

Desiring Revival

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From Desiring Revival

In Isaiah 59:16 it states "And he saw that there was no man, and wondered that there was no intercessor:" Have you ever thought of the statement that God "wondered". I amazed at such a statement, for it is a statement of surprise to one who can never be surprised. Yet I see that God had a sense of wonder that man could be so caught up with the trivial things in life that he missed out on the eternal springs of heaven. Before we look to asking God for revival we have realize that we need to desire God Himself supremely. It is easy to approach God for what we feel as the need of the hour. We see the condition around us, the plight and powerlessness of Christianity in the face of evil, the state of the Church that seems to see many "converts" but with no lasting fruits. Yet in distress

we cry out with what seems to be prayers that are unheeded to. But God is waiting for His children to desire Himself and not what He can do for us.

Brethren, do we desire God before we desire His working in our midst? Do we long for that intimacy with Christ? When we truly desire God for who He is and all that He needs to mean to us, then from a heart of Love we will ask for the desire of the one we Love, God eternal. God will come, He will reign righteousness in our land, but not until He becomes our all, our one desire, our one love. May we seek God for Himself and not what He can do for us. Then we can have that right response to the "wonder" of God in Isaiah 59:16.



Prayer and Revival - J. Edwin Orr

Dr A. T. Pierson once said, 'There has never been a spiritual awakening in any country or locality that did not begin in united prayer.' Let me recount what God has done through concerted, united, sustained prayer.

Not many people realize that in the wake of the American Revolution (following 1776-1781) there was a moral slump. Drunkenness became epidemic. Out of a population of five million, 300,000 were confirmed drunkards; Profanity was of the most shocking kind. For the first time in the history of the American settlement, women were afraid to go out at night for fear of assault. Bank robberies were a daily occurrence.

What about the churches? The Methodists were losing more members than they were gaining. The Baptists said that they had their most wintry season. The Presbyterians in general assembly deplored the nation's ungodliness. In a typical Congregational church, the Rev. Samuel Shepherd of Lennox, Massachusetts, in sixteen years had not taken one young person into fellowship. The Lutherans were so languishing that they discussed uniting with Episcopalians who were even worse off. The Protestant Episcopal Bishop of New York, Bishop Samuel Provost, quit functioning; he had confirmed no one for so long that he decided he was out of work, so he took up other employment. The Chief Justice of the United States, John Marshall, wrote to the Bishop of Virginia, James Madison, that the Church 'was too far gone ever to be redeemed.' Voltaire averred and Tom Paine echoed, 'Christianity will be forgotten in thirty years.

Take the liberal arts colleges at that time. A poll taken at Harvard had discovered not one believer in the whole student body. They took a poll at Princeton, a much more evangelical place, where they discovered only two believers in the student body, and only five that did not belong to the filthy speech movement of that day. Students rioted. They held a mock communion at Williams College, and they put on anti-Christian plays at Dartmouth. They burned down the Nassau Hall at Princeton. They forced the resignation of the president of Harvard. They took a Bible out of a local Presbyterian church in New Jersey, and they burnt it in a public bonfire. Christians were so few on campus in the 1790's that they met in secret, like a communist cell, and kept their minutes in code so that no one would know.

How did the situation change? It came through a concert of prayer.

There was a Scottish Presbyterian minister in Edinburgh named John Erskine, who published a Memorial (as he called it) pleading with the people of Scotland and elsewhere to unite in prayer for the revival of religion. He sent one copy of this little book to Jonathan Edwards in New England. The great theologian was so moved he wrote a response which grew longer than a letter, so that finally he published it is a book entitled 'A Humble Attempt to Promote Explicit Agreement and Visible Union of all God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom on Earth, pursuant to Scripture Promises and Prophecies...' Is not this what is missing so much from all our evangelistic efforts: explicit agreement, visible unity, unusual prayer?

to be continued...

A Quote to Ponder

"Never try to arouse faith from within. You cannot stir up faith from the depths of your heart. Leave your heart, and look into the face of Christ." - Andrew Murray



At what cost?

When we reject the Holy Spirit, we lose the high view of God, re-generation by the Spirit and a whole lot more. Since we "know" what to do the Holy Spirit leaves us to our devices. After the period of mercy is ended persecution comes into the land where true Christians are baptized in blood.

I take the promised Holy Ghost, I take the power of Pentecost to fill me to the uttermost, I take, He undertakes - A. B. Simpson

Evangelical Christianity is now tragically below the New Testament standard. Worldliness is an accepted part of our way of life. Our religious mood is social instead of spiritual. We have lost the art of worship. We are not producing saints. Our models are successful businessmen, celebrated athletes and theatrical personalities. - **A.W.Tozer**

Personal Reformation - Robert Murray McCheyne

Amazing Grace - John Newton

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.

Through many dangers, toils, and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His Word my hope secures;
He will my Shield and Portion be,
As long as life endures.

Robert Murray McCheyne (1813-1843) was a Scottish preacher known as a "man who had been with Jesus." He ever aspired to be holy like Christ.

For himself and for all ministers, he wrote out what he felt would help in the quest for personal holiness and usefulness. The material below is excerpted from the "Personal Reformation" which he drew up for himself. If this saintly man needed to take such account of himself from time to time, how much more do we of this generation, when sin is treated so lightly!

A Confession of Sin

It is the duty of ministers in this day to begin the reformation of religion and manners with themselves, families, etc., with confession of past sin, earnest prayer for direction, grace and full purpose of heart, for Scripture has said, "He shall purify the sons of Levi" (Mal. 3:3).

I am persuaded that I shall do most for God's glory and the good of man, and I shall have the fullest reward in eternity by maintaining a conscience always washed in Christ's blood, by being filled with the Holy Spirit at all times, and by attaining the most entire likeness to

Christ in mind, will and heart, that is possible for a redeemed sinner to attain to in this world.

Conscience Void of Offence

To maintain a conscience void of offence, I ought to confess my sins more. I ought to confess sin the moment I see it to be sin. Whether I am in company or in study, or even preaching, the soul ought to cast a glance of abhorrence at the sin. If I go on with what I am doing, leaving the sin unconfessed, I go on with a burdened conscience, and add sin to sin.

I ought to go to Christ for the forgiveness of each sin. In washing my body I go over every spot and wash it out. Should I be less careful in washing my soul? I ought to see the stripe that was made on the back of Jesus by each of my sins.

I feel when I have sinned a reluctance to go to Christ. I am ashamed to go. I feel as if it would do no good to go, as if I were making Christ a minister of sin, to go straight from the swine-trough to the best robe, and a thousand other excuses, but I am persuaded they are all lies, direct from hell. [to be continued...](#)

Follow peace with all men, and holiness, without which no man shall see the Lord: - Hebrews 12:14

Praying Hyde and the burden of Prayer

from CBN | Profiles in Prayer



In 1904, Indian Christians and western missionaries gathered for the first of an annual series of conventions at Sialkot in what is today Pakistan. To support this time of spiritual renewal, John Hyde and his friends formed the Punjab Prayer Union, setting aside half an hour each day to pray for revival. The results of their prayers were plainly seen at the Sialkot Convention as a special anointing fell upon those gathered. Year by year the prayer union fasted and prayed, and at each convention a growing urgency for evangelism and intercession filled each attendee. John Hyde emerged as the prayer leader, and all were amazed at both the depth of his spiritual insight, and the ferocity of his burden for India.

By 1908, John Hyde dared to pray what was to many at the convention an impossible request: that during the coming year in India one soul would be saved every day. Three hundred sixty five people converted, baptized, and publicly confessing Jesus as their Savior. Impossible -- yet it happened. Before the next convention John Hyde had prayed more than 400 people into God's kingdom, and when the prayer union gathered again, he doubled his goal to two souls a day. Eight hundred conversions were recorded that year, and still Hyde showed an unquenchable passion for lost souls.

At the 1910 convention, those around Hyde marveled at his faith, as they witnessed his near violent supplications, "Give me souls, oh God, or I die!" Before the meeting ended, John Hyde revealed that he was again doubling his goal for the coming year. Four souls a day, and nothing less. During the next twelve months John Hyde's ministry took him throughout India. By now he was known as "Praying Hyde," and his intercession was sought at revivals in Calcutta, Bombay, and other large cities. If on any day four people were not converted, Hyde said at night there would be such a weight on his heart he could not eat or sleep until he had prayed through to victory. The number of new converts continually grew.

It was in Calcutta that friends persuaded Hyde to see a doctor about his rapidly deteriorating health. The years of travail had obviously taken a toll. Yet no one expected the medical examiner's incredible diagnosis. John Hyde's heart had shifted out of its natural position on the left side of his chest to a place over on the right. It was unlike anything the doctor had seen before, and he warned Hyde that unless he got complete rest he would be dead in six months.

In fact, Praying Hyde lived for nearly two more years, long enough to see a wave of revival sweep through the Punjab and the rest of India -- and long enough to have his own personal vision enlarged. Before he died, he shared what God had shown him:

On the day of prayer, God gave me a new experience. I seemed to be away above our conflict here in the Punjab and I saw God's great battle in all India, and then away out beyond in China, Japan, and Africa. I saw how we had been thinking in narrow circles of our own countries and in our own denominations, and how God was now rapidly joining force to force and line to line, and all was beginning to be one great struggle. That, to me, means the great triumph of Christ. We must exercise the greatest care to be utterly obedient to Him who sees all the battlefield all the time. It is only He who can put each man in the place where his life can count for the most.



For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. - 2 Chronicles 16:9