

THE UNSEEN GUEST - Introduction

FOREWORD

When a church is at its best—your church or any church—it is always marked by an overwhelming sense of Christ's presence. This sense of His presence is also the outstanding characteristic of times of genuine revival in the church. And I believe it is the standard for church success that needs to be rediscovered in this generation.

A phrase like “an overwhelming sense of Christ's presence” can sound a bit ethereal. The way to make matters more concrete is to ask: “What would happen in a church if Christ were bodily present as a part of the congregation?”

Answering this question does two things. First, it nails down specifics as to what is truly important in the church. Second, it helps us understand what the best of times have been like. That's because we learn from history that what we envision happening if Christ came to His church are the very marks of classic revivals—those times in history when God's presence has been most acutely felt.

My approach in this book, then, is simple. It is my desire to help both clergy and laity see what would occur if Jesus Himself were physically a part of your congregation. Then I remind readers that Christ is always present as Lord of His church—it's just that He must be seen with eyes of faith.

To make this more real, after each chapter I have provided readings that paint a picture of what it's like when a body of believers senses the presence of the Lord. Some of these are firsthand accounts from significant times of revival down through the centuries. Others are relevant quotes from revival leaders or scholars on this subject. I hope these will give you a proper perspective on what it is like to experience the sense of His presence.

I'm interested in more than understanding, however. So at the end of each chapter I have also included a series of questions for personal reflection or small-group discussion. These are designed to help you apply the topics covered in this book—so that you actually begin to experience a renewed sense of the Lord's presence in your life as well as in your church. I hope you will seriously consider them.

My prayer is that there will also be passion in these pages. I want you to be aware that my heart truly longs for what I'm describing. I hold a conviction that this is where God's heart is as well. If the word picture being painted sounds attractive to enough of us, another great day of His presence could be closer than is usually thought.

Wouldn't that be something!

A SCENARIO

It's Sunday morning, and you're in church.

Sunlight streams in through the windows, and the organist is playing a prelude. All is hushed and reverent (except for the two people behind you carrying on a conversation, and the sounds of traffic going by outside).

Suddenly, there he is, sitting on a chair by the pulpit.

At first, not everyone sees him. But quickly, by whispers and nudges, all are soon made aware.

"Look who's sitting on the platform!"

"Could it be?"

"I'm sure it is—the scars on his hands—it has to be—it's Jesus!"

And what will happen next?

INTRODUCTION

The Standard

How do you measure the spiritual life of a church? Put differently, how can you tell whether the Body is functioning as our Lord intends it to function?

This is a question both laypeople and ministers ask, although the phraseology varies.

People in the pew might wonder, "Would the church across town be better for my teens?" "Is it worth it to drive 45 minutes on Sunday morning to worship in a setting I really appreciate?" "When the family moves, how should we choose a new church?"

And ministers ask themselves, "How can I tell whether I'm doing a good job?" "Should I stay at this church, or should I move on?" "What are the right measurements for success in the church, anyway?"

One pastor friend and I talked about this recently as we discussed his quandary whether or not to accept a call from another church. "It's a bigger congregation and probably in a better location, but for some reason I'm just not sure the Lord wants me to accept it."

"Describe for me what you see as the perfect church situation for you," I replied.

His answer was almost immediate. "I know where my heart is. I want to pastor a church that experiences revival."

My interest was instantly aroused. Revival is a subject I've studied all my adult life. But when I ask my colleagues how they would identify revival if they experienced it, I find that most get lost in muddy definitions.

So I challenged my pastor friend with the approach I have developed over these years of study. “What would happen,” I asked, “if Jesus came to your church this Sunday—I mean, if He were physically present?”

He was surprised by my question, but he only had to think a minute: “My people would probably drop to their knees and worship Him!” he said.

“What else?”

“Well, I guess they would be more loving...”

“And?”

“They’d sure take sin a lot more seriously...”

My pastor friend became more animated as his imagination began to grasp the picture I had been suggesting. “If Christ were bodily here in our church, I could see my people really getting excited about serving Him!”

Together we brainstormed other changes that would occur if Christ were physically present in His church—a new and eager desire to talk to the Lord in prayer and a matching urgency to heed carefully His words to us; an excitement about sharing the realities of the Lord’s presence with non-Christians; and, finally, a growing conviction that life in His presence is the best life possible.

Suddenly our conversation took an unexpected turn as I heard my minister friend say, “Hey! I just discovered my answer about how to respond to that offer from the bigger church.”

I was intrigued. “What do you mean?”

“I’m supposed to stay where I am!”

And then he explained: “Everything we’ve just been talking about—it’s starting to happen! Worship is just beginning to be understood, but it’s coming. And, my people are demonstrably loving one another; just recently, several bad relationships were made right. Then, in the last months, there have been tears of repentance—the emphasis on holiness we talked about. Almost everyone in my congregation is actively involved in service of one kind or another. Our prayer meeting is growing steadily, and my people are responding beautifully to the group Bible studies I’ve started. Then, it seems like we have conversions almost every week.

“Now I know why I’ve been reluctant to leave. Ministry here has been too good. But more than that, I just realized that we must be experiencing early signs of revival. My ideal situation is right where I am! I’d be crazy to leave!”

This pastor was absolutely right. But why hadn’t he seen earlier the value of what was happening in his church? Probably because he, like many, had never thought of this simple way to measure it. A common problem for pastors and parishioners alike is that a majority of them are confused as to how to evaluate a church’s ministry. They’re just not sure what the standards should be.

For example, is size an accurate way to judge whether a particular church is “successful”? Not necessarily; numbers can fool you!

A lot of people think of the physical structure when they hear the word *church*; to them, a beautiful sanctuary equals a beautiful church. And it’s true that buildings have great appeal to both clergy and laity, especially if they’re also in the right location. But it’s also true that in many cities there are breathtaking church structures that, over the years, have become little more than museums.

Then there’s the question of budget—maybe an enormous budget is a good indication that a church’s ministry is effective. But there are believers who can testify to attending high-budget churches whose members lived decidedly unchristian lives!

What about doctrinal purity? It’s unthinkable that the people in a church with pure doctrine (written carefully into the constitution) would be less than all that Christ would expect. But right doctrine, of course, was the Pharisees’ hallowed test, to which they added a few refinements of their own!

“Does the church meet my needs?” That’s a popular measurement among laypeople. Perhaps your local church does meet your needs—but then maybe your needs are really of little consequence when compared to the underlying reasons why Christ established His church here on Earth! A person may need to make some new business or social contacts, for example, but that is hardly why the Lord founded His church.

Here’s another common statement people make when considering their church preference: “I like the pastor. I like the staff. They’re very outgoing, friendly, and approachable.”

(Or, “I like the congregation; they are friendly and appreciative of my ministry.”) Actually, friendliness may or may not have a bearing on true spirituality. Some of the friendliest people I know are not even Christians!

How about the rich historical tradition of a given church? (What about the *present* history? It may be utterly lousy.) Or, how about prestige, educational achievement, financial status, the cultural level? If we are honest, we have to admit that these standards have more to do with the secularized community, the research statisticians, the media pollsters, or just plain personal taste rather than with spiritual values.

So, how can the ministry and life of a church be measured? What are the marks of a truly successful church?

In my mind, the answers revolve around a single standard: *Is there a strong, abiding sense of the presence of the Lord here?*

- More specifically, do the people perceive this presence of Christ to the degree that they come prepared truly to worship Him—or do they just go through Sunday-morning motions?

- Is Christian love expressed in such a remarkable way that all can see the living Christ is truly present among His people? Or are the relationships as flawed, as petty, and as hateful as in the general society around us?
- Is victory over sin a quality that consistently marks the people at all levels—adults, teens, even children?
- Are the people in this church excited about their privilege of serving the King?
- Are they eager to learn more of the Scriptures and to hear them taught? Are Bible studies full? Is there enthusiasm about personal application of the Word?
- Do the people see value in spending quality time talking to Christ? Is there evidence of prayer cells forming? Are believers comfortable about asking each other to pray?
- Are church members sharing with others the news that their Lord is truly in their midst? Do they seek for ways to invite, welcome and include people into the life of the church?
- And, is there a general sense of well-being, a feeling that life in the church is as God intended it to be; in fact, that living with Christ in the midst of His people is the best life possible on this earth?

These eight indicators seem to me to be extremely helpful measurements by which we can evaluate the spiritual life of a church. Twenty people in a storefront with Christ in their midst is much preferable to two thousand in a cathedral where the Lord's presence is not sought and valued. And if His presence is valued, neither number is as important as that reality.

The sense of His presence—this is a most satisfactory criterion on which to base our church goals and planning. It is a wise standard for evaluating to which churches we give our allegiance, time, talents and financial support. It is also a sure rule by which professionals can measure their commitment and job choices.

In business, the bottom line may be profit; in professional sports, success means winning; in television, it's the ratings; in politics, votes. But in the church, it's the presence of the Lord that's all-important.

But the Unseen Guest is always present in His church, isn't He? Hasn't He promised to be in our midst whenever two or more of us gather in His name?

So why aren't all churches like what has just been described?

Unfortunately, as the Old and New Testament prophets put it, too often "we have eyes to see and do not see, ears to hear and do not hear" (Jeremiah 5:21; Ezekiel 12:2; Matthew 13:13). And so we carry out business as usual in our churches, forgetting that the Lord is with us—as He promised to be.

And the result is churches that are markedly less than what Christ intended, congregations that go through the motions without a clear sense of who they are supposed to be or what they

are supposed to do, local bodies that pick up their agenda from the culture around them instead of marching to Christ's drum.

And that's why we need revival.

Now, when I write about *revival*, I am not thinking of the one- or two-week evangelistic meetings dubbed "revivals" in many churches—although I suppose revival could happen in such a setting. And I don't have in mind emotionalism or hellfire-and-brimstone preaching—although times of revival often involve deep emotion and convicting sermons.

When I refer to genuine revival, I mean those seasons in the life of a church, a region, a nation—or even an individual—when there is a fresh awareness of Christ's presence. During such times, it's as though our Lord takes the veil that normally hides Him from us and draws it back more than we expect, so that we experience Him—not totally, but certainly in a wonderfully new and overpowering way.

Sometimes I prefer to use the word *regensis* for this experience instead of *revival*. It doesn't have as many negative connotations. To me, *regensis* speaks of a new beginning, a return to the closeness humankind first enjoyed with the Creator in the Garden of Eden. Whatever the word, revival or *regensis* is a time when people discover with dramatic newness the reality and power of Christ's presence in their midst.

And so when I ask, "What are the marks of spiritual success in a church?", I am also asking, "What are the signs of revival in a local church, the church in a large geographic area, or even Christ's church in an entire nation or continent?" The questions are slightly different, but the measurements are the same—for revival is marked most of all by that powerful and unmistakable awareness that Christ has again drawn wonderfully close.

But we must always force ourselves to define what that closeness results in, or the word *revival* gradually takes on an almost mystical meaning of its own. For example, I was recently in a small group where a fellow preacher told about the events at a church where he had just spent a week as a guest preacher. It had been a wonderful time of renewal, and the Lord's presence had certainly been felt. There had been reconciliation between warring parties. Restitution for past wrongs had been made by some of the members. "It was like revival!" the man stated excitedly.

"No!" responded another in the group emphatically. "It couldn't have been revival. You can't explain revival. I can explain everything you've been talking about. Genuine revival is so marvelous there's no way it can be explained in human terms."

Well, I strongly disagree! There's no question in my mind that revival is wonderfully supernatural. And it's true that we can't predict exactly what the Holy Spirit will do.

But this doesn't mean evaluation is impossible—that there's no way to measure the unique mixture of the natural and the supernatural, the human and the divine that will always mark this experience. (This book is an attempt to suggest some of those measurements.) And it certainly

doesn't mean we can do nothing to prepare ourselves to again know revival, to work at becoming freshly aware of the sense of Christ's presence!

In fact, I believe preparation for revival is important and necessary. That's why I guard against what I call the legend and lore of revival, which can lead us off track. For example, some say that revival comes suddenly and mysteriously, and there is little we can do about it—except possibly pray for it. Too often, when describing major revivals in the church, I fear that enthusiasts contribute to this mindset by using parlance like “the day the fire fell,” or “when the rains finally came to an end,” and so on. (In fact, I'm guilty of this myself sometimes.) While it's true that there's a sense of suddenness when the full wake of revival is felt, it's also true that major revivals usually require periods of preparation before reaching full maturity.

Dr. J. Edwin Orr of Fuller Theological Seminary, who studied and wrote more on the subject of revival than any recent American scholar, confirmed this when I spoke with him before his death in 1987. I asked, “Does revival come all of a sudden, or is it more of a process?” His answer was “both”—that, in his opinion, revival usually builds up slowly (taking up to ten years for a nationwide revival), then has a “trigger point” when it seems to explode and spread rapidly.

History is replete with examples. The Protestant Reformation was one of the most significant times of revival in Western history. Its “trigger point” was Martin Luther nailing his Ninety-five Theses to the church door in Wittenberg and, even more specifically, publicly burning the Papal bull that condemned his theological works.

December 10, 1520, when Luther touched fire to the Papal bull, can almost be seen as the specific moment when flames of revival began to blaze and a modern spiritual era began. But in a sense, the Reformation had been smoldering for years. In the previous century, such men as the German theologian John of Wesel; the Dutch theologian Wessel; and especially England's John Wycliffe and Bohemia's John Hus had begun the work of bringing new life to a de-spiritualized church. Without their preparations, the Reformation flames might never have caught.

So in a sense, there are these two aspects in the timing of revival—the longer preparation process, and the sudden, visible trigger-point. This is true both at the local level and in the larger church. And this timing is all-important. If the spark ignites prematurely, the revival will quickly burn itself out; it will last a few days, a few weeks maybe, and will be confined to a relatively small group of people. Instead of inspiring the kind of true repentance that changes individuals, families, churches, communities and nations, the flame—if it comes too soon and without proper preparation—becomes only an emotional flare-up.

Sometimes, then, I find myself almost schizophrenic in my praying. “Lord, send revival soon!” I plead, then I hear myself saying, “But not too soon, Lord.”

I am afraid that if reveille is blown prematurely, the troops will awaken and run to the battle ill-prepared. There must be wisdom regarding the strength of the enemy. There must be the protection that comes through holiness. There must be many mature leaders to give direction

throughout the ranks when the battle is hot and heavy. And there must be a clear understanding of what victory looks like, or we won't recognize it when we experience it!

A wonderful old volume, first published in 1846, titled *New England Revivals As They Existed at the Close of the Eighteenth and the Beginning of the Nineteenth Centuries*, is a remarkable account of what genuine revival looks like. This book is basically the report from 25 pastors as to what happened to their churches during those special days we now refer to as the Second Great Awakening. The preface to this volume describes the kind of long-range, far-reaching revival I want for the churches of our generation:

These revivals were not temporary excitements, which like a tornado, sweep through a community, and leave desolations behind them; but they were like showers of rain, which refresh the dry and thirsty earth, and cause it to bring forth "herbs meet for them by whom it is dressed." These fruits were permanent. By them the churches were not only enlarged, but beautified and strengthened; and a benign influence was exerted upon the community around.

Reading the chapter reports in this book, one gets the strong impression that these churches were restored to functioning in the basic way God intended them to function. Startling accounts are sprinkled throughout the narratives, but these are the exception rather than the rule. The basic impression is of the church's strong forward move in strength, holiness and stability.

An account of what God did in Lenox, Massachusetts, as reported by Reverend Samuel Shepard, gives a feel for what I mean:

At the time of my ordination, which was April, 1795, the situation of this church called for the earnest prayers of all who had a heart to pray. The number of its members then was not much greater than it had been for twenty-five years before; and almost the whole of them were bowing under the infirmities of age. No person, who was in early life, was a member of this church.

Such were the melancholy prospects of this church until the spring of the year 1799. While showers of divine grace were falling on other parts of Zion, and God, by his Spirit, was visiting one place and another, and quickening multitudes for his name's sake, we seemed to be solemnly warned in the words recorded, Rev. 2:5, "Remember therefore from whence thou art fallen, and repent ... or else I will come unto thee quickly, and will remove thy candlestick out of his place."

In the month of April, 1799, several members of the church manifested great anxiety about the state of religion among us, and expressed a desire that meetings might be appointed for religious conference and special prayer for the outpouring of the Holy Spirit. A sermon was preached at this first meeting, and the audience was very attentive. At the next conference, we conversed upon a particular passage of Scripture, which led to a consideration of the being and perfections of God. Several persons at this meeting appeared unusually solemn. At the third conference meeting, were to be seen persons from every part of the town. The divine authority of the Scriptures was made the subject of conversation, and the appearance of the assembly was truly affecting. They seemed now to consider the Holy Bible to be the very voice of God to a guilty world; and the religion of Jesus, a solemn reality. Sinners were brought to tremble in view of eternity, and [those who professed] religion were animated and rendered fervent in prayer. From that time, the work became more general—religious conferences were multiplied—and multitudes seemed to spare no pains in obtaining religious instruction. From that solemn season, there was an increasing attention to things of a serious nature, among youth and old, for several months.

On the twentieth of October, twenty-four persons were received into the church. This was with us a memorable day. But a small part of the congregation had ever before seen a young person publicly engage in the Christian welfare...

It was not till several months after this precious season that the attention began to abate. The whole number of those who have been received into the church since the work began, is fifty-three. Many are in early life. Nearly all of them continue to give satisfactory evidence that Christ is, in reality, formed in them, the hope of glory.

May a holy God, in infinite mercy, continue to make manifest the glory of his power, and the glory of his grace, in building up Zion; for no other way can we rationally hope to see happy individuals—happy families—happy neighborhoods—happy societies—happy towns—happy states—happy kingdoms—and a happy world.

There is nothing sensational in that account—no fire from heaven, no unexplainable events. Yet Rev. Shepard, like the other contributors to the volume, was assuredly convinced he was part of a revival. I'm glad no one was there to say, "But this can't be true revival. I can explain everything you have told about. Genuine revival is so marvelous there's no way it can be explained in human terms."

One reason I am writing, then, is simply to underscore the common marks of genuine revival in the church so we will know it in its preparatory stages and know it as it begins to achieve a magnified impact among us. I believe God wants to surprise this generation with His presence. I hold a conviction that He is preparing His church for a new beginning, for a spiritual *regensis*. Let us be aware of what it is we are seeking.

God is also a master at knowing when is the optimum time to pour out His Spirit on His people, and my personal belief is that this is yet a little in the future. What the present day calls for is the preparation of thousands of strong leaders all through the ranks who can properly propel this coming movement of the Spirit—pastors, teachers, youth leaders, evangelists, elders, lay workers, board members. Talent is not enough. Personality is no longer adequate. Appearance, money and intelligence all fall short. What is needed in the ranks during revival is spiritual maturity.

The message we presently need to hear and proclaim is that reveille blast of John the Baptist: "Prepare ye the way of the Lord, make his paths straight" (Luke 3:4, KJV). A great day is ahead. Truly it will be a time when the Lord reveals Himself in a marvelous fashion. Start getting ready.

A number of years ago, the Imperials, a Christian male quartet, put out an album with a song that became popular among the younger generation of believers. It went like this:

I listen to the trumpet of Jesus while the world hears a different sound.
I march to the drumbeat of God Almighty while the others just wander around.
I'm a member of the Holy Ghost marching band. I'm moving on up to a better land.
I hear the voice of a supernatural singer like only those who know Him can.

Tune your ear to the supernatural. Sense His nearness—His powerful presence. Do whatever is necessary to march to His drumbeat. Start preparing yourself for New Testament Christianity. Put things in order for a mighty offensive of the Lord. Get ready for revival!

For Discussion and Reflection

1. What's the most recent memory you have of going to church on a Sunday morning with an expectation of encountering Christ?

2. Before reading this chapter, how would you have judged whether or not a given church was successful?
3. Does revival in the church sound like something good to you? Why or why not?
4. Revelation 3:20 is a strange picture of Christ knocking to gain entrance at the church door in the city of Laodicea. Put into modern terminology, what will happen if the door is opened by someone?
5. Where is the North American church in the process of experiencing genuine revival?

Readings

During a spiritual awakening, there is, first, an overwhelming awareness of the presence of God among His people. "What have been the outstanding features of this movement?" asked Duncan Campbell in the years 1949-1953. "First, an awareness of God." And then he went on to say, "I have no hesitation in saying that this awareness of God is the crying need of the Church today."

— Ted S. Randall, *Fire in the Church*, p. 19

"This love feast at Fetter Lane [London, 1739, during the Moravian revival of the early 1700s] was a memorable one. Besides about sixty Moravians, there were present not fewer than seven of the Oxford Methodists, namely John and Charles Wesley, George Whitefield, Wesley Hall, Benjamin Ingham, Charles Kinchin, and Richards Hitchins, all of the ordained clergymen of the Church of England. Wesley writes: "About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice—We praise Thee, O God; we acknowledge Thee to be the Lord!"

—Rev. John Greenfield, *When the Spirit Came: The Story of the Moravian Revival of 1727*, p. 35

Men are only made conscious of God by the display of his attributes. They feel God when they sense his greatness, his love, or his wisdom. But in times of revival it is especially his power and his holiness that are in evidence. It is these that bring that deep conviction of sin among believing and unbelieving alike. In times of revival a man is not only made conscious that God is there, but often it will seem to him that he is there to deal with him alone. He becomes oblivious of everyone but himself in the agonising grip of a holy God. ...

At times this strange sense of God may pervade a building, a community or a district, affecting those who come within its spell. In the Welsh Revival of 1904 near the town of

Gorseinon a meeting continued throughout the night. A miner, a hardened godless character, returning from his night shift about four a.m., saw the light in the chapel and decided to investigate. As soon as he opened the door he was overwhelmed by a sense of God's presence. He was heard to exclaim, "Oh, God is here!" He was afraid either to enter or depart, and there on the threshold of the chapel the work of salvation began in his heart. ...

In the great American Revival of 1858, ships, as they drew near the American ports, seemed to come into a zone of the Spirit's influence. Ship after ship arrived with the same tale of sudden conviction and conversion. In one ship a captain and the entire crew of thirty men found Christ out at sea and entered the harbour rejoicing.

This sense of God bringing conviction of sin in its wake, is perhaps the outstanding feature of true revival. Now always is it the unconverted who are affected, as in the cases just quoted. Often it is believers, or those who profess to be, as in the revivals in Manchuria and China under Jonathan Goforth (1906-09), or in the more recent Congo Revival (1953). Describing the revival in Northampton, Mass. (1735), Jonathan Edwards wrote, "The town seemed to be full of the presence of God. It never was so full of love, nor so full of joy, and yet so full of distress, as it was then." To cleansed hearts it is heaven, to convicted hearts hell, when God is in the midst.

—Arthur Wallis, *Revival: The Rain From Heaven*, pp. 49-51

Near the tip of South India there resided the saintly Amy Carmichael, an Ulsterwoman from the County Down, whose mother and pastor had been impressed in the great Ulster Revival of 1859. Amy Carmichael had devoted her life to the rescue of devadasis, little temple prostitutes, and around her mission house in Dohnavur had grown up a numerous Christian colony of workers, together with boy- and girl-orphans, children and teenagers.

Amy Carmichael, in common with other folk in Tamilnad, had been praying with her helpers for a visitation of the Holy Spirit to all of India ever since the Welsh Revival and its overflow upon the Khasi Hills. Thus she wrote in her diary of events:

On October 22nd, to quote one of the little girls, Jesus came to Dohnavur. He was there before, but on that day he came in so vivid a fashion that we cannot wonder that it struck the child as a new Coming.

—J. Edwin Orr, *Evangelical Awakenings in Southern Asia*, p. 131

For 185 hours—without any interruption—the services [at Asbury College and Seminary, 1970] had continued! During all this time there was no pressure, no scheduled meetings, no paid advertising, no offering, no invocation, no prelude or postlude, and no benediction.

And no one tried to compile any statistics. It was felt that this would be out of keeping with the spirit of the revival. But most of the students on the campus of the college and seminary

knelt at the altar, and there were thousands of other persons who made a similar dedication. The whole spiritual tone of the campus was completely changed.

The lights in Hughes Auditorium still have not been turned out. Even now, months later, a few people gather each evening to pray, witness, and rejoice together. Often these meetings last into the midnight hours, with visitors not infrequently being helped on to God. Also during most hours of the day someone may still be seen entering the chapel. They kneel to pray for a few minutes, then leave. Others just sit and stare at the altar so rife with precious memories. If one looks closely, tears may be seen coursing down their cheeks.

Perhaps those tears express more eloquently than words what has happened. There is no human vocabulary that can capture the full dimension of one divine moment. In some ways, it seems almost like a dream—yet it happened. We saw it with our eyes. In a way impossible to describe, God was in our midst. Those of us who were there can never look upon the things of this world quite the same.

—Howard Anke, in *One Divine Moment: The Asbury Revival*,
edited by Robert E. Coleman, p. 25

God's Word says that when we seek the Lord, he comes to his temple. We must check here to see what it is that we who are praying for revival are seeking. We are not seeking fame, miracles, success, ease, full churches, or financial deliverance. These may come. But first and foremost we seek the Lord. It is he who must come in power and glory.

—Leonard Ravenhill, *Revival Praying*, p. 147