

The King's Highway

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The Revival We Need

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(Abridged)

There is but one obstacle to revival 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. David declared, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). In Isa. 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 so 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." In II Chron. 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 heart, broken over sin, full of confession and restitution, will satisfy God. Sin must be forsaken utterly.

We must have sorrow not only 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 in hell. 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 (Psa. 51:4). Mere remorse is not true godly 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 this will suffice. "The sacrifices of God are a broken heart: a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God" (Jer. 3:13).

One night, at the close of a searching message, a young man walked to the front, and, turning to the congregation, made the startling confession that he had stolen and used money

that did not belong to him—after which he went into the inquiry room to get right with God. He had been the treasurer of two important organizations and had squandered nearly all the funds entrusted to him.

It is a common experience to find souls kneeling at the altar of prayer 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 sins, first of all; let us make straight the ways that are crooked; and then we may ask in faith and expectancy for the showers of blessing.

This has been the history of revival work all down the centuries. Night after night messages have been delivered, 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 just 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.

Oh, then, let us plead first of all the prayer of David when he cried out:

"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!—Christian Life.

JUST ANOTHER DAY FOR JESUS

Leon Everett Cogswell

When at dawn I wake from a peaceful slumber
And the day is breaking o'er the eastern hills,
I just thank my God for all His love and mercy
And a happy thought my heart with rapture
thrills:

CHORUS—
This is just another day to live for Jesus,
Just another day to tell of love divine;
Just another glorious day to sing His praises,
Oh, how wonderful to know that He is mine!

Should the dawning of the day be dark and dreary,
And clouds of doubt and care hang low and grey,
I can put my trust in Him and sing this chorus,
For I know the clouds will lift and roll away.

When at last I wake on that celestial morning,
And I've said good-bye to sorrow, grief and pain,
I will blend my voice with that great heavenly choir,
And I'll sing with them this old familiar strain.

In Time Of Affliction

C. H. Spurgeon

I invite every troubled brother and sister to cry for grace from God to be able to see God's hand in every trial, and then for grace, seeing God's hand, to submit at once to it, not only to submit, but to acquiesce, and to rejoice in it. "It is the Lord, let Him do what seemeth Him good." I think there is generally an end to troubles when we get to that, for when the Lord sees we are willing that He should do what He wills, then He takes back His hand, and says: "I need not chasten My child; he submits himself to Me. What would have been effected by My chastisement is effected already, and therefore, I will not chasten him."

There are two ways of getting help. The one is to go around to all your friends, and get disappointed, and then go to God at last. The other is to go to God at first. That is the shortest cut. God can make your friends help you afterward. Seek first, God and His righteousness. Out of all troubles the surest deliverance is from God's right hand. Therefore from all troubles the readiest way to escape is to draw near to God in prayer. Go not to this friend or that, but pour out thy story before God.

"Were half the breath that's vainly spent,
To Heaven in supplication sent;
Our cheerful song would oftener be,
Hear what the Lord hath done for me."

Human friends fail us. The strongest sinew in an arm of flesh will crack, and the most faithful heart will sometimes waver. But our God is eternal and omnipotent; who ever trusted in Him in vain? Where is the man that can say, I looked up to Him and hoped in Him, and I am ashamed of my hope?

The beauty of David's looking alone to God came out in this, quite calmly and quietly. He said to himself: "God will get me out of this"; therefore he was not angry with Shimei; he did not want his head to be cut off, or anything of the sort. "God will do it." If a man keep in that frame of mind, what can disturb him? Though the mountains were cast into the midst of the sea and the earth were moved, yet still would he in patience possess his soul, and still be calm, for of such a man I may say: "His soul shall dwell at ease, his seed shall inherit the earth." God hath given His angels charge concerning such a man to keep him in all His ways; for this is the man that dwelleth in the secret place of the Most High, and he shall abide under the shadow of the Almighty. The Lord said of him: "Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name." He hath proved it

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