

# DESIRING REVIVAL

JAN - MAR

2022

BUT KNOW THAT THE LORD HATH SET APART HIM THAT IS GODLY FOR HIMSELF:  
THE LORD WILL HEAR WHEN I CALL UNTO HIM. - PSALM 4:3

## *From Desiring Revival*



### A Quote to Ponder

"A religion that gives  
nothing, costs nothing,  
and suffers nothing, is  
worth nothing."

- Martin Luther

In Psalm 85:6 we hear the desperate cry of the Psalmist, "Wilt thou not revive us again: that thy people may rejoice in thee?" The focus of the Psalmist is not that God would come so they can have bigger buildings, better respect in the community, better political support, or any earthly desires. Rather the Psalmist cry is that God would come so he could rejoice in God, desire Him. The precursor to revival many times is always

because of God's people having a hunger for God, a longing after their Beloved whom they have yearned after. As we enter into this year with it possibilities and probabilities, we need to come to the place of desiring Him and wanting Him more than life itself. God is God alone and He will not share His glory with another, He has created us and not we ourselves. May our prayer and cry this year be "Wilt thou not revive us again: that thy people may rejoice in thee?"



When I began the Orphan work in 1835, my chief object was the glory of God, by giving a practical demonstration as to what could be accomplished simply through the instrumentality of prayer and faith, in order thus to benefit the Church at large, and to lead a careless world to see the reality of the things of God, by showing them in this work, that the living God is still, as 4,000 years ago, the living God. This my aim has been abundantly honored. - George Muller

# ROBERT MURRAY M'CHEYNE

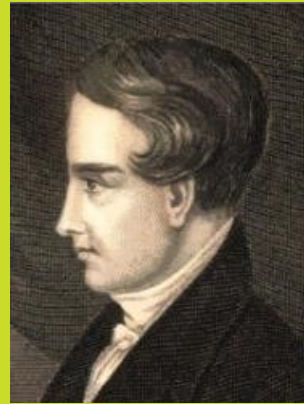
W. C. Burns - a young man of twenty-four - was supplying M'Cheyne's place at Dundee in his absence. It was under his preaching on 23rd of July that the great Revival at Kilsyth took place. "All Scotland heard the glad news that the sky was no longer brass. The Spirit in mighty power began to work from that day forward in many places of the land."

As soon as Burns resumed his ministry in Dundee early in August, the same effects occurred. The truth pierced hearts in an overwhelming manner - "tears were streaming from the eyes of many, and some fell on the ground groaning, and weeping, and crying for mercy." Services were held every night for many weeks - often lasting till late hours. The whole town was moved. The fear of God fell upon the ungodly. Anxious multitudes filled the churches.

When M'Cheyne, restored to health, returned to St. Peter's in November of that year, he viewed an unforgettable scene. A deep concern and impression of eternal realities possessed the vast congregation. In worship "the people felt that they were praising a present God." Such a sight as this was not uncommon throughout the remainder of his ministry. The grief at sin which filled the hearts of many could only be expressed by tears; the distress expressed by one awakened sinner to M'Cheyne represented the feeling of scores - "I think," he said, "hell would be some relief from an angry God." Such was the anxiety which now prevailed to hear the Gospel that even when M'Cheyne was preaching in the open air in the meadows at Dundee, and heavy rain began to fall, the dense crowd stood till the last. The Word was listened to on these occasions with "an awful and breathless stillness."

It was M'Cheyne's custom never to accept mere professions of faith as signs of conversion. "It is holy-making Gospel," he declared. "Without holy fruit all evidences are vain. Dear friends, you have awakenings, enlightenings, experiences, a full heart in prayer, and many due signs; but if you want holiness, you will never see the Lord. A real desire after complete holiness is the truest mark of being born again. Jesus is a holy Saviour. He first covers the soul with His white raiment, then makes the soul glorious within - restores the lost image of God, and fills the soul with pure, heavenly holiness. Unregenerate men among you cannot bear this."

[www.mcheyne.info](http://www.mcheyne.info)



## HYMN: WE REST ON THEE

Edith G. Cherry



1 We rest on thee, our Shield and our Defender!  
We go not forth alone against the foe;  
strong in thy strength, safe in thy keeping tender,  
we rest on thee, and in thy name we go;  
strong in thy strength, safe in thy keeping tender,  
we rest on thee, and in thy name we go.

2 Yea, in thy name, O Captain of salvation!  
In thy dear name, all other names above:  
Jesus our righteousness, our sure foundation,  
our Prince of glory and our King of love,  
Jesus our righteousness, our sure foundation,  
our Prince of glory and our King of love.

3 We go in faith, our own great weakness feeling,  
and needing more each day thy grace to know:  
yet from our hearts a song of triumph pealing,  
"We rest on thee, and in thy name we go";  
yet from our hearts a song of triumph pealing,  
"We rest on thee, and in thy name we go."

4 We rest on thee, our Shield and our Defender!  
Thine is the battle, thine shall be the praise;  
when passing through the gates of pearly splendor,  
victors, we rest with thee, through endless days;  
when passing through the gates of pearly splendor,  
victors, we rest with thee, through endless days.

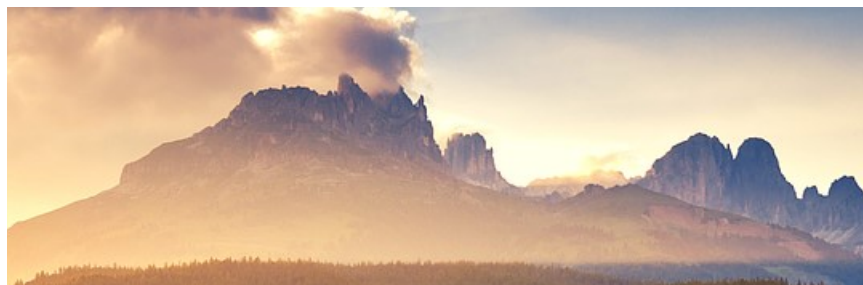
## The Loveliness of Christ

O, pity for evermore that there should be such  
an one as Christ Jesus, so boundless, so bottomless,  
and so incomparable in  
infinite excellency, and  
sweetness, and so few to  
take Him! O, ye poor dry  
dead souls, why will ye not  
come hither with your toom  
(empty) vessels and your  
empty souls to this huge,  
and fair, and deep, and  
sweet well of life, and fill all  
your toom (empty) vessels?



O, that Christ should be so large in sweetness  
and worth, and we so narrow, pinched, so ebb, and  
so void of all happiness, and yet men will not take  
Him! they lose their love miserably, who will not  
bestow it upon this lovely One.

- Samuel Rutherford



# Need of our Day

written in 1880

## Catherine Booth



LUKE 24:49.--"And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." ACTS 1:8.--"But ye shall receive power, after that the Holy Ghost is come upon you."

People say to me, on every hand, we have meetings without number, services, societies, conventions, conferences, but what comes of them all, comparatively? And I may just say here that numbers of ministers and clergymen, in private conversation, admit the same thing. In fact, none are more ready to admit this comparative lack of results than many dear spiritual ministers. They say, when talking with us behind the scenes, 'Yes, it is a sad fact. I think I preach the truth. I pray about it. I am anxious for results, but alas! alas! The conversions are but few and far between.' And then, not only are those conversions few, but in the mass of instances superficial--we should expect from such a putting of the truth as that we have been reading about, numerous and continual turnings to the Lord as in those days--we should expect men coming out openly from sin and from God-dishonouring courses, businesses, and professions, coming out from fashionable and worldly circles, abjuring the world, and literally and absolutely following the Christ as in those days. That is what we have a right to expect, and yet how comparatively rare they are, so that when people do this, there is quite a commotion, and it is talked about all over the land. Now I say this is universally admitted, and it behooves us to ask before God and with an earnest heart-yearning, desiring to improve this state of things. Where is the lack, what is the want? Now note, secondly, this want is not the truth. Oh! what a great deal of talk we have about the truth, and not any too much. I would not yield to any man or woman in this audience in my love for this Bible. I love this Word and regard it as the standard of all faith and practice, and our guide to live by; but it is not enough of itself. The great want is not the truth, for you see facts would contradict this theory. If it were the truth, then there would be no lack at this day, compared with other times, because we never had so much of the truth. There never was so much preaching of the truth, or such a wide dissemination of the Word of God, yet, comparatively, where are the results? Further, not only as to quantity, but as to quality am I discouraged. Not only are there comparatively few conversions, but a great many of these are of a questionable kind. We should not only ask--are people converted, but what are they converted to? What SORT OF SAINTS ARE THEY?

Because, I contend, you had far better let a man alone in sin than give him a sham conversion, and make him believe he is a Christian when he is nothing of the kind.

Then, I say, the lack is not truth. There will be thousands of sermons preached today--the truth, and nothing but the truth. Nobody will pretend to say they were not in perfect keeping with the Word of God; and yet they will be perfect failures, and nobody will know it better than they who preach them! These are facts. I was talking, on this point, a while ago, with a good man, who said, 'Ah! yes, I have not seen a conversion in my church for these two years.' Now, what was the reason? There was a reason, and I am afraid many might say the same. Yet there are the unconverted...

Now, I say, and I most unhesitatingly assert, that the great want is POWER--this power of which we have been reading. And I want to remark, thirdly, that this power is as distinct, and definite, and separate, a gift of God, as was this Book, as was the Son or any other gift which He has given us. It is distinctly recognized, not only in our texts, but, as we read to you again and again, as a distinct and definite gift accompanying the efforts of those who live on the conditions on which God can give it to them. We cannot explain this gift, but it is the power of the Holy Spirit of God in the soul of the speaker accompanying His word, making it cut and pierce to the dividing asunder soul and spirit. "You shall receive power after that the Holy Ghost is come upon you." "Until you be endued with," not the truth, not faith (they had faith before that), but, "power;" and, as He says in another place, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Though they may stone you, as they did Stephen, they shall be cut to the heart, and made to feel the power of your testimony. Now, I find people who go to work, which is all right, because the power comes to us in obedient faith; but they go trusting in their own efforts. They are without this endowment of power, and they see no result. The work is a comparative failure. Oh! what numbers of people have come to me who have been at work in different directions, in churches, as ministers, elders, deacons, leaders, Sabbath-school teachers, tract distributors, and the like, confessing that they had been working for more or less lengthened periods, and had seen comparatively little result. They say, 'Do you think this is right? Do you think I ought to go on?' Go on, assuredly, but not in the same track. Go on, most decidedly, but seek a fresh inspiration. There is something wrong, or you would have seen some fruit of your labour--not all the fruit. God does not give to any of us to see it all; but we do see enough to assure us that the Holy Ghost is accompanying our testimony. God's people have always done that when they have worked in conformity with the conditions on which the power can be given.

*True revival is never about personalities, it is always about God and His dealings with people. We don't believe in revivals when we can schedule it in our calendars and be content with a week of fervor that never impacts the community. A Divine intervention cannot be scheduled, it must be prayed down with brokenness and tears.*



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*Give me the Love that leads the way, The Faith that nothing can dismay,  
The Hope no disappointments tire, The Passion that'll burn like fire,  
Let me not sink to be a clod, Make me Thy fuel, Flame of God.*

- Amy Carmichael

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## PERFECT LOVE

FROM NEW TESTAMENT HOLINESS BY THOMAS COOK

Jeremy Taylor represents Ivo as going on an embassy to St. Louis, and meeting a strange woman, who had fire in one hand and water in the other. He asked what these strange symbols meant, and she replied: 'With fire I shall burn up heaven, and with water quench the flames of hell, that men may serve God without incentives, either of hope or fear, for His own sake.' This is what Perfect Love does. If there were no heaven, and if there were no hell, hearts filled with the love of God would serve Him just the same. Love service is the spontaneous, glad offering of a grateful heart, like that of the woman who broke the box of ointment and poured it on the feet of Christ. It is not clearer views of our duty to God that will win us over to new obedience; but as the love of Jesus floods our souls, a deeper, fuller, and ever augmenting stream, the life of duty becomes transformed into a life of liberty and delight.



## The Cane Ridge Revival

Somewhere between 1800 and 1801, in the upper part of Kentucky, at a memorable place called “Cane Ridge,” there was appointed a sacramental meeting by some of the Presbyterian ministers, at which meeting, seemingly unexpected by ministers and people, the mighty power of God was displayed in a very extraordinary manner: many were moved to tears, and bitter and loud crying for mercy. The meeting was protracted for weeks. Ministers from almost all denominations flocked in from far and near. The meeting was kept up by night and day. Thousands heard of the mighty work, and came on foot, on horseback, in carriages and wagons. It was supposed that there were in attendance at times during the meeting from twelve to twenty-five thousand people. Hundreds fell prostrate under the might power of God, as men slain in battle. Stands were erected in the woods from which preachers of different Churches proclaimed repentance toward God and faith in our Lord Jesus Christ, and it was supposed, by eye and ear witnesses, that between one and two thousand souls were happily and powerfully converted to God during the meeting. It was not unusual for one, two, three, and four to seven preachers to be addressing the listening thousands at the same time from the different stands erected for the purpose. The heavenly fire spread in almost every direction. It was said, by truthful witness, that at times more than one thousand persons broke into loud shouting all at once, and that the shouts could be heard for miles around. From this camp-meeting, for so it ought to be called, the news spread through all the Churches, and through all the land, and it excited great wonder and surprise; but it kindled a religious flame that spread all over Kentucky and through many other states. And I may here be permitted to say, that this was the first camp-meeting ever held in the United States, and here our camp-meetings took their rise. As Presbyterian, Methodist, and Baptist ministers all united in the blessed work of the meeting, when they returned home to the different congregations, and carried news of this mighty work, the revival spread rapidly through the land; but many of the ministers and members of the synod of Kentucky thought it all disorder, and tried to stop the work. They called their preachers who were engaged in the revival to account, and censured and silenced them. These ministers then rose up and unitedly renounced the jurisdiction of the Presbyterian Church, organized a Church of their own, and dubbed it with the name of Christian.



Peter Cartwright's Observation of the Cane Ridge Revival

