

EPILOGUE

CAN WE HAVE REVIVAL NOW?

In Chapter One we gave several signs that the end is near. Two of these signs are connected with apostasy in the churches:

- The rise of apostasy in Christianity, II Thessalonians 2:3; Matthew 24:12.
- The repetition of circumstances in the days of Noah, Matthew 24:37-39.

These signs present a dark picture, which seems to be reflected in the world around us at this hour. We quoted Dr. Woodrow Kroll, who said:

In 1900 there were 27 churches for every 10,000 Americans. In 1985 this figure had declined so drastically that it is painful to report. There are now less than 12 churches for every 10,000 Americans; less than half the former amount...Between 3,500 and 4,000 churches close their doors each year in America...By the year 2000 there will be only 33 percent of the American population who belong to a church.¹

We quoted a survey from the *Baptist Bible Tribune*, which shows that 84% of those who claim to be "born again" believe false doctrine on central Christian teachings.² We also quoted Billy Graham, who said:

We are a society poised on the brink of self-destruction. Our culture is plagued with crime and violence, drug abuse, racial and ethnic tension, broken families and corruption.³

We showed that the apostasy of our day has its roots in the false doctrines and methods of Charles G. Finney, which led to a largely unconverted church membership in our day. As Dr. Martyn Lloyd-Jones put it:

I have no hesitation in asserting that the main cause of the state of the Christian church today, and the whole state of the world, in consequence, is the terrible apostasy that has characterized the church for the last hundred years.⁴

In view of the present darkness, many have wondered if revival is possible. Can we have another revival amid such severely apostate conditions? Many good men have said, "No! The age will go out in blackness, with no hope of revival."

In our view, that position is not correct, however. Yes, the age will indeed go out in deep apostasy, but it is clear in the Book of Revelation that powerful revivals will occur, even under the terribly repressive reign of the Antichrist himself - at the *very* end of this dispensation!

Here are three reasons we believe that end-time revival is a distinct possibility in our time:

1. The Promise of Christ

First, Jesus said,

"Lo, I am with you alway, even unto the end of the world" (Matthew 28:20).

Christ promised to be with His true followers right to the end of the age. Dr. John R. Rice said:

The God whom some people worship is old and tired. The present-day civilization is too much for Him! Maybe He could one time give great revivals, but He cannot any more. Mankind has simply gotten to be worse than that old-fashioned God can handle - the God of some people's faith...Christians with belief in that kind of a defeated God can have no great revivals...So many Christians look for the rapture as a last resort of a God who cannot cope with the present world, in a Christianity which is more or less out of date, very nice for the few who have it, but inadequate to reach multitudes...Can you see the wickedness, the near-blasphemy of that kind of attitude toward God and the gospel? How God must be grieved by our defeated unbelief about revivals!⁵

The promise of Christ, that He would be with us to the very end of this dispensation, makes revival a distinct possibility today, even in the midst of great apostasy.

2. The Midnight Cry

Second, we have the prophetic midnight cry, which Jesus gave in the Olivet Discourse:

"At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps"
(Matthew 25:6-7).

Five of the virgins were wise, and five of them were foolish. The foolish ones were unprepared for Christ's return.

"And they that were ready went in with him to the marriage: and the door was shut" (Matthew 25:10).

Some good men have felt that this passage refers to Jewish people at the end of the Tribulation. However, in Matthew 25:1-13 we are not told that these are Jewish people. Also, the Tribulation is not mentioned anywhere in these verses.

We hold the view that this passage indicates that a great revival will occur just before the return of Jesus for His own, in the Rapture

"And they that were ready went in with him to the marriage" (Matthew 25:10).

We do not wish to be dogmatic, but this passage does seem to indicate that revival will come before the Rapture. Read Matthew 25:1-13 again, with that thought in mind.

3. The Revivals of the Tribulation

Third, the Bible predicts great revivals in the Tribulation period itself, immediately prior to the end of this age. Revelation 7:3-8 reveals a future ingathering of Jewish people during this brief period - a revival among the Jews - just before the end. Then, in Revelation 7:9-14, we are told of a coming mighty revival among the Gentiles of this final period. The Scripture says:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb" (Revelation 7:14).

These prophecies seem to indicate that it is possible for real revival to appear again in the closing days of this dispensation. An *exact* replication of the days of Noah is not necessary for Jesus' prediction to be true in our time. As with any type and antitype, there may be details that don't coincide perfectly. While it is true that there was no revival in Noah's day, the prophecies we have just quoted seem to indicate that a revival can happen in our day. But we must first repudiate the false doctrines and methods of Finney and his modern followers, the methods of decisionism. We must once again preach strong sermons that include naming sin and lifting high the gospel of Christ. Also, pastors must return to the old way of personally counselling inquirers. And we must also return to old-fashioned praying. We must cry out to God - pleading with Him to send revival.

"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence." (Isaiah 64:1-3)

FOOTNOTES

¹Woodrow Kroll, *The Vanishing Ministry* (Grand Rapids, Michigan: Kregel Publications, 1991), pp. 31-33.

²*Baptist Bible Tribune*, April 15, 1996, p. 28.

³*Los Angeles Times*, May 3, 1996, p. A-10.

⁴D. Martyn Lloyd-Jones, *Revival* (Wheaton, Illinois: Crossway Books, 1987), p. 57.

⁵John R. Rice, *We Can Have Revival Now!* (Murfreesboro, Tenn.: Sword of the Lord, 1950), pp. 116-117.

APPENDICES

"The dark days that preceded the Great Awakening
will come again unless somebody stands firmly and clearly
and decidedly by the doctrine of a converted church-membership."
- F. L. Chapell, Baptist pastor, in his
1903 edition of *The Great Awakening of 1740*.

"Remember the days of old,
consider the years of many
generations" (Deuteronomy 32:7).

"Ask for the old paths, where is the
good way, and walk therein, and
ye shall find rest for your souls"
(Jeremiah 6:16).

APPENDIX 1

FIFTEEN BOOKS THAT WILL HELP A COUNSELLOR

Here are fifteen books here which will greatly help a pastor or other counsellor.* Anyone who is interested in the subjects we have addressed in this book can procure them from a bookstore which deals with out of print titles.**

1. Joseph Alleine, *An Alarm to the Unconverted* (sometimes titled, *A Sure Guide to Heaven*). Published under the second title by Banner of Truth Trust, 1959. Here is the table of contents:
 - (1) Mistakes about conversion.
 - (2) The nature of conversion.
 - (3) The necessity of conversion.
 - (4) The marks of conversion.
 - (5) The miseries of the unconverted.
 - (6) Directions to the unconverted.
 - (7) The motives to conversion.

First published in 1671, *An Alarm to the Unconverted* has been used by God as an instrument in revivals; it has been the means of bringing countless numbers to Christ; and it moulded the thought of the great evangelist George Whitefield. Many of the chapters can easily be converted into evangelistic sermons, particularly chapters 1, 4, and 5. These chapters contain the type of application of the Law that awakens sinners, but is so largely absent from today's preaching.

*Although we do not endorse everything in these books, we believe that they will be very helpful in guiding one's thoughts out of the decisionism of our time.

**Dr. David O. Beale has a world-wide booksearching ministry. He will be able to obtain these books for you. Phone him at (864) 233-0501.

2. Richard Baxter, *The Reformed Pastor*. First published in 1656, and reprinted by Banner of Truth Trust in 1989. Philip Doddridge said that it "should be read by every young minister before he takes a people under his care; and, I think, the practical part of it reviewed every three or four years." We would be in full agreement. This is arguably the most important book on pastoring that has ever been written.
3. Richard Baxter, *A Treatise on Conversion*. First published in 1657, and reprinted countless times. A person who sees the folly of decisionism in our day should study this book carefully. It will be a guide out of decisionist darkness. Here are the chapter titles:
 - (1) Nature of conversion - change of mind.
 - (2) Nature of conversion - change of heart.
 - (3) Nature of conversion - change of affections.
 - (4) Nature of conversion - change of life.
 - (5) Necessity of conversion.
 - (6) Self-application - "Am I converted?"
 - (7) Miseries of the unconverted.
 - (8) Benefits of conversion.
 - (9) Appeal to the unconverted.
 - (10) Hindrances, with corresponding directions.
 - (11) Hindrances and directions - continued.
4. Brian H. Edwards, *Revival! A People Saturated With God* (Durham, England: Evangelical Press, 1991). It will set the heart longing for real revival. Multiple examples from history are given.
5. John H. Gerstner, *Jonathan Edwards, Evangelist* (Morgan, Pennsylvania: Soli Deo Gloria Publications, 1995 reprint). Dr. Gerstner presents Edwards' teachings in a crisp, modern style. It also systematizes the thinking of this great preacher, and portrays him as an evangelist, concerned with revival and the salvation of souls. Well worth reading and re-reading.
6. Matthew Mead, *The Almost Christian* (Morgan, Pennsylvania: Soli Deo Gloria Publications, 1989). Though we would not

recommend John MacArthur, who wrote the introduction, because of his view on incarnational Sonship and other matters, we strongly recommend the book itself. It contains a series of sermons given by Mead on self-examination (II Corinthians 13:5). These are the kind of sermons that need to be preached in our pulpits today.

7. Iain H. Murray, *Revival and Revivalism* (Edinburgh: Banner of Truth Trust, 1994). Read chapter fourteen first, then the whole book. Our little book on decisionism, which you have just read, is an outgrowth of the historical insights given here by Murray.
8. Iain H. Murray, *Spurgeon vs. Hyper-Calvinism* (Edinburgh: Banner of Truth Trust, 1995). A good introduction to Spurgeon as an evangelist; corrects overemphasis on various doctrines.
9. Asahel Nettleton, *Sermons from the Great Awakening* (Ames, Iowa: International Outreach, 1995), The only book we know of that gives 53 of Nettleton's sermons, most of them complete, plus 17 remarks on Scriptural passages, and 12 miscellaneous remarks on important subjects by the great evangelist. Dr. Hymers has preached over thirty of these sermons from our own pulpit. Everyone needs this book. You can order it from International Outreach, Inc., P.O. Box 1286, Ames, Iowa 50014, U.S.A. Phone (515) 233-2932.
10. C. H. Spurgeon, *New Park Street Pulpit* and *Metropolitan Tabernacle Pulpit*. Sixty-two volumes, published by Pilgrim Publications, P.O. Box 66, Pasadena, Texas 77501, U.S.A. No other sermon set is as valuable. All preachers should have it.
11. *Index* to the New Park Street Pulpit and Metropolitan Tabernacle Pulpit. This index is a must. It gives every Spurgeon sermon, both by title and by text. All who buy the Spurgeon sermons should have it. Available from Pilgrim Publications.

12. Solomon Stoddard, *A Guide to Christ* (Ligonier, Pennsylvania: Soli Deo Gloria Publications, 1993). Reprinted from the 1816 Northampton edition. Though we would disagree with Stoddard's "Half-Way Covenant," which admitted unconverted members to the Lord's Supper as a means of converting grace, we recommend this book, particularly the section titled, "Directions How to Guide Souls Through the Work of Conversion." Well worth reading and meditating on; it is a must for every library.
13. Joseph Bellamy, *Sin, the Law, and the Glory of the Gospel* (International Outreach, P. O. Box 1286, Ames, Iowa 50014, phone: (515) 233-2932.). Joseph Bellamy, one of the key figures in the Great Awakening, shows how conviction of sin by the law is critical to a real conversion.
14. Anthony Burgess, *Spiritual Refining - The Anatomy of True and False Conversion* (volumes 1 and 2). Two books on the use of self-examination. They show how true conversion can be distinguished from its counterfeit. (Order from International Outreach, P. O. Box 1286, Ames, Iowa 50014. Phone (515) 233-2932.)
15. *Village Hymns for Social Worship*, edited by Asahel Nettleton. 600 hymns, 180 of them set to music. Over 50 by John Newton, 48 by Isaac Watts, along with hymns by William Cowper, Phillip Doddridge, Timothy Dwight, and others. Most of these great hymns have been lost to this generation as a result of Finney's decisionism, the resulting change in evangelistic preaching, and the adoption of hymns that fit the decisionist message. The discontinuing of these older hymns, which present true Biblical conversion, has resulted in them being replaced by modern gospel songs and choruses in most hymnals. *This is a hymn book every pastor in America needs to have, with hymns that need to be reintroduced to our churches* (International Outreach, P. O. Box 1286, Ames, Iowa 50014. Phone (515) 233-2932).

APPENDIX 2

CONVERSION TESTIMONIES

The following are six testimonies, which were given at our church in Los Angeles. They represent "hopeful" conversions, since they have not yet passed the test of time (Luke 8:13). This test requires many years.

We present them here as examples of the kind of testimonies that come through using the methods given in this book.

Testimony 1

The hopeful conversion of a thirteen-year-old boy

It was about seven o'clock on a Saturday night, November 30, 1996. Dr. Bob Jones, Jr. was preaching on sin and judgment. As he was preaching, I was getting more and more aware of my sins recorded in God's books, and the judgment that awaited me if I did not have them erased. As he continued preaching, I was still thinking of my sins. I knew they had not yet been blotted out by Jesus' Blood. Then I thought of many foolish times that I had tried to trick my way and learn my way into conversion, but never before had I looked upon my sins as I did then.

It was not so much Hell that I feared, but it was that fact of not having my sins washed out of God's books in Heaven, by Jesus' Blood. I knew that Jesus will wash away anyone's sins who will come to Him. Realizing that I had let the golden opportunity to be saved slip away many times before, I felt I would take the next opportunity that I had, rather than let my heart become more hardened and leave behind yet another opportunity, which had become such a habit to me.

As I listened to Dr. Jones with a deep conviction of my sins I remembered a verse, 2 Timothy 3:15, "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Now, if there was any other verse better for me I would like to have seen it. It certainly applied to my case. I had known the Scriptures, and had been in church every Sunday, and had knowledge of my state of going to Hell, but did not do anything about it. Part of the reason was that I kept trying to learn my way into Heaven. Knowing the plan of salvation, I was always trying to fool and trick the counsellors by trying to give them the right answers, learning, and learning. Every time a sermon was preached I was trying to learn how to be saved. Every time I went to the pastor's office,

I tried to find the right answer to every question, trying to "pass" and become a member of the church. What a fool I was to do this. I was ever learning and never able to come to a knowledge of the truth. I should have been thinking more about passing from death unto life.

I began to see how horrible and dreadful my sins were in the sight of an almighty and sovereign God, who could throw me into Hell at any moment for my wickedness and disobedience against Him. It was not what I could do to be converted, but what Jesus had already done for me. I, as many other people do, was trying to come to Jesus my own way, with a rebellious heart and mind, that kept trying my own way, as well as trying to "fake" my way, not into Heaven, but into the church. In this case I was not even concerned about Heaven or Hell, not even fearing God. My state was indeed a horrible one that was driving me farther from salvation in Jesus.

Dr. Jones was finishing up the sermon. I was ready to get this matter settled once and for all.

When the invitation was given I went to the pastor's study, not thinking about memorizing or learning, but having my heart and mind focused on my salvation through Jesus' Blood. Then, for the first time, I simply fell on Jesus, that is (in my own words) the best possible way I can describe it. The falling was like me jumping off a tall building and falling on a giant pillow. Jesus is the pillow. Note, it was not the prayer that saved my soul from Hell, but the simple belief or falling on Jesus that saved me. Oh, what a glorious thing it is to know that your sins are washed away by the Blood of Jesus!

Now I'm telling you that all salvation is by the grace of God. God gave me an awakening to see my sins before His eyes and to see the condition of my trickery and deceitfulness against Him that would have driven me to Hell and damnation had it not been for His grace. There has never been and never will be a person that got converted by trying to work their way, or talk their way, into Heaven. The Blood of Jesus can wash away the sins of as many people as will come to Him. I am most grateful for God sending His Son Jesus to wash away my sins. I know I will never be able to do anything to repay Him in any way, except to do everything the Bible says to the best of my ability.

Testimony 2

The hopeful conversion of a middle-aged woman, long halting between Religion and Salvation

God drew me into this church and out of decisionism. When I came into this church, I thought I was a Christian already because of what I knew and

had learned. But I came to realize that I wasn't converted.

At first I didn't believe the pastor because of an earlier religious experience that had strongly deluded me. Also, I knew that I wasn't as bad as I could be. But the more I listened to the sermons, the more I saw he wasn't just preaching to the lost who were visiting the church. He was preaching to me.

Last September I went to the pastor's study, after the invitation to tell the pastor I was afraid that I wasn't saved. The first time I had been received into the membership of the church, I had been resting on an experience that I now know to be false. I had been deceived. I continued to halt between two opinions, finding it hard to understand how I could be so wrong.

Sunday, September 22, 1996, I went to see the pastor as I'd done countless times before. But this time I was trembling, fearful I'd already been given up, fearful it was too late, fearful I'd never get saved. The pastor spoke to me kindly and reminded me of my need for Jesus. As I knelt to pray, I looked to Him by faith.

In that moment I didn't have any particular feeling. I'd had that before and it didn't save me. I didn't have any particular experience. I'd had that before and it didn't save me. Nothing I knew or believed or had experienced could save me: Simply and only Jesus.

I'd seen myself as a sinner for years. I'd seen myself as hopeless at different times. I'd seen myself as deserving of Hell because of all my sin and especially for having rejected time and again the love of Christ and His offer to pay for my sins.

But that simple look to Jesus was all it took. There were no flashing lights. There was no overwhelming emotion that swept over my soul.

Now my sins are covered by the precious Blood of Jesus. He has drawn me out of sin and given me a life worth living. I'm thankful for this church, for her pastor and for the other people God put in my life to help me come to Christ. Now I don't have to pretend to be a Christian any longer.

The Bible says in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." God the Father has given me to Jesus. By His grace and mercy I have come to Him. What a wonderful promise Jesus has made to me!

Testimony 3

The hopeful conversion of a twelve-year-old girl

On January 5, 1997 I read a little book on Hell and the Last Judgment. As I was reading it, the Holy Spirit convicted me of my sins. I knew I would

have to face God at the Last Judgment and be cast into Hell. I wanted to trust Jesus through my feelings and thoughts instead of faith. Instead of worrying about my sins, I thought about the method of being saved. Every Sunday I came to the pastor's office, and every time I went out still lost and still clinging to my own beliefs. Every chance I got of being saved I refused, and rejected Jesus.

Jesus died on the Cross and shed His Blood so a sinner like me could be saved and all I had to do was trust Jesus through faith. The Holy Spirit showed me what a horrible sinner I was and how I needed Jesus' forgiveness, now. The counsellors talked to me; I finally gave up my feelings and my thoughts on conversion. That evening I trusted Jesus. The instant I believed on Jesus, He washed all of my sins with His Blood.

Jesus canceled all my sins, and gave me eternal life in Heaven. Jesus forgave my sins and saved me from Hell. I will not be judged by God for my sins because Jesus washed them all away. He took away the great burden of sin away from me. Jesus took the fear of death and Hell away.

Jesus made it so easy for me to be saved. All I had to do was trust Him, just put simple faith on Jesus. Not a lot of strong faith, because how could such a wicked sinner like me ever have strong faith. I just put simple little faith on Jesus and instantly He washed my sins away. I do not deserve Jesus' forgiveness but instead I deserve Hell. God loved me so much He sent Jesus to die on the Cross for me so that I could be saved. God had so much mercy on me as a lost sinner even when I continually rejected Jesus every Sunday and refused to give up my feeling of assurance of salvation. The Holy Spirit was convicting me of my sins.

God showed me through the counsellors that my feelings have nothing to do with salvation and that ***God had to feel that I was converted not me.*** It was Jesus who saved me from my sins, it was nothing I could do.

Testimony 4

The hopeful conversion of a Roman Catholic

At the beginning of December 1996, I was invited to come to this church. I was given a Bible tract to read. What it said interested me. What it said was different than what tracts from other churches said. Reading it I realized that by faith in the Blood of Jesus my dirty sins are forgiven.

When I came to the church to hear the sermon, for the first time I realized that Jesus is the only one who can wash my sins and only by Him could I come to God. I was very happy to know this because before knowing this I was lost. Because of my sins I didn't deserve the mercy of God and I

was going straight to Hell. But that the Lord Jesus loves us even though we be the worst of sinners. If we come to Him and trust in Him, He will cleanse us of our sins with His precious Blood. When the invitation was given to go to the pastor's office, I went.

The third Sunday I came to the church, I thought I was saved because I prayed. Four months passed but then I had a doubt that I was converted. Again I returned to the pastor's office and they told me I wasn't saved. I kept going forward but I only became more confused. I couldn't find how to come to Jesus. I thought that by myself or by asking Jesus to forgive me my sins I could be saved. I was getting desperate because I couldn't find how to come to Jesus.

Finally one Sunday, in the sermon the pastor gave, I felt that everything he said was directed at me. I even thought, "How is it that the pastor knows all this about me?" That morning I didn't go to the pastor's office, though I should have. I went home when the service ended. I was thinking a lot about the words the pastor said, that you could only come to the Lord Jesus if God the Father drew you. I was thinking about this and was praying that God in His mercy would draw me to His Son, Jesus, to forgive my sins, and so it was. That evening it was different for me when I went to the pastor's office. Everything was opened for me. I didn't find obstacles or confusion. Thanks to the mercy of God, I was drawn to His Son, Jesus, and He erased my sins by His precious Blood. Thanks to Jesus, now I'm saved for the glory of God.

Testimony 5

The hopeful conversion of a middle-aged Black man

On the evening of December 15, 1996 at approximately 9:05 P.M., I became so convicted of sin, so hopelessly lost, that I just threw myself at the feet of Jesus.

At that moment I put my trust upon the Lord Jesus. He saved me. He washed my sins away by His Blood, that I may have eternal life.

Week after week, before coming to Jesus, I would come forward at the invitation, go into the pastor's office for counsel, convinced that I would go to Heaven because I was such a good person. Yes, I was so arrogant that I truly believed that as a sinner that my being good and doing good deeds, promising to never sin again, would save me.

Each time I left the pastor's office I was more depressed than the last time. I was so broken down over a period of time, all that was left for me to do was to think about my salvation.

Then one Sunday morning I heard a sermon by Dr. R. L. Hymers where

he talked about a bird in a tower. He told about a bird flying and hitting a glass window over and over again, not realizing that it could never penetrate the glass. As he talked, I realized that I was that bird in the tower. I was doing the same thing over and over without getting saved. For once, I knew that I had never trusted Jesus. Jesus never knew me. I started feeling so bad about myself that my sin made it difficult for me to work or sleep. I knew now that I was rejecting God's plan for my eternal salvation.

Seeing that I was like that bird in the tower awakened me to the fact that I must come to Jesus for my salvation, for there was nothing that I could do to save myself. Jesus was my only hope.

On December 15, 1996, on my knees, with tears in my eyes, I came to Jesus to put my trust upon Him and have Him wash my sins away by His Blood so that I would have eternal life.

God gave Jesus, His only begotten Son, to hang on the Cross, to pay for my sins so that I could have eternal life.

Testimony 6

The hopeful conversion of an Hispanic man

This is my testimony. I came to the church about four years ago. I was learning the word of our Lord Jesus.

The first time I came I didn't know what it was about. I was trying to understand what Dr. Hymers was preaching. I didn't know anything, absolutely nothing. Nothing from before mattered to me. I was lost because I didn't know anything, absolutely nothing. My mind was darkened. But by the revelation of our Lord Jesus my mind was opened to understand His Holy Word.

I'm thankful also to Him that He has forgiven all my sins, that He washed my sins with His precious Blood, so I could be saved by his blessing. He's washed my sins with His Blood.

Also I'm thankful to the people who invited me to this church. Also I'm thankful to the good people here who try to bring others to Jesus so that your soul is with Jesus because when one dies it will be revealed in Heaven whether one is really saved or not when you stand before God. This is how I came to trust in Him, His faith, that He is great above all in this nation because if it weren't for Him, we who have done many bad things, like the people in the world that have done so many bad things, we would all go to Hell. But I give thanks to the Lord Jesus that He has forgiven me.

Now I do His work. I don't do it for me or other people, but that He might be glorified and for these people who have never heard the word of our

Lord Jesus, as our Savior. This makes me want to continue serving Him so that His name may be glorified and other people may come and get saved in our church.

Also, I give thanks for Dr. Hymers' preaching, and for the translation of Dr. Cagan. Also I'm thankful to God that He has delivered me from many difficulties and also from many things because it is not very easy to be a Christian. One has to go through many trials in his life. I've had many problems. By His blessing I've been brought through them all. I've also seen that it's not very pleasant to be humiliated in front of others. I've been humiliated a lot by friends and family. I remember when I started coming, they were saying to me, "Why are you going to this church?" I told them it was because here the Word of our Lord Jesus is preached.

In this way I'm thankful to the Lord Jesus for giving his life for us sinners. For this reason I'm serving Him. He gives me strength and energy to continue in my work. He delivers me from many things. People try to lead me in bad paths. I say, "No thanks."

If it weren't for Him, who could I trust? I couldn't trust anyone, only Him because He is great and powerful. If I trust a friend, would he would lay down his life for me? He wouldn't give me anything.

For this reason I'm very grateful to our Lord Jesus, our Savior. I ask our Lord Jesus to help us, give us strength and energy to continue ahead and that He send revival to us and bring our family, the children, to salvation.

Without Him we can do nothing. For His blessing we are close for Him to send this revival that we're praying for, so that He will draw our families little by little. Because it's very hard for our families to come because they are hardened. They don't know the truth.

I've never seen a revival. I've only listened about it on cassettes and in what Dr. Hymers has preached. I pray for God to send a revival to reach my parents. They're far from me. I'd like to see them, to talk with them about Him; my brother, my sisters too. By His blessing I pray the darkness where they are will be removed, and that they will come to trust Him when someone speaks to them.

When I accepted Jesus, I felt like a different person, because I trusted Him and He washed my sins by His precious Blood shed on the cross of Calvary. I want to continue ahead serving Him that others come to this church so that Jesus may forgive them too.

APPENDIX 3

SHAM CONVERSION^{1,2}

(i.e. False Conversion)

by C. H. Spurgeon

"They feared not the Lord."
"They feared the Lord, and served their own gods."
"Unto this day...they fear not the Lord"
(II Kings 17:25, 33, 34).

It is as needful to warn you against the false as to urge you to the true. Conversion, which is a divine change, is imitated, and the spurious palmed off as genuine. This answers the devil's purpose in several ways: it eases the conscience of the double-minded, adulterates the church, injures its testimony, and dishonors true religion.

I. THEIR FIRST ESTATE. "They feared not the Lord" (II Kings 17:25).

1. They had little or no religion of any sort.
2. But they were near a God-fearing people, and near to king Hezekiah, under whom there had been a great revival. Such influence creates a great deal of religiousness.

II. THEIR SHAM (FALSE) CONVERSION. "They feared the Lord" (II Kings 17:33).

1. They were wrought upon by fear only; the "lions" were their evangelists, and their teeth were cutting arguments.
2. They were instructed by an unfaithful priest; one of those who had practised calf-worship, and now failed to rebuke their love of false gods. Such persons have much to answer for.

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3. But their conversion was radically defective, for:
There was no repentance.
No expiatory sacrifice was offered on God's
one altar.
The false gods were not put away (verse 29).
While sin reigns grace is absent.
They rendered no obedience to Him. Even their
worship was will-worship. "They feared the
Lord, and *served* their own gods;" a very
significant distinction.
The religious drunkard. See him weep! Hear
him talk! He has a dread of God, but he
serves Bacchus.
The saintly skinflint. He has "a saving faith"
in the worst sense.

III. THEIR REAL ESTATE, "Unto this day...they fear not
the Lord" (II Kings 17:34).

1. They own Him not as God alone.
2. They act so as to prove that they are not His. See
the future history of these Samaritans in the book
of Nehemiah.

In real conversion there must be:

Idol-breaking. Sin and self must be abandoned.
Concentration. Our only God must be adored
and served.

FOOTNOTES

¹C. H. Spurgeon, "Sham Conversion," condensed by David Otis Fuller,
in *Spurgeon's Sermon Notes* (Grand Rapids: Zondervan, 1941), pp. 51-52.
This sermon is given in full in the Metropolitan Tabernacle Pulpit, Volume
51, pp. 145-156 (Pasadena, Texas: Pilgrim Publications).

²A tape-recorded sermon based on "Sham Conversion" by Dr. Hymers
is available for \$5.00. Ask for "False Conversions - Adapted from 'Sham
Conversion' by C. H. Spurgeon," and write to P. O. Box 15308, Los Angeles,
CA 90015.

APPENDIX 4

HISTORICAL REVIVALS

by Rev. Gilbert Egerton*

"PENTECOST" - THE FIRST GREAT REVIVAL OF THE CHURCH

Pentecost marked the first great revival in the history of the Christian Church. So powerful and efficacious was this outpouring of the Holy Spirit, that three thousand souls were born again in one day. (Acts 2) This was just the beginning of a marvellous dispensation of divine grace. Great multitudes of souls were swept into the Kingdom of God during the years which followed. In a comparatively short space of time, the Christian Church was established all over the ancient Roman Empire. These developments can only be explained in terms of a great and glorious revival of religion. The gracious revival following the Church's first Pentecost was characterized by powerful praying, bold preaching, fierce persecution, great joy and multiplied conversions.

During the latter half of the third century, Eusebius, the celebrated Church historian, wrote:

Who could describe those vast collections of men that flocked to the religion of Christ and the illustrious concourse in the houses of worship? On whose account, not content with ancient buildings, they erected spacious Churches in all the cities.¹

Harnack estimated that in 303 A.D. the Christian community in Asia Minor represented almost half of the total population.

The secret of the vigour and vitality of the New Testament Church was due entirely to renewed baptisms of the Holy Ghost. There is scarcely a

*This appendix is an excerpt from *Flame of God* by Gilbert Egerton, Ambassador Publications, Belfast, Northern Ireland. Reproduced with the author's permission, it contains a few minor abridgements.

chapter in her history that is not adorned with the glorious blessings that accompany spiritual revival.

It is a sobering fact to observe how rapidly a living, vibrant, spiritual Church can become utterly dead and "backslidden." The innate tendency of the life of the Church is towards spiritual decline. Apart from a continuous work of grace or a special season of spiritual awakening, the most lively Church will soon decline.

Frequently, and at critical junctures, God has interposed to revive His work when spiritual deadness has set in. During a season of special divine visitation, an extraordinary quickening of spiritual life among believers takes place and multitudes of careless sinners are won to Christ.

MODERN ERA OF GREAT REVIVALS

THE GREAT PROTESTANT REVIVAL (16th CENTURY)

Following the Early Church era, and passing over the period of the Middle Ages, we come to the era of modern revivals. The Protestant Revival which began in the 14th century under Wycliffe, and continued in the 15th century under Huss, developed great momentum during the 16th century under Luther, Zwingli, Knox, Calvin and a host of other kindred reformers. This notable period of spiritual awakening marked a great crisis in the history of civilisation as in the history of religion. The Reformation which brought to an end the prolonged "Dark Ages" gave birth to the modern era. The dawn of this new period in modern history emancipated the human mind and led the way to intellectual and spiritual freedom. The return to Biblical Christianity led civilization out of priestcraft and spiritual darkness into vital experimental religion.

The Reformation was supremely a revival. It marked for a vast multitude the recovery of faith. It was a rebirth in the world of primitive evangelistic Christianity and lighted myriads of human hearts with the flame of spiritual joy.²

The Reformation was a great and general revival of religion during which tens of thousands of souls were born again. This gracious spiritual awakening profoundly affected Germany, Switzerland, France, Holland and Great Britain, also to a considerable degree Spain and Italy. The saving truths of the Word of God became so widespread and deeply rooted in the hearts of

the people, that the Church of Rome tried in vain to halt its progress by kindling the fires of persecution. Without doubt the Protestant Reformation in the 16th century was the greatest revival of religion that the Church witnessed since the days of the Apostles.

THE PURITAN REVIVAL (17th CENTURY)

The record of the Puritan Revival during the 17th century is really the story of the English Bible. The beginning of the Puritan spiritual awakening can be traced to the sacrificial labours of Tyndale and his associates who gave the common people the Word of God in their own language. The Word of God so profoundly changed the life of the nation that Richard Baxter exclaimed, "England is likely to become a land of saints and a pattern of holiness to the world."³

The nation bound itself to God in holy obedience. The Bible was placed on the table of the House of Commons and recognised as the fount of its laws and the inspiration of its life. Vital godliness became the indispensable qualification for public office. Swearing, drunkenness, and impurity were criminal offences. Every theatre in the land was closed. England became a refuge of the oppressed, the tower and strength of Protestantism in Europe. It never stood higher among the nations than in the days of Cromwell's protectorate.⁴

The great Puritan Revival produced many notable preachers, among whom were Owen, Baxter, Goodwin, and the immortal Bunyan, whose writings have enriched the world ever since.

Over a period of ten years during the Puritan era, twenty thousand of England's best citizens crossed the Atlantic to America due to the cruel tyranny and oppression of the Stuarts. The development of the Commonwealth in the "new world" was a direct outcome of Puritan influence. From the days of the Pilgrim Fathers, America has been the home of numerous revivals which have diffused worldwide blessing.

THE MORAVIAN REVIVAL (18th CENTURY)

One of the greatest outpourings of the Spirit since the days of the Apostles, took place in 1727 among the Moravian Brethren at Herrnhut in Germany.

For centuries the followers of John Huss, the great martyred Bohemian Reformer, had endured cruel persecution, fleeing from imprisonment and torture. They at last found refuge at Herrnhut in Saxony on the Estate of a young Christian nobleman called Count Zinzendorf. Prior to the revival the Brethren comprising this community were given to doctrinal disputes, heated arguments and endless divisions. As a result of this grievous state of affairs, the more spiritual leaders became deeply concerned and began crying mightily to God for His intervention. Prayer was graciously answered, and revival broke forth. A definite unmistakable outpouring of the Holy Spirit took place on the entire congregation, which was absolutely indescribable.

We are apt to think of the glorious methods of the awakening as the greatest since Pentecost. We must trace Methodism to its source, and its source was the Moravian Revival of 1727. Through the Moravians, both John and Charles Wesley came into the light. Much of their theology they got from the Moravian Brethren. Out of Methodism came the Salvation Army and scores of other movements...Through Count Zinzendorf God set in motion spiritual currents that have revolutionised the world. It is doubtful if any other man has been so mightily used since the days of the Apostle Paul. Had it not been for him there might never have been a Moravian Church of unparalleled missionary fame nor a Methodist Church with its Wesleys, nor a Salvation Army with its Booths.⁵

On the 13th August, 1727, a remarkable revival took place among the children at Herrnhut and Bertholdorf. On the 25th August, the ministry of continual prayer began which continued for over a hundred years. In January 1728 they held their first missionary meeting, and in 1731 the Moravian Missions began, which have been a tremendous force in the evangelisation of the heathen.

This small Church in twenty years called into being more missions than the whole evangelical Church had done in two centuries. This great missionary fervour was the direct result of the mighty outpouring of the Holy Spirit at Herrnhut.⁶

THE 18th CENTURY REVIVAL

"The religious awakening under Wesley is one of the most important events in modern religious history."⁷

England, at the beginning of the 18th century, has been described as "a miniature Dark Age in the history of modern civilization."⁸

Frightening degeneracy, profligacy and corruption were prevalent everywhere and increasing. Of this period Rev. Rye said:

These times were the darkest age that England has passed through in the last three hundred years. Anything more deplorable than the condition of the country, as to religion, morality and high principle, is very difficult to conceive.⁹

Under the preaching of the Wesleys and Whitefield and their associates, a wonderful era of revival broke forth. As a result tens of thousands were converted, and the Churches throughout England, Scotland and Ireland were revitalized. This tidal wave of divine blessing extended to the British colonies in America where, under the ministry of Edwards, Tennents and others, a powerful revival spread widely. So numerous were the outbreaks of revival, this period has since become known as the era of "The Great Awakening."

The Methodist Revival was born in a prayer meeting. John Wesley records on January 1st, 1739:

Mr. Hall, Kinchin, Ingrim, Whitefield, Hutchins and my brother Charles were present for our "Love Feast" (Communion) in Fetter Lane, with about sixty of our Brethren. About 3 a.m. as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for joy and many fell to the ground...It was a Pentecostal season indeed.¹⁰

When Whitefield left for America, Wesley carried on the work in England. Following the example of Whitefield, after the established Churches had closed to him, he began to preach in the open-air with tremendous success. During Wesley's ministry it is estimated he travelled 250,000 miles and preached forty thousand sermons, sometimes to twenty thousand people

at one time. As a result of Wesley's Spirit-anointed labours, a revival of religion spread all over the British Isles.

Whitefield crossed the Atlantic thirteen times and travelled extensively in the British Isles. Wherever he went, thousands gathered to hear him preach. Only eternity will fully reveal the far reaching effects of his mighty ministry.

THE GREAT AWAKENING IN AMERICA (1735)

The Great Awakening in America began in 1735 in Northampton under the ministry of Jonathan Edwards, and continued unabated for about twenty-five years. The leaders in this revival included the Tennents, Davenport and Whitefield.

The preaching of the Gospel was attended with the most wonderful power in every part of New England. Revivals gave new life and multiplied numbers to the churches. It cannot be doubted that at least fifty thousand souls were added to the Churches of New England out of a population of 250,000...not less than 150 new Congregational churches were established in twenty years. The increase of Baptist churches was still more wonderful rising from nine to four hundred in number, with a total membership of 300,000 members. There was a similar growth in the Presbyterian and other churches...tens of thousands bowed before the majesty of truth.¹¹

From Northampton the revival spread to Suffield, Sunderland, Enfield and Northfield, etc. From these centres it spread throughout New England and the Middle States. The powerful ministry of George Whitefield stirred the whole country. The wonderful and widespread response of the people to the Gospel was due to the fact that the Holy Spirit had so prepared their hearts that they were longing to hear it. This revival revolutionised the religious and moral character of not only individuals but the entire country.

THE SECOND GREAT AWAKENING (1800)

During the winter of 1794, twenty-three New England ministers issued a joint

circular letter calling on Church people to pray for Revival. The response was overwhelming and, as a result, the most far-reaching revival in American history began. It lasted well into the 19th century. This significant spiritual awakening began in the year 1800 as the result of a concentrated prayer effort.

Although Presbyterians started this revival, it was the Baptists and especially the Methodists who carried it on. Men like Francis Asbury and Peter Cartwright placed a leading role. The Camp meetings were a special feature.

During the main revival period, the Methodists could boast an average yearly increase of 2,000 members. The Methodist Western Conference had a membership of 2,700 before the revival - after the revival, numbers leaped to 12,000. In Kentucky from 1799 to 1803 an estimated 10,000 were added to the Baptist churches. The Presbyterians also gained.¹²

The 19th century was the Golden Age for Evangelical Christianity in America. It began with the far-reaching revival of 1800...A period of drought in the 1840's was ended by the remarkable revival of 1857-58...During the nineteenth century, evangelists carried "revival brands" from generation to generation. Men like Peter Cartwright and Asahel Nettleton (were prominent).¹³

AMERICAN REVIVAL (1857-1858)

One of the most remarkable revivals in the history of the Christian Church was that which swept over the United States in the middle of the nineteenth century. It was born in prayer and carried forward through prayer. This great spiritual awakening has become known as the "Revival of 1858."

The Revival of 1858 should be known as "the Revival of the United Prayer Meeting" for it was, throughout its course the chief and almost sole instrument of the Divine Spirit...It was not linked with any outstanding personality...The Spirit of God awakened a great thirst for God...The whole land was alive with daily prayer

meetings. It was in these daily, united prayer meetings that the majority of conversions took place.¹⁴

Growing corruption marked the years preceding this revival. Crimes of violence rapidly increased. "Corruption was prevalent and unashamed in commercial and political life."¹⁵ Early in 1856 God's people began to pray definitely for a mighty revival. Daily prayer meetings were held in Boston for several years, also in Fulton Street, New York. In some of these prayer meetings, as many as 12,000 gathered daily to wait upon God. "A divine influence seemed to pervade the whole land, especially the Northern States. It is estimated that during this revival not less than 500,000 souls were gloriously converted.

The winter of 1857-58 will be remembered as the time when a great revival prevailed throughout all the Northern States. It swept over the land with such power that for a time it was estimated not less than 50,000 conversions occurred in a single week. This revival was carried on to a large extent through lay influence, so much as almost to throw the ministers into the shade.¹⁶

People seemed to prefer meetings for prayer than preaching. Answers to prayer were constant and striking. The windows of Heaven were opened and the Spirit of God was poured out like a flood.

The following account was published in a newspaper at the time:

Such a time as the present was never known since the days of the Apostles for revivals. Revivals now cover our land, sweeping all before them, exciting the earnest cry from thousands, "What must I do to be saved?" Ministers, baptised with the Holy Ghost, preach with new power and earnestness. Meetings are held for prayer...with the most astonishing results. Large cities and towns from Maine to California are sharing in this great and glorious work.¹⁷

Some authorities have fixed the number of converts during this revival to one million (approx.). Accounts of this great outpouring stirred the whole English speaking world and inspired many Christians in other countries to seek a divine visitation.

1859 REVIVAL IN ULSTER

The remarkable 1859 Revival in Ulster originated in Connor, Co. Antrim. For years Rev. T. H. Moore, a godly Presbyterian minister, laboured faithfully with little outward success. He often read accounts of revival and preached on this subject to his congregation. Reports of revival in America stirred him to promote one among his own people. The possibility of revival began to grip the hearts of some Christians and it became the subject of much earnest prayer.

In 1857, the Sunday School teachers began to hold a weekly prayer-meeting. An intense desire to win souls for Christ seized the workers. About this time, four young men - McQuilken, Meneely, Wallace and Carlisle began to meet regularly in an old school house near Kells, to pray for a mighty revival. Other like-minded brethren joined them, and soon definite conversions began to occur as a result. Prayer meetings multiplied and conversions were a daily occurrence until Ulster was manifestly ablaze with holy fire.

"In the parish of Connor there were at least one hundred prayer-meetings going on week by week. From Connor as a centre, district after district became influenced by the Revival Movement."¹⁸

"The revival spread in mighty power all over the North of Ireland. From first to last the revival was a record of answered prayer. Never was there such a time of secret and public prayer."¹⁹

Revival is like a forest fire. In 1859 the Heavenly fire was leaping and spreading in all directions through Antrim, Down, Derry, Tyrone, and the other counties of Ulster. To this day, 1859 is remembered as the pre-eminent year of grace.²⁰

It is estimated that approximately 100,000 souls were saved in Ulster as a result of the 1859 Awakening.

THE 1859-60 REVIVAL IN ENGLAND AND SCOTLAND

"In 1859, the heavenly rain cloud, that so graciously refreshed the American Church in the previous year, crossed the Atlantic, outpoured upon Ulster an unspeakable blessing, and then hovered over the whole extent of the British Isles."²¹

Around the year 1859 England and Scotland were blessed with the ministry of a number of remarkable evangelists. Included among these were Reginald Radcliffe, Brownlow North, Richard Weaver, Robert Aitken, William Haslam, Duncan Matheson etc. The labours of these men greatly helped to prepare the way for the revival and when the wonderful awakening commenced, they travelled widely across Britain preaching to vast audiences.

The revival in England and Scotland was as definite and striking as the awakening in Ulster. Prayer meetings multiplied in towns and villages and there was a general quickening of spiritual life among Christians. Local revivals were experienced in different places and a great deal of evangelistic work was carried on. Whole congregations were seen bending before the gracious operations of the Holy Spirit like standing corn before a rushing mighty wind.

It is estimated that there were approximately 600,000 converts in England and 300,000 converts in Scotland as a result of the 1859-60 spiritual awakening.

THE REVIVAL IN WALES (1859)

The 1859 Revival in Wales came in answer to the fervent prayers of burdened Christians. The news of the American Revival created in the hearts of many Welsh Christians a "longing" for a spiritual awakening. Many churches held a day of prayer for revival on the first Sunday in August in 1858. In September of that year, Rev. H. Jones returned from America full of the spirit of prayer and revival. The Rev. David Morgan came into contact with him, and soon they were discussing how to set about promoting a revival. They decided that the best way to arouse the country was organise prayer meetings. Soon the fires of revival began to kindle.

David Morgan, who had received a remarkable endowment of the Spirit, was the most outstanding human instrument during this revival. He visited the countries, towns and villages conducting campaigns and preaching in the power of the Holy Spirit. As a result, a tremendous harvest of souls was gathered into the Kingdom.

The population of Wales in 1859 was about 1,000,000 and as a direct outcome of the wonderful visitation of the Spirit of God 100,000 persons were converted.

The Rev. Evan Jones wrote an account of an extraordinary meeting held on the 12th and 13th June. It was typical of many other meetings during the same period.

All appeared to be baptised with the Holy Ghost and fire. Many tears fell and many signs rose up to heaven. This afternoon the cloud burst and the showers fell. The whole house of prayer was a habitation of joy...Heaven was so near...Parents were seen falling on their knees to pray for the children and children for their parents. The earth was thirsting and the heavens pouring. The churches crying, "Come near," and God replying, "I am coming." The 7 o'clock meeting came, a heavenly sound was heard in the song of praise, in the reading,²² and in the prayer. We never heard anything like that...

REVIVAL IN WALES (1904)

Forty-five years following the 1859 Revival, the fire fell again from heaven upon Wales. (1904) As a result of this further gracious outpouring of the Spirit, vast multitudes were saved and spiritual life generally was wonderfully quickened.

During the years immediately prior to the 1904 Welsh Revival, there were several local awakenings. The most significant outcome from these developments was the formation of spontaneous prayer meetings, in which all present were free to take part.

At, or about this time, Evan Roberts was in College preparing for the ministry. The burden for lost souls came so heavily upon him that he was unable to continue his studies. He said, "Something drew me irresistibly to think of the condition of the lost world."²³ After seeking for some considerable time the baptism of the Holy Spirit, God wonderfully met with him and endued him with power. His life was transformed as a result and he was gripped with a desire to travel throughout Wales with a revival team conducting meetings. He began to pray for a hundred thousand converts and from this time onwards talked freely of the revival that was coming to Wales.

God guided him to commence meetings in his home Church. The meetings were full of prayer for souls to be saved. During the second week the Spirit of God began to work. Dozens of prayer meetings were being conducted every day throughout the district. Revival was the topic of conversation everywhere and a spirit of great expectancy was abroad.

During the course of the Revival which began in Wales, Evan Roberts

and his revival party conducted thousands of meetings and tens of thousands of souls were converted. The revival meetings took the form of spontaneous prayer meetings. It was observed that the success of a meeting in saving souls was in proportion to the amount of fervent prayer in that meeting.

In terms of numbers, the Calvinistic Methodists received an added 24,000 into membership; the Wesleyans over four thousand; the Congregationalists 26,500 in 1904-1905. The Anglicans and Baptists brought the total figure to 100,000.²⁴

ISLE OF LEWIS REVIVAL (1949)

Due to the growing carelessness towards Sabbath observance and public worship, the spirit of pleasure which had taken hold of the younger generation, the neglect of family worship etc. in the island of Lewis, a number of men and two elderly women entered into a solemn covenant with God to pray until revival came. Together they prayed for many months, pleading the promise, "I will pour water upon him that is thirsty and floods upon the dry ground."²⁵ In the small hours of a morning, during a remarkable prayer meeting conducted in a barn, a mighty revival began which shook the whole community of Lewis.

The Rev. Duncan Campbell of the Faith Mission was the most prominent evangelist during this revival. His Spirit-anointed ministry was the means of a considerable number of people throughout the island coming to Christ at that time.

The most remarkable feature of this gracious visitation was not what happened in the Church, but the spiritual impact made upon the island. Men, who until then had no thought of seeking God, were suddenly arrested and became deeply concerned about their soul's salvation.²⁶

As a result of the Lewis Revival, more began to attend the weekly prayer meeting than attended public worship on the Sabbath before the revival.

There were very few cases of backsliding reported in the years following the Lewis Revival. An encouraging number of those converted during the Awakening either went into the Christian ministry or abroad as missionaries to the heathen.

FOOTNOTES

- ¹W. E. Allen, *The History of Revivals of Religion* (Belfast, Revival Pub. Co., undated), p. 1.
- ²James Burns, *Revivals - Their Laws and Leaders* (Grand Rapids, Michigan: Baker Book House, 1969), p. 163.
- ³J. Shearer, *Old Time Revivals* (London: Pickering & Inglis, undated), p. 7.
- ⁴*Ibid.*, p. 10.
- ⁵O. J. Smith, *The Spirit at Work* (London: Marshall, Morgan & Scott, 1946), p. 97.
- ⁶*Ibid.*, p. 105.
- ⁷J. Burns, op. cit., p. 283.
- ⁸*Ibid.*, p. 285.
- ⁹W. E. Allen, op. cit., p. 17.
- ¹⁰Loc. cit.
- ¹¹*Ibid.*, pp. 10-12.
- ¹²*America's Great Revivals*, p. 48.
- ¹³*Ibid.*, p. 75.
- ¹⁴J. Shearer, op. cit., pp. 82, 83.
- ¹⁵*Ibid.*, p. 81.
- ¹⁶W. E. Allen, op. cit., pp. 25-26.
- ¹⁷*Ibid.*, p. 26.
- ¹⁸W. E. Allen, op. cit., p. 14.
- ¹⁹W. E. Allen, op. cit., p. 28.
- ²⁰J. Shearer, op. cit., p. 93.
- ²¹*Ibid.*, p. 99.
- ²²W. E. Allen, op. cit., p. 22.
- ²³W. E. Allen, op. cit., p. 30.
- ²⁴E. Evans, *The Welsh Revival of 1904* (London: Evangelical Press, 1969), p. 146.
- ²⁵Isaiah 44:3.
- ²⁶D. Campbell, *The Price and Power of Revival* (Edinburgh: The Faith Mission Pub., undated), p. 86.

Authors' note: We repeat here the closing thoughts of the epilogue of this book. We believe that it is theoretically possible to have true revival, even in the closing days of this dispensation. Jesus said, "Lo, I am with you alway, even unto the end of the world" (Matthew 28:20).

But we must first repudiate the false doctrines of decisionism. We must preach sermons which include denunciations of sin and strong gospel appeals, an pastors must personally counsel those who are awakened by such preaching. We must also cry out strongly to God - pleading with Him to send revival. If we do those things, the way will be clear for God to do the rest, and provide, by His sovereign grace, the missing element of His powerful presence - without which there can be no true revival.

*"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."
(Jeremiah 33:3).*

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