. That is perhaps the one and only solution to the problem.

We owe almost everything we have to evangelism. Most of those who have been converted have been converted in evangelistic campaigns or during periods of revival. I would say that sixty-two per cent at least have been reached for Christ through special meetings. Again and again I have asked for a show of hands and it has always been the same. What will happen, I wonder, when the Christians of today have passed on if there have been no campaigns in which to win others to Christ. In England the young people, for the most part, are gone. They have been lost to the church and the cry of the older Christians is, "Who will take our places when we are gone?" Evangelism is the only solution. Revival is imperative.

THE RESULTS OF EVANGELISM

As I have stated, I have majored on Missions and Evangelism down through the years. In the early days we had an average of approximately five

hundred decisions each year. These newborn babes soon filled our pews with the result that the older Christians found their seats taken unless they came early. For years upon years we did no newspaper advertising whatever, so great were the crowds. I have had a letter from the Fire Chief demanding that I reduce my audiences because of the fire hazard. I read the letter to the people on a Sunday night when the church was packed with more than two thousand, many standing around the walls, others sitting on the steps in the aisles after numbers had been turned away, and the only result was that a still larger number tried to get in the following Sunday night.

We used to have a great pipe organ that occupied the entire space back of the gallery and when our people saw so many unsaved being turned away, week after week, in those early days, they began praying, asking God to send someone to buy the organ in order that a second gallery might be built in its place to accommodate more. After a few months God heard and answered and the organ is now in another large Church in Toronto. In its place we built a second gallery, above and back of the main gallery and the first night it was opened it was packed to capacity with scores sitting on the steps in the aisles and from that day to this, aside from the hot summer months, and the vacation season, it has been filled to capacity and many scores, if not hundreds of souls, have come down from the elevation, as we call it, to get saved.

I have had the police walk in on me just before the service was to commence, insisting that I reduce the size of my audience, refusing to allow so many to stand around the sides or sit in the aisles. The only thing I could do, as I have stated, was to stop all newspaper advertising and even then, for a number of years, with scarcely an exception, I preached to more than two thousand people each Sunday night.

Evangelism will fill any church. I have proved it again and again and it will fill it week after week and year after year. Never will I forget the campaign that I was privileged to hold in the famous Park Street Church, Boston. Not only was it filled to capacity, but many were compelled to stand and at the end of the two weeks more than two hundred had made the great decision. The church was revolutionized. It has never been the same since. God marvellously worked and what evangelism did for Park Street Church, it can do for any church.

The greatest campaigns of my life, until 1938, were held in Australia and New Zealand. Many times it was impossible to find places large enough to take care of the crowds. I ministered all by myself but from the very

beginning God worked. The record has been published again and again. Extracts appear in my book *The Story of My Life*. Australia and New Zealand will never forget the campaigns of 1938. I had been stricken with malaria fever and yet, in spite of great weakness, God wrought. It was a miracle from beginning to end. At least one thousand found Christ and long before the campaigns closed the converts themselves had become my personal workers. It was a never to-be-forgotten experience.

THE JOY OF EVANGELISM

After I had spoken to a large group of ministers in Sydney, Australia on evangelism I noticed a minister with a very sad expression on his face coming slowly towards me and I waited, wondering what was wrong. He stood for a moment before speaking and then, as I remember it, he spoke to me somewhat as follows: "Dr. Smith, do you really mean what you say?" "Why?" I replied, "What do you mean?" "Do you really mean," he emphasized, "that you believe it is possible to do as you have suggested?" "Well, what do you mean?" I asked again. "Do you think," he continued, "that it is possible for a Presbyterian minister to give an invitation?" and he emphasized the word "Presbyterian." "Well," I replied, "I am a Presbyterian minister and all during the days of my ministry I have extended an invitation and I have seen men and women in hundreds walk down the aisles to accept Jesus Christ as Saviour." "But you know," he answered, "it just isn't done. That isn't the way we do it in the Presbyterian Church." "I know it," I said, "but nevertheless I see no reason why even a Presbyterian minister should not give an invitation."

With a sorrowful expression he turned away and in a few moments I forgot all about him. The following Monday night, however, I was holding my meetings as usual in the General Assembly Hall of the Presbyterian Church and I was just about to ascend the pulpit steps when I noticed a commotion at the door. I paused, wondering what had happened. Presently, to my amazement, I saw the face of my friend, the Presbyterian minister of the past Saturday, struggling with a number of people at the door, and I realized that he was trying to force his way through the crowd, so I waited. At last he managed to get by and start rapidly down the aisle and I saw that he was making straight for me. Then, to my astonishment, I saw that he had a young woman on his left arm and another on his right and that he was tugging these two young women after him.

Finally he came within talking distance of me and I noticed that his face was illuminated and then I heard him call out, "It works, it works," and for the life of me I was unable to grasp his meaning. "What works?" I asked as he reached me. "Why," he exclaimed, "what you said Saturday. Sunday, for the first time in my life, I gave the invitation and look what I got" and with that he thrust the two young women in front of me. I questioned them and I discovered that they had both been soundly converted and then I remembered the incident of Saturday and it began to dawn on me that something had really happened.

He had given the invitation the day before but in fear and trembling. Two hands went up. He scarcely knew what to do but he asked those who had raised them to stand. The two young women stood to their feet. Uncertain what to do next, but remembering that I had invited those wishing to be saved to the Inquiry Room, he did the same. They came without a moment's hesitation. Not having any personal workers, however, he had to go into his vestry and deal with them himself, but he did so and they were saved. What a change. That Presbyterian minister went back to his work to do the thing he had neglected to do all his ministry. He went back to give the people to whom he preached an opportunity to accept Jesus Christ instead of pronouncing the benediction and going home. His whole ministry was revolutionized. He began to experience something of the joy of evangelism and he learned from experience that even a Presbyterian minister can give an invitation.

My suggestion to you, my friend, would be, "Go, and do thou likewise."

CHAPTER XII

GOD MANIFESTS HIS POWER IN REVIVALS

THE DAYS of the early Church were days of revival. Nothing but revival will ever solve the problems of the world today. In fact, apart from revival it is doubtful if there will be any church. All over the world there are those who are crying to God for another mighty manifestation of His Power. Are those prayers going to be answered? Will revival come? And if it does, what will it be like? How much will it cost? Can we do anything to bring it about? Can the prayer of Psalm 85:6, be answered in our day and generation? - "Wilt Thou not revive us again: that Thy people may rejoice in Thee?" Our eyes are upon God. He alone can revive His people and when He does, there will be joy the like of which the Church has not known for a generation.

WHEN DO WE NEED REVIVAL?

May I ask and answer some very important questions. First of all, when do we need revival, or to make it more personal, when do you and I need revival?

When we have lost our first love, then it is that we need revival. Do you remember, my friend, when you were first saved? Do you recall your love for souls, the realization of the presence of God in your life? Do you remember how you loved to pray and to testify and to sing the Gospel songs? Do you recall how you were thrilled when you gave out tracts, and especially when you led someone to Christ? How eagerly in those days you worked for the Lord, how delighted you were to do something for Jesus. How you loved to read the Word. But what about today? Do you no longer feel the thrill? Has the joy of the Lord departed from your heart? Are you neglecting His Word and prayer? Has that first love died and is everything now commonplace? If that is so, then, my friend, you need revival.

When you have lost your burden for souls, then, too, you need revival. Is it possible that you are on your way to Heaven while your loved ones are lost, and is it true that you have no burden, that your eyes are dry, that you can go on satisfied and contented, knowing perfectly well that you are going to Heaven while they are going to Hell? What about that father or that mother of yours, what about your sons and daughters, what about your wife, your husband? Are you saved and are they lost and yet is there no burden?

If I knew that I had a son or daughter who was not saved, I do not know how I could eat or sleep. It seems to me that I would want to stay up half the night and agonize in the presence of God in their behalf. I would take hold of the horns of the altar and never let go until they were saved. My eyes would be filled with tears and my heart with sorrow. I could not rest until they had made the great decision. How could I stand to have the circle broken? God's Word is that "Thou shalt be saved, and thy house." I believe it. I claim it. I want every member of my family converted. I could not bear it if it were not so.

My eldest son was saved when he was nine years of age. His mother and I led him to Christ. I will never forget the way he wept before the Lord under deep conviction after one of my messages and how he came to us when we got home, his eyes red with tears, telling us that he wanted to be saved. He was saved at his bedside. He is now a specialist with his F.R.C.S. degree, in Vancouver, B.C., and he is still out and out for His Lord.

My daughter was saved when she was ten years of age. She, too, was led to Christ as her mother and I knelt beside her at her bedside and she, too, was convicted of her need of salvation. She now has three children of her own, and is writing and painting. But she is still going on with the Lord.

My youngest son, who is now the Minister of The Peoples Church, was saved when he was barely five years of age. I was preaching and when I gave the invitation, I saw my own little five-year-old son coming confidently down the aisle, with a very determined expression on his face, and as he knelt at the altar, the Lord Jesus Christ came into his heart.

I cannot, for the life of me, understand how any minister can be satisfied to preach a Gospel sermon and then pronounce the benediction and go home without ever giving the people to whom he has Preached, an opportunity of accepting Christ as Saviour there and then. How a minister can go on, Sunday after Sunday, without seeing anyone walk down the aisle to be saved, is truly beyond me. A lawyer is out for a verdict, so is a minister, and if he is not, he should be, and if he does not get a verdict, there is something wrong somewhere for God has promised fruit and it is his privilege to reap as well as SOW.

All during the years of my ministry I have given the invitation. Sunday night after Sunday night I have invited men and women to come forward and enter the Inquiry Room to accept Christ and very seldom have I been disappointed. If no one should come, I would feel like going home to my study, placing my head on the floor and crying to God, "What is wrong with

me? What has happened? Why were there no souls tonight?" I would blame myself. Sometimes when the going is hard I have seen my personal workers all over the church with bowed heads, almost groaning, until there was a break. Then I have seen their faces light up with the joy of the Lord as they prepared to go to the Inquiry Room to deal with seekers. They anticipated results and they were not, disappointed. Practically every Sunday night there are some, perhaps not many, but some at least. And on an odd Sunday night, when for some reason no one has come publicly, in nearly every case there have been results later. "According to your faith, be it unto you." Believe for results and you will get results. If you give the invitation in faith, God will work.

From the moment I announce my message I expect that when I give the invitation, some will respond.

My friend, if you do not have a burden for souls let me say again, you need revival. If You are satisfied to go on year after year without results, remember, there is something wrong. You had better get down on your knees and pray in confession and penitence until God opens the floodgates of Heaven and sends a revival to your own heart, and then after setting you on fire, enables you to kindle revival fires in the hearts of others, until at last your whole church will be aflame for God.

WHAT WILL HAPPEN?

Now I come to my second question, "What will happen when revival comes?"

There are a lot of ministers, Christian workers, and churches that do not want revival. They are afraid of what may happen. They are afraid of fanaticism. They abhor interruptions. They prefer a formal church service with each item carefully typewritten so that the service will go through from beginning to end in a dignified way and close right on the dot. Revival, they know, will break into their order of service. They have read enough about revivals to know that when revival breaks out, God comes on the scene and when God is present there are always interruptions.

The Acts of the Apostles is a book of interruptions. There were uproars and commotions of one kind and another continually. Nothing seemed to go as planned. Both Peter and Paul, and for that matter, even Philip, experienced such upheavals, such interruptions, such miracles, that they

scarcely knew what to expect next. In revival there are bound to be interruptions.

Now revival is first of all for the people of God. It is not for the unsaved but never has there been a revival without the unsaved being brought to Christ. Yet revival primarily has to do with the church and with God's own people. You cannot revive a fire after it has gone out. There must at least be a spark still remaining and if you blow on that spark you may rekindle the fire, but if the last spark has gone out, then there is no hope. You must start a new fire.

So it is with revival; there must be something to revive. The dead cannot be revived, they have to be awakened. But the Christian who is alive can be revived, hence revival commences with the people of God.

But it is not very long, if God's people have been set on fire, before the children of Satan will gather around the fire. Nothing attracts like fire. People will run from all directions to see a house on fire. So it is with revival. When the Church is truly aflame, the world will see it and be attracted by it. Hence revival, while it has to do first of all with the Christian, always results in the salvation of souls. The Psalmist cried I "Wilt Thou not revive us again," emphasizing the word "us" and referring, of course, to God's people.

SALVATION

Souls, I say, will be saved. There will be conviction, real old-fashioned, Holy Ghost conviction of sin. Sin will become dreadful, awful, terrible. Oh, for the conviction of days gone by I How lightly we look upon sin today. How horrible it is in the sight of God I We need revival to bring back a sense of the awfulness of sin. Hence there will be conviction and salvation. Souls will be saved.

I spoke a little while ago about the power of God, for that is what revival is-the manifestation of God's power. "Ye know not the power of God" is one of the most striking statements in God's Word. How true it is today. How little we know of God's power. "The power of the Lord was present" is another such statement. When have we been able to say at the close of a service, "The power of the Lord was present"? Our services oftentimes are so cold, so formal, so ordinary, that there is no evidence of God's presence whatever. "They were all amazed at the mighty power of God." When, I ask again, have we been amazed? What happens in our services to cause amazement? When last did we witness a manifestation of God's Power? Have

we ever been amazed? Do we know anything about it, or are these experiences of the early Church truly foreign to us?

Do you know that when a revival is in progress the very atmosphere in the community seems charged with the presence of God? It was so in Kentucky as strangers approached the place where the meetings were being held. As soon as they got within a certain distance there was a strange mysterious atmosphere that I can only explain by saying it was consciousness of the presence of God. They were sobered before they got to the building and as they approached nearer and nearer, they were conscious of an increasing realization of God's presence. They knew that God was there.

JUDGMENT

When there is revival, there is judgment as well as salvation. Read if you will, the histories of the revivals of the past. You will discover that when men deliberately opposed and rebelled against the work of the Spirit of God in their community that God oftentimes struck them down in judgment, sometimes with death, as in the cases of Ananias and Sapphira. Charles G. Finney had that experience again and again. There are displays of God's power in judgment, as well as in salvation, during revival days. God knows how to deal with opposers and He always makes examples of a few at least. Wesley was almost a daily witness of such occurrences. People were smitten down before his very eyes and more than one was judged on the spot. It is always dangerous to tamper with God or with the work of God in days of revival. Atheists are suddenly called to account as a warning to others. God lives, and in times of revival, people know it.

Well do I remember a story related by Reverend Fred Clark during the campaign held in my Tabernacle in Toronto, known as the Clark and Bell campaign. Mr. Clark told about a saloon keeper in a certain town in the Old Land who had opposed the revival most vigorously because all his customers were leaving him. One night the saloon keeper made up his mind to get his customers back and to denounce the evangelist. That night he went to the meeting. Mr. Clark had been trying desperately to find a text but the only text God would give him was the text, "Set thy house in order for thou shalt die and not live." Again and again he turned from it and sought to find another but could not. Finally he decided to use it. When the time came to

preach he announced it but the moment he did so the saloon keeper sprang to his feet and let out such a volley of oaths that everyone was petrified. Suddenly he paused and the next moment there was a gurgling sound in his throat. Presently he started to cough; blood flowed from his mouth and the next moment he was on the floor--a corpse. So striking was God's judgment that almost everyone who was unsaved that night sought the Saviour. Thus God uses judgment, as well as salvation, in days of revival.

RESULTS

Now let me go on and say that when revival comes more will be accomplished in a few weeks than in years through the ordinary work of the church. In other words, God can do more than and all I have to do is to give three or four illustrations to prove my point. When I was holding nationwide campaigns in Great Britain, after having preached in the larger cities of England, Ireland and Scotland, I went to Wales and of course I was tremendously interested, as I ministered in Wales, for I remembered the revival Of 1904. The echoes of that mighty revival were carried across the Atlantic and my young soul was fired again and again as I heard and read of what God was doing in Wales. I went to see Evan Roberts, the man so mightily used of God during the Welsh revival. He lived in a very humble home near Cardiff. However, I missed him. It seems as though God picked up Evan Roberts and used him as He has seldom used anyone, for a few years and then set him aside for the rest of his life. His name is known to millions. Since then he has gone to be with Christ. A little while before I received a letter from him in his own handwriting. How I gloried in his ministry in 1904.

I discovered that twenty thousand had been converted and joined the churches of Wales in five weeks. Can you tell me where in the United States of America, the Dominion of Canada or Great Britain, the ministers of all the churches could win twenty thousand converts and get them to join their churches within a period of five weeks? You know it has never been done and through the ordinary channels of church work, it never can be done, but it happened in Wales.--a total of twenty thousand actually joined the churches in five weeks.

Do you know how many church members there were in the United States of America when Charles G. Finney commenced his great revival work? There were then two hundred thousand. Think of 't! In the whole of America, only two hundred thousand church members. But do you know

how many there were when he finished his work a few years later? There were over three million. Yes, within the ministry of one man, three million! What a miracle! Can you tell me where such results could be duplicated? Is it not true that God does more in a few weeks during days of revival than in years through the ordinary channels of church work?

Why, when Finney held his campaign in the city of Rochester, New York, it is estimated that one hundred thousand people joined the churches. Think of it, as a result of that one campaign, which of course became a revival, one hundred thousand accepted Christ and became members of the churches of Rochester. How can you duplicate such results, apart from revival?

When the early Methodist preachers came to Canada and the United States they did not come as pastors; they came as flaming revivalists and wherever they went they kindled revival fires. The results--ten million Methodists in the United States today, mainly the result of the revivals of the early Methodist preachers. Methodism was born in revival and as long as they had Methodist revivals, souls were saved in thousands. That is what God does when there is revival.

CHAPTER XIII

THE ABIDING RESULTS OF EVANGELISM AND REVIVAL

EVERYWHERE we go we hear the question, "Do the results last?" As a matter of fact, that is one of the major objections to revival and evangelism. There is a false impression abroad to the effect that the results are never permanent. Many a minister feels that his own work is bound to have more effect than any effort put forth by an imported evangelist. He feels that the results do not last and that, therefore, they are not worthwhile. That question should be answered.

May I say that all the visible results did not last in the days of Jesus and if some of His results were not permanent, why should we expect ours to be permanent? Do you not remember the statement, "From that time many of His disciples went back, and walked no more with Him"? (John 6:66). There were many professed followers in His day whose hearts had never been changed. They seemed to be genuine. They were the results of His ministry but they did not last. As soon as they realized something of the difficulties that confronted them and the hardships of the way, they went back. In other words, they backslid. They left Him "and walked no more with Him." There is nothing unusual about that. In fact it is to be expected. There is always the mixed multitude, the "hangerson," the professors, who are not possessors. Is it extraordinary if many of the visible results of today are found to be unreal? What else can we expect? Are we better than our Lord and our work than His work?

THE TRUE AND THE FALSE

The enemy is always sowing tares among the wheat. There are the children of Satan as well as the children of God and they are found in the visible church. It is almost impossible to distinguish them. They look so much alike. They act alike, they talk alike and many are deceived. It is Satan's business to sow tares and in every revival, or whenever an evangelistic campaign is held, the enemy is busy sowing his tares.

As a matter of fact, only one quarter of the seeds sown bear fruit. Our Lord Himself told us that. Can we not be satisfied if a fourth of those who profess conversion are really converted? Would not that be a rather high average for our day? If I remember rightly, Moody figured that if ten per cent

stood it would be a good average. Why despair because three-fourths of those who make a profession are found to be counterfeit?

Are there not always more blossoms than fruit? Oftentimes the trees are covered with blossoms and there is but little fruit. Why then become discouraged? Would it not be better to thank God for what fruit there is? We must expect an abundance of blossoms and if we get some fruit, we can be grateful. Professors always exceed possessors.

When I was holding evangelistic campaigns in Scotland, I came into contact with a great many of the outstanding evangelical leaders of that country and, in almost every case, I learned that they were either the converts, or the converts of the converts, of the great Moody-Sankey campaigns of two generations ago. The greatest gift that America ever gave to Scotland was the gift of D. L. Moody. Moody accomplished more in Scotland than he did in his own country. No one there will ever forget him. The upheaval caused by the meetings of Moody and Sankey affected the entire country and Scotland can never be the same again. Most certainly, therefore, the results lasted in Scotland. I tremble to think what Scotland might have been if it had not been for Moody and Sankey. Their names are household words.

Then, too, there is Methodism under John Wesley. Wesley and Whitfield toured the British Isles holding evangelistic campaigns and revival services. The greatest soul-winning agency the world has ever known since the days of the Apostles, has been the Methodist Church. Would anyone dare to say that the results have not lasted? Methodism, itself, with its millions of members, is the answer. Wesley's revivals were not in vain. Of course the results lasted.

What about the results of the work of the Apostle Paul? Did his results last, or have they Passed away? Christianity, itself, is the answer. Europe might never have been evangelized had it not been for Paul. Even North America might still have been in darkness had Paul turned eastward instead of westward. Paul's preaching produced revivals everywhere. Evangelism was the order of the day and now for nearly two thousand years the work has gone on in ever-widening circles, proving conclusively that the results do last. In fact there is no other work that abides like the work of evangelism and revival.

THE PROBLEM OF TODAY

It is true that it is harder to get results today than ever before. In fact, some of our largest evangelical churches are afraid to hold evangelistic campaigns any more. They tell us that they can still get crowds on Sundays, but not through the week, and that it is becoming increasingly difficult to meet the expenses of a campaign. Why? I wonder.

There is perhaps an explanation which should not be overlooked. As soon as men are won to Christ through the agency of the church, they are almost immediately persuaded to join some outside organization, some evangelical movement that occupies most of their time and takes them away from the church in which they were saved.

When I first sponsored evangelistic campaigns in Toronto, I could look down almost any night and see every man in his place. There were the ushers, the personal workers, the prayer warriors, and the members of the volunteer choir. The same workers night after night, right on the job. What is the situation today? I see them once or twice during an entire campaign. They no longer feel their responsibility. Where are they? At some banquet or supper, or out giving their testimony, or perhaps attending a committee or business meeting of the organization to which they belong.

They are doing a splendid work, but the fact remains that they are using their talents and gifts elsewhere, and that the church, God's one and only Scriptural agency, is the loser, and that it is no longer possible to sustain soul-winning campaigns with so many workers absent. If they were to put the same amount of effort and money into the great soul-winning work of the church, evangelists could still be engaged and campaigns carried on.

I am not clear as to the solution. I would not want to take them away from the movements to which they feel called; but I cannot help pointing out that to some extent, at least, we are robbing Peter to pay Paul. I feel that when a campaign is held every Christian worker should set aside all other meetings and engagements of whatever nature, and be in his place every night in order that the hands of the pastor and the evangelist might be strengthened and the work done. For when the church ceases to evangelize, it will fossilize.

Then there is one other hindrance and it is most serious. It is the car and the slimmer cottage. Today Christians think nothing of forsaking the House of God on the Lord's Day. They get in their cars as soon as the weather permits and motor to their cottages, leaving Saturday and returning Monday. Thus the church loses their support and campaigns cannot be sustained. In reality they are casting a vote to close the church for the summer months.

However, in spite of the problems let us evangelize, for Revival results do last, and the work wrought is permanent.

CHAPTER XIV

HOW CAN WE HAVE REVIVAL TODAY?

WE COME now to the heart of the matter. When will there be revival? That is the question that must now be answered. The church of today is in a pitiful condition. Revival is imperative. Nothing short of a great wave of evangelistic fervour and enthusiasm will ever restore God's people to their spiritual heritage. Let us then face the question, "When will there be revival?"

There will be revival when God's people pay the price and when I say that I realize that certain objections will be raised. I am perfectly familiar with the fact that there are two distinct views in regard to revival. There are those who tell us that revival cannot be worked up; it must be prayed down and that, therefore, we have nothing whatever to do with it. God is sovereign. He works when He wants to work and no man can ever hinder or hurry Him. Our part is to pray. We can do no more. Then there is the other view, the view that man has a great deal to do with it and that after all, he is responsible.

It reminds me of two farmers. The one takes a look at his fields and says to himself, "I would like to have a crop this year. However, it is Done of my business. There is nothing I can do about it," and with that he goes into his house, sits down in front of the open grate fire and prays for a crop. The other farmer says, "I, too, would like to have a crop this year and there is a great deal for me to do. I am sure I can have one if I do my part." He goes to work. He ploughs the ground. He harrows and rolls it and then he plants the seed and after he has done all that he knows is necessary, he then looks to God to send the sunshine and the rain and with perfect confidence, looks forward to the days of harvest.

Which of the two farmers would you prefer? I think, without a moment's hesitation, I would choose the second. As a matter of fact, he is the only one using common sense. So it is with revival. God sends it, I know, but there is a great deal that you and I can do, a great deal that you and I will have to do before there can be revival. It is my conviction, and I base what I have to say on my own Personal experience, as well as on the histories of the revivals I have studied, it is my conviction, I say, that any church, or any community, can have a revival at any time, if it wants to Pay the price. Charles G. Finney proved again and again that he could have a revival anywhere if he met the conditions. Oftentimes he went to a community, barren and indifferent, where the people showed no interest at all in the

things of God. He met the conditions, and as a result even in those communities, there was a great sweeping revival.

As a matter of fact, revival always comes in days of spiritual declension. When the need is the greatest God pours water on the thirsty ground and on the parched soil. It is then it is needed most. There never was a darker day in England than the day in which John Wesley carried on his work, but it was in that day that revival broke out everywhere. It was so in connection with the great Irish revival of 1859 and the Welsh revival of 1904. It was so in the United States of America in the days of Charles G. Finney. It is so today and if ever we needed a revival, it is now.

If then revival depends upon us, if we must meet the conditions, it we must pay the price, then what are the conditions, what is the price that must be Paid?

CONFESSION AND RESTITUTION

When we get right with God, there will be revival. How do we get right?-by confession and restitution. Let me quote, if I may, Psalm 66:18, "If I regard iniquity in my heart, the Lord will not hear me." God will not even bend down and listen to what I have to say if I am harbouring sin in my heart. No one may know anything about it but if it is there, God sees it, and unless I confess it and put it away, God will not listen to my prayer.

Let me also quote Isaiah 59:1-2, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." The fault is not God's, the fault is mine. God's arm is long enough. He can reach lost men and women and save them. The picture is that of a man who has fallen into the water and is being swept away by the current. Men reach out their hands in a vain effort to save him, but they fail because their arms are not long enough. But that is not true of God's arm. He can reach the drowning man. God is able to save. Where then is the trouble? "Your sins," He says, "your iniquities." Like a cloud, man's sin hides the face of God, separates man from God so that God is unable to rescue and save. The fault lies with man.

Now, my friend, if you are a Christian, in all probability you have a besetting sin. You have been delivered from most of your sins but there is one that holds you in bondage, that dogs your footsteps wherever you go. It may

only be a habit, something that you try to persuade yourself is harmless, yet there it is and it comes between you and God. Perhaps you have been living a life of sinning and repenting by turns; there has been no clear break. You still indulge every now and again. In a moment of weakness, you surrender yourself to your besetting sin. It now has a hold on you that you are unable to break. You want it, however, as a sweet morsel and you will not let it go. You know what it is and God knows what it is. Now it is that sin that robs you of divine power. It is the sin that makes it impossible for God to use you, and until you confess it and put it away, forsaking it utterly, you will not be right with God. Have you then tamed from everything you know to be wrong, or are you allowing deliberate, known sin in your life? It is for you to answer.

Not only must there be confession; there must also be restitution. Wrongs must be made right. If you have injured others, apologies may be in order. To be right with God is to be right with man; to be wrong with man is to be wrong with God. You cannot be right with God and at the same time wrong with your fellow men. You must have a conscience void of offence. Perhaps there are debts that will have to be paid. If you will humble yourself before the Lord and give yourself to prayer, allowing the Spirit of God to search you and try you, He will reveal everything. You will know the wrongs that have to be made right, the sins that must be forsaken. I know of no other way to get right with God, except by means of confession, renunciation and restitution. Sin is the one great barrier. That barrier must be removed at all costs.

TRAVAIL IN PRAYER

When we learn how to travail in prayer there will be revival. ,Isaiah 66:8 tells us that "as soon as Zion travailed, she brought forth her children." Can a baby be born without pain? Is it possible to give birth to a child without travail? Most certainly not. God has ordained that every new life brought into the world is accompanied by pain and suffering. Travail is inescapable. So it is with newborn babes in the family of God. Somebody has suffered; someone has travailed. There has been soul agony. It is because there is so little travail today that there are so few souls saved. My friend, we will have to get back to the days of soul travail if we are to pray effectively. Once again there will have to be half nights and whole nights of prayer and those who pray Will have to learn to take hold of the horns of the altar and travail in prayer if souls are to be born into the kingdom and revival is to come.

Most evangelists take with them a song-leader. Finney took a pray-er, Father Nash, you remember, and while Finney was preaching, Nash was praying. Somewhere out in the woods this mighty prayer warrior would bury his face in his hands and in agony of soul, cry out to God to use Finney to the conversion of lost men and women. Finney, himself, knew what it was to travail in prayer. William Bramwell agonized for some thirty-six hours in a sand pit without food, for the souls of men. All God's servants, right down through the centuries, have travailed in Prayer. Those who know how to travail, know what I am talking about, for soul travail is part of the Price that must be paid for revival.

WITNESSING FOR CHRIST

When we boldly witness for Christ, there will be revival. We must get back to the preaching of the Word. It is not our word, but God's Word that convicts and converts. His Word is a hammer and it breaks hard hearts. It is a sword and it pierces. It is a fire and it burns. God's people, I say, must boldly proclaim the Word if there is to be revival.

In my study of revival and evangelism I have discovered that those mightily used of God always majored on five subjects. These five subjects inevitably produced conviction. First, sin and salvation, then heaven and hell, finally, judgment. You see, a great many messages must necessarily be given on sin for sin must be exposed if there is to be genuine conviction. There you have the disease and the disease makes evident the need. When I speak, of dealing with the subject of sin, I am thinking more particularly of unbelief and the rejection of Christ. The fact that men are sinners in the sight of God must be definitely emphasized.

Then there must be salvation, namely, the remedy, the cure for the disease. Hence salvation messages are essential. But more than that is needed. Souls must be brought face to face with eternity, hence the necessity of messages' concerning heaven and hell. Eternity must be made real. Men must realize that this life does not end all and that they must begin to give thought to the life to come. But even that is not sufficient. There must also be messages on the judgment. Man must know that he is going to be called to an account, that some day he must meet his Creator. Hence the importance of the warning, "Prepare to meet thy God" (Amos 4:12). Now if these five subjects are presented, in one way and another, there is bound to be conviction, salvation, and ultimately, revival. All these are the subjects that

were dealt with by the Apostles and these are the subjects that have been emphasized during days of revival and evangelism all through the centuries.

THE ANOINTING OF THE SPIRIT

When we work in the anointing of the Holy Spirit, there will be revival. The Holy Ghost is the One who does the work. He is the Executor of the Godhead. This is His day. He works upon the hearts of men, producing conviction and imparting saving faith. He is the One through whom men are born again. It is the Holy Spirit who takes the Word as it is proclaimed and applies it. Hence we must depend upon Him. We must make certain that we have been anointed and that we are preaching with the unction of the Spirit of God upon us.

All down the centuries those used of God have been anointed men. They have waited in God's presence until they have been endued with power from on High and then they have gone forth conquering and to conquer. Everyone to whom Charles G. Finney spoke that first memorable day was later converted, even though he only passed the time of day. Finney had been anointed as he stood in his office after having been converted a few hours before and in the power of that anointing he had spoken to this one and that one, and conversion had resulted.

John Wesley was an anointed man, as was George Whitfield. You remember how Wesley himself describes the experience that was his at about three o'clock in the morning while he and a number of others were in prayer. D. L. Moody, too, was an anointed man. You recall how he asked God to stay His hand, so great was the anointing he received. Then he tells us that he took the same sermons he had preached before, with but few results, and preached them again and saw men and women stricken and saved on every side. Evan Roberts also was an anointed man. His story would be incomplete were that great experience omitted. You remember he met God and it was in the power of that anointing that he swept through Wales like a fire-brand, kindling revival everywhere he went. The early Methodist preachers were all anointed men and throughout the country, on both sides of the Atlantic, revival fires were kindled as they proclaimed the Gospel message.

Those who minister may not recognize it, but upon all men mightily used of God there rests a mysterious power, and it is because of that power they get the results that amaze and startle men everywhere. They are clothed, as it were, with the Holy Spirit Himself. Oh, my brethren, it is this anointing that we need today. So many of us are powerless, so much of our work is

done from an intellectual standpoint, so much is superficial, that we must turn again to our one and only source of power, the blessed Holy Spirit of God.

I did not say that they spoke with tongues. They did not. Neither Wesley, Finney, Moody, or any of the others. I think I can honestly say that I have never coveted. that gift. I have never prayed for tongues. I have asked God for the gift of wisdom, the fullness of the Spirit, a burden of prayer for souls, but not for tongues. And so it was with them.

Well, now, are we willing to pay the price? Will you be one of those who will accept the burden for revival and, meeting the conditions, do your part until revival comes? God's purpose must be fulfilled. Oh, then, let us join hands with those who are praying for revival, and let us obey the com-and of the great apostle and "do the work of an evangelist."

CHAPTER XV

EVANGELISM IN ACTION

CHARLES G. FINNEY is looked upon by authorities both in Great Britain and America as the greatest revivalist of all time. No man ever accomplished so h in so short a time. Not since the days of the Apostle I had such results been achieved. No one who values his reputation would ever dream of questioning the work of Charles Finney. Hence, in dealing with evangelism in action, we going to turn first of all to the miraculous ministry of this I revivalist.

he first thing we must note in connection with the evangelism of Finney is that wherever Finney went, religion bee the main topic of conversation. Every one was talking ut the revival. All were interested in what was going on er the leadership of this man of God.

CAMPAIGNS TOO SHORT

Finney did not believe in short campaigns. Perhaps that is reason we are not getting the results we should today. We do not give God a chance. Wherever Finney went, he stayed until something happened. He remained until revival broke out. Hence, his campaigns were frequently of great length. For instance, he stayed in the city of Philadelphia a year and a half, carrying on his meetings night after night, preaching the Gospel of Jesus Christ, and laboring until revival broke out and the city was stirred by God.

Paul, you remember, followed the same method. He went to the city of Corinth and stayed there for a year and a half. Then he went to Ephesus and in Ephesus he spent three full years preaching, until the entire territory had been evangelized, until God had stirred the whole region and a mighty revival had swept all Asia.

When I commenced my work in Toronto, as previously stated, my first campaign lasted for six months. Week after week I brought evangelists to the city and carried on the meetings, day in and day out. The Gospel was proclaimed every night until six full months had gone by. Even Saturday was included. That was the foundation upon which we built the work. During those months God worked in a mighty way and the results have continued to this day. I had no trouble getting the choir to attend every night. The ushers and personal workers were in their places. The prayer warriors co-operated. Everyone was interested in the work.

I think one of the reasons why we do not have revival today is that our campaigns are too short. We do not give the Spirit of God time to work. There must be time for the sowing of the seed and then the harvesting of the crop. Sometimes conviction does not come easily and we are in too much of a hurry. We are anxious to see a harvest before the seed has been put in the ground, which, of course, is impossible.

AMAZING RESULTS

When Finney went to Rochester, he stayed until a revival actually broke out, until something happened, and I want to speak now about what did happen.

There was only one theatre in the city, and that theatre was closed and closed for good, as a result of the revival. The saloons were almost entirely deserted, so powerful was the revival. Crime was almost completely eliminated so that the courts had little to do. The prisons were emptied — think of what that would mean today, when our prisons are filled to capacity.

On the other hand, the churches were thronged and thronged to capacity. There was no need to spend money on expensive advertisements in order to make the services known. The churches automatically filled, filled until they were packed, and packed to capacity. And that went on for months and months. It became difficult for the people to find seats. You see, everyone was interested in the revival. Religion had become the main topic of conversation, not politics but religion. Not the weather or the international situation, but the revival. There was just the one topic of conversation. That is the way it should be today. So powerful should be the revival, that everyone should be talking about it.

Moreover, all classes were reached. Not only the lower classes, but also the upper classes, the rich and the poor, children and adults, drunkards, the intelligentsia, scholars, leaders of society, lawyers and judges, bankers and doctors, sceptics and scoffers. There was not a class that was not influenced by the revival. Most of the leaders of society were affected, and many from among the highly educated were brought to the Lord Jesus Christ. Even scoffers were saved. God worked in a most remarkable way, so that every strata of society in the entire city was reached.

Restitution was made, debts were paid, obligations met. That always happens when there is genuine revival. I have seen it again and again. Those who have not been right with their fellow men have gotten right. They have

squared with those they have wronged. In every revival there must be restitution, and there always will be restitution or else the revival is not genuine. Restitution is one of the natural results of the movement of the Spirit of God upon the community. One man, for instance, paid back thirty thousand dollars as a direct result of Finney's revival. That would be about one hundred and fifty thousand dollars today — and it was all paid within a period of six weeks. Revival brings apologies and reconciliations.

Another wonderful result was the recruiting of men for the ministry and the mission field. It was not necessary to beg young people to give their lives to God nor to appeal for volunteers for the regions beyond. As a direct result of the mighty awakening under Finney, there were young men on every side who entered the ministry and filled the vacant pulpits of the churches, as well as those who applied to go as missionaries to carry the message of God's salvation to those in darkness and midnight gloom. It is when there is no revival that it is difficult to get men to enter the ministry or to go to the mission field, but wherever the Spirit of God is at work men are forthcoming.

CONVERTS WON

Converts were won. That always happens when there is real revival. For instance, while Finney was holding his great campaign in the city of Philadelphia, a group of lumbermen happened to come to the city. These lumbermen were wonderfully and gloriously saved. They went back into the woods, and as a result of their testimony in the woods, no less than five thousand lumbermen were brought to the Lord Jesus Christ.

In one of Finney's meetings, as many as two thousand professed conversion. Have you ever heard of the like? What a miraculous work of grace. Think of it. Two thousand converts in a single service. Where today do such things happen?

On the day of Pentecost, there were three thousand added to the Church under the preaching of the Apostle Peter. Later, the number became five thousand. Finney had seen two thousand. Was it not another Pentecost? Now remember, these converts did not only sign cards, they did not merely raise their hands, they did not just come forward and stand at the front; they were definitely and gloriously saved. They had been born again, two thousand of them in a single meeting.

Finney at one time preached in an Anglican church and the Anglican rector of the church testified that fifteen hundred of his members had been soundly converted as a result of that one meeting. Think of fifteen hundred church members passing out of death and into life in a single service.

One day Finney went to a cotton factory somewhere in the States and preached just one sermon; but, as a result, almost every one in that factory was brought to the Lord Jesus Christ.

When Finney crossed the Atlantic to Great Britain, the results were the same. Everywhere he went there were great crowds, and on every side revival broke out, just as in the United States. Let me give you one example.

Finney was in London. He was preaching in Whitfield's Tabernacle. For several weeks he preached to Christians only, never once to the unsaved. Not a single invitation did he give. Week after week went by. Night after night, he proclaimed his message to those who had already professed conversion. Then, at long last, he turned to the pastor of the church and asked for an inquiry room. He said he wanted a room where personal workers could deal with souls.

The pastor offered him a room that would seat about forty people. Finney looked at him in amazement. He said, "Why, I want a room that will seat hundreds of people." Now it was the pastor's turn to be amazed. He was most sceptical, but to humour Finney, he gave him a hall, about a block away from the tabernacle, that seated fifteen hundred people, never dreaming of what was going to happen. Finney accepted it.

That night, when he gave the invitation — and it was the first time, remember, that he had given it — he asked all those who were anxious about their soul's salvation — no one else — to find their way to the auditorium a block away from the tabernacle, which was to be used as an inquiry room. When Finney reached the hall himself, he found it packed to capacity. There was not a vacant seat anywhere. People were standing on every side, and that night hundreds upon hundreds passed out of death and into life and were gloriously born again. From that day on, men and women throughout the British Isles came to Christ in multitudes, for revival broke out on every side.

Do you know that in one week, no less than fifty thousand people accepted Jesus Christ as a personal Saviour during the revival days of Charles G. Finney? Think of it, if you will, fifty thousand in only seven short days. That was a mighty movement of the Spirit of God, nor has it been duplicated since. When, I wonder, will we see it again? Oh, for such results today I It is

said that within a period of ten years during the work of Finney in America, two hundred thousand passed out of death and into life. What a record!

There is nothing that we need more today than a mighty revival, a new manifestation of the Spirit of God. Those who feel their need the least, need it the most. Churches, colleges, Bible schools and seminaries that feel they can get along without a revival are the very ones that need a revival. Such results as I have mentioned cannot be obtained apart from revival.

ENROLLED IN CHURCHES

Not only were converts won; they were enrolled in the churches. Unless that happens, evangelism misses the mark altogether. Those who are brought to Jesus Christ should be put to work somewhere. They should do something definite for the Saviour.

Think of the results in Wales and America, of which I have already spoken. Do you know that within the short period of five weeks, no less than twenty thousand joined the churches of Wales? What miraculous results! What, I wonder, would happen in America if in any given city twenty thousand were to join the churches in a period of five weeks?

It is stated that when Charles G. Finney commenced his evangelistic work in the United States of America, there were only two hundred thousand church members in the entire country, but when he finished his work a few years later, there were three million names on the rolls of the various churches of the country.

Never in the history of the world had there been such results before. God used Finney to accomplish more than all the pastors of America put together during the same period. Little do we realize how much we owe him. That, I say, is evangelism in action. That is the kind of evangelism for which we pray, the evangelism we long to see. When reporters come to me and ask the question, "What do you think is the great need of our day? ", I always answer without a moment's hesitation, "A mighty manifestation of the power of God."

Dr. Henry Ward Beecher had this to say about Finney's revival work: "That was the greatest work of God and the greatest revival of religion that

the world has ever seen in so short a time." That statement is of paramount importance. God grant that we may see it again. Oh, for another Finney!

POLAND

Have you ever seen revival? I have. It was on the Russian mission fields of Europe. But I want to tell you now of some of my experiences in Poland, Latvia, Australia and Jamaica. My entire ministry was revolutionized as a result. But let me describe them. I am quoting from my diary.

"In springless Polish wagons, we travelled through deep forests into the interior. Finally we arrived at our destination, and tears flowed freely as the converts surrounded us.

"Two policemen with loaded rifles and fixed bayonets were present to watch and listen at every meeting. Long tables were placed in the open air, from which we were served with thick slices of black bread and raw herring, boiled eggs and wild honey. A countless number of flies swarmed over everything. That night the women slept in the barn, and the men, side by side like sardines, on hay in the attic — about one hundred of us.

"Sunday night a mighty wave of revival swept the audience, so that hundreds fell on their faces and wept before the Lord. Strong men sobbed aloud and with anguished faces gazed up, pleading with God to forgive and receive them.

"Proceeding to another section of Poland, we found the church so packed that I had to be pushed through to the pulpit. At the close of my message, sobs were heard on every side, and soon a number had wept their way to Calvary. Later they testified with radiant faces to the joy that was now in their hearts. Some had travelled over two hundred miles in wagons to be present. I was told that at least five thousand souls had been saved during the previous five years.

"With great difficulty we elbowed our way through the vast crowd. What a sight it was to gaze into the sea of faces on the ground floor and away up in the over-crowded gallery! Scores were standing in the aisles, nor was there any possibility of their sitting down for the next three hours at least. It was pouring rain outside.

"How I wish I could describe the singing! As they joined in their great revival songs, I felt as though Heaven itself was bending low to listen, and I wondered if even the angelic hosts could more heartily praise and magnify the Lord.

"At the close of my message I felt led to pray and, as I did so, it seemed as though a tidal wave of blessing broke upon the audience. First a single sob, then another, and yet another, until at last individual expressions were lost in the moaning and weeping that broke out all over the congregation. When I opened my eyes, I saw the faces of dozens, with tears flowing down their cheeks, broken and mellowed by the Spirit of God.

"They needed no urging then, no coaxing. I only had to give a word of invitation and they responded in scores. There was no room at the altar, and even if there had been, it would have been impossible for them to move from where they were, so dense was the crowd. But they lifted their hands and gave every evidence of a wholehearted response. How many passed into the kingdom of Light I do not know. How many opened their hearts and received the Holy Spirit in His fullness, I cannot say. But I do know that God worked and worked in a mighty way. Glory be to His name I

"The meetings at Luck were crowded out. The hall was by far too small. Not only were the aisles and side rooms packed, but many were unable to get in at all. When we saw the crowds we decided to rent the largest hall in the province, a splendid auditorium with two galleries, one away at the back above the first. But this too was crowded, aisles, doorways and all, and that in the morning.

"A fifth of the audience were Jews. What an experience I Jews, listening eagerly to the message. People were amazed that they kept so quiet, but there were no interruptions of any kind. They fairly drank it in. Yes, the Jews will listen to the Gospel today, at least in Poland. Never will I forget their attentive faces as they stood or sat for three hours as though fascinated. At the last service on Monday morning some seventy-five responded to the invitation to accept Christ as a personal Saviour, how many Jews I know not.

"And oh, how they sang my hymn 'Saved' in Russian. Again and again the glad proclamation was sung, 'Saved through Christ.' I doubt if the Jews will ever forget it.

"Thus ended my work among the Russians in Poland, Poland so soon to be devastated by war. What if I had been disobedient to the heavenly vision? How many who have since been executed would never have heard the Gospel?

LATVIA

"Oh, what a sight greeted my eyes I Men and women were standing on every side, hundreds upon hundreds of them. The news had spread like wildfire. Finally, I preached and Pastor Fetler interpreted. For almost four hours the service continued. Scores knelt at the altar, weeping, praying and confessing their sins. More than three thousand were present and it was raining.

"In amazement I gazed out over the vast audience. Not only were the pews full, but the great centre aisle was literally packed with people standing. Others were massed against the walls on each side, while many crouched on the edge of the platform. From high up in the gallery, great numbers gazed down. Never will I forget that scene. Oh, what a mission field! How ripened is the harvest, but where, oh where, are the reapers?

"Next morning we held our service in one of the churches, where I spoke on the Holy Spirit. At the close, a woman came quickly to the front to ask forgiveness of two whom she had wronged. Scores knelt at the altar weeping and praying, utterly unconscious of those around. Sins were confessed and many bitter tears shed. My heart was deeply stirred as I listened to the plaintive tones of both men and women seeking God. The Spirit moved upon all hearts that morning, and for almost four hours the service continued with intense fervour.

"Later I preached in the largest theatre and found it packed to capacity. What a sea of faces! I looked for aisles but could find none. People were standing in them from front to back. The gallery was crowded. Scores were compelled to stand throughout. What an opportunity! And, oh, the liberty, the joy! I concluded my message at nine, but Pastor Fetler went on with the meeting until 10.30. No one went home. There they stood drinking in every word.

"When the invitation was finally given, some forty came and knelt on the platform. A little girl, deeply convicted, cried aloud, saying she could not believe. A backslider came home. Finally all were dealt with, and with radiant faces returned to the audience. Still the huge congregation remained.

"When we reached the great hall at night, we found it packed from end to end, the gallery full as well, and every aisle jammed. In spite of the cold winter night, they came. There was no fire in the building. I preached in my fur coat. Oh, how they listened! But how could we give the invitation; there was no room at the front. We dismissed the great audience and held an after-meeting. But not half of them left. The ground floor was still nearly full. Something else had to be done. So we cleared fifty seats at the front and gave

the invitation. In a moment they were filled, and others who came had to stand. It was a glorious, never-to-be-forgotten scene. Men and women freely, gladly gave themselves to Christ. The meeting closed at 11.15 p.m.

We rented the largest halls available, but such crowds attended that great numbers were turned away. They jammed the aisles, sat on the window sills, stood on the platform, packed themselves into every corner, a huge, surging mass of men, women and children, ever moving, ever restless.

"Oh, these multitudes! Will I ever forget them! What throngs of people! How great the harvest, but how few the reapers! What a mission field! They crowd our mission halls and are easily accessible.

"Such is the virgin mission field I have now visited. My heart has been stirred, my soul burdened. With my own eyes, I have seen those teeming multitudes, and oh, how they have won me! Would to God I could spend months touring from place to place throughout Latgalia, telling the story to tens of thousands who have never yet heard. I received hundreds of letters of appreciation from the converts.

"Now that I am back, I see again the surging throngs, the crowded aisles and the congested pews. I hear once more the plaintive songs and the fervent prayers of the people, and I feel anew the pressure of their hands as they plead with me to remain. And as I remember their sad, tear-stained faces, I am conscious as never before of what the Master felt when He gazed with compassion on the perishing multitudes of old Judea long ago."

AUSTRALIA

"How shall I describe the service in the Lyceum Theatre? Talk about a crowd-they filled all the aisles, sat on the steps and stood everywhere they could, and then overflowed into the chapel where they listened through loud-speakers. But oh, what results! There were seventy-five who walked down the aisles to the inquiry rooms, each to be dealt with personally. The workers were swamped. What a break! There was deep, deep conviction.

"Under the heading, 'There Was a Great Rain,' The Methodist, one of Australia's leading papers, published a report on the meeting and I am taking the liberty of quoting from it: 'The writer has attended many great religious gatherings of various kinds, but does not remember anything as wonderful as the evening service on Sunday last, when Dr. Oswald J. Smith of Canada preached the sermon. There has probably not been a greater crowd listening

to any preacher in the Lyceum, in that the overflow for the first time was accommodated in Wesley Chapel, where amplifiers enabled the large company there to join in the service.

"Great expectation had been raised as reports of the Doctor's success in other services were circulated, and a keen spirit of expectancy was manifested by all present. A song session was conducted while the audience waited for the service to begin. Crowds stood throughout. When the appeal was made, in orthodox form, the response was immediate and almost overwhelming. Ushers were on duty directing the seekers to the four inquiry rooms — two for women and two for men. Each inquirer was personally dealt with, and the work went forward with mighty power. Tears were on most faces.'

JAMAICA

"An eye-witness reports as follows. I quote him verbatim: "When Dr. Smith gave the invitation on his opening Sunday night in Kingston, it seemed for a moment as though an avalanche had struck the theatre. Men, women and children streamed down the aisles to accept Christ. Like an army they came, some from the first gallery, many from the second, and scores from the ground floor. In a steady stream they mounted the steps, crossed the platform and entered the inquiry rooms. Each worker had to deal with a dozen seekers, there were so many. They needed no urging or coaxing. The movement was spontaneous. With serious faces and tear-dimmed eyes they flocked to the Saviour.

"Some said they had never witnessed a break like it in Jamaica. The huge auditorium with its great balconies was packed to suffocation when the evangelist arrived. Even the large platform was crowded. Countless hundreds were turned away. All around the theatre and in the park near by, crowds stood, listening to the service and the message through loudspeakers. They were reverent and attentive. How many were saved or restored on that first Sunday night, only God knows."

This is a report of my second Jamaica campaign, held in the race-course grandstand, when my son, Paul, was with me:

"Dr. Oswald J. Smith has just held a great campaign in Jamaica, a campaign that almost became a revival Night after night crowds gathered beginning with 4,000 and rapidly increasing until during the last week, according to the caretaker of the Race Course and many others, there were 10,000 present each night.

"A conservative estimate for the last night would be 15,000 Most said 20,000. Over 475 decisions were counted that one night. The grandstand was jammed over in hoar before the service commenced. Thousands stood throughout. Jamaica had seen nothing like it for any kind of meeting in its history.

"It was a common thing to see 150 to 400 push through the great crowd night after night to accept Christ. She personal workers were swamped and had to deal with the seekers in groups. There were at least 2,000 who made the great decision, but there were many others whose names it was impossible to get.

"The people packed every inch of sitting and standing space in the grandstand so that no aisles were visible. Then the vast open space in front which had been seated was likewise filled, thousands standing on either side. Hundreds of parked cars filled with listeners covered the field outside the fence, and scores upon scores who had climbed up, sat every where upon the roof. Never in all his ministry had Dr. Smith preached to such multitudes.

"In order to deal with the converts the huge grandstand had first to be cleared while the seekers waited patiently at the front after having shaken hands with the evangelist, and then, surging up the steps, they were at last dealt with and led to Christ. In spite of the great crowd there was perfect order.

"A conservative estimate would be an attendance of 1500,000 during the two weeks of the campaign. They came in large tracks from various parts of the island. They were there at seven o'clock every night, and most of them an hour before. For two hours they stood in thousands shoulder to shoulder and scarcely moved. The newspaper compared it to the days of Wesley and Whitfield and said the Race Course had never seen the like before."

SOUTH AMERICA

"Buenos Aires was one of the eight cities in which Dr. Smith held campaigns in 1957. The auditorium accommodated 25,000 and as many as 5,000 were turned away on a single night. Some 300 churches co-operated. In the 8 campaigns, there were 4,500 first time decisions for Christ. Said Billy Graham: 'The Lord used Dr. Smith in South America to stir hearts as they have not been touched perhaps in the history of the Evangelical Movement.' These were the greatest campaigns of his life, greater even than

South Africa, Australia, New Zealand, Ireland and the Scandinavian Countries."

What I saw on these fields, we must see here in the United States of America. Nothing else will solve the problems of the day, nothing but an old-fashioned revival. Again and again we should pray, "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (Habakkuk 3:2).

I believe we are living in the closing days of this dispensation. judgment awaits us, judgment or revival, mercy or wrath. If we will not have mercy, then we must accept judgment. Nothing but revival can save us. That is true of the individual. It is also true of the Church.

We are standing today at the cross roads. If God does not send revival, He may have to send judgment. It depends upon us as to whether it is to be judgment or revival. We can become ordinary ministers of the Gospel, or we can lay hold on the horns of the altar and give God no rest until He manifests Himself once again in mighty revival power.

CHAPTER XVI

EVANGELISM OR REVIVAL — WHICH?

WHAT is the difference between an evangelistic campaign and a revival? Do you know? Have you ever differentiated between the two? This is something of which we must have clear views. The two must not be confused.

I. AN EVANGELISTIC CAMPAIGN IS NOT A REVIVAL

You may call it a revival, but that does not make it revival. You may advertise it as such but still it is not revival. You may talk about holding a revival but what you really mean is that you are going to hold a series of evangelistic meetings, for you cannot hold a revival.

You can put on an evangelistic campaign, but you can put on a revival. An evangelistic campaign may be put on entirely by man. It may be thoroughly organized and advertised. All the machinery necessary may be available: Personal workers, a great massed choir, ushers and everything else that goes with it may be there. All that can be done by man. Souls may and probably will be won, but after all, it is still an evangelistic campaign.

Now an evangelistic campaign may become a revival; but, it starts as a campaign, it is likely to end as one. How we would like to see every evangelistic campaign become a real revival

2. AN EVANGELISTIC CAMPAIGN IS AN EFFORT ON THE PART OF THE CHURCH TO WIN THE UNSAVED TO CHRIST

I have held evangelistic campaigns in many parts of the world. I have seen few revivals. I saw something of revival on the Russian mission fields of Europe and also in Australia. I saw it again on the island of Jamaica. But for the most part, the work I have done down through the years of my ministry has not been that of a revivalist. It has been the work of an evangelist.

I have held numerous evangelistic campaigns, some of them city-wide, in the United States, Canada, the British Isles, Australia, New Zealand, S. Africa, S. America and Europe. Few of these campaigns have ever become revivals. I would not dream of calling them revivals because they were merely evangelistic efforts. There were souls saved, lost men and women were

brought to the Lord Jesus Christ, something was accomplished, but after it was all over, it had to be admitted that it was nothing more than an evangelistic campaign.

Many evangelists have never seen a revival. They have held evangelistic campaigns for years and have seen many souls brought to Christ, but a revival they have never yet witnessed. A man may spend a lifetime holding evangelistic campaigns without ever once having had the joy of seeing a real old-fashioned revival.

In an evangelistic campaign a church puts on an effort to bring souls to Christ, and for every such effort, we devoutly thank God, but the church does not put on a revival.

3. A REVIVAL BEGINS WITH THE PEOPLE OF GOD

It is not true to say of an evangelistic campaign that it begins with the people of God. The very first night that such a campaign is held an invitation may be given and souls saved. The evangelist may direct all his preaching to the unsaved in an effort to win them to Christ, but that is not a revival effort. A revival, as I have stated, begins with the people of God. I do not say that it ends with the people of God, for sooner or later, if it is a genuine revival it will result in the salvation of souls.

Only life can be revived. If there is no life there is no possibility of revival. Therefore, when you are going out to win souls for Christ, you do not talk about a revival, because you know that you are working among the unsaved and that they are dead in trespasses and in sins. They cannot be revived. If a man is dead, he is beyond revival. If a fire has gone out, you cannot revive it. You may blow upon it as much as you want to. You may fan it as much as you will. You may do everything in your power to revive it; but if it is out, and there is no spark of fire left, do what you will, it will never again be revived. This I have already pointed out.

Hence, if souls are dead, dead in trespasses and in sins, it is absolutely impossible to revive them. On the other hand, you can revive the people of God. Where there is life there is always the possibility of revival. Those who are really saved, those who have been truly born again and have grown cold and become indifferent, those who have lost their first love can be revived. The work of the revivalist, primarily, is to reach them, and through them, the

unsaved. The work of the evangelist, primarily, is to reach the unsaved for Christ.

What our churches need today is first of all not evangelism but revival, the kind of revival that Charles G. Finney experienced. Once the churches have been revived, souls will be saved. Such conversions will stand the test, for there will have been real conviction of sin and a genuine experience.

Sometimes, as I have already pointed out, Finney did not even make an effort to reach the unsaved for weeks. He did not preach to them. He directed all his messages to the people of God. At last, when the Spirit of God had revived the church, and the Christians themselves were set on fire, then God commenced to work among the unsaved, and sinners became anxious about their soul's salvation. Thus the revival in its turn led to evangelism and conversion.

We thank God for every evangelistic campaign that has ever been held, but we glorify Him even more for revival. We think of John Wesley, Finney, Moody and many others who were used not only in evangelism but also in revival and were known as revivalists as well as evangelists. Then we think of Billy Sunday, R. A. Torrey, Billy Graham — and a host of others who have been chosen by God as evangelists, and who in their great city-wide evangelistic efforts have been bringing souls in hundreds upon hundreds to the Lord Jesus Christ. For all this, we devoutly praise God.

We continue to pray, "Revive Thy work, O Lord." That prayer we must always offer. If it is not God's work, then it cannot be revived. It has to become His work before it can be revived. But if it is the work of God, then God can revive it.

4. A REVIVAL IS A MANIFESTATION OF GOD'S POWER

The Bible says, "The power of the Lord was present." Can you and I say that? Is He present in our meetings? Do we know anything about the power of the Lord? Again it says, "They were all amazed at the mighty power of God." Are men amazed today? Do our congregations leave, absolutely amazed at the mighty power of God in our midst? Have we had that experience? That my friends, is revival. That is what I am talking about—a manifestation of the power of Almighty God. In other words, God comes on the scene, and apart from machinery, apart from organization, apart from personal workers, apart from everything else, He works. Something really

happens. There is a manifestation of Divine Power. But of this I have spoken before.

5. A REVIVAL ALWAYS RESULTS IN DEEP CONVICTION OF SIN

It was so in the great Irish Revival of 1859, and also in the meetings held by John Wesley. So too, in the days of Evan Roberts and Finney, always there was deep conviction of sin.

Now that is not always true when evangelistic campaigns are held. Sometimes the evangelist has to persuade men and women to walk down the aisles and accept Jesus Christ as Saviour. Sometimes the personal workers have to argue with them, coax them, plead with them, entreat them to come. Oftentimes they have to be urged to make a decision for the Lord Jesus Christ.

There is nothing like that in days of revival. Then it is God who does the urging. The Holy Spirit is at work and seekers fall down on their knees or come running to the front, asking the question of the Philippian jailor, "Sirs, what must I do to be saved?" In a revival we do not have to plead with men and women to be saved; men and women plead with us to show them the way of salvation, for they are under terrible conviction.

In an evangelistic campaign I have sometimes seen men walk down the aisles smiling. I have never seen them smile in a revival. In a revival they are scarcely able to walk down the aisles. They become so weak under the awful conviction of sin and so burdened and distressed that they can scarcely stand. Tears flow copiously as they plead with the Lord Jesus Christ to have mercy upon them and save them.

In the Irish Revival of 1859, people became so weak that they could not get back to their homes. Men and women would fall by the wayside and would be found hours later pleading with God to save their souls. They felt that they were slipping into hell and that nothing else in life mattered but to get right with God, hence their weakness and helplessness. To them eternity meant everything. Nothing else was of any consequence. They felt that if God did not have mercy on them and save them, they were doomed for all time to come.

6. A REVIVAL is NOT DEPENDENT ON THE LEADER

When you hold an evangelistic campaign and preach your last sermon and leave, what happens? The campaign closes, and everything is over. The meetings have ended, and all is in the past. But what happens in a revival? The revival goes on just the same, and just as powerfully as ever, even after the revivalist has left. He does not have to be present.

Evan Roberts of Wales is an excellent example. He would come to the meetings for a few nights but say little. Finally he would rise and give a brief testimony and then leave, but the revival went on with increasing power. More souls were saved than ever before. Greater work was done after he had left than while he was present. The revival spread from district to district until churches everywhere were aflame. Each one was packed to capacity. People would come at five in the morning and remain until late at night. During the entire day, men and women would weep their way to Calvary.

In other words, the revival did not depend upon the leader. Evan Roberts might be many miles away; it made no difference, the revival went on just the same. Not only did it go on in that centre, but it spread to other centres until it had broken out in the most unexpected places where Evan Roberts had not even been present. A revival is not dependent on the leader.

7. REVIVALS DO NOT DEPEND UPON SERMONS

Evan Roberts, as I have stated, did not preach sermons; he simply gave his testimony and God worked. Thus it is in revival. No man can take the glory to himself. I do not say that sermons will not be preached and messages given; they will. But revival will sweep on, independent of sermons, and will magnify God.

That is what we are praying for now throughout America. We are asking God to sweep across the country from the Atlantic to the Pacific in revival power, to fill our churches once again to their utmost capacity, and to put such a burden upon us that we will take no rest until God works and thousands are brought into the kingdom. Revival must sweep through the country like a prairie fire, carrying all before it, with no human leadership, that God may have all the glory. That, my friends, is what we are pleading for today. When it comes, all will be changed; the entire nation will be transformed; for God can do more in a few weeks in revival than we can in years through evangelistic campaigns.

Now let me leave the burden with you. May you cry out to God, "Lord, before I die, before my ministry ends and my work is finished, let me see

revival." If you could see but one genuine revival, your whole future ministry would be revolutionized; you would never be the same again. I see no reason why, in this twentieth century, we should not witness once again a mighty manifestation of the power of God.

8. A REVIVAL IS THE RESULT OF A PRICE PAID

If you and I are going to see revival, we will have to pay the price, and the price is fourfold. Every revivalist I know anything about has paid the price.

(1) Get Right With God

In the year 1906 when Dr. R. A. Torrey held his great campaign in Massey Hall, Toronto, he had little cards printed about one inch wide and six inches long. They were printed in bright red, with just there four words: GET RIGHT WITH GOD. Those little cards were scattered in tens of thousands all over the city of Toronto, and since they were printed on both sides, it did not matter which way they fell. They were on the streets of the city, on the floors of the stores, in street cars everywhere, speaking to all those who passed by, in bright red letters, "Get Right with God." And only God knows how many were convicted and saved as a result.

Now there are two ways to get right with God. First by confession and then by restitution. There are three phases to confession. I am speaking now, of course, about Christians. The Christians are the ones who must confess their sins and make whatever restitution is necessary.

First, there is private confession. If the sin has been committed against God, and God alone, and if no one else knows anything about it, then it is only necessary to confess it to God.

Second, Personal confession. If the sin has been committed against another individual, then there can be no forgiveness until confession has been made, not only to God, but also to the individual wronged. An apology will be necessary.

Third, Public confession. If your sin has been committed against the entire church, or if a great many people know about it, then your confession will have to be made publicly, before the wrong can be righted.

I am careful in all my evangelistic work about the confession of sin. I do not encourage the confession of private sins. I urge those who have sinned privately and secretly to go to God, and God alone, and not to spoil the lives

of others, not to contaminate the minds of others by confessing sins that ought never to be dragged out into the light. But when a sin has been committed against an individual, I insist that sin be confessed to the individual as well as to God. And when a sin has been committed publicly and the whole church knows about it, nothing short of a public confession will ever suffice.

In I John 1:9 we have this statement: "If we confess our sins, He is faithful and just to forgive us our sins." In other words, if we Christians confess our sins, He will forgive us our sins. He is faithful because He promised and He is just because he atoned. Sin confessed is sin forgiven, and sin forgiven is sin cleansed. And, may I add, confession must include renunciation; for unless the sin is renounced, it will not be forgiven, even though it has been confessed.

The reason so many are lukewarm, cold or indifferent, the reason so many do not enjoy their salvation, the reason they do not enjoy the reading of God's Word, or prayer, and do not get answers to prayer, the reason they have no testimony, is that there is some secret sin, some hidden sin in the heart that has never been confessed. Why not confess it? You cannot hide from God. He knows all about it. Why not make a full and complete confession to Him and be forgiven? Until you do, He can do absolutely nothing for you.

But not only must there be the confession of sin in order to get right with God, there must also be, as I have already stated, restitution. In other words, wrongs must be righted.

It may be that an apology is necessary and you will have to make it. There may be some debt that you have never paid and you will have to pay it. God says, "Owe no man anything." In God's sight, debt is a sin and no Christian should be in debt. At least, if he should fall into debt, he must do everything in his power to get out. He must meet his obligations, if at all possible. He cannot be right with God until he squares with his fellow men. Only then can God's blessing rest upon him.

Now let me give you an example of confession and restitution. It was in my own church in Toronto, and it had to do with the leader of our Young People's Society. He had been misappropriating funds and no one knew anything about it. He himself thought that he was getting away with it. One day in a series of evangelistic meetings, as I was giving the invitation, this young man, to the amazement of everyone, walked down the aisle to the front. I thought he was going directly into the inquiry room, and he was, but

just before he turned to the -inquiry room door, he stepped to the very front of the auditorium, and turning to the audience, made a public confession of his sin. Then, with his eyes filled with tears, after having asked the people to forgive him, he went on to the inquiry room where he made his confession to God and was restored to His fellowship. After that, he did everything in his power to pay back the money that he had taken. Before he died, he was able to give a glowing testimony, because he had met God's conditions. He had made his confession. He had restored what he had stolen and he went in to the presence of his Lord with no condemnation in his heart.

My friends, you can conceal your sin from the eye of man but you cannot conceal it from the eye of God. Concealing your sin may be the reason God is not blessing you and answering your prayers. That may be the reason He is not using you in His service. There is some confession that has never been made, some restitution that has not been attended to. You have neither confessed nor renounced your sin. You have not yet squared with man and therefore you are not right with God. Revival cannot come until you are ready to get right with God. And I say again, the only way that I know to get right is by means of confessing and restitution. May God enable you to pay the price.

(2) Travail in Prayer

Again and again I have spoken about prayer in connection with revival. Travail in prayer is of paramount importance. You and I will have to learn that lesson; for we will never see revival, we will never prevail with God, until we know how to travail.

I remember that years ago when I was pastor of Dale Presbyterian Church, Toronto, and when our revival meetings were carried on for six weeks, night after night, without a single break, we would spend every holiday in prayer. We would get up in the morning, go to the prayer room and pray in turn all day long, with fasting, time after time. We would spend half nights in prayer, whole evenings. Again and again we would meet for prayer. We gave ourselves over to hours of prayer.

No wonder there was deep conviction. No wonder souls were saved. We never lost an opportunity for prayer. Whenever the province or the Dominion proclaimed a holiday, we saw to it that the entire day was spent in fasting and in prayer. As a result, God came down in mighty revival power and without any inviting or coaxing, men and women found their way to the altar and gave themselves to the Lord Jesus Christ.

(3) Preach the Word

In every revival there are five subjects that are emphasized. First of all, sin and salvation. Then, heaven and hell. And last, judgment. These five subjects must be proclaimed if there is going to be old-time conviction and salvation. In the first place, sin must be emphasized. There can be no revival unless sin is brought home to the hearts of men and women. Men must realize that they are lost, that they are undone, that they are hell-deserving, that they are dead in trespasses and in sins, and that it was their sin that put Christ on the Cross. I say, they must realize all this before there can be real conviction.

Then, too, the revivalist must emphasize salvation, God's remedy for sin. Nor can he leave out heaven and hell; for unless men and women are brought face to face with eternity, unless they realize that there are eternal issues to face, there will never be revival. We must tell them about heaven, we must warn them about hell, we must deal with eternity.

Last of all, judgment. Men must be brought face to face with the judgment of almighty God. They must know that God has appointed a day in which He will judge the world, and that one of these days they will have to stand before their Creator and be judged. When this tremendous truth is brought to bear upon them, there will be conviction and revival. All this I have already dealt with.

(4) Work in the Spirit

Again and again I have emphasized the importance of the anointing of the Holy Spirit. There are two ways to work. We can carry on our work, if we want to, in the energy of the flesh, or we can work in the power of the Spirit. To work in the energy of the flesh does not require passion, burden or travail. It simply requires gifts, talents, organization, machinery, education, training. What a difference! We will have to decide, I say, whether we are going to work in the energy of the flesh, or in the power of the Spirit of God.

What does God say about it? His Word is: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zechariah 4:6). In other words, not by human ingenuity, not by machinery, not by organization, but by the power of the Holy Ghost.

There is a peculiar, mysterious atmosphere that falls upon a gathering when a man is ministering in the power of the Spirit; and that peculiar, mysterious atmosphere is absent when he is ministering in the energy of the flesh. If you are truly spiritual, you will be able to discern between the two.

This, then, is the price that must be paid. God's people must get right. They must get right by confession and restitution. And that, as I have pointed out, includes renunciation. They must travail in prayer. They must preach the Word. Last of all, they must work in the anointing of the Spirit of God. When you and I pay the price, God will work.

CHAPTER XVII

EVANGELISM IN THE INQUIRY ROOM

THERE is no more important subject than the one with which we are now to deal. Many an evangelistic campaign fails altogether because of poor work in the inquiry room. Men and women are not saved just because they raise their hands or stand. Conversion does not take place because they come to the front and shake hands with the evangelist or sign a card. Most people are saved after they do all that. They are saved in the inquiry room. That was Moody's method and we cannot improve upon it. I have followed it during all the years of my evangelistic work.

Now let me tell you what you must do in order to win souls in the inquiry room:

I. PREPARE FOR RESULTS

There are some churches that never prepare for results. I have gone to hold campaigns and have found no personal workers trained, nor any inquiry room prepared. As a matter of fact, I have gone to churches where results were not expected and when they came, the church was not ready for them. First of all therefore, we must prepare for results.

May I suggest that you prepare for results by training a group of personal workers, training them most carefully, so that they will know how to lead souls to Christ. Then may I say that we should prepare a room for an inquiry room. If I were preparing such a room, I would place two chairs side by side against the wall and then two others as far away as possible from the first two, and then two others, and so on until I had chairs placed everywhere, ready for work.

I would choose an inquiry room as accessible to the main auditorium as possible, so as to make it easy for men and women to find their way to it. I would appoint a head personal worker for the women and another for the men. Thus I would prepare for results.

2. USE TACT

I would urge my personal workers to see to it that they did not have bad breath so as to offend. Moreover I would caution men to deal with men and

women to deal with women. I would see to it that nothing was done that would provoke criticism.

3. GET THE SEEKER ON HIS KNEES

I would not allow anyone to be dealt with standing up or sitting on a chair, because then his mind would be distracted by everything going on. I would immediately get him down on his knees, facing the wall, so that he could be dealt with as thoroughly as possible. I find that most people have been saved on their knees. I emphasize this because the personal worker who tried to deal with me kept me sitting on a chair and got me nowhere. I have never made that mistake.

4. DO NOT ARGUE

Many a seeker will try to argue with you. He will ask you the most impossible questions. Do not attempt to answer him. Tell him that you will deal with his questions later on. Remind him that he has come to be saved and refuse to satisfy his curiosity. One question will always lead to another. If you commence answering questions, the conviction will soon wear off and you will fail entirely.

5. DEPEND ON THE HOLY SPIRIT

It is the Holy Spirit who does the work. He alone can convict and convert. You cannot. Therefore I cannot too strongly urge upon you the necessity of relying wholly upon the Spirit. Unless He works, there will be no conversion.

6. PRAY MUCH

All the time you are working, you should be praying, praying silently. Pray before you commence. Pray while you are doing your personal work. Pray at all times, for God answers prayer.

7. DIAGNOSE THE CASE AND APPLY THE RIGHT REMEDY

There are four groups with which you will have to deal in your evangelistic work. As a matter of fact, I often give a fourfold invitation. First of all there are the unsaved, then the backsliders, after that the uncertain, and

finally the defeated. These four groups are in every meeting, and you should clearly and definitely invite them to come to the Lord Jesus Christ in order that their need might be met. But you must instruct your personal workers as to how to deal with them, for it is up to the worker to diagnose the case and then to apply the right remedy.

First of all, I say, there are the unsaved, those who have never known the Lord Jesus Christ as a personal Saviour, those who do not call themselves Christians. They, of course, must be invited to come and be saved.

Then there are the backsliders, and you will find them in every meeting. There are those who have wandered away from the fold. They have lost their first love and have grown cold in their Christian service. They have neglected the Word of God and prayer and they are not giving a testimony. Some of them may have even gone back into the world. They must be restored to the fellowship of God.

The third group is the uncertain, those who do not know whether they are saved or whether they are lost. They have no assurance of salvation. They feel saved today and lost tomorrow. Not having any assurance, they are in a continuous state of uncertainty. You will find them, I say, in every congregation. They, too, must be invited, for they are of no value to God until they themselves know that they have passed out of death and into life.

Last of all, there are the defeated, namely, Christians who are living defeated lives. They have some besetting sin. There is something they have never overcome, something that has not yet been conquered. It may be some secret sin, some weight or idol. Perhaps it is only a habit, but it is something that keeps God from using them. They are not victorious Christians. They have never learned God's secret of deliverance. Time after time they have vowed never to fail again, but all their resolutions have been in vain. Every Christian has a besetting sin, but every Christian can be victorious. The defeated, too, must be invited so that they may be delivered and set free.

First of all the personal worker must diagnose the case. There are so many who simply kneel down beside the seeker and start praying for his salvation, only to discover that he has not come for salvation at all. I tell my personal workers to begin by asking questions so as to find out exactly what the seeker has come for. He must be put in his right class. Is he unsaved? Is he a backslider? Is he uncertain? Is he defeated? You see, unless you apply the right remedy you can never get results, since the remedy for the unsaved is never the remedy for the backslider, just as the remedy for the backslider is

not the remedy the defeated. You must know how to prescribe, and unless you know the disease, you will not be able to prescribe correctly.

Now what are your prescriptions? What do you suggest for the unsaved? What remedy have you for the defeated? What remedy have you for the uncertain and the back-slidden? If you have one of your then I do not suggest that you use mine. But in case you do not I am going to give you the prescriptions that I used for over half a century now, prescriptions that have worked marvellously.

1. THE UNSAVED

In dealing with the unsaved I always start with Isaiah 53:6. I do not read the verse; I make the seeker read it. I open my Bible before him and as he kneels by my side, I tell him to read the passage for himself. But I put my finger over the last statement. He reads: "All we like sheep have gone astray; we have turned every one to his own way." Then I begin to ask questions. You see, he must be convinced first of all of the fact that he is a sinner. A man must realize that he is sick before he will call for a physician. Again and again I go over it with him, asking him question after question. I point him to the word all. I make it clear that he has gone astray, showing him that if he has never turned God's way, he has always turned his own way, and that for him to turn his own way is to go astray. Finally he is convinced that he is a sinner.

Then I let him read the last part of the verse. By placing my Bible on one of my hands and transferring it to the other, I show him how God transferred his sin to His Son, the Lord Jesus Christ, as He hung on Calvary, and how Christ bore it all, thereby making a full and complete atonement. Now he knows something of the ground work of salvation, but he is not yet saved.

My second prescription is always John 1:12. Again I make him read the verse: "As many as received Him, to them gave He power to become the sons of God." Again I ask him questions. "What do you have to do," I enquire, "to become God's child?" His answer may be, "I have to join the church." I tell him to read it again. Then once more I ask my question. He may answer, "I have to live a better life." Again I tell him to read the verse. At last he realizes that he must receive Him, the Lord Jesus Christ, if he is to become God's child.

Now for the first time I tell him to close his eyes and pray and to tell the Lord Jesus Christ that he now receives Him as his own personal Saviour, realizing that the great barrier of sin has been dealt with, since Jesus bore his sin on Calvary, and that God can now forgive him. If he cannot pray himself, I pray for him and ask him to repeat what I say after me. Then when he opens his eyes, I question him again, for he may not, as yet, have any assurance whatever. But if I believe he has honestly asked the Lord Jesus Christ to come into his heart and save him, I then tell him to offer the second prayer. The second prayer is very important; it must always be offered. So once again he bows his head and closes his eyes. Now I say, "Thank the Lord Jesus Christ for having saved you." He begins to thank Him. Do you know what happens? In nine cases out of ten, the Holy Spirit bears witness with his spirit that he is God's child as he commences to thank and praise the Lord for his salvation, so that when he again opens his eyes, and I once more ask him whether or not he is saved, he is able to answer in the affirmative.

2. THE BACKSLIDER

What is my prescription for the backslider? It is always I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins." I ask the backslider to read it again and again until at last he believes it. I ask him to bow his head and confess his sins, not to me, but to God.

When he gets through he may not feel any different. He may not be sure as to whether or not God has forgiven him. But now he, too, offers the second prayer, the prayer of thanksgiving and praise to God for pardon. Once again as he prays the Holy Spirit bears witness with his spirit that God has forgiven him, even him, and restored him once again to His favour.

You see, I do not tell the unsaved to confess his sins. I do not make confession of sins a basis for salvation. That would be works. If that were the basis for salvation, then the unsaved would have to confess all his sins or his confession would be useless; and no sinner can possibly remember all his sins, let alone confess them. All the sinner has to do is to admit that he is a sinner and that he needs a Saviour. The backslider is different. He has been saved, but he has strayed away. He must go back over the road to the place where he went astray and make the wrong, right. He must confess the sin that made him a backslider, for only as he confesses his sin will he be forgiven. It is always so with the Christian. He is like Christian in Pilgrim's Progress, who

had to go back to the crossroads and there find his scroll before he could make any further progress.

3. THE UNCERTAIN

My prescription for the uncertain is always I John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life . . ." Note, if you will, that it does not say "guess" or "hope"; it says "know". It does not say that ye may "think" that ye have eternal life; the word is "know". John is very positive about it.

Moreover it does not say, "These happy feelings have I given you, these wonderful emotional experiences have I granted you, these marvellous revelations have I sent you." No, nothing like that. It says, "These things have I written." What is written cannot be changed. Your emotions will change, your feelings may change, but what God has written will never be changed. If you go by your feelings, you will be saved today and lost tomorrow. That is always the trouble with the uncertain believer. He is looking to his feelings. He has never learned how to stand on the Word of God.

Remember, the Christian is not always on the mountain top. There could be no mountain tops if there were no valleys. At times he must descend into the valley. If he goes by his feelings, he will only be saved when he is on the mountain top. He needs something that will assure him of his salvation when he is in the valley.

"These things have I written." What things? Anything that John wrote, for instance, John 6:37: "Him that cometh to me I will in no wise cast out." That will be sufficient. come to Him? If you have, then you know that He has not cast you out. He tells you plainly that He will not. If you will but believe it, assurance will be yours. Moreover do not say that you are going to have eternal life." He said that you "have" eternal life, right here and now.

God can never use one who is uncertain. If a man is not assure of his own salvation, how can he offer salvation to others? He must first of all know that he himself has passed out of death into life, and he can only know this by believing the things written. Thus must the personal worker deal with the uncertain.

4. THE DEFEATED

1 Corinthians 15:57 is always my prescription for the defeat: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Mark, if you will, it does not say through our struggles, efforts or our endeavours." It says through Christ. And it states plainly that victory is a gift. We cannot work for it; we cannot earn it. It is God's gift to His child, and it is through His Son the Lord Jesus Christ.

Paul at one time threw up his hands in despair, as it were, and cried out, "O wretched man that I am, who shall deliver me?" The Answer was: "I thank God, Jesus Christ, my Lord. That means that Christ becomes the Victor.

Now let me ask you a question. Long ago you accepted Jesus your Saviour. Was there ever a time in your life accepted Him as your Victor? I believe that the two decisions are absolutely essential. Not only must you take Him as your Saviour, you must also take Him as your Victor. Have you done it? Hundreds upon hundreds in the years passed and gone have knelt in the inquiry room, Jesus Christ as Victor, and then gone out to live victorious lives.

Can you see now why I place such emphasis on personal work? I can do little of myself and therefore I have my workers scattered all through the congregation. They see the hands uplifted, they come with the seekers to the front, they take them to the inquiry room, they get down on their knees beside them, and, after diagnosing the case, they apply the right remedy and thus bring them through for God.

You see, I use few prescriptions. Many remedies only confuse the seeker and he cannot remember them. One or two he will never forget. A long Bible course in personal work is not necessary. You do not need to know all about Judaism to win Jews, or about Roman Catholicism to win Roman Catholics. Nor do you need to know all about the false cults to win them. All alike are sinners. Deal with them, then, as sinners. All alike need a Saviour. Then offer them your Saviour. Use as few verses as you can.

At the beginning of my ministry, I started training workers and I have always had a group of consecrated, devoted workers, trained and ready to lead souls to Christ. If it were not for them, I could win but few. They are the ones who do the work. I depend upon them tremendously and God honours their efforts.

That is evangelism in the inquiry room. If you, my friend, will go and do likewise, you will find that God will bless your efforts. As you give the invitation, those who come forward will be saved; your personal workers will

lead them to Christ. If they are backsliders, they will be restored; if uncertain, they will be given assurance; and if defeated, they will become victorious. Thus you will do a lasting work. I do not count those who come forward. I only count those who have gone through the inquiry room and have been dealt with individually. Evangelism will always bear its richest fruit in the inquiry room.

CHAPTER XVIII

THE MESSAGE OF EVANGELISM

THERE are seven great truths that must be emphasized in all our evangelistic work. These seven truths constitute the most important points of our Christian faith and cover the ground of our experience from condemnation to glorification. It is of paramount importance that we make crystal clear the great truths concerning God's salvation by emphasizing them, every one.

I THE NEED OF SALVATION: MAN'S SIN

All we like sheep have gone astray; we have turned every one to his own way ... (Isa. 53:6).

For all have sinned, and come short of the glory of God ... (Rom. 3:3).

In these two verses the Word of God clearly sets forth the need of salvation. Man has sinned. No one is exempt. All have sinned. All have gone astray. Each one has turned his own way. Since man is a sinner, he needs salvation. Before we can lead men to Christ, we must convince them of the fact that they are sinners and that they need a Saviour. Then only will they turn to the Lord Jesus Christ and be saved. Unless we realize the, we are drowning, we will not want to be rescued. Unless we know that we are lost, we will not want to be found. Only those who realize that they are sick will call for a physician. So it is with salvation. Man must realize his need. He must know that he is lost and undone, that he is dead in trespasses and in sins, that he is a sinner and needs a Saviour.

An apple tree is not an apple tree because it bears apples. It bears apples because it is an apple tree. Man is not a sinner because he sins. He sins because he is a sinner. Once he realizes his need of salvation, he will want to be saved. Hence the importance of convincing him from the Word of God that he is a sinner. It does not matter what he thinks, or how he feels; the fact remains that God's Word says he is a sinner and that settles it. This is the message that produces conviction and we should spend much time on it before we go on to other things. Man is a sinner and needs salvation.

2. THE GROUND OF SALVATION: CHRIST'S WORK

The Lord hath laid on Him the iniquity of us all (Isa. 53:6). Christ died for our sins ... (I Corinthians 15:3).

After man has been convinced that he is a sinner, then we must present the ground of God's salvation. And the ground of God's salvation is Christ's work. There is no other. Nineteen hundred years ago, God laid man's sin on the sinless head of the Lord Jesus Christ. It was when He was hanging on Calvary's cross. It was when He cried out, "My God, my God, why hast Thou forsaken me?" It was when God had to turn away His face. At that moment, your sin and mine was laid on Jesus Christ.

It was for man's sin that Christ died, and His death became the ground work of God's salvation. You see, God had to first of all tear away the barrier of sin before He could offer forgiveness; but once that was done, He was able to pardon freely. Salvation had to be provided. Jesus Christ saw man ruined and undone and came down to earth to make atonement.

This does not mean that man is saved. It is possible to provide food and then to have men refuse to partake of it. It is possible to throw out a lifeline and then have those drowning refuse to grasp it. It is not sufficient that God has provided salvation, yet man must know that salvation has been provided, that the work of Jesus Christ on Calvary's cross has made complete and full atonement, and that nothing else remains to be done. Man cannot possibly add to a finished work. As Jesus hung on Calvary's cross, He cried out, "It is finished." Everything that could be done, was done, and has been done. Hence, the ground of salvation is Christ's work. That truth, I say, we must emphasize.

3. THE WAY OF SALVATION: FAITH IN CHRIST

The just shall live by faith (Rom. 1:17). Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:31).

That great truth came to Martin Luther as he climbed the steps in Rome. There flashed into his mind the words, "The just shall live by faith." There and then he realized that salvation was not by works, but by faith. So it was with the Philippian jailor. His question was, "What must I do to be saved?" Paul's answer was, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Salvation is by faith, not by works. It is important that we dwell on this great truth. We should make it abundantly clear that works will never save,

and that the only way to be saved is by faith. That is God's plan. It is simple but it is most effective. The moment you and I trust the Lord Jesus Christ, the moment we believe in our heart, we are saved. We put our faith not in a doctrine or a system of ethics, but in a person, the Lord Jesus Christ. It is not our faith that saves; it is Christ who saves; but our faith is the connecting link. The moment we believe, we pass out of death and into life. This great truth must be emphasized again and again.

As we emphasize the way of salvation, namely, faith in Christ, we can also emphasize the negative side, "Not of works, lest any man should boast." And we can turn to innumerable passages that state definitely that works do not save. The one and only way of salvation is by faith, faith in the finished work of the Lord Jesus Christ. We are saved then, by Christ, through faith. This truth we must proclaim in every evangelistic campaign.

4. THE ASSURANCE OF SALVATION: GOD'S WORD

These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life . . . (I John 5:13).

Now we come to a most important truth, namely the assurance of Salvation. We must make it perfectly clear that assurance is not obtained because of any feelings that may be ours; assurance is always based on the Word of God. It is when we believe God's Word that His Spirit bears witness with our spirit that we are the children of God. Never will we know the meaning of assurance until we take our stand on the Word.

He does not say, "These feelings have I given you"; He says, "These things have I written." He does not say, "that ye may hope or think or feel that ye have eternal life"; He says, "that ye may know that ye have eternal life." He does not say, "that ye are going to have eternal life"; He says, "that ye have eternal life." In other words, the assurance of salvation is based on what is written. Salvation is a knowable experience and a present possession.

No one will be used of God until he himself knows that he has what he is talking about. He cannot possibly offer to others something that he is not certain he has himself. He must first of all be assured of his own salvation before he can proclaim it to those around him. It is just as important to lead Christians into a state of assurance as it is to lead sinners to Christ. Let us be certain, then, that we point those who lack assurance to the Word of God and make it perfectly clear that they must take their stand on what God has

said. Assurance brings peace and blessing. Christians must be assured that they are saved.

5. THE EVIDENCE OF SALVATION: THE FRUIT BORNE

By their fruits ye shall know them (Matt. 7:20).

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will show thee my faith by my works (Jas. 2:18).

Faith without works is dead (Jas. 2:20).

Now the evidence of salvation is different from the assurance of salvation. Assurance has to do with the individual himself. Evidence has to do with those around him. In other words, I may know that I am a Christian, but do those with whom I associate know? The only way that they can know is by the fruit I bear., They watch my life. They know whether or not I am different. And if there has been no change, then they have a right to conclude that I am not a Christian. If I am a Christian, my life will show it. There will be fruit. The Lord Jesus makes this abundantly clear in John 15:1-5.

Works do not save, but they do provide the evidence of salvation. That is the teaching of James throughout his entire epistle, especially in the verses I have quoted above. If there is a new work of grace, there must be an outward manifestation. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (2 Cor. 5:17). Has there been a change? Have old things passed away and all things become new? Is there a difference? If so, that will prove to others the genuineness of my experience. If I have really been saved, I will bear fruit. My life will be different.

The things I once loved, I will hate, and the things I once hated, I will love. I will now glory in the Church of the Lord Jesus Christ. It will be a joy to sing the gospel hymns, to give myself to prayer and the study of the Word, to testify, to do everything I possibly can to serve God. If I do not have a desire to live for the Lord Jesus, then there is no evidence that I have been saved at all. The fruit borne must become the evidence to those around me. That truth is so important that it must be constantly emphasized.

6. THE JOY OF SALVATION: THE BELIEVER'S WALK

Restore unto me the joy of Thy salvation ... (Psm 51:12).

That was the cry of David, but it was not until David started to walk with God again that he experienced the joy of God's salvation. While he was in a backslidden condition, his heart was heavy. He knew nothing but sorrow. But, as soon as he confessed his sin and got right with God, he again experienced the joy of God's salvation. joy has to do with walk. Only as we walk in the will of God, will we experience the joy of His salvation.

There is no one more miserable than the backslider. The one who is not living in the centre of God's will, the one who is yielding to sin, the one who is not walking in the light, can know nothing of the joy of salvation. Those who want to be happy in their Christian life must live according to the will of God, overcoming sin. They must live victorious lives. They must walk as God wants them to walk from moment to moment and from day to day, and they must so please God that the joy of His salvation will ever be theirs.

Not only are many Christians unhappy; they are downright miserable. They have just enough religion to make them unhappy, but not enough salvation to make them joyful. As long as they disobey God and God has to chastise them, they will be miserable; but as soon as they return to God, confessing their sins and getting back into His will, they will know again the joy of His salvation. Then, as David says, sinners will be converted; for it is the joyful Christian who is used of God to reach others. Remember, then, that the joy of Salvation is always the believer's walk. Whether or not he is going to be a happy Christian depends upon the kind of life he lives in the presence of God.

7. THE CONSUMMATION OF SALVATION: THE CHRISTIAN'S REWARD

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing" (2 Tim. 4:7-8).

When the Christian receives his reward, then he will have reached the consummation of his salvation. He ought not to be satisfied just to be saved and go to Heaven; he should seek to so glorify the Lord Jesus Christ that he will be worthy of a reward. Rewards, as you know, will be given out at the Bema, namely, the judgment Seat of Christ. At that judgment, some will

suffer loss, others will be rewarded. Nothing will please the Lord Jesus Christ more than to be able to bestow upon His faithful servants the rewards He has for them. The Christian, therefore, should be living with his eye on that Day. He should be looking forward to his reward.

How triumphantly Paul looked forward to the day of his coronation! He knew that he had fought a good fight and that he had kept the Faith, and that on that Day he would receive his reward. How he gloried in it! He could hardly wait for the hour to come. He had been absolutely faithful. His Lord had promised him a rich and abundant reward, and he was assured that in due time it would be his. Again and again he speaks of the crown. As a matter of fact, all through the New Testament Scriptures there are promises of rewards of one kind and another for those who have been faithful. Again and again we have the expression, "He that overcometh," followed by the promise of a special reward. "Every man shall receive his own reward according to his own labour" (I Cor. 3:8).

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

These, then, are the great truths that we must emphasize in our evangelistic work. Believers must be established in the faith. These are the fundamental teachings of God's Word. They cover, as I have already stated, the whole course of Christian faith and experience. Let us be faithful then in the proclamation of the whole counsel of God, and our evangelism will be glorious.

CHAPTER XIX

LESSONS FROM EVANGELISM

THERE are six lessons that can be learned from the work of evangelism and revival. May God enable us to learn them until they become a part of our experience, for each one is of paramount importance.

I. LITTLE CAN BE ACCOMPLISHED APART FROM A MANIFESTATION OF THE SPIRIT OF GOD

That is the first lesson. Charles G. Finney, you will remember, was wonderfully converted. Directly after his conversion, he tells us, as he was standing before the fire in his office, he was baptized with the Holy Spirit. In his autobiography, he gives us a vivid description of that baptism. He did not speak in tongues, but something happened that made him the revivalist that he became.

The day following his conversion, you will remember, he went out into the village, and everyone to whom he spoke, even though he merely passed the time of day, was later convicted and saved, so mighty was the power of the Spirit upon him. That very night he sat down at the table and was requested to ask the blessing. As he did so, a Universalist who was present, stricken by conviction, rushed from the room, got down on his knees and prayed in agony before God until he was gloriously saved. And all because Finney had merely asked the blessing at the table.

When the Spirit of God comes upon a man as He came upon Finney, something unusual, something wonderful, something amazing happens. That, I say, is the first lesson we learn from evangelism and revival. Apart from the Spirit of God, little can be accomplished. Everything that Finney did was done in the power of the Holy Ghost. Everything that Evan Roberts and John Wesley accomplished was likewise accomplished as a result of a special manifestation of God's Spirit. Whatever was of abiding value was the work of the Holy Ghost.

2. UNFAVORABLE CONDITIONS CAN ALWAYS BE CHANGED BY THE POWER OF PREVAILING PRAYER

As you and I carry on our evangelistic work, we will often be confronted with unfavorable conditions. Things will not be just as we would like them

to be. Everything, at times, will seem to go wrong, and nothing will be right. The people will not co-operate. There will be a lot of opposition. A strange spirit will characterize the meetings. The campaign will not be what you expected and you will reach a place where you will hardly know what to do. You may speak to this one or that one, and try to alter things, but you will find it impossible.

Now comes this second lesson which must be thoroughly learned, and every evangelist should be familiar with it. These unfavorable conditions can always be changed by the power of prevailing prayer. You and I must learn how to prevail with God in our evangelistic work.

Finney found that to be true. When things were not going right, he simply retired to the woods, where for hours he poured out his heart before God. Father Nash was with him to help him, not a song leader, but a prayer warrior. While Finney was preaching, Nash was praying. Every time Finney found himself facing a problem that he could not solve, he always went to prayer, for he had learned that any problem, no matter how difficult, could be solved by prayer.

When you and I learn, as Finney did, how to wrestle with God, how to travail in prayer, how to spend the midnight hours on our knees, we will then have learned the secret of victory over every difficulty. The early Methodists knew the secret. Again and again they would retire for prayer.

They would spend hours wrestling with God, until, at last, they had prayed through and conditions were changed. You and I likewise will have to take hold of the horns of the altar and pray until the unfavorable conditions around us have been altered and prayer answered.

3. PERFECT OBEDIENCE TO THE WILL OF GOD IS THE ONE PREREQUISITE TO SUCCESS

There is one thing in the life of Finney that arrests the attention. This is his implicit obedience to God. Even in the everyday details of life, Finney learned the will of God and then did it. We are told that he went to get the young woman who was to become his wife. On his way he stopped to have his horse shod, and while his horse was being shod, he was persuaded upon to preach the Gospel in the adjacent church. Soon a crowd gathered; and as he preached, a revival broke out. The Spirit of God came down upon the audience. Men and women wept their way through to Calvary. Before long, the entire town was stirred.

Then the people endeavoured to persuade Finney to stay for another night and preach again. He did so, and the revival increased in power. After that he was persuaded to stay for a third night and again people got saved, conviction settled down upon the audience and the revival went on. So great did it become that Finney continued preaching, night after night. Finally, realizing that he could not continue his journey, he engaged another man to go for his bride, while he continued to preach the Gospel. That revival, we are told, continued for six long months. Finney never did get away, but he had been obedient to the Spirit of God. He had put first things first. He knew that he could get his bride later, but he realized that God's work could not wait.

How many, I wonder, would do that? How many would be willing to turn aside from their own plans and obey the Spirit of God? Could God find such men today, men who would be willing to break their own engagements in order to obey God? No wonder Finney experienced revival. He was sold out to God. God's work came first in his life. He was obedient at every point; hence, God used him for His glory and honour.

Perhaps God is telling someone now to turn from sin, to turn instantly from what he is doing. God expects obedience, instant obedience. What about it? Are we obeying? Are we doing the will of God? Do we turn away when God tells us to turn away? Do we do God's will when He reveals it to us? Are we living, moment by moment, in the centre of His Will? Or are we following our own inclinations? Do we refuse to listen to the Voice of the Spirit? No wonder God does not use us as He wants to. There must be instant obedience.

4. GREAT RESULTS CANNOT BE OBTAINED WITHOUT BOTH ENVY AND OPPOSITION

That is a hard lesson to learn, and yet, we will have to learn it. Many young evangelists start out thinking that there will never be any opposition, that everyone will welcome their ministry, and that they will be a success from the very beginning. They will not go far before they will realize that, if they are going to be successful, they will have to face both envy and opposition. There will be those who will be jealous of them, and there will be others who will oppose them.

Do not think that everyone will praise you, that other Christians will encourage you, that pastors will speak well of you and assist you in every way possible, and that you will have no difficulties to face. You might just as well

know now, as you launch out into your life's work, that you are going to face envy and opposition. There will be many who will not co-operate with you. There will be those who will endeavour to discourage you, who will do everything possible to make your work difficult.

As long as you do not accomplish much, no one will bother much about you. But just as soon as you commence to become a success, just as soon as you are getting results, just as soon as people flock to your ministry, there will be those who will be envious of you. All you have to do is to accomplish something that no one else has accomplished, build something that no one else has built, get results that no one else has been getting, become a greater success than those around you, and the most deadly opposition will be yours. There will be jealousy and envy on every side.

Moreover, it will not come from the world. You would not be surprised if those who did not know Christ were to oppose you. But it will, in all probability, come from Christian leaders and Christian workers, from those who ought to be standing by you and encouraging you in every way possible.

That is when you will feel like giving up. But if you know ahead of time that you must expect it, then you will be ready for it when it comes, and you will not be surprised. I say again, if God is going to use you in an extraordinary way, if He is going to do something through you that He has not done through others, you may be perfectly certain that you will be surrounded by envy and opposition on every side. That has been true all down through the centuries.

What about Finney? Was he ever criticized? Did he have to face envy and opposition? Do you know, the wonderful thing about it all is this, that as the years go by, the opposition, the criticism, the envy, the failures are for the most part forgotten. Seldom are they recorded. When you read the life story of a man, you only read the encouraging things about him, the successes, the victories. It is seldom that the other side is recorded. But let me say that Finney had about as much opposition to face as any man who has ever been used by God. And it was most diabolical. He was slandered on every side, and that by some of the most outstanding leaders of the Church of his day. For they were jealous of his success. Unitarian ministers fought him for years, so much so that he was always in the centre of a storm, in spite of the wonderful success he was having.

Dr. Lyman Beecher, one of the outstanding leaders of Finney's generation, did everything in his power to defeat him. As Finney approached Boston, Beecher sent him this message, and I quote it verbatim: "If you

attempt to carry the fire to Boston, I will meet you at the state line and call out all the artillery men and fight every inch of the way to Boston, and then I will fight you there." Can you imagine anything more vicious than that? Well, then, what did Finney do? How did he answer him? What did he have to say? He never said a word. He made no reply whatever. He simply did what he always did. He went to the woods, to be alone with God. He began to wrestle in prayer. He told the Lord all about it, and God gave him a great victory.

That, my friend, is what you, too, should do. No matter what kind of a letter you receive, no matter how much opposition you have to face, just take it to God in prayer. Spread it before the Lord. God will fight your battles for you, if you will let Him. But, if you do your own fighting, God will let you do it, and then there may be defeat instead of victory. Learn how to pray. Never answer for yourself. "Vengeance is mine; I will repay, saith the LORD." Envy and opposition can both be overcome by prayer. God did it for Hezekiah. He, too, was opposed. He, too, received a letter, but he spread it before the Lord, and the Lord delivered him. So long as you know that you are in the centre of the will of God, you need not worry. Never mind the opposition. Pay no attention to the envy. just go on serving the Lord. He will clear a way for you. God will gloriously vindicate in His own good time, and you will find that it pays to let Him fight your battles.

That is about the only kind of opposition and persecution that we get any more. We are not bound to stakes and burned alive. We do not have to suffer the death of a martyr. Seldom are we subjected to bodily injury. The only kind of opposition we get is criticism and slander, and that because of envy and jealousy.

For many years I have adopted a motto that has stood me in good stead. It consists of but four words: "No Attack, No Defence." I have passed it on to other evangelists, and they too have adopted it. They have learned that it works. I never attack anyone personally, and I never defend myself when I am attacked. I leave the matter entirely with God. God does not call you to attack others, and you do not have to defend yourself. He is able for every emergency. "As much as lieth in you, live peaceably with all men." If you will do that, God will bless you and use you and you will never need to fear the envy or opposition around you. "God is my defence." What a wonderful defence He is! Why not leave it in His hands? When you and I try to vindicate ourselves and fight our own battles, God has no alternative but to

leave us to ourselves. But when we let Him defend us, then we are depending upon One who never fails. Hence my motto, "No Attack, No Defence."

Moody and Sankey had the same experience. When they went to Great Britain, they were opposed on every side. Newspapers ridiculed them and laughed at them. They even put in cartoons of them. Everywhere there was the most bitter opposition, and yet God so vindicated them that they won countless thousands to the Lord Jesus Christ in the British Isles. Today they are lauded and praised to the skies.

The Apostle Paul knew what it was to be opposed. Again and again he had an uproar on his hands. Everywhere he went he faced opposition, but God delivered him in spite of it all. You, too, will be delivered, but you will be opposed, and you must expect it. I warn you, therefore, lest you become discouraged. Expect both envy and opposition and these from Christian leaders.

5. PERENNIAL REVIVAL IS ONLY POSSIBLE WHERE THERE IS CONTINUOUS BROKENNESS OF HEART

Now we have found the secret. Do you want to have a heart always on fire for God? Do you want to know the continuous anointing of the Holy Spirit? Are you anxious to be used in the service of your Lord? Would you always be aflame with the power of God? Do you want a perennial revival in your own heart so that you will never lose your first love, your early enthusiasm? Are you praying that you may always be on fire for God and that you may ever be interested in the souls of men? Well, then, here is the secret. Perennial revival is only possible where there is continuous brokenness of heart.

Now let me ask you this question. How did Finney achieve perennial revival? Remember, to the very day of his death, he was a revivalist. He continually carried on soul-winning work. He never lost his burden for the lost. How, I ask, was he able to maintain such a ministry?

Every day of his life he made it a point to be alone with God and have a quiet time over the Word. Every day he made time for prayer. He never allowed a single day to pass by without meeting his Lord. That is the answer.

May I say that for over half a century now, I have observed the Morning Watch. I would never dream of going to my without first meeting God. Morning after morning I go to my study and wait upon my Lord. First of all I pore ova the pages of the Sacred Book and then I give myself to prayer and

supplication. Thus, I meet God before meeting men and He solves my problems before I come to them. The Morning Watch has meant everything in the world to me, and my ministry would be weak, powerless and ineffective without it.

Have you a time to meet God? Have you a place to meet God? Has there ever been a day in your life since you were converted when you have failed to open the pages of the Sacred Book and study the Word of God? Have you allowed a single day to go by without pouring out your heart in prayer and supplication?

My friend, if you want to maintain the spirituality that God has given you, if you want a perennial revival in your heart, you will have to learn to meet the Lord Jesus Christ from day to day. The manna, remember, was gathered daily. You, too, will have to gather it daily, or you will never amount to anything in the service of God.

There were times when Finney felt that he was getting cold, when he realized that his heart was becoming chilled. At every such time he resorted to extra hours of prayer. One time he spent a whole winter, never reading another book, never reading a newspaper, never reading anything else but the Bible, and that he read on his knees. Turning from everything else, he pored over the pages of the Sacred Book and gave himself to prayer in order that he might not lose the fire of revival. He wanted to keep a spirit of revival burning in his soul, and that is how he did it.

Again and again, he says, he received fresh baptisms of the Spirit of God, especially while he was spending time in prayer, or poring over the sacred pages of the Word. Time after time, the power of God came down upon him until his heart was warmed and set on fire once more. Then he went out to hold revival services and once again he saw conviction fall upon the people and hundreds upon hundreds were converted.

One of the greatest dangers of the ministry is to know the power of God in youth and then to lose it. There are so many who were once on fire, who were once interested in revival, but who have now lost the fire and have been set aside. It is easy to settle down in a comfortable parish, get a good income, enjoy all the luxuries of life, have everything run smoothly, and then lose your burden for souls. It is so easy for the passion for souls to leave you and to become mechanical. To be on fire when you are young, then to grow cold as the years come and go, is an experience that should never be yours. The only way to maintain the spirit of revival is to see to it that there is continuous brokenness of heart.

6. EVANGELISM IS THE SECRET OF MATERIAL AS WELL AS SPIRITUAL BLESSING IN THE LOCAL CHURCH

The Alliance Tabernacle and The Peoples Church, Toronto, were both built on evangelism. Every campaign left money in the treasury. It did not all go for expenses or to the evangelist and his party; some was always left for the church. Thus the work prospered, materially as well as spiritually.

Unless there is financial blessing, there is mismanagement somewhere. The auditorium that costs the evangelist nothing to rent, with all its equipment, is surely entitled to some return. Otherwise it is not worth the investment. The pastor who labours to train workers, and who without any extra remuneration, toils and plans for the campaign, should surely see to it that the campaign leaves the church better off financially as well as spiritually.

God's will is clearly set forth regarding material blessings. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2.). The three, you see, go together, spiritual, physical and material prosperity. There are exceptions but that is God's highest will. If the campaign is a spiritual blessing to the church, it will also be a financial blessing. The two cannot be divorced.

These, then, are the six lessons that can be learned from evangelism and revival. Each one, as I have already stated, is of paramount importance. Unless you and I thoroughly learn them, we will not profit much by what we have read and seen of revival work. May I say again, therefore, that little can be accomplished apart from a manifestation of the Spirit of God, that unfavorable conditions can always be changed by the power of prevailing prayer, that perfect obedience to the will of God is the one prerequisite to success; that great results cannot be obtained without both envy and opposition, that perennial revival is only possible where there is continuous brokenness of heart, and finally, that evangelism is the secret of material as well as spiritual blessing in the local church.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14).

CHAPTER XX

HEART YEARNINGS FOR REVIVAL

PERHAPS the best way to tell the story of what God did when I was in charge of Dale Presbyterian Church, will be to quote from my diary. Space forbids a full account. It is only possible to select portions here and there; but these, I believe, will be sufficient to stir up a spirit of Revival and thus glorify the Lord.

TORONTO, AUGUST 16TH, 1917

It must come, the Revival for which I have prayed so long. How God melted me this morning I How sweet is prayer I Praise His name I Oh, for Holy Spirit conviction and Holy Spirit fruit I Only that will stand the test of time and Eternity. God has stirred my heart in an unusual way. How unspeakably precious He is. Oh, for conviction, old-fashioned conviction of sin!

Thanks be to God for these wonderful books I How they have helped me! My preaching has been revolutionized. Have been reading them hour after hour. Never got hold of anything like them in my life before: "An Alarm to Unconverted Sinners," by Joseph Alleine; "The Anxious Inquirer After Salvation," by John Angell James; and "A Call to the Unconverted," by Richard Baxter. These are the books. How clear and definite their message on Sin, Salvation, Heaven and Hell! Yet I realize that even these truths may be proclaimed without results unless there is the power of the Spirit. He must convict. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." And this is, perhaps, the secret of failure. Truth is preached most earnestly and faithfully but nothing happens. What is the matter? No power.

During my intercession this morning I read a few chapters from "Memoirs of John Smith," by Richard Treffry, and it drove me to prayer. For some time God gave wonderful liberty, perhaps an hour, possibly less. I don't know for I was entirely unconscious of time. And first He led me to confession. Oh, how I have failed I Failed in prayer, for I have spent minutes when I ought to have spent hours. Failed in Bible study, for I have not pored over the sacred pages as I ought. Failed in time, for I have allowed Satan to fill my life with other things and thus crowd God out. Failed in service, for I have not given out gospel tracts to the unsaved, nor spoken to them personally about their soul's salvation. Oh, I have failed, miserably failed.

And I long to be true and faithful. I plead for souls, yet my eyes do not weep as His did.

"But, glory be to God, I believe He is leading me into a deeper experience where I will count all things but loss for Christ; where I will suffer, sacrifice, pray, study and serve as never before; where there will be but one thing in my life, and thus the Revival for which I long will come. He will pour forth His Spirit, souls will be convicted and saved. May God hear and graciously answer! I must not fail again. God help me to press on, and on, and on.

AUGUST 25TH

In my reading this morning my attention was specially drawn to the following verse: "Herod feared John, knowing that he was a righteous and holy man" (Mark 6:20). Oh, the power of a holy life! Wicked men fear and tremble in the presence of holiness. May God make this an incentive to me. I am reading the New Testament through rapidly for the purpose of selecting those truths which will bring conviction when preached in Holy Spirit power. God is giving searching messages on Sin, Salvation, Heaven and Hell. Spent an hour in prayer with Samuel Stevenson and had sweet fellowship. I want to know and experience more. Never will I be satisfied until God works in convicting power and men and women weep their way to the Cross.

AUGUST 26TH

His message to me this morning was, "All things are possible to him that believeth," and, "This kind can come out by nothing save by prayer" (Mark 9:23, 29). Prayer and faith are both necessary for results. Thus the power of Satan will be broken in the hearts of men, and Holy Spirit fruit produced. "Lord, I believe; help Thou mine unbelief."

Gathered three into my study this evening. Expected others but they did not come. Talked to them for about an hour. Found much sympathy and willingness to co-operate, but almost entire ignorance as to Holy Spirit fruit and the outpouring of God's Spirit. Decided to meet again along with others to talk it over that we may pray intelligently. Came home rejoicing, for I firmly believe that God will move upon the hearts of the people in answer to prevailing prayer.

AUGUST 31ST

Eight gathered in the church study to-night, and we talked and prayed until after ten. Much prayer had been offered that His Spirit might open their eyes and let them see the need and feel the responsibility. If God has chosen them, they will stand with me; if not, I will have to go on alone. We have decided to hold cottage prayer meetings, one each week to begin with. In closing, I gave them this verse over which we prayed: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:14). Samuel Stevenson was one of us.

SEPTEMBER 2ND

Preached to-night. Had liberty and a little power. People at great tension. Searched the faces in vain for signs of soul anguish and distress. Eyes dry. No outward token of conviction. Surely I am not yet endued with power from on high. If so, there would be Holy Spirit fruit.

SEPTEMBER 7TH

We have toiled all the night and have taken nothing" (Luke 5:1-2). But when they let down their nets under Divine leadership "they enclosed a great multitude of fishes." Has this been my experience, or do I labour in the flesh instead of in the Spirit? Truly, I "have toiled all the night and taken nothing." If men do not tremble and go away distressed and broken it is my fault. I must take the blame. When I agonize and travail over souls there will be results, but not before. Then to my knees and on my face until the power comes and God can manifest Himself. Prayed nearly all afternoon, but not much freedom. Heavens like brass.

SEPTEMBER 9TH

"But we will give ourselves continually to prayer and to the ministry of the Word (Acts 6:4). Once again it must be that I have preached in the flesh and not in the Spirit. Had much liberty and power and felt that there was considerable conviction. The people listened most attentively and there was a great deal of discussion afterwards. Yet nothing happened. No one broken.

No distress manifested; no soul anguish; no tears. Oh, for God's power! (Luke 24:49; Acts 1:8; Zech. 4:6; John 6:63).

He has chosen me that I should bring forth fruit, fruit that will remain and stand the test of time and Eternity (John 15:16). Yet I am not doing it. There is but little fruit. However, it sends me to my knees. There must still be hours of waiting upon God. The price has to be paid. And when the Spirit comes upon me and fills me I will know it by the evidence of Holy Spirit fruit. Short of this I dare not rest.

SEPTEMBER 11TH

Glory be to God! There has been a move at last. It occurred in the cottage prayer meeting to-night. The service at first was cold and the people unresponsive. I spoke on prevailing prayer, concluded and closed. But no sooner was the meeting over than a woman suddenly cried out: "Pray for me, a church member — " and the rest was drowned in a flood of tears, great mighty sobs that shook her whole body. There was no let up, nor could we speak. She sobbed and sobbed as though her heart would break. Down we went on our knees and prayed one after another. Then we sang, "Just As I Am," and in about fifteen or twenty minutes she came through gloriously saved. Blessed be the Name of the Lord!

Oh, how our hearts thrilled with joy. Scarcely could we speak. All the way home I could hardly contain myself. Only two meetings and God had come. Prayer was answered. The Holy Spirit had commenced to work, for one soul, at least, had been broken up. A church member — unsaved! I wonder how many others are in a like condition?

SEPTEMBER 12TH

God is surely working. Another young woman, who had been convicted, got up to-night and testified that she was saved yesterday at her work and received full assurance this morning. Praise God! He has again answered prayer. She says she has done almost nothing else but pray all week. So now we have two brought in through the power of God alone. It is for this I have been burdened, the coming of the Holy Spirit in such mighty convicting power that souls would cry out for mercy without even an invitation. God has set to His seal and honoured His truth.

SEPTEMBER 16TH

Spoke to-night and had unusual liberty and power. People listened intently. Many eyes were filled with tears, but there was no break. However, I am convinced that God is preparing His servants and that He will yet manifest His power in the conversion of others. It only means that I must spend many more hours in prayer this week than last.

SEPTEMBER 18TH

Powerful cottage prayer meeting. House full, prayer fervent. Many hungry for God. Meeting continued until nearly ten o'clock, yet no visible sign. I must experience God's power no matter what it costs. Oh, that He would break me down and cause me to weep for the salvation of souls!

SEPTEMBER 19TH

Another break to-night. A backslider tried to pray in the meeting but immediately broke down and wept out her confession. She continued to pray in broken syllables, weeping at the same time. Thank God for this, but oh, for an intensified effect I Am still far from satisfied.

Another who has had a terrible struggle asked me to-night if she must confess having stolen something. So God is working.

SEPTEMBER 21ST

Received a letter this morning from one in great distress and went to see her at once. Found her weeping in anguish of spirit. After prayer God wonderfully met her and it was good to see the glow of joy in her eyes when leaving. God is surely working with her. Praise His name 1 More and more I feel the need of prayer.

SEPTEMBER 22ND

Have just finished reading "Glimpses of Life in Soul Winning," by James Caughey. Oh, what passion, what devotion and whole-hearted earnestness, and what a record of souls saved 1 Months of battling in prayer, then the victory. I do not believe that there is power enough on earth or in hell to prevent a revival if I am willing to pay the price.

SEPTEMBER 24TH

Went to-day to the home of my friend, Dr. E. Ralph Hooper, the beloved physician, and had a couple of hours with him in prayer. Was greatly discouraged over last night's service. No liberty, no power, no freedom to preach. Everything was hard. Feel I am just playing with prayer. Must spend more time in intercession. Mr. Stevenson was also present.

SEPTEMBER 25TH

Three of us met this morning and prayed for four hours. Experienced much blessing. Yet at the cottage prayer meeting to-night there did not seem to be a move of any kind. Two or three confessed sin, while one young man broke out and prayed.

Have been greatly impressed with Joel 2:18 and 28-29. There it is, the need, the methods, and then the results. But I can't do it myself. My heart is cold and hard. I do not weep and mourn. May God melt and break me and then work mightily among the people. I found Jer. 5:14 also a great and precious promise and have prayed it on my knees: "I will make my Words in thy mouth fire, and this people wood and it shall devour them." God grant that it may be so.

SEPTEMBER 26TH

Glorious break to-night. The prayer meeting seemed cold and dead. Very few prayed. I spoke and closed the meeting, disappointed. Then a woman started to weep. She was followed by another, and later on a third was broken by God's power. All gathered around and prayed. The first two sobbed and sobbed as though their hearts would break, praying and confessing by turns. Oh, it was glorious. God was working mightily. One of them who had stubbornly refused to pray in public the first night and who had sat throughout the meeting utterly unmoved, now wept so bitterly that she was unable to speak. Finally all went home fully satisfied, the light of Heaven in their faces.

I saw that a fourth was under conviction as the result of what had just taken place. She is one of our prominent members. I simply shook hands with her, feeling that it would be best to leave her alone and let the Holy Spirit do His own work. As she passed out there was a look of anguish on her face and her handshake told the story. How wonderfully God uses

conversions to bring conviction upon others. Can it be that the Revival has started?

OCTOBER 3RD

Once again I have cause to glory in God. He has given another sign of His presence and power. One other has been convicted and saved and is to-day rejoicing in God. Six weeks I think it has taken. Now she is free. God has brought her into clear and abiding liberty. In the meeting to-night she testified, her one-time dejected face shining with the light of Heaven as she told how she had found the peace which passes understanding, saying it was worth all the struggle. Praise God! I believe the work is genuine.

OCTOBER 4TH

Spent this afternoon in prayer with Samuel Stevenson. Then went to Dr. Hooper's home for the evening where we continued in prayer until a quarter to twelve. Oh, for the power of God I We must have it. How wonderfully He opened His Word to us while in prayer. We have read it and prayed it on our knees, especially the second chapter of Joel. Oh, for a baptism of tears I Also the ninth chapter of Daniel. Sentence by sentence we prayed it out before the Lord. We are surrounded by mountains of unbelief and opposition on every side. Only the power of God can overthrow them. "Have faith in God." I want to be wholly absorbed in Him. One passion-Christ.

Lately I have been reading Robert Murray McCheyne, George Fox, Billy Bray, Chas. G. Finney, Henry Moorhouse, John Fletcher, George Whitefield, David Stoner, Henry Martyn, John Wesley, John Bunyan, Thos. Collins, James Caughey, John Smith, David Brainerd; and oh, what men of God they were! What examples of devotion, zeal and piety I Would I could be like them I What a wonder was Wra. Bramwell! But where am I? Oh, to burn out for God! All, all for Him. Jesus only. Souls! Souls! Souls! I am determined to be a winner of souls. God help me.

OCTOBER 5TH

Once again, thanks be to God, there has been another conversion. This time a man. He came into my study to-night and told me that he had been convicted in a previous meeting and was most miserable. He had made resolutions again and again and had even tried religion but was still unsaved

although he was a member of the church. Yesterday he threw his pipe away. I prayed with him and then we went into the service. Near the close of the meeting he stood up and confessed to all what he had already related to me. His eyes were filled with tears. Yet in spite of this he did not get through. I came home and settled down to pray for him most definitely, pleading with God to let him see the light and enable him to believe.

Faith is rising to assurance. God is working. Deep conviction has already settled upon many. Oh, for a mighty break I Have found Mark 21:22-24; Joel 1:13, 14, 16; 11, 11-18, 25, 28, 29, most precious to-day. Have prayed them one by one before God.

OCTOBER 8TH

Very strong opposition. Some of the leading officials object publicly to the meetings. Worldly members up in arms. Satan is beginning to give evidence that he is also interested in what is going on. Have taken it to the Lord in prayer. Continued intercession this evening from about eight o'clock until a quarter to one in the morning with Dr. Hooper and Samuel Stevenson.

OCTOBER 10TH

Dr. Hooper, Samuel Stevenson, the Man of Prayer, and I spent the day waiting on God, and, as a result, we had a good meeting to-night. Many testified splendidly for over half an hour. Indeed, I had to restrain them in order to give time for prayer. God is working, conviction deepening and spreading. Lives are being changed, souls coming into abundant joy and glorious liberty.

OCTOBER 11TH

God's Word is becoming so precious. We are hearing His voice through the prophets of the Old Testament. Our method is to read a little and then pray it out before God, closing by asking Him to fulfil it in our experience.

"That which is born of the flesh is flesh and that which is born of the Spirit is spirit" (John 3:6). If we work in the flesh our fruit will correspond and souls be brought into a false experience. Lord, give us Holy Spirit fruit. We have taken the method of prayer as commanded in God's Word. Every other method has been tried and is being tried to-day, but the results do not

satisfy. So now if we do not prevail in prayer we will become a reproach and to that extent prayer will be discredited. We cannot afford to fail. We must give ourselves continually to prayer and the ministry of the Word.

If our lives do not convict people of sin there is something wrong. Oh, for the faith of the Syro-Phoenician woman I She would not take "No" for an answer (Mark Vii. 24-30).

OCTOBER 14TH

Preached morning and evening with freedom and liberty, but no apparent result. Am still unsatisfied. Yet God is working a little. A man has restored stolen money to his employer and a woman has given back funds that were taken from the Sunday School as a result of the convicting power of the Spirit. But I pray for the conviction to spread and deepen. Oh, for souls to be wounded I Have been reading the diary of David Brainerd. Months and months of agonizing prayer, and then the mighty power of God upon the Indians. I must have Holy Spirit fruit, nothing less.

CHAPTER XXI

MANIFESTATIONS OF GOD'S POWER

OCTOBER 17TH

DAY by day we have been meeting as usual for prayer. To-day we began at nine-thirty this morning and continued until after three. We have been asking God to break us for many weeks. About two this afternoon I was praying, when, suddenly, I stopped and began to praise God. Tears flowed copiously. All I could do was to sob out, "They're lost! They're lost! They're lost!" And so I wept and prayed for the people.

At the meeting to-night, one who had been convicted but had not yet been saved, testified, her face radiant. It was clear that she was genuinely saved and had tasted of the Lord's abounding joy.

OCTOBER 21ST

During the past few days the burdens have been very heavy. There is much opposition, but have been burdened in prayer, and some tears have been shed in private for poor perishing souls. Yet how cold is my heart, how little my concern. Oh, for an exhibition of God's power in greater measure, a greater manifestation of His presence!

NOVEMBER BOTH

Have had a few precious hours today with Dr. Hooper. Oh, how my heart hungers I Ezra, chapters eight and nine have been very precious. Truly, God has opened my eyes to some of the abominations of the Church. But oh, for a glimpse of my own heart! What abominations must be hidden there! The Lord help me to sigh and cry, for the heathen have come into His inheritance, the Canaanites into the sanctuary.

Everything seems tied up. No more breaks. Work appears to be stopped. But let me to my knees. Results must come. Why should I preach without souls? Lord, fulfil Thy Word. Begin with someone else. Let something happen. Spirit of God, reveal the hindrance.

NOVEMBER 14TH

God has begun with someone else. During the prayer following my message to-night, two broke down and wept. One got through, I believe. The other left under conviction.

NOVEMBER 16TH

Another testified to-night. For weeks she has been under conviction, so great that she was afraid to sleep at night, but she is now happy and knows that she is saved.

NOVEMBER 17TH

Faith rises. The heavens have seemed like brass, but this afternoon in prayer nothing appeared to be impossible. God is enabling me to believe. O Lord, give me souls. Of what use is preaching if souls are not saved?

It seemed impossible to ask for things this evening. I could only praise and thank Him for all He is going to do. Never have I had such an experience before. The conviction, the certainty that He is working is marvellous.

My Sunday School superintendent has just 'phoned me to say that when he asked a certain person to teach a class she just broke out weeping, saying, she could not because she was not right herself. He prayed with her but she did not get peace. Now he wants me to join him on her behalf. For weeks she confessed she had been under conviction.

NOVEMBER 20TH

Am finding God's Word most precious. How it reveals the abominations of my heart I-doubt, unbelief, spiritual pride, coldness, prayerlessness, powerlessness and indifference, as well as the awful abominations of the Church,-the lack of separation, the worldliness of the membership, ungodly choirs, worldly methods of raising money, such as bazaars, concerts, entertainments, etc., the failure to differentiate between the holy and the profane, the clean and the unclean. Do we need a Revival? God knows we do. It matters not how holy a church may be, nor how famous as

a spiritual centre, if souls are not saved, sinners awakened and convicted, there is something radically wrong.

NOVEMBER 21ST

At the meeting to-night both the young women for whom we had been pleading came out bright and clear. They gave splendid testimonies and wept much. Oh, how I praise Him! He is working, convicting and saving. All honour to His name I

DECEMBER 12TH

Both of those convicted at the last meeting testified clearly to-night. They are now saved and happy. One has been on our prayer-list just seven days. Praise God I spent about three hours in prayer with Dr. Hooper to-day with much profit.

DECEMBER 13TH

Dr. Hooper and I met at eleven this morning and continued in prayer until three in the afternoon. God worked this evening. A young man whom I thought was saved entered my study and astonished me by stating that he had never been born again. This was on Sunday. To-night he came and sat in the back seat. The doctor and I pleaded long for him in prayer. We asked God to convict him, to bring him back and cause him to come right out and weep over his sins. I placed three chairs facing the people in the front for the penitent form. At the invitation he walked forward at once and knelt down. Soon he was shaking with great convulsive sobs. Nothing could check them. He pled for mercy and soon knew his sins were pardoned. With tears streaming down his cheeks, he stood up and faced the people and told them that he was saved. He went home rejoicing in his Saviour. Praise God I He answers prayer. Oh, the joy of soul-winning I The sweetest music I have ever listened to is the cry of a penitent sinner coming home to God. Am determined to cast ease aside and give myself unreservedly to this great work.

JANUARY 9TH, 1918

After much thought and supplication I set aside this week for prayer and announced a meeting to be held every night except Saturday. To-night's meeting was truly wonderful. The Holy Spirit so filled one of our number

that for the first time in her life she broke out in public prayer. We all felt the power of God. The people refused to go home, and so the meeting continued until after eleven o'clock.

JANUARY 11TH

This has been the most wonderful week of all. Seldom have our meetings closed until after ten o'clock. The people would not go. God has poured out His Spirit. Conviction has been real. Much soul anguish. Blinded eyes have been opened, sins confessed and put away. Many who never prayed before in public, and some whom I thought never could, have broken down and prayed with many tears. The burden for souls has been laid upon several, both young and old. The presence of God has been most real, and oh, what singing I Not the bps only but the hearts.

At the close of the service to-night a quarter after ten, I asked the people — and there was a large attendance — what they wanted done in the future. They were unanimous to continue the meetings. So next week we are to go again every night. Glory be to God! How graciously He has answered! It is not of man but of Him. God has answered prayer.

Prayer has been most difficult all week in spite of God's blessing. Satan seems to be fighting continuously. The heavens have been like brass. This afternoon I went to my study and tried to pray. It was impossible. So hard was I opposed that I finally threw myself down and ceased to struggle, but after a while I arose, determined to win. Then victory came. The powers of darkness seemed to leave and I was enabled to pray for over an hour.

JANUARY 20TH

Another wonderful week has passed. The meetings have grown in depth and power. More have been saved. Mr. Stevenson has been a great help in the meetings.

JANUARY 23RD

A shower at last. Praise be to God! Room packed. During the meeting I was in an agony almost to bursting, so heavy was the burden. At the close I gave an invitation. We sang two verses but no one came. Then we sang, "Like a Mighty Sea," our grand old favorite. During the first two verses I was still in agony. The load lifted as we started the third verse. Oh, how they

sang! Soul and heart in every word. But I had given up hope of results. Suddenly a woman came forward and knelt at the front. Soon a second followed. Then two or three others. I stepped up to a fourth who was under deep conviction and spoke only a word or two. Almost immediately her eyes filled with tears, her head dropped, and, in a moment, she was on her face before God. There were six altogether. Oh, what a night! Finally I dismissed the people and told them to go home, but they still stayed, unwilling to leave. Tears flowed freely. Sobs were heard as they wept out their confessions of sin. God worked, and soon many had risen to testify of sins forgiven. Oh, the joy that filled our hearts!

MARCH 6TH

The work of God still prospers. Souls are saved every week. Wonderful meeting to-night. Last Thursday night a young university student was saved. He came some weeks ago and went away deter-mined he would never come again. Next week he found himself in the meeting once more, much against his will. For weeks he fought but kept coming. God was working with him. Conviction deepened. He was most miserable. Last Thursday night, however, he yielded. Another man stood beside him so that he could not get out, but he pushed the chair in front of him away and knelt down before every one. God saved him and we broke out as usual with, "'Tis done, the great transaction's done." Tonight he bore glorious testimony.

MARCH 7TH

Another saved tonight. It was her first meeting. She literally sobbed out her prayer. Oh, this is a glorious work! To God be the praise!

MARCH 13TH

Two more. One, a leading member, exclaimed, "I thought I was a Christian; I have been a member of the church so long, but tonight I see myself a guilty sinner." The other, a woman for whom we have long prayed and who has been under deep conviction and most miserable, came and sought pardon. Both were saved. I myself always thought she was a Christian. Oh, how God works I May He save many more church members who are in a false experience.

MARCH 27TH

A very clear exhibition of God's power tonight. A young man standing against the door at the back cried out. The audience was startled. He said he had professed salvation two years ago, but that sin had crept in and he was not right with God. He had spent an awful week, but was determined to get through before he left. He came down the aisle and knelt at the front. God heard and answered. Oh, for more such fruit!

MAY 2ND

The hardest and most discouraging meeting we have yet had. Let a man who doesn't believe in a personal and very real devil begin to pray and work for a Revival and he will soon meet the enemy and know something of his resisting powers. Surely he was present last night. Everything was dead and frozen. Nothing would go; neither prayers nor testimonies. I had a message prepared, but could not deliver it. All that I could do was to groan and weep in prayer. At the close of the meeting I announced that I was going to retire to the study to pray. Who followed me I did not know, for I was engaged with God. But I found afterward that there were at least a dozen surrounding me in prayer. It was a hard time. I prayed and broke down in the middle of it and sobbed until I was weak. I was determined to pray through and find out where we were. One by one the people left until at last there were but two of us. Some time after midnight the light slowly broke and many things were revealed. My own failures became apparent. Faith began to rise, and at three o'clock in the morning we left, perfectly satisfied, weak in body but strong in faith. The battle had been won, and Satan defeated.

Tonight it was Heaven. Oh, how our hearts sang for joy, and how near God was I Heaven seemed open and faith was within our grasp. We mounted up as eagles. God gave us full assurance. Nothing seemed impossible. I prayed four times during the meeting and a wonderful spirit of prayer was upon all. Over and over again we sang those glorious words of Wesley's:

"Faith, mighty faith, the promise sees,

And looks to God alone; Laughs at impossibilities And cries: 'It shall be done I

MAY 17TH

This morning in my reading God gave me a precious word from Deut. 2:25. We have been meeting for prayer from five and six until ten at night, but I find that Satan is at work as an angel of light. May God make us wise as serpents. Have been reading the diary of David Stoner. How I thank God for it! He is another Brainerd. Have been much helped, but how ashamed and humble I feel as I read it I Oh, how he thirsted and searched after God! How he agonized and travailed! And he died at thirty-two.

What kind of an experience have I? Am I burdened for lost souls? Do I love to pray? Has my desire for the world gone? Do I hate sin? Am I filled with joy and the love of God? Do I get my prayers answered? Is there any hidden thing, any secret sin, or am I holy in heart and life? Have I spiritual discernment? Am I able to detect a Holy Spirit sermon? Can I tell when people are spiritual? Is my religion real? Do those at home believe in me? Am I truly representing Christ? Will people get a right view of Him from my life? Am I willing to let God search and try me? Is there anything false about my experience? Have I the clear witness of the Holy Spirit? Does my life magnify Jesus Christ? I must pray about these things.

CHAPTER XXII

SPIRITUAL EXPERIENCES OF PRICELESS VALUE

MAY 22ND

IT is coming to me more and more to challenge my work; to test and prove everything. I feel quite certain that one of the outstanding reasons for failure lies in the fact that we do not judge ourselves.

I must challenge my preaching. God claims that His Word is a fire, a hammer, and a sword. Now if it is not, then there is something wrong. God has promised fruit. There must be results. He must make His Word what He says it is.

I challenge my prayer life. Have I power to prevail with God? If not, why not? Has God not most emphatically stated that "he shall have whatsoever He saith"? If I pray and do not get answers there must be something wrong.

I must challenge my Christian experience. Do I feel any uprisings, any temper? Is there anything contrary to love in my heart? Am I growing in grace and going on with God? Have I complete deliverance from sin? Do my nearest and dearest believe in my religion? Lord, judge me, and bring me to a higher level spiritually.

Weeks ago God gave me the gift of faith, and I knew He was going to work, but after a few hours I let it go. Weeks passed, and finally, on a Thursday afternoon, He again gave me the same wonderful gift, only far more gloriously. For a week I held it in conscious joy, and then once again lost it. Oh, what a failure I am I Why can I not believe God? Has He not said, "All things are possible to him that believeth"? This is where David Stoner failed. Lord, increase my faith.

"That mighty faith on me bestow Which cannot ask in vain;
Which holds, and will not let Thee go Till I my suit obtain."

MAY 24TH

Spent the day in prayer and fasting. On Wednesday night at the prayer meeting I announced that we would set aside the holiday when most were in the parks and places of amusement, as a day of prayer and fasting unto God. So we met at nine this morning and prayed through until nine tonight. The time passed very quickly and was a great blessing to many. Our prayer was

for an outpouring of God's Spirit. Oh, how the people prayed! "What hath God wrought!"

Have been greatly blessed in reading the story of the glorious Irish revival of 1859.

MAY 26TH

Preached tonight on the judgment. God gave me marvellous liberty. There must have been about a thousand present. The wife of a leading business man was greatly affected. Used her handkerchief freely and finally pulled her veil down to hide her tears. Our leading soloist, for whom we have been praying much, kept her head bowed all through the sermon and appeared to be deeply concerned. Others were also under conviction. Praise be to God for answered prayer! May we continue to "hold the fort" until He comes.

MAY 27TH

I have come to the place where I realize that I know almost nothing about experimental religion. I have the "form of Godliness", but not the "power". It is in my head but not in my heart. My religion is theoretical, rather than experimental. Messrs. John Fletcher, Wm. Bramwell, and John Smith had something to which I am a total stranger. As a result of much reading I am convinced that the early Methodists were nearest to the apostolic experience of any body of people I know. Would to God they had never lost their power I Oh, what God has in store for His saints. Experience it I must, cost what it will. May the Holy Spirit be my teacher as I read, pray and meditate. Oh, for the faith to believe! — the faith of those wonderful men and women of a century or two ago.

MAY 29TH

Wonderful meeting I Marvellous exhibition of God's power I Was unable to give the message prepared but spoke with liberty as He led. Conviction very deep. Some quite mad. Six came and knelt at the front without an invitation. One who had been very angry because we prayed for her was deeply moved tonight. She had sworn that she would never come as a penitent, would never bow at the front. But she came, nevertheless. Hallelujah!

JUNE 2ND

We made Saturday our second day of prayer and fasting, pleading with God for eight hours and had a very blessed experience.

Have been reading the marvellous life story of Mrs. Fletcher. How little I know of her wonderful walk with God. Oh, how she suffered I What patience, faith and confidence I It drives me to my knees and I have to cry out as I see my unworthiness. Lord, deliver me from everything that does not glorify Thee. Keep me each moment in Thy will. Give me a little of what John Fletcher possessed. Oh, how I yearn for more I How my heart hungers after righteousness.

JUNE 5TH

Wonderful meeting tonight. Four backsliders came and knelt at the front. All got through. The people then began to testify and the singing was deeply spiritual. Finally, I said to them, "Don't you want to go home?" "No," they answered from all sides. "Well," I replied, "it is now twenty minutes to eleven." They were amazed. "I wonder," I continued, "if this is the Revival?" The joy was very great in many hearts tonight. To Him be all the glory!

I find as we advance spiritually and go deeper that we lose our relish for the lighter and more popular hymns, and develop an amazing love for the grand old standards that were so greatly used of God in other days. Over and over again now we sing, "Come Ye Sinners Poor and Needy," "Oh, Could I Speak the Matchless Worth," "Oh, for a Thousand Tongues to Sing," "Depth of Mercy," "Arise, My Soul, Arise," "Oh, for a Heart to Praise My God," "Oh, Love Divine," "Give Me the Wings of Faith to Rise," "Faith, Mighty Faith."

JUNE 9TH

This morning, on my way to church, the peace of God filled my heart to overflowing. Passage after passage of Scripture came to me and I sang as I walked along. Especially was that verse precious:

"Jesus, the name high over all, In hell, or earth, or sky; Angels and men before it fall, And devils fear and fly."

I wondered at the unusual presence of God and asked myself if such peace could remain in times of trial and persecution. After the service I was greatly encouraged by two who told me of fetters snapped and wonderful blessing received. Trial and bitter opposition followed. Satan is still busy. Even some of our best church members are allowing themselves to be made his tools to hinder the work and put obstacles in the way.

JUNE 18TH

While the message was being given to-night a man suddenly rose from his seat and with a deep groan sank down on his knees at the front. The light soon broke, and turning to the audience, he said: "Well friends, I have found Jesus. I have found Jesus." Oh, the marvellous power of God! How wonderfully He works in answer to the prayer of faith.

This morning I left the house at six-thirty. Walked to the church and began to pray at six-forty-five. But was so weary, tired and sleepy that I lay down after trying in vain for some fifteen minutes to get in touch with God, and slept for an hour and a half. Then at eight-thirty I began to pray again and for the next hour and a half I had wonderful liberty and great blessing. God was very near and I believe I was able to prevail. I then had a quiet feast on the Word and noted specially the power of a righteous and holy life.

JUNE 19TH

This morning four of us met for prayer from eight to twelve and had a blessed time. At the meeting last Thursday some took exception to what I said and felt that I was complaining, scolding and criticizing because I had urged them to more prayer. But at the service tonight we gathered in a new consecration and there was great joy on many faces. However, it has shown me that it is useless to try to work it up in the flesh, that only God can lay the burden of prayer upon others, and that I must leave it to Him. When people are really burdened by the Holy Spirit they will not require any urging. Thank God, real prayer-helpers have been raised up.

JUNE 21ST

There are two verses which have been specially blessed to me lately. The first: "Call unto Me, and I will answer thee, and show thee great and mighty things, that thou knowest not" (Jer. 33:3). Lord, enable me to grasp it by

faith and let me see the "great and mighty things" that I call unto Thee for. And the second: "And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following" (Mark 16:20). Am I sure that the Lord is working with me? What proof have I unless I see the Word that I preach confirmed by signs following. Am I satisfied to go on without the assurance? I must see conviction of sin culminating in the salvation of souls.

JULY 1ST

Spent this day in prayer and fasting along with five or six others whose hearts the Lord has touched. Satan's resistance was strong; nor were we able to pray through and prevail.

AUGUST 5TH

The devil has been busy once more. One man is determined to stop his wife attending the meetings. He was very angry, and threatened many things. But a meeting was held in his home, upon the invitation of his wife, at which he was convicted, brought to see his error and is now convinced that he is not right. Satan does not mind people attending the ordinary church at all, but as soon as his kingdom is invaded he is up n arms at once. There are several who have forbidden their wives attending our meetings.

AUGUST 16TH

Looking back in my diary I note that today marks one year since I was first burdened in a special way for Revival. We have made this a day of prayer and have reviewed the year's work before God. Some of the professed converts have gone back, though the majority are standing true. What kind of children have we borne! We must distinguish clearly between the genuine and the counterfeit, between the work of the Spirit and the work of the flesh. May our prayers prevail more than ever. Fruit must not be plucked before it is ripe. We want children who will love their parents, love their home, the place of their birth, and who will always be present at meal time. The other kind are unnatural. Some are going on wonderfully and becoming real prayer helpers.

AUGUST 24TH

God is still working and answering prayer. We are seeing some mighty things. The converts are being called upon to suffer persecution. One of them tells of how the people next door, ever since the change came into her life, have acted as mean as possible, throwing dirty water and rubbish on her pathway and doing everything to make her angry. She never said a word, but treated them just the same as she always has. She put one of our tracts in their letter box and believes they read it, for the next day the woman looked daggers at her. Well, the other day the woman was taken very hurriedly to the hospital for an operation. Our convert went to the husband, who was very much surprised, and next day visited the woman in the hospital and prayed with her. The woman broke down and sobbed. Next morning the husband came and said, "Do you think the Lord can forgive me for all I have done?"

AUGUST 26TH

Last week I wrote to George W. Stenton, of Peterborough, insisting that he come to help me in prayer. He came and we have had a wonderful time together. This afternoon when I announced that supper was ready, he lifted his head from the floor with a look of amazement on his face. His eyes were filled with tears. He looked as though he had been in Heaven and had been suddenly hurled to earth again, for he was all melted and broken up. God has given him a great faith and he knows how to hold on in prayer. The answers he receives are amazing. It inspires faith in others for he lives with God.

SEPTEMBER 9TH

The Word is becoming more precious to me all the time. I delight in reading chapters from the old prophets. My heart hungers for a fuller experience of God's salvation and a closer walk with Jesus Christ. I want to be weaned from the world and all it contains. The more I pray the more I love to pray. God is my portion.

SEPTEMBER 15TH

God has tonight set His seal, borne witness to the truth, and confirmed His Word. While I was preaching, a young woman, who was a stranger, rose to her feet and stood still for some time before I observed her. I stopped speaking, praised God, and asked her if she had decided for Christ. From her answer it appeared that she could not wait until the close of the service, so

deeply had she been convicted. Then I went on with my sermon. The effect was wonderful. An awe overspread the entire congregation and scores were deeply stirred. As I went on three men and two women were observed weeping. One man sobbed aloud. The young woman who had stood came to my study after the service, and, so far as I could tell, was clear in her pardon. How we praised God I

SEPTEMBER 23RD

There must be more soul-anguish and deeper conviction of sin, but this is wholly the operation of the Spirit. Therefore nothing but the prayer of faith will avail. It is God who saves souls. The work of God is the operation of the Holy Spirit in answer to the Prayer of Faith. I have read the life of John Smith once again. What a man of prayer and faith he was I And how he aimed for souls I There are many books that describe revival and relate the results of God's work, but John Smith tells me how to get it, how to do it, the method, the only method that produces Holy Spirit fruit and procures an outcome for God's glory.

Am now reading the journals of John Wesley for the first time. Four large volumes. Will I ever finish them! I think so, for I find them intensely interesting and helpful. Oh, what a man he was I And how wonderfully he proclaimed the great fundamental doctrine of salvation by faith alone.

Miss Alice Porter, my deaconess, Mrs. Charman, Mrs. Scott, Mr. Weir, Mr. Hutchinson, Dr. E. Ralph Hooper, and Mr. Samuel Stevenson, the Man of Prayer, who introduced me to most of the books I have mentioned, are my main prayer warriors.

Work on, Thou Spirit of Power, and raise up once more a people for Thy name! Grant us again a visitation from on High, a return of revival days, for surely this is Heaven below I And in it all may Jesus Christ be glorified. Amen!

"He who would preach powerfully must pray effectively" -- O.J.S.
