

Desiring Revival

OUR LAST
CHANCE



from Desiring Revival

“Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.” - Jeremiah 17:5.

The greatest danger one can be in is when they think they are in no danger at all. Such seems to be the state of our Nation and those who look to the government for redemption. God dethrones kingdoms and sets new ones in their place. The dethroned Kingdom never rises again to its old glory. We see this succession in History. Egypt gave place to Israel, which gave place to Babylon to Medes to Persians to Romans, and all the way to the British Empire, where they once said, “The Sun never sets on the British Empire.” But yet, it ended and gave place to America. And now we sing “God Bless America.”

But the question needs to be asked “Why should God Bless America?” We are the leaders in exporters of evil, most of the false cults came from America, be it the Mormons, Jews, Christian Science, Free Masons, and so forth. We export what God calls an abomination such as Homosexuality, Transgenderism, Pornography, Violence, and filth from the cesspool called Hollywood, to the entire World. We abort babies, prostitute the Church with its worldliness, be it the

Fundamental Baptists to Presbyterians, and call it “compassion.” Our best method to attract and keep the crowd is by telling sentimental stories and having hot dog roasts. Ichabod is written all over us, where the world laughs at our programs and their inability to impact or stem the tide of sin. And yet we want to sing “God Bless America.” We boast of PRIDE, worship the dollar, sacrifice to sports, and are willing to elect leaders whom John the Baptist would have thundered against. And then we sing “God Bless America.”

Consider this, one sermon on the day of Pentecost produced three thousand converts and we go week after week not realizing that God is not in our midst. Anyone can get people to make decisions, which never saves anyone, only God can produce regeneration, and they are not the same.

Would to God our churches saw the blindness and condition she is in and repent. Until that happens, America is on a collision course with God, and God is against her and her powerless Churches. Let us not kid ourselves, and when God destroys a Nation He raises another up.

Our denominational pride and arrogance about how right we are will be our greatest fall. The most merciful thing that God can do is to break us so we can realize our bankruptcy and repent before it is too late. Jesus is not coming back for a harlot Church.



Thoughts on the 1859 Ulster Revival

1. The Revival was a work of the Spirit. It had its origin in profound conviction of sin, manifested in vast numbers of people who were further led to find rest in the Lord Jesus Christ. The Hon. and Rev. Baptist Noel, one of the most earnest and spiritually minded ministers of his time, computed that there were a hundred thousand converts. Beyond these, of course, there were multitudes who, although not new creatures in Christ Jesus," at least reformed their ways of life.

2. It made for Temperance. "It is impossible not to observe," said the Dowager Countess of Londonderry, "that one result of the much-talked-of Revival has been the closing of public-houses and the establishment of greater sobriety and temperance." Mr. Macartney, a Justice of the Peace and at one time Member of Parliament for Antrim, witnessed that in certain parishes the use of ardent spirits was almost entirely abandoned.

3. It worked a miraculous change in manners. Rev. William Arthur, noting how the Boyne anniversary passed in a peaceful way that astonished the most sanguine, described the effect as "the most striking effect produced upon national manners, in our day, in these islands, by the sudden influence of religion. I saw people coming away quietly, in streams, from a fair, where before they would have been reeling by dozens.

I heard masters tell of the change in their men, boys of that in their comrades; I heard gentlemen, doctors, merchants, shop-keepers, tailors, butchers, weavers, stone-breakers, dwell with wonder on the improvement going on among their neighbours. I knew the people and I believed my own eyes."

4. It called forth the sacrifice of praise. The General Assembly of the Presbyterian Church appointed a day for prayer and thanksgiving to Almighty God for His "gracious mercy vouchsafed in the revival of religion." Joy in God was exultant; there was an earnest desire after holiness of life; millions of hymnbooks were sold.

5. It was a work wrought largely through humble and local means. Hundreds of the men and women who exhorted and prayed and visited with such ardent love for God and souls were mill-hands, porters, shopmen, ploughmen and the like. Their ordination was that of "the pierced hands"; their testimony was in the power of the Spirit; their burning zeal—itsself a prime characteristic of Revival, had no touch of petulance or pride or self-assertion.

Their warnings were in the spirit of Him who wept over the city that knew not the hour of its visitation. He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock; this was the keynote of all their plainspoken words.

6. It made for unity. Evangelical believers were at one, brotherly love prevailed, and love and zeal transcended every ignoble thought of denominational aggrandisement. "The great things of the Revival," said Dr. Massie, "did not concern the polity of the Churches, but the peace of a sinner with his God."

Assuredly, if solemnity of mind, contrition for sin, tenderness of conscience, love towards God, a yearning to do His will, and an intense missionary spirit that goes out to all the world, are characteristics of the Divine conquest of the soul of man, then the Ulster Revival was truly a work of the Holy Spirit.

Leonard Ravenhill

Finney never made an altar call within the first twenty eight nights of preaching. Most of our evangelists don't have twenty eight sermons. Twenty eight nights in a row and he never made an altar call. He didn't preach the love of God. He didn't say you're a sinner, God loves you. He said God is angry with the wicked every day (Ps 7:11) which the Word of God says. He didn't preach grace, he preached Law. He didn't preach love, he preached judgment. He didn't preach heaven, he preached hell. He didn't say you're a wonderful person he said you're a rebel.





REES HOWELLS and The Power of the Spirit



Howells was very conscious of the fact that he did not have the power of Holy Spirit to help these new Christians. Howells took work in a coal mine and in his spare time he was involved in the revival. In 1906 he decided to go to the Llandrindod Wells Convention. In the train on the way to the Convention he heard a voice say, "When you return you will be a new man." On the first morning he was listening to Evan Hopkins speaking on Ephesians 2:1-6 and he realised that he had not been raised up to sit with Him in the heavenly places. At this realisation he saw the Glorified Lord. "As really as I had seen the Crucified Christ and the Risen Christ, I saw the Glorified Christ, and the voice I heard in the train said 'Would you like to sit there with Him? There is a place for you... All that night I was in the presence of God and my glorified Saviour.'"

He met Holy Spirit. "I saw Him as a Person apart from flesh and blood, and He said to me, 'As the Saviour had a body, so I dwell in the cleansed temple of the believer. I am a Person, I am God and I am come to ask you to give your body to Me that I may work through it.'... He made it very plain that He would never share my life. I saw the honour He gave me in offering to indwell me, but there were many things very dear to me, and I knew He wouldn't keep one of them. The change He would make was very clear. It meant that every bit of my fallen nature was to go to the Cross, and He would bring in His own life and His own nature."

It took Howells five days to decide and those days he spent with God. "The Holy Spirit went on dealing with me, exposing the root of my nature, which was self, and you can only get out of a thing what is in its root. Sin was cancelled, and it wasn't sin He was dealing with; it was self -- that thing which came from the Fall. He was not going to take any superficial surrender. He put His finger on each part of my self-life, and I had to decide in cold blood. He could never take a thing away until I gave my consent. Then the moment, I gave it, some purging took place, and I could never touch that thing again."

What died those five days were his love of money, his right to a choice in making a home, his ambition, his reputation and finally the most difficult thing of all - his free will. Within an hour of this process Holy Spirit had come in. "Having therefore boldness to enter into the Holiest by the blood of Jesus, immediately, I was transported into another realm, within that sacred veil, where the Father, the Saviour and the Holy Ghost live. There I heard God speaking to me and I have lived there ever since. When the Holy Ghost enters, he comes in to 'abide forever.'

The first thing that Holy Spirit got hold of was Howells' prayer life. He was only to pray prayers given by Him and he was never again to ask God to answer a prayer through others. His first assignment was a young man called Will Battery who had had meningitis, became a drunk and sank so low that he slept every night on the boilers of the tin mill. He was unshaven and badly dressed and the revival had not touched him. Howells was to pray him through sanity to salvation and he was to love him, He found that he had so much love for this man that he spent all his Sundays with him and loved him into the Kingdom. It was a slow job, but bit by bit Battery looked after his appearance better, took lodgings, got a job in the mine and went to church. It took three years of loving but finally Battery received salvation. "I started at the bottom and loved just one; and if you love one, you can love many; and if many, you can love all."

Holy Spirit's next target was Jim Stakes who used to be a great drunkard and a man of very low character, but he was 'saved' in the revival. He had many children, but was very poor due to his drinking. One morning, when in prayer, quite unexpectedly this man 'stood before' Howells. "I had never before known such a conflict for a soul in the spiritual realm, for an hour it was as much as I could do to allow the Holy Ghost to pray through me. I saw the devil attacking him, and that if he could get him back, it would be one of the best thing he could do to counteract the work of the revival. I saw that it was a conflict between God and the devil for a soul, and I told the Lord I would do anything, if He would keep him." That same evening Stakes showed up on his doorstep asking for help because he was two weeks behind with his rent and he was about to be evicted. Howells told him he would give him half the rent and he knew someone who would probably give the other half. While going to get the money Holy Spirit spoke to Howells reminding him that he had said he would give all for him. He returned to Stakes and told him, "I'm sorry I told you I would only give one year's rent. I am to give you two years' rent, and all you need beside. I am to deliver you in such a way that the devil can't use this situation any longer to get at you." He had given him £70, a lot of money, and he immediately felt the joy of heaven come down.

Source: ukwells.org



We are like a dead fish floating on the water stream saying, "God is in control." That's what a thermometer does, but a thermostat refuses to accept the status quo and sets the temperature. That's precisely the difference between us and the early church.

True Revival changes the moral climate of the Community - A. W. Tozer

Revival is a community saturated with God - Duncan Campbell

No Revival that has ever been experienced in the long history of the church has ever been an official movement in the church. - Martyn Lloyd-Jones

You cannot organize a Revival - Leonard Ravenhill



W. P. Nicholson on the Victorious Christian Life

Stuart Holden made the secret of the victorious Christian life so clear and plain. After one has been born again by the Spirit of God he can live victoriously only by the Holy Spirit. I began to understand that I could not attain this life by self effort or ceremonies, for it was 'not by might nor by power, but by the Spirit.' It was not an attainment, but an obtainment. Christ was God's unspeakable gift to the world. The Holy Spirit was Christ's gift to His church. I had been trying to do what the Holy Spirit alone could, and would, do for me. But I must receive Him by faith, on the ground of grace, and He would sanctify my heart, and apply the Blood, thus cleansing me from all sin and making the victory purchased by Christ on Calvary experiential. As I walked in the light as He was in the light, He would maintain the life of holiness and victory in my life day by day.

Travailing Prayer in Revival



The following is a very interesting account written in 1767.

John Valton was one of John Wesley's early itinerant preachers. "On examining my heart, I have found in myself three kinds of prayer: first, an impetuous, earnest, and violent desire that others might be blessed; that is chiefly man's prayer: secondly, an humble, earnest, pleading prayer, proceeding from a broken heart, bleeding with compassion; there is much of the Spirit of God in this, it is generally much blessed to others: thirdly, the prayer of God, or praying in the Holy Ghost. This consists in short phrases and sentences, chiefly in Scripture language; the soul feasts on the answer while one petition slowly succeeds another. This is the prayer which God emphatically inspires. It is often not relished by lukewarm professors; but on the purified it leaves behind the mantle of Elijah. Lord, evermore teach me thus to pray!"

In 1781 John Valton wrote:

"I was at Dawgreen, the southern part of the town of Dewsbury. Being alone in my chamber, I prostrated myself before the Lord, to ask the outpouring of His Spirit on so populous a neighbourhood, while my eyes were suffused with

tears. I then came down to engage in family prayer; and the power of God fell upon me, enabling me to pray with much enlargement, as the Spirit gave me utterance. I had a blessed revival before my eyes, and we praised God by way of anticipation; for I was fully assured the Lord was about to work. My petitions were uttered in the assurance of faith; for I knew that God would make bare His holy arm. The family felt the Divine unction; and I continued till I could scarcely rise from my knees. I went upstairs; but could engage in no work, except prayer and praise."

In 1758 a national revival began in Otley, Yorkshire. The following testimony is how it began.

This meeting was a typical Methodist Class meeting and it clearly shows people travailing and that the result was revival.

"On Friday, February 13th, about thirty persons were met together at Otley, about eight o'clock in the evening, in order (as usual) to pray, and sing hymns, and provoke one another to love and good works. After prayer was ended, when they proceeded to speak of the several states of their souls, some, with deep sighs and groans,

complained of the burden they felt for the remains of in-dwelling sin; seeing in a clearer light than ever before, the necessity of a deliverance from it.

When they had spent the usual time together, a few went to their own houses; but the rest remained upon their knees, groaning for the fulfilment of the great and precious promises of God. One being desired to pray, he no sooner began to lift up his voice to God, then the Holy Ghost made intercession in all that were present, with groanings that could not be uttered. At length the travail of their souls burst out into loud and ardent cries. They had no doubt of the favour of God, but they could not rest, while there was anything in them contrary to His nature. One cried out, in an exceeding great agony, 'Lord deliver me from my sinful nature!' Then a second, a third, and fourth. And while the person who prayed first, was calling upon God in these words, 'Thou God of Abraham, Isaac, and Jacob, hear us for the sake of thy Son Jesus!' one was heard to say, 'Blessed be the Lord God for ever, for He hath cleansed my heart.' Another and another spoke the like experience, and the writer thus concludes: Thus they continued for the space of two hours; some praising and magnifying God, some crying to Him for pardon or purity of heart, with the greatest agony of spirit."

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