

HOLINESS A CONSERVATOR OF REVIVAL.

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Transience is often a lamentable feature of revival. This does not always arise from want of genuineness in the work. A true revival may soon fade, both as to its spirit and fruits, and that, too, after pastors and churches have made an earnest effort to avert such an issue.

The cause of this evanescence is in some cases the *incompleteness* of the revival; it was not fully developed—"The good seed fell on stony ground, where there was not much depth of earth;" it effected a beginning of salvation in the souls of the converts, and quickened believers, but did not reach its consummation. It progressed in the converts to a stage characterised by no condemnation, no fear, no darkness; but did not proceed to that stage of full salvation that is indispensable, would the soul maintain the position whereunto it has attained?

Nothing so conserves revival fruits and efficiency as a work of holiness carried on parallel with the awakening or supplementary to it. It is what hardening is to the steel; what ballast is to the ship; what the striking of roots deep in the earth is to the tree. A revival will have permanence just in the measure that there is blended with it a work of entire satisfaction. The great revivals of the past will abide in their results and power just so far as they have been pervaded by the spirit of holiness.

1. *Holiness perpetuates the fruit of revivals by establishing the converts.* Conversion and quickening are the immediate results of revival. These are the initial state of redemption. The soul instinctively feels this. The spontaneous cry of the new-born or quickening soul is, "Let us go on unto perfection." Certainly "There's more to follow." "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." And the soul anticipates, at least, so much more as will satisfy its longings. Should it not be taught what this satisfactory portion is that it craves for, and the way thereto,

the soul becomes so dissatisfied, that, dismayed or discouraged, it casts away the beginning of its confidence. We believe that more souls backslide from a conscious lack of the satisfaction which full salvation would give, than from all other causes. The symptoms of this dissatisfaction begin to develop early among new converts. They are heard to say, "I don't feel right," "I don't enjoy myself," "I am so weak," "I am so tempted," etc.; all of which are an unconscious confession of a need of the "more to follow."

It is speciously said, "Talk to new converts about holiness, and you will discourage them." The very reverse of this is true; not to talk to them about full salvation is to dishearten them. When the subsidence of the initial joy of pardon has come, leaving them single-handed and alone to wrestle with the uncanceled carnality of their hearts, whence arises this dissatisfaction, is to abandon them to almost certain and hopeless defeat. This is the spiritual Thermopylae when so many hungry souls are wounded and slain.

During the first seven years of my ministry, which the Lord was pleased to favor with gracious revivals, although enjoying entire sanctification myself, I did not apprehend the necessity of making it a concomitant of revival, especially in the interest of new converts. But ten years ago I woke up to the reasonableness of expecting the sanctification of believers simultaneously with the conversion of sinners, and perceived that new converts were well prepared, if rightly instructed, to go on to perfection at once. Since then, the fruit of our revivals in conversions has been more permanent than in former years, and a larger number have continued faithful, and have become more useful.

"After Revival, what?" is now a common inquiry. The scriptural answer is, a work of holiness, if the converts in considerable numbers are to become established. This was the apostolic plan. We find Peter, in the execution of the Master's order, "*Feed My lambs*," in the wake of the evangelist Philip, leading the converts of Samaria into the fulness of the Holy Spirit. Paul, within