

WHAT HURTS YOU?

We were struck recently by this sentence in one of our exchanges—"The caliber of a man is indicated by the size of the things that offend him." That is a sentence to use in a few moments of introspection and self-judgment. Babies cry for slight hurts, or simply to gain attention. Small souls get little sympathy from those who know them, because they have "almost died" for so many reasons. A man learns not to wince at every little pinch and pain.

The smallest people suffer the most personality slights and affronts. They writhe because of insults, imagined or real. These are people who stay away from church because someone did not say quite the right thing, or perhaps because he said nothing at all. Long standing grudges and feuds often have their beginnings in infinitesimal personalities. These small souls fume in high dudgeon because the vote went against them, or because their opinion was disregarded. The person who is easily hurt betrays by that fact what a puny rat he is.

Not much better are those who are hurt by a lack of appreciation. They mourn and pine because they have done something for someone and he has not even thanked them. They begrudge the "dollars and doughnuts" that they have given away when they see an apparent ungratefulness. They resolve not to repeat favors until the ones favored change their attitude. Their one regret is that they did so much for such unworthy people. They are diligent accountants in seeing to it that appreciation balances giving. Their hearts bleed in self-pity because they have done so much with so little recognition.

There are those also who suffer chiefly from personal frustrations. The great sore place in their lives is the fact that they could not be and do what they had planned. A thwarted ambition has become a festering regret. To die something short of the cherished goal of wealth, place, or accomplishment is the prospect that turns life's twilight into dour unpleasantness. God pity those tiny people who sorrow chiefly for what possibly could have been and is not!

Of much greater stature are those who are hurt by their own sins. They ought not to have sinned. But since they have, a godly sorrow is a worthy thing. David shows his greatness in his sincere penitence. Peter towers above Judas because his stricken conscience led him back to a Saviour. People who can sin without compunction and regret reveal their Lilliputian souls. God's worthies are always people with a great capacity for repentance.

To grieve for the sins of others is another sign of spiritual stature. When blasphemous talk and filthy innuendoes and fleshly appetites and lying dishonesty do not cause us to cringe in pain, we cannot have risen far in the kingdom of God. Statistics of crime, delinquency, and moral perversity are more than a curiosity to the Christian man. These facts stab him with pain and drive him to renewed effort to win others from their godlessness, and to keep himself from all these outcroppings of carnality. No spiritual giant can disregard the morass of sin in which the world struggles.

Failures of the Church are a real pain to the spiritually sensitive person. The sins and shortcomings of its members, particularly of

its leaders, are an unhealing grief. Evidences of self-sufficiency, of materialism, of carnality, of coldness send him to his knees to confess the corporate sin, as Daniel confessed the sin of his people. Such a mature Christian is made to sorrow when the Church lacks in evangelistic zeal and missionary outreach. He refuses to rejoice in mere statistical gains when he sees on every hand the signs of spiritual loss. The affliction of Jacob often brings him tears of regret and confession.

Possibly the greatest height of all is seen in that Christian who is hurt chiefly by anything that detracts from the glory of God. He knows that God made all things, particularly man, to bring Him eternal praise. And so, when he sees God going without that which is rightly His, his heart aches. This is the futility, the frustration, that chiefly concerns the individual—that God should have created men in vain, that He should ever have raised up a Church which comes so far short of the mark. This is the sorrow supreme, that the Master of the vineyard has planted and pruned and watered, but the grapes prove to be wild.

How big are **you**? Judge yourself by this rule of what hurts you.—Gospel Herald.

THE REVIVAL HEAVEN HOLDS FOR US!

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"Wilt Thou not revive us again: that thy people may rejoice in thee?" Psalm 85:6. These words of the psalmist express the heart cry of many of God's dear children today.

Revival depends upon God and His people. The world has nothing to do with revival. We do not have revivals to get men saved—men get saved because we have revivals.

When I speak of revival I do not mean a time of religious entertainment, promoted by a lot of fanfare and high pressure advertising. I do not mean a time of sowing discord among the people and leaving them confused and divided after the evangelist or evangelistic party leaves town. I do not mean a time of selling an evangelist to the people until they follow him more than they follow God.

What I do mean by a revival is a going of God among His people: a moving of God in our midst that will result in a burden, much prayer, and a great passion for the lost; a moving of God that will make men and women aware of their need of salvation; a moving of God that will bring deep and pungent conviction on hearts, a conviction so deep that the mere signing of a card, raising of the hand, or shaking the preacher's hand will not satisfy; a conviction that will cause genuine repentance, confessing and forsaking sin, and a fleeing from wrath to come; a conviction so deep and pungent that it will result in a full surrender to the whole will of God and a living faith in His redemptive mercy that will bring to hearts a knowledge of His pardoning and His sanctifying grace.

This is what the shed blood has provided, that is what God has promised, that is what the Holy Ghost will perform; and we dare not be satisfied until men have a clear and definite experience of it in their hearts.

If Ye Ask—I Will Do: John 14:14

In giving these mighty visitations of the Holy Ghost, God does not work independently of human instrumentality. "Call and I will answer"—we call; God answers. "Ye have not because ye ask not." "If my people will—I

will." "I sought for a man among them, that should make up the hedge, and stand in the gap . . . for the land, that I should not destroy it—but I found none." Ezek. 22:30. God has always worked when He has had opportunity. He has done great things and given great revivals in the past. Why? Is it not because He had His Moses, His Elijah, His Daniel, His Peter, His Paul, Wesley, Booth, Taylor, Carey, and others?

THERE MUST BE, ON THE HUMAN SIDE OF A REVIVAL:

Vision. Where there is no vision the people perish. We must have a vision of Calvary and the abounding grace provided through the shed blood of Jesus; a vision of God, who is greater than all our problems. Israel saw the giants and walled cities; Caleb saw God—"We are well able"—"if the Lord delight in us." Num. 13:30; 14:8. Then we need a vision of the need. It was when Isaiah saw God that he saw the people—souls for whom Jesus died. Men, unless they are saved, are lost—men, successful or defeated and outcast, yet souls who are lost. When Jesus beheld the city He wept. Oh, how we shall weep when we see!

The second human element is **passion**, a passion born in purity and perfect love. The lack of passion brings defeat. A pastor became offended when his evangelist told the people "the reason they did not have a revival was that they did not want one." The pastor said, "They do want a revival." "How badly?" asked the evangelist. "How many hours' sleep have you lost praying for a revival? How many meals have you skipped fasting for a revival? How many unsaved persons have you contacted and prayed with to get saved during a revival?" "That is another question," answered the pastor. Beloved, how far have we drifted when pastors think they can have revivals without a passion that causes them to lose sleep, to fast, and to pray for the unsaved? We must have a passion that will cause us to do these things before we can have a revival.

The next human element is **prayer**—not a little talk with Jesus. We must have effectual, fervent praying, we must have groanings in the Holy Ghost. "And shall not God avenge His own elect, which cry day and night unto Him?" Luke 18:7. "As soon as Zion travailed she brought forth." Isa. 66:8. God has promised—we must pray. Great purposes need great praying. Miracle-making promises need miracle-making pleaders to take hold of them. How great and sublime are the promises God makes to His people, but why do the eternal purposes of God move so slowly? "We have not because we ask not."

Adam Clarke said, "He who has the spirit of prayer has the highest interest in the court of heaven." Someone has said, "The possibility of prayer is measured by God's ability to do." Another has said, "Failure in our intercession affects the fruits of His intercession." John Wesley said, "The neglect of prayer is a great hindrance to holiness." Beloved, God has put no limit to His ability to save if His people will pray. "When they had prayed, the place was shaken."

Fasting is another human element. "This kind can come forth by nothing, but by prayer and fasting." Mark 9:29. This is true today. There are victories that can only be known as the church fasts. Again and again God requested the leaders of Israel to declare a fast.

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