

Desiring Revival

July - Sept 2019

Volume 5, Issue 3



From Desiring Revival

On July 4th our beloved nation celebrated 243 years of independence. Though we celebrate independence from tyranny, America is still in bondage to vices that strangle her from true freedom that is found in Jesus Christ. She is bound by pride and blinded by her own success not realizing that every good and perfect gift comes from God.

Last month was celebrated as the LGBT "pride" month across our land. When I think of pride I am reminded of the event when Lucifer was lifted up in pride and thought he could be like the most High, yet God is God and He will always

have the last word. In all this the challenge lies to the Church; once glorious in the book of Acts, but now finding herself powerless against the onslaught of sin. This was not sudden, but a slow waning of truths of the most High God, rejection of the person and office of the Holy Spirit and not desiring a life of repentance before God. We have become rich in goods and have need of nothing.

Dear friend, are you willing to stand in the gap at such a time as this, or are you happy to be entertained by the pleasures of this world. Paul could say that "the world is crucified unto me, and I unto the world." can you say that?

Prayer and Revival - J. Edwin Orr

1792-1800

[Continued from the previous newsletter...](#)

This movement had started in Britain through William Carey, Andrew Fuller and John Sutcliffe and other leaders who began what the British called the Union of Prayer. Hence, the year after John Wesley died (1791), the second great awakening began and swept Great Britain. In New England, there was a man of prayer named Isaac Backus, a Baptist pastor, who in 1794, when conditions were at their worst, addressed an urgent plea for prayer for revival to pastors of every Christian denomination in the United States. Churches knew that their backs were to the wall. All the churches adopted the plan until America, like Britain was interlaced with a network of prayer meetings, which set aside the first Monday of each month to pray. It was not long before revival came. When the revival reached the frontier in Kentucky, it encountered a people really wild and irreligious. Congress had discovered that in Kentucky there had not been more than one court of justice held in five years. Peter Cartwright, Methodist evangelist, wrote that when his father had settled in Logan County, it was known as Rogue's Harbour. The decent people in Kentucky formed regiments of vigilantes to fight for law and order, then fought a pitched battle with outlaws and lost. There was a Scotch-Irish Presbyterian minister named James McGready whose chief claim to fame was that he was so ugly that he attracted attention. McGready settled in Logan County, pastor of three little churches. He wrote in his diary that the winter of 1799 for the most part was 'weeping and mourning with the people of God.' Lawlessness prevailed everywhere. McGready was such a man of prayer that not only did he promote the concert of prayer every first Monday of the month, but he got his people to pray for him at sunset on Saturday evening and sunrise Sunday morning. Then in the summer of 1800 come the great Kentucky revival. Eleven thousand people came to a communion service. McGready hollered for help, regardless of denomination. Out of that second great awakening, came the whole modern missionary movement and it's societies. Out of it came the abolition of slavery, popular education, Bible Societies, Sunday Schools, and many social benefits accompanying the evangelistic drive.

1858-1860

Following the second great awakening, which began in 1792 just after the death of John Wesley and continued into the turn of the century, conditions again deteriorated. This is illustrated from the United States. The country was seriously divided over the issue of slavery, and second, people were making money lavishly.

In September 1857, a man of prayer, Jeremiah Lanphier, started a businessmen's prayer meeting in the upper room of the Dutch Reformed Church Consistory Building in Manhattan. In response to his advertisement, only six people out of a population of a million showed up. But the following week there were fourteen, and then twenty-three when it was decided to meet everyday for prayer. By late winter they were filling the Dutch Reformed Church, then the Methodist Church on John Street, then Trinity Episcopal Church on Broadway at Wall Street. In February and March of 1858, every church and public hall in down town New York was filled. Horace Greeley, the famous editor, sent a reporter with horse and buggy racing round the prayer meetings to see how many men were praying. [Continued next page...](#)

A Quote to Ponder

"The Church has surrendered her once lofty concept of God and has substituted for it one so low, so ignoble, as to be utterly unworthy of thinking, worshipping men. This she has not done deliberately, but little by little and without her knowledge; and her very unawareness only makes her situation all the more tragic."

- A. W. Tozer

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A Nation in Peril

I know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side.

- Abraham Lincoln

I'm concerned in my spirit (that) the reason the world goes to hell-fire tonight is because we've (the church) lost Holy Ghost fire. - Leonard Ravenhill

Oh friends, men, women, boys and girls,
Do you love America? Then pray for her,
Do you love America? Then weep for her,



Do you love America? Then grieve over the bankruptcy of the Church in her,
That God may write Pentecost, instead of Ichabod where she finds herself today.

Prayer and Revival - J. Edwin Orr

In one hour he could get to only twelve meetings, but he counted 6,100 men attending. Then a landslide of prayer began, which overflowed to the churches in the evenings. People began to be converted, ten thousand a week in New York City alone. The movement spread throughout New England, the church bells bringing people to prayer at eight in the morning, twelve noon, and six in the evening. The revival raced up the Hudson and down the Mohawk, where the Baptists, for example, had so many people to baptize that they went down to the river, cut a big hole in the ice, and baptized them in the cold water. When Baptists do that they are really on fire!

When the revival reached Chicago, a young shoe salesman went to the superintendent of the Plymouth Congregational Church, and asked if he might teach Sunday School. The superintendent said, 'I am sorry, young fellow. I have sixteen teachers too many, but I will put you on the waiting list.' The young man insisted, 'I want to do something just now.' 'Well, start a class.' 'How do I start a class?' 'Get some boys off the street but don't bring them here. Take them out into the country and after a month you will have control of them, so bring them in. They will be your class.' He took them to a beach on Lake Michigan and he taught them Bible verses and Bible games. Then he took them to the Plymouth Congregational Church. The name of that young man was Dwight Lyman Moody, and that was the beginning of a ministry that lasted forty years. Trinity Episcopal Church in Chicago had a hundred and twenty-one

members in 1857; fourteen hundred in 1860. That was typical of the churches. More than a million people were converted to God in one year out of a population of thirty million. Then that same revival jumped the Atlantic, appeared in Ulster, Scotland and Wales, then England, parts of Europe, South Africa and South India anywhere there was an evangelical cause. It sent mission pioneers to many countries. Effects were felt for forty years. Having begun in a movement of prayer, it was sustained by a movement of prayer.

1904-1905

That movement lasted for a generation, but at the turn of the century there was need of awakening again. A general movement of prayer began, with special prayer meetings at Moody Bible Institute, at Keswick Conventions in England, and places as far apart as Melbourne, Wonsan in Korea, and the Nilgiri Hills of India. So all around the world believers were praying that there might be another great awakening in the twentieth century. In the revival of 1905, I read of a young man who became a famous professor, Kenneth Scott Latourette. He reported that, at Yale in 1905, 25% of the student body were enrolled in prayer meetings and in Bible study. As far as churches were concerned, the ministers of Atlantic City reported that of a population of fifty thousand there were only fifty adults left unconverted. Take Portland in Oregon: two hundred and forty major stores closed from 11 to 2 each day to enable people to attend prayer meetings, signing an agreement so that no one would cheat and stay open. Take First Baptist Church of Paducah in Kentucky: the pastor, an old man, Dr J. J. Cheek, took a thousand members in two months and died of overwork, the Southern Baptists saying, 'a glorious ending to a devoted ministry.' That is what was happening in the United States in 1905. But how did it begin?

Most people have heard of the Welsh Revival which started in 1904. It began as a movement of prayer. Seth Joshua, the Presbyterian evangelist, came to Newcastle Emlyn College where a former coal miner, Evan Roberts aged 26, was studying for the ministry. The students were so moved that they asked if they could attend Joshua's next campaign nearby. So they cancelled classes to go to Blaenarnerch where Seth Joshua prayed publicly, 'O God, bend us.' Roberts went forward where he prayed with great agony, 'O God, bend me.' Upon his return he could not concentrate on his studies. He went to the principal of his college and explained, 'I keep hearing a voice that tells me I must go home and speak to our young people in my home church. Principal Phillips, is that

the voice of the devil or the voice of the Spirit?' Principal Phillips answered wisely, 'The devil never gives orders like that. You can have a week off.' So he went back home to Loughor and announced to the pastor, 'I've come to preach.' The pastor was not at all convinced, but asked, 'How about speaking at the prayer meeting on Monday?' He did not even let him speak to the prayer meeting, but told the praying people, 'Our young brother, Evan Roberts, feels he has a message for you if you care to wait.' Seventeen people waited behind, and were impressed with the directness of the young man's words. Evan Roberts told his fellow members, 'I have a message for you from God.



- You must confess any known sin to God and put any wrong done to others right.
- Second, you must put away any doubtful habit.
- Third, you must obey the Spirit promptly.
- Finally, you must confess your faith in Christ publicly.'



By ten o'clock all seventeen had responded. The pastor was so pleased that he asked, 'How about your speaking at the mission service tomorrow night? Midweek service Wednesday night?' He preached all week, and was asked to stay another week. Then the break came. Suddenly the dull ecclesiastical columns in the Welsh

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AMERICA

**America! America! God shed His grace on thee,
America! America! how powerless thy preachers are in thee,
America! America! thy sin of pride alone,
Will bring thee down, as Lucifer did find,
For God is God alone.**

Someone asked me, "Do you pray for the dead?" I said, "No, I preach to them!" I think every pew in every church is death row. Think about that! They're dead! They sing about God; they talk about God, but they're dead! They have no living relationship (with God). - Leonard Ravenhill

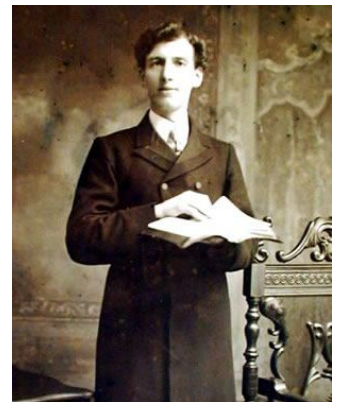
Prayer and Revival - J. Edwin Orr

papers changed: 'Great crowds of people drawn to Loughor.' The main road between Llanely and Swansea on which the church was situated was packed with people trying to get into the church. Shopkeepers closed early to find a place in the big church. Now the news was out.

A reporter was sent down and he described vividly what he saw: a strange meeting which closed at 4.25 in the morning, and even then people did not seem willing to go home. There was a very British summary: 'I felt that this was no ordinary gathering.' Next day, every grocery shop in that industrial valley was emptied of groceries by people attending the meetings, and on Sunday every church was filled. The movement went like a tidal wave over Wales, in five months there being a hundred thousand people converted throughout the country.

Five years later, Dr J. V. Morgan wrote a book to debunk the revival, his main criticism being that, of a hundred thousand joining the churches in five months of excitement, after five years only seventy-five thousand still stood in the membership of those churches! The social impact was astounding. For example, judges were presented with white gloves, not a case to try; no robberies, no rapes, no murders, and no embezzlements, nothing. District councils held emergency meetings to discuss what to do with the police now that they were unemployed. In one place the sergeant of police was sent for and asked, 'What do you do with your time?' He replied, 'Before the revival, we had two main jobs, to prevent crime and to control crowds, as at football games. Since the revival started there is practically no crime. So we just go with the crowds. 'A councilor asked, 'What does that mean?' The sergeant replied, 'You know where the crowds are. They are packing out the churches.' 'But how does that affect the police?' He was told, 'We have seventeen police in our station, but we have three quartets, and if any church wants a quartet to sing, they simply call the police station.'

As the revival swept Wales, drunkenness was cut in half. There was a wave of bankruptcies, but nearly all taverns. There was even a slowdown in the mines, for so many Welsh coal miners were converted and stopped using bad language that the horses that dragged the coal trucks in the mines could not understand what was being said to them. That revival also affected sexual moral standards. I had discovered through the figures given by British government experts that in Radnorshire and Merionethshire the illegitimate birth rate had dropped 44% within a year of the beginning of the revival. The revival swept Britain, Scandinavia, Germany, North America, Australasia, Africa, Brazil, Mexico, Chile. As always, it began through a movement of prayer.



**CREATE IN ME A CLEAN HEART, O GOD;
AND RENEW A RIGHT SPIRIT WITHIN ME. - PSALM 51:10**

"It is scarcely possible in most places to get anyone to attend a meeting where the only attraction is God." - A.W. Tozer

Personal Reformation - Robert Murray McChyne

Continued from the previous newsletter...

I must never think a sin too small to need immediate application of the blood of Christ.... I must never think my sins too great, too aggravated, too presumptuous to hinder me from fleeing to Christ.

I must not only wash in Christ's blood, but clothe me in Christ's obedience. For every sin of omission in Self, I may find a divinely perfect obedience in Christ. For every sin of commission in Self, I may find not only a stripe or a wound in Christ, but also a perfect rendering of the opposite obedience in my place, so that the law is magnified, its curse more than carried, its demand more than answered.

I am tempted to think that I am now an established Christian – that I have overcome this or that lust so long, and that I have got into the habit of the opposite grace to the extent there is now no fear of the sin. I am tempted to think I may venture very near the temptation, nearer than other men. This is a lie of Satan.

As long as the Holy Spirit dwells in my heart He deadens me to sin, so that if I am tempted, I may reckon upon God carrying me through. But when the Holy Spirit withdraws, I am like dry gunpowder, ready to explode at the first touch. O for a sense of this!

My only safety is to know, feel and confess my helplessness, that I may hang upon the arm of Omnipotence.... I ought to study Christ's omnipotence more. Hebrews 7:25, First Thessalonians 5:23, Romans 6:14, Romans 5:9-10 and such Scriptures should be ever before me. I should flee temptation, should watch and pray. I should use the Word of God. "It is written...It is written...." So Christ defended Himself. (See Matthew 4.)

But the main defense is casting myself into the arms of Christ like a helpless child, and beseeching Him to fill me with the Holy Spirit. "This is the victory that overcometh the world, even our faith" (1 John 5:4-5)



Is your all on the Altar

- Elisha A. Hoffman

You have longed for sweet peace,
And for faith to increase,
And have earnestly, fervently prayed;
But you cannot have rest,
Or be perfectly blest,
Until all on the altar is laid.

Refrain:

Is your all on the altar of sacrifice laid?
Your heart does the Spirit control?
You can only be blest,
And have peace and sweet rest,
As you yield Him your body and soul.

Would you walk with the Lord,
In the light of His word,
And have peace and contentment always?
You must do His sweet will,
To be free from all ill,
On the altar your all you must lay.

Oh, we never can know
What the Lord will bestow
Of the blessings for which we have prayed,
Till our body and soul
He doth fully control,
And our all on the altar is laid.

Who can tell all the love
He will send from above,
And how happy our hearts will be made;
Of the fellowship sweet
We shall share at His feet,
When our all on the altar is laid.

Repentance and Revival

“Repentance is not penance, it is not penitence, it is a change of mind about sin, and self and the Savior, turning with a broken and contrite heart from sin and self to the Savior. It is not just a change of opinion, it is a change of one’s inner attitude, it is willing not only that God should take away sins by forgiving them, but being willing to put them away by forsaking them... There is nothing meritorious about repentance or about faith or about prayer. They just bring us in contact with God, that’s what gives them value. And the step must be followed by the walk, we must bring forth fruits meet for repentance” - Vance Havner (1901-1986)

The Grace of God - A. C. Clayman

When we think about the sovereignty of God and the responsibility of man and the mercy of God to poor unworthy sinners, it is the grace of God that seems to tie it all together with God being the great orchestrator of the event. Before I was born, it was the grace of God that sustained me from my mother’s womb lest I died during birth. When I drew my first breath, it was the grace of God that allowed my lungs to perform the doing of it and continue the cycle of creation. When I grew and faced many dangers in life or became as sick unto death, it was the grace of God that sought to preserve my life for His greater calling. When my parents traveled and moved to a city where God would ultimately meet me, it was the grace of God that drew salvation’s plan before time and eternity. When I went in my perilous ways and played the fool to tempt death, it was the grace of God which stayed death’s hand from embracing me. When I resisted God’s calling to flee from grace, it was the grace of God that sought a wretch like me. When I wandered with no purpose in life and saw that the things of this world do grow strangely dim, it was the grace of God that put the truth in my bosom that there must be more to life than this. When the error of religion desired to turn me astray, it was the grace of God that pointed the way towards the Truth. When the glorious day of God’s sovereign free grace fell upon my darkened soul, it was the grace of God that revealed the truth by His Spirit. When conviction of sin caused me to cry out “Lord, forgive me for I put you on that cross”, it was the grace of God that humbled me and brought the words from my heart unto righteousness, in repentance toward God and faith toward our Lord Jesus Christ. When the work of regeneration was done and my heart felt like it bore a thousand wings, it was the grace of God by the Spirit which gave sweet assurance on that great transaction. A transaction of solemn exchange of sin to be gone into the dark abyss forever in exchange for my precious Savior. When life events happened from the beginning to the end of various hours, days, months and years, it was the grace of God that guided (and guides) this pilgrim in the journey of life. When growing in the knowledge of God, it was the grace of God that sought to bring His servant to higher ground. When I played the prodigal and desired the husks of this world, it was the grace of God that sought me as the ninety and nine to restore me back into His fold. When I cross the tide of death and embrace the shore of life it will be the grace of God that will guide me home. Oh grace, abounding grace, unrelenting grace how oft I fled from thee, but faithful and true from a God who is unchanging, capture, conquer and satisfy me.

(excerpts from the book *The Sovereignty of God and the Responsibility of Man*)



Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. - Psalm 24:3-5

