

# THE HOME MISSION JOURNAL

VOLUME V, No 2

ST. JOHN, N. B., JANUARY 22, 1903.

WHOLE No. 106

## "The Coming Revival."

J. A. Maxwell.

**T**HAT a revival of unusual intensity and extensively is coming, seems to indicate. Conferences, being held on the subject, the large place given on convention programs to the subject of Evangelism, circles of prayer being formed, the co-operation of pastors and workers in meetings, all point to a longing to see the salvation of God. It is coming, but not through new methods nor yet through a change of tactics with sinners, but by a change of spirit. We may talk about personal work and all that but there is something more fundamental than method to which there must be a turning and returning before we find ourselves in the midst of this great awakening. With some it means only a turning to truths neglected, that is if all shall share in the coming revival.

The first truth is the incalculable value of a soul. We cannot mark it down. Until we realize the divine appraisalment of a man there cannot be much enthusiasm in saving him. Where there is mental assent to the worth of a soul, but not a burdening, burning sense of it, there can be no great interest in its salvation. When we have God's mind toward men, so valuable that their redemption was worth the gift of His Son, then we have one truth needed to bring in the great awakening.

A second truth is the fact of sin, degrading and damning this being whom God has marked so high—the awful, blasting, blighting, destroying power of sin. Whatever minimizes sin, whatever makes it a mere incident stands in the way of this hoped for salvation. If we cannot preach to men of the world that they are under condemnation, that they are under the dominion of a power that will ruin their souls unless they accept the salvation of God, then our record will only prove our impotency in bringing in, as far as men do this, the expected revival. To this truth, the awful fact of sin and the fact of awful sin, there is special need of turning and returning. Those who are neglecting it, though mentally assenting to it, are helpless to effect real salvation. Those whose newly found doctrines have turned them from it are largely ciphers in the real forces for redemption. For the sake of the longed-for revival to nothing is there greater need of an awakening than to the reality and power of sin. Coupled with the worth of a soul this should place upon our hearts a burden that will command our whole energy and interest. A messenger was sent from above to discover the thing most difficult to understand on earth. He searched every sphere of human life and found many mysteries. He asked many questions. He inquired of the church its mission on earth. He was told that it was to save from sin and hell those in whose midst it lived. "Are these teeming thousands, then, all around you now saved?" he asked. "Only a very few," was the reply.

"Do you believe that these many, many precious souls are perishing in sin?" he asked again. "We profess to," was the answer. "Then I've found the thing most difficult to understand on earth. It is the unconcern, the easy going, listless life of the church in the face of this awful scene of ruin." He returned with this as earth's greatest mystery. Truly, the ways of God are not so hard to understand as the ways of man. Arotel er truth is the fatal doom of the impenitent. We may squirm and twist all we please, but the everlasting punishment of the wicked is as clearly set forth in Scripture as is the fact that God is love. To run away with the latter statement and leave behind what is just as frequently and plainly stated is to do such violence to the Word of God that any one preaching such fragmentary truth should not expect God to honor his preaching with a revival. We must declare the whole counsel of God. Personally, I have yet to see a great revival under this preaching of one-sided truth. To anything that diminishes the guilt and penalty of sin, I, for one, have never seen a great turning. Even from the con-

sciousness of a sinner to this there comes a forbidding voice.

A fourth truth to which increase attention should be given is faith in the power of the Gospel. That men are lost without Christ, that they are under guilt and condemnation outside of Him, that faith in Christ, by an appropriation of His redeeming work, will save them have always been truths of earnest acceptance when faithfully presented. If we have had a paucity of results, that is no reason why we should turn from the old Gospel to something new, but only a reason for greater faithfulness to the simple Gospel of Jesus Christ. A man bought an automobile. It was shipped to him. He put it together, fired it up, but it would not go. It was no use to him, for he could get no good results. He sent word to the firm to come and take the machine back, for it was no good to him. But instead, the seller sent a man to the purchaser to explain to him more fully the secrets and workings of the vehicle. When he found these things out he went spinning down the avenue with great delight. He got results. There was nothing wrong with the machine when he understood its secrets. There is nothing wrong with the old Gospel. If some men do not get results, instead of turning to something new they had better learn the secrets of the Gospel's power. Then results will come. In Paul's day the Gospel was the power of God unto salvation. It has not abated since one jot or tittle. Faith in that same Gospel saves today. It is faith alone. It is not the "water cure" for sinners we need to present, but the "faith cure." It has always been effective, and is today.—*McKeesport, Pa.*

## Revival Thoughts.

### "SHOWERS OF BLESSINGS."

At this time, when the earnest desire for a Revival is so heavily laid upon the hearts of God's people, it seems right we should inquire very closely what are the causes which are preventing the fulfillment of God's gracious and loving promise, "There shall be showers of blessing."

The promise was made to a purified Israel, but the showers were not limited to them. When the Lord was their accepted God, and they had entered into the "covenant of peace," then God promised that they "and the places round about," should receive showers of blessing. But it was necessary first of all that God's people should put themselves in a position to receive them.

Now what is this position? Surely it is this, that we Christians must most zealously put away from us all sinfulness and all that is not quite pleasing to God. Look at Lev. 26, "If we walk in My statutes, and keep My commandments and do them, then I will give you rain (3, 4) . . . and I will establish My covenant with you (9) . . . and I will walk among you, and will be your God and ye shall be My people" (12).

And so too, if we look in Mal. 3, we shall see that before God will pour out the very abundant blessing which He there promises, man must put himself into a position to receive it by bringing "the whole tithe into the storehouse"—by paying him what is his due, with regard to our time, our abilities and our possessions. And moreover, we have it distinctly stated in Jeremiah 3, that because of Judah's sin, "Therefore the showers have been withholden."

If, then, we Christians greatly desire a great outpouring of God the Holy Ghost upon ourselves and those "round about," is it not quite clear that we must be very zealous for the strict fulfillment of God's command? Let us thoroughly examine ourselves, and by God's grace re-

move whatever there may be in us which might hinder the showers of blessing.

Then, having put ourselves in a position to receive the fulfillment of this loving promise, let us with all earnestness and in true faith ask for it, for "Thus saith the Lord God: I will yet give this because ye have inquired of." We have received the "former rain"—mercy drops round us are falling but now we want the promised showers "in the time of the latter rain." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds and give them showers of rain" (Zech. 10: 1). H. W. H.

## RESTING.

### "There remaineth a Rest."

I'm resting in the shadow,  
The shadow of the cross;  
No earthly power can harm me—  
I cannot suffer loss;  
My Saviour sees me resting,  
He bids me trust in him;  
He knows my earnest longing—  
When earthly joys grow dim.

I'm resting in the sunshine,  
Of God's eternal love,  
No darkness can alarm me,  
For all is light above;  
My Saviour sees me watching,  
I know I need not fear;  
He knows how much I love him,  
And he is ever near.

## Faith and Life

By Rev. Hugh Black.

According to the nature of a man's faith in God, so is his religion. If the conception of the divine be low and unworthy, the religion which is built on that conception can only be like it. This is to be expected, and indeed history reveals it to be a fact. We can easily see how it should work out so. If a man believes that the world is the sport of chance, there is no room for principle to be solidly built. If he believes that the world is governed by law, his life must conform to some fixed principles, if he is to be true to his faith. Then, everything will depend on what his idea of law is. If it is viewed as blind force, the relentless working out of cause and effect, his whole attitude will be different to that of the man who looks upon the law as the beneficent will of a just and gracious law-giver. Our life is bound to follow the fortunes of our faith.

Just one person may block the progress of the church. Sometimes it is the self-assertive, self-opinionated poor man; and at other times the dictatorial "indispensable" rich man. In both cases they succeed in hindering, temporarily at least, the onward movement of Christ's kingdom.

Whatever of success I have attained is due to my unflinching custom of reading my Bible and of praying every morning before I leave my room. No difficulties nor stress of business keep me from this preparing myself for the day.—*Booker T. Washington.*