



desiring REVIVAL

issue 1 ▲ volume 9 ▲ January - March 2023



From Desiring Revival

There is a grave danger in using the light of the conscience in showing the sinner that he has broken God's laws and asking him to pray a prayer or make a decision based on agreement to facts of Scripture instead of waiting for the work of the Spirit to illuminate the reality of their offense toward God Himself (and not just His laws) in godly sorrow and faith toward the Lord Jesus Christ. The light of the conscience can never lead anyone to Christ for it only condemns his condition as guilty, and the text of the Bible, by itself, is not sufficient, but the light of the Spirit draws, and bears witness since that is His exclusive office. The first one creates a proselyte, the second one regenerates; the first one can be used with human methods like faith in a chair or repeating a sinner's prayer, the second one has the supernatural work of God changing the heart of stone to a heart of flesh; the first one is intellectual, the second one is being born of God. It is the difference between damnation and salvation.

As an example, someone may be tempted to think of what they have done when comparing to God's law as sinful but not consider themselves as vile. Their attitude may be, "everyone does it," or "I guess no one is perfect." It is not just what we have done but who we are that must be exposed by the Spirit. The witness of the conscience can expose what we have done, but the witness of the Spirit exposes who we are before a holy God.

Americanized Christianity has strayed away from the Biblical gospel in rejecting the need for Biblical repentance, desiring God's work of godly sorrow and supernatural faith. We are at a place where the question needs to be asked of the average Bible preaching church as to why we even need the Holy Spirit? We already know what to do. We have added so many frills, our four-step plan of salvation, altar calls (introduced by Charles Finney), word of

God to give assurance (this was always secondary in the New Testament church), scheduled "revivals" that never affects the community and gets forgotten within a week, and we seem to be smug about where we are headed.

I don't see Peter on Pentecost saying, now close your eyes, raise your hand if you want to get saved, make a decision, and repeat after me, and write down the verse if you get doubts. How did Nineveh get saved who did not even have the written word of God? But they believed God.

There is a lot of talk about end-time prophecy, and the church is split between historical, pre-trib, post-trib, mid-trib, spiritual, and all the other persuasions. And they all seem to have their own reasoning for why their interpretation is accurate and others are wrong. Irrespective of what that entails can the church ask God to prepare them for what's ahead, so we might go through them and be found faithful? Dear brethren, can we face what's ahead of us? if it is certain persecution that we are called to, to seal our testimony in blood? Is Christianity in America prepared for that instead of building their hope on something that may never happen in their generation?

Unless we return to desiring the supernatural in weekly all-night prayer meetings, desiring for the Spirit to have His rightful place, not accepting "decisions" or counting numbers but expect immediate supernatural change and such, we will continue to add to the measure of God's wrath upon our land because of our churches. With sin abounding and the restraining hand of God withdrawn we are confronted with the reality that God is against us in America. We are not One Nation Under God anymore, but rather A Nation Under Divine Judgment and the White House cannot help us.



"But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them." - Isaiah 63:10,
"And he wist not that the Lord was departed from him." - Judges 16:20, "I will spue thee out of my mouth." - Revelation 3:16.



THE PRAYER AT VALLEY FORGE

*The Eye Witness Testimony of Isaac Potts as spoken to Rev. Nathaniel Randolph Snowden, a Presbyterian minister and a Princeton graduate
(account below given by the minister)*

"I was riding with him (Mr. Potts) near Valley Forge, where the army lay during the war of the Revolution. Mr. Potts was a Senator in our state and a Whig. I told him I was agreeably surprised to find him a friend to his country as the Quakers were mostly Tories. He said, "It was so and I was a rank Tory once, for I never believed that America could proceed against Great Britain whose fleets and armies covered the land and ocean. But something very extraordinary converted me to the good faith." "What was that?" I inquired. "Do you see that woods, and that plain?" It was about a quarter of a mile from the place we were riding. "There," said he, "laid the army of Washington. It was a most distressing time of ye war, and all were for giving up the ship but that one good man. In that woods," pointing to a close in view, "I heard a plaintive sound, as of a man at prayer. I tied my horse to a sapling and went quietly into the woods and to my astonishment I saw the great George Washington on his knees alone, with his sword on one side and his cocked hat on the other. He was at Prayer to the God of the Armies, beseeching to interpose with his Divine aid, as it was ye Crisis and the cause of the country, of humanity, and of the world. Such a prayer I never heard from the lips of man. I left him alone praying. I went home and told my wife, 'I saw a sight and heard today what I never saw or heard before', and just related to her what I had seen and heard and observed. We never thought a man could be a soldier and a Christian, but if there is one in the world, it is Washington. We thought it was the cause of God, and America could prevail."

Saving Faith

Faith is the organ that is not found in the cause and effect of the fallen realm by the natural man; it is an outcome that is based upon a supernatural dependence upon a God who has been reckoned with by Divine illumination. Thus, when Jesus rose from the dead, He didn't try to prove to the Pharisees that He was alive; instead, the Spirit bore witness where those who were convicted turned to Him by faith, not having seen Him, and it is precisely the same with us.



To have a proper burden for evangelism, we must come to the place that the problem of man is not that he will be sent to hell; the problem with man is that he has to face the holiness of God one day in its full force with the nakedness of sin upon him and be cast into hell.

Disrupters during the preaching of George Whitefield

Cambuslang, Scotland - May 1742



- ◆ Man in tree exposed himself
- ◆ Man in tree blowing trumpet
- ◆ Someone threw pieces of a dead cat at him
- ◆ Man on another's shoulders attempting to whip Whitefield
- ◆ A merry-andrew [joker] in the crowd disrupting the sermon
- ◆ A recruiting-sergeant with a drum, marching through the crowd of 30,000+, attempting to recruit soldiers.

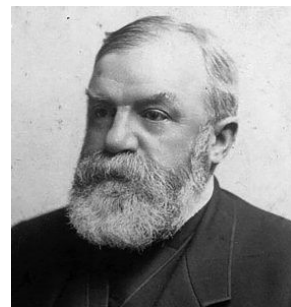
A Haunting Thought

Wicked people will on the day of judgment see all there is to see of Jesus Christ, except His beauty and loveliness

- Jonathan Edwards

When Is A Man Prepared to Receive the Gospel?

A man is not prepared to believe or to receive the Gospel, unless he is ready to repent of his sins and turn from them. Until John the Baptist met Christ, he had but one text, "Repent ye; for the kingdom of heaven is at hand" (Matthew 3:2). But if he had continued to say this, and had stopped there without pointing the people to Christ the Lamb of God, he would not have accomplished much. When Christ came, He took up the same wilderness cry, "Repent; for the kingdom of heaven is at hand" (Matthew 4:17). And when our Lord sent out His disciples, it was with the same message, "that men should repent" (Mark 6:12). After He had been glorified, and when the Holy Ghost came down, we find Peter on the day of Pentecost raising the same cry, "Repent!" It was this preaching- Repent, and believe the Gospel- that wrought such marvelous results then (Acts 2:38-47). And we find that, when Paul went to Athens, he uttered the same cry, "God... now commandeth all men, everywhere, to repent" (Acts 17:30).



TURN YOUR EYES UPON JESUS BY HELEN LEMMEL

1. O soul, are you weary and troubled?
No light in the darkness you see?
There's light for a look at the Savior,
And life more abundant and free!

Refrain:

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.

2. Thro' death into life everlasting,
He passed, and we follow Him there;
O'er us sin no more hath dominion--
For more than conquerors we are!
3. His Word shall not fail you--He promised;
Believe Him, and all will be well:
Then go to a world that is dying,
His perfect salvation to tell!

This devotional hymn was written in 1918 by Helen Lemmel, an accomplished hymnwriter and soloist, the daughter of a Methodist Minister. She was moved to write the words and music after reading a small booklet by Lillias Trotter entitled "Focussed" and hearing of her life story. She titled the hymn "The Heavenly Vision" but it is best known by the first line of the refrain, "Turn your eyes upon Jesus".

After the death of her mother in 1878 and considerable wrestling of heart, Lillias became convinced that God was calling her to serve Him. Interest in foreign missions was high following the Moody and Sankey missions and the remarkable commitment of seven Cambridge graduates to pioneer missionary work in China. It was at a missionary meeting that she felt the clear call of God to go to bring the Gospel to the Arab tribes of Algeria.



ISABELLA LILLIAS TROTTER (1853-1928)

"The prayer meeting is a prayer meeting. The fact that far too many churches are combining the prayer meeting with a Bible study is the church's self-acknowledged prayer weakness. In short, the church is saying that it cannot hold out in prayer, so it fills in the time with Bible study."

"We seem to this hour be as far removed from apostolic Christianity as the pope is from marriage. We are strangers from the commonwealth of the divine power of Pentecost."

- Leonard Ravenhill

Despite a heart condition diagnosed prior to her departure, on the 5th March 1888 she left for North Africa and spent the remaining 40 years of her life working among the Arab Muslims of Algeria. Her work was truly remarkable. As a European white woman working mainly with other female colleagues in a pioneer mission among strongly traditional Muslims, the chances of her achieving any success were considered impossible. One biographer remarks that two words characterize Lillias's work "inexhaustible and indiscourageable".

Eventually using up all of her own wealth, she founded and maintained the Algiers Mission Band. Her ability in drawing and painting became an integral part in the communication of the gospel, illustrating tracts and booklets specifically designed to reach the Arab culture. Her incredible ability to learn languages, breakdown cultural barriers, organise, write and travel long distances across difficult terrain put her into the same category as other "unique" female missionary names such as Amy Carmichael, Gladys Aylward etc.

from castlefieldschurch.org.uk



Better to confess Christ 1000 times now and be despised by men,
than be disowned by Christ before God on the day of Judgment.

- J. C. Ryle

On the Epitaph of George Whitefield

"I am content to wait till the day of judgement for the clearing up of my character: and after I am dead I desire no other epitaph than this, 'Here lies G.W. What sort of man he was the great day will discover'."



The Cambuslang Revival of 1742

from romans1015.com

In the 1700s the “Age of Reason” or “Enlightenment” led the European churches into deism, and the preaching of a “born-again” experience was rare. Many ministers could not give evidence of a conversion experience.

- The Church of Scotland pastor William M’Culloch had a passion for God, and in February 1741 he began to preach in his Cambuslang church about the importance of being born again.
- M’Culloch was in communication with Jonathan Edwards in America and received news about the revival that was taking place in the American colonies (First Great Awakening). He would read the revival accounts to his congregation and the passion for God increased.

Extraordinary Prayer & Hunger for God

- In August 1741, George Whitefield preached in the neighboring town of Glasgow, Scotland, and at least 14 Cambuslang church members went to hear him preach. Those individuals would report about what they heard and saw under Whitefield’s preaching—many turning to Christ—and the hunger for revival in the Cambuslang congregation increased.
- February 15, 1742: Prayer meetings took place daily at the Rev. M’Culloch’s residence, and many began to show concern for their salvation.
- February 18, 1742: After the sermon, fifty came to M’Culloch with a deep concern for the state of their souls. He spent the entire night exhorting and encouraging them to place their trust in Christ.
- The growing desire for more of God required M’Culloch to preach almost daily, then spend time with people afterwards in prayer and spiritual counseling.
- During this time, three hundred people were awakened to a deep concern about salvation.

Open-Air Preaching

- July 6, 1742, George Whitefield visited Cambuslang and preached 3 times on the day of his arrival, to a vast body of people. His last sermon began at nine in the evening and continued till eleven. The hunger for the Word of God was so strong that M’Culloch preached after him till past one in the morning. Even then the people could hardly be persuaded to depart. All night, in the fields, the voice of prayer and praise was to be heard.
- Whitefield commented about this day: “It far out-did all that I ever saw in America. For about an hour and a half there were scenes of uncontrollable distress, like a field of battle. Many were being carried into the manse [pastor’s home] like wounded soldiers [because they were overcome with severe conviction of sin].”

Testimony of Little to No Backsliding

- Rev. M’Culloch wrote:

I... have now before me, at the writing of this April 27, 1751, a list of about four hundred persons awakened here at Cambuslang in 1742, who from that time, to the time of their death, or to this, that is, for these nine years past, they have been all enabled to behave, in a good measure, as becometh the Gospel.

Aftermath of Revival by Leonard Ravenhill

Repeatedly the question has been asked, “Why does revival come in a blaze, but to the delight of the critics soon sputter and die out?” The answer to that question could be one or two of these things (at times maybe both): First: Ignorance could quench the Spirit – an inability to hear the voice of the Lord for the next move. Second: Disobedience – this seems the most likely thing to douse the flame that seeks to consume all the dross. There might be other causes such as laziness to follow the close schedule that the Spirit demands, or there might be smug satisfaction that there is now some “life.”

Let us remind ourselves again that the early church “moved.” In moving, something or somebody must be left behind. The modern Ananias and Sapphira will find the pace too hot and the price too high. To keep the fire of revival burning, we would have to meet together

- daily for prayer and praise. This is what the church in Acts did (Acts 2:42–46).
- daily for breaking of bread. This the early church did.
- daily for prayer. This was their pattern in the early church.
- in the harmony of the Spirit. This was the glow of the first church.

This stringent schedule would be the death of many of our flimsy and unproductive patterns of life. How easily we Christians move along in the light of the lostness of men and their gambling with the certainty of eternal destruction unless they hear and believe. Sloth has seeped into our endeavors. The mesmerism of materialism has almost completely clogged the channel of blessing. We stand condemned.

