

A Call to Prayer

Get Ready For A Great Awakening

REV. HENRY B. ROLLER

REV NATHAN P ZIPFEL

The original book was in the public domain and was originally published in 1911 under the title **THE TWENTIETH CENTURY REVIVAL**. It has been updated and revised. A new chapter (Chapter 11 – A Call for the Next Great Awakening) has been added.

Copyright 2023

Nathan Zipfel

To Christian Workers, Preachers, Pastors, Evangelists, and
Missionaries Throughout the World, And All Whose Prayer Is,

"O Lord, Revive Thy Work."

This Treatise

Is Affectionately Dedicated By the Author.

PREFATORY

I will admit that I like to read. I am drawn to books published in the 1800s and very early 1900's. The Holiness movement was in full swing, and there were many books published during this time. Many are worth updating and exploring again. This is one of those books.

The first chapter on the Prayer Circle is a timeless call to prayer. Any Christian who remotely pays attention to the news understands that we are in need of a revival here in the United States. The idea of joining with fellow Christians across denominational boundaries is a worthwhile pursuit. The call for members and friends of an individual church to agree to begin praying for a revival to break out in their church would be a reasonable first step.

ORIGINAL PREFATORY

The writer does not take up this theme as a matter of choice but is driven to this arduous task by an inward impulse, which has forced itself upon him after days of meditation, including fasting and prayer on the subject, since he repeatedly shrank from the responsibility of writing on this topic.

Observing that this age tends to seek popularity, the writer has refrained from going before the public. Copies of the "Prayer Circle" manuscript in this book have been sent to leading pastors, Divines, and Evangelists in this country and Europe and presented before various Ministerial Associations and have brought the most flattering testimonials and encouragement to the writer. However, he still refused to make the plan public.

Although religious periodicals offered to publish the "Prayer Circle" plan in full, the writer refused to let it go before the Church and the world. But after being impressed that the only way to please the Lord and clear his conscience, the author has been induced to write this book and submit the plan for the "Prayer Circle" to the Church and general public, but in most profound humility and tender modesty, he pleads not to give him any credit, but to give God all the glory.

The only satisfaction the writer hopes to get by this submission to the leading of God's guiding hand is that "The Great Awakening" may be hastened in this way. The flames of God's heavenly fire will soon be ablaze throughout this country and in foreign lands.

The writer has laid the chief emphasis on prayer since he is confident that the "Great Awakening" will be brought down on this earth through this agency. For fear that the reader might overlook the importance of prayer, the writer has let that theme run through

the entire book to emphasize the medium through which the revival is to be obtained.

Those who have followed the pen of the writer in the past, reading "The Young Christian" in this country and the various translations in Europe and Asia, will be grateful for the help and suggestions given in this volume and will no doubt assist in circulating this book, and for all, he wishes to thank the readers.

The Author.

CONTENTS

CHAPTER 1 - The Interdenominational Prayer Circle of America and the World..... 1

CHAPTER 2 - The Need for a General Awakening.....18

CHAPTER 3 - The Divine and Human Elements in Revivals.22

CHAPTER 4 - Men and Methods in Revival Work28

CHAPTER 5 - Revival History and Development.32

CHAPTER 6 - The Kind of Revival Needed.....39

CHAPTER 7 - Present Indications for a General Revival.....49

CHAPTER 8 - New Developments Favorable for a General Revival.55

CHAPTER 9 - Thoughts on Present-Day Evangelism.61

CHAPTER 10 - A Call to Prayer for a Great Awakening.....73

CHAPTER 11 - A Call for the Next Great Awakening.....78

CHAPTER 1 - The Prayer Circle

A Call For Prayer For A Heaven-Born And General Revival

The founder of this Prayer Circle, who received this plan from the Lord while spending days fasting, in solitude, and prayer, desires that the reader look away from man and look only to God, from whom real help will come.

Promises to plead:

"For thus sayeth the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and the holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." — Isaiah 57:15.

"Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way: Only fear the Lord and serve Him in truth with all your heart: for consider how great things he hath done for you." — I Samuel 12:23.

"Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not." — Jeremiah 33:3.

"O Lord, I have heard thy speech, and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." — Habakkuk 3:2.

"Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." — Matthew 7:7-8.

"Then he said unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." — Matthew 9:27, 38. "And all things whatsoever ye shall ask in prayer believing, ye shall receive." — Matthew 21:22. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask it, shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." — Matthew 18:19, 20.

Results to expect:

"Wilt thou not revive us again: that thy people may rejoice in thee? Show us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak: for he will speak peace unto his people and saints, but let them not turn again to folly. Surely his salvation is nigh them that fear of him: that glory may dwell in our land." — Psalms 85:6-9.

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams." — Acts 2:17.

"Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." — Mark 11:24.

"And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe in the name of his son Jesus Christ and love one another, as he gave us commandment." — 1 John 3:22, 23.

"If ye shall ask anything in my name, I will do it." — John 14:14.

"I will heal their backsliding. I will love them freely: for mine, anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon." — Hosea 14:4-8.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." — 2 Chronicles 7:14.

Recognizing the urgent need for a profound and widespread revival in our country, it's crucial to understand that historical revivals have often been answers to the heartfelt and united prayers of God's people. The person who started this Prayer Circle wants to share the ideas in this book with every minister and Christian worker to support the cause of winning souls for Christ.

We should be thankful for the many blessings we've received in our country in recent years. However, we aspire to form a large group of praying individuals, numbering in the thousands, covering every corner of the nation. These individuals will pray fervently for a revival that touches every city, town, village, hamlet, rural area, and, if possible, every household in America. We must not set a time limit for God but continue to pray until this widespread awakening takes place. The Prayer Circle will encourage and bring together people who are devoted to prayer from coast to coast, and we anticipate that great and powerful things will happen for the advancement of Christ's kingdom.

Certainly, there are countless individuals ready to join in this petition for divine blessings, which have been long-awaited. The Prayer Circle aims to be interdenominational, meaning that people

of all faiths, or even those without a specific religious affiliation, can come together in the plea for God to send His blessings like the long-awaited rain. We earnestly desire that God will send His refreshing showers to the spiritually thirsty land. Worldly distractions often try to take control, and many have lost their initial enthusiasm and grown distant from the Lord's service. We need a revival that rekindles our spiritual passion and brings down heavenly blessings. While we may feel powerless, we can call upon God, who has promised to help us in times of trouble. The solution will come from God if we seek Him. The purpose of the Prayer Circle is to inspire people to cry out to Him more passionately during this critical time of need.

We firmly believe that every church, community, and city can experience a revival. If committed Christians, whether in large numbers or small, come together and follow the three conditions outlined in the Prayer Circle, persisting in prayer until victory is achieved, a revival will undoubtedly follow. We do not support artificially manufactured revivals but have complete confidence in a genuine revival sent by God from heaven in response to our prayers.

"Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock." — Ezekial 36:37.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him." — 1 John 5:14, 15.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." — John 15:7.

"Pray without ceasing." — 1 Thess. 5:17.

"Watch ye, stand fast in the faith, quit you like men, be strong." — 1 Cor. 16:13.

"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." — Mark n:23.

"But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole, and the woman was made whole from that hour. Then touched he their eyes, saying, According to your faith be it unto you." — Matthew 9:22, 29.

"And the apostles said unto the Lord, Increase our faith." — Luke 17:5.

In the book of Psalms, specifically in Psalms 85:6, we come across a powerful prayer for revival. In Isaiah 57:15, God promises to bring about a revival, and in Malachi 3:10, we find an account of a revival taking place. These passages emphasize the importance of revival in the life of a church. It's like a breath of fresh spiritual air that no church can do without.

Revivals are like the spiritual lifeblood of a congregation. They help rejuvenate and refocus the faith of its members. If people truly grasp the significance of prayer, we have the potential to witness the most significant spiritual awakening the world has ever seen.

Let's look back to a remarkable revival in Scotland under the leadership of John Livingston. At the very first gathering, an astonishing five hundred souls were converted. What's truly fascinating is that this revival had its roots in prayer. The night before the memorable sermon that sparked the revival, the people

gathered and prayed fervently throughout the night. This is a clear illustration of how prayer can ignite revival.

Revivals are not like magic tricks or miraculous events that happen without reason. If they were, there would be little point in praying for them. Instead, history shows us that revivals have consistently originated from the earnest prayers of faithful believers.

Consider Dr. Lyman Beecher, who experienced a revival in his church that left him baffled. Later, it was revealed that a devoted individual who was bedridden had prayed for every family in the town until her persistent prayers prevailed. This highlights the source of many revivals – dedicated and unwavering prayer.

For our prayers to be effective, we must be in close connection with Christ, as stated in John 15:7. Our requests should be made in the name of Jesus, a point emphasized by the Master on three different occasions. Additionally, we must have faith in our prayers, believing that we will receive what we ask for, as the Bible tells us.

To put it in a different context, think of a critical moment in a battle when victory or defeat hinges on the next five minutes. This is the kind of decisive moment we are facing in the spiritual battle for revival.

Furthermore, it's crucial to understand that revival should begin within the heart of the preacher or spiritual leader. From there, it can spread to the hearts of the church members, eventually kindling the hearts of those who have yet to experience the transformative power of faith. In essence, revival starts within and radiates outwards, like a flame that spreads from a single spark to engulf a dark room in light.

PLAN OF THE PRAYER CIRCLE - HOW TO START LOCAL CIRCLES

Is the object of the Prayer Circle to induce people to pray for a more general revival in America and throughout the world?

Yes, it is a union of the Christian people of all denominations and creeds in America and other countries who will agree to pray for a more general revival in the United States of America and the entire world.

Is there a subscription fee for members?

No subscription is required and no rules, bylaws, or dues, as the Prayer Circle is by no means to conflict with any Church or benevolent organization but is to be auxiliary to the Church.

What is necessary to become a member of the Prayer Circle?

A willingness to pray for a revival constitutes membership.

Individuals who aspire to participate in this spiritually enlightening and influential circle are required to fulfill the following prerequisites, which serve as a guideline for their participation:

1. A Dedication to the Process of Self-examination and Spiritual Purity

The first requirement is to conduct a comprehensive introspective assessment of oneself with the guidance of God. This requires us to conduct an in-depth examination of our own minds and hearts in order to locate any concerns or fears that may be impeding our spiritual development. This state urges us to rid our lives of anything that may be spiritually questionable or detrimental in the same way that you would clean out a cluttered room to make room for new and important things. In the same way that you would clean out a cluttered room. Psalm 66:18–20 in the Bible is a passage that serves to remind us of the significance of keeping a

pure heart in front of God. Both Romans 12:1 and Colossians 3:1-4 highlight the importance of the concept of presenting ourselves to God as living sacrifices that have undergone mental transformation and renewal.

2. Praying for a Global Revival

The second requirement is for everyone of us to engage in fervent prayer for a spiritual revival not only in our own nation but on a global scale as well. This indicates that we are making an effort to find a spiritual reawakening that not only affects our lives but also the lives of individuals located all over the world. In addition to this, we commit ourselves to the mission of sharing the good news of salvation with others and drawing other people to Christ. Psalm 55:17 gives us the encouragement we need to pray on an ongoing basis. Colossians 3:23–24 is a passage that encourages us to work for the Lord with all of our hearts, no matter what we are doing. Furthermore, in 1 Samuel 12:23–24, the significance of interceding on behalf of others and guiding them in the correct direction is emphasized.

3. Devoting oneself to the study of the Bible and fostering revival

The significance of actively connecting with the Bible is brought into focus by the third criterion. Because it acts as both a map for us and a source of inspiration for our souls, we have made the commitment to read and study it on a regular basis. In addition, we take an active role in supporting and advancing initiatives being made to bring about revival in our communities and abroad. Our objective is to amplify the effect of collective prayer by motivating and enticing additional people to become a part of the Prayer Circle. Acts 17:11 emphasizes how important it is to examine the Scriptures on a regular basis in order to validate the truth. Acts 2:1-12 and 46-47 illustrate the early Christians' commitment to one another and togetherness, two characteristics that aided in the

propagation of Christianity. Psalm 34:8 is the final verse, and it urges us to taste and see that the Lord is good, while also asking others to taste and see that the Lord is good.

In summary, these three requirements are the building blocks upon which the Prayer Circle is built. They lead us in the direction of self-purification, ardent prayer for a global revival, and active engagement in preaching the word of God and the gospel of salvation. We have the potential to actually make a difference in the quality of our lives as well as the lives of countless other people if we adhere to these standards.

SECRET PRAYER

Understanding the Purpose of Prayer

It is possible to define prayer as an authentic relationship with God that is mediated by Christ and directed by the Holy Spirit, and that is in accordance with the teachings that are found in the Word of God. Both the prayer of a believer and the prayer of a sinner are discussed in the Bible as two distinct but equally important varieties of prayer.

Looking to specific passages in the Book of Psalms can help us achieve a more profound comprehension of the act of praying. In Psalms 18:6, the act of prayer is compared to receiving a message from above, which highlights the sublime quality of prayer. According to Psalms 22:2, prayer is an earnest appeal to be granted responses. According to Psalms 64:1, it possesses a wonderful power to bring God into a closer relationship with us. In addition, Isaiah 64:7 says that prayer enables us to securely grasp hold of the holy presence of God. This is made possible by prayer. In Romans 15:30, prayer is said to as a type of appealing, and in John 14:13, the purpose of prayer is emphasized to be that of making requests to God. According to Romans 8:26, the Holy Spirit acts as our

instructor in the spiritual discipline of prayer, assisting us in articulating our most inward longings and requirements. In addition, the act of praying improves our comprehension of the Scriptures, as stated in Psalms 119:18. Last but not least, Jesus Christ offers instruction on prayer in Matthew chapter 6 verse 9, which can be found in your Bible.

Christ Himself as an Example

Jesus is known as the "Man of Prayer" for a reason. It is estimated that the terms "Prayer" or "Praying" appear roughly twenty-five times in relation to His life when He was on Earth throughout the four Gospels. One might examine texts such as Luke 3:21-22, 5:16, 6:12, 9:18, 28:11, John 1:23, 34, Matthew 26:36, Mark 1:35, and 14:32-37, amongst others, in order to obtain insights into the way that He prayed throughout His life. These verses paint a vivid picture of Jesus' dedication to prayer and highlight His close connection with the Father. They also highlight the importance of Jesus' prayer life.

The Power of Private Prayer

Even while the Old Testament does not include many detailed directions on how to pray, the New Testament sheds light on this religious discipline via the life and teachings of Jesus. The significance of praying in private is one of the first lessons that Jesus teaches his disciples. Prayer that is offered in the privacy of our hearts frequently results in open benefits being bestowed upon us in other areas of our lives. This personal relationship with God serves as a powerful wellspring of spiritual vitality for the believer. In point of fact, private prayer carries more power than any and all other forms of spiritual practice combined. For a Christian, it is as important to their spiritual well-being as the food they put in their bodies.

During a revival, it can be helpful to compile a list of people to pray for and make a solemn vow to continue doing so either until the individuals in question experience a spiritual transformation or until the revival is concluded. A different approach that has shown to be effective is gathering a number of Christians together at a predetermined time each day to pray for particular people. There is an abundance of remarkable testimony, such as a family that passionately prayed for the conversion of their children, which led to their children having life-changing experiences at an early age. These stories are evidence that God hears and answers prayer.

Imagine the effect that it would have if thousands of individuals all around the world devoted themselves to praying every day for a divine manifestation of the Holy Spirit. The power of collective prayer has the potential to bring in significant evangelistic and spiritual awakening movements.

In a nutshell, Jesus modeled the power of prayer as a significant means of cultivating a relationship with God. Prayer in secret, in particular, is imbued with a great deal of force and ought to be an essential component of the daily routine of every Christian. Prayer that is both intense and consistent enables us to see great changes not only in our own lives but also in the world around us.

PREVAILING PRAYER

The Value of Worshiping Together as a Family

Family worship is right behind private prayer as the most important type of worship. It's an essential activity that, sadly, a lot of households don't do very often. The practice of parents leading their children and other household members in acts of prayer and devotion as part of a family worship service has the potential to steer children away from destructive life pathways. Children's

spiritual development can be significantly influenced by the level of intensity with which their families pray together.

The Model of Prayer Provided by Jesus

If we look at the prayers that Jesus offered, we can see that He places equal importance on praying in private as in public via the way that He lived His life. We can look at verses like John 16:24, James 4:8, Mark 11:24, John 14:6, Romans 5:2, and Ephesians 2:18, 3:12 to acquire a greater understanding of the topic of prayer. The following sequence is emphasized throughout these verses as essential to effective prayer:

1. Adoration: We start by adoring and worshipping God, recognizing His greatness, as our first step in this process. This is consistent with what Christ teaches in Matthew chapter 6 verse 7.
2. Confession and Repentance: We take responsibility for our wrongdoings and pledge to never longer engage in them. The verses in Psalm 51, Proverbs 28:13, and 1 John 1:9 all emphasize how important it is to complete this phase.
3. Restitution: We seek reconciliation not only with God but also with the other people on this earth. It is emphasized in Matthew 6:14-15, Mark 11:25-26, and Psalm 66:18-20 how important it is to apologize and make amends.
4. Gratitude: Instead of venting our frustrations in prayer, we should focus on expressing our appreciation to God. The second verse of Colossians chapter 4 exhorts us to express gratitude in our prayers.
5. Unwavering Faith and Wisdom: In our prayers, we should always exhibit unwavering faith and wisdom. Both James 1:6 and Mark 11:24 emphasize the significance of praying in confidence.

6. Perseverance: When we pray, we shouldn't stop until God either responds or makes it abundantly obvious that the response He intends to give us is not the same as the one we anticipated. Luke chapter 18 teaches us some very helpful things about praying continually.

7. Preciseness Our prayers ought to be clear and concise, thus they should be as explicit as possible. We can learn how to pray more successfully by looking at the prayers of other people like Elijah, Daniel, Habakkuk, and David.

Prayer That Is Answered, Leading to Revival

The power of effective prayer cannot be overstated in its significance for the beginning of genuine revivals. Real revivals are not the results of human labor but are rather the offspring of supernatural beginnings. They can't be made; rather, God needs to be the Author, and the Holy Spirit needs to be the Director for them to come into being. Those who are interested in saving those who have lost their way must be completely obedient to the will of God and willing to be shaped by Him. They need to be more concerned with the glory of God and the salvation of souls than they are with the applause of humans or with glorifying themselves.

Prayer that is effective may initiate a spark of grace, similar to how a single match can start a massive fire that consumes acres and acres of forest. It is common for it to start in the heart of a single believer who, after being empowered by the Holy Spirit, goes on to influence other people until an entire community or church is consumed by divine fire.

Any church or community has the potential to experience a revival as long as they pray persistently. It could take a few weeks, a few months, or perhaps longer, but there will eventually be a period of

revival. The conflict with spiritual forces may be drawn out and difficult, but it is not impossible to emerge victorious. Ephesians 6:12 reminds us that the struggle we are engaged in is not against flesh and blood, but rather against spiritual evil in heavenly realms.

Prayer and Fasting

There will be times when the intensity of the spiritual warfare may cause us to feel compelled to pray and fast. The spiritual practice of fasting is known to strengthen our faith and make our prayers more effective. It is possible that overcoming severe spiritual opposition will be necessary. Fasting and prayer are credited with contributing to a number of notable triumphs in the Bible, including the following:

Before receiving the Ten Commandments from God at Mount Sinai, Moses had to fast for forty days there.

The triumph over the Moabites and Amorites can be traced back to Jehoshaphat's devotion to prayer and fasting (2 Chronicles 20:1-28).

After hearing Jonah's message, the people of Nineveh decided to show God mercy by fasting and praying (Jonah 3:5-10). As a result, God decided to spare their city.

Fasting and prayer were the driving forces behind the tremendous reformation that Ezra and Nehemiah led (Ezra 8:21-23).

Before addressing the king with her request to save her people, Esther announced that a fast would be observed (Esther 4:16).

In order to prepare for His career on earth, Jesus Himself fasted for forty days and nights, and He emphasized the need of fasting and prayer throughout His teachings.

It would be wise for churches, communities, denominations, and assemblies to designate certain days for the purpose of fasting and praying in light of the sincere desire that we have for a general awakening. A concerted effort of this kind is an effective means of appealing to divine intervention and preparing the groundwork for an authentic revival.

In conclusion, prayer is an act that consists of many different components, such as adoration, confession, repentance, thankfulness, faith, wisdom, perseverance, and specificity. The key to kindling genuine revivals is victorious prayer, and the combination of fasting and prayer can make the spiritual warfare more intense. When we come together in prayer, the Church has the potential to undergo a metamorphosis, which may result in profound spiritual awakenings.

How to Begin

1. Surrender to God and Pray for the Lost

Begin your prayer journey with a complete surrender to God. This means offering your entire self, heart, and will to Him. In this surrendered state, you can earnestly pray for the unsaved.

Intercession, in the context of prayer, means standing in the gap for those who have not yet found salvation. It's like pleading with God on behalf of others, asking Him to touch their hearts and lead them to faith in Christ. This kind of prayer demonstrates your love for others and your desire to see them come to know God's grace.

2. Pray for a Movement and Consider Forming a Prayer Circle

Pray not only for personal spiritual growth but also for a broader movement of prayer and revival. Consider the idea of forming a Prayer Circle in your home, church, community, or city. This circle should consist of individuals who are committed to fervent prayer for the spiritual awakening of your area. Seek divine guidance in

selecting who should be part of this circle, trusting that God will direct you to those who share a passion for prayer and revival.

3. Keep a Record and Give God Glory

Maintaining a record of your prayer requests is a helpful practice. Write down the specific subjects you are praying for, such as the salvation of certain individuals or the spiritual renewal of your community. When God answers your prayers, remember to give Him all the glory and praise. Sometimes, answers may not come immediately or may arrive in unexpected ways. Stay encouraged, and continue in prayer with thanksgiving, as mentioned in Colossians 4:2. God's timing and methods are often different from our own, but He is always faithful.

4. Pray for General Revival and Spiritual Life

The primary purpose of this book and your prayer efforts should be to inspire Christians worldwide to pray fervently for a more widespread revival. Pray not only for the salvation of the lost but also for increased spiritual vitality among God's people. Revival begins within the hearts of believers and then extends outward to impact entire communities and regions.

5. Plead God's Promises in Your Prayers

As you pray, don't forget to incorporate God's promises into your petitions. These promises, as found in the beginning of this chapter or throughout the Bible, are like powerful tools in your prayer arsenal. One such promise is from Matthew 24:35: "Heaven and earth shall pass away, but my words shall not pass away." When you include these promises in your prayers, you are reminding yourself and God of His unwavering faithfulness. His Word is a solid foundation on which you can build your prayers with confidence.

In summary, effective prayer involves surrendering to God, interceding for the unsaved, considering the formation of prayer circles, maintaining a record of your requests, and giving God the glory when He answers your prayers. The ultimate goal is to seek a general revival and to claim God's promises as you engage in earnest and persistent prayer. Through these steps, you can play a vital role in bringing spiritual renewal to your life, your community, and the world.

CHAPTER 2 - The Need for a General Awakening

Never has the psalmist's prayer, "Will thou not revive us again; that thy people may rejoice in thee?" been more fervently prayed and felt than now. For many years, this has been the prayer and uppermost thought in the writer's life.

That revivals and religious awakenings are Biblical need not be proven but is a self-evident fact to all Bible readers. That religious revivals have been owned by God in founding Churches and building up His kingdom is as evident as the Churches' existence.

We have revivals in nature each spring after the winter's frost and storms are over; we have revivals in the business world at certain times; we have a revival in politics every four years, which stirs the entire Nation and attracts the attention of all the world.

The Lord sent special seasons of refreshing to save His people from idolatry, pride, lethargy, and worldliness. Until the Millennium has come, revivals will be a necessity, for it has been tried repeatedly to have the Church act steadily and go along uniformly without "periodical excitements," as revivals have been termed. That this theory is finding favor with some theologians is a fact, but unless the Church is to suffer a much more significant spiritual decline, revivals will be in demand to counteract the evil in the world.

When we take the stand in favoring revivals, we would not be understood as depreciating the efforts of training up the children through proper religious instruction, for to this, the writer owes all, next to his conversion in childhood. In my early days a strong effort was made to train children in religious things, but the doctrine of Jesus Christ in John 3:3, "Verily, verily I say unto you, Except a man be born again he can not see the kingdom of God," and verse 7, "Marvel not that I say unto you, Ye must be born

again," was preached to all, including good and obedient children, and we believe it to be a most dangerous thing to deviate from that doctrine at this time. Though the Church may have its "higher critics," "destructive critics," and "advance thinkers," the teachings of the Book have not been changed by divine authority, and St. Paul's words in Gal. 1:6-9 should have particular weight with the preacher of the day. With the indifference and skepticism in the Church, the amount of sin in the world, and America fast following the steps of the Roman Empire, we clearly see the need for a general revival.

Religious training and education are just and proper. Still, the theory of a leading divine, "educate your people out of sin," and of another one when he advocates the early and proper training of the child to make the "spasmodic excitements" unnecessary, are unscriptural and unphilosophical. Throughout the history of the races of humanity, the Lord has sent revivals and equipped His special servants to promote them. We have nothing to indicate that revivals are to be decried nor opposed by those who believe in real spiritual life instead of dead formality, which may be orthodox but is without real spirituality.

The writer has never been more thoroughly impressed with the need for genuine, spiritual, Godsent revivals than since his evangelistic tour of more than two years on the continent of Europe. In his labors, which extended from Italy on the south to Scandinavia in the north and from Holland and Belgium in the west to Russia on the east, it became very plain that nearly all of the religious life on the continent was brought and is still promulgated by revivals. Recall the revival spirit from that continent will cause the Church to sink back into lifeless formality. Since we speak of the revival spirit, we not only refer to the free Churches but are glad and willing to include the established State

Church, for genuine heaven-born revivals are carried on in and under the control of that Church in some places.

Missionary work in foreign fields would soon cease to produce fruit if it did not have special revival seasons. The revival means a renewing of the first love in the believer and the awakening and conversion of the sinner to God and bringing them into the fold of the Church. If a genuine heaven-born revival has a dual effect like this, should it not be welcomed by all who desire the salvation of the lost and the building up of Christ's kingdom on earth? Whence cometh all the criticisms of means, methods, and agencies used to promote revivals?

It must be clear to the reader that this surplus energy spent on criticizing and fault finding could be much more profitably spent advancing the real cause of revivals. The revival means renewing obedience to God and His laws and bringing man and his Maker into harmony. Indeed, this is what is needed and wanted today. The lack of brotherly love and Christian charity among Church people; the jealousy, evil speaking, and the worldly spirit among the Church members; the carelessness and indifference on the part of sinners; these and many other conditions indicate the need for a general revival.

Tennyson said of the gospel of Jesus Christ, "That it is old news, and good news, and new news," and that all should be glad to proclaim. George Whitefield studied the Bible on his knees, Henry of Lausanne, Peter Waldo, John Wycliffe, John Bunyan, Richard Baxter, Jonathan Edwards, Charles G. Finney, D. L. Moody, and all soul-winners took the Bible as God's word and used it as the sword of the Spirit.

Is it reasonable for us to expect a tremendous tidal wave of salvation? Art is having its revival in America today. Dogma has followed faith. Intellect, formality, and orthodoxy have replaced a

clear Christian experience. The faith in many has grown cold, and worldly indifference and worldly lust have marched boldly into the Church. Upon these conditions should come the reaction in the form of a sweeping, God-sent, heaven-born revival. The onward march of religion has not been that of an uninterrupted advance. The opposing power of worldliness has always obstructed it temporarily. Still, it has always gathered renewed momentum to sweep down all barriers. Such was the case in the movement under Moses, Samuel, Ezra, Nehemiah, Jeremiah, John the Baptist, the Apostles, the Church Fathers, Savonarola, Huss, Wycliffe, Luther, Knox, the Puritans, the Quakers, Whitefield, Edwards, Finney, Knapp, and Moody. We feel sure that unless all signs fail, we have abundant evidence of the future recurrence of great tidal waves of the Spirit.

The need for an awakening is everywhere visible. That a revival, worldwide in its scope, is needed is apparent on every hand. Authorities give it that in the cities of Germany, only two percent of the population go to Church on any given Sunday, and only a small part of that number have saving faith in Christ. In the United Kingdom, around one percent of the population is in church on any given Sunday. There must be a turning back to Bible study, prayer, and family worship, which is the pivot of piety. A baptism of the Holy Spirit and a worldwide revival will solve all trouble since sin lies at the door of all evil.

CHAPTER 3 - The Divine and Human Elements in Revivals.

In every revival, there are invariably both divine and human dimensions at play. There are religious excitements as well as revivals that are sent from God. If revivals are truly initiated by God, wouldn't they arrive at His designated moment without the need for human intervention? A harvest is anticipated by the farmer, even though he does not make use of the natural resources available to him. It is God's expectation that we will collaborate with Him, and we must use appropriate tools to do so. Human effort and heavenly intervention are both essential to the success of any genuine revival.

The divine aspect may be dramatically underlined through a unique grace by putting favorable events into play to show that everything is ready for a revival.

The Holy Spirit acts as a divine agent with a unique mission of transforming people's hearts. The sinner who is proud and rebellious will eventually submit his ways to God when the truth consumes him like fire. Although the Lord is capable of working solely through revivals or angels, He has never done so and never will; instead, He will continue to work through the efforts of men and women.

The Truth, also known as the Word of God, is the instrument that is used by man. The wisdom, learning, oratory, magnetism, personal appearance, knowledge of mankind, and other varieties of one-of-a-kind talents that come from man all come from a good place, but the truth is what will set man free.

It is a well-known fact in the annals of Church history that the great revivals of the past were brought into being as a direct result

of preaching and focusing attention on a biblical truth that had been neglected.

Pentecost occurred after Peter preached about the crucifixion and resurrection of Christ. The Bohemian reformer Huss's book "The Eucharist for the People" was instrumental in bringing about a revival. There is in Constanz, Germany the stone that marks the area where he suffered martyrdom. Dr. Martin Luther caused a sensation in Germany with his sermons on "Justification by Faith." In Rome there is the sacred steps called "Santa Scala," people crawl up step by step on their knees. We can rejoice that Martin Luther had received the divine unction, for he declared, "The just shall live by faith." As a result of Wesley and Whitefield's emphasis on "the witness of the Spirit," the direction of humanity's ascent and progression toward God was hastened.

Rev. Charles G. Finney, D. D., had as a key topic, "Man's free agency," while Dwight L. Moody gained his thousands by preaching "The love of God." Rev. Jonathan Edwards, D. D., appears with the trumpet blast, "The sovereignty of God," accompanied by the terrors of the law. Other influential soul-winners of the same era as the leaders described earlier emphasized those doctrines to varying degrees, depending on how strongly they believed in them. We are currently with hope and looking forward to an even more profound awakening than any that has ever occurred on this planet. In our fight against sin, what should our rallying cry be? What should our rallying bugle call be? What should our overarching theme be? What should the Bible's most important truth be? What should the inscription be on our flags when we march out into the wide field to engage in combat with Satan and his powerful forces? It is imperative that everything be moved out of the way in order to make room for a revival.

One person has suggested that our overarching topic ought to be the "Second Coming of Christ." However, despite the fact that this topic is mentioned in more than three hundred different places in the New Testament, we are unable to understand how a sinner might be led away from the places where they indulge in their sins by using this topic. Another one of them has the inscription "Law and Justice," while others have the inscription "Love and Calvary." Dr. Josiah Strong is of the opinion that we should place an especially strong focus on the social aspects of church life at this time. Still others believe that if we construct institutional churches, we can save a greater portion of the globe from destruction.

Some people believe that something called the "Gift of Tongues" will be responsible for the subsequent major religious resurgence. This movement took flight from its origin in Los Angeles, California, and within a short period of time, it spread all the way to the most remote corners of the planet. It is incredible how this concept has taken root in the hearts of so many individuals who are morally upright. There is a wide range of opinion over the questions that ought to be at the forefront of the upcoming revival.

Even though many people's perspectives may diverge over the key idea that ought to be addressed, we need to reach a consensus on at least some of the fundamentals.

First and foremost, the Word of God, which is truth, must be preached, and not the concepts of man. The world cannot supply the name of a single "Destructive Critic" or a doubter in the Deity or even the divinity of Jesus Christ, who has been known as a successful soul-winner, either as a pastor or an evangelist. In addition, the most effective preachers and people who have won souls throughout the ages, including those of our own day, have always been steadfast believers in the teaching of the inspiration of

the Bible and continue to be so today. Therefore, we would want to stress once more how important it is to preach the word of Truth.

On his knees George Mueller prayed and studied the Bible for a total of three hours each and every day. He started working on this strategy in July of 1829, and with the help of the Holy Spirit to interpret it, he read the Bible cover to cover one hundred times, each time finding more and more joy in the experience. Despite the fact that for more than half a century he was swamped with more work than he could handle. He was the pastor of a church that had twelve hundred members, taking care of five orphanages, conducting a publishing center, where millions of pages of tracts and books were circulated, and yet he still found time every morning to spend three hours in communion with God. This continued for forty years, during which time he received approximately thirty thousand letters annually, the majority of which went through his own hands, with nine assistants corresponding in various languages.

It is the Truth through the Holy Spirit that must convict of sin and evil, and not poetry, nor quotations from history, nor quotations from the "Higher Critics." Ministers and evangelists would do well to spend a significant amount of time each day reading the Bible, as it is the Truth that must convict of sin and wrong.

In order for the Church of God to experience the long-awaited and critically important revival, she must first experience a profound sense of humility and make fervent prayers to the Lord for His assistance. There has never been a revival of any significant extent that took place without a significant amount of prayer. Before the tremendous wave of salvation occurred, the Welsh revival was preceded by daily prayer from thousands of family altars for more than a year. Hundreds of Christians in Korea made a commitment to pour out their prayers for an outpouring of the Holy Spirit by

spending one hour each day in prayer. In January of 1907, the most major religious revival that had ever been documented in that nation began. It went on until the fire of revival spread to every corner of the kingdom.

Missionaries from various churches exerted influence over hundreds of schoolchildren and teenagers who were among the thousands of people who converted to Christianity. Prayer was the key component in bringing about this enormous and powerful salvation tsunami. The revival was profound and all-encompassing, and as a result, the majority of the those in repentance went through periods in which they experienced both extreme mental and bodily anguish. The significant amount of restitutions made by those in repentance and new converts was yet another striking characteristic of this community. The beginning of the Korean revival coincided with the beginning of the Universal Week of Prayer. Even while it appeared that human agencies had little to do with the awakening, God worked via missionaries, evangelists, and lay people to bring about this change. In Chemulpo, the gathering would start at six in the morning and go on until twelve in the evening. On rare occasions, the evangelists would stay at the church for a full day and night. The sermons were brief, but the people typically remained on their knees for at least an hour and sometimes even two before rising to their feet. There was a great deal of prayer on behalf of those who were not yet saved; at times, the entire night was spent in prayer for them. The Korean revival was once again remarkable for the strong convictions, complete conversions, spirit of audible and intercessory prayer, and absence of song that occurred during the revival. On the other hand, the revival that took place in Wales was notable for the singing, the atmosphere of happiness, and the giving up of worldly amusements in favor of genuine Christianity.

The spiritual revival that took place in Wales, which resulted in the conversion of around one hundred thousand people, was driven primarily by people who had previously been involved in the Christian church but had fallen away from their faith. In contrast, the most significant aspect of the revival that took place in Korea was the adoption of Christianity by formerly pagan Koreans.

It is a universal reality that the more sincere praying that is done, the higher the success that is achieved in soul-winning, and that without much prayer, God-sent revivals have never blessed the world.

It will be beneficial for anyone who desires to win souls to spend a lot of time alone with God. Moses witnessed the bush on fire; Jacob was transformed into Israel; Joshua was given courage by the angel before the fight; Isaiah witnessed the vision; Samuel heard the voice of God; Nicodemus was instructed in the way of life; Paul, Peter, and John were left alone when the Lord gave them unique blessings. It is necessary for us to spend more time alone and wait on the Lord. Be still and listen for God to communicate to you at various moments. If only we could master the art of meditation, we could solve half of our problems. God is never in a rush to do anything. "He that believeth shall not make haste," says the Bible. — Chapter 28:16 of Isaiah. "He who sins with his feet has sinned already with his heart." — Proverbs chapter 19, verse 2. "The words of the wise men are heard in the quiet." – Chapter 9:17 of Ecclesiastes. Be still before God and allow yourself to be refreshed so that you can better serve.

CHAPTER 4 - Men and Methods in Revival Work

While we are entirely ready to admit that God can only send a true revival of religion, it is equally true that He has always used human agencies to promote them. This is true whether we find the reports in the Bible, Church history, or our present day. While the members of the great human family are so differently constituted. It takes various workers and methods to return this old sinful world to God. The writer does not intend nor desire to find fault with the chosen vessels, even though it was easy. Such criticism might be read with interest.

We believe the spirit of criticism so frequently used by the public, the Church people, ministers and evangelists, the secular press, and the religious press are doing much harm in advancing Christ's kingdom. This spirit, which often takes the form of persecution, has been common throughout all the ages. Still, it is lamentable that it is so general even in this twenty-first century. Is it not a fact that this spirit of criticism, fault finding, and uncharitableness is asserting itself more than ever before? For years, the writer's Prayer has been that absolute peace and harmony may be established within the courts of our God and that charity and patience shall possess everyone engaged in the great work of soul-saving. The enemy could want nothing better than strife, criticism, and contention among the workers in the Lord's vineyard.

"In union, there is strength," and nowhere is it needed more than religious work. So, let peace and cooperation be within the portals of the Lord's kingdom.

The preacher, whether pastor or evangelist, must embody Jesus Christ, set apart for a holy work. The Old and New Testaments emphasize the fact in plain language, "Be ye clean that bear the vessels of the Lord," and "Let no man despise thy youth; but be

thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.”

From the beginning of human history, there have been men whose special call and labors were to save the Church of God's dying life and help reinforce it with fresh spiritual power. It is in the divine order of things for specialists to be called to do special work and devote all their time exclusively to their calling.

As in the various avocations of life, specialists found their places in the spiritual realm. Ephesians 4:11 reads, "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Why there should be clashing between pastors and evangelists has always been a mystery, for both have a divine call.

During the first two thousand years from the beginning of the human race to the flood, there was no revival but one specialist, who is known in the Epistle to the Hebrews as a "preacher of righteousness," and this man Noah preached for one hundred and twenty years without a single convert outside of his own family. The first revival came when Moses, that general, lawgiver, and evangelist, by divine orders, led three million Israelites from Egyptian bondage through the Red Sea into the wilderness and to the "Mount of God" to receive the Ten Commandments and plan for a tabernacle which might be called the first Church of God. Moses could hardly be called a settled pastor, for his life was less settled than a Methodist circuit rider since he had to be ready at any moment, day or night when the pillar of fire by night or the cloud by day lifted and moved on, he had to move on with his congregation.

Elijah, Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel, and Joel were fearless, independent messengers of God, each doing the work of a specialist. The rebukes and appeals of these men brought

repentance among the rebellious people. Since they had no churches, pulpits, or salary, they preached anywhere they could gather congregations, in the open air, streets, fields, highways, or in consecrated buildings. We should be glad to speak of the revival under Samuel, Ezekiel, Elijah, Joshua, Judges, Habakkuk, Peter of Pentecost, Stephen, Paul, and Philip, but space will not permit. The Pentecostal revival began the revival period, which is still in progress. It was the initiatory of those blessed seasons of the Holy Spirit which have increased the membership and brought godliness to the Churches.

With the life of Philip, the distinctive office of evangelists disappeared for centuries. If the evangelists and pastors could have always worked side by side, probably the dark ages of martyrdom might have been eliminated. In the middle of the fourth century, the Greek pulpit orator Chrysostom, swayed the multitudes through his denunciations of specific sins. St. Augustine preached and wrote earnestly. Such divines as Fulgentius of the North African Church, Germanus in Germany, Casarius of Aries, Severinus along the Danube River, Peter the Hermit, Piero Valdo, Tauler of Germany, Huss of Bohemia, Wycliff of England, and others, shown and blazed for God through the centuries, until the light of a brighter day dawned through the Reformation under Dr. Luther, who now appears on the stage of action.

"And what shall I more say, for the time would fail me to tell of," Lorenzo Dow, Thomas Walsch, Ashel Nettleton, John Summerfield, Robert and James Waldane, Edward C. Kirk, Charles Finney, Jonathan Edwards, Gilbert Tenant, Samuel Finley, Daniel Baker, James Gallagher, E. J. Napp, Jabez S. Swan, Samuel G. Orton, J. Bernhard, O. Parker, James Caughey, Bishop Wm. Taylor, Robert McChenenne, A. B. Earle, Emerson Andrews, A. P. Graves, E. P. Hammond, Henry Morehouse, W. C. Palmer, Wm. McDonald, D. W. Whittle, and D. L. Moody? These special

workers and many more pastors and evangelists of the past have, through faith, helped to subdue Satan's kingdom, "wrought righteousness, obtained promises, " and "these all have obtained a good report through faith, but have passed through tribulation, trial of cruel mocking," from the world and from the Church itself. They were men of deep piety and faith, ready to make any sacrifice for the good of others.

To prepare for a revival, the preacher would do well to spend much time in prayer and Bible study, using as a tonic Joshua, Psalms, Jonah in Nineveh, Jeremiah in Jerusalem, Isaiah, Nehemiah rebuilding the walls of Jerusalem, and in the New Testament the Gospels, noting with a particular interest Luke, the 15th Chapter, Gethsemane, Calvary, Pentecost, and Acts of the Apostles.

Methods can not take the place of power. Methods without power from on high are like a big mogul engine on the track without steam. Jesus resorted to various methods. He spoke in a conversational tone and then cried aloud like an earnest preacher or evangelist. He illustrated His sermons by using stories, as in the parable of the kingdom, the man sowing seed, the woman baking bread, the lost sheep, the birds, the flowers, the coin, and the father having two sons. Then again, He taught great principles, as in the Sermon on the Mount. He drove out the buyers and sellers from the temple, then again He weeps, "O, Jerusalem, Jerusalem!" It is well to have plans and methods through which the Holy Spirit can work and use us efficiently.

CHAPTER 5 - Revival History and Development.

The Puritan revival took place in the seventeenth century, and one of its central tenets was that "God was the Head of the Church." The eighteenth century was richly blessed by the Revival that was led by Wesley and Whitefield and their contemporaries. At the turn of the nineteenth century, it was usual practice for pastors to be appointed by some ecclesiastical body and then sent out to serve their congregations. In most cases, two people travel together to speak at the several adjacent churches, and they have a lot of success doing so.

Evangelistic gatherings were difficult to hold during the revolutionary time; as a result, the people prayed fervently to God, which resulted in a spiritual wave that crested once more in the years 1801 and 1802. It wasn't long until Rev. Joseph Patterson and his congregation joined Rev. Elisha McCardy and his congregation in their commitment to pray for revival every evening at sunset. Together, the congregations of both ministers frequently prayed through the night. The Methodist Church, the Presbyterian Church, and the Baptist Church were the most influential in that revival. At one point in time, during a camp meeting in the state of Kentucky, seven different preachers were delivering sermons to the crowd that had gathered. The interest in that powerful revival wave remained consistent day and night, regardless of whether it was sunny or raining outside.

The three great revival periods in America might be classified as, first, colonization, grouping the people into Churches; second, doctrinal, founding of the institutions of learning and benevolence and establishing the faith of the different Churches; and third, evangelistic.

"Watchman, what are the happenings of the night?" In the eighteenth century, many people held the view that Christianity had to be eradicated entirely from the face of the globe. Voltaire, Hume, Rousseau, Gibbon, Thomas Paine, and a host of other so-called philosophers, scientists, freethinkers, and infidels, who lived and died between 1694 and 1809, starting with Voltaire and concluding with the death of Paine, sowed the seed of infidelity that was bearing its terrifying harvest. Despite this, the crusade to destroy the cross was a complete and utter failure. It is significant to note that the seed of unfaithfulness was removed from the ground. Zinzendorf, who lived from 1700 to 1750; Jonathan Edwards, who lived from 1703 to 1758; George Whitefield, who lived from 1714 to 1770; David Brainard, who lived from 1718 to 1747; and others were used by God in answering the challenge of the most able, bold, and blatant enemies that the cross of Christ ever encountered. This resulted in the kingdom of Christ being established more firmly than it had ever been established before.

If our God is able to aid in such difficult circumstances, then why doesn't He hear and answer His children wherever they are when they cry out, "O Lord, revive Thy work?"? Should we not cherish the hope that "The set time to favor Zion is at hand" when we see the explosion of awakenings under our own eyes and read of others? When we see the outburst of revival under our own eyes and read of others. Have you not noticed that the small cloud that looks like a man's hand has grown to the point where it seems as though "there is a sound of abundance of rain?"

In point of fact, we should not have any doubts. It would appear that the Lord is going to revive His Church and baptize His people all over the world with the Holy Spirit. Would you agree with this assessment? It seems as though you can hear the rustling of the heavenly winds and the breath of the Lord as they are bringing life to the dead bones that are in the valley when he is immersed in

prayer and thought on the matter at hand. It appears that the celestial fires are shining off in the distance. O that it would be to the Lord's pleasure to grant every soul the gift of life and to kindle the celestial flames from on high!

The following is a statement that was provided by Rev. O. E. Goddard of Muskogee, Oklahoma. Rev. Goddard was missionary in China with the Methodist Episcopal Church, South. The following is a statement that was provided regarding a prophecy given by Rev. J. Hudson Taylor more than ten years ago regarding a worldwide revival. Mr. Goddard says the following: "Something more than ten years ago, in the city of Shanghai, China, it was my privilege to edit an address delivered by Hudson Taylor of the China Inland Mission, and I recall that during his remarks, the speaker paused and said, 'Brethren, I have a conviction which I believe is of the Lord, that in the next ten years, there will occur one of the bloodiest wars in the world's history.'" During the conflict, Russia will serve as the leading nation for one of the opposing sides.

In general, the sentiment of Christian nations will be hostile toward Russia. Concurrently with this war, a revival in the Christian Church the likes of which we have never seen before will break out, sweeping throughout the globe and converting a great number of people to good living. And also, dear brethren, it is my conviction that soon following this great dispensation of the Holy Spirit, the Lord Himself will come.

If the author were to provide his opinion on what the watchword for the next great awakening in America will be, it would be "Pray, Pray!" Prayer and prayer before the throne of grace are more required now than anything else. It is not for man to solve what will be the watchword for the next great awakening in America. We have churches that are well-organized, educational institutions

that are lavishly endowed by both the Church and the State, ample riches within the Church, and a well-oiled machinery that is just waiting for the Holy Spirit to respond to our prayers by oiling it.

The only thing that will properly oil the mighty machine is prayer, which will bring down the Holy Ghost as a sign of oil to convict of sin and righteousness and judgment to come. Prayer is the only thing that will properly oil the mighty machine. Prayer is the key to opening the heavens in order to release the revival rains. When we pray, heaven seems to get closer. Evangelism relies heavily on prayer as its primary tool. As a general rule, the most effective means of winning souls have been found to be the most effective prayers, and every genuine revival has been prayed down from heaven. The prayer that Habakkuk made, "Revive Thy work," was answered by the Lord. David Brainard was more successful in his ministry as a prayer leader than as a preacher. It is only by the movement of our own souls that we can hope to move God. When he found himself in a difficult situation, the professor who invented the electric telegraph, Samuel F. B. Morse, would pray to God for more light. In the same way, we have to do something in order to find the light from above. The Reverend John Welsh was known to pray nonstop for the welfare of his church and those who were yet lost.

There was one member of the Church for every 14.5 people in this country in the year 1800, and there was one member of the Church for every 4.3 people in this country in the year 1901. This shows that there was tremendous progress made in the line of church membership. It is said that in the year 1900, one half of the population in the United States did not go to church on a regular basis. The number of people who attend events in cities is lower now than it was fifty years ago. It has been asserted that there are almost three times as many people belonging to churches today as there were thirty years ago. However, the decline of societal ills is

not occurring at a rate that is proportional to the expansion of church membership. In the year 2022, there is one person who goes to church for every 69 individuals who do not go to church.

Given the current state of the Church and the fact that 67% of the population does not attend religious services, a general, comprehensive, and widespread revival in the United States will require a great deal of prayer and a profound sense of humility before God. The issue is inside to the church rather than external to it. There is sufficient organization here, but not sufficient life. When we have fulfilled the requirements, God will send a revival that is uniquely tailored to this nation. It is unlikely that this revival will be similar to the one that occurred in Wales, as the nature of the Welsh people is distinct from our own and is far more amenable to being affected.

Benjamin Franklin held the belief that one generation of Christians who followed Jesus and put his teachings into practice could alter the appearance of the earth. John Wesley is credited with the following quote: "Give me one hundred men who fear nothing but God and hate nothing but sin, and are determined to know nothing, but Jesus Christ and Him crucified, and I will set the world on fire."

When Napoleon and his forces reached a brook at the foot of the Alps, the soldiers announced that they were unable to move the cannon across. The great general responded by saying, "We must cross this stream here or we can't see Italy." While Bismarck was encouraging the German troops to cross a marsh on the route to Paris, he put iron in their blood and courage in their frail bodies by stating, "Men, we must cross this marsh or we can't see Paris." This statement gave the German soldiers the motivation they needed to make the difficult crossing. Do we, as soldiers of Jesus Christ, have the option to retreat or stop moving forward because

we are confronted with challenges? I want to think that I can picture thousands of people replying all around the country, "No, let us march on to victory."

Getting in contact with God via prayer is the most important step in the process of preparing for a revival. This step is more important than drafting arrangements, establishing committees, calling an evangelist, gathering choral choirs, and promoting the meeting.

For a revival to be fruitful, it is important to engage in activities such as prayer, self-examination, preparation for personal work, and the casting away of sin. These activities are outlined in the "Prayer Circle" requirements described in the first chapter of this book. Prayer was the impetus for the establishment of the church in Phillippi. Prayer was the driving force behind the beginning of the Reformation. Up to three hours of each day were devoted to prayer by Dr. Martin Luther. People prayed continuously throughout the night before John Livingston delivered his famous sermon, which resulted in the conversion of five hundred individuals. The congregation prayed nonstop as Jonathan Edwards delivered his sermon entitled "Sinners in the Hands of an Angry God," and they did so the entire time he was speaking. The great revival that occurred in Ireland, Scotland, and England in 1859 was initiated as a consequence of four young men, with James McGuilkin as the leader, who met for prayer in a schoolhouse near Kells, Ireland, every Friday evening. One year later, at least ten thousand new members were recruited to the Churches as a result of this prayer meeting. The Irish revival began in the summer, and because the churches were unable to accommodate the large numbers of people attending, many sessions were held outside. According to the information provided by Rev. William Wallace, it is thought that one hundred thousand people were blessed. Even though he lived in a feeble body, Finney spent entire nights praying and became a

giant with God as a result of his devotion. It was said by Alfred the Great that his country required "Not only good women and good workmen, but also good prayer-men."

Both John Knox and George Whitefield have become famous with their respective prayers. Knox is known for "Give me Scotland, or I die," while Whitefield is known for "Give me souls or take my soul." Paul describes prayer as "labor in birth," and Isaiah states that when Zion "labors," she gives birth to her offspring.

Samuel issued a command for the people of Mizpah to fast, and the outcome was a powerful revival. Jehoiakim issued a proclamation that all of Jerusalem should observe a fast. At different points in their lives, David and Daniel both fasted and prayed. There are a huge number of other people who, by the power of prayer, have achieved tremendous and heroic work for God here on earth.

Prayer, humiliation, supplication, intercession, and persevering prayer on the part of God's people, whose hearts are burdened for the unsaved in and out of the Church, is how we might anticipate a worldwide revival to take place, not via human organization or activity, but rather because the hearts of God's people are concerned for the lost both inside and outside of the Church. Prayers will be heard by God.

CHAPTER 6 - The Kind of Revival Needed

We can come to a consensus on a few key themes regarding the nature of the revival that is needed.

1. Only in response to a great deal of prayer and a humble attitude on the part of the Church will the revival take place.
2. Christ and what He accomplished on the cross must be brought into the spotlight. The main goal must be to point sinners in the direction of the Sin Bearer.
3. The message that is preached must be the message of the cross, which includes both mercy and judgment. Not just spreading the message of love and compassion, but also that of judgment and righteousness.
4. The Church of Jesus Christ ought to have a stronger appeal than the entertainments of this world.
5. The revival's primary focus should be on the Church, specifically on sanctifying the believers and encouraging baptism in the Holy Spirit.
6. The revival should make an effort to reach children and guide them to salvation, and it should reject the false doctrine that is growing so widespread that children do not need to be converted to Christ. This teaching is antithetical to Scripture, as we have shown, and it is becoming increasingly widespread.
7. Reaching out to people in the working class is an area that requires particular attention. It is our responsibility to save men and women in their entirety—spirit and body—and not just souls. We need to advance a religion that is capable of transforming an individual in their entirety. When Jesus fed five thousand people, He was just as much of a Savior then as He was when He spoke

the sermon on the mountain or when He revived Lazarus from the dead.

8. It is recommended that singing and praying be a part of the revival. Light, airy music should be phased away, and instead, traditional hymns that contain the gospel message should take center stage, just like they did in the Wales revival.

9. The ethical and theological impact that the revival has had on society and the globe at large must be the defining characteristic of it.

10. If the revival is successful, it will develop such power and momentum that both the religious and secular journalists will be happy to report news of the revival.

11. The revival is not to be understood in terms of its emotional content. However, it should take on the form of something profound and subdued, with flashes of emotional intensity appearing here and there. There are signs of emotional intensity in some of the revivals described in the Old and New Testaments, as well as in the majority of the revivals that have taken place in recent times. In spite of this, it is reasonable to anticipate that the stoic rather than the emotional will predominate in the services, given that there must be a search for the "Old Paths" regardless of the after-effects.

12. The presence of man within the revival should be diminished more so than is now the case within the local revivals. In the event that the Lord need the assistance of a human agent, He will either locate one or create one.

13. More sermons should be preached about hell and judgment, but they should be delivered with love and compassion. It is not enough to just talk about the fatherhood of God and expect people to respond positively.

14. The revival ought not to have any unfavorable after-effects, but similar to the Mississippi River, it must continue to flow continuously at low and high water-mark, taking in water from the tributaries as it continues.

15. Repentance, commitment to God, confidence in Christ, and open confession, as well as living a righteous and pure life, should be accepted as evidence that one has been saved during the approaching revival. Dead formality must be lost sight of.

16. The impending revival ought to prompt theological institutions to establish endowed chairs in order to teach "Revival Methods" in the same capacity that "Pastoral Theology" is currently taught. It is important to emphasize that "He that winneth souls is wise," rather than focusing on those who present lovely sermons that are well prepared. The battle to save souls is a more important cause than the one that Demosthenes fought for when he spoke on behalf of the crown or the one that Cicero fought against Catalin. The power and the wisdom of the Holy Ghost are required. There are around three hundred references to the Holy Spirit within the pages of the New Testament. It is constantly connected to the concept of power, as well as the idea of triumph. When soldiers fire their weapons at random, it is estimated that only one out of every four thousand bullets will cause death or injury. After receiving the appropriate training, we should have no problem accomplishing that level of success with the gospel rifle.

Tolstoi relates a story about a man who was promised all the land that he could walk around in one day. However, the man worked every muscle and nerve in his body so hard that he eventually passed away. He lacked any kind of talent.

After John Wesley had been in the ministry for thirteen years and had served as a missionary in Georgia for two years, he wrote in his Journal that he "who went to America to convert others was

never himself converted to God." John Wesley observed the fruit of his ministry after he was converted, and this encouraged him to continue in the ministry. When Sir Ashley Cooper visited Paris, he was asked how many times he had performed a particular surgical operation, and he replied, "Thirteen times." "Ah," said the Frenchman, "but I have performed the operation one hundred and sixty times." The Frenchman then asked Sir Ashley Cooper, "How many lives did you save?" Mr. Cooper inquired, "I saved eleven out of the thirteen, and how many did you save out of the one hundred and sixty?" The response of the Frenchman was, "I lost everything, but the operation was very brilliant." Is there not already an excessive amount of eloquent preaching when there should be more of the kind that saves souls?

Dr. Janner, the man who discovered vaccine, was brought to a nobleman by the Reverend Roland Hill, who said, "Allow me to present to your Lordship my friend, Dr. Janner, who has lately been the means of saving more lives than any other man." In response, Dr. Janner bowed and remarked, "Ah, would like you, I could say souls." Dr. Janner was the one who came up with the idea of vaccination.

If each theological school could have a chair established for a teacher on revival methods, comparable to Professor Tholuck, who is a German professor at the University of Halle, then this would unquestionably be money well invested. In his jubilee address, as given in McClintock and Strong's Biblical Encyclopedia, he says: "My course has been designated a successful life among youth. I have had not merely to water like Apollos, but to plant with Paul and introduce new life into dead, corrupt, and wayward youthful hearts. But this can only be where the spirit of fire is the beam of a divine influence from God. Nothing fills me more with adoring wonder than to think how this spirit of fire has ever been given to me since the hour when I received the baptism of fire from above.

From the age of seventeen, I have always asked myself, 'What is the chief end of man's life?' I could never persuade myself that the acquisition of knowledge is this end. Just then, God brought me into contact with a venerable saint who lived in fellowship with Christ, and from that time, I have had but one passion for Christ and Christ alone. Everyone out of Christ I look upon as a fortress which I must storm and win. When I look at the thousands of youths whose hearts have opened up under my influence, I can only say the Lord has done it. In working thus to save souls, my life has been one of joy rather than toil. And what a number of those who were once my students have risen up and can now say, each one, like myself, 'I have had one passion, and that is Christ, and Christ alone.' What a grand and glorious testimony this is of the great student professor who had received the baptism of fire from above and whose only aim was to lead his pupils to Christ and make them soul-winners. His labor counts for time and eternity.

No wonder his teaching and influence counteracted the stubborn rationalism known to German theology. Our theological schools need money and endowment, but more than all, enduement; we must equip theological students for successful revival work."

17. The coming awakening should be a renaissance rather than an ordinary revival. A revival, technically so-called, only applies to feelings. On the other hand, a renaissance would take hold of the whole man, feelings, intellect, will, and all, and make man love God with all his heart, soul, mind, and strength, and his neighbor as himself. There is a growing and universal longing for a genuine revival of religion. The phrases "Back to the Bible" and "Back to Christ" make for excellent rallying cries. To be a successful soul-winner requires diligent study and a lot of prayer. There is a distinction to be made between the phrase "the foolishness of

preaching" and the phrase "foolish preaching." "He that winneth souls is wise."

18. The tepid position that the Church finds itself in at the present time does not pose a significant obstacle to the forthcoming revival. In 1734, under the leadership of Jonathan Edwards, a major wave of religious revival began. Prior to this time, the Church had become stale and formal. Nevertheless, before the revival came to an end, which occurred during the period of Wesley and Whitefield, the number of people who attended church in the colonies climbed by more than ten percent, and the number of churches increased by a whole thirty percent. It is estimated that Whitefield alone was responsible for fifty thousand people deciding to become Christians within three years and joining one hundred and fifty different churches.

As previously said, the second major resurgence occurred in our country in 1901 and 1902, at a time when it appeared that infidelity in France, free-thinking in the United States, and deism in England had sapped the life from the Church. The revival occurred at the very moment when it was required the most. The places of higher education were breeding grounds for skepticism and derision. College students took great delight in the fact that they could successfully impersonate prominent non-believers. At Yale, only one student was willing to take the sacrament when President Timothy Dwight searched for candidates. However, within a short period of time, more than one-third of the students became believers, and the revival eventually went all the way to Kentucky and Tennessee, as was previously stated.

When the third and most significant of the American revivals came, in 1857 and 1858, it was much needed to revive the dead worldly and formal Church and prepare the men for heaven who fell by the thousands on the battlefield during the Civil War. It was

much needed to resuscitate the dead worldly and formal Church because it was greatly needed. Unplanned and unannounced, the revival kicked off in the form of a prayer meeting in the middle of the day in New York City. The timing and manner of its delivery were both up to God. It was a response to prayer, just like every previous revival that has ever taken place. We have made it a point to concentrate upon and underline the idea that there will be no revival until there is a significant amount of prayer. It is estimated that there were fifty thousand people who put their faith in Christ on a daily basis at the height of the revival wave, and that around one million people were born into the kingdom of God before the revival wave petered out. There is no denying that the current state of the Church demonstrates the dire need for a spiritual awakening among the membership at large, and there is no reason to doubt that one is on the way.

19. During the next Christian revival, there should be unity among Christian workers, including pastors and evangelists. Due to the fact that the Lord Himself ought to be in charge, petty disagreements and finding fault with one another must be eliminated. As was the case with earlier significant awakenings, man must first and foremost be forgotten. Over the course of the past fifty years, the majority of preaching has been focused on providing religious instruction, which can only serve to speed a broad revival. The seed has been planted in the minds of tens of thousands, and it looks like the time to reap is getting closer.

20. The upcoming revival needs to be one in which an emphasis is placed particularly on individual efforts. Everywhere you go, people are lamenting the absence of individual workers. These messages were short but accomplished the aim. It is said that John Wesley won sixty thousand souls through personal work. Rev. J. O. Peck, D. D., once said that if he had the certainty that he was to live only ten years, and as the condition of his going to heaven at

the end of ten years, he was to win ten thousand souls, then he would work as hard as he could to do so. "On nineteen different instances, He took the time to educate one individual. The example of the disciples undertaking personal work is very suggestive. As a result, we can see that Jesus and His disciples practiced not only individuality but also personalism in their approach to evangelization.

A student brought George Mueller to a prayer meeting, which led to his conversion, and the world has been blessed through that modern apostle. A white-haired boy with a low brow was brought to Christ by a handshake and a kind word; later, he became Bishop Simpson of the Methodist Episcopal Church. Mr. Edward Kimball, a Sunday school teacher in Boston, brought D. L. Moody to Christ. John Stratton led John B. Gough to Christ. Robert Eaglen led Charles H. Spurgeon to light and salvation. The last great revival of 1857-1858 was essentially a layman's revival, and so must the next one be. The layman's movement is undoubtedly a favorable indication.

The things that give the pessimist his material for discouragement are infallible signs to us that a better time may be near. During the great revivals named in America, as well as in Wales, Korea, and the Orient, the darkest hour came just before day. "Man's extremity is God's opportunity." Reaction follows excess. Many appalling things are occurring in society and the Church that startle us. "Man's extremity is God's opportunity."

The dormant conscience is roused, and the timid are roused to action as we move through this period. The response is toward civic reform, righteousness, and the kingdom of God, and at some point in the future, there must come in the wake of the revival power of the new heaven and the new earth. Through this epoch, we are now passing.

When Napoleon planned to defeat the Austrian army at Marengo, rain had fallen, making it difficult to cross the Po River. When he reached the field, the brave soldiers were retreating. Just then, Desaix, the boy general, came running across the field and halted before Napoleon. In the corps was a drummer boy Desaix had found on the streets of Paris. Yes, sir, I can defend myself against an accusation that would cause even the graves to tremble. Do you want me to fight that charge here? I've already beaten it once at the Pyramids, once at Mount Tabor, and once at the bridge of Lodi. "The old charge of Lodi and the Pyramids, yes, beat it!," Napoleon retorted. The Austrian Army was routed after the young drummer played his drum, which caused the men to fall in line and resulted in the army's loss. The boy was observed continuing marching and pounding his drum after the field had been cleared.

It seems as though Christendom is heading toward a crisis, and it would be extremely helpful if many people were to follow the example of the drummer boy and beat the charge until the forces of our Lord marched to triumphant victory.

There isn't a need for a new truth or gospel, but a turning back to the old paths is needed. The arm of God can help, and Jesus can and will save. We are praying and looking for a revival in which neither pastor nor evangelist will be prominent, but in which God alone shall get the glory.

We believe that in the future, regular revival sieges, continuing for weeks or, if necessary, months, should be the order of the day. It is a great pity to close a revival while the fire is burning, as is frequently done. The Churches have long been singing "Hold the Fort" and have done well "holding." Now, let there be a marching forward to victory. Someone writes, "The Lord is a good worker but loves to be helped." Revivals are born of the Holy Spirit, and with the pastor in good spiritual condition, preaching for

immediate results, with the official members in the lead, success will be achieved. Peace and harmony should be established, and the membership urged to pray and do personal work. The Lord will do the impossible, and the revival must follow. Mr. Moody said, "One hundred cold Church members revived is a greater advantage to the kingdom of Christ than the conversion of a hundred sinners." There are too many people at ease in Zion. Church members should not be like the man trying to save another man who had fallen through the ice by shoving toward him a plank covered with ice from which his hold repeatedly slipped, but should stretch down their hand to save the struggling and the dying.

Therefore, let us stand together, work together, and if necessary die together in the cause of Christ.

CHAPTER 7 - Present Indications for a General Revival

We do not have a positive outlook on what is being labeled the "New Evangelism." The evangelism and revivals described in the Bible are sufficient for our purposes, as are the older forms of evangelism. We do not want such a holy artifact to be subjected to any kind of test. What we really need is one large revival that takes place across the entire Nation. The "Oxford Holy Club" effectively put an end to the "New Evangelism" controversy during their era. We do not require more innovative approaches; rather, what we require are people who are filled with the Holy Spirit and, as one person described it, "Thick with God." We have discovered that attempting to save people through the practices of science, Socrates, Browning, and fraternity, music and star preaching, and the construction of new churches is futile. Pentecost was the turning point in the new evangelism, and that must be our starting point as well. Any new strategy that misleads individuals about the true amount of conversions will be met with our complete and utter disapproval. Real conviction and genuine conversion can only come about through the interaction of law, judgment, and love, because the sinner can only be set free by the truth. "New Evangelism" makes an appeal to the intellect and to reason, whereas "Old Evangelism" makes an appeal to the heart and to the emotions. In the "New Evangelism," Jesus serves less as a savior and more as an example. Conversion, often known as the "New Birth," is viewed as an intellectual process by the "New Evangelicalism." The "Old Evangelism" believes in a genuine New Testament transformation of heart that was taught by Jesus and the apostles, whereas the "New Evangelism" thinks that man will eventually become good.

Dealing with repentance as a genuine, essential, and required fact is absolutely necessary. It is not necessary to paint a picture of evil that is so bleak, nor should the theology of restitution be so terrifying, for sinners to believe that it is impossible for them to be reconciled to God. Nevertheless, there is a need for the truth, and it should be communicated. What is the point of holding a revival if it does not convince the newly converted person to make amends for wrongs committed, to give up sin, to forgive enemies, and to stop engaging in wicked amusements? Why should we be afraid to speak the complete truth? Why should we fear man rather than God?

We now have more open-air campaigns in the cities, bringing the gospel to the public throughout the scorching summer months. This is in contrast to the traditional camp gatherings, which have essentially become out of date. This method has the potential to reach thousands more people. There is reason for optimism based on the reports coming in from New York City, Chicago, and Philadelphia, among other locations.

Let us take note of several organizations that are now working in the industry to make the approaching resurrection a success. Every year at the end of July, the greatest religious gathering in all of Christendom convenes in Keswick, England for a week of Bible study and prayer. There was a time when Coleridge, Southey, and Wordsworth resided in close proximity to this lovely and attractive location. A memorial commemorating John Ruskin and his connection to Keswick is located on the lovely "Friar's Craig." It should come as no surprise that ten thousand to twelve thousand Christian people meet annually with the intention of praying and looking forward to the event. The readings from the Bible, which draw in the most people on a daily basis, concentrate on subjects that are of the utmost assistance to Christians. On the program are ministers that include the Reverend G. Campbell Morgan,

Reverend Dr. Pierson, Reverend Charles Inwood, Reverend Webb Pebløe, Reverend Herbert Brook, and Reverend F. B. Meyer, amongst others. The impact of that recurring conference may be seen and heard all around the world. It is a powerful component that is helping to bring about the revival that is taking place all throughout the planet. The annual get-together that takes place in Blankenburg, Germany, is very much the same.

The Moody Bible Institute in Chicago, the large yearly gatherings in Northfield, Massachusetts, as well as other gatherings for Bible study held in various parts of the country throughout the summer months of each year, and denominational conferences all contribute to the kindling of the heavenly flames that are necessary for a powerful and widespread revival. We cannot ignore the fact that the Winona Lake (Indiana) Bible Conference takes place there every August and has served as a source of motivation for thousands of Christian ministers and workers by providing them with a fresh impetus to advance the cause of Christ's kingdom.

It is important that we emphasize that every single prayer, whether it be a prayer at the family altar, a prayer at a prayer meeting in a cottage, or a prayer in a secret place, contributes to stoke the flame of God's holy fire. Every revival meeting, whether it takes place in a church, hall, or home; whether it is a union effort encompassing a town or city; or whether it is a simultaneous movement in the larger cities; these are but small flames that should, in the coming great revival, kindle neighboring towns and cities until the momentum will be so great that the devil will be put to flight. Our God is going to get more glory than ever before.

The author made a suggestion a few years ago on the establishment of the Interdenominational Association of Evangelists, which is today comprised of over two hundred recognized evangelists and is responsible for organizing meetings and assisting pastors. This

organization does not include all of those who are otherwise occupied working in particular capacities. In addition to all of this, the world has never had finer preachers and pastors than it does right now. The largest churches all participate in their own denominations' efforts to spread the gospel. The fact that there are so many devoted people working for Christ ought to contribute to things moving in the right way. There are other kinds of one-off gatherings going on right now, such as fasting days and Sabbaths in the middle of the week.

The common people are showing a great deal of interest in the revival movement that is taking place all over the country, and this trend is only going to increase in the years to come. A writer put Jesus and His twelve apostles among the laypeople and said that Paul laid down his parchments as an appointed elder before he became a missionary to the Gentiles. This writer also added that Jesus and His twelve apostles were among the people who did not have any special authority. If every Christian were to gain just one soul per year, the task of evangelizing the entire world would be accomplished in a relatively short amount of time. We must not put restrictions on the Lord based on numbers but rather continue to labor, pray, anticipate, and put our faith into action in our job.

We had demonstrated the dismal conditions that prevailed at the beginning of the previous century, a time when adultery was not only common but also popular, and when universities were breeding grounds for atheism, vice, and irreligion. The churches had stopped having any kind of spiritual impact, and the people's lack of interest was written all over their faces. There were some churches that had never seen a revival in their whole history. The Christian religion was seen as a failure, and vice and immorality were growing at an alarming rate every day. However, the same God who has shown mercy on our nation is standing by to assist us once more.

During the first three decades of the previous century, there were more than thirty significant renaissances. Even in New Haven, Connecticut, there were nine hundred people who converted in the same period of time as fifty thousand people converted in fifteen hundred other communities. Numerous urban churches sprang into existence, and hundreds of young men entered the ministry after completing their education at various educational institutions. There was development in every aspect of Christian activity, from the formation of foreign missionary groups to general progress in Christian observance. It is interesting to notice that the strong revival that occurred in 1857-8 followed the panic that occurred in 1857. Jeremiah C. Lamphier was compelled by the Lord to initiate the midday prayer gathering that took place on Fulton Street at that time. Chicago and other cities followed the exemplary model provided by New York and Boston until a prayer-meeting line spanned over four thousand kilometers from Omaha, Nebraska to Boston, Massachusetts. This line began in Omaha, Nebraska and finished in Boston, Massachusetts. Soon, the rate of conversion increased to fifty thousand each week, which eventually reached five hundred thousand.

Since we are now in the twenty first century and the last religious force has been depleted, people of God everywhere are in a prayerful mood and ready to pray, "O Lord, revive Thy work." This is because people feel the need for a new and forceful manifestation of divine life. Can the reader have any doubt that these calls will be heard in a short amount of time, that the immense depths of human life will be greatly stirred, and that the world will once again be aware that there is a God? There has never been a time in history when evangelical churches were more united and prepared for victory than they are right now. Our nation has triumphantly assumed its rightful place among the nations of the world, and we have nothing to worry about from our enemies,

be they on land or sea. But our greatness, enormous population, numerous cities, military and navy, national wealth, and prestige among the countries are little more than drops in comparison to the supernatural showers that are required to solve the current issue. It is imperative that the force of God be manifested in the form of revival fires in order to halt the deterioration and corruption that has permeated our national life; otherwise, the collapse of this once-proud republic is just around the corner. Is it not possible for God to accomplish this work and for Him to bring about a revival in the form of a new Pentecost in the twenty-first century? He is so close that our prayers and supplications might reach out and touch Him, "for He is always on the giving hand." He is prepared, but are we all set to go? If there is a delay, it is because man is refusing to cooperate with the Holy Spirit, and this is man's fault. While the Church is praying for the salvation of sinners, she must also remember to pray to the Lord that he will send laborers into the vineyard so that the ripe grain might be collected into the garners. Are we prepared to sacrifice for Christ and ready to pray for the revival of the church? Do we have a heartfelt care for the salvation of others, and are we willing to say, "Here I am, Lord; send me"?

CHAPTER 8 - New Developments Favorable for a General Revival.

A religious newspaper reports that in Philadelphia, all the Union Traction Company car shops were opened for weekly evangelistic meetings under the control of the Young People's Societies. Thirteen police stations had weekly services under the Philadelphia Christian Police Association, and the meetings were fruitful.

Rev. J. Campbell White, general secretary of the Laymen's Missionary Movement of Canada, informs us that the Churches of Canada pursued a plan by which an attempt will be made to evangelize their part of the world in this generation. During September and October 1908, under that missionary movement, campaigns were held in twenty-four of the leading cities of Canada, extending from Nova Scotia to Van Couver Island, a campaign extending four thousand miles long and continuing for seven weeks. The question discussed in the twenty-four cities was, "Will Canada evangelize her share of the world?" And the Christian people in each city decided in the affirmative. Seventy-five cities in the United States had similar conventions in 1910.

The Gospel Song Evangelistic Movement, which was organized in Chicago in the winter of 1908, comprising about two hundred Churches and under the general direction of a Union Committee of pastors of all denominations, belongs to the new departments in the world's evangelization.

It is hoped that other cities will follow the example of Chicago in similar movements. The thought of such a movement first came to Dr. A. C. Dixon, pastor of the Moody Church. Some thirty groups of Churches were formed in different parts of the city, representing ten denominations and averaging about eight Churches to each group. Singers were selected in each Church, and thirty thousand

copies of "Selected Gospel Hymns" were published for use. The plan was launched without a single paid worker. It is well known that the campaign was started with an all-day union service of fasting and prayer in the auditorium of the Central Young Men's Christian Association. With the Lord's sanction, the undertaking became a blessing to many Churches and people. The campaign ended in a conference for Christian Workers on December 29, 30, 31, 1908. The culmination was a grand watch-night service in the Coliseum on New Year's Eve. The singing was probably never surpassed in any religious gathering. So large was the number of singers that the leader had to shout his directions through a megaphone to be heard. The speakers were among the most successful soul-winners in America. The writer was privileged to sit on the platform with a former schoolmate who occupied a pulpit in Chicago. The sight from that elevation was indeed grand, with an audience estimated from ten to twelve thousand people sitting and standing in the building. We were informed that fully one thousand were turned away by the police, who had strict orders to enforce the police regulations. The people were there to engage in the evangelistic meeting, say farewell to 1908, and welcome 1909.

Rev. A. C. Dixon, D. D., acted as chairman. Dr. D. B. Towner had charge of the Gospel Choir of two thousand trained singers, and together, they glorified God through the medium of song. The service began at eight o'clock, and the first hour and a half was given to singing. The grand old songs constituting the old-time favorites were interspersed with the latest new songs. Such songs as "Oh, that will be Glory," "My Anchor Holds," "Christ Redeemeth Sinful Men," "It is Well With My Soul," "He Will Hold Me Fast," and "The King's Business" were sung with great enthusiasm by all. Then came a male chorus of twenty-five voices who sang "Who is the King of Glory," followed by a male quartette singing "Through the Gates," and Dr. Towner sang

"Saved by the Blood of the Crucified One." Soloists sang selections appropriate for the service. Different speakers gave the gospel message with a clear ring.

After each address, people were asked to surrender their lives to God, and many did so. During the last five minutes, the officers of the Churches, Sunday school teachers, fathers, and mothers were asked to rise in groups and surrender themselves to the Lord and His work for the coming year, and while the heads were bowed in prayer, the new year dawned, and the vast audience stood with bowed heads and clasped hands and in concert repeated the Lord's Prayer.

Another favorable indication is the Men's Organizations in the cities for religious and reform movements. It has been thought for a long time that men can not be reached by the gospel, but that doctrine has exploded. There is no particular difficulty in getting large crowds of men on special occasions during revival services. Not only has the writer observed it, but other workers have asserted that it is often easier to reach men for Christ than women. There is a turning of the men in this country toward Christ and the Church. The Good Citizens' League, civic reform movements, brotherhoods of various names, layman's missionary and evangelistic organizations, Gideon bands, and other forces have joined hands with the Young Men's Christian Association and the Churches, thus forming a mighty army scattered everywhere ready to bid defiance to Satan and his hosts.

Another movement we bid a hearty Godspeed is the "Federal Council of the Churches of Christ in America." Some have criticized the movement, but because it has not escaped criticism, it makes us believe it is of the Lord.

The report of the first meeting held in Philadelphia in December 1908 is a volume of nearly six hundred pages, furnishing valuable

information on the strength of American Protestantism. The book is of as much interest as the volume published three years ago, given the Interchurch Conference on Federation proceedings. Philadelphia must have been favorably impressed with that great gathering of representative Protestantism, for by an enthusiastic and unanimous vote, the Ministerial Union of that city endorsed the Federation of the Evangelical Churches in their city. In the twenty-three denominations affected by the Federation, there are not less than twelve hundred representatives representing some seven hundred thousand persons.

The object is to secure united action and advancements in moral and spiritual movements. This is one of the advanced steps in civic and moral reforms and will be watched with interest. Sin has long been organized in the cities, and it is time for the Church to put forth its strength. Denominational lines will not always be eliminated., but it means bringing into harmonious action the Church of Jesus Christ, as shown in Maine and other places.

Chicago will not be behind in forward movements. So, the "Chicago Federation of Churches" convened on January the 4th, 1909. At that time, President Judson of the University of Chicago emphasized the good the Federation could do by eliminating the waste of the competitive methods, action toward abolishing child labor, the purification of politics, and the direct good that would come to the Churches. Dr. Edgar P. Hill expressed the sentiment: "Working as we have been doing, we could not expect to win the city in ten thousand years. We are now cooperating in city missions and foreign fields and sending this denomination here and that one there." That is certainly doing good business for the Lord. Dr. Mitchell of St. James Methodist Episcopal Church was pleased with the progress in the right direction and thought, "We Protestants now face the world with a united front." Protestantism

is now represented in the Juvenile Court in Chicago as one of the fruits of the Federation.

The latest news comes to us from South Africa, where a project has been started to unite the Presbyterian, Congregationalism Baptist, and Methodist Churches into one body. The outcome of the plan in South Africa will be watched with interest. It is to be hoped that they will succeed better than the effort in Canada to unite the Methodists, Congregationalists, and Presbyterians, or the plan in the United States to unite the Congregationalists, Methodist Protestants, and the United Brethren Churches, or the effort to unite the Presbyterian and the Cumberland Presbyterians, or even the repeated efforts of joining together the Methodist Episcopal and the Methodist Episcopal Church, South.

Whether a union such as we would like to see will be affected, all these movements are efforts in the right direction. The closer the Churches get together, the greater their power in building up the kingdom of Christ on earth. There are undoubtedly many encouraging features in our day. The student volunteer movement, with such an able leader as John R. Mott, certainly has had the sanction of God and can be used for great good in the coming worldwide revival.

In addition to what we have written, we might mention the facts that Korea had fifty thousand conversions in one year, that Japan has eleven members in Parliament who are avowed Christians, and that last year thirty thousand Korean men and women gathered in the large cities of their land to study the Bible; that recently the Czar of Russia gave two thousand five hundred dollars for the new Young Men's Christian Association building in St. Petersburg; that the United States and Canada gave six hundred and two thousand dollars more than the previous year for missionary work. These and many more encouraging things show that the Lord has not yet

deserted His people and that better days are coming for this old world. May the Lord hasten the day.

CHAPTER 9 - Thoughts on Present-Day Evangelism.

A pupil said to Socrates, "O Socrates, I give myself to thee/" With such a grand and wonderful outlook will not every reader say, "O Christ, I give myself to thee?" Will not every reader do something in this great work by starting a Prayer Circle, conducting cottage prayer meetings, and joining thousands in daily supplication and prayer for the coming revival? I imagine I hear many replying, "Yes, you may count on me." With the doors open everywhere, including Russia, we should see the world much more evangelized in our generation. The American Board of Foreign Missions, the Young People's Society of Christian Endeavor, the Woman's Christian Temperance Union, and, as we have shown, the mighty revivals were all born in prayer. Let us pray and have faith, and we shall not be disappointed.

The seal of John Calvin was the hand holding a heart on fire with the inscription, "I give Thee all, and keep nothing back." Frances Ridley Havergal has been immortalized through her hymn, "Take my life and let it be consecrated Lord to Thee." Mr. Henry Varley told D. L. Moody in Dublin, Ireland, "The world has yet to see what God will do with a man fully surrendered to Him."

Livingston's motto was "All for Jesus." Christianity is the religion of power, which is generated through the Holy Spirit. John Easter. Jonathan Edwards, Charles G. Finney, D. L. Moody, and many others, including pastors, evangelists, and laypeople, were made a power through the indwelling of the Holy Spirit. Every man of prayer in the Bible was a man of power, and so it is today. If Michael Angelo could cut with a chisel from an old slab of marble that wonderful piece of sculpture, "David," which the writer saw in the museum in Florence, Italy, and out of another slab, "Moses," which the writer saw in a cathedral in Rome, and could paint "The Judgment," which the writer saw in the same city in the art gallery

of the Vatican; if James Watts could discover the power of steam by watching the lid of a teakettle if Franklin could discover electricity by catching lightning in a bottle if Cyrus W. Field could lay the Atlantic cable if Morse could tell us how to use electricity if Edison can tell us how to talk over a telephone, what is God not able to do with a human being when made pliable in His hands? We have emphasized the fact that there is a human and divine element in every revival, and with a strong appeal for the Lord's people to do their part toward bringing the great awakening, we shall strongly urge all to join in prayer and take courage from the examples and encouragements given in this treatise.

The law of nature folks who make much of the philosophy of prayer are like the young birds in the nest. When the mother bird is killed, the little ones perish. Hezekiah prayed for health, and fifteen years were added to his life. David prayed for his child, but it died. And thus, we must understand that "No good thing will He withhold from them that walk upright." Be sure your desires are from heaven before you pray. God stops at the royal door of the will and can not enter without your consent. We should partner with God, and then He will do the impossible. I do not want to go to the bar of God without the scar of war upon me. What difference how great the difficulty is, just so we conquer. Have a time, or times daily, for prayer. Form a habit of daily prayer, and do not let the thought of natural laws or sovereign volition trouble you.

Much might be said in addition about the power of prayer. Benjamin Franklin, whose equal in some respects can not be found among our political forefathers, for to him we are primarily indebted for our independence, whose motto was, "United we stand, divided we fall," though living under the influence of French infidelity for years, but having too much brain to become an infidel, addressed that memorable convention where our Republic was to be born into the world by saying: "Gentlemen: I am an old

man of fourscore years; I believe that Providence guides the affairs of men; not a sparrow can fall to the ground without the Father's notice, much less can an empire be organized without His aid. I move that we open this convention with prayer, petitioning divine favor for guiding us." See those men of brain on their knees in prayer, with George Washington leading them in an audible prayer. Is it any wonder that the little Republic lived? This Republic was organized in prayer, and the constitution was cradled in prayer. The Ship of State was launched with the hand of prayer. It was easy for those men to sign the Declaration of Independence after prayer for guidance. George Washington frequently took his refuge to God in prayer while at Valley Forge. Abraham Lincoln followed the good example of the father of this Republic, for during Gettysburg's mighty battle on the plains of Pennsylvania, he repeatedly went apart to pray and asked Bishop Matthew Simpson to help him pray. William McKinley was a man of prayer, and after much prayer to God following the blowing up of the Maine, he gave orders, and our war with Spain was of short duration because God heard prayer. While speaking to President McKinley in the White House, I felt he was indeed my brother.

Today, the Republic's character, strength, and manhood are invested in men who kneel daily in prayer. Jesus Christ, the man of prayer, puts us to shame by going night after night into solitude to pray. He never undertook a great miracle without prayer. The disciples at the foot of the Mount of Transfiguration could not cast the devil out of the boy because of the lack of prayer, but Jesus could do the task. One little devil can keep a prayerless Church in darkness. When the trolley wheel is off the wire, the power is broken. Thus, our connection with Christ is of great importance. Prayer fits for suffering, as in the case of Jesus on the Mount and in Gethsemane.

There can be no awakening of the Church unless it is asleep. The Church is not asleep in social, business, or financial lines, but it is asleep from the spiritual side. There is a lack of interest in prayer meetings, Sunday schools, Church attendance, revival interests, Bible study, and family religion.

The revival of 1800 could not be reproduced in 1900 by all the prayers of the Church. Do not pray for a repetition of any one of the former great revivals, for they will not return any more than the battle of Waterloo or Gettysburg will be fought a second time. Nettleton preached on the awfulness of the judgment of God, and for ten to twelve days would preach before giving an invitation for sinners. He at first aroused the Church to activity. He frightened men into the kingdom; Finney drove them in through seas of agony wrought by the Holy Spirit, while Moody lured them from sin to God. God makes His own revival in His own way and time. A revival means to make war upon Satan's kingdom and establish believers. Some people say that the world is better than ever, while others assert that the world is growing worse daily. A writer says, "God has no more use for a pessimist than a homeopathic doctor has for calomel."

The Church of Jesus Christ has departed more from prayer than from other good usages. Doctor Torrey says, "Prayer can do anything God can do, and as God can do anything, prayer is omnipotent." Abel Clary and Father Nash prayed by the hour while Finney preached, and that was the secret of Finney's success. Not the preaching but the praying will bring blessings. Albert Lunde in Norway and Evan Roberts in Wales are examples of God's plan through human agency. To lay the foundation for a revival, we must subordinate everything: custom, style, business, and every barrier.

This is the age of conferences for Bible study and organizations for missionary and evangelistic enterprises. But the power of darkness is asserting itself with great boldness. We are informed that great congregations gather in Paris and other cities to worship demons. Evangelism must, therefore, bring the Evangel or gospel within reach of the unsaved in all lands and build up Christ's kingdom. To evangelize is the duty of every Christian. The evangelization of our time must be the same as in the Apostolic days. In that day, individuals were won by individuals; thus, personal evangelism is our mission today.

We believe much could be done through the schools and seminaries in preparing pastors for more aggressive evangelistic work. Many pastors underestimate their evangelistic gifts since they have not been developed. Not only should future pastors be trained for soul-winning, but the Church should start schools for evangelist training, similar to the schools of the prophets mentioned in the Old Testament. Such schools as the Moody Bible School in Chicago and the Bible training school in New York should be more numerous. We believe a brighter day is dawning and that such schools would be an inspiration toward a general awakening.

We are now entering a period of personal evangelism as never before, but much more is needed. Business people should win their associates, parents, their children, friends, their neighbors. Bible study and prayer will help to train these walking evangelists.

To win souls, the individual life must be right. The life in society must be right, and the whole being must be consecrated to Christ, and every sin must be put away. We must die to self that Christ may be all and in all. Having laid the foundation well, we may widen the scope and take in reform movements, social injustice,

and all kinds of wrong. Evangelism must mean more than a call to repentance or accepting Christ, for that is but the beginning.

To study the Bible and pray without ceasing is not sufficient, for we must act. The speaker must feel that people are lost without Christ. As a Scotch woman said of Robert Murray McCheyenne, "The man preaches as if he was a-dying to have you converted." Every pastor can be a soul-winner in their parish by living the right kind of private life and prayer life, for without prayer, no power and no success need be expected. To be a soulwinner, the minister must also observe his public and pulpit life. It is not sensational but gospel preaching that tells, holds, and builds up. The sermon should be preached to ourselves first, for it will not impact others if it fails to move us. Mr. Spurgeon said, "True preaching is artesian; it wells up from great depths."

The Church must be evangelistic, as seen in Math. 28:16-20, Mark 16:15-20, Luke 24:46-49, Acts 2:1-4. Christ is the head, and we are the members of the body. When the old Scotch minister added Robert Moffatt to his membership, he did not know that he practically added a continent to the kingdom of God through him. The Church should be organized for work. Young people should be enlisted, as well as the older adults. There should be evangelistic services and decision days for the Sunday schools. An unorganized, cold Church will not win souls. Christ must be preached in all His power and fullness, and the Church should follow the preaching. The instructions to the inquirers should be simple. Isaiah 53:5, 6 may be used successfully by making the pronoun personal.

There should be absolute harmony between the pastor and his people. Laypeople have occupied prominent places in Bible history. Only three Apostles are named in the Acts after Pentecost, but five laymen become major in missionary work. If only the laity

would pray much, the preachers would preach well. While preaching in a large Church of one thousand members in Amsterdam, Holland, the Official Board and the pastor would pray with me in the vestry before every service. The preaching went easy through the pastor as my interpreter and was not without direct results. This would be a good custom to follow in all Churches.

Instead of Churches closing their doors on Sunday nights during the summer, services should be held in front of the churches, followed by after-services in the churches. Services should be held in the parks, on fairgrounds, on docks, in the slums, and everywhere congregations can be gathered. Some of the most blessed services were those in Rotterdam, Holland, when I preached in the midnight missions with about twenty Christian workers around me. One of the most inspiring services to me was a Saturday night meeting in Water Street Mission, New York. It should not be beneath any preacher's dignity to preach in the street or anywhere to reach the unsaved. Such men as Peter the Hermit, Carey the Missionary, Clarkston the friend of the enslaved people, Howard the prison reformer, and others, who stood single-handed but with God, were victorious in well-doing. So let us today be firm and immovable in our purpose.

An awakening is needed, and we believe it is coming. The field is white to harvest, and God is looking for the reapers. Are you ready and will you go? I imagine I hear the reader say, "Yes, here am I; send me." Do not say, "Here am I; send my neighbor," but let it be, "Here am I; send me."

The Lord is so much in need of co-laborers that He selects His helpers and workers from the following classes:

He uses Kings: 2 Chronicles 29:1-3; 2 Samuel 3:18; Acts 13:22.
Prophets: 1 Kings 18:21-39; 2 Kings 5. Nobles: Nehemiah 3:9.

Princesses:Ex. 2:5, 6, 9, 10. The rich:Matthew 27:57-60; Luke 19:1-6. The strong:Jud. 13:24; Jud. 15:14, 15. The wise:Ex. 28:3; Ex. 36:1; Matthew 2:1. Old men:Luke 2:25, 26; Philemon 9. Young men:2 Chronicles 34:3-7; 1 Samuel 17:42-50. Old women:Luke 2:36, 37. Young women:Luke 10:38-42; Mark 14:3-9. Boys:1 Samuel 2:11; 1 Samuel 3:1-19; 2 Chronicles 24:1-5. Babes:Matthew 18:1-4; Matthew 21:15, 16. Doctors:Luke 1:1-4; 2 Chronicles 34:1, 2. Girls:Ex. 2:4, 7, 8; 2 Kings 5:2-4. Soldiers:Acts 10:I, 2, 30, 31; Matthew 8:5-13. Farmers:Judges 6:1116. Shepherds:1 Samuel 16:n-13; Luke 2:8-17. Mechanics:Ex. 31:1-5; Neh. 3:8; Acts 18:1-3. Fishermen:Matthew 4:18-22; Luke 5:10, 11. Tax-gatherers:Matthew 9:9; Luke 19:2, 5, 6. Widows:Mark 12:42, 43; Luke 21:3; 1 Kings 17:9, 13. Servants:Titus 2:9, 10; Ephesians 6:5, 6. The ignorant:1 Cor. 1:27; Acts 4:13. The poor:James 2:5. The despised:1 Cor. 1:28; 1 Cor. 4:10. To all classes and conditions comes the command of Matthew 21:28.

"Let none hear you idly saying,
There is nothing I can do;
While the souls of men are dying,
And the Master calls for you.
Take the task He gives you gladly,
Let His will your pleasure be:
When He calls, then answer quickly,
Here am I, send me, send me!"

While waiting for dinner, on a tour through the Alps in Switzerland, I had taken my seat on nature's carpet in the form of thick moss upon an elevation. At a distance of three or four miles, I saw a mighty avalanche of snow and ice come down the

mountainside, roaring like heavy thunder and leaving behind a white streak extending far into the valley. One crash after another followed in the Alps surrounding me. The mighty showers of snow and ice rolled and tumbled, causing the most sublime impressions until I could not help but praise the God of nature for such a display of majesty, power, and grandeur. The Alps are a great object of interest to all of Europe. According to its catalog, one bookstore has 1,478 works on the Alps. The German schools and universities send students to the Alps with a case for flowers, a net for butterflies, and a box for bugs. They speak of the "Snow Mountains" with ardent affection. Avalanches always precede a change in the weather. Heavy showers of rain follow the rushing, roaring, exciting avalanches. So, in the spiritual world. We have had the avalanches, so we are now waiting for the showers. Soon, the rain came down on me in torrents, following the avalanches. So, I expect the "Showers of Blessing" to come from heaven.

There is no question but that the world will witness a fierce conflict between light and darkness, sin and holiness, ere the final triumph of truth is attained. In this conflict, we of this generation will be expected to act an important part. To you and others of this age, the world is looking with hope and expectation. Suppose there is anything valuable in the liberties purchased and secured by blood, anything sacred in the domestic constitution, or sublime or inspiring in the truths of Christianity. In that case, that hope must not be disappointed. In this day of political, civic, and moral reform, we want men worth their weight in gold at the head of our law-making bodies. I would like to have every courthouse, every State capital, and the Senate and the House of Representatives in Washington decorated with the following wall mottoes in large gold letters:

On the right wall, this sentence of Hon. William E. Gladstone: "It should be the duty of a Government to make it easy for a people to

do right and difficult to do wrong." On the left wall this sentence of Sir Edward Burke: "What is morally wrong can never be made politically right." Henry Clay's sentence is upon the rear wall: "I would rather be right than President of the United States." Over the head of the moderator, those words of Solomon: "Righteousness exalts a nation, but sin is the reproach of any people." A little lower down on the right wall are Wendell Phillips's words: "If I am to love my country, it must be lovable; if I am to honor it, it must be worthy of respect." Lower down on the left wall is this sentence of Abraham Lincoln: "With malice toward none, and with charity for all."

We want patriots whose love of country shall be a holy passion, free from the alloy of self-seeking politicians, whose incorruptible integrity shall be unstained by the breath of suspicion and bribery and Christians whose benevolence shall encircle the globe. Men we want, not office seekers in ecclesiastical or political circles. Let us have men and women, in the real sense of the word, who shall understand their high mission in life.

After visiting the European countries during my mission work and studying the various conditions, I concluded that the sun never shone upon another nation that existed so happily with a combination of causes tending to national unity, prosperity, and perpetuity as in our Nation. Had these influences existed in the ancient nations and republics, we would not now look upon their crumbled ramparts, and while they exist in this Republic, it will continue to grow in unity, virtue, and glory. Deep thoughts of solemnity filled my heart as I entered the little house in Philadelphia where Betsy Ross made the first emblem of our Republic, this beautiful flag of stars and stripes. I have seen the flags floating over other countries, but this one stands for more than any other. Even while traveling in Russia, I was told I need not fear, as the Government would treat me more kindly than its

own subject since I was protected by the Stars and Stripes. All the countries visited seemed to have the highest respect for our country. For many reasons, this beloved country of ours is God's favored country. With its kind principles of government, its happy homes, its schoolhouses, its printing presses, its tramway, and Churches, giving full sway to the blessed influence of the gospel, this great Republic will meet the unborn generations of the oncoming centuries as the star of the West, the land of the loyal, the liberty-loving, and the free. Thus shall we continue to lead the nations onward to the goal of earthly progress and the full establishment of the kingdom of Christ by sending missionaries to all parts of the world until He, the "King of kings" and "Lord of Lords," shall come to claim His own.

Let me give you one day of experience in mountain climbing, which may help you to ascend the rugged hill to a successful prayer life. While in mission work in Switzerland, I climbed the Saentis Mountain near Herisau one Saturday. I left on an early train and soon found myself in Appenzel, the station near the foot of the mountain. The mountain has an elevation of 7,512 feet and is usually covered with snow. The day I made the ascent, the snow had largely disappeared, and though I had no guide in the form of a human being, I succeeded in reaching the summit in less than five hours. Some kind person had placed red marks with a paintbrush on the rocks all the way up, showing the course one must follow to reach the top of the mountain. After I had reached the summit, I could see the snow-capped mountains and valleys in Austria and Switzerland, producing a panorama that can not be painted by any artist. After I had been there for about an hour, feasting my eyes on the sight spread around me, the fog clouds rolled out over the mountain, and soon everything was enveloped. One hour later would have made my heavy task a useless undertaking. On the way back, I lost sight of the red sign because of the snow. While taking

my course toward a glacier, the people on the summit saw me losing the way and called to go farther to the left and follow the red sign. Climbing over rocks, I soon found my way to safety, singing as I went and listening to the echo as it died away in the distant mountains. My friends, follow the red mark of the blood of the atonement, and you will succeed.

CHAPTER 10 - A Call to Prayer for a Great Awakening.

In the language of the Master, let us believe that according to our faith, it shall be done unto us. Will not our Father and our God, the giver of all good and perfect gifts, the Creator of the Universe, in whose hands are laid the destiny of the nations and the affairs of the world in which we live, the author and finisher of our faith, help us in the greatest of all battles ever fought on earth? Dare we go on one step farther at this time without insisting, yea, pleading with Him in prayer and supplication for His help and guidance? I must strongly plea for a united effort in the psalmist's language, "Behold how good and how pleasant it is for brethren to dwell together in unity." We must pray to God to give us the true spirit of unity: "In union, there is strength." The battle in which we, as soldiers of the cross, are engaged will be more fierce than any in which the armies of the earth ever engaged. It will, therefore, not do for any evangelical Church to withdraw from the army at this time but let the right and left wing, and middle front as well as flank, all move together toward the enemies' stronghold.

It would be much easier for us to get the victory if we could see the enemy. Jesus Christ, the Prince of Peace, is the captain of our hosts, and Satan, the prince of the power of the air, with innumerable hosts of demons and evil spirits, is the rebel against Christ's kingdom.

The battle will be a hard-fought battle. If we could see the weapons with which our enemies will meet us, the victory would be easier, but all is dark and mysterious. Our guidebook for this battle says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." How dare we go into this battle without a united effort and having done all to stand our

ground? We are commanded to "girt our loins with Truth, and put on the breastplate of righteousness, to have our feet shod with the preparation of peace, and above all, take the shield of faith," then we know the victory is ours.

There has been a great deal of organizing and planning for revivals in this country. We have read and heard of leaders, generals, and organizers in revivals. Still, in this revival, we want Christ as our General, the Holy Spirit as our leader, and God alone shall have all the glory. Many will be crying in these prayer circles, at the family altars, and in the secret places, as the psalmist of old, "Wilt Thou not revive us again, that Thy people may rejoice in Thee?" Many tears are in "God's battles." God will make glad the hearts of His ministering servants, fathers, mothers, sons, daughters, husbands, wives, Sunday school workers, and members of young peoples' organizations over the conversions of loved ones all over this country and the world. The God of Abraham, Isaac, Jacob, Moses, Elijah, Elisha, the prophets, and the disciples will help us. He who sent before His people Israel the cloud by day and the pillar of fire by night will guide us. Some of us exclaim with the psalmist, "For the zeal of Thine house hath eaten me up." Therefore, "Hear me, O Lord, for Thy loving-kindness is good; turn unto me according to the multitude of Thy tender mercy, and hide not Thy face from Thy servant; for I am in trouble, hear me speedily." We as a Nation might cry out in the psalmist's language when he said, "Will the Lord cast off forever; does His promise fail forevermore; Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?"

Will the God who clave the rocks in the wilderness to yield water and gave His people drink and sent manna from Heaven, and who sent awakenings and times of refreshing in the days of Elijah, Samuel, Joshua, the Judges, Habakkuk, at Pentecost, in the days of the Apostles, during the lives of Luther, Knox, Wesley, Whitefield,

Finney, Edwards, Moody forsake us? Will He not kindle a heavenly fire in this Nation that shall spread in all directions, across the Canadian line, west to the Pacific, and east to the Atlantic? Will He not use this Nation as never before to evangelize the world? Will He not endow ministers, evangelists, and Christian workers anew with burning messages for the special revival seasons so that all Churches shall put on new power and zeal? Would it not be easy for God to save millions of souls in the near future? To all these questions, our God is able to answer, "Yes, you may have all for the asking." For this reason, we want Prayer Circles organized all over this country to pray down God's kind of revivals.

God wants, and we want a revival that will cause deep remorse of conscience and true repentance over sins of omission and commission, causing restitution and the restoration of peace and harmony in homes, in Churches, in society, between capital and labor, a revival that will reach the board of trade in the cities, city officers, and extend to the Senate and House of Representatives in the States, and reach Congress in Washington, and which will be a blessing to every inhabitant of this country, from the humblest citizen to the chief executive of the Nation. With the psalmist, we exclaim, "Arise and have mercy upon Zion; for the time to favor her, yea, the set time, is come. When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute and not despise their prayer." O servants and children of our God, all over this country, take down the harps from the willows, for they have been breaking down with the harps of discouraged pastors and people. Then will the revival come that shall reach cities, rural districts, large Churches, small Churches, schoolhouses, private homes, halls, tabernacles, and tents. It will go everywhere until this Nation is ablaze with the power of God. He will use many of the secular newspapers and periodicals and

the religious newspapers and magazines in this country to spread the revival fire until all the earth shall be filled with the glory of God.

The revival will come if this Nation can be brought down low at the foot of the cross in deep humility before God and in earnest prayer. The writer is fully persuaded that if Prayer Circles are organized all over the country on the three conditions, this Nation will soon witness the most thorough and far-reaching revival ever known.

The God who forgave the Israelites for their idolatry, and gave His help to govern those stubborn and at times unruly people; He who heard Moses while praying for his successor; He who heard Nehemiah while praying for protection against Sanballad and Tobiah while rebuilding the walls of Jerusalem; He who heard Solomon while praying for wisdom to govern Israel, and revealed His glory at the dedication of Solomon's temple; He who spoke with Abraham about the destruction of Sodom and Gomorrah; He who heard Daniel and protected him in the lion's den; He who heard David while he prayed for a clean heart, and at other times; He who heard Elijah on Mt. Carmel; He who heard Elisha when he prayed that the eyes of his servant might be opened to see the heavenly hosts about him; He who heard Ezekiel interceding for his people; He who answered the prayer of Habakkuk for a revival; He who heard Hezekiah while ill unto death; He who heard Jacob on the memorable night before meeting his brother Esau; He who heard Jeremiah in time of the famine, and at other times for comfort and protection; He who listened to the prayer of Joshua for the sun to stand still, and at another time to reveal Achan's sin; He who listened to the Apostles for more faith, will hear our supplications. The Christ who listened to the prayer of the father for his son; Jarius for his little daughter; blind Bartimaeus for sight; the Prodigal Son for pardon; the Samaritan woman for

forgiveness; the leper for cleansing; the Centurion for his servant; the penitent thief on the cross; the prayer of Stephen for the forgiveness of his enemies, will hear us and is able and willing to send the revival which He knows this country needs. Thou, O Christ, the man of prayer, lead us into Gethsemane, teach us to pray, help us to be submissive, and bring us into that union with Thyself and the Father, as Thou didst pray in the seventeenth chapter of John. And in harmony with the triune God, Father, Son, and Holy Spirit, victory is ours, and songs of joy shall be heard all over the land, and we will join with the psalmist in saying,

"Sing unto God. Sing praises unto His name;

extol Him that rideth upon the heavens.

Blessed be the Lord God, the God of Israel,

who only doeth wonderful things."

Let all the people who feel to bless His name forever and ever and want the whole earth to be filled with His glory say. Amen and Amen.

"Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." — 1 Corinthians 15:58.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." — Daniel 12:3.

CHAPTER 11 - A Call for the Next Great Awakening

A Time for Renewal

Moments of spiritual awakening stand out as some of the most colorful threads in the constantly shifting fabric that is the history of humanity. These Great Revivals, which have occurred throughout the centuries, have been like burning beacons at night, lighting the way for many souls. In the 21st century, we have arrived at a fork in the road, urging us to again take up the torch of revival.

The Great Revivals of the Past

To better grasp the significance of an awakening, we need to take a brief look at the historic revivals that have played a significant role in the development of Christianity.

The First Great Awakening, which occurred throughout the 1730s and 1740s

The First Great Awakening was a seismic spiritual movement that swept over the American colonies in the 1730s and 1740s. This revival stressed personal conversion, passionate piety, and a direct, experiencing relationship with God. It was led by fervent preachers such as George Whitefield, Jonathan Edwards, and Gilbert Tennent, who were known for their fiery sermons. The colonists had a great spiritual hunger, which was sparked by the message of salvation through faith in Christ. This message cut across denominational divides and resonated deeply with the colonists.

As a result of the significant number of people who wanted to hear the fervent sermons, it became common practice to have meetings in outdoor settings such as camps. Individuals had profound encounters with the Holy Spirit, which led to the beginning of a revival that spread throughout the colonies and left an indelible

mark on the Christian faith in the United States. These encounters changed the course of people's lives. It was a period when the fires of faith burned brilliantly, casting light on the way to a place of spiritual revitalization.

The Second Great Awakening (1790s-early 1800s)

The First Great Awakening sparked a wave of religious zeal in the late 17th century and early 18th century, which was followed by the Second Great Awakening in the late 18th century and early 19th century. This revival, which was characterized by lively camp meetings and circuit-riding preachers, played an essential part in the process of forming the religious identity of the United States. It placed a strong emphasis not only on individual salvation but also on the improvement of society and the end of slavery.

In an atmosphere of deep moral urgency, pioneering personalities such as Charles Finney, who was famous for the revivalist campaigns he directed, pleaded with people to turn from their sins and be converted. The proclamation of salvation, which had its origins in personal and deeply felt experiences, caused large numbers of people to congregate in places where they may experience God's presence. Evangelical zeal was passed down through the generations by religious denominations like the Methodists and the Baptists, who both enjoyed enormous development during this time period.

The Beginning of the Methodist Movement

The growing influence of the Methodist church was one of the driving forces behind the Second Great Awakening. Methodism, which was established in England in the 18th century by John Wesley and his brother Charles, eventually made its way to the United States and became an essential part of the cultural and religious landscape of the country.

Many people were profoundly moved by John Wesley's insistence that Christians should strive for holiness, social justice, and spiritual discipline. The circuit-riding preachers of Methodism, especially Francis Asbury, laboriously traveled throughout the American wilderness to communicate the gospel of salvation to the towns located there. The organizational structure of the Methodist Church made it possible for it to adapt to the quickly expanding nation, which resulted in the Methodist Church becoming one of the largest and most powerful denominations in the United States.

The Holiness Movement of the 19th and 20th Centuries

A fresh wave of spiritual enthusiasm that would become known as the Holiness Movement began to emerge toward the end of the 19th century. This movement, which was profoundly impacted by Methodist theology and the teachings of John Wesley, placed a strong emphasis on sanctification as a second work of grace. It held the belief that Christians are capable of experiencing a life of holiness, which is distinguished by a Christian path marked by victory and freedom from sin.

During the time of the Holiness Movement, influential figures such as Phoebe Palmer, Charles Finney, and A.B. Simpson advocated for the experience of entire sanctification as well as the baptism of the Holy Spirit. Camp meetings and revivals, very similar to those that took place during the First and Second Great Awakenings, became the focal points of this movement, which was comprised of believers looking for a more profound contact with God.

A number of holiness denominations came into existence as a result of the Holiness Movement as well. These denominations include the Church of the Nazarene, the Wesleyan Church, and the Pentecostal Church of God. These denominations spread the Holiness message worldwide and, in some instances, were

instrumental in developing the Pentecostal and Charismatic movements in the 20th century.

A Call for a New Awakening

A thundering call for a new awakening emerges in the middle of these incredible stories. This appeal is for the world to wake up. The annals of history remind us that religious revivals are not mere remnants of the past; instead, they are God's everlasting call for His people to draw near to him and be transformed in the process.

There has never been a time when the need for revival was so great as it is when we are on the cusp of a new era and facing new problems and opportunities. Uncertainty, divisiveness, and a lack of spiritual nourishment are hallmarks of our world. In this setting, we are required to follow the call of the Holy Spirit and look for new ways to interact with the God who is still alive.

The Anatomy of Revival

It is vital to have a solid understanding of the fundamental aspects of revival before beginning this path toward a new awakening. Revivals are not contrived events; instead, they are the divine work of God in response to the prayers, repentance, and hunger of the people He has chosen to save.

Prayer: Genuine and persistent prayer is the foundation for revivals. The Church must come together in earnest prayer, seeking the face of God and the will of God for His people.

Repentance: The soil in which revival can take root and develop is a lowly and contrite heart. To truly repent means to turn away from sin and embrace the righteousness of God.

Worship is how we come into contact with the presence of God, and genuine worship is the vehicle through which this occurs.

Revivals are characterized by the reverence that comes from the depths of one's heart and an overpowering feeling of amazement.

Revivals have the power to unify believers of different religious affiliations, racial backgrounds, and socioeconomic statuses. When it comes to effecting change, the Church emerges as a potent and harmonious force.

The Holy Spirit: The mighty action of the Holy Spirit is at the center of every revival that takes place. His blessings, direction, and presence—which bring about transformation—are at the heart of the experience.

Practical Steps Towards Revival

A revival is not an event that happens by itself but involves the Church's active participation and deliberate effort. The following are some concrete actions that can be taken to encourage a culture of revival in our communities:

Make a Commitment to Prayer: Organize consistent corporate prayer groups so that followers of Christ can seek God's face together.

Adopt a Humble Attitude. Recognize that we are sinners needing God's forgiveness by fostering a culture that values humility and repentance.

Foster an Atmosphere of Authentic Worship. Create a setting where your congregations can engage in genuine worship directed by the Holy Spirit.

Encourage Unity: Work with other religious organizations and ministries to encourage unity and address problems shared by all.

Teach About the Holy Spirit: Give believers a thorough understanding of the Holy Spirit and the role He plays in their lives through imparting knowledge about the Holy Spirit.

Conclusion: A Bright Future Awaits

When we consider the complex web of history, from the Great Awakenings of the past to the Asbury Revival of 2023 and beyond, we realize that we are currently at a juncture that will determine the course of history. The ringing of the bell for a fresh reawakening can be heard in our very souls, imploring us to seek the presence of God with a fresh zeal.

The road that lies ahead is not devoid of difficulties but is a route enlightened by the holy light of renewal. As the Church, let us rise to this occasion with the faith that God is preparing to pour His Spirit on us.