

# Desiring Revival



APR - JUN 2022

Volume 08 | Issue 02

THE NEED FOR A PEOPLE SET APART FOR THE GLORY OF GOD



*FROM DESIRING REVIVAL*

**N**ow therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

- Haggai 1:5,6

clothe ourselves and yet we are not warm. Can we not see that our financial prosperity in American churches have actually been to our detriment where we rely on the arm of flesh and the generosity of God's people rather than God Himself, where we find our investments into the kingdom of God slip away as bags with holes?

In every generation we hear the searching voice of God which brings us to the place where we are told to "consider our ways." Such consideration takes into account the need for it by seeing the effects of a life or a church which becomes evident by what God shows us for realizing our need. Have we not sown much in our programs, gospel outreaches, tract distributions, radio, internet, blogs and have we reaped a harvest of souls that stand the test of time? Alas, we have to be honest enough to recognize the failure of our efforts, which bring in so little when God expects us to bring in a bountiful harvest. Have we not gone to church and desired to eat of the Bread of heaven and week after week attended worship, but yet came home lacking that true nourishment which moves us to yearn for more of Christ? We eat much but we have not enough. And we drink, partaking of the wine of desiring God to work among our midst and yet we go home dry to our groanings and assuming in vain that God "met" with us. We are not filled. Have we not desired the warmth and fire of Christ in victorious Christian living, only to come back cold and continue the rut of Christianity? We

Dear friend, ye who are weary; dear reader, who is rich and increased in goods, in need of nothing; consider your ways. God declares "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." And can we consider our ways, can we stop our programs, outreaches, efforts, and evaluate and desire God to search us, know us and try us, so that we may forsake what we have been taught at schools of men's thoughts and take upon ourselves divine truths, taught by the Spirit of God? To remove anything that brings us to the low view of God and pulls us into sentimental Christianity which is diametrically opposed to Biblical Christianity; for the former desires us to pity God and make Him our equal, but the latter demands our obedience and submission to the One who is high and lifted up. Can God send revival? Seasons of refreshing? The nearness of Christ in our midst? Yes my friend, if we consider our ways.



*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 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.*

## A QUOTE TO PONDER

*"In America, more than anywhere else, there is a tendency to employ the methods of modern business, high-pressure advertising, public opinion polls, mass suggestion, and success stories to swing the masses into the church. The danger of this technique lie in the subtle shift of emphasis from the objective truth of the Christian Gospel to its pragmatic value to society. The result ... is to transform the Gospel challenge of 'repent and believe' into the cynical technique of 'How to Win Friends and Influence People.'"*

- D. H. C. R.

Revival is not churches filled with people, but people filled with God... In revival the church, the roadside, the hillside - all become places made sacred by the presence of God and by the cry of the repentant.

- Duncan Campbell

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God."

- 1 Corinthians 2:1-5

## What is your Focus

### Preacher?

Dr. D. H. Dolman says, "I am only a wick. With many of us it takes a long time to learn this lesson. It is only when the wick is soaked in oil that it can burn. If you wish for the fullness of the Spirit in order that your church should be crowded or people flock to hear you, the Holy Spirit cannot work through you. If people begin to talk about the wick, there is generally something wrong with the burning."



We learn from revival times that God's emphasis has been on holy people He has mastered, rather than clever methods we can master.

- George Mitchell

## THE HEBRIDES REVIVAL OF 1949 BY DUNCAN CAMPBELL

### A Gracious Move

How did this gracious movement begin? In 1949, the local presbytery issued a proclamation to be read on a certain Sunday in all the Free Churches on the Island of Lewis. This proclamation called the people to consider the "low state of vital religion . . . throughout the land . . . and the present dispensation of Divine displeasure . . . due to growing carelessness toward public worship . . . and the growing influence of the spirit of pleasure which has taken growing hold of the younger generation."

They called on the churches to "take these matters to heart and to make serious inquiry what must be the end if there be no repentance. We call upon every individual as before God to examine his or her life in light of that responsibility which attends to us all and that happily in divine mercy we may be visited with a spirit of repentance and turn again to the Lord whom we have so grieved."

### Two praying sisters

I am not prepared to say what effect the reading of this declaration had upon the ministers or people of the island in general, but I do know that in the parish of Barvas a number of men and women took it to heart, especially two old women. I am ashamed to think of it, two sisters, one eighty-two and one eight-four, the latter blind. These two women developed a great heart concern for God to do something in the parish and gave themselves to waiting upon God in their little cottage.

One night God gave one of the sisters a vision. Now, we have got to understand that in revival remarkable things happen. It is supernatural; you are not moving on human levels; you are moving in divine places. In the vision, she saw the churches crowded with young people and she told her sister, "I believe revival is coming to the parish."

Peggy Smith was 84 years old and blind. Her sister Christine, 2 years younger, was almost doubled-up with arthritis. Yet, in the early hours of a winter's morning in 1949, in their little cottage near Barvas village on the Isle of Lewis in the Scottish Hebrides, they were to be found in earnest prayer. That morning, God visited them in a special way, giving them an unshakeable assurance that the revival they and others had been praying



about for months, was near. Peggy, speaking in Gaelic (for they could not speak English) told her sister, "This is what God has promised: 'I will pour water upon him that is thirsty and floods upon the dry ground', and we are dealing with a covenant-keeping God".

Some months previously, Peggy had received a dream from God in which she was shown that revival was coming and the church would be crowded again with young people. At the time, that seemed most unlikely. There had been a definite movement of the Spirit of God just before World War 2, but the war had taken its toll. By 1949, the younger generation was drifting away from God.

After her dream, Peggy sent for her minister, James Murray MacKay, and told him what she believed was a revelation from God. She asked him to call the church leaders to prayer. This man of God responded, and for months he and others met to do business with God 3 nights a week in real prayer. The minister's wife also had a dream in which she saw the church filled with people who were obviously concerned about their souls; and a stranger was in the pulpit.

### Revival is coming

The very same day that God gave the two elderly sisters the assurance about the coming revival, there had also been a group praying with the Rev. MacKay at about 10 PM in a barn in Barvas (about 12 miles away from Stornoway). While kneeling on the straw they pleaded with Almighty God. A young deacon from the Free Church stood up and read Ps. 24: "Who may ascend the hill of the LORD? Who may stand in his holy place? He who has clean hands and a pure heart, who does not lift up his soul to an idol or swear by what is false" (Psalm 24:3,4). He read the passage again and then challenged the praying group, "Brethren, we have been praying for weeks waiting on God, but I would like to ask now, are your hands clean? Are your hearts pure?" As they continued to wait before God, His awesome presence swept into the barn. At 4 AM, they (in the words of Duncan Campbell) "moved out of the realm of the common and the natural into the sphere of the super-natural, and that is revival".

... continued in pg4

## NEEDED: THE GLORY OF CHRIST

It was the custom when there were mighty preachers in London for people to go "sermon-tasting." A man and his wife once heard two great preachers, one on Sunday morning and the other on Sunday evening. The whole day long the man kept saying of the morning preacher, "What a wonderful preacher, what a wonderful preacher!" In the evening, he and his wife went to hear Charles Haddon Spurgeon. Down the steps of the Metropolitan Tabernacle they came, the tears rolling down their cheeks, and saying, "Oh, what a wonderful Saviour! Oh, what a wonderful Saviour I have!"

- From the Book: Evangelism by James A. Stewart

A Revival is something that can only be explained by the direct action and intervention of God... these events belong to the order of things that men cannot produce... and if you can explain what is happening... then it is not revival - Dr. Martyn Lloyd-Jones

# ACTS

When considering to have a study on the Biblical view of God as He has revealed in the Scriptures, the below is a tool that can be used to evaluate what one thinks of God, when they are confronted with the way that God has revealed about Himself in His word, as opposed to what is promoted and heard in the world around us.

**Adoration:** Biblical view of who God is

**Confession:** Purposeful refusal of low views of God

**Thanksgiving:** For what God has shown

**Supplication:** Desiring the lofty view of God

## THE ARK OF THE COVENANT (HEBREWS 9:4,5)

- ◊ The Ark of the Covenant - The Remembrance of God
- ◊ The golden Censer - The Prayers of God's people
- ◊ The Tables of the Covenant - The Law of God
- ◊ Aaron's Rod that budded - The Assurance of God
- ◊ Manna - The Provision of God
- ◊ The Mercy seat - The Mercy of God
- ◊ Cherubims shadowing the Mercy seat - The Messengers of God speaking of mercy to the repentant man
- ◊ Blood Sacrifice that was made - The Path of God

But the Ark had to have **one** key Supernatural element

- ◊ The Fire of God - The holiness of God, presence, glory and the power of God displayed in all His majesty.

You could have all the rest quite easily, but to have the fire there was a price you had to pay. Without that supernatural burning and illuminating essence, the Shekinah glory, it was just a superficial object. Similar to what happened in I Samuel 4, it is easy to have "Church" and the "Bible" but not so easy to have God and His Holy Spirit in supernatural burnings and illuminating essence. The answer for this generation is not in the "Text" of the book but in the God of the book, in demonstration of the Spirit and of power. *The Word of God is not an end in itself; it is the starting point to get to the God of the Word.*

## EASY-BELIEVISM

There is much preaching that calls on men only to believe - "Only-believism" it has been not unfairly called. Men are told to "trust Jesus to take them to Heaven when they die," who are nevertheless living in the practice of sin and of rebellion against His laws. This is a false gospel.

• George Goodman

## The Church and the World

By Evangelist & Missionary James A. Stewart

The Church and the World walked far apart  
On the changing shores of time;  
The World was singing a giddy song,  
And the Church a hymn sublime.

"Come give me your hand," cried the merry World,  
"And walk with me this way."  
But the good Church hid a snowy hand,  
And solemnly answered, "Nay."

"I will not give thee my hand at all,  
And I will not walk with you;  
Your way is the way of eternal death,  
And your words are all untrue."

"Nay, walk with me but a little space,"  
Said the World with a kindly air!  
"The road I walk is a pleasant road,  
And the sunshine's always there.

"Your way is narrow, and thorny, and rough,  
While mine is flowery and smooth.  
Your lot is sad with reproach and toil,  
But in circles of joy I move."

Half shyly, the Church approached the World,  
And gave him her hand of snow;  
And the false World grasped it and walked along,  
Assuring in accents low.

"I will change my dress for a costlier one,"  
Said the Church with a smile of grace.  
Then her pure white garments drifted away,  
And the World gave in their place

Satins and silks and seal skins rare,  
And roses and gems and pearls;  
And over her forehead fell her bright hair  
Crisp in a thousand curls.

And they of the Church, and they of the World  
Walked closely in hand and heart,  
And none but the Master, Who knoweth all,  
Could tell the two apart.

Then the Church sat down at her ease and said,  
"I am rich, in goods increased;  
I have need of nothing and nought to do  
But to laugh and dance and feast."

And the sly World heard her and laughed within,  
And mockingly said aside,  
"The Church has fallen, the beautiful Church,  
And her shame is her boast and pride."

All her witnessing power, alas! was lost,  
And the perilous times came in;  
The times of the end, so often foretold,  
Of form, and pleasure, and sin.

Then the Angel drew near the mercy seat,  
And whispered in sighs, her name;  
And the saints their anthems of rapture hushed,  
And covered their heads with shame.

And a voice came down from the hush of Heaven,  
From Him that sat on the Throne;  
"I know thy works, and what thou hast said,  
And how thou hast not known

"That thou are poor, and naked, and blind,  
With pride and ruin enthralled,  
The expectant Bride of a Heavenly Groom,  
Now the harlot of the World!"



## THE OFFENCE OF THE GOSPEL

The true gospel is offensive because it destroys the righteousness of man (Isaiah 64:6, James 2:10); it condemns the best that he can offer in his morality (Romans 3:23, Psalm 14:1-3); it humiliates his pride and puts him in line with drunkards, harlots, and what he considers as the worst of human depravity around him (Job 15:14-16); it judges his sincerity, ability and goodness as filth in the eyes of a Holy God (Job 25:4-6); it requires coming on God's terms, requiring submission and lifelong servitude (Matt 10:38, 16:24-26); it hangs his eternal redemption on the pure mercy and absolute pleasure of Almighty God and not of anything that he can offer (Luke 18:13, Romans 9:15-16, 18-20); it shatters his self-esteem, for the gospel is primarily for the glory of God alone and not for the happiness of man (Col 1:16-19, Rev 4:11); it demands the dethronement of his god of self and requires absolute submission to the true God of the universe (Acts 2:36, 16:31, Rom 10:9).

## A PLEA FOR SPIRITUAL LEADERSHIP

"Someone wrote the godly Marcarius of Optino that his spiritual counsel had been helpful. 'This cannot be,' Marcarius wrote in reply. 'Only the mistakes are mine. All good advice is the advice of the Spirit of God; His advice that I happened to have heard rightly and to have passed on without distorting it.'

"In this day, when shimmering 'personalities' carry on the Lord's work, it is refreshing to associate for a moment, even in the pages of a book, with a sincere and humble man, who keeps his own personality out of sight and places the emphasis upon the inworking of God. It is our belief that the evangelical movement will continue to drift farther and farther from the New Testament position until its leadership passes from the self-effacing saint to the modern religious star. Within the last quarter of a century we have actually seen a major shift in beliefs and practices of Evangelicals so radical as to amount to a complete sell out; and all this behind the cloak of fervent orthodoxy."

"Until such self-effacing men return again to spiritual leadership we may expect a progressive deterioration in the quality of popular Christianity year after year till we reach the point where the grieved Holy Spirit withdraws like the Shekinah from the Temple. It is an open question whether or not the Evangelical Movement has sinned too long and departed too far from God to return again to spiritual sanity."

(A. W. Tozer in the *Alliance Weekly*)

... continued from pg2

## THE HEBRIDES REVIVAL OF 1949 BY DUNCAN CAMPBELL

It was Duncan Campbell of the Faith Mission that Rev. MacKay felt led to invite to Barvas for special meetings. The leading was confirmed by Peggy Smith. She told him that "one night, in a vision, the Lord had revealed to her not only that revival was coming, but also the identity of the instrument He had chosen to use: Duncan Campbell".

At first, Duncan Campbell refused the immediate invitation and put it in his diary for the following year. When the two praying sisters heard this, they simply said, "This is what man has said. God said he was coming, and he will be here within the fortnight". And sure enough, he was!

Although there was a great spirit of expectancy at the first meeting, and although there was a freedom in the Spirit, nothing very remarkable happened. After the meeting, it was suggested that about 30 of them retire in a nearby cottage to spend the night in prayer.

### God begins to move

Duncan Campbell described what happened, "God was beginning to move; the heavens were opening. We were there on our faces before God. At 3 AM, God swept in! About a dozen men and women lay on the floor, speechless. Something had happened. We knew that the forces of darkness were going to be driven back, and men were going to be delivered. We left the cottage at 3 AM to discover men and women seeking God. They walked on a country road and found 3 men on their faces, crying to God for mercy. There was a light in every home; no-one seemed to think of sleep."

When Duncan and his friends gathered at the church later in the morning, the place was crowded. A stream of busses came from every part of the Island, yet no-one could discover who had told them to come. A butcher in his van brought 7 men from a distance of 17 miles. All 7 were gloriously converted. Now the revival was really under way. The Spirit of God was at work. All over the church, men and women were crying for mercy. That meeting went on until 4 AM the following morning.

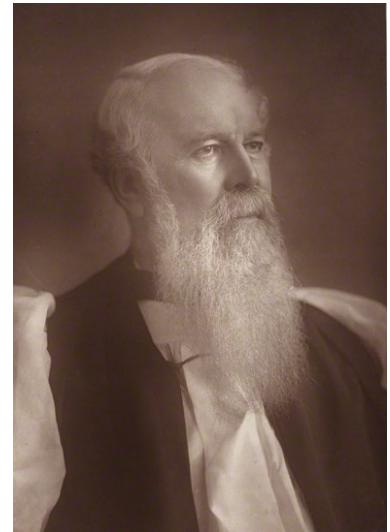
Even then, Duncan Campbell was unable to go to bed. As he was leaving the church, a messenger summoned him to go to the local police station. They were in great spiritual distress; under the still, star-lit sky, he found men and women on the road, others by the side of a cottage and some behind a peat stack, all crying to God for mercy. The revival had come.

That went on for 5 weeks with services from early morning till late at night or early in the morning. Then it spread to the neighboring parishes. What had happened in Barvas was repeated over and over again. The sacred presence of God was everywhere. Sinners found themselves unable to escape it.

## NEW CREATURE IN CHRIST

"We maintain that to tell a man he is born of God or regenerated while he is living in carelessness or sin, is a dangerous delusion and calculated to do infinite harm to his soul. We affirm confidently that fruit is the only certain evidence of a man's spiritual condition; that if we would know whose he is and whom he serves, we must look first at his life. Where there is the grace of the Spirit, there will be always more or less the fruit of the Spirit. Grace that cannot be seen is no grace at all, and nothing better than Antinomianism. In short, we believe that where there is nothing seen, there is nothing possessed"

- J. C. Ryle



Before the revival, Stornoway had one of the highest drinking rates in Scotland, and 'bothans', illegal and unlicensed drinking places, flourished. After the revival, one publican mourned, "The drink trade on the Island is ruined."

### Continued blessings

Although the peak of the revival was between 1949 and 1952, the blessing continued to flow for many years. Even in 1957, God again manifested His power, this time, to the great delight of Duncan Campbell, it was on the Island of North Uist. It was a recognized fact that Uist had never known revival. Local ministers testified that the move in Uist was even greater than the previous move in Lewis. Again, the move of the Spirit of God was carried on by believing prayer and through faithful preaching of the Word of God. There was, however, an unusual note, for God chose as His main instrument in Uist, 4 sister pilgrims of the faith mission. Meetings were crowded and night after night, people were found crying to God for salvation.

Many young men from the Hebridean revival heard the call of God and entered the ministry. Others answered the call to the mission field.

Duncan Campbell once wrote: "Those who seek God for revival must be prepared for God to work in His own way and not according to their program. His sovereignty does not relieve men of responsibility. God is the God of revival, but man is the human agent through whom revival is possible. Desire for revival is one thing, confident anticipation that their desire will be fulfilled is another."

It takes the supernatural to break the bonds of the natural. You can make a community mission-conscious. You can make a community crusade-conscious. But only God can make a community God-conscious. Just think about what would happen if God came to any community in power. I believe that day is coming. May God prepare us all for it.

## A CLEAR PATH FORWARD

O Sovereign God, to whom belongeth eternity,  
We desire thee and thee alone, for our eyes are dulled with the dust of time,  
Grant us we pray a clear path forward to follow thee alone day by day,  
To desire thy ways above the ways of man and the allure of our fallen hearts,  
Let us see thy beauty to not ponder on our paths,  
But follow thee with hearts of love that has been lit from above,  
Grant us thy gift, the gift of love, to constantly abide by thy side, to walk close to thee,  
Then we with rapturous voices will worship thee and thee alone,  
To love, adore, reach thy shore with our faces unashamed shall we be.