

DESIRING REVIVAL

*Oh that thou wouldst rend the heavens, that thou
wouldst come down, that the mountains might flow down
at thy presence, - Isaiah 64:1*



From Desiring Revival

"That ye be not slothful, but followers of them who through faith and patience inherit the promises." - Hebrews 6:12. All through Christendom there have been battles fought and won for the cause of Christ through prayer. In the realm of revival, we see again and again that there is no substitute for prayer. But along with that we need to have faith and patience. For faith takes hold of God to go beyond what one can see and embrace the unknown with a conviction wrought of the Holy Spirit and patience waits for the realization of that faith for what the soul has desired God for. We cannot have faith and be impatient to not wait on the Lord for His coming, neither can we be patient and not have faith that God will do as He has promised. Let us lay hold on the promises of God to seek Him for revival, knowing that God will answer, not for our sakes, but for His sake and for His glory.

To the soul that is athirst for God, nothing can be more delightful. - A. W. Tozer

A fearful thought

When I heard the news that Stephen Hawkins was dead, a fearful thought crossed my mind. To think of Stephen Hawkins stand before the God he denied existed, and give an account of his life having played the fool.

"The fool hath said in his heart, There is no God." - Psalm 53:1

A Quote to Ponder

Prayer will become effective when we stop using it as a substitute for obedience

- A. W. Tozer

I am angry at the devil's monopoly of this age. I am angry that the Church sleeps on. I am angry that the Church, in many (and maybe most) cases, is an entertainment center. Lord have mercy! "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" (Psalm 85:6)

- Leonard Ravenhill

O for a Closer Walk with God (William Cowper)

O for a closer walk with God,
a calm and heav'nly frame,
a light to shine upon the road
that leads me to the Lamb!

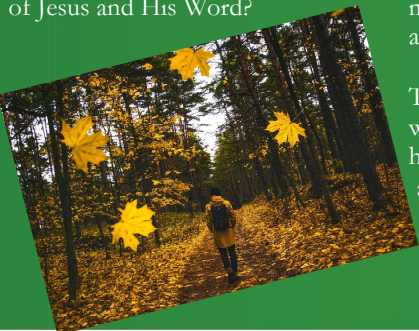
Where is the blessedness I knew
when first I sought the Lord?
Where is the soul-refreshing view
of Jesus and His Word?

What peaceful hours I once enjoyed!
How sweet their mem'ry still!
But they have left an aching void
the world can never fill.

Return, O holy Dove, return,
sweet messenger of rest;
I hate the sins that made Thee
mourn,
and drove Thee from my breast.

The dearest idol I have known,
whate'er that idol be,
help me to tear it from Thy throne
and worship only Thee.

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Trembling at His word (Isaiah 66:2)

- The magnitude of the Word behind the word
- The God of the word who sees all things
- The inadequacy of mortal flesh to convey heavenly truths
- The fear of self getting in the way of eternal truths
- The lingering thought that my opinion and interpretation would be conveyed instead of God's truth



BE ANGRY AND SIN NOT *Leonard Ravenhill*

If you attend church at all, you will undoubtedly hear a thousand sermons on "Be filled with the Spirit" (Eph. 5:18) for every one sermon you hear preached on "Be ye angry, and sin not" (Eph.4:26). This is a command! It is not a defense for a bad temper. It is not an excuse for an explosion of bitterness from your bruised ego for personal rejection. I am talking here of Holy Anger. God gets angry: "The anger of the Lord was kindled against Moses" (Exodus 4:14); "God is angry with the wicked every day" (Psalm 7:11). (If you must have a bumper sticker, try this last statement for a while -- but be sure that you increase your insurance before you do so.)



The blessed preacher St. Paul walked down Main Street Athens, the intellectual capital of the world of his day. Acts 17:16 says in the sleepy Elizabethan English of the King James version, "His spirit was stirred in him, when he saw the city wholly given to idolatry." The Amplified says it this way, "Now while Paul was awaiting them at Athens, his spirit was grieved and roused to anger as he saw that the city was full of idols." Such anger needs to come back to us today. I admit right here that I am downright angry. I am angry that Christ is wounded in the house of His friends.

HERE IS AN EXAMPLE

Our home is less than 100 miles from Dallas -- the "Athens" of the theologians. Therefore we are vulnerable to the students who come from the seminaries there, distressed, disgusted, and despondent over the low state of spirituality in their particular classes. A professor in one such seminary tells the preacher-boys, "Remember that preaching is now a profession, and not to be viewed or represented by a sweating evangelist in a sawdust-carpeted tent. Now the preacher has status like a doctor or a seasoned lawyer." Begone such idiocy! Preaching is not a profession -- it is a passion! Paul sets the standard, "Woe unto me if I preach not the Gospel!" I am angry that these professors want the world's smile on our holy calling. But no man called to the ministry needs a status symbol. He is, by the very nature of his calling, in the highest calling.

I am further angered by a statement by Bruce Cook -- the former advertising agent for Coca Cola, who engineered the "I Found It" campaign. Here is his horrible comment, and it angers me: "Back in Jerusalem when the Church started, God performed a miracle there on the Day of Pentecost. They didn't have the benefit of buttons and media, so God had to do a little supernatural work there. But today, with our technology, we have available to us the opportunity to create the same kind of interest in a secular society." This wretched interpretation makes me bristle. So buttons and modern media are as likely to start a Heaven-Born Holy Ghost Revival as was the Upper Room invasion from heaven? What is this but "Christian humanism"? WE are capable of producing the same thing as the Blessed Holy Spirit?

Sinning away the day of grace [Committed by the lost against the mercy of God]:

This sin is committed by the lost, who has sinned away his day of grace. In light of God's dealing with him, he has put it off to the point that there comes a time in one's life, a moment we know not when, the Spirit stops striving with him. This is the poor estate of a sinner who will never hear the call of God, even if he lives a hundred years more. In Genesis God said "My spirit shall not always strive with man," - Gen 6:3a. In Proverbs God said "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:" - Proverbs 1:24-28. They will never find God.

During the ministry of **D.L Moody** (1837 - 1899):

D.L. Moody talks about God striving with a young man in one of his meetings, and though he was desirous to follow Christ, he kept putting it off due to a friend of whom he was afraid, and lacked moral courage to confess Christ openly. Moody states that "He came back the next night, and the next night, and the next night, and the Spirit of God strove with him for weeks...but at last the Spirit of God seemed to leave him; conviction was gone" Finally at one point he said "Mr. Moody, you can just attend your business, and I will mine, and if I lose my soul, no one will be to blame but myself..." Later hearing word that he became very ill, Moody rushed to his home. In trying to talk to him finally he said "Mr. Moody, you need not talk to me any more. It is too late. ...my heart is as hard as the iron in the stove there. My damnation is sealed, and I will be in hell in a little while." Moody fell on his knees and tried to pray. He states "I tried to pray, but it seems my prayers didn't go higher than my head, and as if the heaven above me was like brass. As I took the cold, clammy hand the sweat of death was upon it, and it seemed like bidding farewell to a man I should never see in time or eternity." Moody left him with a broken heart. The next day the man's wife told Mr. Moody that from noon until he died all he was heard to say again and again was, "The harvest is past, the summer is ended, and I am not saved."

During the ministry of **Rev. Thomas Graham** (1800s):

"A man who lived in Westmoreland county, PA, had strong religious feelings and had commenced a religious life. About this time he married a woman who was decidedly irreligious and who opposed him. She forced him to omit family worship; she forced him from his closet and followed him with her opposition until he finally, discouraged, gave it up. The Spirit of God left him. He told Rev. Mr. Potter, a Presbyterian minister that he was lost forever and that he knew the very time and place the Spirit took its final departure; that he was going to hell but cared nothing about it. He lived some ten years after this and then died in the most awful agonies. He asked his wife to give him a glass of water for he would obtain none where he was going. He drank it greedily; then, looking his wife in the face, exclaimed, "O Martha, Martha, you have sealed my everlasting damnation!" and died." (Gen 6:3, Prov 29:1, John 6:44, 12:38-40)



Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. - Galatians 6:7

THE 59 REVIVAL

The Spiritual Background before the Revival

Spiritual life in Ulster prior to the Revival was at a low ebb. The Presbyterian Church re-established and consolidated on the broad basis of orthodox Christianity had a name to live but was dead.

This was also true of the other evangelical communions. The letter of orthodoxy had a killing effect. Deadness, formality and indifference characterised the vast majority of the Church members. These members, on the whole, were mere professors of Christianity. Professor John Edgar cited the testimony of three eminent ministers in regard to the spiritual state of their congregations before the awakening: — “Hitherto,” says one of them, “our condition was deplorable. The congregation seemed dead to God, formal, cold, prayerless, worldly, and stingy in religious things. Twice I tried a prayer-meeting of my elders, but failed; for after the fifth or sixth night I was left alone.”

“There seemed,” says a second, “great coldness and deadness. So deeply did I feel this, that, on the Sabbath preceding the Revival, I preached from Lam. v. 20, 21, and said that I had preached the gospel faithfully, earnestly, and plainly, for eleven years; yet it was not known to me that a single individual had been converted.” “The congregation,” says a third, “was in a most unsatisfactory state; in fact, altogether Laodicean.”

“All along I believed that the faithful use of the means of grace would be followed by their effects, as certainly as the tillage of a field is followed by a good crop, or as diligence in any profession is attended with success; and great was my disappointment, as year after year passed, yet still no fruit—no outpouring of the Spirit. I wondered and was grieved at what seemed so mysterious. What alarmed me most was the indisposition, almost hostility, of the people to meetings for prayer. They seemed mostly to think that they were well enough, and that I was unnecessarily disturbing them. I had never been so desponding or distressed as during the weeks immediately preceding the awakening. I had almost ceased to hope. I felt as if I was almost alone, no one mourning or praying with me; and I told my people I was appalled at their determination to have no prayer-meetings, and that we would not have a drop of the shower of grace which was going round, but would be left utterly reprobate.”

Of the Connor congregation, through four members of which the revival originated, Prof. Edgar wrote: — “The congregation is one of the old stern Calvinistic school, long in unbroken enjoyment of an evangelical ministry, yet often lifeless and cold, with many mere formal professors, and many more not having even a name to live.”

Dr. William Gibson, Moderator of the General Assembly in 1859 and author of a popular history of the revival, gives this description of the state of Ulster’s society:—

“Many forms of evil had existence in the community not infrequently in connection with a religious profession and under the very shadow of the sanctuary. Foremost amongst all these, and parent of most of them, was intemperance. At fairs and markets, sometimes even at funerals, the ‘whisky demon’ held his horrid carnival; while party brawls and battles, mingled with fearful yells and imprecations, often closed the scene.”

Amidst the indifference of the religious professor and the open profligacy of the worldling, however, there were those who longed for a real movement of the Holy Spirit and whose yearning cry was that of the Psalmist, “O Lord, revive us again.”

Ian R. K. Paisley



A WORD OF ENCOURAGEMENT

God does not promise our lives to be easier, but He promises to go with us. Let us resolve by the grace of God, as we go through this time, that we rather go through the fire with God than a bed of roses without Him. There are some vessels that can only be made through the refiners fire for nothing else will do. Let us desire all the more for God to keep our focus on Him and the reason we are here; for we were created for His pleasure. (Revelation 4:11)

Without the power of the Holy Spirit, a preacher be he ever so able and eloquent is a failure

- W. G. Taylor

DAVID BRAINERD

“Oh that I were
a flaming fire in
the service of
my God”

FIRST LOVE

(REVELATION 2)

Unto the angel of the church of Ephesus write; ... Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.



THE CRUCIFIED LIFE

excerpts taken from "The Normal Christian Life" by **Watchman Nee**



You believe in the death of the Lord Jesus and you believe in the death of the thieves with Him. Now what about your own death? Your crucifixion is more intimate than theirs. They were crucified at the same time as the Lord but on different crosses, whereas you were crucified on the selfsame cross as He, for you were in Him when He died. How can you know? You can know for the one sufficient reason that God said so. It does not depend on your feelings. If you feel that Christ has died, He has died; and if you do not feel that He has died, He had died. If you feel that you have died, you have died; and if you do not feel that you have died, you have nevertheless just as surely died. These are divine facts. That Christ has died is a fact, that the two thieves have died is a fact, and that you have died is a fact also. Let me tell you, You have died! You are done with! You are ruled out! The self you loathe is on the Cross of Christ. And "he that is dead is freed from sin" (Romans 6:7 Amplified). This is the Gospel for Christians.

Our crucifixion can never be made effective by will or by effort, but only by accepting what the Lord Jesus did on the Cross. Our eyes must be opened to see the finished work of Calvary. Some of you, prior to your salvation, may have tried to save yourselves. You read the Bible, prayed, went to church, gave alms. Then one day your eyes were opened and you saw that a full salvation had already been provided for you on the Cross. You just accepted that and thanked God, and peace and joy flowed into your heart. And now the good news is that sanctification is made possible for you on exactly the same basis as that initial salvation. You are offered deliverance from sin as no less a gift of God's grace than was the forgiveness of sins.

For God's way of deliverance is altogether different from man's way. Man's way is to try to suppress sin by seeking to overcome it; God's way is to remove the sinner. Many Christians mourn over their weakness, thinking that if only they were stronger all would be well... If we are preoccupied with the power of sin and with our inability to meet it, then we naturally conclude that to gain the victory over sin we must have more power...

But this is altogether a fallacy; it is not Christianity. God's means of delivering us from sin is not by making us stronger and stronger, but by making us weaker and weaker. That is surely rather a peculiar way of victory, you say; but it is the divine way. God sets us free from the dominion of sin, not by strengthening our old man but by crucifying him; not by helping him to do anything, but by removing him from the scene of action.

For years, maybe, you have tried fruitlessly to exercise control over yourself, and perhaps this is still your experience; but when once you see the truth you will recognize that you are indeed powerless to do anything, but that in setting you aside altogether God has done it all. Such discovery brings human striving and self-effort to an end.

George Muller on obedience to the word of God; he writes as follows, in connection with his being baptized:

It had pleased God, in His abundant mercy, to bring my mind into such a state, that I was willing to carry out into my life whatever I should find in the Scriptures. I could say, "I will do His will," and it was on that account, I believe, that I saw which "doctrine is of God."--And I would observe here, by the way, that the passage to which I have just alluded (John vii. 17) has been a most remarkable comment to me on many doctrines and precepts of our most holy faith. For instance: "Resist not evil; but whosoever shall smite you on your right cheek, turn to him the other also. And if any man will sue you at the law, and take away your coat, let him have your cloak also. And whosoever shall compel you to go a mile, go with him twain. Give to him that asketh you, and from him that would borrow of you, turn not you away. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. v. 39-44). "Sell that you have, and give alms" (Luke xii. 33). "Owe no man anything, but to love one another" (Rom. xii. 8). It may be said, "Surely these passages cannot be taken literally, for how then would the people of God be able to pass through the world?" The state of mind enjoined in John vii. 17 will cause such objections to vanish. WHOSOEVER IS WILLING TO ACT OUT these commandments of the Lord LITERALLY, will, I believe, be led with me to see that to take them LITERALLY is the will of God.--Those who do so take them will doubtless often be brought into difficulties, hard to the flesh to bear, but these will have a tendency to make them constantly feel that they are strangers and pilgrims here, that this world is not their home, and thus to throw them more upon God, who will assuredly help us through any difficulty into which we may be brought by seeking to act in obedience to His word.

WHAT IS FAITH?

from the book "lovest thou me?"
by **A. C. Clayman**

We read about faith in Hebrews 11:1 as "Now faith is the substance of things hoped for, the evidence of things not seen". But what is the kind of faith that God is pleased with? One cannot intellectualize it, put a boundary and terminology around it, apply human logic to it. We have to start with the foundation that evangelical faith cannot be humanly defined, it is exercised; it is not without evidence, it is experienced; it is not an intellectual assent, it is an indwelling conviction wrought of the Spirit. We have various forms of faith that is exercised today. Intellectual faith that takes God at his word without the living person of the word. Human faith that is applied to everyday living and common sense. Scholarly faith which desires reasoning and deducing conclusions based on history, facts and scientific findings. Saving faith is that faith which is wrought of the Holy Ghost, a faith that comes from an infusion of light from God (John 3:27). Whether it is a sinner who is trembling before the holiness of God and seeing the sinfulness of sin, as a lost soul who has been awakened by the Holy Spirit, or whether it is in the life of a born-again believer, true faith is that living substance which ploughs through the word, finds the person and object of faith, Jesus Christ, who is the author and finisher of our faith (Hebrews 12:2), and takes him for all that he is. Such faith is rewarded with an assurance that is from God and the evidence that he is a rewarder of them that diligently seek him.