

What Revival Costs - Part Two

by John R. Rice

Revival depends on the people of God meeting God's requirements, including humility, prayer, seeking God's face, and turning from wicked ways.

Duration: 32:27

Topics: "Revival"

Description

In this sermon, the preacher shares a story about a boy who comes to a store to pay for gum he had previously taken. The manager tries to tell the boy that he doesn't need to pay, but the boy insists. The preacher then relates this story to a biblical passage in Ezekiel where God sends angels to destroy the city of Jerusalem, but first marks those who sigh and cry for the sins of the people. The preacher emphasizes the need for Christians to take time to serve God, pray, and seek revival. He also encourages forgiveness, love, and reconciliation among believers, as well as the importance of living a righteous and holy life. The sermon concludes with a reference to 1 Peter 3, where husbands and wives are instructed to treat each other with wisdom, honor, and grace in order to have unhindered prayers.

Transcript

I am talking this month on the matter of revival and soul winning, and I am anxious we should have great city-wide revival campaigns run by fundamental Bible believers only in America. I am having such a campaign, God willing, in Columbus, Georgia, February 1 to 20, and I want friends to pray for that campaign. Now, in the matter of a great revival, there is no substitute for broken-hearted praying, for persistent praying, for believing prayer.

There are certain things that hinder prayer, and so they hinder revival. I would like to talk to you about some of the things that hinder prayers, especially prayers for revival, because if you don't have the power of God, all the rest of it won't do it. We must have God's great blessing, the power of the Holy Spirit upon us to bring people into meetings and to convict sinners and save them.

So I want to talk about hindered prayer. In Isaiah 59, verses 1 and 2, the Lord says, Verse 1 The Lord's hand is not sworn, that it cannot save, nor does he have heard it, 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.

I must say it again. There is no way to separate a blessed revival campaign with God's people and evangelism, or no way to keep us in an evangelistic campaign that doesn't mean dealing with God's own people about their sins and their need to get right with God, so God can bless and answer their prayers, so God can give the great end-gathering among lost people. You must not try to separate what God has put together.

That is, revival among the people of God and evangelism among the lost. They go together. Any time God's people really get right, they'll try to win souls as he has commanded, and any time that God's blessed power is there, he'll bring in lost peoples, because Christians do their part, and God connects that over prayer.

Now, about prayer. God wants to answer prayer, and how often and all through the Bible the sweet promise is, and there are sweet invitations to prayer and pleadings with us that we should pray, and God commands us to pray. So Christians ought to be able to get things from God.

God doesn't change. He says the Lord's hand is not shortened, but it cannot fade. God can give great revivals.

God can build great soul-winning churches again, but he said the Lord's hand is not shortened, his ear is not heavy. God is open to prayer when Christian people cry to him. Your prayer is not answered, perhaps because of sin.

Your sin, he said to him in his face, probably that he will not hear. So sin does hinder revival, and sin does hinder Christians getting what they ought to get from God. And I want to talk to you about some of the things that hinder your prayers.

And if you take it to heart, and if I take it to heart, then surely God will help us to win those we ought to win, and have the power God wants to give us. First of all, our prayers are often hindered by the wrong kind of home life, wrong things at home. You know, it's not so hard to be a good Christian in public, that is to be a Pharisee in public.

You can usher, and you can put in your gifts and the services, and you can take part in all, because everybody knows a good Christian. But the way it takes real grace to be a Christian is seven days a week, 30 days in a month, and 31 days some months, back in your home the year round. And so in 1 Peter 3, the Lord says, Now likewise your wives, being subjected to your own husbands, that if any obey not the word, they also may without the word be one to the conversation of the wives, while the beholders chase conversation with fear.

Now verse 7, Likewise your husbands, dwell with them according to knowledge, giving honor unto the wife that cometh to the work of vessel, and is being heirs together of the grace of life, that your prayers be not hindered. The Lord had just said, Servant, obey your master in the preceding chapter. He said, Citizens, obey the rulers.

And I said, Likewise your wives, being subjected to your husbands. And when it comes to husbands, he closes up the matter, and it doth not say for them to be subject to wives or others, but it said, Likewise your husbands, dwell with them according to knowledge, giving honor to the wife that cometh to the work of vessel, and is being heirs together of the grace of life, that your prayers be not hindered. And then, as some of you might have heard, he quotes from the 34th Psalm, in verse 12, For the eyes of the Lord are

over the righteous, and his ears are open unto their prayers.

But the face of the Lord is against them that do evil. O then, if you want prayers answered, and God to give, save the loved ones, and save your husbands and children, then go back at home, and make things right there. Many a woman hinders the salvation of her husband, because though she made a vow to love and honor and obey, yet she makes a perjury of her soul every day.

She is a rebel, she breaks her marriage vow, and then she wonders why her husband is not saved. If you want to win your husband, you set out to obey him, like the Lord said. But somebody says, I don't believe that.

O then, you're in bad shape, aren't you? A Christian doesn't believe the Bible. Why don't you take your scissors and cut that out, like any other infidel would? No, the Bible says a wife can win her husband, but she should set out to obey her husband as she promised and as God has commanded. And I say, Obey Abraham, the next verse says.

And then you can win him. If he wouldn't listen to the word, he'll listen to a wife who loves him and makes him happy and keeps her vow, so the scripture says. And then the scripture says, Likewise, your husband dwelleth in him according to knowledge.

Yes, God has a burden on a man. A man may hinder the life in the home, and so the children grow up wild and they drop out of school or they pick up dope or they're lewd and troublesome. It can happen partly because of a husband, too, if he does not live in the home according to knowledge, giving honor to the wife as they do to her vessel.

That is, the man ought to say, God put me as the head of this home. Like Joshua, who said, It's for me and my house will serve the Lord. I ought to say, I'll see to it my family serves God.

And a man ought to say, I'm going to set out to love my wife and my children and love God, and I'll be strict and disciplinary, and if I ought to and as I can and should, and I'll get my family saved. For the eyes of the Lord are open to the righteous, and he is open to their prayers. But the face of the Lord is against them that do evil, says the word of God, on how many people they hinder the blessing of God back in their own homes.

If we can only have revival in the homes, everywhere I'm going, I'm urging people to set out again to have a time when the whole family gathers and reads the Bible together, at least one chapter a day, and then a circle of prayer for everybody in the family every day. Oh, I beg you to do it. And I'm offering a wonderful gift of one of my books for the family that does that if you fill out certain requirements, as I mentioned, in the soul of the Lord.

Oh, the home life, that's where the power of God is dissipated. That's where we find the lost, loved ones can't be one. People go home, they'll be home, they'll be back in their homes and have a revival there.

A revival of love and kindness and courtesy, a revival of discipline, but a revival of prayer and Bible reading and teaching in the home, and God will send it in America. How America must have it when needed. Well, then, if you're going to have it wrong in the home, it means that God, your prayers are hindered.

That's what it said, let your prayers be not hindered. Your wives obey your husbands, your husbands remember them, and you take your part, as God said, according to knowledge, and then God can hear your prayers. Well, things must be settled in a secret place and back at home.

Now, what else hinders our prayer of being wrong with others? I turn to Matthew 5, verses 23-24, where the Lord has said that one who has a hatred in his heart and scorn for others, it will hinder his prayer. And he said, Whoso shall say thou fool, shall be in danger of hell fire. And then Jesus said, Therefore, if thou bring thy gift to the altar, and thou remember'st that thy brother hath off against thee, leave thy gift before the altar, and go thy way.

First be reconciled to thy brother, then come and offer thy gift. What is Jesus saying here? He says, You, under a ceremonial law, will bring the lamb to the temple. It's a male lamb of the first year.

He says, Isn't that a beautiful thing? That's the best I've got, and I'm bringing it just like God says, to offer it here. And God says, Don't put that on my altar. What's the matter, Lord? You've got some debts unpaid, you've got somebody wronged, and don't make it right.

You can't make up a life that's wrong by offering a sacrifice to God. That's not enough. He said, What'll I do? He said, Leave your gift right there at the altar, and go be reconciled first, and then come and offer your gift.

God is saying, You can't give God anything he wants unless your heart turns to do right toward others. The Lord is saying that you can't be right with God if you're wrong with anybody else. So first go be reconciled to thy brother.

Somebody wronged, go make it right. Some debt, go pay it. Some apology you ought to make, go make it, and then you can have the blessing of God.

So you don't need to offer God sacrifices and go to church and give your tithes and sing songs and hear sermons, and don't do any good unless your heart turns to make things right with other people. Being a Christian is not just primarily going to church Sunday and looking pious. It means that ought to be right with everybody and treat everybody right and make the things that are wrong.

So God is teaching here. Leave it and be reconciled. There are some of you people who want your boss saved, you better go pay up on his debts.

I had a letter some years ago from a merchant at Center, Texas. He said, Brother, I've been hearing you on the radio. He said, The other day a man walked into my store and moved out of our community 10 years ago.

He owed me \$25. He said, I never hoped to get it. He walked in and paid that money, and I said to him, this merchant writes me.

He said, I never expected to get that. I marked that off the books. He said, Yes, and I never expected to pay it.

But he said, I'm a lost boy, and I can't win it. Brother Weiss on the radio said that if I didn't pay up my honest debts, then I couldn't expect to have the blessing of God on my prayers and couldn't get my boy saved. I've got to get right so he paid the \$25.

And the merchant said, Well, I heard another preacher one time say people ought to pay their debts. I gave him \$5, and I'm sending you \$15. He said, I've got another \$10.

He said, If you hear somebody else preach on that, I'm going to give him the other \$10. I preached on it right away, but he didn't hear me, I guess. But I want you to see this.

God wants people to make it right with other people if you expect God to hear your prayers. So I know this is true all over America. I find when they have a blessed revival, we find people paying up their debts and making apologies to those they have wronged.

And oh, we need to do that. We need to do that. Go be reconciled, make things right.

I was in Greenville, South Carolina years ago on a citywide campaign. In that big hall, I remember that my preach plain and sharp, and God began to deal in the town. It's a religious town, and things looked hard, but it began to break.

In the newspaper, a news reporter said, a strange thing happened today. He said, I was in the Woolworths store, and he said, talking to the manager, and he said, A boy came in about 11 years old and said, I want to see the manager. And the manager laughed and reported to the reporter and said, That's the manager.

And the reporter said, No, he's the manager. And that boy said, Now here I've got to know I want to see the manager. And so the manager said, Well, I'm the manager.

What is this on? He said, Oh, you're 45 cents. I've sold nine packages of gum. I've got to pay for it.

Well, the manager said, Well, son, that's nice of you to bring back. You don't have to pay for it. Oh, yes, he said, I do.

I've got to pay for it. And he paid it, and I still appear as he walked out. And the reporter said, That's a strange thing, isn't it? And he said, Went over to the Belk's department store in Greenville, and I called the floor manager there, the Woolworths department manager, and said, I'm checking a woman in and brought some things back.

And he said, I'll take this off the counter. I'm a shoplifter. I've got to bring this back.

And the floor manager said, That's two or three times. That's happened this week already. And the newspaper reporter said, What's happened in this town? What's happened in the town was, there's some plain old-fashioned Bible preaching and people trying to make things right about their sins.

And if you don't do that, then we'll never have any revivals in this country. God's people must turn from their sins if we want God to hear us pray a hindered prayer because of their sins. Well, let's see how then we must forgive.

In March 11, 25, 26, the Lord Jesus said, But if when you stand praying, forgive if you have ought against any, or if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. Oh, goodness, how God hates them. And if you want God to be pleased with you, you must turn from that unforgiving heart and forgive and love people who wronged you, and forgive those that don't deserve forgiveness.

And then what any known sin, unconfessed and unlamented, can hinder your prayers. So in Psalm 66, 18, the Bible says, If I regard iniquity in my heart, the Lord will not hear me. Look carefully, if not if I had ever done iniquity, we all have.

That's not the point. But if I still love it, and hold on to it, and excuse it, and if I say it's not so bad, oh, as long as I do that, then the Lord will not hear me. Not to love sin, hold on to sin, excuse your sin, that means that God disbelieves and withholds his blessing.

If you want genuine revival in this country, in your church, in your town, in a local group, in your family, if you want revival, that means you better find out sin that's in the way and confess it and forsake it. That's right. He that covets his sins shall not prosper, but whoso confesses and forsakes his sins shall have mercy.

Now that's sin. What is that sin? What is it, lewdness in your heart, and evil thoughts, and trashy literature, and profane, and lewd language? Is it that? I don't know. What is it, young people out yonder in adultery, or nesting and petting, and lewdness, and dirty picture shows, and dirty books? I don't know.

What is it? Is it the taint of money that dishonors money? What is it, stolen things not restored? What is that sin? Is it no altar in the home, no prayer, no Bible reading with the children? What is that sin? Is it robbing God, and going on using without the tithes, and offering God's tremendous people to give to him? I do not know what it is, but you better seek it out. Sin, unconfessed and unlimited, hinders our prayer, and it causes people to swear their hate, their sins, and confound their sins, and God will hear and give you blessed revivals. I want you to pray with me that God will raise up in America some great men of God in citywide campaigns, big campaigns, and youthful auditoriums to reach the great multitude of common people everywhere, and not only the church people.

John R. Rice, you may have these messages in print. Now, goodbye, and God bless you, everyone. I have been speaking on God's way about revival, and I'm going to take one of the greatest texts on revival in the Bible.

Oh, how many thousands of preachers have preached on it from 2 Chronicles 7, 14. And let's read verses 13 and 14. 2 Chronicles 7, verses 13 and 14.

If I shut up heaven, let there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people, if my people which are called by my name shall humble themselves and pray, and seek my face, and turn from the wicked way, then will I hear from heaven, and will forgive their sin, and will heal their land. Now, you'll notice here the Lord is talking about the anger of God on Israel, and here he makes a great promise to Israel. However, won't you remember in 1 Corinthians the Bible plainly says that all these things happen unto them for in samples, and that they are written for our admonition on whom the ends of the world are come? So when God deals with Israel, he's giving a sample of how God acts, and how God loves, and how God forgives, and how God rewards, and how God punishes.

So when I said, as my people send, there's a way to get forgiveness, there's a way to get blessing, has there been a curse on the land, and the drought, and pestilence, and locusts, and plagues, and because of God's anger, your sin, there's a way to get the blessing. He said, if my people shall humble themselves and pray, and seek my face, and turn from the wicked way, then will I hear from heaven, and will forgive their sins, and heal their land. Now, it is true that the Lord does not say in this scripture, not the people in

the United States of America will do so and so.

God didn't need to, God hasn't changed, God's the same yesterday, today, and forever. His arm is not short, and His ear is not heavy. The Lord doesn't change in His loving attention to people in His willingness to save and bless.

So I call your attention to this as it relates to America, and not only to the whole of America, but to your state, and to your city, and your community, and even to your family. Here the Lord said, if my people which are called by my name shall humble themselves and pray, and seek my face, and turn from the wicked way, then will I hear from heaven, and will forgive their sins, and heal their land. American people ought to be alarmed.

I think sensible, reverent people, many of us, are alarmed at what's going on in America. The constant increase in crime, the breakdown in law and order, the increase in divorce, the widespread lewdness and adultery everywhere, the robbing and breaking in, America's infidelity turning away from God and the Bible, the schools turning away from old-fashioned Americanism and teaching a kind of Marxism, Socialism and infidelity. I say, America is sure far gone, and we do need a blessed revival for the nation.

But this speech for revival anywhere is God's principle, and God doesn't change. God hates sin and punishes sin, but when God's people turn to seek his face, they can find this blessing. When you note now first about this matter of a revival, it depends on the people of God.

It doesn't depend on the devil's crowd. Somebody says, oh the devil's crowd, if they'd all turn and serve the Lord, they won't until God's people meet God's requirements. Well, somebody says, I wonder why God doesn't give revival? God's waiting on his people.

There's an old saying, let me tell you again, people say, well revivals are not worked up, they're prayed down. That's part false and part true. Revivals are both worked up and prayed down.

Well, somebody says, revivals come from God. Yes, but they come from God only when God's people meet the requirements God sets out for revival. You see, it takes both God and people to save a soul.

God never saves a sinner unless some Christian takes the gospel. God never does bring a revival to a city or to a church unless somebody waits on God and seeks the face of God and meets God's requirements. And so here he said, this depends on my people.

If my people that are called by my name, he means here not just simply some religious people, some cult and something without any relation to Christ and salvation, the historic Christian faith. Certainly he must mean the people of God, born again people who believe the Bible, and revival depends on them. It is true that the infidel crowd, I mean the liberal crowd that scoff at the virgin birth and mock at the deity of Christ and spit on the Bible, that crowd could not bring a revival.

They need somebody to pray for them. But God's people can. The born again people of God can meet God's requirements and have revival.

Remember Jesus said, he looked on the multitude as sheep with no shepherd, and he said, the harvest foolish, plenteous, but the labors are few. Pray therefore the Lord of the harvest, and he will send forth labors into his harvest. God wants to send revival, but he waits for workers.

He waits on Christians. The trouble is not with the harvest, it's with the labors. The trouble is not with the world, it's with the church.

The trouble is not with the devil's crowd, it's with the Lord's crowd. The curse on America is not only nor primarily from the bartenders and the bootleggers and the booze sellers and the drinkers and cutters. The trouble is with the saved, the people of God.

The harvest is plenteous, but the labors are few. God wants spirit-filled workers with the power of God on them, and then God will use them to save souls. And so here is a panacea for revival.

Here's God's recipe for revival. Here's an outline God gives about how God's people can have such blessed revival. Well, somebody said, but brother, I've seen wickedness everywhere.

I know, but don't you remember that in Romans 5 20, the scripture says, where sin did abound, grace did much more abound. More grace than all the sin around us. Somebody said, but brother, we're in the last days and we're falling away.

Well, the term the last days in the Bible means this whole New Testament age, and it doesn't mean God has changed. It doesn't mean God won't answer prayer. It doesn't mean that the gospel is not the power of God for salvation.

No, no, no, don't make excuses. This waits on God's people. If my people called by my name shall humble themselves and pray and seek my face and turn from the wicked way.

Now, what is this simple outline for God's people to follow who want a blessed revival? We shall humble ourselves. There ought to be a sense of need. There ought to be a sense of genuine pain and trouble over the sin about us.

You remember in Ezekiel chapter 8 and 9, God said, Ezekiel, I'll show you why I allowed the captive at Israel, and it's caught him in the spirit up and took him in the spirit back to see what had happened in Jerusalem when there was an idol in the very house of God, in the court of the Lord's house. And when he showed them the imagery rooms and the hearts of the people filled with all lewd and wicked things, and then he showed him how though Babylonian army had destroyed Jerusalem, back with those armies and dealing in the unseen world were the messengers of God. He said, I saw four men, their angels, with destroying weapons in their hands, and one man in a white garment with an inkhorn by his side.

And to the man in the inkhorn, God said, go to the city of Jerusalem. He said, everywhere you find somebody that sighs and cries for the abomination and the sin of the people, when you find somebody like that, put a mark on their forehead. And he came back and reported, it is done.

And then the Lord spoke to the angels with the destroying weapons, go through and begin in the temple itself, and with the old men, and destroy old men and young men and maiden. You see, God was so concerned to have somebody that sighs and cries for the abominations around us. We need people to be broken in heart.

I remember that when Nehemiah heard about the destruction in Jerusalem, he was over in Babylon. The walls were torn down in Jerusalem, the gates burned with fire, and a little handful of people were in great reproach. He sat down and wept and mourned certain days, and fasted and prayed to the God of heaven.

We need a humility of heart, a sense of our need. We ought to have also a sense of our sin. We ought to have a sense of our failure.

Oh, I do not see how man goes on preaching, and if he doesn't have people saved, why wouldn't you be distressed? Why wouldn't you be in torment about it until something happened? I don't see how any man has a right to go on and speak in the pulpit, even though I preach the truth and get nobody saved. If it doesn't go from house to house, if it doesn't weep over sinners, if it doesn't get people saved, we ought to have some holy concern that we cannot be content with a situation as it is, that my people shall humble themselves. That's getting down on your prayer bones in your heart.

It's true we can say prayers and be proud and haughty, but God wants a humility of heart, recognizing our failures and our weakness and our need, and so God's people can have revival. We need to humble ourselves. Some mother who has a boy unsaved, a wife with a husband unsaved, a father with a prodigal.

Oh, you better wait on God with a humble heart. What must God's people do? If my people call by name, shall humble themselves and pray. I do not mean, and God does not mean, saying prayers.

He surely does not mean, I now repeat, let's say, ten times the Lord's prayer. No, no, no. Nor does it mean that little rigmarole that you regularly go through either, and that's just as much.

It's no better to repeat that than to repeat the Lord's prayer. If you mean the Lord's prayer, it's good to say it, and when your heart is out of a flowing heart of burden, if there comes a prayer begging and pleading of God, that's good. But a repetition, vain repetition, is not the kind of praying God's talking about, but rather one that comes to grips with God for definite things.

My lost boy, this next-door neighbor of mine, a moving of God in our church, and the closing of certain beer joints, and the conversion of some wicked old sinner. There ought to be definiteness to our prayers, asking God. When I was a boy of 15, I remember I worked out in the West Texas country, and in a little bit of a schoolhouse, mission place, I was asked to lead the singing and revival, and my good pastor came from town and preached, and he and I joined in prayer every day.

And we found that we could pray about it, and come to a conclusion. At first we prayed, Lord save us all this life, and so it was. And the next day we prayed for two, and there were.

And the next day we prayed for five, and I named two of them by name that we wanted saved, and those five were saved that night. I'm saying God's people should come indefinite, pleading with God. Come to grips with some particular problems and burdens about revival and souls, and let God's people pray.

Oh, we need to be like that man in Fort Worth who set aside from five till six every morning to pray for his lost brother, Mr. Connor. We prayed until God brought that brother in a few days back from California to be saved. Every morning he prayed.

So definite prayer. What is this, God's people, if we humble ourselves and pray and seek my face, God said. Humble ourselves and pray and seek God's face.

We need to take time to pray. This hurried little, nice little petition, we're soon done, there's not much profit to that. We need to learn what they meant in the Bible, and Jesus spake unto them the parable of this end, that men ought always to pray and not to think.

In Luke 18, saying, There was in the city a judge, which feared not God, neither regarded man. The widow in that city entombed him, saying, Avenge me, my adversary. And for a season he would not.

But afterward, this old wicked judge, he said within himself, Fear not God, neither regard man, yet lest this widow weary me by her continual coming, I will avenge her. And Jesus said, Hear what the unjust judge saith, and shall not God avenge his own elect, that cry day and night unto him, or bear long with him. Oh, this day and night praying, that kind of praying, seek my face, seek my face.

That's what the Lord meant in Ephesians 6.18, where there's a poem of God, praying always with all prayer and supplication in the spirit, and watching then with all perseverance and supplication for all the saints, prayer and supplication. You remember that Jesus told about a man, Luke 11, who came to his friend and said, Friend, give me three loaves. For a friend of mine, his journey has come to me, and I have nothing to set before him.

And the man said, No, no, I can't. My children would have been dead. I can't get up in the middle of the night and give you bread.

And then Jesus said in Luke 11, I say unto you, he will not rise and give him because he is his friend, but because of his importunity, he will rise and give him as many as he needed. And I said, you ask him. Oh, then we need to learn this importunity, this supplication, this seeking God's face, this waiting on the Lord.

If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from a wicked way, then we'll hear from heaven, we'll heal their land. God's ready to heal and bless this country if enough people get a burden about it, waiting on God. That means we ought to have time sometimes for a daytime meeting.

I remember the time when we had a great meeting in every revival campaign daytime. Well, you say, Women work. I know, and a lot of men work then, but a lot of men get off of work.

I remember that time in many a town I went for revival services, and the bank would close and the stores would close and the school would let out and bring the children in mass to a morning service at the church in a revival campaign. Oh, if people care enough, they do for other things. If the President came to town, let somebody be out there leading, and if God's people mean business and seek God's face, they can.

There's another distressing thing, I know. Everywhere I find there's a tendency for so-called revivals. Well, we'll have a weekend revival.

That's not much. Or we'll have eight days of revival. I know, but it takes longer than that to melt into the hearts of Christians of burden and to shake the community and get to where it's the talk of the country and where people are burdened and praying and the indifferent get concerned, and the concerned get saved, and the saved then go after other sinners.

It takes time for that. We need, again, the great revivals where we used to have them three weeks, four weeks, five weeks. I was in ten weeks in one campaign to Teter, Texas.

I became a church for more than 300 members, 100 saved. And so in Sherman, Texas, I think 14 weeks it was. And again, a great church which is there now.

And in Chicago, there were four weeks of a campaign, and in Buffalo, New York, there were three weeks of such a campaign. In Cline Hans Music Hall, we need to take time to serve God, take time to reach sinners, take time to pray through. We need some all-night prayer meetings.

We need some days of fasting, if God's people seek God's face with all their heart and then turn from the wicked way. And I do not need to go into more detail. You that are saved know we ought to have a cleaning up.

Christians ought to set out to have family devotions, read the Bible and pray. Christians ought to give up their dirty cigarette habits. People ought to go get right with their neighbors.

I've never seen a great revival, but what God's people begin to forgive each other and to love one another and to make apologies where they ought to and pay up back debts and so on. I remember in a meeting in Oklahoma, the newspaper came up and said, Here's a strange thing. The sheriff tells us there hasn't been one person spent a night in jail for the last two weeks.

And they wondered why. I know why. When God's people all over town feel the power of God and sinners are convicted, let's have revival.

John, I'll rise to the microphone. You may have these messages through by writing. Goodbye.

God bless you.

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