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## Recommended Reading on “Revivals”

### **1. Prof. Herman Hanko: “*Ought the Church to Pray for Revival*” ?**

23 page booklet. Succinct and pertinent. Excellent for an introduction to this matter, or for distribution. Asks awkward questions about the “revival” traditions, and points to Romanist “mysticism” as being a powerful factor in the development of revivalism, as also was a false view of the Covenant.

### **2. Rev. William Hamilton: “*An enquiry into the Scriptural Character of the Revival of 1859*”.**

A penetrating 296 page critique by a faithful Reformed and Presbyterian minister who lived through the Irish Revivals of 1859. Hamilton “takes the lid off” and shows us how far from the Scriptures this nation-wide orgy of emotional frenzy actually was, and what deleterious effects it had on the Reformed church life in Ireland. The book would have been better if formatted into shorter chapters, but it is an eye-opener! A strong feature of the book is its propounding of the true Scriptural standards in contrast to the false theology of revivalism. The volume is founded firmly on Scripture.

**Both the above are available from: Mr. Sean Courtney, Covenant Reformed Bookstore, c/o 78 Millfield, Grove Road, Ballymena, County Antrim BT43 6PD, NORTHERN IRELAND. Telephone: 01266 41200.**

### **3. Prof. Harry S. Stout: “*The Divine Dramatist*” *George Whitefield and the Rise of Modern Evangelicalism*.**

(Publ. Eerdmans, Grand Rapids, USA 1994 reprint ISBN 0-8028-0154-4 Paperback 301 + XXIV pages). Master of Berkeley College and Professor of American Religious History at Yale University, Prof. Stout certainly knows what he is talking about. The Bibliographical lists entered at the end of this volume indicate parameters of reference that most other, if not all other, Whitefield biographers and Great Awakening propagandists have either missed, or deliberately ignored. Private correspondence, extensive press reports from eye-witnesses of the Great Awakening, scholarly articles, all provide a firm basis for this scientific account of Whitefield’s ministry and the Great Awakening. Modern Calvinists have not liked this book! Stout’s analysis is illuminating, even to the point of being shocking! He reveals how Whitefield’s success is traceable to his dramatic art in the pulpit, how Whitefield had the press of his day “in the palm of his hand” so to speak. Notable too, for anyone who has studied Finney, are the remarkably similar techniques to Finney’s found in Whitefield’s ministry.

### **4. Keith J. Hardman: “*Charles Grandison Finney*” *Revivalist and Reformer*.**

(Publ. Baker, USA 1990, ISBN 0-8010-4348-4 Large Paperback 521 +XVII pages) Excellent and objective portrayal of Finney in all his sheer gory Pelagianism! Reveals how Finney’s legal studies of Blackstone’s law commentaries imprinted a Pelagian notion of free will on his soul, which he later superimposed on his interpretations of the Bible, to produce a theology upside down to Calvin’s, with which he yet, amazingly, hoodwinked masses of the Calvinist preachers of his day, in that these placed a higher premium on “revival” than on Biblical Orthodoxy. Effects of Finney’s revivals clearly described, with remarkable similarities to Whitefield as to techniques, effects, and the deleterious end results on the churches.