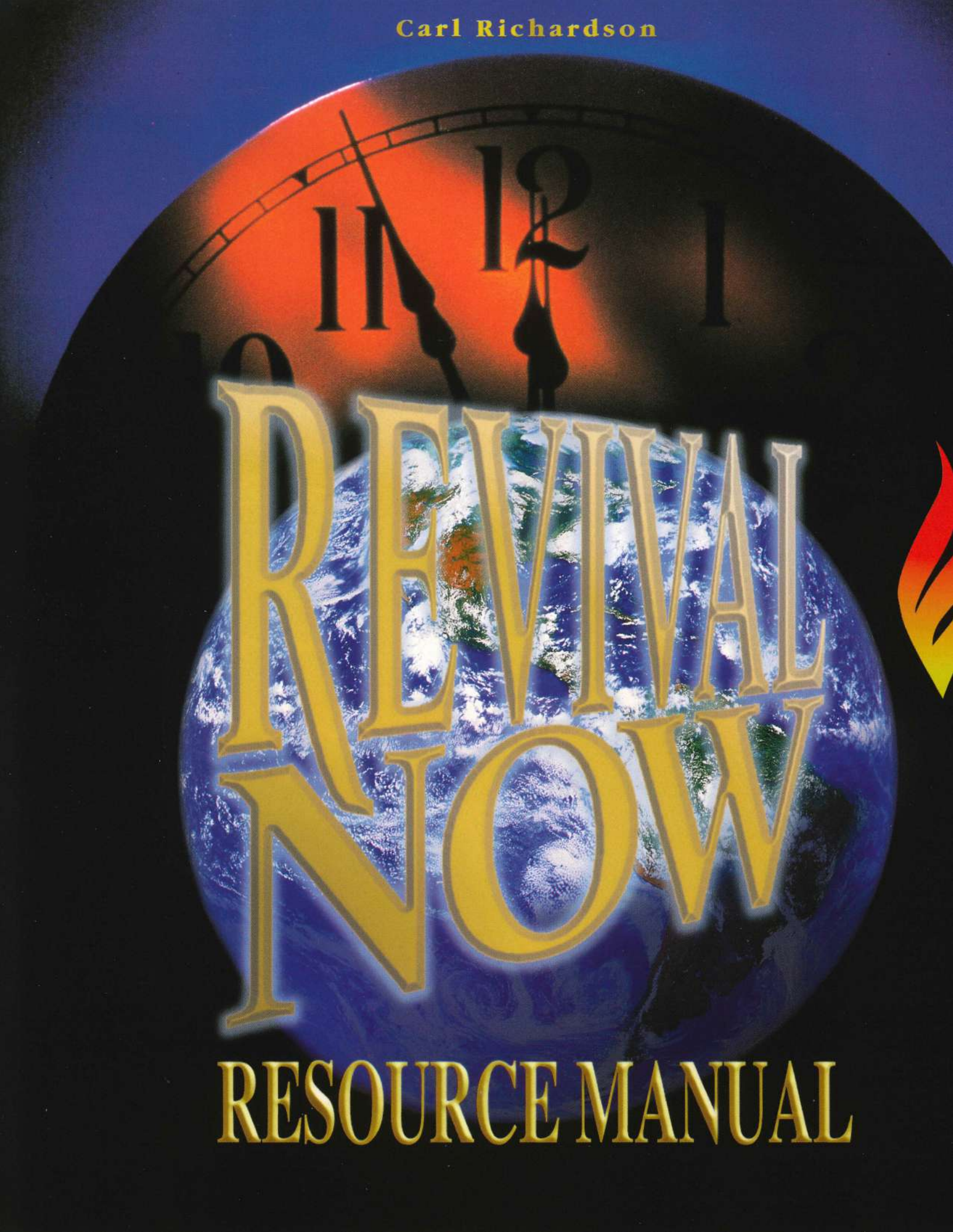


Carl Richardson



# REVIVAL NOW

RESOURCE MANUAL



---

# REVIVAL NOW

*A complete guide  
to help the local church of any size  
experience revival.*

*Carl Richardson*



# CONTENTS

<b>BEFORE REVIVAL COMES</b>	8
Obeying and activating the terms and conditions of II Chronicles 7:14 is the litmus test for anyone who wants to experience real revival.	
<b>REVIVAL AS A LIFESTYLE</b>	15
Revival is an ongoing process of renewal of the first love of Christians resulting in the ongoing awakening and conversion of sinners.	
<b>THE ANATOMY OF REVIVAL</b>	25
The local church revival crusade can be an important part of the process for the ministry goal of experiencing revival as a lifestyle. This chapter deals with the two-fold aspect of revival: Seeking God and Seeking People.	
<b>MOBILIZING THE WHOLE CHURCH</b>	54
A church is a complex of various sub-organizations whose energies and potential must be used in the revival event and experience...Enlisting the TOTAL church.	
<b>DOWN AT THE ALTAR</b>	72
A complete guide for altar workers including: The Training, The Altar Worker & the Word, The Technique, and The Burden...The Blessing.	
<b>THE EVANGELISTIC GIFT</b>	102
The church is strengthened in its evangelistic task by the presence of one who has the special gift of evangelism.	
<b>THE REVIVAL MUST GO ON</b>	109
For a congregation to live in the realm of revival as a lifestyle, there are certain conditions which must be met.	
<b>REVIVAL PREACHING</b>	120
Revival preaching is "Word" preaching.	

# INTRODUCTION

We are in a time of unprecedented transition; a changing of the guard; an interim period, a time of passages between generations of revival.

The book of Joshua was written about a critically important transition in Israel's history. Its blunt message is also a powerful commentary:

*"Moses is dead. Now then, you and all these people get ready."*  
(Joshua 1:2)

Today, when we see the end of an era, it is our human inclination to either rest on our proverbial laurels and talk about the bygone days of revival, or what's worse, complain that the day of revival is over - - forever. But to me it seems what God is saying to Joshua in this scripture is this:

*If you think what I did in the past was miraculous, get ready!  
Tomorrow will be greater than yesterday!*

It is axiomatic but true; we cannot continue doing things the same old way and expect different results.

One of our problems is, we keep getting stirred but not changed.

How often have we heard this statement? "It will change your life." The ads, the hype, the hoopla all say something like this:

"Attend this amazing meeting. It will change your life!"  
"Just try this tremendous product. It will change your life!"  
"Come with us on this exciting tour. It will change your life."

Or, "subscribe to this phenomenal program," or "read this insightful book," or "order this special video," - - and - - you know the rest.

By now, most of us have tried it all, and have in the process been occasionally stirred, but not changed. Not really.

But when you, your family, your church enter the realm of revival - - real revival - - Holy Spirit revival, it is then that your life, your family and your church truly will be changed, not just stirred.

## Chapter

# 1

---

# Before Revival Comes

*“The pendulum  
on God’s clock  
is swinging  
revivalward!”*

ONCE THERE WAS a pastor who was so determined to experience genuine revival in his church (which was none too spiritual) that out of sheer desperation in not knowing what to do, he had a large sign placed above the sanctuary entrance which read:

“WE WILL EXPERIENCE REVIVAL IN THIS CHURCH OR A FUNERAL IN THE PARSONAGE”

(They had a mighty, sweeping revival!)

The pendulum on God’s clock is swinging revivalward! Paradoxically though hardly anything is talked about more today and experienced less than real revival.

Walter Kippmann, the American columnist, reviewed the events of the last half of the 20th century and wrote: “We have tried so hard, we meant so well, and we have failed so terribly.”

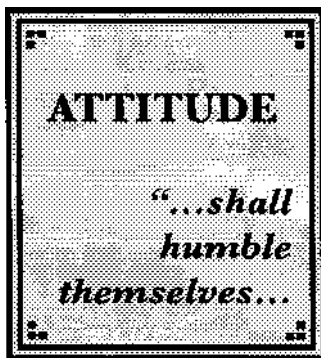
Of late, too many churches and pastors have quit making an effort to experience revival. But God can only bless an effort, and when no effort is made, God has nothing to bless.

The only thing worse than a quitter, is the fellow afraid to begin.

From time to time II Chronicles 7:14 has been worn nearly threadbare from "over-quoting" but "under-obeying."

*"If my people, which c  
themselves, and pray, and  
wicked ways, then will I hea  
sin, and will heal their land."*

*. shall humble  
rn from their  
ll forgive their*



But before revival comes, obeying and activating the terms and conditions of this Scripture is the litmus test for any sincere servant of God who genuinely wants to hear from heaven and experience real revival.

## ATTITUDE

William Penn once observed, "an able, and yet humble man is a jewel worth a kingdom."

Perhaps more than anything else humility is an attitude; a true estimation of oneself. Humility is a virtue all preach, few practice, and everybody is content to hear but not to do.

The employers think it is good doctrine for the employees, the clergy for the laity and the laity for the clergy.

But it seems that it is only after crosses and losses that we grow humbler and wiser. Preferable it is that we humble ourselves as the Word of God teaches. Of our own free will - - of our own choice - - of our own volition - - we must humble ourselves before God and ask him anew to cleanse and sanctify our attitudes.

The principles of humility, and the lack of it, are timeless.

*There is many a wounded heart without a contrite spirit.  
The ice may be broken into a thousand pieces but it is ice still.  
But expose it to the beams of the Sun of Righteousness, and only  
then will it melt.*

- - Thomas Middleton, 1621 A.D.

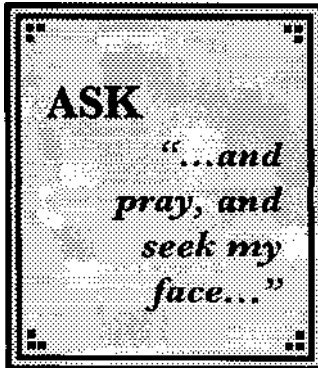


*True dignity and graces abides with him only, who, in the silent hour of inward thought, can still reverse himself in lowliness of heart.*

- - Wm Wordsworth, 1839 A.D.

*Nothing sets a person so much out of the devil's reach as humility.*

- 1754 A.D.



## ASK

People who sin will stop praying, and conversely, people who pray will stop sinning. But more than praying for mere spiritual survival, praying for spiritual revival must become the norm.

If we are praying for the God-given experience of revival, whether personal or corporate or both, we must ask God for it, not with our hands and hearts empty, but filled with the promises of God:

*"Ask and it shall be given you; seek and you shall find; knock, and it shall be opened unto you. For every one that asks shall receive; and he who seeks shall find, and to him that knocks it shall be opened." (Luke 11:9-10).*

In the days of Hosea, the prophet, Israel was a nation of farms and farmers, and God's prophet talked to them in terms they clearly understood:

*"Break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you."*

(Hosea 10:12)

Fallow ground is ground that has been once tilled and now lies waste. It needs to be broken up, softened and mellowed before it is ready to receive grain.

Often, our own hearts become like bare, thirsty ground. How we need the rain of God's righteousness to fall upon us.

Rain and snow on an old fallow field will make the turf thicker and the clods stronger and harder.

Occasionally, God breaks in upon us, but its effect sometimes seems only temporary. It doesn't seem to last. Before long we get crusted over again. We lose our sensitivity. Almost nothing moves us; at least not for very long. We are touched but not changed, blest but not committed, inspired but not renewed.

Before revival comes, the heart must be broken up. It must be disturbed, softened, mellowed, truly prepared.

Jesus said: *"...Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."* .  
(Matthew 6:33)

Often in revival praying we seek *"the hand of God that it might be stretched forth,"* or *"the ear of the Lord that it may be open unto our cry,"* or *"the eye of the Lord that He might look upon us,"* or *"the mouth of God that He may speak."* But it is rarely, too rarely, that we seek the face of God.

It is understood, however, that it was the Lord who sometimes referred to Himself in anthropomorphic or human terms in which people could understand Him.

When we go into that level called for by II Chronicles 7:14 to *"seek His face"* it is both an awesome and fearful depth in prayer.

Divine favor signified by God's smile would be the hoped-for result of such a rare effort. But we know that God does not, indeed cannot, smile upon the presence of sin in our lives. God cannot look with favor upon our spiritual infidelities, our backslidings, our hidden agendas, our self-righteousness, our self-promotion, our self-absorption, our spiritual pride, our secret sin.

This kind of praying, seeking God's face, is not likely to happen in the church pew, but in the prayer closet. Only then are we ready for the next step before revival comes.



## ACTION

When did we quit taking sin seriously?



We've become so coolly cynical, and so hard and so "hip" anymore, that we seem almost oblivious to every one of life's darkest possibilities. What we thought might be temporary spiritual numbness has turned into a large dead spot inside us. Sorry, but the road to broad-mindedness and permissiveness has led to the remains of spiritual innocence got stomped to death.

The biggest change of all that has taken place deep inside us is our inability to work up any feeling about what is going on or not going on between us and God. The fact of personal sin must be taken into account, and we will be held accountable for our own sins.

*"...for we all shall give an account of ourselves unto God." (Romans 14:12)*

Sin. One cannot even say that word, "sin," without hearing the hiss of the serpent. Mistakenly, some feel that for sin to be counted as sin, it must be public sin which causes a scandal and dishonors the cause of Christ through the resulting bad publicity. But we all know that sin doesn't have to make the headlines for it to be sin in the sight of God. Sin doesn't have to become a public issue before it causes spiritual staleness. On the contrary, it is unknown and unconfessed sin that devastates the soul and numbs our sensitivities.

All unconfessed sin is unforgiven sin.

As individuals, as members of the Body of Christ, the church needs to repent.

*"...repent and do your first works over..."*  
(Revelation 2:5)

In this day of political correctness some might like to opt for a word that is less harsh and exacting than repentance. They would like a milder, gentler term. But there can be no revival, no rejoicing, no righteousness until there is old-fashioned repentance.

The average churchgoer today is not ready for revival, evangelism, witnessing or scarcely any other truly spiritual activity until there is first a radical and personal inner renewal.

The church today  
ence, its inactivity, its insin

ts indiffer-  
stency.

### **Before Revival Comes, It Is Time To Repent.**

When we want only the kind of revival that looks good on paper and sounds good in reporting, *it is time to repent.*

When we are too tough to cry and too busy to pray, *it is time to repent.*

When it no longer hurts to have empty altars and half-empty pews, *it is time to repent.*

When we spend more time decorating our body to go to church than we do in preparing our souls for worship of a holy God, *it is time to repent.*

When we invest more time and more money on the "trinkets" of time than we do in the "diamonds" of eternity, *it is time to repent.*

When we content ourselves with losing 7 out of every 8 new converts and dismiss it with a casual shrug of our shoulders, *it is time to repent.*

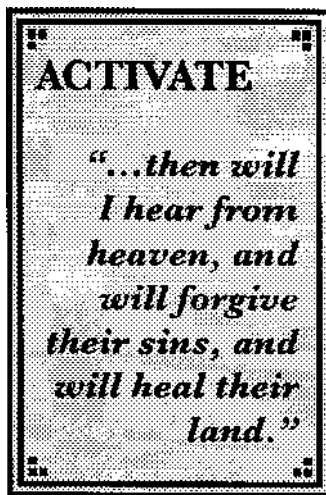
When we satisfy ourselves with coming to church, muttering a few religious cliches, and hear no "word from heaven," *it is time to repent.*

When we are more interested in saving face than in saving souls, *it is time to repent.*

## ACTIVATE

Before revival comes, we must obey and activate the terms of II Chronicles 7:14, not as a program, not as a promotion, not as a special emphasis, but as an absolute prerequisite to the experience of genuine revival.

In the early church, the people believed in the forgiveness of sin. And so do I.



The stench of sin's sordidness and the mustiness of spiritual staleness can never blot out the fragrance of God's pardon. His pardon - - His forgiveness is full and complete.

*"I have blotted out as a thick cloud your transgressions, and as a cloud your sins."*

- - Isaiah 44:22

*"You have cast all my sins behind Your back."*

- - Isaiah 38:17

*"You will cast all their sins into the depths of the sea."*

- - Micah 7:19

*"As far as the east is from the west, so far has He removed our transgressions."*

- - Psalm 103:12

*"For all have sinned...being justified freely through the redemption that is in Christ Jesus, whom God has set forth as a reconciliation through faith in His blood, to declare His righteousness...that He might be just and the justifier of him who believes in Jesus."*

- - Romans 3:23-26

*"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."*

- - I John 4:10

## Chapter

# 2

---

# Revival As A Lifestyle

***Anyone who has lived  
in the realm of real  
revival can never be  
satisfied to live in any  
lesser realm.***

**A**nyone who has ever lived in the realm of real revival, can never be satisfied to live in any lesser realm.

Revival is not a peculiar activity for unusual people at special times, but rather is, or at least should be, a normal and constant experience for all Christians all the time.

Mistakenly, some people feel that revival comes as an occasional notion or spasmodic whim on the part of God, and the idea that it is "a thing of special times and seasons" owes its inception to our own inconsistency and not to the will of God. He is always ready to give us the experience of revival as a lifestyle.

Too often, we are the ones who are not ready to pay the ongoing price for ongoing revival.

*God is one pent-up revival. The experience of revival is nothing more (or less) than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God with deep humility, and experiencing a kind of "re-conversion".*

-- Charles G. Finney

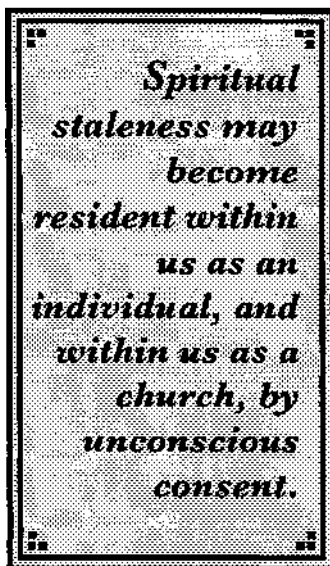
Finney went on to observe that unless he continually went through this "re-conversion" process at least every two or three weeks that his soul would become "crusted over" and his life and ministry would become "spiritually stale."

If we are honest, no one is exempt from going stale.

All of us have felt the dulling emptiness of spiritual staleness. It seems that something inside us has died. And without revival, churches also go stale.

The preaching is stale. The music is stale. The worship is stale. The praying is stale. The church itself is stale.

Often we may wonder why great churches fail or slacken, why so little real good comes of various programs of doing good. It all looks so promising, so good on the surface. All the equipment is in place. It should work, but it doesn't. Without a doubt failure is there.



We see whole churches, indeed whole denominations, which were at one time beacons of hope to a dying world, a dying community, leave their first love and lose their power and passion. They are stale. A musty stench of spiritual staleness replaces the fragrant aroma of revival.

Spiritual staleness may become resident within us as an individual, and within us as a church, by unconscious consent. But we must never become content with spiritual staleness. It must always - - and in all ways - - be an unwelcome intruder. Spiritual staleness does not belong in the life of any child of God. Neither does it belong in the church.

The truth is, our churches need fresh air.

Some have become so stuffy and so stagnant that the people may not recognize the "wind of God" if it ever did blow through one of the services. Many churches begin at 11:00 o'clock sharp and end at 12:00 o'clock dull where the primary goal of the semicose churchgoers is to beat the Presbyterians to the cafeterias.



"Real revival," thundered Vance Havner, "is the Spirit of God moving into and through yielded lives - - a divine current giving everything it touches either a charge or a shock."

One day the prophet, Ezekiel, stood looking over a valley of scattered dry bones.

God asked him: *"Can these bones live again?"*

Ezekiel answered honestly: *"O Lord God, only You know."*

Then God said to Ezekiel:

*"Prophesy (preach) unto the wind, prophesy son of man, and say to the wind, 'Thus saith the Lord God; Come from the four winds, O breath, and breathe upon those slain that they may live. . . and they lived.'" - - Ezekiel 37:9,10*

Fresh air in the church; we need it.

And we need it now.

---

### ***REVIVAL and EVANGELISM: Is There a DIFFERENCE?***

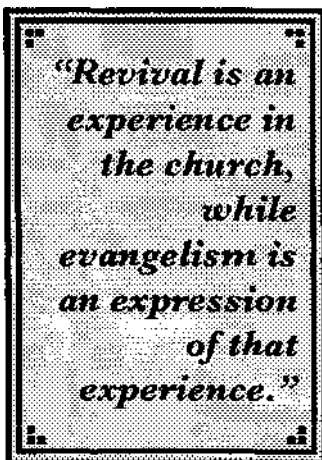
---

Simply stated, revival is expressed in the phrase:

*"...Times of refreshing ...from the presence of the Lord."*  
- - Acts 3:19

Though closely inter-related, the terms "revival" and "evangelism" are not synonymous. "Revival," explained Dr. Paul S. Rees, "is an experience in the church, while evangelism is an expression of that experience."

Revival always precipitates evangelism, but evangelism does not always precipitate revival. Evangelism is a natural outgrowth of the supernatural revival experience.



Revival is the ongoing renewal of the first love of Christians resulting in the ongoing awakening and conversion of sinners.

The periodic local church revival crusade can be an important part of the process for the overall ministry goal of experiencing revival as a process. The next chapter will deal specifically with the local crusade itself. Here we are dealing with revival as an ongoing, long-term experience in the local church.

The concerned minister who has studied the Word of God and the detailed reports of great spiritual revivals in recent decades has discovered that God always visits His people when they reach the point of desperation.

## DESPERATE FOR ONGOING REVIVAL

Habakkuk, the prophet, in his cry for revival yearns:

*"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

Here is a man who really wants revival. There is a sob in his voice; tears are his companions; his eyes are accustomed to weeping. His heart is hot. He is desperate.

With something of this same holy desperation for revival evangelism, John Knox exclaimed, "Give me Scotland or I die."

Marshall McLuhan, the communications expert, says that an audience must "feel you" if you are to communicate effectively with them. Leaders who are most successful in experiencing constant revival have learned how to transmit to their audiences their genuine heart-burden for revival.

Isaiah was not ready to say "*Here am I,*" until he had first said "*Woe is me.*" This kind of ongoing confrontation with a holy God is a primary need in the church of today.



## THE BURDEN OF THE LORD

*There is a term in the Old Testament which speaks volumes. It is: "The burden of the Lord." It applied always to godly, serious people. And those who bore this burden of the Lord were not grandstanders, prima donnas nor self-promoters. They rather performed their sacred tasks in the the light of eternity. They carried the Lord's burden day and night.*

*What then is the burden of the Lord?*

*It is Jesus weeping over the doomed city.*

*It is Moses pleading . . . "Forgive their sins, and if not, blot me, I pray thee, out of thy book."  
(Exodus 32:32)*

*It is praying John Hyde groaning, "Father, give me these souls or I die."*

*It is Henry Martyn kneeling on India's coral strands, "Here, let me burn out for God."*

*It is George Whitefield yearning, "O Lord, give me souls or I shall surely die."*

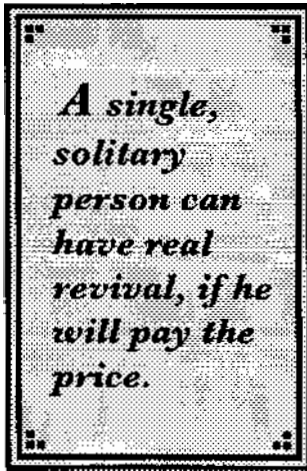
*It is the Apostle Paul emphasizing: "I say the truth in Christ, I lie not, my conscience also bearing witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." (Romans 9:1-3)*

*It is John Wesley traveling more than 250,000 miles on horseback, preaching 40,000 sermons, writing 400 books, learning some 10 languages during his lifetime to reach people with the gospel. His sister said of him, "He is out of breath pursuing souls."*



It is true.

If we are to enjoy the blessings and benefits of experiencing revival as a lifestyle, then we must also learn to experience the burden of the Lord as a lifestyle.



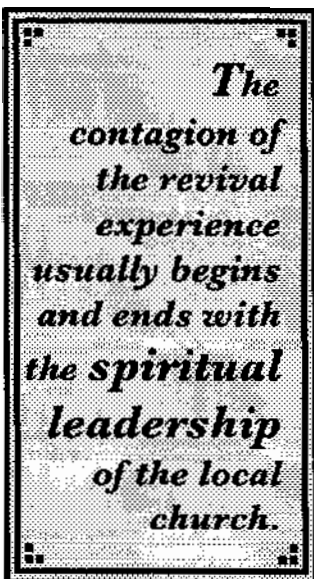
Many of us are trying valiantly to finish in the flesh what was begun in the Spirit, and it just cannot be done.

A few secretly scorn some of the old-time Christians, but many of them had power with God in prayer and could often pray heaven down and hell out. They knew what it was to live in the continuing realm of revival as a lifestyle, and the burden of the Lord was also a lifestyle with them.

A revival that is preceded with prayer, and precipitated with prayer, can only be perpetuated with prayer.

It is well to remember that a pastor does not necessarily have to enlist a large number of people for revival praying for a revival that God will honor. A single, solitary person can have real revival, if he will pay the price.

Someone once asked Evangelist Gypsy Smith, "How can I experience a revival from God in my soul?"



The wise old preacher replied calmly, "Just take a piece of chalk and draw a circle on the floor, then, step inside that circle and pray, 'Lord, send a revival inside this circle.'"

The contagion of the revival experience usually begins and ends with the spiritual leadership of the local church, such as the pastor or a visiting evangelist.

Mighty revivals which change whole cities, sweep through hundreds of homes in a community, and continue for weeks or months or years, do not just happen.

Somebody, somewhere, somehow, sometime, must actually pay the price for revival, then train and motivate others to go into the harvest to reap it while there is yet time.

But revival is not all burden, all intercessory prayer, all work, all the time.

***Revival as a lifestyle also brings joy as a lifestyle.***

David knew it when he prayed: *"Wilt thou not revive us again; that thy people may rejoice in thee?"* (Psalm 85:6)

The Bible also teaches: *"For the kingdom of God is not meats and drinks; but righteousness, and peace, and joy in the Holy Ghost."* (Romans 14:17)

The apostle Paul exclaimed: *"Rejoice evermore."* (I Thessalonians 5:16)

Jesus said: *"...Out of your innermost being shall flow rivers of living waters."* (John 7:38)

Notice that He did not say "river" but "rivers" of living water; rivers of joy. Rivers!

All the Amazons, all the Niles, all the Mississippis, all the Colorados, all the Zambeses; rivers of living waters.

The Word of God is clear: *"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."* (John 15:11)

Without the touch of revival continually upon us, we are possessed of a kind of harmless ordinariness which Satan does not fear and the people of the world do not want.

***Without the touch of revival upon us, we are possessed of a kind of harmless ordinariness which Satan does not fear and the people of the world do not want.***

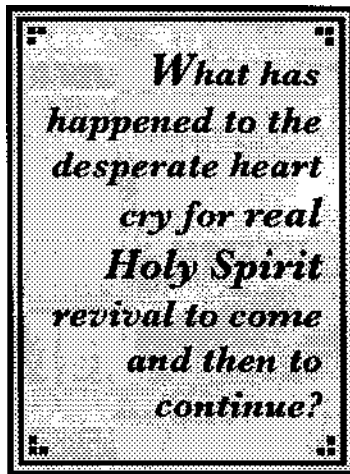
## THE CHALLENGE

To experience and sustain revival as a lifestyle calls for us to activate principles and methods with which many are unfamiliar. Not because they are new or complicated, but because they require real effort in

achieving spiritual basics, some shun the inevitable realities which would help them achieve their goals about which they have, until now, only dreamed.

Well-financed, well-planned, well-polished, well-intentioned, well-implemented programs with catchy publicity, slick full-color posters and brochures, and great excitement will accomplish *some* good.

But the challenge is not to view the materials and programs as an end unto themselves. They must be viewed only as a means to an end of motivating the people of the local church to do two things: seek God for people in their community, and seek those people for God.



Otherwise, I remember what the late C.M. Ward said: *We've got enough music to charm the devil, and enough money to buy him off; enough culture to satisfy him, and enough committees to re-organize him right out of the church.*

But what has happened to the desperate heart cry for real Holy Spirit revival to come and then to continue?

## PASTORING THE REVIVAL

A pastor must be made of sturdy stuff to make the continual sacrifice of his energy, his time, and his own schedule to pastor an ongoing revival.

Such a move of God transcends traditional priorities, programs, and policies, and the busyness of our personal and church schedules must be radically adjusted to accommodate all that God wants to do in us, through us, and for us.

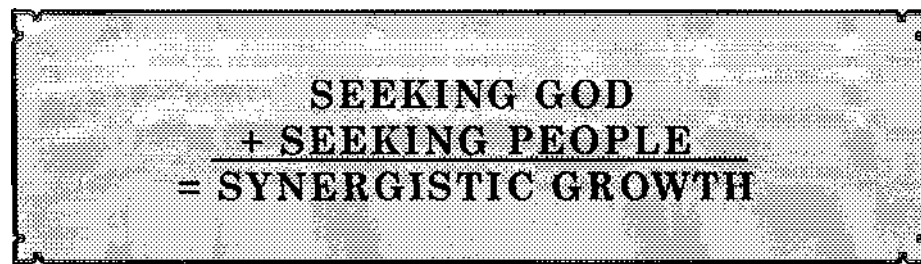
## PRINCIPLES OF A SYNERGISTIC SOLUTION

*"Judgment must begin at the house of God...."* (I Peter 4:17). "This is another way of saying that the saints are to move up if the sinners are to move in," states Asbury College's Robert E. Coleman.

*Seeking God* (revival) and *seeking people* (evangelism) then is the key to success.

We will experience revival evangelism when we get the saints in - - and then get the saints out - - out to where the sinners are.

The term "revival evangelism" does not mean to imply that evangelism happens only during a time of revival, even if that timespan is very long. What is intended here is to emphasize the *synergistic interdependence* of both revival (as an experience in the lives of the people in the church) and evangelism (as a living expression of that revival experience).



On the following pages are methods and means, principles and ideas, to assist the pastor and/or evangelist to enlist the local congregation to simply *seek God* and *seek people*.

Since variety is seen in the very creation of the universe, pastors and/or evangelists will want to use their very best creative, resourceful thought and action upon this synergistic subject of revival evangelism.

Any method that God uses to help people *seek God* and *seek people* is a good method, although this does not exclude our honest efforts of improving the implementation of these methods.

When we are not only willing to continually pay the price, but actually pay the spiritual price, we will see it happen and will experience it in our own lives and churches - - the life-transforming, Spirit-transcending experience of revival evangelism as a continual lifestyle.



*Brethren, it is just so much humbug to be waiting here night after night, month after month, if we ourselves are not right with God. I must ask myself - Is my heart pure? Are my hands clean?*

*-- Comment from the great Hebrides' Revival*

*It does not take great men to do great things; it only takes consecrated men.*

*-- Phillips Brooks*

*Tearless hearts can never be made the heralds of passion.*

*-- John Henry Jowett*

*Revival -- the intrush of the Spirit into the body that threatens to become a corpse.*

*-- D.M. Panton*

*There is no power like that of prevailing prayer -- of Abraham pleading for Sodom, Jacob wrestling in the stillness of the night, Moses standing in the breach, Hannah intoxicated with sorrow, David heartbroken with remorse and grief, Jesus in sweat and blood. Add to this your own personal burden and experience, and always there is the cost of passion unto blood. Such prayer prevails. It turns ordinary people into people of power. It brings fire, It brings rain. It brings life. It brings God.*

*-- Samuel Chadwick*

*The secret of prayer is prayer in secret. No heart thrives without much communion with God, and nothing will make amends for the lack of it.*

*-- Berridge*

*Prayer is not overcoming God's reluctance. It is laying hold of His highest willingness.*

*-- Phillips Brooks*

## Chapter

# 3

# The Anatomy of Revival

*Seeking God  
(Revival)*

+

*Seeking People  
(Evangelism)*

*= Revival Evangelism*

### *The Formula:*

**SEEKING GOD = REVIVAL**

**U**nless the church is ready for revival - - at least ready to pray for one, pay for one, and work during one, revival may not come, even with the best of personnel or programs. And revival is both an experience and an event.

When people get thoroughly right with God, the inevitable result is revival.

Too often, little or no praying is done before an effort is launched to bring the people of the church into the spiritual realm of revival.

John Wesley, who was noted for his unusual methods of promoting revival, when preaching about this subject said flatly:

*God does nothing but in answer to prayer. Give me ten people - - only ten - - who fear nothing but God, love nothing but souls, and hate nothing but sin, and I'll shake the very foundations of hell...Get on fire and people will come and watch you burn and then will become ignited themselves.*

The vision for revival usually begins in the heart of the pastor. Then, the pastor begins to pray for, plan for, and prepare for revival.

Activating a momentum of personal prayer is the first and most important step in bringing the revival experience to the church.



When it is decided that an evangelist should be invited to help implement the pastor's vision for revival, both should communicate regularly for at least three months, if possible, prior to the scheduled beginning of a revival campaign or another form of special revival emphasis.

### A PRAYER REVIVAL

The pastor may decide to organize a revival prayer emphasis where various formats may be created.

---



*Open the altar in early morning so that people may meet together with their pastor for prayer en route to work each day.*

*Consider a mid-morning prayer meeting in the church for women who do not work outside the home, the elderly and for shift workers.*

*Create a prayer list containing the names of the unsaved family members of the church and neighbors.*

*A "Wall of Remembrance" with billfold-sized photographs may activate intercessory prayer awareness.*

*Similarly, a "Book of Remembrance" may be placed on the altar and referred to during times of public prayer during regular services.*

*The sanctuary, or a prayer room, could be opened every night with prayer lists, prayer scriptures and a prayer outline available as people enter to pray.*

*To build both faith and momentum, planned testimonies of miraculous answers to prayer could also become a part of regular services during the emphasis.*

### AROUND-THE-CLOCK PRAYER CHAIN

*\* A time-tested method is to recruit private prayer commitments for either one-hour or two-hour blocks of time around-the-clock.*

*\* An all-night prayer meeting has met varying levels of success as a means to dramatically raise the awareness level of the people of the church to the importance of personal prayer.*

## PRAYER MEETINGS

The prayer meeting is considered virtually obsolete in many churches today. But those who truly yearn for revival might want to consider re-establishing a real prayer meeting where the people actually involve themselves in heart-felt intercessory prayer. Leonard Ravenhill made this rather colorful assessment of the state of the prayer meeting:

*The Cinderella of the church today is the prayer meeting. This handmaid of the Lord is unloved and unwooed because she is not dripping with the pearls of intellectualism, nor glamorous with the silks of philosophy; neither is she enchanting with the tiara of psychology. She wears the home-spuns of sincerity and humility and so is not afraid to kneel.*



Special prayer meetings might be set aside, for example, for the ladies of the church, and the men are asked to care for the family at home on that night. On another night the men will come for a special men's prayer meeting. Then, the teenagers would meet for a special prayer. Sometimes home prayer meetings are conducted. Then, prayer breakfasts, especially on Saturday morning or early Sunday morning, could be considered for the families of the church (depending upon the size of the membership and the facilities available).

A *solemn fast* is called by some burdened ministers who ask their people to fast one day each week, using one or more people each day until a complete week is filled. They generally make it an unbroken fast, in that no one eats at all until the next day and they are to spend the time in personal prayer that they would normally spend eating.

A *Jewish fast* has a similar goal but the fast is only

from sunrise to sunset, from 6:00 a.m. until 6:00 p.m. People would be asked to spend the time in personal prayer that they would normally have spent eating on that day.

## **REVIVAL RESOURCES**

(Please see samples of each of the resources described here on the inside flap of the back cover of this revival manual. An order form is also included.)

### ***Revival Prayer Pledge Cards***

Every Christian from the Junior Department on up, is asked to sign a revival prayer pledge card for a specific amount of time each day. The help of Sunday school teachers may be solicited to enlist additional "prayer pledge partners."

### ***Prayer Reminder Cards***

A liberal supply of these effective little cards should be distributed. It should also be suggested that people take several cards and place them in conspicuous locations throughout their home, car, place of employment, or anywhere else that will remind them to PRAY for revival.

### ***Table-Top Prayer Reminder Cards***

An attractive tent-fold table-top prayer reminder card reminds the people to remember their pastor, to pray for a personal revival in their own homes, for unsaved loved ones and neighbors, and to pray for a personal revival in their own hearts.

*Any pastor who sets the people to praying through every means and method available will see it for himself: revival will come. It must.*



*You have nothing to do but to win, and then to nurture souls.*

*- - John Wesley to a group of ministers*

*This is the new evangelism we need; not better methods but better men - - men who know their Redeemer from something more than hearsay, men who see His vision, feel His passion for the world - - men who are willing to be nothing in order that He might be everything; men who want only for Christ to produce His life in and through them . . .*

*- - Robert E. Coleman*

*Sad is the day for any man when he becomes absolutely satisfied with the life he is leading, with the thoughts he is thinking, with the deeds he is doing - - where there is not forever beating at the door of his soul some great desire.*

*- - Phillips Brooks*

*It is not well for man to pray cream, and live skim milk.*

*- - Henry Ward Beecher*

*The church is not a society for saints, but a hospital for sinners; a workshop for wide-awake Christians, not a dormitory for sleeping ones.*

*- - Principal William Denney*

*We can give the world Christ; we cannot give it more; we dare not give it less.*

*- - William Temple*

*The gospel is not something to come to church to hear, but something to go from church to tell.*

*- - Vance Havner*

*My job is to extend the Kingdom of God. I only cobble shoes to pay my expenses.*

*- - William Carey*

*The Formula:*

***SEEKING PEOPLE = EVANGELISM***

Jesus was interested in people...all people, including the least, the last and the lost.

Many of today's churches are also interested in people, but for some, those people must be of a predetermined class and color. They must be financially secure and socially prominent, or they just don't qualify. The interest of these churches precludes the least, the last, and the lost.

***The Holy Spirit was not given as a nursing mother to fretful children, but as the captain of a mighty host.***

Consequently many of today's churches do not qualify as "fishers of men" but are mere keepers of an aquarium where every church service represents an exercise in futility with the convinced convincing the convinced.

With superficial pride they say they are holding their own while others describe it as "holding the fort." But if they are holding the fort they are taking too few prisoners for the Lord's army. Some church members have contented themselves with a bottle instead of a battle and seem never to have learned that the Holy Spirit was not given as a nursing mother to fretful children, but as the Captain of a mighty host.

## **CREATING A CLIMATE OF CARE**

Whether a man is a king, a prince, or a pauper, he needs someone to care for his soul.

"No one cared for my soul..." (Psalm 142:4) sobbed the king, David.

"The church," said Principal William Denney, "is the only organization that does not exist for the sole benefit of its own members."

The church is not, or at least should not be, a country club for its own kind where its members pay their "dues," but it is, or at least should be, a hospital for sinners where the sin-sick may come and have their souls healed. Or have we forgotten? That is why Jesus came. And that is what He died about.

Jesus came because He cared.

*"...While we were yet sinners, Christ died for us."*  
(Romans 5:8)

It is a fact that Jesus came to seek and save sinners. Jesus was the sinners' friend. They knew He would not kick them while they were down, but that He would lift them up. They felt comfortable with Him, because He forgave them of their sins and told them to "go and sin no more."

They obeyed this command and some of the religious folks just couldn't take it that Jesus won sinners:

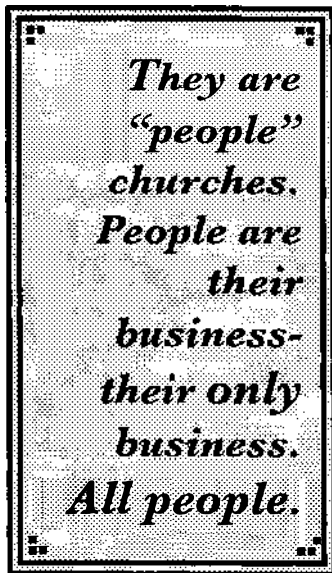
*"This man receives sinners and eats with them..."*  
(Luke 15:1-2)

The growingest,  
the happiest,  
the busiest,  
the most-fulfilled Christians

alive today are involved in a thriving church that has created a climate of care.

They are "people" churches. People are their business - their only business. All people.

The message of Jesus Christ should be shared by people who care. That's the way it spread in the early church. The slave told it to his fellow slave, the soldier to his comrade, the merchant to the merchant, the sailor on to another sailor, the slave to his master, and the maid to her mistress. Andrew brought Peter, and Philip brought Nathaniel, and down through the ages that is the way people have been coming to Christ.

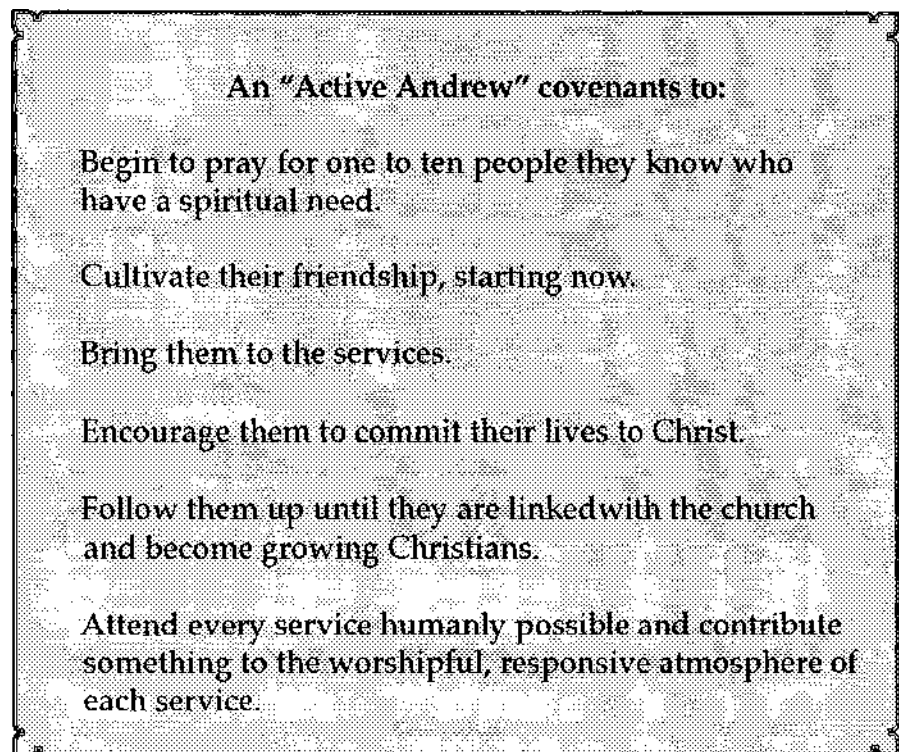


## ACTIVE ANDREW COVENANT

To help the burdened pastor activate his local congregation in an effective and organized effort of seeking people for Christ, laymen are enlisted as "Active Andrews" and are provided a special covenant card.

First developed and still very successfully used by the Billy Graham team for area-wide campaigns, this program is readily adaptable to the local church evangelistic situation. Its purpose is to bring in the unconverted and the unchurched to the local church by enlisting Christians as "Active Andrews." Soulwinning is the single most important phase of the church's mission.

As Christians are enlisted as "Active Andrews" they should not view their participation as temporary or as merely part of a special promotion.

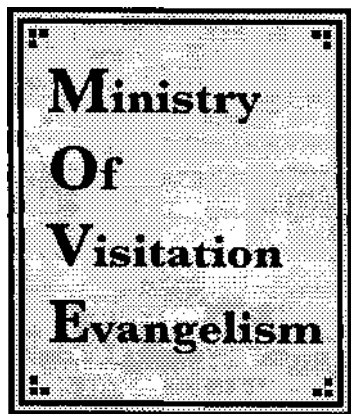


Some pastors and evangelists have reported more than a forty percent increase in attendance, especially among unsaved people, where this effective tool was used.



After seeing it work, many pastors are adopting this idea as a part of their total church outreach program and are enlarging the covenant, in some instances, to include other areas of ministry of the local church.

The really successful pastor and evangelist will strongly urge the Christians of the local church to witness for Christ before, during, and following every revival emphasis.



## M.O.V.E.

In this emphasis, local church members are recruited to visit evangelistic prospects.

Any church that does NOT maintain an up-to-date list of evangelistic prospects has tragically limited its outreach potential in the community.

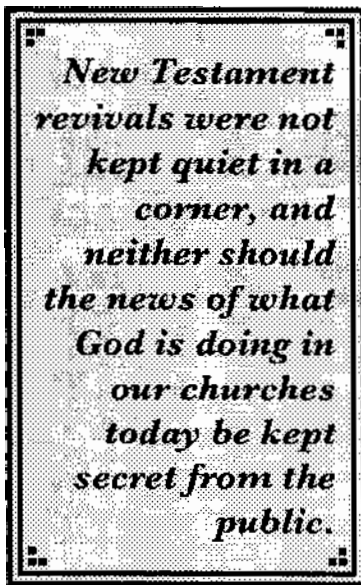
At least one excellent evangelistic prospect's name should be included with a different person each time they go visiting.

Jesus effectively trained a few (twelve) by allowing them to observe Him and His methods.

Be creative. It may be that a certain type of visitation program may work effectively for a few months and then enthusiasm may wane. Sadly, some pastors abandon the M.O.V.E. in their church after the initial excitement subsides.

The wise pastor, however, will take a new approach, such as changing the night or the visitation format. He will try to give the M.O.V.E. in his church new impetus, new enthusiasm, a new idea, or a new promotion while still trying to enlist his people to help keep the "go" in the gospel.

## PROMOTIONAL POINTERS

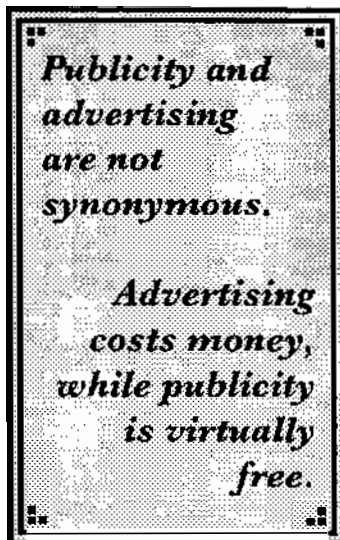


*A spiritual awakening is never the result of clever planning unless the machinery is empowered by heavenly potency.*

- - Sidney W. Powell

A pastor cannot expect to experience real revival in his church if he has not planned and is not willing to promote it. Very likely, the pastor who has not planned and promoted the revival effort has also done very little praying. By the attitude of some toward promotion, they seem to be saying: *Alright, all you sinners. Find out about our revival effort the best way you can, and come to our church and get saved.*

When revival was experienced on the Day of Pentecost, the news of the outpouring might have stayed within the confines of the four walls of the Upper Room were it not for the fact that *"when it was noised abroad the multitude came together"* which gave the evangelist, Simon Peter, a large audience to hear the message. The results were astonishing. That day *"there were added to them about three thousand souls."* (Acts 2:41)



New Testament revivals were not kept quiet in a corner, and neither should the news of what God is doing in our churches today be kept secret from the public.

Jesus, Himself, sent His co-workers ahead of Him *"into the next towns,"* in teams of two, to help promote faith among the people before His arrival.

Contemporary promotional methods will simply help bring in the people. Prayer precipitates the power and conviction which will bring about the salvation and transformation of men and women of the community. But the people have to be present when revival comes, so that the power of the Holy Spirit can fall on them and not on half-empty pews.

Publicity and advertising are not synonymous.

Advertising costs money, while publicity is virtually free.

The prudent pastor will never go all out for advertising until he has completely exhausted every publicity possibility.

Even the church with practically **no money** to spend for advertising can publicize their church and their revival event and inform literally thousands of people in their own community and in surrounding areas. In the great outpouring on the Day of Pentecost it is extremely doubtful that anything was spent on advertising. Yet the news of revival was "*noised abroad.*"

## **Marketing Your Church and Your Revival Event. . . *FREE***

With creative effort and a little imagination, there are quite a number of things a local church of any size can do to market (promote) its ministries and its revival event that will cost little or no money at all.

### ***WORD OF MOUTH***



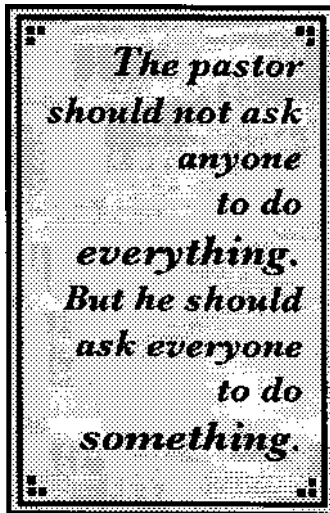
When Christians not only talk to God about people, but talk to people about God, the news soon gets around. The pastor will not merely encourage his congregation to "talk it up," in an effort to excite interest on behalf of his church and his revival event, but he will also urge his people to personally witness to others about their own experience in the Lord. Proper recognition should be given the persons who cooperate in the word-of-mouth campaign, while an organized reporting system will help keep it before the congregation as a whole.

### ***TELEPHONE***



Practically all of us have been phoned by people we have never met, that were trying to market almost everything from dancing lessons to grave lots. Why not use the telephone to help promote the ministries of the church through publicizing the revival event itself?

If only ten (10) people in the church will covenant to make only ten (10) telephone calls per day, that means that one hundred (100) families have been reached. In those families there are, on the average, from three to four persons. In only one day several hundred people will have been contacted on behalf of the ministries of the local church and the revival event.



Most people could make phone contact with ten to twenty people in their own roster of acquaintances. This will help get them started while also building confidence. A tentative script or outline could be also created to help guide the callers.

The pastor should not ask anyone to do everything. But he should ask everyone to do something.

When the pastor activates the telephone committee, it should begin functioning as much as one full week prior to the event itself. The phone committee's action should be sustained throughout the event itself. In this way, virtually thousands of people will have been personally contacted by phone at no cost to the church.

### WHO SHOULD BE PHONED?

---

- \* *Their own personal acquaintances first*
- \* *Unsaved family members*
- \* *Family friends*
- \* *Prospects from the revival prayer lists*
- \* *Unsaved Sunday school attendees*
- \* *The church visitation prospect list*
- \* *Recent church visitors*
- \* *Backsliders*
- \* *Irregular churchgoers*
- \* *Easter, Christmas, and special event visitors*
- \* *Participants in auxiliary agencies, ball teams, etc.*
- \* *Then, systematically proceed down the lists of names and numbers in their own phone directory.*

### WHEN SHOULD THEY PHONE?

- \* *Early evening or late morning are generally best..*

## WHAT SHOULD THEY SAY?

\* The Holy Spirit should direct their conversations, but when “cold calling” and talking with total strangers they should always be very cordial and sincere in the tone of their conversation and might consider an informal ad-lib of material such as this:



*“Hello! This is Mr. - - Mrs. (name) from here in (name of town), and I’d like to invite you to a very special event (date and time) featuring (name of person and one bit of unusual information about him/her). I attend the (name of church and location). The folks at our church are eager to meet new friends and help serve the spiritual needs of the families of our community. (Pause). Would you like for me to repeat any of this information? I hope to meet you soon. Thank you!”*

## PULPIT ANNOUNCEMENTS



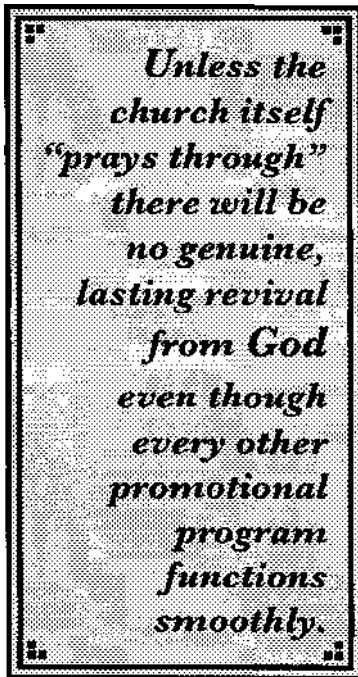
It is a mistake to assume that everyone in the congregation itself knows about your revival event. Many special events are doomed to failure or mediocrity before they ever begin because of a lack of preparation, information and cooperation. It is unthinkable that any pastor should wait until the last Sunday before the revival event itself before making any pulpit announcements about the campaign.

Several months before the revival event, “teaser announcements” should be mentioned briefly from the pulpit so that the people of the congregation can begin making their plans well in advance to attend every service of your revival special event.

Creative, well-prepared, informative pulpit announcements should be made in every service at least six weeks prior to the beginning of your campaign.

If the pastor has the respect of his congregation, generally his congregation will “buy” what he “sells.”

But if we do not “sell” it, they will not “buy” it.



Incredibly, a few pastors say they cannot promote any special event with an outside speaker because their congregants will not attend if anyone other than he preaches. While this may temporarily massage his own ego, a reality check may be necessary to remind him that most people prefer the *status quo* and some people will go to great lengths to avoid leaving their familiar comfort zones even for a single day. To avoid fostering paternalism and congregational dependency on (if not addiction to) only the familiar, such pastors owe it to their congregations to properly promote the ministries of visiting ministers who are known to be effective communicators.

Because of work schedules and irregular church attendance, some pastors say that their congregation attends in "shifts." So, to inform all the "shifts," the pastor should stress the vital importance of the soon-coming soul-winning effort. Mention should be made of the revival event and the importance of every Christian attending every service and regular and frequent prayer being made for a personal revival in their own souls.

Unless the church itself "prays through" there will not be a genuine and lasting revival from God even though every other promotional program functions smoothly.

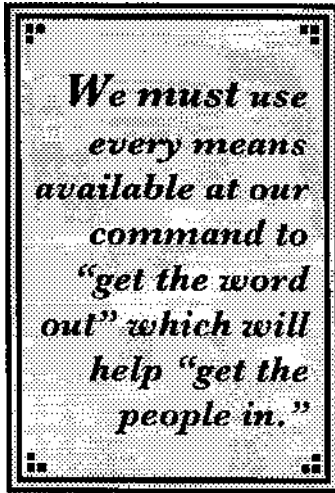
Sunday school teachers, youth, ladies, children and other church leaders would be urged to saturate their respective groups with the revival information. Other auxiliary organizations in the church such as men's groups, Scouts, ball teams, choirs, drama groups, etc., should also seek to inform their members of the all-important activity of revival. Also, the sponsors should plan the schedule of their organization's functions so that absolutely nothing conflicts with the revival event.

As important as pulpit announcements are, much more diligent strategy is required than merely announcing "a revival meeting," and then standing back and waiting for the people to overflow the church. It is just not likely to happen even in the best of circumstances.

## ***PULPIT MESSAGES***

Most successful pastors agree that their own preaching material the few weeks immediately prior to their revival event can help create an atmosphere of expectancy very conducive to a revival from God.

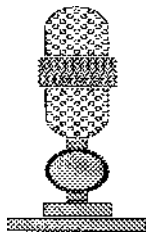
(Please see the revival-style sermon manuscripts available at the end of the last chapter.)



## ***RADIO AND TELEVISION RELEASES***

Radio and television are "NOW" media. That is to say that promotion done either on radio or television should be planned and scheduled weeks in advance, but the actual release should be activated only a few days prior to the revival event and, for the most part, during the campaign itself.

While most radio and television stations do not have religious news programs as such, most do have free "community calendars" available. Community-centered talk shows might also be available in some areas.



Radio and television releases for these free "community calendars" should be prepared on a 3"X 5" index card, typewritten in all capital letters and double-spaced for easy reading. At first, the pastor himself should take the release to the area station personally. After he becomes acquainted with the various station personnel he may decide to mail his release.

Local cable television companies almost always have free air time available to churches on their "community events" segment of their local cable access TV channels.



As with all information pieces, the release should contain the four "W's"; who, what, when, and where, although not necessarily always in that particular order.



Most newspapers have a religious news editor, or at least, a page where religious news regularly appears. Articles which are interestingly written will be received by most newspapers and printed FREE as news of community interest.

A few weeks before the revival event itself, the pastor should make personal contact with the newspaper personnel and should take a typewritten press release along with a good quality glossy print photograph of the featured guest preacher. The press release should be double-spaced and should contain the ever-necessary four "W's" mentioned above; namely, Who, What, When, Where. The lead paragraph should contain the four "W's", and should be creatively crafted to arouse reader interest to induce that reader to finish reading the story.

On the next page is a sample newspaper release created in the standard format and a preliminary story.

Some ingredients of a good press release are that it be newsworthy, interesting, concise, well-written, unique, typewritten and double-spaced, and prepared well before the newspaper deadline. The specific number of press releases submitted for revival promotion will have to be determined locally on a case-by-case basis.

The wise pastor will try to establish good rapport with the various news media of his community, and intensify the promotional efforts the two or three days immediately prior to the beginning of the revival event.

## **SAMPLE PRESS RELEASE**

From: Church Name  
Pastor's Name  
Church Address  
City, State, Zip  
Church Phone

### **FOR IMMEDIATE RELEASE**

An evangelist who keeps a list of the names of hundreds of people for whom he daily prays, the Reverend James D. Brown, Tampa, Florida will conduct a revival campaign at the (name of church) located at (street address and city) beginning (date and time), Pastor Paul C. Bryant announced today.

Reported to be an outstanding evangelist and interesting speaker, Evangelist Brown has traveled in 30 states and 5 foreign nations. Educated at Lee University and Emory University, he has been a full-time evangelist for eleven years. Pastor Bryant said that he anticipates one of the most successful revival campaigns at his pastorate in recent years and said that the people of (name of town) are invited to attend each of these special services each evening at 7:30 p.m. The nursery will be open for infants in every meeting.

- End -

## ***CHURCH BULLETINS AND BULLETIN INSERTS***

The church bulletin or weekly newsletter should carry striking announcements regarding the revival event several weeks in advance of the opening date.

One week prior, a specially printed bulletin cover will help call attention to the revival event in a very effective and inexpensive manner.

**(Please see a sample of a pre-printed church bulletin cover for your inspection inside the pocket flap on the inside back cover of this manual.)**

Immediately prior to the opening of the revival emphasis, a special pre-printed church bulletin insert would be extremely effective, as well as inexpensive, in helping call attention to the special revival event.

Churches who do not regularly print and mail out a weekly bulletin or newsletter should consider printing one and either mailing it to the entire church mailing list or using it as a handout to everyone who attends services prior to the beginning of the revival emphasis. The same applies especially with the bulletin inserts.

**(Please see the sample of this special pre-printed bulletin insert inside the pocket flap on the inside back cover of this manual.)**

## ***MAILING LIST EXPANSION***

Several weeks prior to the opening date of the revival event, the regular church mailing list should be expanded to include every family on the church prospect list, recent church visitors, any "special events" mailing list already in existence, any names derived from a church census, as well as the regular church mailing list.

### ***SPECIAL MID-WEEK REVIVAL RALLY***

A special revival rally could be conducted on the final mid-week Family Night service just prior to the opening of the campaign. The purpose would be to give one final thrust toward emphasizing the various promotions that have been made over the weeks to encourage the congregation to seek God and seek people.

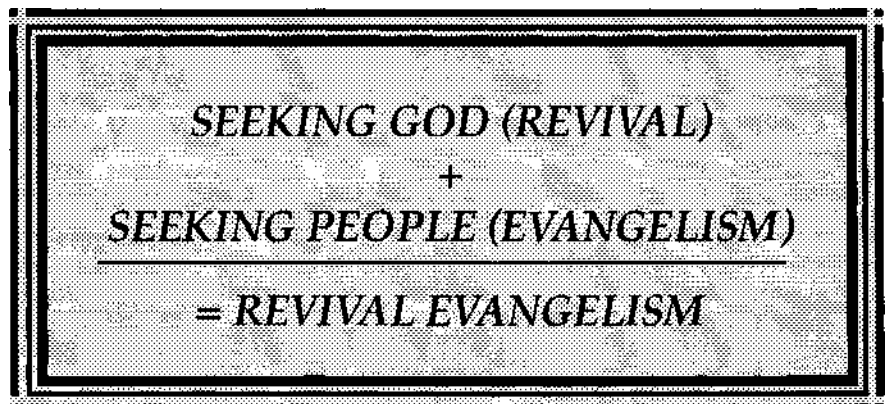
### ***OPERATION SATURATION***

The goal of all revival promotion is to saturate the congregation with effective and appealing information regarding the revival event itself. With creativity and imagination in every area of the church's promotional strategy aimed at saturation, success will become more probable.

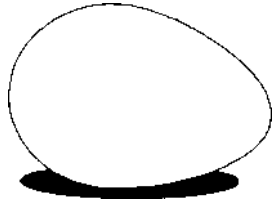
### **REVIVAL: A MAJOR EVENT**

Unless revival is perceived by the pastor and is also communicated as a major event in the life of his church, his congregation is not likely to perceive it as anything more than "just another church program." And that can be fatal to the ongoing ministries of that local church.

When revival becomes a major event then it becomes significantly more likely that revival will become a major spiritual experience in the ongoing life of that local congregation and church.



## ADVERTISING



The codfish lays ten thousand eggs,  
The humble hen lays one;  
The codfish never cackles  
To tell you what she's done.

And so we scorn the codfish  
While the humble hen we prize;  
Which only goes to show you - -

**IT PAYS TO ADVERTISE.**

Every pastor is interested in spending the church's advertising money where the most good will be done. Of course, the answer to this will vary from one community to another. In communities of 20,000 people or less, posters and handout invitation cards may be the most effective, while in larger cities radio and television, newspaper ads and releases, and direct mail might be best.

All of us realize that we are stewards of God's money and we should carefully and wisely invest our advertising budget in an effective manner to help penetrate people's private little "worlds."

### ***NEWSPAPER ADS***

Well-intentioned ministers have sometimes spent money on a big, splashy, "one-shot" ad on the church page of the newspaper, and when they did not get the results they wanted, they concluded that newspaper advertising was not effective. Before the public responds, it requires repeated exposures of the message. Free press releases are usually more effective than "single shot" newspaper ads.

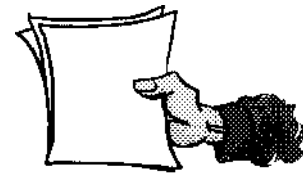
Individual imagination and creativity should be tastefully used to deliver the message effectively. An ad, as well as other printed materials, should contain a strong lead-line to attract attention.

## ***POSTERS***

The same basic principles apply here as the material and lead-lines in newspaper advertising, although a little more leeway is allowed for personal creativity.

A good grade of poster paper (stiff) should be used along with a striking lead-line and a good photograph of the evangelist. It should also contain the **WHO, WHAT, WHEN, and WHERE**, of the campaign.

Posters usually work better in smaller towns and should also saturate the key foot-traffic areas inside the church complex.



## ***HANDOUT INVITATIONS***

The same principles apply to handout invitation cards (handbills) as apply to posters and newspaper ads mentioned before, except there is less available space to tell the story.

A good grade of paper should be used. (People will be reluctant to immediately throw aside an advertisement on good paper.)

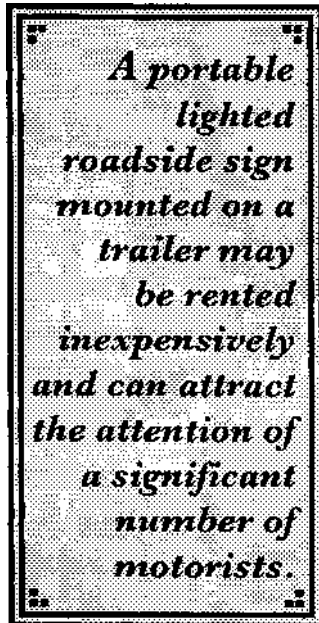
The use of professional art work and layout is important when creating a personal handout invitation card. A unique triple-fold card with a striking lead line will make this form of advertising far more effective than the old standard "handbill" on cheap paper with the banner headline "**REVIVAL!**" across the top.

Wholesale giveaways such as placing them on car windshields (this is against the law in some areas) or placing material in mailboxes (this is also against the law) are costly, wasteful and practically useless methods of distribution.

To be most effective, they should be given hand to hand and should be accompanied by a warm, personal invitation to attend the services.

## ***LAWN SIGNS AND BANNERS***

Many pastors have an attractive lawn sign painted with a colorful and striking lead line to be used for each of their campaigns. Some have a slot in the sign where the name of each evangelist can be inserted.



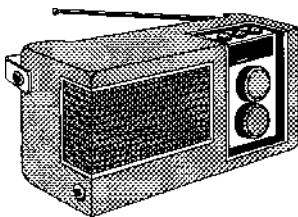
Again, the creative and colorful use of the material is important to its total effectiveness. It should contain only enough material to allow the auto passerby to glance at the sign and retain what he saw.

The sign should also be well lighted so it can be seen equally as well at night, and should be painted on a durable surface to withstand extremes in weather.

A few ministers have found it effective to stretch an oil-cloth banner across one of the main thoroughfares of town, or directly across the street from their church building. Special permission may be required from city officials and utility companies.

## ***BUMPER STICKERS***

Unless the revival campaign is a city-wide meeting and a large number of cars are available, and unless accompanied by many other forms of advertising, bumper stickers are generally not very effective. If they are used, however, they should be colorful and durable and should be only a few words long.



## ***RADIO SPOTS***

Members of the local congregation could purchase (by a special offering) spot announcements varying in length from ten seconds to sixty seconds. The person himself then records the spot announcement to be aired over the most widely listened-to station in the area.

### SAMPLE SPOT

*"Hello! This is John Doe from right here in Centerville and I'd like to invite you to our Revival Outreach at the (name of church), located at (address of church) tonight and every night this week at 7:30 p.m. Hope to see you there!"*

Such a spot announcement generally would cost very little. If the budget allows, perhaps the pastor and/or the evangelist could record a spot announcement.

### SAMPLE SPOT

*"This is pastor Paul C. Bryant. . . . And this is Evangelist James D. Brown . . . We'd both like to invite YOU and your family to attend the Revival Outreach tonight and every night this week at 7:30 p.m. at the (name of church), located at (address of church). Churchgoing families are happier families."*

To add variety, the radio station can make a "production spot," by a professional announcer with possibly a musical background. If a church sponsors a radio program locally, a special spot announcement should be prepared and read by the announcer before and after the program.

Perhaps a church could purchase a sentence spot several times per day in which the station gives the correct time. An appropriate sentence spot could be:

### SAMPLE SENTENCE SPOT

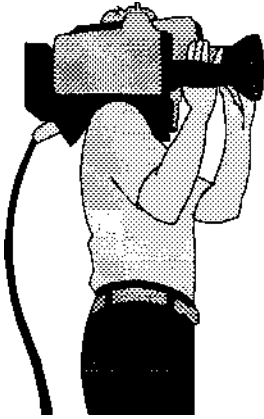
*"The time is 12:00 noon, and time for revival at the (name of church), at 7:30 tonight and every night this week at ( address of church)."*

A professionally produced radio spot sampler tape is available which shows how local churches may add their own church name and address, and all for an extremely reasonable investment.

(Details are available in the back of this manual in the section entitled "Resources.")



## ***TELEVISION SPOTS***



Purchasing airtime on commercial network-affiliated stations may be prohibitive to most churches. Today's best buy is generally on cable television systems which carry "Community Access Channels" where free time is available on their "Community Bulletin Board."

Cable television systems also will usually negotiate package prices for airing multiple TV spots on an impressive variety of channels.

Some of the more popular channels where churches may purchase spots include CNN Headline News, The Family Channel, The Weather Channel, The Discovery Channel, The Nashville Network, Arts and Entertainment (A & E), TNT, ESPN, and a variety of Super Channels which originate from various cities but are nationally distributed, such as TBS (Atlanta), WGN (Chicago), and WWOR (New York City). Area Christian television stations would also be available for TV Spot purchases for those churches who want to reach a segment of the religious audience.

Professionally produced TV spots are available for churches to have personally customized with their own church name and address for a very reasonable investment.

(See details at the back of this manual in the section entitled "Resources.")

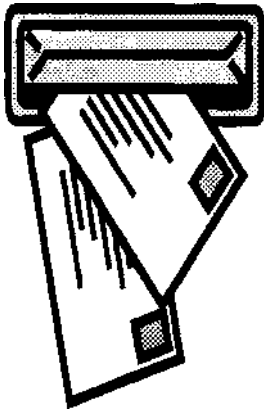
## ***APPROPRIATE LITERATURE***

Special supplies of appropriate literature could be ordered and distributed during pre-revival visitation to evangelistic prospects. Or church bulletins, bulletin inserts, or other periodicals with an attached handout invitation card advertising the campaign could be strategically placed in hospital waiting rooms, barber shops, beauty shops, doctor's office waiting rooms, and any other public place where it is permissible, to help promote the revival event.

## ***DIRECT MAIL***

If it is done well, direct mail provides one of the most effective, yet least expensive, tools of promotion that can be used.

For only a few cents per letter the local church can penetrate its community with a dignified, personal invitation to families to attend the revival campaign. (To be eligible for this low price, churches must purchase a bulk mailing permit for an annual fee and mail at least two hundred identical pieces per mailing.)



On the following pages are some sample letters that pastors and churches might want to consider having copied locally and sending to their special and regular mailing lists. Although personalizing these letters on your own stationery would be preferable, please feel free to use these very letters if you desire.

### ***Letter Number 1***

This sample letter from the pastor is to be mailed to the entire mailing list of the local church three weeks prior to the revival event.

### ***Letter Number 2***

A follow-up to the first letter from the pastor is to be mailed to the entire mailing list of the local church two weeks prior to the campaign.

### ***Letter Number 3***

The sample letter to the church leaders is to be either read aloud by the pastor at a special pre-revival leadership conference, or personalized and mailed to each leader of the local church four weeks prior to the campaign.

### ***Letter Number 4***

This sample letter from the pastor is to be mailed to the entire church mailing list, or to be read aloud by the pastor during Sunday services one or two weeks prior to the meeting.

My Dear Friend:

Suddenly, the lights went out.

An eerie silence of hushed anticipation fell over the audience of 10,000 people at the coliseum in Denver, Colorado, where former President Eisenhower had just begun to speak. One could almost feel the tense darkness, it was so thick.

Calmly, "Ike" struck a tiny match that dimly flickered in the vast arena.

Then, he asked everyone in the audience to strike a match and hold it up. It was breathtaking. Suddenly the darkness melted before the upraised hands of almost 10,000 people holding lighted matches high.

When "Ike" had first struck his match, the flame was barely visible in the huge auditorium. But what a difference it made when nearly everyone else in that audience of 10,000 people lighted a match!

The former chief executive then went on to explain what one man could not do - - many people working together could do.

Have you ever thought of what just one match can do? The bonfire which leaps so high in its consuming power is started by a tiny match. The prairie fire which spreads over a vast area, sweeping everything in its path, had only a small beginning. And so it is with revival. Revival sometimes starts as only a tiny spark of desire or soul hunger, then it spreads into a blazing inferno! It starts as a trickling stream, but soon it broadens like Ezekiel's river!

Sometimes great revivals have started in the heart of a single, solitary person who was willing to pay the price for a mighty move of the Holy Ghost.

As your pastor, let me urge you not to wait for others to get on fire. Don't wait for someone else to do your praying. Who knows what God will do through your concerned soul?

Our revival campaign begins soon with a God-anointed evangelist who is burdened for the unsaved members of our families and community.

Will you join me now by lighting your match? Will you pray with me and attend the revival services every night and try to do your part in witnessing to others about the Lord? May I count upon you to do your important part?

Prayerfully Yours,

SENIOR PASTOR

*My Dear Friend:*

*Have you ever seen a town die?*

*It's a saddening sight to walk down the lonely streets of a virtual "ghost town " once alive and vital; to see the unkept yards of empty shack-like houses that had once resounded with the laughter of playing children; to look inside and see the web-covered old rooms that had once felt the warmth of a crackling fireplace and the warmth of family love; to see the once-powerful wheels of industry stopped and the doors of the schools and churches nailed shut on their debris-cluttered property.*

*It's not a very pleasant picture, is it?*

*Have you ever seen a church die?*

*Churches can die, too, you know.*

*A dying church is one where the praises of God no longer resound in the sanctuary; where the tears of penitent sinners no longer stain the altars; where the shouts of newborn babes in Christ are no longer heard; where the pews are empty and collect dust; where spiritual songs of sincere worship are no longer sung; where people no longer love one another; where people no longer pray for one another nor bear one another's burdens; where the burdened heart of a minister of God virtually dies within him as he views the indifference and apathy of his flock; where it is easier for people to spend their money on the "trinkets of time" rather than investing it in the "diamonds of eternity"; where it is easier to be critical than to be kind; where no effort for Holy Ghost revival is made. This is the sad picture of a dying church.*

*Aren't you glad that our church is alive? We still believe in the power of God to meet the needs of people. And we still believe in revival!*

*Soon we begin an intensive revival crusade in our church and community. I would like to personally invite you to participate by praying for a personal revival in your own soul, by witnessing to others for the Lord, and by being present in every service.*

*By the help of the Lord, we're going to keep our church alive!*

*Yours for REVIVAL NOW,*

*SENIOR PASTOR*

**TO THE OFFICIALS, TEACHERS AND LEADERS:**

The pendulum on God's clock is swinging revivalward!

Simply stated, revival is expressed in the phrase, "...times of refreshing. . .from the presence of the Lord." (Acts 3:19)

I believe that most church officials, teachers and leaders are conscientious and hard-working. Most are trying to discover ways of being more successful in their work for Christ. It is with this kind of people that I want to team up and have a revival through the Sunday School, the youth department, the music department and every other auxiliary department and phase of our local church.

Though the beginning of our revival crusade is yet a couple of weeks away, I am intensifying my own prayers that YOUR hard work and prayers will be rewarded by the Lord in our soon-coming campaign. I have a burden for souls and am praying for your unsaved loved ones and the unsaved people who sometimes attend our church.

The contagion of revival usually begins with the leadership of the local church. And if we are to have a genuine revival sent by God, it must begin among our nucleus of leaders - - personally and individually.

I am counting upon your faithful attendance each night, because your position of leadership calls for faithfulness in ALL things. Please try to have those under your sphere of influence attend the meetings as often as possible. I know you will want to cooperate 100% to help make this one of the greatest soul-winning revival campaigns our church has ever experienced!

Will you please pray for me? I need your daily prayers that God will use me as an instrument of revival among every family in our church. And, let's pray especially for our wonderful evangelist who will be with us very, very soon.

When we are not only willing to pay the price, but actually pay the price for revival, we will see it happen - - the life-transforming experience of Holy Ghost revival!

Yours for REVIVAL NOW,

Senior Pastor

*My Dear Friend:*

*Once, before the day of matches, all the fires went out in a certain Scottish village that lay tucked away in a beautiful valley. Without matches, the only way to rekindle the fires in their homes was to find a fire that had not gone out and bring glowing coals from it.*

*After a long search, one man was found high in the mountains who had a blazing fire on his hearth. One by one the villagers came up the mountain to the cottage, lit their torches and, carefully shielding the flame from the wind, made their way back down into the village. Then, the fire was passed from cottage to cottage throughout the whole valley. And before long the fire was burning again on every hearthstone.*

*That is how revival will come to our church. We must climb the mountain of personal consecration where the fire of God still burns brightly. With our hearts fully aglow, we can help spread revival fires throughout our whole church and community as surely as the rising sun brings the light of day!*

*Every church wants revival. The question is, do we want it enough? Do we want it enough to let it begin in us?*

*For the past few days and weeks I have been trying to help bring our church to the place where it is ready for revival. For unless our church is ready for revival -- at least ready to pray for one, pay for one and work during one -- the revival may not come. What you are asked now to do is what must be done to have revival. Namely, we must seek God and seek people.*

*Christian, you are important to the success of this campaign for Christ. I earnestly ask you in Christ's name, to cooperate and be faithful in all things. Above all, be here every service yourself, and bring unsaved people to the meetings with you.*

*The unsaved family members of our church and community are especially heavy upon my heart. I am asking God to give us a wonderful harvest of souls.*

*I ask for your help and for your daily prayers in the soon-coming soul-winning effort in our church. Let's pray for and fully support our evangelist.*

*Let's expect "...times of refreshing . . . from the presence of the Lord." (Acts 3:19)*

*Yours for REVIVAL NOW,*

*Senior Pastor*

## Chapter

# 4

---

# Mobilizing the Whole Church

***A church is God's choice  
instrument for revival  
evangelism.***

**A** church is God's choice instrument for revival evangelism.

And a church is made up of people whose interests must be stirred and whose loyalties must be enlisted. A church is also a complex of various sub-organizations whose energies and potential must be used to participate in the revival event and experience.

Revival must be THE EVENT. It must become all-important. All other wheels of activity and all other auxiliary organizations of the church must complement the revival, not compete with it.

The other organizations are the church at work, so the effective pastor will not bypass them. He will include them as full participants in the revival event.

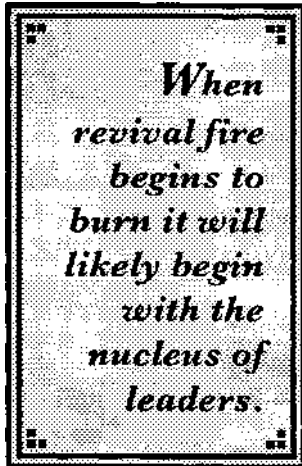
The Holy Spirit must be in the mobilization of the whole church for real revival to occur.

An alert pastor will not allow the existing auxiliary organizations in his church to bog him down in minutia, but will exert his personal influence at every level to convey his heart-burden for revival to become a genuine experience in every heart and life in his church.

## MOBILIZING THE SUNDAY SCHOOL

Dr. Billy Graham once declared:

*"The Sunday school is the most fertile field for evangelism in the local church. If properly cultivated and tilled, it can produce an abundant harvest for the Kingdom of God."*



### ***INVOLVING TEACHERS, LEADERS AND OFFICIALS***

When revival fire begins to burn it will likely begin with this nucleus of leaders. If this group is not involved in the revival event and experience, the chances for success are slim but not impossible.

The pastor will call a special conference (perhaps 45 minutes prior to one of his regular services) about one month before the opening date of the revival event. At that conference of every teacher, assistant teacher, Sunday school official, church board member, elder, deacon board, and every other person in any leadership capacity, the pastor will earnestly make an effort to enlist this church leaders group's support and full cooperation in the soon-coming revival event.

At that special called conference, he will ask them to meet with him in an especially designated prayer room prior to each regularly scheduled service for 15 to 30 minutes of fervent personal prayer for revival until revival comes.

Facts about the evangelist's ministry and the preliminary planning for a special Sunday School Revival Rally Day in the major Sunday of the campaign should also be discussed during this called conference. (Please see the special letter to the Officials, Teachers, and Leaders, near the end of chapter three of this manual.) This letter should be read aloud by the pastor in this conference, which should be concluded with a season of personal prayer on behalf of the revival event.



## ***SUNDAY SCHOOL RALLY DAY***

With proper visitation and thorough planning and preparation, the major Sunday of the revival crusade affords a terrific evangelistic opportunity, especially if it is "sinner-sensitive."

Every person in the entire Sunday school enrollment is to be signed up during Sunday class the several weeks preceding the announced major Sunday. The teachers and department superintendents are to see that every enrolled member of the Sunday school is personally contacted and that every prospect and recent Sunday school and/or church visitor is made aware of this special day of the revival campaign.

### **The Rally Format: *SUPER SUNDAY* Making It "*SINNER-SENSITIVE*"**

***Sinner-sensitive churches are also growing churches who focus on reaching receptive people.***

***Non-growing churches focus on re-enlisting inactive people.***

A significant portion of the time regularly scheduled for Sunday school and the morning worship hour are combined into one distinct and power-packed evangelistic service. Of course, the reason for this all-out effort for a large attendance in Sunday school for what might be called "Super Sunday" during the major Sunday of the revival crusade, is to expose more lost and unchurched people to the gospel.

Ushers are to move the departments (from Juniors to Senior Adults) into the sanctuary in an orderly fashion and encourage each class to be seated together so that their class and department will be well represented in this special Sunday school revival rally, which must be created "sinner-sensitive."

***Intense preparation is all-important...***

\* A brief, but spirited, song service involves the entire congregation in the meeting. The tithes and offerings are received in a manner not to break the worshipful atmosphere.

\* Within ten minutes after the congregation has assembled in the sanctuary, the final song should be sung and the soul-winning minister should begin to preach a brief and simple evangelistic message.

\* Fifteen to twenty minutes should be the maximum length of the message in this meeting because of the wide diversity of ages represented in the audience. The younger junior (especially) will become restless if the message is too much longer than this.

\* Following his message the minister is to give a definite altar invitation for unsaved people to surrender their lives to Christ during this “sinner- sensitive” rally.

\* During the middle portion of the actual evangelistic invitation, the junior boys and girls should be invited by the evangelist and their teacher to commit their lives to the Lord. (The reason this should be done near the middle portion of the soul-winning invitation is so that the adults and teenagers will not get the implied idea that this service is “for kids only.”)

\* Trained personal workers (altar workers) should immediately step out behind those who respond as soon as they leave their seats and take their first step toward the altar. (Please see the next chapter for training personal workers [altar workers].)

\* Spiritual experience cards and appropriate literature should be in ready supply for follow-up purposes as well as for a source of information about each convert. (Please see the sample card in the resource pocket on the inside back cover of this manual.)

\* After the altar invitation is completed and the altar areas are filled, those remaining should be told that they may be dismissed while at the same time sincerely thanking them for cooperating in the special Sunday School Revival Rally.

\* Every new convert should always receive a personal visit from the church within 24 to 48 hours immediately following his conversion experience.

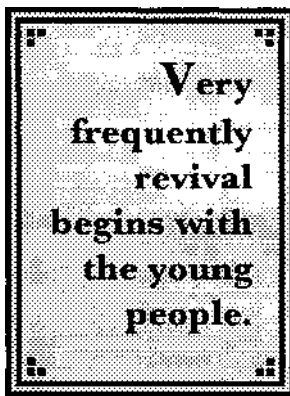
## YOUTH - USE THEM OR LOSE THEM

The NOW generation needs revival NOW.

Here is where the action usually starts - - among the young people of the church.

Just look at the Word of God:

- \* *David was an adolescent.*
- \* *Joseph was a teenager.*
- \* *Isaiah was in his early twenties.*



All these young men were valuable key people in grand spiritual achievements.

When the young people of the local church experience real revival, the whole church will likely experience a mighty sweeping revival. It very frequently begins with young people.

The senior pastor and key youth leaders will want to team up alongside Sunday school teachers of the youth classes, by making strong personal contact with as many young people as humanly possible.

When sincere, this personal touch works with young people when all the slick techniques of propaganda fail. They should become intensely aware that their pastor and church leaders are vitally concerned with local young people experiencing revival.

Some pastors of larger churches have found it effective to write a personal letter to every young person in the church unashamedly seeking their personal cooperation, prayers, and attendance loyalty in the soon-coming revival event.

Young people might also become involved in a revival "literature blitz" followed by free cokes and snacks and a time of fellowship.

Through every means available: personalized letters, face-to-face conversations, counseling sessions, personal

visits to their church classrooms, and especially by working with key youth leaders such as the youth pastor, young people must be strongly encouraged to be in the altars and prayer rooms sincerely seeking the Lord as often as possible.

Young people must be included in the overall planning for the revival event.

### ***TEEN TELETHON***

The services of teenagers should be enlisted to telephone other teenagers they know at school, inactive Sunday school class members, spiritual dropouts, teen neighbors, etc., inviting them to the revival event. Often, we overlook teenagers as prime evangelistic prospects.



Shuffling crowds thronged Jesus everywhere He went. They shoved and pushed each other in an attempt to get close to Him, and the children didn't stand a chance. But Jesus understood that those children needed Him even more than almost anyone else. He said, *"Let the little children come to me."*

Children are people too; little people perhaps, but people just the same. The little people are born to the big people but for many the word "children" doesn't seem to belong. Often the little people are not creatures conceived in love and reared in the fear and admonition of the Lord, but are conceived in the hates and shames and sins of their parents.

Too long children have been completely overlooked by most churches as prime evangelistic prospects.

We must never belittle a child's intent in coming forward. Nor should we take an *"isn't that cute?"* attitude when a child testifies to receiving Christ.

Churches, and church people, are losing their own children at an alarming rate because of an indifferent attitude toward their salvation. The concerned pastor and evangelist will constantly stress the importance of the salvation of the children who have reached the age of spiritual accountability. Of course, all of us know that this age varies from child to child, but generally every child is accountable by the age of no later than nine or ten, and some leaders fear this is almost too late to evangelize a child in this day of enlightenment.

In his stirring sermon entitled "Ten Years Old and in Hell," the late Dr. C.M. Ward confesses:

*I find myself with a new burden for the ten-year-old. Ten-year-olds must either be saved or lost. If the age of accountability was twelve in Samuel's day, are we to hesitate to say that it is ten in our day? What will you tell Jesus, Mom and Dad, if your son or daughter is lost?*

When the Holy Spirit is genuinely at work in revival, children will most usually respond first, and they should be continually encouraged to do so. Some pastors and evangelists are too often prone to belittle the salvation of children in their meetings. But as Evangelist Gypsy Smith observed:

*When you convert an old man you convert a unit; but when you convert a child you convert a multiplication table.*

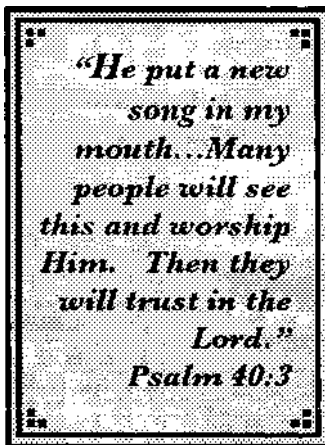
The children should be encouraged to bring their friends to the revival campaign, especially on weekends when they won't have to go to school early the next day.

Parents have an all-important role to play in the activity, or lack of it, of their children in spiritual things.

Jesus says to those who are reluctant to participate in child evangelism, *"Let the children come to me."*

He understands how things are now.

# REVIVAL *Music*

A musical staff with a treble clef and a 4/4 time signature. It contains a series of notes: a half rest, a quarter rest, a quarter note, an eighth note, a quarter note, and a half note.

Revival sets people to singing. The music should complement the message, not compete with it. An anointed, well-organized musical service every night can be a tremendous asset in every aspect. It should be spirited and should help weave a web of worship to create an atmosphere appropriate for the proclamation of the gospel to every person.

A music director should be selected who is spiritually sensitive and worshipful in manner; one who will run a lifeboat, not a showboat; one who himself worships God and, in turn, leads the people in that service into the very presence of God through hymns and/or choruses and/or special songs.

Too often though, the people in the audience become mere onlookers who "listen in," rather than meaningful participants. The choir, any special singers, the minister, the music director, or the persons in charge sometimes become the "performers" while the people often sit in disinterested, unresponsive silence.

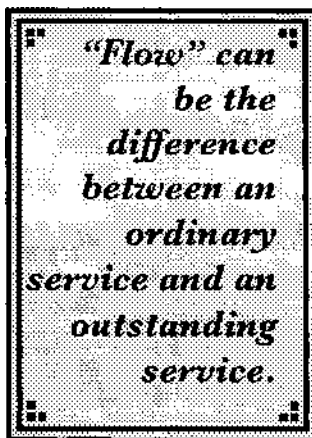
One, and probably no more than two "special" songs such as a special choir arrangement, a solo, trio, quartet, duet, ensemble, etc., should be planned and rehearsed well in advance of the service. The special singer or group should already be on the platform when the meeting begins and should already have prayerfully prepared their hearts to present their musical contribution. Services which are "sinner sensitive" should probably have more "special" presentation songs with evangelistic lyrics than the "standard" musical fare.

## THE SERVICE FORMAT

Congregational songs and choruses should be chosen well in advance of each meeting in a spirit of prayer, and the respective instrumental accompanists notified.

It would be well for the person in charge of the music to ask the evangelist if there is any general theme or specific songs he would like to have presented before his message or during the altar invitation.

By all means, appropriate evangelistic music should be arranged for the altar invitation.



On most week nights the evangelist should be in the pulpit within no more than 30 minutes from the beginning of the service. Sunday nights it generally should not exceed 45 minutes until the evangelist has been given the service.

Some service leaders spend so much time "setting the table" that by the time the "main meal" arrives, the audience is too weary to partake.

A worshipful atmosphere is generally created by having the keyboardist softly play an interlude of hymns about 15 minutes before the meeting begins. Most evangelists and pastors prefer appropriate music be provided by the keyboardist as he concludes his message and throughout his invitation and the altar prayer until the meeting itself is dismissed.

Contemporary choruses and gospel songs which have an intrinsic worship and message value, often contribute significantly toward activating the forward and upward momentum of the revival campaign. At others times though, there is an inclination toward a return to some of the older hymns of the church while experiencing a deep move of the Holy Spirit, as in the example of the historic and unprecedented Welsh revival of 1904. *Jesus Breaks Every Fetter*, at that time a contemporary song, and *I Need Thee Every Hour*, a more traditional hymn, were both sung frequently during the revival.

A few of the incidents of that great Welsh revival of 1904 were recorded in the personal biography of Joseph Kemp referred to directly here:

*On the next night of the meeting, January 13, the spirit and scenes of that meeting baffle description. It was given to some of us to know what Isaiah meant when he said, "The posts of the door moved at the voice of Him that cried."*

*All of us were caught up in the Spirit of revival as we sang - - oh how we sang - - I Need Thee Every Hour. The Holy Spirit flowed like liquid fire as we sang also a new chorus just recently written:*

*Jesus breaks every fetter,  
He will set you free.  
I will shout 'Hallelujah'!  
I will shout 'Hallelujah'!  
I will shout 'Hallelujah'!  
He has set me free.*

The music can contribute immeasurably to the overall impact of the revival event.

## PERSONAL (ALTAR) WORKERS

Though this subject will be covered in great depth in the next chapter, it is worth noting here that personal workers or altar workers should be well-trained and pre-cued to step out behind each sincere seeker for the Lord.

Every church, regardless of size, should have a group of genuinely spiritual and well-trained people as personal workers who realize that theirs is a role of sharing information which will evoke inspiration. The very presence and concern of the altar worker is a ministry which is sadly lacking in most churches.

*An altar worker's training book is available as a resource for every potential worker for a very nominal investment as is described in the section near the back of this manual entitled "Resources."*



## GREETERS



It is inexcusable for visitors to come and go without being personally greeted by anyone from the church and without a record being made of their visit through the use of special visitor's cards.

Special "greeters" should be stationed at each entrance before and after each meeting to help create an atmosphere of genuine friendliness. Many larger churches even station greeters outdoors to make visitors feel relaxed and at ease even before they get to the entrance of the church itself.

## USHERS

An adequate number of ushers should be organized in advance to help seat visitors, and to help receive the offering.

They should stay prayerful and remain at their post of duty until after the offering is received, at which time they may feel free to be seated with their family if the pastor so instructs them in advance.

Some pastors keep at least two ushers posted throughout the entire service to handle any special problems which may arise.

## NURSERY



If young adults are to attend the revival campaign, arrangements should be made to care for their young children during the services. If a church can financially afford it, a qualified nursery attendant may be hired for a couple of hours each night to staff the nursery.

The time-tested "volunteer rotation" system of various young mothers to care for the children still works. Perhaps teenage girls might like to volunteer to help staff the church nursery.

## CHURCH BOARD



These key people should be enlisted in advance as active participants in the revival event. As leaders they also have accompanying responsibilities thrust upon them to "lead the way" in genuine concern, prayer, burden, finance, visitation, and 100% cooperation and loyalty in the revival crusade.

A clear understanding should be reached with the church board before an evangelist comes to the local church as to the responsibility of the church to the evangelist financially. This is no more unspiritual than for the church board and pastor to have a definite agreement as to his income. The board should be reminded that the evangelist must travel extensively and that travel today is enormously expensive. They should also be reminded of "forced" vacancies in his schedule such as Christmas, conventions, and cancellations - - usually without any income at all to support himself and his family.

The laborer is worthy of his hire.

A good rule to follow would be to *do unto others as if you were the others.*

## HOSPITALITY

Adequate and clean accommodations should be arranged for the visiting evangelist. At times, the pastoral family prefers to keep the evangelist as a guest in their own home to enhance times of fellowship. In most instances, a good motel room is rented which should be equal in quality to the home in which the pastor and his family live.



Promoting the evangelist's work and ministry may be hard for some pastors to do. A few insecure pastors might consider his presence as a kind of ominous "threat." But, if the pastor does not have enough confidence in himself or in his evangelist to promote the evangelist's work and ministry, he needs to examine his own motives for ever securing the services of the evangelist.

If the people are fond of the evangelist, the wise pastor will quietly praise the good points of his evangelist with genuine sincerity and appreciation. The better the relationship between the pastor and the evangelist, the better the opportunity of experiencing real revival.

Both should consider themselves as members of a team working together to have revival in that particular local church.

The Apostle explained, *"I planted the seed, Apollos watered it, but God gave the increase."* Neither pastor nor evangelist can honestly say to each other, "I don't need you." The truth is, they need each other.

The overall relationship of the evangelist to other church ministries is complementary, not competitive.

Dr. Leighton Ford, long an associate evangelist with the Dr. Billy Graham team, observed:

"Today's church must acknowledge its need of and its responsibility to the evangelist. The church must recognize those whom God separates for this task, commission them for their work, support them by prayer and gifts, promote their work, enhance their position and rejoice in all that God does through them."

## CHURCH FACILITIES

All systems should read "GO" on opening night of the revival event. The building itself should be clean and neat, with songbooks neatly arranged, carpets freshly vacuumed, floors swept, rest rooms cleaned and serviced, lawn mowed, and shrubs trimmed.

Too, the temperature, ventilation, lighting inside and outside, the parking facilities, and the piano and other instruments should all be in tune and ready to go.

All this should be taken care of before the opening night of the revival campaign.

## MEN



The strength and outreach of any congregation depends in no small measure upon an effective and active involvement of its men. Mobilizing men on behalf of revival can be a valuable asset to the overall success of the effort.

Involvement through special men's prayer gatherings, a poster blitz, a handout invitation blitz, visitation of evangelistic church prospects, personal friendship evangelism, and making a covenant of personal spiritual leadership in his own home toward experiencing a "family revival" all enhance the probability of success in helping evangelize the community.

Some pastors encourage their men to stop by the church on their way to work every morning for a special early morning "revival prayer" before and during the campaign.

## WOMEN



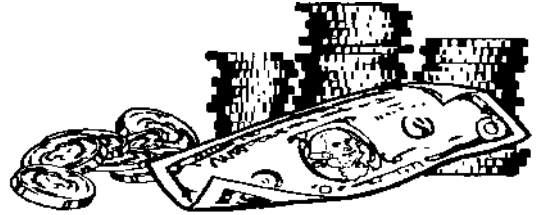
In much the same manner as mobilizing men, when the women (who usually outnumber men in the church by a margin of two to one) are activated in working, praying, and witnessing toward revival, the pastor has tapped a valuable source of effective energy. Women are especially concerned enough to fervently pray and work toward a "family revival."

## OTHER AUXILIARY ORGANIZATIONS

It has been mentioned previously in this manual, but it is so important that it bears repeating.

Here lies a virtual sleeping giant in the implementation of the promotion of the event and reaping

a rich harvest. Every auxiliary organization within the framework of the local church such as scouting groups, ball teams, men's fellowship, ladies' circles, youth groups, children's ministry - - all can become an important part of helping promote the revival event.



## MONEY MATTERS

In discussing money matters, it is well to remember that money matters.

Some pastors create a revival fund months or weeks prior to each campaign so that the promotional expenses and the evangelist's pay will be adequately met.

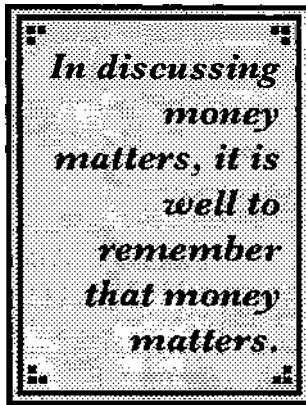
Every pastor who considers his evangelist as a partner with him in the Lord's work, and as a team member in ministry, will want to do the best that he possibly can financially for his evangelist.

Such phrases as "worthy cause" should be avoided when raising an offering for the evangelist. He, too, is God's servant, and as such is worthy of the dignity which befits his calling from God as an evangelist.

Today's church has almost forgotten this scripture which indicates that the evangelist is a gift from the Lord:

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*

*- - (Ephesians 4:11-12)*



## THE SANCTUARY CONGREGATION

"Christianity," said Dr. Richard Halverson, "is made for the road not the sanctuary, but the sanctuary is a fact of contemporary Christianity which is probably here to stay."

To a large measure, revival evangelism is more an atmosphere than anything else.

If we want revival as a lifestyle, then we should try to create an atmosphere conducive for revival every Sunday. This includes revival-style music, revival-style preaching, revival-style praying, and a general, overall revival-style format.



As a minimum, the evangelistic pastor will help create an atmosphere that welcomes a perennial harvest of souls. He will not wait for an evangelist to arrive before the altars of his sanctuary are stained with the tears of penitent sinners. He will preach evangelistically on Sunday mornings, which is about the only time sinners come to church anymore. Even when he preaches "pastorally" on such subjects as "Stewardship" he will give an evangelistic invitation by reminding his audience that the greatest gift anyone can give to the Lord is the gift of their lives, and the greatest gift that God has ever given is the gift of Jesus Christ, who can redeem them from their sins and change their lives.

The pastor must train his congregation to contribute to the overall spiritual thrust of every service, and not merely during the special emphasis which a revival campaign brings.

On the next page is a heart-stirring letter that was written by an unsaved person soon after attending a regular church service.

The haunting title is "I Am Lost."

*I attended your church today. You wouldn't remember me -  
- I may be eleven or eighty, but I was there. And I was searching  
for something. I think I almost found it. I think I would have if  
you hadn't been in such a hurry. You sang a song, "O How I  
Love Jesus," that made my heart beat faster. I felt a tight choking  
sensation in my throat as your pastor described the condition of a  
lost person. I was certain that he was talking directly to me.*

*"I am lost! He is talking about me," I said to myself.  
"From the way he speaks, being saved must be very important." I  
looked about at you in the pews near me. You were listening. You  
seemed to think the pastor's words were important. "These people  
are so concerned," I thought. "They want me to be saved, too!"*

*Soon your minister made his altar appeal and asked you to  
stand and sing another of the beautiful songs you know so well. I  
swallowed the lump in my throat and wished I knew the joy with  
which you sang.*

*Then, your pastor looked at me and earnestly told me how I  
could have this joy of the Lord in my own soul.*

*But his words were drowned in a buzzing beside me. When  
I glanced around, you were putting on your coats, and were  
telling your family to hurry and get their things. Looking in front  
of me, I saw you frown at your watch as if time were running out.  
Your faces told me a story - - a story I wasn't prepared to hear.*

*Suddenly, I didn't want to look at any of you any more.  
My eyes burned, my throat hurt, my heart ached, my  
body trembled. I just couldn't walk toward that altar.*

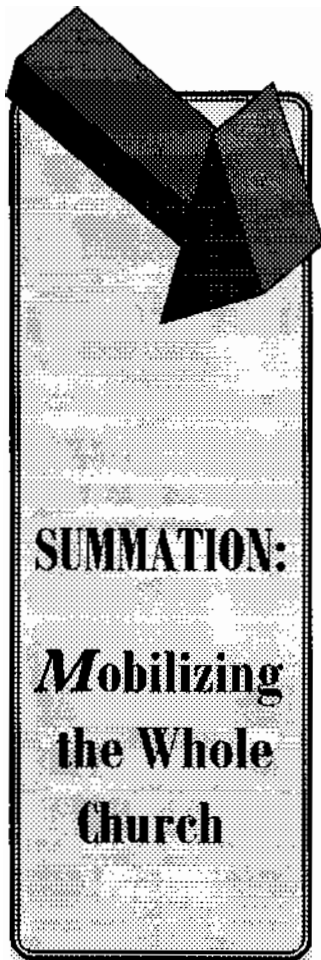
*You really did not care about me. This salvation your  
pastor was telling me about wasn't really important*

*You only wanted to get away.*

*I wanted to get away, too.*

*So, I walked out among you, alone -*





## ***PREPARATION***

Preparation and planning are absolutely vital in helping bring about a miraculous move of God. But it is no more complicated than planting seeds in the ground, attending those seeds all the way to maturity, and then ultimately reaping the expected harvest.

## ***INFORMATION***

People in the church and in the community will make decisions regarding the hoped-for revival event. Without accurate information, good decisions cannot be made. How that information is communicated to them, how widely, how accurately, and how effectively, will in large measure determine the success or lack of success of the revival emphasis.

## ***INSPIRATION***

Good information often creates inspiration. When the people of the church envision the miraculous benefits of what a real revival from God can do for them as persons, for their own family members and friends, and for their community, they are much more likely to become full participants and make an informed decision in ample time to do something positive about it.

## ***MOTIVATION***

Once they become motivated to participate in the revival event enough to help pray for it, participate in it, attend it, and work in it, they will be powerfully blest.

## ***MOBILIZATION***

At every level, the pastor must guard against allowing the peripheral activities of his church to bog him down. He must harness his potential, envision his leaders, and mobilize his people so that he can effectively lead them toward the realm of perpetual revival evangelism.



## Chapter

# 5

---

# Down at the Altar

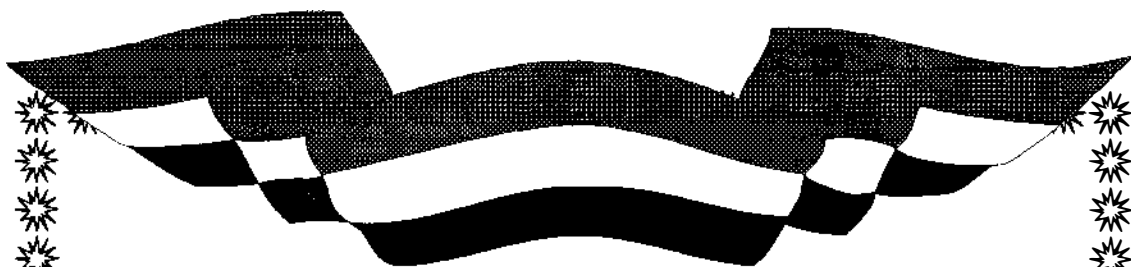
*Most often, it is at the  
altar that God does a  
miraculous work in  
human hearts.*

**M**ost often, it is at the altar that lives are changed, burdens are lifted, and God through the Holy Spirit and the help of qualified altar workers, does a miraculous work in human hearts. The altar, therefore, is a sacred place.

Special emphasis has, in recent years, been placed upon training. We train Sunday school teachers, secretaries, youth workers, musicians and singers, visitation teams and ushers, and rightfully so. Why then, is it not intelligent to think in terms of trained soul-winners and altar workers?

Throughout history, God's method is people. When He has a job to do, He seeks an available person through whom to work. We are always searching for better methods to do the job. God is searching for better people to do His work.

The cutting edge of the church on our world is the aggregate of the individual influence of millions of His faithful children in their day-to-day living.



## **Let the Generals Fight the Battles**

*Dr. D. James Kennedy makes this interesting observation.*

*Suppose world public opinion suddenly decided that wars were dangerous, suicidal, complicated operations and ordinary people could get hurt needlessly, and therefore they should go home and let the generals and admirals fight the wars.*

*Immediately we say, "That is ridiculous! Such a foolish idea could never be put over on any people."*

*Yet in the church this, in essence, is exactly what Satan has done. An alarmingly large number of church people have allowed this idea to firmly take root in their minds; that it is the primary task of the preacher to fight the battles of Christ - especially for the souls of men. In the minds of most, the work of evangelism is the work of professionally-trained men. Many people feel that "if he preached 'em in the altar, then he is able to pray 'em out of the altar!"*

*"After all," they explain, "I'm just a layman! What do I know about theology? I've never been to seminary; leave it to the trained ecclesiastical generals!"*

*In my own mind, I am convinced that this is one of the gravest tragedies that has befallen God's church. Its results are so far-reaching, so overwhelming in implication, that we have little idea of the irreparable damage this attitude has caused. Hell hath enlarged itself because of it.*

## ***Scriptures for Study***

*"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.*

*(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?*

*He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;*

*For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;*

*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ;*

*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

*But speaking the truth in love, may grow up into him in all things, which is the head, even Christ;*

*From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."*

**- - EPHESIANS 4:8-16**

*"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*

**- - II TIMOTHY 2:15**

*A Worker for **CHRIST** Should Be:*

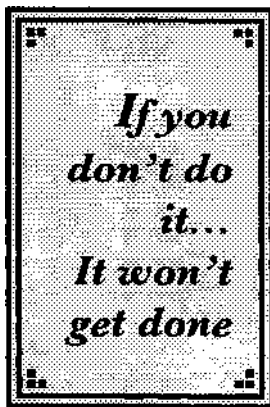
1. **Prayerful.** Philippians 4:6; Matthew 6:6
2. **Clean.** Psalms 66:18
3. **Loyal.** I Corinthians 10:31
4. **Tactful.** Ecclesiastes 11:1; II Corinthians 6:3
5. **Sure of your own salvation.** Romans 5:1; 8:1
6. **Separate from the world.** II Corinthians 6:14, 17-18
7. **Definite in your work.** I Corinthians 2:2; John 3:18
8. **Devoted to your work.** Philippians 3:7-9

Part 1...the  
**A**LTAR WORKER'S TRAINING

*The OBLIGATION*

Paul was obligated to people for their souls' sake. In Romans 1:14-16 he could say:

*"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are in Rome, also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."*



His sense of obligation is summed up in three short sentences: "I am debtor", "I am ready", and "I am not ashamed."

It is this same sense of Godly obligation that has characterized every great Christian and soul-winner throughout the history of the church. D.L. Moody, for instance, rarely went to bed a happy man without helping someone find Christ.

In this age of specialization, not every Christian can sing effectively, nor can every person teach effectively, but almost any Christian can learn to help people solve their spiritual problems around the altar effectively.

## *The PREPARATION*

Dr. Stephen L. Olford outlines several characteristics of the soul-winner. Those who engage in the ministry of altar evangelism are soul-winners who must know something of:

### THE CONCERN OF THE FATHER

*"...in Christ Jesus I have begotten you through the gospel."* (I Corinthians 4:15) The great-hearted apostle here wished to remind his readers of his own paternal rights, which should never be invalidated by subsequent laborers beseeching them to be followers of him (I Corinthians 4:26).

### THE TRAVAIL OF THE MOTHER

*"My little children, of whom I travail in birth again until Christ be formed in you."* (Galatians 4:19) The parental relationship is expressed in tenderest form. Paul writes here not as a father but, rather, as a mother.

Jesus described this experience when He said, *"A woman in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world."* (John 16:21)

### THE SACRIFICE OF THE LOVER

*"I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."* (II Corinthians 12:15) As the lover of their souls, he was prepared to spare no labor, self-denial, or suffering, that he might woo them for his Master. And note carefully that this avowal of ever-increasing, over-flowing, super-abundant love for them is set over against the ever-diminishing requital of it by his readers.

## THE JEALOUSY OF THE FRIEND

*"I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."* (II Corinthians 11:2)

Paul speaks here, of course, as the Bridegroom's friend, and expresses a holy jealousy and fear, lest by any means, *"as the serpent beguiled Eve through his subtilty,"* so his converts *"should be corrupted from the simplicity that is in Christ."* (II Corinthians 11:3)

Like John the Baptist before him, Paul could anticipate no greater joy than that of presenting his converts to Christ as *"a chaste virgin."* (John 3:29,30)

## THE GENTLENESS OF THE NURSE

*"We were gentle among you, even as a nurse cherisheth her children..."* (I Thessalonians 2:7-9) What love and experience - in delivering and developing a baby - are linked together in the twin thoughts of mother and nurse!

Most scholars see here the thought of the nursing mother cherishing her children, being affectionately desirous that they should grow up to be healthy and strong.

## THE AUTHORITY OF THE OFFICER

*"Thou therefore endure hardness, as a good soldier of Jesus Christ."* (II Timothy 2:3,4) As a good soldier himself, the apostle was here inviting his son in the faith to suffer affliction with him in the cause of the gospel. His desire for Timothy was that he should fight manfully under Christ's banner; against sin, the world, and the devil; and continue as a faithful soldier unto the end of life.

## THE STRIVING OF THE SERVANT

*"I am made a minister...whereunto I also labor, striving..."*  
-- (Colossians 1:25-29)

As a minister, or servant of the Lord Jesus, the apostle exerted himself like an athlete, laboring and striving in order to present every man perfect in Christ. Both the words "labor" and "striving" are metaphors from the arena, and convey the idea of agony and exertion.

The altar worker must be a believer of many parts if he is to achieve the goal of winning converts to perfection in Christ. At times he must be a father; at other times he must be a mother; and on occasions he must be a lover or a servant.. until his task is completed.

### *The EDUCATION*

Talking with future soul-winners, Jesus said, *"Come ye after me, and I will make you to become fishers of men."*  
-- (Mark 1:17)

Strangely, many churches are no longer fishers of men, but are mere keepers of an aquarium. Church people who should be a force for evangelism are themselves often a field of evangelism.

Only through spending time alone with the Lord Jesus shall we learn the divine art of winning souls to God. During these times with the Lord, the Holy Spirit may educate us in some basic, underlying concepts and attitudes:

### *Altar Evangelism is **PRIORITY WORK** for every Christian*

Jesus was interested in people, all kinds of people. He stated flatly, *"The Son of man is come to seek and to save that which was lost."* (Luke 19:10) That was the supreme passion of His life, to seek and to save people.

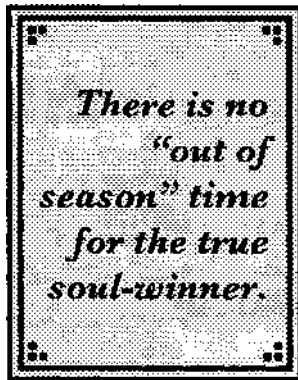


Helping people find God was His divine imperative. Often, as in John 4 which indicated that "*He must needs go through Samaria*" this divine imperative meant a detour of some miles, and it involved weariness, hunger, thirst, personal discomfort and sacrifice of time. It was nonetheless a priority item in his program for that day.

We, too, must arrange our priorities. To engage in altar evangelism will involve a rearrangement of personal plans, a sacrifice of time, a postponement of visiting with friends, and, upon occasion, weariness. But it is a weariness that woos contentment.

### ***Altar Evangelism is PERENNIAL WORK for every Christian***

"Be instant in season and out of season!" said Paul to youthful Timothy (II Timothy 4:2). The whole point of the apostle's command is to lend evidence that there is no "*out of season*" time for the true soul-winner.



Nicodemus could go and find Jesus available and ready to talk with him at night, while the woman of Samaria was dealt with at noonday. Our Christian work in altar evangelism should be like "*a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*" (Psalm 1:3)

May God make us evergreen trees and perennial fruit-bearers.

### ***Altar Evangelism is PRODUCTIVE WORK for every Christian***

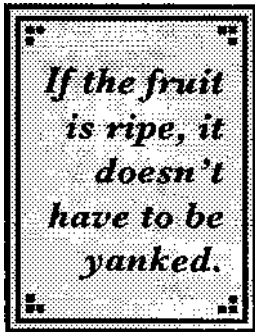
The handshake and card signing at the conclusion of many messages is not enough! Personal work always produces the most lasting results. Charles H. Spurgeon used to say, "Handpicked fruit for me every time!"

Mass altar invitations led exclusively by a minister might be likened to shaking a tree in order to harvest the fruit. The fruit falls, but often with resultant bruising and damage. Personal work at the altar, on the other hand, is

like taking a ladder and climbing into the tree to reach and pick the fruit carefully and successfully.

And if the fruit is ripe, it doesn't have to be yanked.

Henry Ford, the father of "mass production," is said to have made the statement: *"You can have any color Ford you want as long as it's black."* His mass-producing manufacturing process required that everything be made exactly alike. While it is the goal of Christian nurture that each Christian be "Christ-like," we must keep in mind that Christian lives are not mass-produced. Often it takes months instead of minutes to establish a lasting, maturing Christian life.



Shortcuts in evangelism never work. Mass-production may work in building cars, but not in building Christians.

The minister's call for "everyone to come and help us work in the altar" is all so hit-and-miss, so unsure, so non-specific. How infinitely more productive it would be for well-trained, well-equipped altar workers to move among the "seekers" in an intelligently planned procedure than to leave the very souls of men to mere happenstance or coincidence.

## ***The MOTIVATION***

An authentic concern for souls primarily motivates the Christian engaged in altar evangelism. Jesus, in a revealing portrait of Himself as a Shepherd seeking the lost sheep declared, *"How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray."* (Matthew 18:12,13)

A genuine compassion for souls motivates soul winning in the altars also. We read that *"when He saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd."*  
- - (Matthew 9:36)

It is not enough to have a sense of obligation. We must also possess a spirit of motivation. Altar workers should not have to be pressed into service but should happily respond to any evangelistic opportunity. Only the love of Christ can constrain us, that is, press us into action, narrow us down to irresistible and inescapable obedience (II Corinthians 5:14).

## *The OPERATION*

Our Lord's soul-winning operations were always God-planned and Spirit-controlled; and so should ours be.

*It is  
inexcusable  
for anyone to  
come  
forward and  
seek God in  
our altars  
... alone.*

At times, almost all of us have seen a soul at the altar languishing alone in utter despair, and it seemed that no one was interested in helping him.

It is inexcusable for anyone to come forward and seek God in our altars. . . alone. Strategically situated in the audience and pre-"cued" to immediately step out alongside an anxious seeker as soon as they leave their seat and begin to walk forward, altar workers must stay alert. Preferably, the personal worker should be near the same age and sex of the person for whom they will be praying. No seeker should be without qualified help at the altar longer than a few seconds.

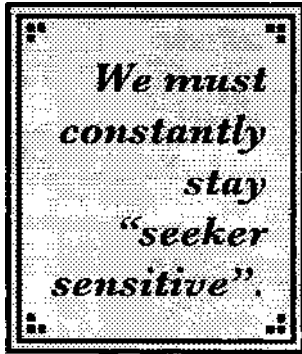
Quietly, the altar worker will begin to help the seeker in a manner that does not disrupt the ongoing invitation still in progress. He should choose the person with whom he intends to work and pray and stay with that person until he has completed his altar prayer.

Often altar workers "pray for" the seeker, rather than "pray with" him. "*Praying with*" the seeker is preferable to exclusively "*praying for*" him. By this it is meant that the altar worker is to encourage the seeker, instruct him, talk with him, and show the brief scriptural plan of salvation to him during the altar encounter.

Stay prayerful. "*Pray without ceasing*" (I Thess. 5:17) might be the motto of those engaged in altar evangelism.

This not only means the activity of prayer as the worker prays with the seeker down at the altar, but the attitude of prayer at all times. Prayerfulness and fruitfulness are inseparable. Let us all remember that!

The altar worker's manner and method of operation is not complete, however, until he can:



**1. Know who they are.**

Information can be supplied by the use of spiritual experience cards.

**2. Know where they are.**

It can be determined where the seeker lives and works. It should also be determined "where they are" spiritually by learning their religious background.

**3. Know how they stand.**

By personal conversation and contact it can be quickly discovered how the seeker stands in relationship to God, their previous religious training, and to their particular local church.

**4. Know why they came.**

In some cases, utter personal desperation arising from a deep personal problem causes some people to come forward for salvation. Prompt referral to the pastor for his attention in personal counseling might be urgent.

**5. Know it now and do something about it.**

Every new convert should receive a personal visit from either the pastor or a member of the altar committee within no less than 24 to 48 hours of their altar encounter. Backsliders testify that these first few hours were the most crucial for them and the lack of personal contact contributed toward their spiritual problems. Even chronic backsliders respond to a sincere personal interest on the part of someone who tries to establish them in the Lord.

**6. Give them some good literature.**

Following the altar prayer a brief period of "altar afterglow" gives opportunity for the seeker to reflect on just what God has done for him.

**7. Fill in the spiritual experience card (see sample)**

and personally give it to the pastor for his follow-up purposes. The altar worker might also want to help follow-up by prayer, a personal visit and phone call.

Part 2...the

# **A**LTAR WORKER & THE WORD

## ***MEMORIZING the BIBLE***

How heartening it was that David could say, *"Thy word have I hid in mine heart, that I might not sin against thee."* (Psalm 119:11)

The inestimable value of memorizing the Word of God cannot be emphasized too strongly. Again and again the altar worker will be severely hampered if his memory is not well stored with certain portions from the Word of God.

Outlined by Pastor Stephen L. Olford are four simple principles which can be related to the memorizing of the Bible, as well as poetry, prose or anything else.

### **1. Concentration.**

This, of course, presupposes desire, hunger, discipline and hard work. Some people say that they cannot memorize Scripture when the truth is that they will not try to memorize it.

### **2. Meditation.**

The mental exercise known as meditation is one of the best ways I know of impressing the Scriptures upon the mind; it denotes the turning over in the mind of a verse or passage until it is understood and enjoyed. How much simpler it is to remember words that are understood and have meaning to us than to merely recite in parrot-like fashion.

### 3. Repetition.

All passages memorized should be reviewed at regular intervals. Deeper impressions are made upon the mind by this process of repetition.

### 4. Application.

Only as truth is personally applied does it become to us "*the sword of the Spirit.*" (Ephesians 6:17)

Only when we have given ourselves wholly to this discipline of memorizing the Scriptures by concentration, meditation, repetition, and application are we qualified to trust the Holy Ghost to bring to our remembrance whatsoever God has said to us. (John 14:26)

## ***MARKING the BIBLE***

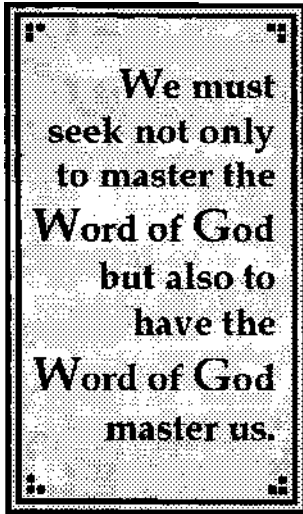
Methods of marking the Bible are varied. The altar worker should decide which one serves his purpose best. He should then develop a system of cross-reference marking, to enable him to turn from one subject to another with relative ease.

For instance, in the example given below, all that the soul-winner needs to remember is the first reference; thereafter, by a system of cross-references noted in the margin of his Bible, he can follow through the seven steps as here outlined.

1. The need of salvation. (Romans 3:23; 6:23)
2. The cost of salvation. (I Cor. 15:3,4; Romans 4:25; 5:6-8)
3. The way of salvation. (Acts 16:31; John 1:12)
4. The joy of salvation. (Romans 10:9,10. Illustrate with Acts 2:41; 8:37,39)
5. The terms of salvation. (Luke 14:26-33)
6. The act of salvation. (John 1:12; 5:24)
7. The seal of salvation. (John 10:28-30; Eph. 1:13,14)

For each of these steps more references might be cited; but these will show how, by cross-reference marking, any subject in the Bible can be traced in order of sequence.

## ***MASTERING the BIBLE***



Inherent dangers of memorizing, or even marking the Bible, is that of acquiring superficial knowledge. A text out of context is a pretext! It is not enough to “have it in our head” but it must “be in our heart.” Some theologians call this “internalizing” the Word of God.

The altar worker must study to show himself *“approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”* (II Timothy 2:15) Some commentators remark that “rightly dividing” is a metaphor used for “laying out a road” thus implying a clear pathway to a destination.

We must seek not only to master the Word of God but also to have the Word of God master us.

## Part 3...the **A**LTAR WORKER'S TECHNIQUE

### *The APPROACH*

No rigid rule can be laid down for altar evangelism; or, indeed, for any other form of Christian service. God is sovereign in His work and never deals with any two people in exactly the same manner. The altar worker should be prepared always to follow God's leading rather than his own methods and techniques, however well they may have been tried and proved.

At times questionable approaches are erroneously employed.

#### **The "fumble" approach.**

Altar workers, unsure of themselves, often attempt to quote Scriptures in an uncertain and faltering manner and thereby cause confusion and consternation on the part of the sincere seeker.

#### **The "interrogation" approach.**

Altar workers are not to question (interrogate) the seeker concerning his past life, past sins, or past failures. Neither are they to interrogate him about the degree and depth of his sins. That must be left to the all-inclusive work of God's grace!



## The “incantation” approach.

Traditionally, some sincere altar workers may have been taught that certain phrases or physical positions at the altar “work wonders.” Incantation defined is a “magical formula, spoken or sung.” No “magical formula” exists to help people “pray through.” Could it be incantation to tell people, for example, to say the word “glory, glory, glory” as rapidly as they can? Whatever words or phrases we say must be sincere and worshipful from the heart. Some churches play fast music during the altar service or slow music, and say their people seem to respond better in the altar if they play loud and fast music, or slow, soft music. The tempo should be inconsequential. We are not dealing merely with the emotions of individuals, but with eternal souls!

**In the next section we shall view  
the positive approaches which are considered  
most effective and productive.**

## ***The ANALYSIS***

Analyzing the need is basic to determining the right approach. It could be that the altar worker already is personally acquainted with the seeker and knows precisely what his spiritual need is. If not, a direct question at the beginning of the prayer may be asked, such as: *Exactly what is it that you need from God? Are you saved? Have you ever had a personal relationship with God before?*

Mistakenly, we assume that almost everyone who comes to our altar is well acquainted with what to do and how to pray and even what to pray. It could be that the wise altar worker may feel it necessary to lend suggestions as to what to say in prayer to help get the seeker started talking to God. At times altar workers will tell the seeker that he is going to pray aloud just as if he himself were in need of salvation. He will encourage the seeker to repeat after him phrase by phrase until spontaneous prayer breaks out.

Frequent promises of God should be quoted such as,  
*"Him that cometh unto Me, I will in no wise cast out!"*  
(John 6:37)

On-the-spot analysis will bring the experienced altar worker to certain conclusions and he will begin to recognize these patterns:

### **The Superficial Seeker**

This type of seeker evidences no conviction of sin and may even show a spirit of flippancy or even amusement. These outward manifestations, however, must never lead the altar worker to conclude that there is not a seeking heart under the seeming superficialities. He may have come to the altar from curiosity. The business of the altar worker is to offer Christ in such a way that the Holy Ghost will convict of sin, of righteousness, and of judgment. (John 16:8-11)

### **The Skeptical Seeker**

This is the kind of person who counters the altar worker's approach with what he calls intellectual problems, serious doubts or other spiritual difficulties. The best method here is to get the unbeliever to discuss his objections or difficulties freely, until it becomes clear whether they spring from genuine intellectual confusion or pseudo-confusion. To some, this is considered a badge of "intellectual superiority."

The Bible needs no defense. The seeker must either believe it or reject it. The altar worker should, however, try to resolve his spiritual problem through suggested reading of certain portions of the Word of God and through reasoning.

## **The Serious Seeker**

This is the seeker who earnestly wants to get right with the Lord. He is conscious of his need of the Savior but does not know the simple steps into the experience of salvation. There is no greater joy for the altar worker than to be confronted with a genuinely serious sinner.

### ***The APPEAL***

The analysis of the spiritual condition of the seeker will determine the kind of appeal to win the soul to the Lord. The aim is to win the mind, heart and will.

## **Satisfy the Mind**

This leads the seeker to say, "I must be saved," or "I must receive the Baptism of the Holy Ghost." It requires a reasonable presentation of truth. Quote, rather than read, appropriate Scriptures, and support the Word of God by personal testimony. (Example: Romans 3:23, Galatians 5:25)

Do not use leading questions. If you know even the slightest bit of psychology you can get the seeker to say "yes" to almost anything. However, you cannot manipulate a person into the Kingdom of God.

## **Stir the Heart**

This leads the seeker to say, "I can be saved," or "I

receive the Baptism of the Holy Ghost." Nothing stirs the heart like the Word of God rightly interpreted and applied, so use the Word to stir the heart. Excite a sense of faith and expectancy. (Example: *"Ask, and it shall be given you; seek, and ye shall find..." Matt. 7:7.*)

## Strengthen the Will

This gets the seeker to say and believe, "I will be saved," or "I will be filled with the Holy Ghost." This is the personal and practical response.

1. Pray for him: that God would give him faith and repentance.

2. Pray with him: in the actual commitment almost any statement from the gospel outline is appropriate. It depends upon the seeker's background and capabilities whether he should be asked to pray in his own words, or repeat a simple form of response suggested by the altar worker.

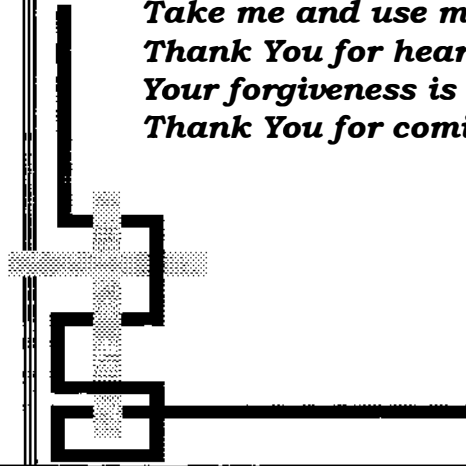
3. Pray for him: that the Holy Spirit will grant him assurance. Allow the Spirit of God some time to seal these things to his heart. Care should be taken not to rush the seeker or hurry a decision to a close.

4. Listen to him as he prays and talks to you. Feedback is helpful in knowing how to solve spiritual problems.

## **A SINNER'S PRAYER**

*Jesus, I know that I am separated from God.  
And I know that I have sinned against You.  
I cannot cleanse away my own sins.  
So come into my life, Lord.  
Cleanse me.  
Wash my sins away completely.  
Forgive me.  
Do whatever You want to do with me.  
I need You.  
I want You in my heart.  
Be my Lord and Master.  
I open the door to my heart.  
Here is my life.  
Take me and use me.  
Thank You for hearing my prayer, Lord.  
Your forgiveness is wonderful.  
Thank You for coming into my life.*

*Amen*



## **SOLVING THE SEEKER'S SPIRITUAL PROBLEMS**

Seekers have problems. That is why they came to the altar. Praying with the seeker will help him keep his mind on God, whereas jostling, handling, speaking to others nearby and interrupting the seeker will tend only to distract him. In the final analysis, it is God, through the Holy Spirit, who will do whatever work is ultimately done in the heart of the seeker.

As long as the seeker appears to be praying effectively, he should not be interrupted, but prayed with. If he seems to be perplexed, it is possible that he may not be able to solve his spiritual problem. Alertly watching this "feedback," the altar worker, with an open Bible, may then question the seeker with a view toward correcting the situation.

Here are some typical problems and the scriptural solutions.

### **1. I really want to be saved but I don't know how.**

Read to him I John 1:9, *"If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* Encourage the seeker to confess his sins, that he is a sinner, and then to accept God at His word, i.e., after the seeker has confessed then God has forgiven.

If the seeker persists in an unwillingness to accept salvation after confession, it might be appropriate to explain that his confession must be a penitent one; i.e., he must not only confess but be willing to give up his sin. Occasionally it will be this desire to continue in sin that may hold the seeker in the bondage of unbelief. If the seeker confesses penitently, then he is forgiven. At times a seeker cannot forgive himself and must, by faith, accept God's forgiving grace.

**2. How do I know this is “my time” and God is hearing me? I may have already sinned against the Holy Ghost.**

John 6:44 says flatly that *“no man can come to me, except the Father which hath sent me draw him.”* Point out to the seeker that the very fact that he has any desire to pray and that he is kneeling, praying, and calling upon God is sufficient evidence that he has come to Christ. Then, explain that he could not have been seeking God, or could not have come to the Lord Jesus had not the Holy Spirit drawn him.

**3. I’ve sinned too badly to ever be saved.**

*“Him that cometh unto me I will in no wise cast out.”* (John 6:37) The seeker should be asked if he has come sincerely to the Lord. If the seeker’s answer is “yes,” then pose this question: “If the Lord said that He would not cast you out when you come to Him, then what did He do?” The seeker will have to answer, “The Lord took me in.” Standing on God’s Word is the faith that one needs for the assurance of salvation.

**4. I’m a backslider and not worthy to come back to God.**

Point out that none of us are forgiven because of our worthiness but because of His worthiness. *“Our righteousness is as filthy rags.”* Read Jeremiah 3:12,13 pointing out that all the backslider can do and has to do is to *“acknowledge thine iniquity”* (verse 13) for the Lord to receive him back and restore his broken fellowship.

James 5:19-20, is also a good Scripture to use with the backslider because it shows that a Christian breaks his fellowship with God when he has strayed from the truth but that he can be again brought back to God. Encourage the backslider to not only yield his heart to God, but to make up his mind that he, by God’s help, will live for Christ the remaining portion of his lifetime.

**5. I want the Holy Ghost Baptism and don't know what else to do.**

The Holy Spirit comes in on *"wings of worship and praise."* Encourage the seeker to "offer a sacrifice of thanksgiving" if necessary, to get into a genuine spirit of praise and worship. He does not have to beg for the free gift of the Holy Ghost. Every time he says *"Praise the Lord,"* tell him to expect the Holy Ghost to come into his heart. Encourage him to *"yield his intellect"* and allow the Holy Spirit to place in his mind the utterances to say to God in other languages.

Whether it is one word or one thousand words in tongues, it is still the initial evidence that the Holy Ghost has come in. The Holy Ghost is not afar off in heaven, but is as near us as our next heartbeat or our next breath. Ask the seeker to relax and receive the free gift! The seeker is not praying to coax God to send the Holy Spirit. (Luke 11:9-13; Luke 24:49)



**PROBLEMS AND OBJECTIONS ALTAR WORKERS  
MEET AND A SCRIPTURAL ANSWER TO EACH**

**"I want to be a Christian, but I am afraid I can't hold out."**

I Cor. 10:13; I John 5:4; Jude 24,25; II Timothy 1:12

**"I have tried to be a Christian, but failed."** I John 1:9

**"I am not concerned."** John 3:36

**"I am afraid of being persecuted."** Matthew 5:10-12

**"It is not for me."** John 1:12

**"I cannot be a Christian as long as there are so many hypocrites in the church."** Romans 14:12

**"I am better than some church people."** Luke 15:16; James 2:10

**"I am good enough."** John 3:3

**"There is too much to give up."** Psalms 84:11-12; Luke 18:29-30;  
Romans 8:23; Mark 8:36

**"I intend to become a Christian, but not now."** Proverbs 27:1;  
29:1; II Cor. 6:2; James 4:13,14; Matthew 24:44

**"I am waiting to feel right."** John 5:24; Matthew 9:9

**"My companions will laugh at me."** John 9:20-22

**"I have sinned away my last chance."** Mark 2:17; John 6:37

**"There is no hope for me."** John 6:37

**"I cannot learn to believe."** John 7:17; John 1:12

**"I cannot believe that which I cannot understand."** I Cor. 2:9-16;  
John 7:17

**"I cannot know whether I am saved."** I John 5:13; 4:13

**"Scientific theories trouble me."** I Timothy 6:20

**"My relatives oppose it."** Mark 10:29,30

**"I am afraid I will come to want."** Phil. 4:19

**"I cannot make a full surrender to Christ."** Luke 9:24

**"The Christian life is too hard."** Matthew 11:30; I John 5:3

**When no reply is made.** Hebrews 2:3

Part 4...the

**ALTAR WORKER;**  
**The BURDEN...The BLESSING**

***THE BURDEN...***

Martin Luther referred to Christians of his day as being so unconcerned about souls in prayer that they *"failed to get sweat upon their souls."*

*"We cease to bless when we cease to bleed,"* said John Henry Jowett.

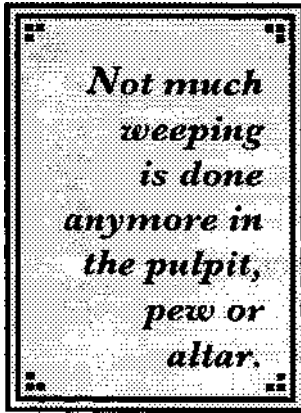
When the Apostle Paul says: *"My little children, of whom I travail in birth again until Christ be formed in you..."* he is obviously referring to the initial travail which he must have experienced when he brought into being, under God, the church at Galatia, as well as to his subsequent travail as he saw these Galatian Christians lapse into legalism. (Galatians 4:19)

**. . . CONTINUAL HEAVINESS**

Again Paul said, *"I have great heaviness and continual sorrow in my heart."* (Romans 9:2) Clearly, the apostle's passion for souls was nothing spasmodic or intermittent. His experience was rather one of continual heaviness and anguish of heart on behalf of the lost. Sadly, many find it much easier to escape into administrative and organizational aspects of the work of God. We become absorbed with things, instead of being concerned for men and women.

## . . . CONTINUAL HEARTBREAK

"I have sorrow in my heart," Paul declared. Sheer heaviness of heart brought him to tears. On yet another occasion he reminded his brethren that "*by the space of three years*" he "*ceased not to warn everyone night and day with tears.*" (Acts 20:31)



Our Master Himself stands alone in His continual sorrow and anguish of heart for souls. *Jesus wept.* He was a Man of "*strong crying and tears.*" (Hebrews 5:7) He was a Man of "*sorrows and acquainted with grief.*" (Isaiah 53:3)

The word "*compassion*" is one which people do not like to examine etymologically. They contend that it is in bad taste. But Mark and Matthew knew what it meant when they first wrote it. It conveys the idea of yearning. The Greeks held the view that all emotion was centered in the bowels and lower intestines, so that to be deeply concerned and moved was to have "*the bowels of compassion.*" It denotes, too, the inward pain and yearning which a mother experiences over her wandering boy.

Not much weeping is done anymore in pulpit, pew or altar.

Robert Murray McCheyne was a man who wept. His tears and travail for souls are still spoken of in Scotland, though he died more than a generation ago.

General Booth wept his way into human hearts. Once a young Salvation Army captain wrote him saying that he did not seem to evoke any response from the people under his charge. The General replied by a telegram bearing only two words: *Try tears.*

The psalmist was well acquainted with the principle of fruit out of travail when he wrote, "*They that sow in tears shall reap in joy.*" (Psalm 126:5)

***Oh for a passionate passion for souls;  
Oh for a pity that yearns;  
Oh for a love that loves unto death;  
Oh for a heart that burns!***

## ***THE BLESSING***

As altar workers we have a wonderful ministry. With all its joys and sorrows, trials and triumphs, we are solemnly responsible to men and accountable to God. Like the elders referred to in Hebrews 13:17, we *"watch for . . . souls, as they that must give account, that we may do it with joy. . . and not with grief."*

Glancing back on his soul-winning work in the city of Thessalonica - with heaven in view - Paul could say, *"What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."* (I Thessalonians 2:19,20)

Surely, to present to the Master in glory men and women and boys and girls we have won here on earth must be the crowning joy and triumph of all soul-winning. What an incentive this is to be loyal to the ministry of the gospel day by day, until we see Jesus face to face.

Clarence E. Macartney writes:

*In my vision I saw the King seated upon his throne and on either side of the throne stood the great angels; Uriel, the Angel of Light; Raphael, the Angel of Reason; Michael, the Angel of the Sword; and Gabriel, the Angel of Holy Song. Before the throne stood another angel, the Angel of the Book, and by his side stood one of the mortals. The King on the throne said to the Angel of the Book: "Who is this that you have brought, and what are his claims?"*

*The angel looked in the book and said: "O King, this man was a great inventor, and shed light on the pathway of man through the world."*

*"Then," said the King on his throne, "send him up, and let him stand here by the side of Uriel, the Angel of Light." So he went up and stood by the side of Uriel.*

*Then the Angel of the Book brought another before the throne. The King looked on him and said: "Who is this, and what are his claims?"*

*The angel looked in the book and said: "This man was a great philosopher, a thinker, who thought thy thoughts after Thee."*

*Whereupon the King said: "Send him up, and let him stand here by the side of Raphael, the Angel of Reason." So he went up and stood by the side of Raphael.*

*Then the angel brought a third mortal before the throne. Looking upon him the King said: "Who is this, and what are his claims?"*

*The angel looked in the book and said: "This was a great patriot. With his sword he delivered his people out of the hand of the despots and tyrants."*

*Then the King said: "Send him up, and let him stand here by the side of Michael, the Angel of the Sword." So he went up and stood by the side of Michael.*

*Then the Angel of the Book brought before the throne a fourth mortal. The King looked upon him and said: "Who is this, and what are his claims?"*

*The angel looked in the book and answered: "This man sang holy songs in praise of God, songs which still echo through the Church of the living God."*

*The King said: "Send him up, and let him stand and sing here by the side of Gabriel, the Angel of Holy Song." So the man went up and stood and sang by the side of Gabriel, the singer of holy and prophetic song.*

*Then the angel brought before the throne a fifth mortal, and when I saw him I wondered who he was and why he had been brought before the throne, for in his person I saw no note of greatness and in his eye no flash of genius. Yet, when I looked a second time, in his countenance there was a light that distinguished him from all the rest. Looking upon him, the King said: "Who is this, and what are his claims?"*

*Then the angel looked in the book, and lifting his head to the King said: "This man won a soul for Christ."*

*And that time I never heard what the King on his throne said, for all heaven rang with a great shout - angels and archangels, cherubim and seraphim, and all the host of the redeemed, rejoicing together over one soul that had been redeemed!*

*That highest of all distinctions is within the reach of every Christian. "He that winneth souls is wise." (Proverbs 11:3) "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

# 6

---

# The Evangelistic Gift

***Timothy, the pastor;  
Paul, the apostle; and  
Philip, the deacon all  
exercised the  
evangelistic gift.***

**N**ot too long ago there was a time when evangelism, in the words of James Denney was, "the disinterested interest of the comparative few."

But things are changing.

Today there is a rising responsiveness in the church to the multiple challenges of evangelism. The church, therefore, ought to give its best creative thinking to the evangelist's role today.

While the noun "evangelist" occurs only three times in the New Testament, the verb "*euaggelizomai*" occurs over fifty times. Jesus Christ, Paul, and the disciples all were evangelists. And so were Philip, the deacon, and Timothy, a settled young pastor.

### ***MINISTRY of the EVANGELIST***

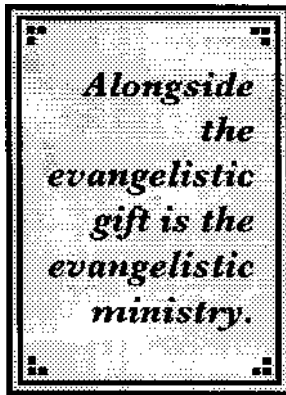
The Apostle Paul gives a comprehensive treatment of this subject in Ephesians 4:7-13.

*"...When Christ ascended up on high, he led captivity captive, and gave gifts unto men ...And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." (vv. 8,11)*

There is such a thing as the evangelistic gift or the gift of an evangelist. The Lord "...gave gifts unto men...some, evangelists...." (vv. 8, 11.

Alongside the evangelistic gift is the evangelistic ministry.

Paul exhorted Timothy "...to do the work of an evangelist..." (II Timothy 4:)



The noun 'evangelist' comes from the verb 'to announce the good news'. In simpler terms, therefore, an evangelist is the herald, or announcer, of the good news of the gospel. Whether in public preaching or in personal counseling, the task of the evangelist is so to present Christ, in the power of the Holy Spirit, that men and women shall come to put their trust in God through Him, and confessing Christ as Lord seek to serve Him in the fellowship of the church.

-- William Temple

## ***MESSAGE of the EVANGELIST***

If one phrase could sum up the message of the evangelist, it could be "the knowledge of the Son of God".

The first essential to the evangelist's message is *the proclamation*. '...I declare unto you the gospel which I preached unto you...' (I Corinthians 15:1). Central to every aspect of the gospel must be the proclamation of the Person of the Lord Jesus Christ. Sin and grace, repentance and faith, judgment and salvation, hell and heaven, must all be seen as related to Christ.

The second essential is *the invitation*. No message is complete without beseeching men to be reconciled to God.  
(II Corinthians 5:20)

-- Dr. Stephen Olford

As Dr. James Packer described it, *Evangelizing* includes the endeavor to illicit a response to the truth taught.



## ***METHOD of the EVANGELIST***

First, the evangelist must be involved in "...the equipping of the saints for the work of service...." (vv. 11, 12)

No one can stir up Christians to their evangelistic responsibility like the man with the evangelistic gift. Any evangelistic endeavor which does not stir up believers in the local church to see their duty to bear witness to the lost has failed in one of its major objectives.

*The whole church is strengthened in its evangelistic task by the presence of one who has the special gift of evangelism.*

Second, he must seek the sinners. The "equipping of the saints" is "for the work of service" (v.12); such service is seeking the lost to bring them to repentance toward God and faith in our Lord Jesus Christ.

## ***MOTIVE of the EVANGELIST***

In unmistakable terms, Paul tells us that the motive and objective of the evangelist is to effect, by the power of the Holy Spirit, true spiritual unity in Christ. "...Till we all come in the unity of the faith..." (v. 13).

The evangelist's task is not only to win converts but also make disciples.

*We must shun the preaching of 'cheap grace' until men and women come to be involved in the costly business of discipleship. The cross must be presented not only as an objective truth in which we can glory, but as a subjective power which slays self and sin in order that the life may be wholly dedicated to God and His service. Such discipleship will mean steadfast continuance in Christian teaching, in Christian fellowship, in Christian ordinances, and in Christian worship (Acts 2:42).*

-- Dietrich Bonhoeffer

As the evangelist ministers in the local revival event, his hearers are to absorb something of his own passion and "know-how." The whole church is strengthened in its evangelistic task by the presence of one who has the special gift of evangelism.

The eminent theologian, Dr. John Wesley White, outlined several different types of evangelists today.

### ***THE INCUMBENTS***

Pastors who apply themselves intensely to prayer and experience revival as a lifestyle in their regular services are the incumbents. For instance, the Colonial Revival of 1734-1741 broke out under Pastor Jonathan Edwards in Northampton in New England. He was never considered as an evangelist, but it could be said that modern revivalism began with his anointed pastoral ministry.

Other incumbents such as Charles H. Spurgeon, T. Dewitt Talmage, Thomas Chalmers and Robert Murray McCheyne, men who never left their settled life as a pastor, provide a powerful precedent for the pastor of today to “*do the work of an evangelist.*” (II Timothy 4:5)

### ***THE INFLAMERS***

Only a few have the unique gift of the evangelist with the genuine spiritual touch to ignite revival fires virtually everywhere they preach.

One evangelist who was one of God’s choice firebrands was admonished by a fearful pastor to “ease up - to put on the brakes.” The evangelist retorted, “God has not called me to be a ‘brakeman’ but a ‘fireman’.”

The few ministers who have this unique touch of anointing upon their lives can go to a church and almost in a single service transform the spiritual temperature of that church.

### ***THE INDIVIDUALISTS***

With a zeal outsized to their brethren, these evangelists take the apostolic exhortation, “*We ought to obey God rather than men,*” as the basis for their efforts. They are

isolationists, misfits at times and occasionally even awkward and disruptive characters.

They are the evangelists who do some things hard to understand.

They seldom adjust to established structures. Instead, the structures must adjust to them because they have their own unique, highly individualistic style.

Disagree with them we may, ignore them we cannot.

### ***THE ILLUSIONISTS***

Making much ado about nothing is the forte of the illusionists. The "magnanimity of minutia" would be an appropriate title for their results.

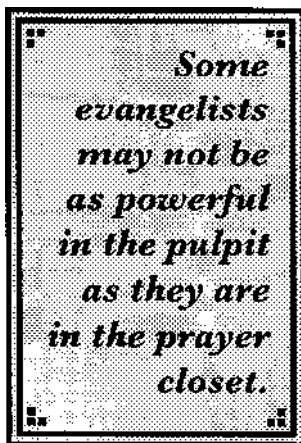
Theirs is a kind of showy "flashbulb evangelism." No real revival occurs, only an illusion of revival. In their ministry, there are few genuine spiritual results wrought by prayer and an accompanying unction of the Holy Spirit; they can produce only an illusion of results.

After the "noses" have been counted, the reports have been written, and the illusionist has gone to his next appointment, no real growth is left behind. Perhaps an appropriate text for the next service would be from Isaiah 53:1a, "Who hath believed our report?"

### ***THE INTERCESSIONISTS***

Easier to appreciate but infinitely harder to find is that rare breed of hot-hearted soul-winning evangelists known as intercessors. These evangelists may not be as powerful in the pulpit as they are the prayer closet.

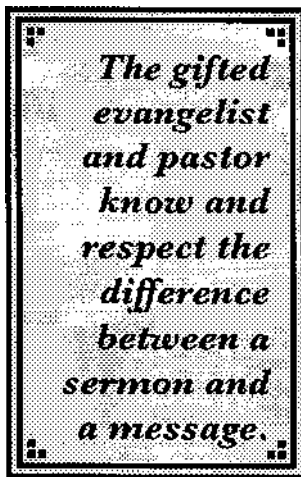
How often have we listened to a rather ordinary evangelist preach a simple gospel message, watch the altars overflow and then wonder how he did it? He was probably an intercessor.



David Brainerd of the 18th century was that kind of man. He evangelized the Indians by kneeling in the snow and praying for them. Many great soul winners have been launched into their evangelistic orbit from a prayer pad.

### ***THE INGATHERERS***

Some evangelists can charm an audience with eloquence, rhetoric and humor, but very few can preach down Holy Ghost conviction and fill an altar with sobbing seekers.



Too many have been content to preach on their three main sermon points without ever really baring their souls, dismissing the meetings while the altars gather dust.

They fail to learn the difference between a sermon and a message. It never occurs to them that it will do little good to hold onto their subject and lose their audience.

The evangelists who are known as the ingatherers have learned both the agony and the ecstasy of pressing an altar invitation with a white-hot passion for souls and the guidance of the Holy Spirit.

The ingatherers have a plan in their meetings that includes response in the altar.

### ***THE INVOLVERS***

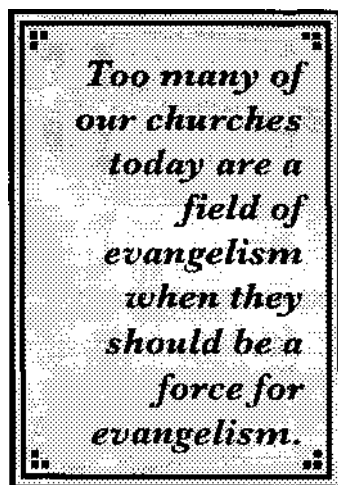
These evangelists are "people persons" who have the important skill of mobilizing the church in soul winning during and after the revival crusade.

Both from the pulpit and from personal conversations with the people of the church, they inspire the church to talk to God about people and talk to people about God.

## ***THE INDOCTRINATORS***

Primarily the important ministry of expounding the doctrines of God is effected by the pastor, and rightfully so.

The evangelist does, however, have a role in confirming “doubting Thomases” in their faith, and leading new converts through the initial steps of the Christian life, such as water baptism, tithing and giving, witnessing, and other basic doctrinal truths.



## ***THE INTERNATIONALISTS***

A growing number of those who have the gift of an evangelist from the Lord, are in demand to preach literally around the world.

It was Pastor Jonathan Edwards’ work that inspired saintly William Carey to launch the modern foreign missions outreach in 1792.

As John Wesley was excommunicated from the Church of England for his unusual methods, he declared “the world is my parish.”

Too many of our churches today are a field of evangelism when they should be a force for evangelism.

May every pastor, every evangelist, every lay member realize afresh the significance of our Lord’s words, “*The field is the world.*” (Matthew 13:38)

## Chapter

# 7

---

# The Revival Must Go On

*It is the will of God  
that the revival  
lifestyle goes on.*

Once there was a church that enjoyed the blessings of constant revival for thirteen years. Souls were continually converted around well-filled altars and it seemed that the “*times of refreshing from the presence of the Lord*” (Acts 3:19) would never end. It was to that church, said one of the members, like “heaven on earth.”

Suddenly, without any warning, the revival ceased.

Weeks passed without anyone being converted or even blest. It was as if the church had died. The services were cold, lifeless and virtually meaningless.

There was apparently no explanation for the death of revival evangelism in their church.

Sobbing, two brethren stood one night to confess that they had made a covenant together to spend every Friday in all night-prayer meetings. For thirteen years without missing a single Friday night, they had earnestly spent all night in intercessory prayer for revival in their church. Tearfully they explained that they had become tired and had agreed to stop their prayer meetings a few weeks prior.

Erroneously, some people feel that since a revival is a supernatural work of God nothing, therefore, can hinder it.

But a farmer might just as well reason that he can chop down a field of wheat and it will not hinder the crop because it is God that makes grain grow.

When any congregation begins to live in the realm of continuous revival as a lifestyle, they must realize that there are certain conditions which they must continue to meet if they are to experience perpetual revival evangelism.

Hell will enlarge her dire caves in the wake of a prayerless, helpless, lifeless, powerless church. Death sets in when people stop praying and believing.

Since revival is a work of God in human hearts, it therefore awakens people to a threefold duty:

1. Duty to God, which includes prayer and personal holiness of heart and lifestyle.
2. Duty to Others, which includes personal witnessing, cautious conversation, and a consistent life where they "walk their talk."
3. Duty to Ourselves, which includes "to live righteously, and godly in Christ Jesus."

A revival lifestyle also motivates a noble self-esteem and self-respect where the Christian is constantly aware that God is looking down, others are looking on, and that the Christian, himself, is looking in.

Revival keeps people sensitive to the Holy Spirit. His slightest touch, His faintest whisper, His most distant whim, they know and understand because they are near Him in the personal revival lifestyle.

It is the will of the Lord that the revival go on. But people can and do hinder the work of revival, often unknowingly.

It causes one to tremble when he considers the awful consequences that inevitably occur when the revival does NOT go on - when the revival ceases.

## **WHAT WILL HAPPEN WHEN REVIVAL CEASES?**

- \* Prayer will cease before revival ceases.**
- \* A relapse into sin will occur.**
- \* An utter disregard for holy things will set in.**
- \* Christians will fall back into a lukewarm state.**
- \* Indifference will become the norm.**
- \* Frequent backslidings will occur.**
- \* Sinners will be able again to attend church services and be unaffected and unmoved.**
- \* Immorality and other works of the flesh will occur among Christians.**
- \* Young people, as well as other groups, will lose their interest and zeal for God's work.**
- \* It will cause the next effort to experience revival to be much more difficult.**
- \* Real joy and excitement will lapse.**
- \* Personal prayer will become irrelevant.**
- \* Bible reading will become virtually non-existent.**
- \* Empty pews will become normal.**
- \* Empty altars will also be considered normal.**
- \* Regular churchgoers will simply drift away.**
- \* The Holy Spirit will be grieved away.**



## WHY THE REVIVAL DOES NOT GO ON

**The Revival will cease  
when the Church Believes it will cease.**

Hardly anything is more fatal to revival in the church than for its friends to begin exercising faith in reverse and begin to predict the revival's demise. What the enemies of revival say and their predictions of its failure do not matter; but what the Christians say **IS** important. When they lose faith the revival will inevitably stop.

**The Revival will cease  
when the Church Gets Proud of its revival.**

When those Christians who have actually paid the price for revival and have experienced a great move of revival in their own soul and also in their church, begin to reflect upon the results of the revival or they begin to think how hard they have worked, what sacrifices they have made, and what a good opinion God must have of them because of their labors in prayer, they sometimes get "proud" of their revival and unknowingly steal the glory that belongs to God.

Perhaps the reports of their revival have been published in various church periodicals and they begin to think how high they will stand in the estimation of other churches all over the world, because they have experienced revival. Consequently, before they know it, they become vain and proud and can no longer enjoy the constant, abiding presence of the Lord. They begin to think of themselves as "some of God's favorite people." The Holy Spirit then withdraws from them, at least in all His fullness, and the revival ceases.

**The Revival will cease  
when the Church, in any way, Grieves the Holy Spirit.**

God's Holy Spirit is not so capricious and fickle as to withdraw from a church due to insignificant provocations. But church members and ministers must realize that it is possible to grieve away the Holy Spirit, thereby causing the revival to cease.

Ministers especially must exercise the utmost watchfulness in not allowing carnal "image building" and vain-glorying in men, lauding and applauding the accomplishments of the mere *instrument* of revival rather than the One who used the *instruments* - God, Himself.

Exaggeration of statistical results casts doubt upon the motives of the minister who specializes in "numbers" rather than upon the cleansing of people's hearts. Statistical "estimates" sometimes become exaggerated "guesstimates."

Premature publications about the "lasting effects" of a revival are almost always fatal to a revival, since at times it lends itself to unholy self-exaltation. Accurate and realistic published accounts of a great revival can be helpful in "fanning the flame" elsewhere if it is done in a manner which brings glory to God and not to excite personal vanity. C.S. Lewis calls a time of personal success *excellent campaigning weather for the devil*.

**The Revival will cease  
unless Christians are frequently Renewed Spiritually.**

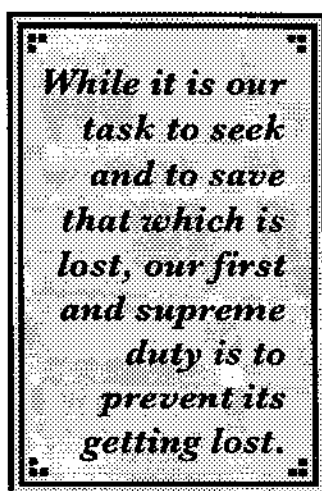
When lecturing on this very subject, one of history's greatest revivalists, Charles G. Finney, had this to say:

*By this I mean that Christians, in order to keep in the spirit of revival, commonly need to be frequently convicted, and humbled*

*and broken down before God, and "re-converted."*

*This is something that many do not understand, when we talk about a Christian being re-converted - - but the Christian's heart is liable to get crusted over, and lose its exquisite relish for Divine things, his unction and prevalence in prayer abate, and then...he must pass through this same process every few days...I have not labored with anyone in revivals continually, who did not pass through this process of breaking down before God as often as once in every two or three weeks.*

**The Revival will cease  
when the Church Abandons its Concern for  
newly converted souls.**



Suffice it to say that the spiritual fatality rate of newborn "babes in Christ" is too high (7 out of 8); back-slidings too frequent; and revival dropouts too commonplace.

While it is our task to seek and to save that which is lost, our first and supreme duty is to prevent its getting lost.

In the church as in the home, the strong have a responsibility of protecting the weak:

*"Be watchful and strengthen the things which remain, that are ready to die..." (Revelation 3:2)*

*"Brethren, if a man be overtaken in a fault, you which are spiritual, restore such an one in the spirit of meekness; considering yourself, lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ."*

*(Galatians 6:1-2)*

## THE IMPORTANCE OF RIGHT RELATIONSHIPS IN REVIVAL

The Kingdom of God can be defined as *a kingdom of right relationships*.

Ongoing revival as a lifestyle also calls for ongoing forgiveness as a lifestyle.

It is not a sign that the revival is over when human relationships need attention. Life itself is filled with exasperations: Saul after David, Succoth after Gideon, Korah after Moses, the Pharisees after Jesus.

Sooner or later, all of us are going to be wronged. And a prolonged grudge is the most expensive thing any person can carry.

We must always remember that our forgiveness by the Lord is contingent upon our forgiveness of others.

*"...For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not others their trespasses, neither will your Father forgive your trespasses."* -- Matthew 6:14-15

*"Grudge not, lest you be condemned."* -- James 5:9

*"Be kind one to another...forgiving one another..."*  
-- Ephesians 4:32

*"Bless them that curse you, and pray for them who despitefully use you."* -- Matthew 5:44

Said General Oglethorpe to John Wesley, "I never forgive."  
"Then I hope sir," said Wesley, "you never sin."

The principle is scriptural. Our forgiveness by the Lord is contingent upon our forgiveness of others.

Alexander Pope said: "To err is human; to forgive is divine."

He was right.

## PRAY FOR LAST SUNDAY'S SERVICE

In an effective effort to underscore the importance of follow-up and the nurturing process, a minister spoke to a group of other ministers on the subject, *Pray For Last Sunday's Service*.

Of course, the pastor must have the major role in the process of nurture and indoctrination. But the evangelist too, can help new converts take the first few basic steps toward growing into a mature Christian by his own personal interest and initiative. The evangelist should help encourage his converts to follow the Lord, for example, in water baptism, church membership, tithing and giving and start them on a sincere search for the experiences in the deeper Christian life.

For the new convert in revival, the encounter at the altar is not the end, but the beginning.

In chapter 5 *Down at the Altar*, a comprehensive plan is outlined for the trained personal workers in the church to not only share information with the new convert but also to gather information which is to be recorded on a "spiritual experience card" and given to the pastor for the follow-up strategy.

**\* A personal follow-up visit and/or phone call should be made to every convert within 24 to 48 hours so that the process of spiritual nurture might begin.**

**\* A personal letter from the church should be mailed the day following the new convert's altar encounter. The letter should contain helpful portions of scripture and/or an enclosure of helpful literature.**

**\* Another Christian who lives in the same section of town as the new convert might be involved in "Friendship Evangelism." That is to say, they would cultivate their friendship and personally encourage them in their new Christian life. Frequent and brief visits should be made in an almost "casual" manner. The less rigid and routine these visits the better.**

**\* A special new converts class might be conducted for four (4) consecutive weeks in Sunday School or during the mid-week service.**

**\* A weekly or monthly list of new converts could be prepared and distributed to the appropriate Sunday school teachers for personal follow-up.**

**\* New converts should be immediately involved in God's work; not as a Sunday school superintendent or teacher, but they could be encouraged to sing in the choir, to join the church visitation team, or to join any of the other auxiliary organizations that normally function regularly in most local churches.**

**\* A special "Revival Echoes" service could involve personal testimonies from recent converts the first mid-week service following the campaign.**

**\* They should be warmly encouraged to join the church, which is one of the most important steps that can be taken to help solidify their decision. They should be invited to attend a special new converts class followed by a new members class. It should not be assumed they know they are welcome to join the church. In many cases, people may wait for the pastor to personally invite them to join.**

**\* Every new convert should be immediately added to the regular church mailing list and begin to receive the church bulletin and other church literature.**

Other ideas to help maintain a systematic ministry of nurture for the new convert include:

*The Under-Shepherd Plan* - mature Christians become personally responsible for the spiritual involvement of, for example, ten (10) different families and report regularly to their pastor on the spiritual progress of their "flock."

*The Zone Captain Plan* - especially used in metropolitan areas, this plan operates on the same principle as the Under-Shepherd plan, except that the assignments are mostly from a geographical basis with the city divided into various "zones."

*Adoption or Sponsor Plan, or I Am My Brother's Keeper Plan* (various names have been used.) Basically this idea involves one mature Christian being personally responsible for one new convert and the subsequent strengthening and helping of "their" convert.

*Home Bible Studies* or Bible Correspondence Courses are used in some churches' outreach nurture process to real advantage. This helps the new convert develop personal habits of devotion and Christian living.

When people have been in personal revival following the process of seeking God and seeking people, we know it must go on. The flame must not die; it must continue to burn. The God-called pastor will want to perpetuate the revival in his church every way possible.

Evangelist Billy Graham was once asked in an exclusive interview in *Christianity Today*, how he would perpetuate revival if he were the pastor of a local church. The famous evangelist replied:

*If I were the pastor of a large church in a principal city, one of the first things I would do would be to get a small group of eight or ten or twelve men around me that would meet a few hours a week and pay the price! It would cost them something in time and effort. I would share with them everything I have learned, over a period of years. Then I would actually have twelve ministers among the laymen who in turn could take eight or ten more and teach them. I know one or two churches that are doing that, and it is revolutionizing the church. Christ, I think, set the pattern. He spent most of His time with only twelve men. He didn't spend it with a great crowd. In fact, every time He had a great crowd it seems to me that there weren't too many results. The great results, it seems to me, came in His personal interviews and in the time He spent with His twelve.*

"Ultimately," said Robert E. Coleman, "the test of revival is the way in which it reproduces men to lead others. In the final analysis, this is the genius of every enduring spiritual awakening."

The seriousness of these times shouts at us: **"The revival must go on!"**

Souls, newly converted and in need of spiritual nurture plead with us: **"The revival must go on!"**

Burdened pastors and evangelists with a passion for souls cry to us: **"The revival must go on!"**

The revival must go on until Jesus comes.

Every servant of God knows that Christ is coming again - -and coming again soon. But until He does, *the revival must go on!*



## Chapter

# 8

---

# Revival Preaching

***Revival preaching is  
“Word” preaching.***

**T**oday's pulpit has become under-regarded if not disregarded altogether.

But God (not the church) - - God has chosen that through the “foolishness of preaching” many will be saved:

*“...The world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” (I Corinthians 1:21)*

*“...When I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God...And my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.” (I Corinthians 2:1,4,5)*

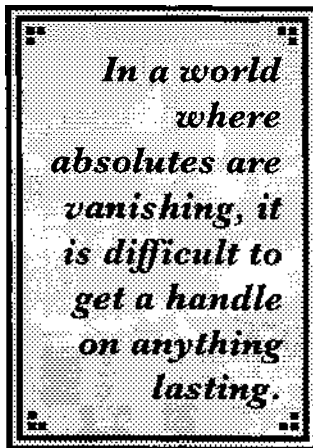
It could be that the reason today's pulpit has been treated with such chilling disregard is because not very much preaching is done which follows the scriptural pattern of the Word of God, as the Apostle Paul described above.

There is just too much fluff in the pulpit today:

Too much “cotton candy”...  
not enough meat.  
Too much “showbiz”...  
not enough anointing.  
Too many “fables”...  
not enough Word.

Everybody loves a good story. A story fascinates us, intrigues us, and often beguiles us. And today, in the name of truth, I'm hearing stories - - fables.

I hear stories in prayer groups, stories at banquets in posh downtown hotels, stories from retreats, stories from church conferences, stories from bestsellers, stories from television and radio preachers, stories from an endless parade of people who made the "interview circuit."



Every story, it seems, pyramids on top of the earlier ones in a frantic effort to outdo the previous stories and experiences.

But why should anyone swallow mind-boggling fables when they can feed from the Word of God? Why anchor our spiritual values in the shifting sands of fables, when we can anchor our soul to the Rock of Ages?

The Bible is explicit:

*"Neither give heed to fables."* (I Timothy 1:4)

Today a strange new sound is being heard in evangelicalism - the strange sound of fables being propounded and accepted as truth.

In a world where absolutes are vanishing, it is difficult to get a handle on anything lasting.

Fables have never been and will never be a substitute for the Word of God.

Alarmed, some say that church attendance is declining. Consequently, quiet displacement is occurring. But after all the fables have faded into their deserved anonymity, never forget, the church does have two thousand years of history. Sometimes it may deserve many of these barbs. But then we remember that what has weathered two thousand years of human history has an authority that no other institution possesses.

And that authority is based upon nothing less than the very Word of God.

Away with fables.

Let the church preach the Word of God to the classes and the masses, to the lofty and the lowly, to the sick and the healthy, to the rich and to the poor. Let it be for the drunkards, the desperate, and the dying. Let it be for the street-walkers and Sunday School teachers.

Away with the sham. Away with the cheap entertainment.

Let the very Word of God ring out from our pulpits again with power and authority.

What do the people in our communities need? What do the people of our churches need? Nothing but the truth of God's Word.

They must hear it.

They must read it.

They must live by it.

Perhaps one of the keenest commentators on life in America is radio newscaster, Paul Harvey. Several years ago he presented this national radio commentary:

### ***"They" Willled Us***

*"They" told us that if we'd relax about sex, take our clothes off and not get all uptight about it, there would be no more sex crimes. So, we let it all hang out - - and the incidence of rapes increased by more than ten percent per year.*

*Maybe we'd better question some of the other advice "they" gave us.*

*"They" told us we'd been too tough with criminals, that we should go easy on them. So we went easy on them and the rate of*

*violent crime increased 47 percent in a three year period.*

*“They” said that churches were ‘old-fashioned’; that they must modernize, liberalize, rationalize, compromise.*

*And those that compromised most are shrinking fastest.*

*If it is appearing up to here that “they” gave us some awfully bad advice, “they” did.*

*“They” insisted that our schools must boot God out and rely on enhancing junior’s intelligence. So, we graduated a generation of juniors with refined intellects and undisciplined emotions - - so school-age suicides have soared 92 percent in two years.*

*“They” told us alcoholism and drug addiction were sicknesses, not crimes. Now we’re gagging, choking, strangling on forbidden fruit.*

*“They” said informal marriage was enough, so now the odds are 5 to 4 that your rapture will be ruptured and 2 in 7 that the next baby will be born illegitimate.*

*Who are these “they” who’ve been misleading us?*

*“They” are the materialists who deify the finite sciences.*

*“They” meant well, but their intentions are paving the road to hell.*

*Now I’ve quit commentating and gone to preachin’. I don’t mean to, but I can’t separate goodness and badness from today’s news and explain it.*

*Every ugly headline in today’s newspaper - - and yesterday’s - - and tomorrow’s - - is somebody’s emotions gone out of whack.*

*He might be as smart as all get-out; but if he’s emotionally colorblind, he is an unguided missile destined inevitably to self-destruct.*

*Spaceship earth came with a book of instructions: let’s see what it says.*

*It says we should not be slothful in business. In fact, it says he who does not work - - let him not eat. It says women should wear modest apparel.*

*It says don't steal anything - - anything!  
It says don't get drunk - - period.  
It says you sleep only with your own wife.*

*It says you don't do what you "want," you do what you "ought," and for those whose consciences are anesthetized, it specifies which is which."*

- - Commentary Paul Harvey  
*They Willed Us.*

"Amen, Paul Harvey." "Amen."

Revival preaching is "Word" preaching. To do it well, to do it right, it would be well to take the advice from some of the old-time preachers; namely to prepare as if it all depended upon us, and pray as if it all depended upon God.

Said John R.W. Stott, Rector Emeritus of All Saints Church, London: "There are six fundamental truths about the gospel. Its origin is in God the Father, and its substance Jesus Christ, His Son. Its attestation is the scripture and its scope is all the nations. Our immediate purpose in preaching it is to bring people to the obedience of faith, but our ultimate goal is the glory of the name of Jesus."

"When the church was young," said Earnest Loosley, "it had no buildings, no denominations, no fixed organizations, no New Testament, no vocabulary of its own, no dogmatic system, no Sabbath rest (in the Gentile World); but it had a gospel."

And in only a few decades it could be said of those early followers of Jesus who proclaimed the gospel, "*These that have turned the world upside down have come here also.*" (Acts 17:6)

What a testimony to the power of the gospel.

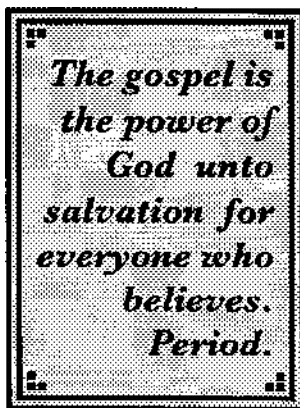
As for me, I'll take my stand alongside the Apostle Paul who exclaimed:

*"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believes...."*  
(Romans 1:16)

The gospel not only communicates the power of God unto salvation, but the gospel IS the power of God unto salvation.

The gospel not only contains the power of God unto salvation, but the gospel IS the power of God unto salvation.

I have seen it happen too many times, in too many nations, and under too many circumstances to ever doubt the sheer power of the gospel of Jesus Christ. Idol worshippers often have forsaken their false religions, risking their own death at the hands of their peers, after hearing the gospel only one time.



And it is for everyone who believes. The gospel is still for *whosoever will*.

"But," some may ask, "What about the *baby-boomers*?"

The gospel is the power of God unto salvation for *everyone* who believes.

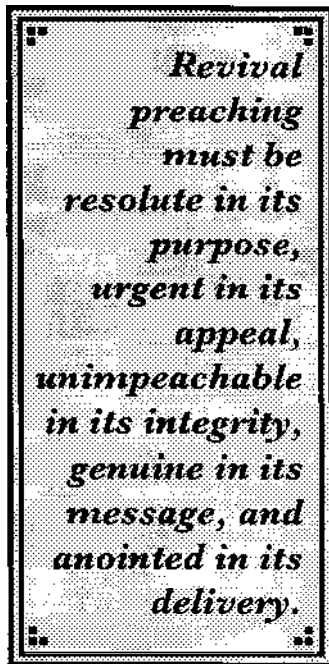
"But, what about the *baby-busters*?"

The gospel is the power of God unto salvation for everyone who believes.

"But what about the *generation X-ers*?"

The gospel is the power of God unto salvation for everyone who believes. Period.

Whether the gospel is presented by an anointed preacher, or by music, drama, video, audio, television, radio, tapes, witnessing, or tracts the gospel IS the power of God unto salvation unto everyone who believes.



States Dr. Oswill E. Williams:

"Inasmuch as God has chosen to bring about the world's reconciliation in one particular way, there is only one gospel. (Heb.1:1-2) Furthermore, since God is the One working through the saving activity of Jesus, God is also the Author of the gospel. (I Thess. 2:13) The gospel is God's message to humankind (Romans 15:16) Only God calls and commissions the messengers of this good news, and in addition, only God gives the messengers the story they are to make known. (Romans 10:14-15; I John 1:5)

Therefore, the proclamation of the gospel is the continuation of the work which God began in Jesus Christ...To alter the message by adding extra requirements or by omitting crucial details is to pervert the gospel into a false message which ceases to have saving power. (II Corinthians 11:3-4; Galatians 1:6-7)"

However "righteous" may seem our motivation for the seemingly irresistible urge to target certain population groups such as baby-boomers, baby-busters, generation X-ers or whoever and whatever the "target" is next, the apostle Paul warned the Galatians of both the fallacy and danger of turning away from the gospel and either adapting or adopting a substitute. Paul wrote:

*"I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel - - which is really no gospel at all. Evidently some people are throwing you into confusion and are trying to pervert the gospel of Christ. But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be accursed."* (Galatians 1:6-8)

In a world searching so hard for traces of sanity, revival preaching must be resolute in its purpose, urgent in its appeal, unimpeachable in its integrity, genuine in its message, and anointed in its delivery.

## ***WHEN A MAN STANDS UP TO PREACH . . .***

Preaching is not the mere performance of an hour, but the revelation of a life.

What we are speaks louder than what we say. For reasons that, by now, are probably obvious, ministers today are suspect rather than admired, reviled rather than revered. The one group in society that was historically preserved from compromise is now the brunt of jokes in the back office and on television comedy shows. A confused and cynical public wonders if anyone or anything in the church is genuine.

*Preaching is  
not the mere  
performance  
of an hour, but  
the revelation  
of a life.*

*What we are  
speaks louder  
than what we  
say.*

But amidst all the public and private doubts, the truly God-called minister must always stand on solid principles which are Word-centered.

The truly God-called man who stands up to preach is not alone. He is not without strong and positive support. More than he will ever realize, he has more things going for him than just his personality or training. Much more.

When a man stands up to preach, he must always be aware of some very important principles.

*He must always be aware of what is **behind** him.*

First, a forgiven past is behind him.

*"As far as the east is from the west, so far hath he removed our transgressions from us." (Psalm 103:12)*

*"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." (Philippians 3:13, 14)*



Both personally and corporately throughout the church, the time has come to stop looking constantly in the rearview mirror, but to set our faces like a flint toward the goal, short-term and long-term.

Second, a good name is behind him.

*"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." (Proverbs 22:1)*

Third, a supportive family is behind him.

*"...but as for me and my house, we will serve the Lord." (Joshua 24:15; Also see Titus 2:2-12; Titus 1:6-9)*

*He must always be aware of what is **beneath** him.*

First, the Rock of Ages is beneath him.

*"Be my strong habitation, so that I may continually report that You have given commandment to save me; for You are my rock and my fortress." (Psalm 71:3)*

Second, the Eternal Truth is beneath him.

*"And you shall know the truth and the truth shall make you free." (John 8:32)*

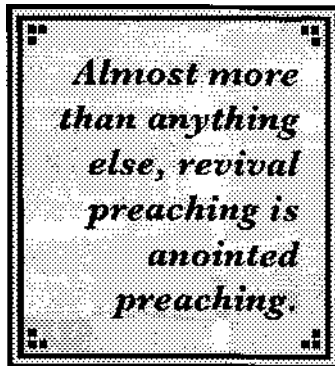
Third, the Foundation of the Word of God is beneath him.

*"Heaven and earth shall pass away, but my words shall not pass away." (Matthew 24:35)*

*He must always be aware of what is **above** him.*

First, accountability to God is above him.

*"...Every idle word that men shall speak, they shall give an account for on judgment day." (Matthew 12:36)*



Second, Otherworld involvement is above him.

*"Wherefore seeing we also are compassed about with so great a cloud of witnesses..." (Hebrews 12:1)*

Vance Havner, in his book, "Though I Walk Through the Valley" tells of an old preacher who worked long into the night on a sermon for his very small congregation. His wife asked why he spent so much time on a message he would deliver to so few people.

To this the old preacher answered, "You forget, my dear, how large my audience will be."

Vance Havner adds that "nothing is trivial here if heaven looks on. We shall play a better game if 'seeing we are encompassed,' we remember who is in the grandstand."

Third, access to unlimited power is above him.

*"...My preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power...That your faith should not stand in the wisdom of men, but in the power of God." (I Corinthians 2:4-8)*

Almost more than anything else, revival preaching is anointed preaching.

The anointing of the Holy Spirit is preaching at its best and produces eternal results from even the most mediocre of sermons. It is the anointing that makes the

difference between a sermon and a message.

Sometimes we mistake other things for the anointing.

The anointing is not eloquence. It may help produce eloquence, but they are not one and the same.

The anointing is not earnestness. Revival preaching can and should be ever-so-earnest, but is not necessarily anointed preaching.

The anointing is not emotion. Revival preaching certainly will produce various emotional responses, but emotion itself is not the anointing.

*He must always be aware of what is **before** him.*

First, to be completely honest, I have to admit that sometimes what is before him is rejection.

*"For the time will come when they will not endure sound doctrine, but after their own lusts they shall heap to themselves teachers, having itching ears... ." (II Timothy 4:3-5)*

Second, reception is also before him.

*"And it came to pass, that when Jesus returned, the people gladly received him, for they were all waiting for him."*  
(Luke 8:40; [See also Daniel 6:1-5; Luke 19:6; Acts 2:40-41])

Third, reward is before him - - here and hereafter.

*"His lord said unto him, 'Well done, good and faithful servant: you have been faithful over a few things, I will make you ruler over many things; enter into the joy of your Lord.'" (Matthew 25:21; II Timothy 4:7-8)*

Revival preaching can never lose its place so long as the mystery and wonder of the human spirit remain.

At times, revival preaching is not always enjoyable. At times, the honest-hearted preacher can do nothing less than "show the house of Israel their sins."

Other, more trendy, more popular preaching with "cutesy" subjects often carries the day. Preachers feel that their primary duty is to entertain and dazzle; to impress instead of bless the hearers; to stay popular rather than right.

Anointed revival preaching costs.

It costs a clean heart.

It costs a hungry heart.

It costs a prayerful heart.

It costs an expectant heart.

In the light of eternity, as the minister determines that the revival must go on and dedicates himself to the sometimes daunting task of revival preaching, of these facts he can be certain:

As he gives, he shall receive.

As he comforts, he shall be comforted.

As he counsels, he shall be enlightened.

As he ministers unto others, he shall be ministered unto.

*"For he that finds his life shall lose it: and he that loses his life for my sake shall find it." (Matthew 10:39)*

# Bibliography

Barnett, Tommy. *Portraits of Vision*, Phoenix, AZ: Soulwinner Press, 1990

Blackaby, Henry T. and King, Claude V. *Experiencing God*, Nashville, TN: Broadman & Holman Publishers, 1994

Blackaby, Henry T. and King, Claude V. *Fresh Encounter*, Nashville, TN: Broadman & Holman Publishers, 1996

Bounds, E.M. *Power Through Prayer*, Grand Rapids, MI: Zondervan Publishing House, 1968

Coleman, Robert E. *The Master Plan of Evangelism*, Westwood, NJ: Fleming H. Revell Company, 1964

Coleman, Robert E. *Dry Bones Can Live Again*, Old Tappan, NJ: Fleming H. Revell Company, 1969

Finney, Charles G. *Revival Lectures*, Westwood, NJ: Fleming H. Revell Company, nd.

Finney, Charles G. *An Autobiography*, Westwood, NJ: Fleming H. Revell Company, 1968

Hayford, Jack W. *Pastors of Promise*, Ventura, CA: Regal Books, 1997

Hemphill, Ken S. *The Antioch Effect*, Nashville, TN: Broadman & Holman Publishers, 1994

Kennedy, James D. *Evangelism Explosion*, Wheaton, IL: Tyndale House Publishers, 1970

Macartney, Clarence Edward. *The Wisest Fool and Other Men of the Bible*, Nashville, TN: Abingdon-Cokesbury Press, 1959

Noble, Jerry. *Holding the Harvest*, Cleveland, TN: Harvest Ministries Publications, 1989

Olford, Stephen F. *Heart Cry For Revival*, Westwood, NJ: Fleming H. Revell Company, 1962

Olford, Stephen F. *The Secret of Soul-Winning*, Chicago, IL: Moody Press, 1963

Ravenhill, Leonard. *Revival Praying*, Minneapolis, MN: Bethany Fellowship, Inc. 1962

Silvoso, Ed. *That None Should Perish*, Ventura, CA: Regal Books, 1994

Strobel, Lee. *Inside the Mind of Unchurched Harry & Mary*, Grand Rapids, MI: Zondervan Publishing House, 1993

Vest, Lamar. *Spiritual Renewal, The Pain and the Glory*, Cleveland, TN: Pathway Press, 1988

Warren, Richard. *The Purpose Driven Church*, Grand Rapids, MI: Zondervan Publishing House, 1995