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Success in the realm of evangelism, as in the evangelical awakening in Wesley's day, the 1904 Welsh Revival under Evan Roberts, and the more recent awakening in America, under Billy Graham, are the results of revival rather than revival itself. Revival is not a matter that concerns the unsaved at all. Revival is simply the infusion of new life. It is revival, our getting into a right relationship with the Lord Jesus, so that his life can flow through us unhindered by the incubus of sin and self.

Careful attention should be paid to this vital difference between revival and evangelism. In a recent message, Dr. Paul Rees says: "Evangelism is an outward thrust by the redeemed; revival is an upward thrust within the experience of the redeemed. Evangelism is the boldness of the church as it says to the unconverted, 'Be ye reconciled to God'; revival is the brokenness of the church as it hears its Sovereign Redeemer say, 'Be ye clean, that bear the vessels of the Lord.'"

It means therefore that there has been a spiritual decline, that the church as a whole and we as individual believers have fallen back into the low condition of Laodiceanism—the lost first love. "You can only revive that which has grown weak," writes Roy Hession, "and they only are candidates for revival who are prepared to confess that there has been a spiritual declension in their own lives."

Revival is not something spectacular. To the man who is honestly facing up to sin in his own life, such revival is anything but spectacular. It is humiliating. And far too many of God's people have been living defeated lives, savoring the experience of carnality so well depicted in Romans chapter seven, rather than enjoying the Spirit-filled life of Romans chapter eight.

Why this defeat? One word supplies the answer—sin! Only a three lettered word, and 'I' right in the center. Sin is self-lordship. The exaltation of the capital "I" is the very essence of inbred sin. "I" represents that proud stiff-necked and uncircumcised self. The egoist is really a pitiable creature, for the entire foreground of his life is dominated by that one sinister personality—self. Luther used to say he was more afraid of the Great Pope "Self" than he was of Rome, and all its cardinals and priests.

Self, proud and rebellious as it is, must be broken, and this breaking is revival.

"Bend the church and save the world" was the heart-cry of Evan Roberts during the 1904-5 awakening in Wales. First of all it had to happen in his own life. He used to say that though he had been truly saved through the Saviour's sacrifice on Calvary, the real deep love that the Lord manifest there meant nothing very much to him personally. His sensibilities were unmoved by the Saviour's sacri-

fice. Eventually he cried, "Lord, bend me, Lord, bend me." It was then that the Spirit of God showed to him that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us," also that "God was in Christ, reconciling the world unto himself."

Evan Roberts was broken himself, and from this bending and breaking there flowed the fount of the Welsh revival. Only as we are truly bent by the Spirit of God can Christ reign unrivaled in our hearts and radiate his own beauty through our lives, and so water the dry arid regions around. This is personal revival. "No longer I, but Christ." That must be our watchword. He must be supreme. In all things he must have the pre-eminence. And "C," let it be noted, is none other than a bent "I."

Personal Revival

By E. W. Lawrence

If you prefer to keep to the language of Romans eight, only the law of the Spirit of life in Christ Jesus can free us from the law of sin and death. Or, in J. B. Phillips' principle of life in Christ can lift us up out of the old vicious circle of sin and death.

For such personal revival there must be a new honesty concerning our own sins: sins of omission and commission, also a new sensitiveness concerning the sin that dwelleth in me.

Paradoxical as it may seem, the secret of the higher and sanctified life is in our living lower and lower down at the Saviour's Cross. Only as we sink into nothingness at the Saviour's feet shall we rise into the new and glorious heights of sanctification. And because our Lord conquered death by dying himself and then rising again, so we who with him die to sin, shall rise again in the newness of the resurrection (sanctified) life. As Paul expressed it, in Galatians 2:20, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." One brother said that when this meaning of New Testament revival dawned upon him, then like Naaman in the Old Testament story, his flesh came again as the flesh of a little child.

Confession of sins is the only way to personal revival, for "if we confess our sins, he is faithful and just to forgive us (for) our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Even that is not the end. Revival should and can be the constant experience of even the youngest believer. We must walk in the light, then, as we do this "the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7).

Cleansed from sin's inbeing and outward defilement we shall then be indwelt by the

Holy Spirit himself, and this, or rather the Holy Spirit himself, is the real secret of revival.

"Walking in the light" says Norman Grubb, "means an altogether new sensitiveness to sin, a calling things by their proper name of sin, such as pride, hardness, doubt, fear, self-pity, which are often passed over as merely human reactions. It means a readiness to 'break' and confess at the feet of him who was broken for us, for the blood does not cleanse excuses, but always cleanses sin confessed as sin."

This brokenness of self leads us back again where we started: the death of the life of self and personal preference. When someone asked George Muller the secret of his own life, and the wonderful work of faith that he was able to perform for God in the Ashley Down Orphan Homes in Bristol, that saintly man of God replied: "There came a day when I died, utterly died to George Muller, his opinions and preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame of even my brethren and friends, and since then I have studied only to show myself approved unto God."

The early disciples were told to "tarry in the city of Jerusalem" until they were Spirit endued (Luke 24:49). There is much more in this than merely waiting for power, essential as that was, and still is for us today. They must wait, and while waiting receive afresh a vision of God's own righteousness and their own inward sinfulness. They must see again the need for their being bent and broken and personally revived.

It happened to the young prophet Isaiah seven centuries earlier, and chapter six of his prophecy is, we maintain, the key to a personal Pentecost or personal revival.

He saw the Lord, high and lifted up. He had to veil his face before the vision glorious. It also directed his gaze within, and caught in the searchlight beam of the convicting Spirit, Isaiah cried out, "Woe is me, for I am undone; I am a man of unclean lips."

"God is light, and in him is no darkness at all." John said that was what he had heard and seen concerning the Word of life. There is no reference on the gospel page of any such revelation coming to them. We believe it happened during those forty waiting days in Jerusalem's upper room. In effect, Isaiah chapter six opens to us the meaning of just what did happen while they were assembled together and tarrying for the Holy Ghost's advent, and what "endued with power from on High" really implies.

"When we pray for the baptism of the Spirit" said Samuel Chadwick, "we are praying that God will send through our nature this

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