

# Desiring Revival

Where are we headed?

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## From Desiring Revival

Over 2500 years ago, in 539 BC, in the courtroom of Belshazzar, there appeared a hand that wrote Mene, Mene, Tekel, Upharsin (Daniel 5). The significance of the writing was that it struck terror into the heart of the king and all those around him. The pronouncement of judgment from God that Daniel spoke had tremendous consequences. For it was in that same night that the Medes and the Persians drew night and breached the city, and killed Belshazzar, and the kingdom was given to King Darius. "This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it. Tekel; Thou art weighed in the balances, and art found wanting. Peres; Thy kingdom is divided, and given to the Medes and Persians." - Daniel 5:26-28.

Our situation begs an answer in light of the question, "Where are we headed in America in 2026?" We are a Nation under the judgment of God. There is a lot of talk about "Revival," but what kind of "revival" is this? Is morality enough? Jesus was moral, but they crucified Him. Our Nation is on a downward spiral into sin and depravity. It seems as though the gates of Hell have been let loose. With an increase in confusion about who is a Christian and how one becomes a Christian, there is a sense of smugness with those claiming they are Christians while living in complete contradiction to the teachings of Christ.

There is a false religion that is arising in the name of Christianity, one that uses the words of the Bible but denies the requirements of what it means to be a slave of Jesus Christ. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." - Luke 9:23. That is exactly what the modern

American, under the guise of Christianity, refuses to do. What is the offense of the cross for the child of God? The cross is an instrument of death. It puts to death the path of ease, rejects the half-baked Ephraim of desiring to love the world and love God (1 John 2:15), crucifies the path that allows self to have face or the desire to present to others one's own greatness (1 Corinthians 1:29). The cross hates the path that exalts human wisdom while desiring to serve God and mammon (Matthew 6:24). The offense of the cross is to be willing to be derided by the world for the self-effacing life that we are called to live (John 3:30). The life that lives for the interest of Christ rather than personal gain or approval of man. Bearing one's cross does not mean the suffering that is common to man, such as sickness or other tragedies; instead, it is a path of glorious victory of communion with Christ and freedom from sin. Such a path is not attained by the keeping of the law (for sanctification through legalistic works of the law) but rather by faith and the enjoyment of love towards God, our Beloved. The path of the cross is the narrow way. It obeys the command of Christ to take up his cross and follow Him; it is impossible to be a Christian or a true follower of Christ without the offense of the cross. Our liberty in Christ is not a liberty to sin but rather a liberty to live in freedom from sin, living in unbroken enjoyment of God.

Divided love is impossible; you either love God or this world. Love always has an object. It can only have one object. If any man loves the world, the love of the Father is not in him, which means that the love for the world has pushed out the love of the Father. Love is stronger than death, and unless it is cultivated to the right object, it will go astray, though it may take the form of lust.

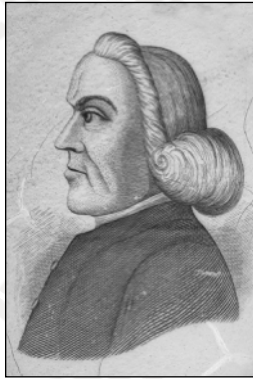
Where are we headed in America? It can only be answered by looking into the mirror and seeing if we are living the life of Christ and its claims upon us. Then, when we humble ourselves, and pray and seek His face, He will hear from heaven, forgive our sins and heal our land; and judgment can be averted.



Salvation is not what you can do to become a Christian, it is what God has to do to save you, give you a new heart, and make you born anew. As Daniel Rowland once noted, "If God does not pluck us, as brands out of the burning fire, by his free grace, and remove by his Spirit the veil of darkness and ignorance from our minds, none can be saved."

## Howell Harris and God's endowment of power that came upon him for service

Howell Harris was a Calvinistic Methodist preacher and a key figure in the 18th-century Welsh Methodist revival, alongside Daniel Rowland and William Williams Pantycelyn.



At the age of 21, Harris experienced a powerful spiritual awakening at a church near his family's home in southwest England. But an even more profound moment came just weeks later, on June 18, 1735, while he was reading and praying in the tower of a church in Llangasty, eastern Wales.

Reflecting on that day, Harris said, "Suddenly I felt my heart melting within me like wax before a fire, and love to God for my Savior." With a deep longing, he cried out, "Abba, Father!" In that moment, he understood clearly: "I was His child." He knew God loved him and heard him. Filled with joy, he exclaimed, "Now I am satisfied!" He then prayed, "Give me strength and I will follow Thee through water and fire."



That experience marked the beginning of a deep and growing intimacy with God. He felt a new infilling of the Holy Spirit, which replaced his fears with pure love. A fresh compassion for souls filled his heart, and he mourned for those still lost in sin.

Afterward, Harris devoted his life to evangelism and became one of the major leaders in the revival that led thousands to faith across the British Isles. He often pointed back to that life-changing encounter in 1735 as the source of his calling.

## *Eternal Light! Eternal Light!* - Thomas Binney

1. Eternal Light! Eternal Light!  
How pure the soul must be,  
when, placed within your searching sight,  
it shrinks not, but with calm delight  
can face such majesty.
2. The spirits that surround your throne  
may bear the burning bliss;  
but that is surely theirs alone,  
since they have never, never known  
a fallen world like this.
3. O how shall I, whose dwelling here  
is dark, whose mind is dim,  
before the face of God appear  
and on my human spirit bear  
the uncreated beam?
4. There is a way for man to rise  
to that sublime abode:  
an offering and a sacrifice,  
a Holy Spirit's energies,  
an advocate with God.
5. Such grace prepares us for the sight  
of holiness above:  
those once in ignorance and night  
can dwell in the eternal Light,  
through the eternal Love.



Prayer for revival will prevail when it is accompanied by radical amendment of life; not before. All-night prayer meetings that are not preceded by practical repentance may actually be displeasing to God. "To obey is better than sacrifice." We must return to New Testament Christianity, not in creed only but in a complete manner of life as well. Separation, obedience, humility, simplicity, gravity, self-control, modesty, cross-bearing: these all must again be made a living part of the total Christian concept and be carried out in everyday conduct. - A.W. Tozer



*Jesus said, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." - John 3:3*

## The conversion of Cornelius Smith - as narrated by his son, Gypsy Smith

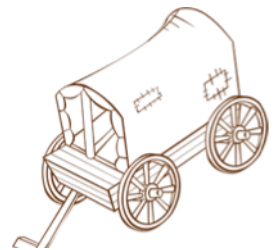


All this time, while my father was living this life of fiddling and drinking and sinning, he was under the deepest conviction. He always said his prayers night and morning and asked God to give him power over drink, but every time temptation came in his way he fell before it. He was like the chaff driven before the wind. He hated himself afterwards because he had been so easily overcome. He was so concerned about his soul that he could rest nowhere. If he had been able to read the Word of God, I feel sure, and he, looking back on those days, feels sure, that he would have found the way of life. His sister and her husband, who had no children, came to travel with us. She could struggle her way through a little of the New Testament, and used to read to my father about the sufferings of Christ and His death upon the tree for sinful men. She told my father it was the sins of the people which nailed Him there, and he often felt in his heart that he was one of them. She was deeply moved when he wept and said, "Oh, how cruel to serve Him so!" I have seen father when we children were in bed at night, and supposed to be asleep, sitting over the fire, the flame from which was the only light. As it leapt up into the darkness it showed us a sad picture. There was father, with tears falling like bubbles on mountain streams as he talked to himself about mother and his promise to her to be good. He would say to himself aloud, "I do not know how to be good," and laying his hand upon his heart he would say, "I wonder when I shall get this want satisfied, this burden removed?" When father was in this condition there was no sleep for us children. We lay awake listening, not daring to speak, and shedding bitter tears. Many a time I have said the next morning to my sisters and my brother, "We have no mother and we shall soon have no father." We thought he was going out of his mind. We did not understand the want or the burden. It was all quite foreign to us. My father remained in this sleepless, convicted condition for a long time, but the hour of his deliverance was at hand...

...My father was now terribly in earnest. There were a great many gypsies encamped in the forest at the time, including his father and mother, brothers and sisters. My father told them that he had done with the roaming and wrong-doing, and that he meant to turn to God. They looked at him and wept. Then my father and his brothers moved their vans to Shepherd's Bush, and placed them on a piece of building land close to Mr. Henry Varley's Chapel. My father sold his horse, being determined not to move from that place until he had found the way to God. Says my father "I meant to find Christ if He was to be found. I could think of nothing else but Him. I believed His blood was shed for me." Then

my father prayed that God would direct him to some place where he might learn the way to heaven, and his prayer was answered. One morning he went out searching as usual for the way to God. He met a man mending the road, and began to talk with him - about the weather, the neighbourhood, and such-like things. The man was kindly and sympathetic, and my father became more communicative. The man, as the good providence of God would have it, was a Christian, and said to my father, "I know what you want; you want to be converted." "I do not know anything about that," said my father, "but I want Christ, and I am resolved to find Him." "Well," said the working-man "there is a meeting tonight in a mission hall in Latimer Road, and I shall come for you and take you there." In the evening the road-mender came and carried off my father and his brother Bartholomew to the mission hall. Before leaving, my father said to us, "Children, I shall not come home again until I am converted," and I shouted to him, "Daddy, who is he?" I did not know who this Converted was. I thought my father was going off his head, and resolved to follow him. The Mission Hall was crowded. My father marched right up to the front. I never knew him look so determined. The people were singing the well-known hymn

"There is a fountain filled with blood  
Drawn from Emmanuel's veins,  
And sinners, plunged beneath that flood,  
Lose all their guilty stains."



The refrain was, "I do believe, I will believe, that Jesus died for me." As they were singing, my father's mind seemed to be taken away from everybody and everything. "It seemed," he said, "as if I was bound in a chain and they were drawing me up to the ceiling." In the agony of his soul he fell on the floor unconscious, and lay there wallowing and foaming for half an hour. I was in great distress, and thought my father was dead, and shouted out, "Oh dear, our father is dead!" But presently he came to himself, stood up and, leaping joyfully, exclaimed, "I am converted!" He has often spoken of that great change since. He walked about the hall looking at his flesh. It did not seem to be all quite the same colour to him. His burden was gone, and he told the people that he felt so light that if the room had been full of eggs he could have walked through and not have broken one of them.



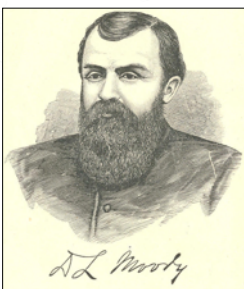
# DANGERS OF SANDEMANIANISM

Sandemanianism refers primarily to an aspect of theology regarding the nature of faith promoted by Robert Sandeman (1718-1781). The primary danger of Sandemanianism was its false view of saving faith, which reduced it to mere intellectual assent to the facts of the Bible without any required love, repentance, or emotional response such as godly sorrow. This led to (among many others) a “cold” and “dead” form of Christianity, and fostered a false sense of salvation, as it did not emphasize a heart-level commitment or a transformed life.



## Revival during the time of D.L. Moody

One day, at the close of the service in the Old Bailey prayer-meeting, the Rev. Theophilus Lessey, pastor of a church in the north of London, asked him to preach for him the next Sabbath. Mr. Moody consented. The morning service seemed very dead and cold. The people did not show much interest, and he felt that it had been a morning lost. But at the next service, which was at half-past six in the evening, it seemed, while he was preaching, as if the very atmosphere were charged with the Spirit of God. There came a hush upon all the people, and a quick response to his words, though he had not been much in prayer that day, and could not understand it.



When he had finished preaching, he asked all who would like to become Christians to rise, that he might pray for them. People rose all over the house, until it seemed as if the whole audience was getting up. Mr. Moody said to himself: “These people don’t understand me. They don’t know what I mean when I ask them to rise.”

He had never seen such results before, and did not know what to make of it, so he put the test again. “Now,” he said, “all of you who want to become Christians just step into the inquiry-room.” They went in, and crowded the room so that they had to take in extra chairs to seat them all. The minister was surprised, and so was Mr. Moody. Neither had expected such a blessing. They had not realised that God can save by hundreds and thousands as well as by ones and twos.

When Mr. Moody again asked those that really wanted to become Christians to rise, the whole audience got up. He did not even then know what to do, so he told all who were really in earnest to meet the pastor there the next night.

The next day he went over to Dublin, but on Tuesday morning received a despatch urging him to return, saying that there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church. After some time what was, perhaps, the secret of this marvellous manifestation of the Spirit’s working was revealed. There were two sisters belonging to that church. One was strong, the other was bedridden. One day as the sick woman was bemoaning her condition, the thought came to her that she could at least pray, and she began to pray God to revive her church. Day and night her prayer went up to God. One day she read in a paper an account of some meetings Mr Moody had held in America, and, though she did not know him, she began to pray that God would send him to her church.

On the Sunday Mr Moody preached, her sister went home and said: “Who do you think preached this morning?” She suggested the names of several with whom her pastor was in the habit of exchanging. Finally her sister told her, “It was Mr Moody, from America.” “I know what that means,” cried the sick woman; “God has heard my prayers!” Mr Moody believed that it was this revival that carried him back to England the next year.



from “The Life of D L Moody”, by his son W R Moody.

## Think Again!

Repentance means that you realize that you are a guilty, vile sinner in the presence of God, that you deserve the wrath and punishment of God, that you are hell-bound. It means that you begin to realize that this thing called sin is in you, that you long to get rid of it, and that you turn your back on it in every shape and form. You renounce the world whatever the cost, the world in its mind and outlook as well as its practice, and you deny yourself, and take up the cross and go after Christ. Your nearest and dearest, and the whole world, may call you a fool, or say you have religious mania. You may have to suffer financially, but it makes no difference. That is repentance.

- Martyn Lloyd-Jones

The evangelists today are very often prepared to be anything to anybody as long as they can get somebody to the altar for something. They glibly call out: “Who wants help? Who wants more power? Who wants a closer walk with God?” Such a sinning, repenting “easy believeism” dishonors the blood and prostitutes the altar. We must alter the altar, for the altar is a place to die on. Let those who will not pay this price leave it alone!

- Leonard Ravenhill

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