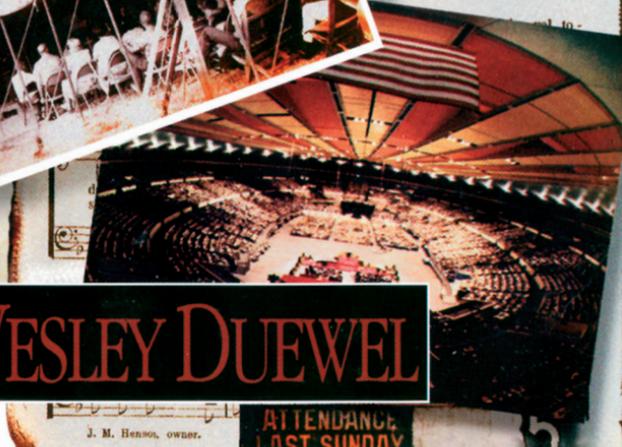


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APPENDIX A

QUESTIONS FOR REFLECTION AND DISCUSSION

1. What is meant when a very spiritual person is said to be “on fire for God”? Do you know anyone like that?
2. What does fire teach us about the character and work of God?
3. Should all Christian leaders be “on fire for God” today? Should all believers?
4. Have you known times when God’s presence was unusually real in your own life? Describe those times.
5. Have you had a special spiritual experience during worship in your church, an experience in which you were unusually aware of God’s love and presence? At what point in the service did it occur?
6. Do you know people or churches for whom God once did great things, but for some reason they are not so effective now?
7. What steps should we as Christians take for moral reformation and revival in our own land?
8. John Wesley’s hunger for God was so infectious that others gathered with him to seek to be more holy. Are you and your friends hungry enough for revival that you would adopt a spiritual lifestyle of prayer and fasting?
9. The ministries of George Whitefield and the Wesleys repeatedly stirred up tremendous opposition. Why is there such little opposition to our Christian leaders today?

10. What kind of spiritual background prepares people to receive the Holy Spirit into their lives?
11. Charles Finney became an instant soul-winner when he was filled with the Spirit. Can anyone who is filled with the Spirit expect immediate differences in his or her life and ministry?
12. Do you know any people today who could be called “prayer warriors”? What distinguishes a prayer warrior?
13. If revival came today, what impact would our media have on revival’s effectiveness and growth? Why are spiritual matters so seldom covered in the secular media today?
14. What areas of our society most need revival today?
15. Is it possible for Christians today to unite in prayer for revival regardless of denominational differences?
16. Why do some Christians—Wesley, Whitefield, Finney, and others—light revival fire wherever they go, while others minister for years and are never used in revival? Does this mean God is not using them?
17. The great American revival of 1904–1905 is scarcely remembered today. Why do you think the effects of this revival have not lasted?
18. Praying Hyde and his companions spent months before conventions fasting and praying for revival. Would extended prayer today yield results? What keeps us from devoting this kind of time to prayer?
19. What do you think of extraordinary physical manifestations of the Holy Spirit? What purpose did they serve in past revivals? Would they be effective today?
20. Can Christian moral standards be maintained in churches and individual Christians without occasional revival? Do you think your moral standards are as high today as they were shortly after you became a Christian?

21. Why do we not hear of revivals on college campuses, even Christian ones, today?
22. Asbury College experienced revival in part because so many people had been praying for so long for revival. How might other Christian colleges today build up and maintain prayer support?
23. Most revival movements did not seek publicity, but revival spread through publicity anyway. Would spreading reports of prayer and hunger for revival help prepare the way of the Lord for revival now?
24. In what ways can your church have a prophetic role in your community? in your nation?
25. In many revivals, God used children's prayers. What can you do to help your children and those in your church develop more active prayer lives?
26. God frequently used elderly people in preparing the way for revival. Do you know any elderly people who have outstanding prayer lives? How can you learn from them?
27. If God sent revival to your church, what steps could you personally take to bring others to share in God's blessing?

A small booklet of questions for prayerful meditation, for most chapters, is available from the author at the following address: P.O. Box A, Greenwood, IN 46142-6599

APPENDIX B

ADDITIONAL REVIVAL MOVEMENTS

It is not possible to include in one book accounts of all the revival movements, especially of the past three centuries. Some readers may question why some outstanding movements of the Spirit in certain regions have not been recorded in greater detail or have not been referred to at all. The attempt has been to give some indication in the accounts included in this volume of the flow of the Holy Spirit in different parts of the world.

Among the revival movements, larger or smaller, that have not been included are the following:

The revival under Francis of Assisi (1209–25).

The Moravian revival in Germany (1722).

The Jonathan Edwards revival in New England (1734–35, 1740–41).

The Cambuslang revival in Scotland (1742).

The David Brainerd revival among the American Indians (1745–46).

The Kilsyth and Dundee revivals in Scotland (1839).

The William Taylor revivals around the world (1856–1900).

The Pentecostal Azusa revival (1906).

The Louisa Vaughan revival in Shantung among the Presbyterians and others (1896–1912).

The Shanghai revival (1925).

The Aletta Jacobsz revival among Presbyterian, Methodist, and OMS in Korea and North China (1938–40).

The Canadian Revival Movement (1970–).