

CHAPTER THREE

LOST PREACHERS AND GREAT REVIVALS

"In the last days perilous times shall come. For men shall be lovers of their own selves...Having a form of godliness, but denying the power thereof"

- II Timothy 3:1, 2, 5.

"It is an important part of a preacher's duty to discriminate between true and false conversions."

- Dr. Asahel Nettleton

"The man who adds a profession of Christ to his own morality is the most difficult to convince of his unsound profession because he is among the most deceived of all men."

- William C. Nichols

"I have...preached the doctrines of grace for a long time. But I believe I have never felt the power of them in my own soul."

- An old pastor speaking to George Whitefield.

George Whitefield, the powerful evangelist of the First Great Awakening, called Gilbert Tennent and his brothers "the burning and shining lights of this part of America."¹ Gilbert Tennent based his ministry on that of Whitefield. In 1741 Tennent published a sermon titled "The Danger of an Unconverted Ministry, Considered in a Sermon on Mark 6:34." This sermon had a far-reaching effect. It was based on the text, "And Jesus, when he came out, saw much people and was moved with compassion towards them, because they were as sheep not having a shepherd" (Mark 6:34). This sermon was published many times and was popular for more than a century.² Here are several key paragraphs from "The Danger of an Unconverted Ministry":

What was the cause of this great and compassionate commotion in the heart of Christ? It was because He saw

much people as sheep, having no shepherd. Why, had the people no teachers? Oh, yes! they had heaps of Pharisee-teachers. But notwithstanding of the great crowd of these orthodox, letter-learned, and regular Pharisees, our Lord commenced the unhappy case of that great number of people, who, in the days of His flesh, had no better guides: because that those were as good as none (in many respects) in our Saviour's judgment. For all them, the people were as sheep without a shepherd. The most notorious branches of their character were these, viz. Pride, Policy, Malice, Ignorance, Covetousness, and Bigotry to human inventions in religious matters.

Although some of the old Pharisee-shepherds had a very fair and strict outside; yet they were ignorant of the new birth: Witness Rabbi Nicodemus, who talked like a fool about it (see John 3:1-21).

Hear how our Lord cursed these plastered hypocrites, Matthew 23:27, 28: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

They were presently put into the priest's office, though they had no experience of the new-birth. O sad!

They came into the priest's office for a piece of bread; they took it up as a trade, and therefore endeavored to make the best market of it they could. O shame!

The Pharisees were fired with a party-zeal; they compassed sea and land to make a proselyte; and yet when he was made, they made him twofold more a child of hell than themselves. Paul himself, while he was a natural man (unconverted man), was wonderful zealous for the traditions of the fathers.

Natural men (unconverted men) have no call of God to the ministerial work under the gospel-dispensation. Isn't it a principal part of the ordinary call of God to the ministerial work, the aim of the glory of God, and in subordination thereto, the good of souls, as their chief marks in undertaking

that work? And can any natural man (unconverted man) on earth do this? No! No!

Natural men (unconverted men), not having true love for Christ and the souls of their fellow-creatures, hence their discourses are cold and sapless, and as it were freeze between their lips. And not being sent of God, they (lack) that divine authority, with which the faithful ambassadors of Christ are clothed.

And Pharisee-teachers, having no experience of a special work of the Holy Ghost, upon their own souls, are therefore neither inclined to, nor fitted for, discoursing, frequently, clearly, and pathetically, upon such important subjects (as conversion).

They have not the courage, or honesty, to thrust the nail of terror into sleeping souls; nay, sometimes they strive with all their might, to fasten terror into the hearts of the righteous, and so to make those sad, whom God would not make sad!

They keep driving, driving, to duty, duty, under this notion, that it will recommend natural men (unconverted men) to the favor of God, or entitle them to the promises of grace and salvation: and thus those blind guides fix a deluded world upon the false foundation of their own righteousness; and so exclude them from the dear Redeemer.

All the doings of unconverted men, not proceeding from the principles of faith, love, and a new nature, nor being directed to the divine glory as their highest end, but flowing from, intending to self, as their principle and end; are doubtless damnably wicked in their manner of performance, and do deserve the wrath and curse of a sin-avenging God.

The ministry of natural men (unconverted men) is for the most part unprofitable. Isn't an unconverted minister like a man who would learn (teach) others to swim, before he has learned it himself, and so is drowned in the act, and dies like a fool?

Look into the congregations of unconverted ministers, and see what a sad security reigns there; not a soul convinced that can be heard of, for many years together; and yet the

ministers are easy; for they say they do their duty.

Such who are contented under a dead ministry, have not in them the temper of our Saviour they profess. It is an awful sign, that they are as blind as moles and as dead as stones, without any spiritual taste and relish. And alas! isn't this the case of multitudes?³

In this sermon Tennent said that many of the preachers of his day were unconverted.* I believe there is a wide-spread repetition of this sad state today because decisionism has replaced old-fashioned conversions. That is one of the reasons some preachers may repudiate this book. Such unconverted preachers may rail against the truth as Paul did before he was saved.

Some time ago I invited a man to speak in our church. I thought it might be good for him to give his testimony before he preached. I asked him to give his testimony to Dr. Cagan and me in my office before the service. He told me that his mother had "led him to Christ" at three or four years old, but he had no memory of it. He said that he sometimes wondered if he were saved. Whenever these doubts came to him, he would phone his mother and she would assure him that *she* remembered his salvation. Here is a man whose assurance of salvation depended on his mother's memory! Here is a man that could not remember the most important event in his life!

I did not comment. As we went to the pulpit I told him, as politely as possible, that he had best give the sermon without the testimony. I fear that there are others who are depending on a decision they cannot even remember, or a decision made from a wrong motive, or with wrong doctrine, or with a false hope at its base. Such "decisions" will not save preachers or anyone else from Hell.

Is the Holy Spirit's Work Satanic?

Sadly, it is quite common for preachers to give false assurance to lost

*We have only given a few key paragraphs from "The Danger of an Unconverted Ministry." For the complete sermon, see pages 375 through 404 in *Sermons of the Log College*, compiled by Archibald Alexander (Ligonier, PA: Soli Deo Gloria Publications reprint, 1993) or *The Great Awakening: Documents Illustrating the Crisis and its Consequences* (Old Tappan, NJ: Bobbs-Merrill, 1967), pp. 72-99.

people in our day. David Wilkerson, pastor of Times Square Church in New York City, gives a typical example:

Who told you that you are unworthy - no good, unusable to God? Who keeps reminding you you're weak, helpless, a total failure? Who told you you'll never measure up to God's standard? We all know where this voice comes from: It is the devil himself!⁴

We have heard statements like this often, but do they hold up in the light of Scripture? I don't think so. Men who take Wilkerson's position usually appeal to Revelation 12:10 to support their view that it is the devil who tells people that they are sinful. But Revelation 12:10 *doesn't say that Satan accuses people to themselves!* It says "Which accuses them before our God." As Satan accused Job before God (Job 1:6-12), he will accuse the Tribulation saints "before God."

There is nothing in Revelation 12:10 which says that the devil tells people "they don't measure up to God's standard." That is the work of the **HOLY SPIRIT**. Jesus said:

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

It's dangerous to attribute the work of God's Spirit to Satan (Mark 3:22-30).

I believe that Wilkerson's position can lead to blaspheming the Holy Ghost, by attributing His work to the Devil. Once a person does this he has probably committed the unpardonable sin. It is virtually impossible to get people saved who habitually attribute conviction of sin to the devil. Yet many decisionist preachers actually encourage people to resist God's Spirit in this way. The preacher who gives false assurance and teaches people that it is Satan who convicts them of sin is actually helping the devil to damn souls.

The real situation is this: the Holy Spirit must strip the unconverted person of his pride and reveal to him that he is no good, unusable to God, a total failure, who will never measure up to God's standards. Unless the Holy Spirit does that, the sinner will never be converted in the true, Biblical sense.

Let us compare Wilkerson's decisionist statement with that of Dr. Asahel Nettleton (1783-1843). Nettleton was the last major evangelist to oppose decisionism. He came out strongly against the "measures" used by Charles G. Finney. Let us compare what Nettleton, the classical evangelist, said with the

modern, decisionist statement of David Wilkerson. Wilkerson said:

Who told you that you are unworthy - no good, unusable to God? Who keeps reminding you you're weak, helpless, a total failure? Who told you you'll never measure up to God's standard? We all know where this voice comes from: It is the devil himself!

Nettleton said:

The devil never awakened a sinner to a sense of his sins, guilt, and danger, but always tries to soothe and quiet him in his sins. If he can but keep him quiet, he knows that he is safe in his possession.⁵

Both positions cannot be right. You decide which statement best squares up with John 16:8.

In another place, Nettleton said:

The devil will do all in his power to keep possession. By his subtlety he keeps sinners in peace. So long as the adversary of souls can make the sinner believe that he is not lost,...he knows that he will not feel his need of salvation.⁶

Unconverted Preachers Get Saved

Between 1738 and 1770 George Whitefield made seven journeys from England to America, preaching from Georgia to New Hampshire and Maine. In one 75-day period he preached 175 times and traveled 800 miles:

At none of the meetings was there any "invitation." Whitefield merely preached and then waited for the Spirit to move. There were no counselors, no decision cards. When people were converted they made it known later. Ministers were among the converts. At dinner with young ministers in Stamford, Connecticut, Whitefield spoke vigorously against the practice of sending unconverted persons into the ministry. Two ministers,

with tears in their eyes, publicly confessed that they had laid hands on young men who were unconverted. After the dinner, one old minister called Whitefield aside. Speaking with difficulty through his tears he said, "I have been a scholar and have preached the doctrines of grace for a long time. But I believe I have never felt the power of them in my own soul."⁷

Two main points can be noted from this quotation. First, many of the preachers, like this elderly man, were unsaved themselves and came to experience true conversion. Second, no evangelistic meetings before Charles Finney had any sort of "public invitation." The public invitation was never extended in the Great Awakening. None of the Puritans ever asked people to come forward or raise their hand. No Baptist ever did this before Finney. And the great "Prince of Preachers," Charles Spurgeon, never allowed an invitation in his church and never gave one himself. The "invitation" to come forward or raise one's hand to be saved came out of the methods used by Charles G. Finney and was virtually unheard of before 1830. The misuse of the invitation has led to "decisionism" instead of conversion.

Now, I personally do not believe that decisionism can be cured merely by giving up the invitation. I believe that people can be and are saved during public invitations. I, myself, give a public invitation in our church. People are saved using this method. It is not the invitation (if given correctly) which leads people astray. It is what we do after they respond that is crucial. We are suggesting careful personal work with the lost after the sermon by the pastor himself.

How Great Revivals Started

Eric W. Hayden, in his book, *Spurgeon on Revival*, said this:

Almost every book dealing with a spiritual awakening or a revival of history begins by describing the pre-revival situation in approximately the same words. For instance, you will read such words as these: "the darkness before the dawn"; "the sleep of midnight and gross darkness"; or "dissolution and decay." W. T. Stead, who was a child of the Welsh Revival of 1859, when writing of the later revival in the twentieth century, said of it: "Note how

invariably the revival is preceded by a period of corruption."⁸

Many evangelicals today pray for revival and some even preach for revival. But few see that virtually every revival begins with the conversions of those who thought they were already saved. This was true of the First Great Awakening, the Second Great Awakening, and the Third Great Awakening of 1858-1861. It was true of the revival on the Island of Lewis (1949-1953), the last major regional revival in the English-speaking world. It has been true in nearly every classical revival on earth.

Duncan Campbell, who preached during the revival on the Isle of Lewis, said this: "If you want revival, get right with God. If you are not prepared to bring the 'last piece' (of your life), for God's sake stop talking about revival. Your talking and praying is but the laughing stock of devils."⁹

The Jewish people who were converted in the book of Acts thought they were saved before they were converted. They thought they were saved by Jewish ritual and Jewish prayers, just as evangelicals today think they are saved by the rituals and prayers of "decisionism." In every classical revival those who thought they were saved have been converted. Their true conversions have ushered in revival. When the next revival begins in our culture it will almost certainly be among professed Christians who have made decisions but have not been converted.

A thumbnail sketch of the history of revivals reveals that this thesis is true: revivals generally begin with the conversion of the religious but lost. Other things also accompany the beginnings of revival, such as earnest prayer, but revivals usually have their first tangible fruits in the conversion of those who thought they were saved already.

The Jews in the book of Acts thought they were already saved, and often vigorously opposed the preaching of the Apostles for this reason. Revival came as these lost Bible-believers, such as Paul, broke down and turned fully to Jesus in Biblical conversion.

The great Protestant revival of the sixteenth century began with the conversion of Luther, who had been religious but lost for many years. Luther's conversion from dead Christianity was a birth-pang of the great Reformation revival. As James Burns points out, "The Reformation was supremely a revival. It marked for a vast multitude the recovery of faith."¹⁰ Gilbert Egerton, a Belfast minister, has said:

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.¹¹

This revival began with the true salvation experience of Luther, a man already in the church, a man who was religious but lost, finding the reality of Biblical conversion.

The revival in 18th century England really had its roots in the remarkable conversion of George Whitefield. He was already studying for the ministry and was a deeply religious young man, who spent hours in prayer and other Christian duties. But he was lost by his own admission. When he could no longer bear Christianity without Christ, he threw himself on his bed and cried out until Jesus came and saved him. Not long after this his friends John and Charles Wesley were converted from dead Protestantism as well. And it was the conversion of these three religious but lost men that marked the beginning of this revival, which Burns called, "one of the most important events in modern religious history."¹²

The Great Awakening in New England began in the church pastored by Jonathan Edwards. Again, these were church people. The revival that swept New England began with the religious but lost people in Edwards' church experiencing true conversion.

This is an aspect in the history of revivals which has been largely overlooked, but it deserves deep study. Perhaps some day a whole book will be written on the history of revivals, showing how the vast majority of them began with the true conversions of people in the churches, people who already considered themselves Christians.

Northern Ireland - An Example

Here is a synopsis of the beginning of the 1859 revival as it came to Northern Ireland, from a book by Dr. Ian R. K. Paisley:

Without doubt, the first springing up of that mighty river of God...was in Antrim. In November 1856 a Mrs. Colville, an English lady, visited Ballymena. She had been religious but unregenerate, then one day the grace of God visited her, bringing salvation to her heart. She became a missionary of the Baptist Missionary Society in England. Her work brought her to Ulster and to the County Antrim.

One day she visited a home where a young woman lay dying. She described the nature of true conversion. Her words were overheard by a young man named James McQuilken. Mr. McQuilken feared that Mrs. Colville was not teaching straight Calvinistic doctrine. She replied, "I do not care to talk on mere points of doctrine. If one were to tell me what he knows of the state of his heart towards God, I think I could tell him whether he knows the Lord Jesus savingly." A woman who was present then began to unbosom herself to Mrs. Colville. Her spiritual condition was so much like that of James McQuilken that he felt as though he could not have described his own condition more perfectly. After a brief pause, (Mrs. Colville) said, "My dear, you have never known the Lord Jesus." (McQuilken) felt that this was true concerning himself, and the reply sent conviction like a dagger to his heart. After weeks of struggling under great agony of soul, he at last found peace and rest through trusting Jesus.

Jeremiah Meneely was a communicant member of Connor Presbyterian Church but he could not claim such a knowledge of sins forgiven (as McQuilken did). Meneely sought out James McQuilken. The glorious light burst into his heart and the same peace which his friend had experienced became his too.

During the long winter of 1857-1858 every Friday evening, these young men...poured out their prayers...As the revival rose the old schoolhouse was crowded out.¹³

That is the way the 1859 revival come to Northern Ireland. Like the vast

majority of revivals, it began with a few people (three people in this case), a Baptist woman and two Presbyterian men, who had been religious but lost. When the next revival comes, it will almost certainly come the same way, by church members who proclaim themselves saved becoming undone and then converted.

We have had no major revival for over ninety years largely because pastors are content with "decisionism," in my judgment, and are afraid to say to their people what Mrs. Colville said after hearing a woman's testimony, "My dear, you have never known the Lord Jesus." This Baptist woman was then used by God in the conversion of two Presbyterian men, and the revival began.

Was Mrs. Colville wrong when she told this woman her testimony was deficient? Did she violate Matthew 7:1, "Judge not, that ye be not judged"? No, she did not. The entire passage (Matthew 7:1-6) refers to people judging others for sins they themselves are committing (see verse 5). Mrs. Colville would only have been wrong, in the light of this entire passage, if she *herself* had not known the Lord Jesus. There is nothing wrong with someone who is truly converted telling a lost person that his testimony does not reveal saving faith, as Jesus and the Apostles often did.

Nettleton Warned Against False Conversions

Today it is common for decisionists to say that no one can tell who is saved. I heard Billy Graham declare this on television recently. But Jesus often pointed out who was saved and who was lost. He told Nicodemus that he needed to be born again (John 3:7). He told the woman at the well, quite bluntly, that she did not have the water of life (John 4:10) and did not know God (John 4:22). He proclaimed Judas lost when he said, "one of you is a devil" (John 6:70). He told a group of men, "I know you, that ye have not the love of God in you" (John 5:42). To another such group, He said, "Ye are of your father the devil" (John 8:44). He also knew when people were saved, such as Zacchaeus (Luke 19:9), the woman who kissed His feet (Luke 7:50), the thief on the cross (Luke 23:43) and others. Peter told Simon the Sorcerer that he was lost (Acts 8:21-23) although he had already been baptized and had belief in doctrines about Christ, without conversion (Acts 8:13). Paul called some who said they were saved "false brethren" in II Corinthians 11:26 and Galatians 2:4. Christians in general are told not to be "unequally yoked together with unbelievers" (II Corinthians 6:14). This requires that every Christian must have enough sense, in general, to know who is saved and who

is not. So, Billy Graham is not true to the Scriptures when he states that no one can tell us who is saved and who isn't.

The old preachers could tell, by listening to the testimony of inquirers. Asahel Nettleton gave a typical pre-Finney example of how preachers examined the testimonies of the lost.

When any indulged in a hope which was not satisfactory, he would say: "You had better give it up, and seek your salvation in earnest." Well versed in all the doctrinal and experimental parts of the Gospel...he was qualified to judge of the character of others' experience; and though mild and conciliatory in his manner, he was faithful in his warnings against false hopes and spurious (false) conversions.¹⁴

The old preachers, like Dr. Nettleton, were willing to say words such as, "My dear, you have never known the Lord Jesus" to those who had deficient testimonies.

Rejection of Nettleton's Methods Produced Today's Modernism, Charismaticism, and Dead Conservatism

Asahel Nettleton became an evangelist after his graduation from Yale University in 1812. Over the next ten years he saw revival break out nearly everywhere he preached. It is estimated that over 30,000 people were genuinely converted through his brief ministry. In that day, this could only mean union with the local church, not mere decisions by people never heard from again. Thirty thousand people actually joined the churches and stayed in them as a result of his rather short ministry. He strongly opposed the decisionism of Charles G. Finney.

Nettleton's method was to preach on Sunday and on one or two weeknights in a local church. His sermons were mostly on Hell, death, the final judgment, reprobation, and total depravity. He would make himself available during the week for awakened sinners to see him in private. He often counseled people a number of times prior to their conversion.

Asahel Nettleton frequently reminded his hearers of the signs of genuine conversion and warned those who heard him to beware of thinking they were converted when they were not.¹⁵

Dr. Nettleton's methods were not new or unique. He followed the general pattern laid out many years before by Richard Baxter in *The Reformed Pastor*. Nettleton's way was the old path. He took time with each inquirer. He often counselled people personally several times, until they had a true understanding of the gospel and a real conversion. However, Nettleton was the last nationally-known American evangelist to stick strictly by the older methods.

Speaking of the new way of preaching, brought in by Finney, Nettleton said:

I have often been struck with this circumstance in the mode of preaching, that nothing was heard of the danger of spurious (false) conversion. For months together, the thought never seemed to be glanced at, that there was any such thing as a Satanic influence in the form of religion.¹⁶

This mistake is very nearly universal among evangelical preachers today, as a result of following Finney's methods.

Nettleton said,

It is of the highest importance that the preacher present to his hearers the distinguishing marks of true religion and at the same time, that he detect and expose their counterfeit.¹⁷

Again, he said,

It is an important part of a preacher's duty to discriminate between true and false conversion. Without this, every discerning Christian knows that the work will rapidly degenerate.¹⁸

We have largely been without such discrimination for over a hundred years. We have certainly experienced degeneration as a result.

Dr. Peter Masters, pastor of Spurgeon's Metropolitan Tabernacle in London, asked these probing questions:

How did the scourge of modernism ever succeed in wiping out the true Gospel from so many Western Protestant denominations over the last hundred years? And what

caused countless evangelical churches to capsize before the tide of "worldly" Christianity which arose only three decades ago?¹⁹

Here is his answer: "In the history of the Christian Church the greatest problems have always stemmed from the presence of unsaved people in the church membership."²⁰

For revival to come, we must preach, "Examine yourselves, whether ye be in the faith" (II Corinthians 13:5). And we must have the courage to preach this to lost church members.

O. Hallesby, whose book on prayer has been a blessing to many, has shown that such sharp preaching on self-examination is particularly important in our day, when so much evangelistic preaching focuses on the sins of people who are *not present*, such as drunkards, homosexuals, Mormons, or Catholics. He said:

They very rarely come and listen. Our audiences usually consist of good people, moral folk, even religious people. And we make these people even more self-satisfied Pharisees than they are if we speak only of gross sins and do not attack their real sins, their inner sins, which are doubly difficult for these people to become aware of because of their moral life and their religion.²¹

We are saying that the greatest problem in the churches today comes from the large number of lost people who are members. And we are saying that nothing short of plain, sharp preaching, which causes these people to examine their own hearts, can be instrumental in paving the way for God, in His sovereign power, to send real revival.

There has been no major revival for over ninety years. From the human side, this is largely due to a lack of conscience-probing preaching directed toward lost evangelicals. Dr. Asahel Nettleton said,

That preaching which does not aim at the heart, and take hold of the conscience, never attacks the strong holds of Satan.²²

William C. Nichols, modern publisher of Nettleton's sermons, points out that "The man who adds a profession of Christ to his own morality is the most

difficult to convince of his unsound profession because he is among the most deceived of all men."²³ Since our churches are now full of such deceived individuals, a great deal of conscience-probing preaching on self-examination is needed at this time.

I cannot think of any more important subject in our day. Preachers need to know whether their people are converted. Church members need to examine themselves. Preaching needs to be directed towards the conscience. Those who are religious need to be directed toward self-examination. Our preaching needs to be very pointed in this time of apostasy.

FOOTNOTES

¹Alan Heimert and Perry Miller, *The Great Awakening: Documents Illustrating the Crisis and its Consequences* (Old Tappan, NJ: Bobbs-Merrill, 1967) p. 71.

²Ibid., p. 72.

³Gilbert Tennent, "The Danger of an Unconverted Ministry," in *The Great Awakening: Documents Illustrating the Crisis and its Consequences* (Old Tappan, NJ: Bobbs-Merrill, 1967), pp. 72-99.

⁴David Wilkerson, "Who Told You You Are Unworthy?", Times Square Church Pulpit Series, April 4, 1997 (published by World Challenge, Inc., Lindale, Texas), p. 1.

⁵Asahel Nettleton, *Sermons from the Second Great Awakening* (Ames, Iowa: International Outreach, 1995 reprint), p. 160.

⁶Ibid.

⁷*America's Great Revivals*, pp. 16-17. Minneapolis: Bethany House Publishers, no date, no author. Reprinted from *Christian Life* magazine, copyrighted by *Sunday* magazine.

⁸Eric W. Hayden, *Spurgeon on Revival*, (Grand Rapids, Michigan: Zondervan Publishing House, 1962), p. 39.

⁹Duncan Campbell, *The Price and Power of Revival* (Belfast: The Faith Mission, n.d.), p. 29.

¹⁰James Burns, *Revivals, Their Laws and Leaders* (Grand Rapids, Michigan: Baker Book House, 1969), p. 163.

¹¹Ian R. K. Paisley, *The Revivalist*, September, 1997, p. 19.

¹²Burns, p. 283.

¹³Ian R. K. Paisley, *The Fifty Nine Revival* (Belfast: Martyrs Memorial Free Presbyterian Church, 1987), pp. 14-19.

¹⁴Bennet Tyler and Andrew Bonar, *The Life and Labours of Asahel*

Nettleton (Edinburgh: Banner of Truth Trust, 1975; reprinted from the 1854 edition), p. 243.

¹⁵Asahel Nettleton, *Sermons From the Second Great Awakening* (Ames, Iowa: International Outreach, 1995 reprint), foreword, i.

¹⁶Bennet Tyler and Andrew Bonar, *The Life and Labours of Asahel Nettleton*, p. 367.

¹⁷*Ibid.*, p. 368.

¹⁸*Ibid.*

¹⁹Peter Masters, *Seven Certain Signs of True Conversion* (London: Sword and Trowel, 1976), p. 20.

²⁰*Ibid.*

²¹O. Hallesby, "How Can the Word of God Be Preached So As To Result in Awakening and Conversion?" from *The Christian Life* by O. Hallesby (Augsburg Publishing House, 1962).

²²Asahel Nettleton, *Sermons From the Second Great Awakening*, i.

²³William C. Nichols, *The Narrow Way* (Ames, Iowa: International Outreach, Inc., 1993), p. 74.