

# OpenTheo

## Revivals of the 19th Century



### Church History - Steve Gregg

Steve Gregg discusses the "Revivals of the 19th Century", where powerful religious movements emerged across the United States. These revivals, often marked by camp meetings and emotional experiences, sought to convert individuals and change society as a whole. Notable figures in these revivals include Barton Stone, Charles Finney, and Phoebe Palmer, who preached and inspired large-scale conversions. While some controversial beliefs and practices arose during these revivals, they ultimately had a significant impact on American Protestantism and the development of social reform movements.

### Transcript

We have so many exciting things to study in Church History tonight that I really wonder whether I will be able to get it all into one session. I had announced last time that we're going to study revivals in the 19th century and the birth of the foreign missions movement. I can see we will not be able even to broach the subject of the birth of the Protestant foreign missions movement.

An exciting story in itself because I want to devote as much, I want to devote at least this entire session to a consideration of the remarkable revivals that the Holy Spirit brought to both America and to England and to some other parts of Europe and even some other parts of the world. Besides, in the 19th century. I had thought that I might give a brief treatment of the revivals and then in the same session give a brief treatment of the missions but that would be a great injustice for two reasons.

Neither of them can really be done any kind of justice in a brief treatment such as I would have to give under that plan. And secondly, I would like the impact of just studying the revivals to remain with you when we're done tonight. And if we went from there and talked about missions as well, no doubt the example of people like Hudson Taylor and other great missionaries would stir us and inspire us for missions.

But if we had earlier in the same session discussed revivals, perhaps whatever fire we felt for that would have been redirected toward something else by the end of the

session. Better that we have a complete session for each, then we can be emotionally torn both ways different weeks and pray for revival this week and see whether we're called to missions next week. In the 18th century, which is not the period that we're talking about tonight, but we need to kind of come up to speed on the 19th century here.

God did a remarkable thing, beginning in the United States really, with a man named Jonathan Edwards. He was a staunch Calvinist, theologian, highly educated man, and began to preach about the wrath of God against sin and the holiness of God. And unusual things began to happen.

People began to fear that they were going to fall through the floor of his church into hell and they'd grab onto the pillars of the church and scream out to God for mercy. They'd fall on the floor and writhe in pain, apparently in their abdomen, because of the sense of conviction of sin. And hundreds, if not many thousands eventually, were swept into the kingdom of God through the preaching of this man and others surrounding his area when the revival spread from his area in Massachusetts to other parts of New England.

Among those who were made aware of this revival were some important men in England, and we talked about them as well as Jonathan Edwards last time. One of them was George Whitefield and the other was John Wesley. We usually think of John Wesley and don't always mention his brother Charles.

Charles was a remarkable part of that movement as well, writing over, what was it, 3,000, 6,000, I forget the total number, but truly an anointed two brothers. And of course these men started the Methodist movement in the 18th century and Wesley began preaching in England as Edwards had done in America, and Wesley made some trips to America too. And Whitefield also preached on both continents.

And between or among these three men, things were really shaken up both in England and in New England spiritually, and many people were saved. Whitefield actually had begun preaching in the open air before Wesley did. It was under Whitefield's encouragement that Wesley tried such a novel thing.

It was really not done in those days to go outside the church and preach out where people were who didn't go to church. And both Whitefield and Wesley began by preaching to coal miners early in the morning before dawn as they were walking on their way to the mines, and many got saved, emotionally, powerfully, dramatically, permanently saved. And this changed the course for the time of both New England and English history.

And as I said last time when we studied in a little more detail these men and their work, historians believe that the French Revolution, which was a bloodbath, which occurred only a couple of years before Wesley died, would have had a counterpart in England because of many of the same social dynamics in England that had existed in France and

had led to the French Revolution, that many historians marvel that England did not have a similar bloody revolution, but they believe that the reason that it did not happen is because of the preaching of John Wesley, and because rather than the common people revolting and killing the aristocracy, many of those people got saved and were not murderous as the French had been where there had been no such revival. Now, Wesley died in 1791, and of course that's very near the end of the 18th century, and even before he died, much of the renewal or awakening that he and his compatriots had been a part of had also died down somewhat. I mean, these movements would begin, sometimes rather suddenly, rise to a crescendo, sometimes sustain that high level of evangelistic fervor for several years, maybe a decade, and then they'd tend to trail off and there'd still be some residual benefit from it for maybe forever.

The establishment of the Methodist societies is still a residual effect of Wesley's ministry. But after the death of the founder and after the first generation of those who had experienced revival have passed on, the revival is usually more or less just a memory, if that, in the mind of their children and in their grandchildren, it's just something they've heard about. And it's something that exerts less and less influence over the religious lives of those who only hear about it by hearsay as time goes on.

And by the time that the new century dawned, the beginning of the 19th century, the 1800s, America and England had lapsed again very far from God. This is largely due to the infiltration of rationalistic philosophy. Books by European rationalists were flooding New England and the American colonies, and they were promoting atheism.

There was actually a strong rebellious attitude among the youth in America at this time. From what I read, it was very much like the 60s of our own century here in America. There was actually a case where the students at a Bible college forced the president of the Bible college out of office violently.

And there were revolts, and there was student violence and unrest and so forth. And many of the same kinds of things that those of us who are alive and old enough to remember in the 60s would say precipitated a revival that some of us had the opportunity to live through, which grew out of such times of unrest also, which was called the Jesus Movement. But that's how things were becoming in the United States and in England at the time that the century turned over.

But there were still some on-fire men and on-fire preachers who were definitely remembering and wanting to see a return of that power of the Holy Spirit to convert men and to change society. And they began to preach. There was a second awakening, therefore, at the beginning of the 19th century.

The first great awakening had to do with Edwards and Whitefield and Wesley. And now, a generation or two later, we have a second great awakening that comes along. And this was in the days of Daniel Boone.

In the late 1780s, there began to be some powerful revivals breaking out in the frontiers of the U.S. Now, the frontiers at that point were not yet California and Oregon. People had not come this far west yet. The frontiers were places like Kentucky and Tennessee and those areas.

And in those regions, there began to be what came to be called camp meetings. And a lot of Methodist circuit preachers would travel around and preach these meetings. And there were tremendous and unusual visitations from God.

Many of them had phenomena such as we see today in some of the groups that are professing visitations from the Holy Spirit. And even in their day, they were controversial, even as they are in our own time. But virtually everything that we have heard of or have seen in what is sometimes called the Renewal Movement today, whether it's laughing, barking, growling, falling, shaking, convulsing, all of those things happened on the frontiers in the early 1900s.

Excuse me, 1800s, 19th century. And I even have some reports of them. I may read a little bit a little later on from this little book.

It's called Bible in Pocket, Gun in Hand, the Story of Frontier Religion. This person who wrote this, I don't even know if they're a Christian, but it's a historical documentation from the writings and the autobiographies of some of these preachers themselves, of the phenomena of these camp meetings and the things that went on. It's a really interesting analysis, and you read about it from the horse's mouth in there.

But there were some tremendous things that happened. This revival apparently began in the year 1800, in the month of June. There was a man named James McReady, a zealous pastor and preacher and a man of prayer, a man of God.

And he called the people of south central Kentucky to gather at Red River, Kentucky, for a four-day observance of the Lord's Supper. Now, I would like to know more about this. I'm not sure how you observe the Lord's Supper for four days.

Maybe you just do it repeatedly for four days. I'm not sure. Probably.

I'm sure there was expectation that there would be time set aside for prayer and for preaching, and whether that was expected or not, that's what turned out to happen. And there was preaching and there was prayer, and there was a mighty move of God. Thousands of people came to this Red River meeting.

They came from a radius of as many as a hundred miles away. Now, you and I might drive a hundred miles to go to a meeting if we're interested enough, but we can get there in an hour and a half. A hundred miles was four days, five days' journey for people back in the days where you went by horse or foot.

And that's how the people came. So, some people traveled almost a week to get there. And once they got there, God repaid their sacrifice.

They brought tents and bedrolls, which is why they called it a camp meeting. People kind of set up a camp. And they had preaching and they had prayer.

And one of the guys who was one of the preachers there, actually, was a guy named Barton Stone. And in his autobiography and his description of this first event at Red River, Kentucky, he said, There on the edge of the prairie, multitudes came together. It baffled description.

Many, very many, fell down as men slain in battle and continued for hours in an apparently breathless and motionless state, sometimes for a few moments, reviving and exhibiting symptoms of life by a deep groan or piercing shriek or a prayer for mercy fervently uttered. And that was kind of what happened there. People called out to God for mercy.

There was the beginning of, I guess, some of the same phenomena that had been seen in Jonathan Edwards' church in the previous century. People falling down and, for the most part, just laying so still that it wasn't clear if they were alive or dead. The next year, in 1801, at the invitation of Daniel Boone, this same Barton Stone came to the Cane Ridge area of Bourbon County in Kentucky and preached there at what came to be called the Cane Ridge Revival or the Cumberland Revival, I think it's also called.

But there were over 20,000 people who attended that particular camp meeting, which was six days long. And 20,000 people gathering in any one place on the frontier was really remarkable. I mean, there are 20,000 people right here in McMinnville.

If we wanted to have a meeting and everyone wanted to come, they wouldn't have to go very far. But the frontier was sparsely populated. And to have 20,000 people come to any one thing, a religious meeting, it bespeaks a tremendous stirring that God was doing in the hearts of people, a hunger for a touch from God.

Now, some sociologists who are more cynical and don't see the supernatural in this at all, they just say, well, this is no doubt because the frontier was kind of an emotional vacuum. I mean, life was kind of a drudgery for the most part. People would build their cabin or their sod hut and they'd scratch out a living out of the soil and go out and kill a bear once in a while for meat and fight off a few Indians once in a while.

But it was really kind of a monotonous life out there. They didn't have television. They didn't have anything to entertain them.

And so if they heard about some kind of a meeting, especially if there was any promise of emotionalism there, and by the way, these meetings, if any meetings can be criticized on the basis of emotionalism, these meetings would certainly be vulnerable to that

criticism. People, you know, they're just looking for an emotional outlet and some way that they had all their emotional nature pent up and unreleased. And so they came to these and they just kind of spilled it out.

Well, there may be some truth in that because not everything that happened at these revivals was of God. The documents that I've read about them indicate that in addition to true conversions and people crying out to God and repenting and praying for holiness and living holy lives afterwards and going out and preaching the gospel, which happened to many of the people there, there was an awful lot of sexual promiscuity that took place at the camp meetings. There was a lot of just plain wild emotionalism, unrestrained, that was not in any way edifying.

And even the camp meeting preachers themselves, different among themselves as to what to think about these phenomena. In fact, I will read you a little bit out of this book, *Bible in Pocket, Gun in Hand*. The reason it's called that is some of the frontier preachers had to use guns to, well, they felt they had to use guns anyway, to protect themselves or to simply ward off hecklers and things like that.

And they actually, I think, there's a story here about a preacher actually shooting some guy between the eyes, between sentences of his sermon because the guy was causing problems. There were some strange preachers as well as strange people there. But see, the thing is, most of these preachers were illiterate.

They had no training. And this revival was very different than that of Wesley and Jonathan Edwards and Whitfield. All those men were university trained theologians who hit the open air preaching trail and had great success.

These guys, these Methodist circuit riders, many of them didn't know how to read. They were called from their plow, which is the only place they'd ever been. The only education they got was between the handles of their plow.

And they're called to preach. In fact, they disdained education. They had a tremendous contempt for education among these people because they figured, they said, if God called you to preach, he must think you're qualified.

And they actually said that if God wanted an educated man like Moses or Saul today, he'd educate him before he called him. But once you're called, no time for education. You just go out and preach.

I don't fully agree with that sentiment, but the result was a lot of these guys didn't know how to read. And they didn't own any books. They just knew how to preach.

I mean, the contents of their preaching rambled a bit, from what I understand. I've read specimens of it. And they were mostly emotion, not much else.

There's a story here in this book about the attitude they had toward educated preachers. Let me read a little bit here. It says, As the more understanding critics like Flint came to the frontier and labored patiently for improvement, enlightenment came gradually to the pulpit.

However, many old-timers had to be hit pretty hard before they saw the light, such as the Methodist exhorter attending a meeting called by the bishop to discuss the possibilities of raising funds for the education of young ministers. After listening to favorable arguments, this preacher rose to his feet and said emphatically he was a Guinnett. Not only that, he said, I thank God I have never seen a college.

The bishop asked, Brother, do you mean to thank God for your ignorance? You may call it that if you wish, he said, to which the bishop replied, All I can say, brothers, you have a great deal to be thankful for. But that was the way that they felt. They were a Guinnett.

They were again education. They felt like it was pretentious to get an education. And if they were thankful for their ignorance, they had a lot to be thankful for, it says.

But there was a, because of that ignorance, and because there was more emotion than content, even theologically sound content sometimes in their preaching, all kinds of manifestations came out, which can be explained a variety of ways. Let me read you a little bit of this, hear this from another portion. James B. Finley wrote of a Cain Ridge, Kentucky service.

Quote, At one time I saw at least 500 swept down in a moment, as if a battery of a thousand guns had opened upon them. Then immediately followed shrieks and shouts that rent the very heavens. My hair rose up on my head.

Unquote. Another preacher said that the sobs, groans, and cries of the penitents reminded him of a battlefield after a heavy battle. Quote, Everything was done to produce a boiling heat.

The singing ecstasies served to add fuel to the fire. A brother would be called on to pray who roared like a maniac. The male part of the audience groaned.

The female portion shrieked. Worshippers would begin falling. The wicked feared and often succumbed to the spell.

Unquote. Once the meeting got underway, the emotional momentum might carry it through the night into the next day. Quote, an observer writes, quote, The minister would scarcely have an opportunity to sleep.

Sometimes the floor would be covered with persons struck down under the conviction of sin. It frequently happened that when they had retired to rest at a late hour, they would be under the necessity of rising again through the earnest cries of the penitent. When

the meeting reached its height, every tent became a Bethel of struggling Jacobs and prevailing Israels, every tree an altar, and every grove a secret closet.

Now that sounds good. That sounds great. Then it goes on.

One of the most common bodily agitations was an exercise known as the jerks. Moore and Foster in Tennessee, the Volunteer State, 1769 through 1923, gave this firsthand description. Quote, Sometimes the subject of the jerks would be affected in some one member of the body, sometimes in the whole system.

When the head alone was affected, it would be jerked backwards and forward in quick successions, the head nearly touching the ground behind and before. Though so awful to behold, I do not remember that any one of the thousands I have seen thus affected ever sustained an injury in body. Unquote.

Parson William G. Brownlow spoke of the jerks as an instrument of conviction. Quote, We had a shaking and some souls felt convicting and converting grace. Unquote.

But he admitted to their severity, saying, quote, Bonnets, hats, and combs of ladies fly off so violently did their heads jerk back and forth, fly off so violently did their heads jerk back and forth. People jerked so violently they had kicked up the earth as a horse stamping flies. Unquote.

Peter Cartwright, who is the greatest of the Methodist circuit riders of this period, most effective, most balanced, it seems, in most respects, and he's remembered as the great example of the circuit riding preachers of that time. Peter Cartwright, though a camp meeting exhorter of the First Water, attempted to remedy the jerks rather than encourage them. He apparently regarded this type of seizure as a hazardous byproduct of the revivals.

To him, when the dressed up aristocrats took the jerks, they appeared a bit ludicrous. He wrote of them in his autobiography, quote, To see those proud gentlemen and young ladies dressed in their silks, jewelry, and prunella from top to toe take the jerks, would often excite my risibilities. He wasn't educated either.

The first jerkers so, you would see their fine bonnets, caps, and combs fly, and so sudden would be the jerking of the head that their long hair would crack almost as loud as a wagoner's whip. Unquote. He described one seizure that resulted in the death of the subject, quote, Peter Cartwright writes, quote, At length he fetched a very violent jerk, snapping his neck, fell, and soon expired with his mouth full of cursing and hellishness.

I always looked upon the jerks as a judgment sent from God, first to bring sinners to repentance, and secondly to show professors that God could work with or without means. It was my practice to recommend fervent prayer as a remedy, and it almost universally proved an effective antidote, quote. So here we have, you know, these



phenomena, people falling down, jerking.

I've seen this myself many times. In the circles I have visited and been in, I've seen this phenomenon. And yet some of the preachers thought, well, that's God convicting them of sin, that's a wonderful thing.

Others thought, man, this is dangerous, you know, these people are going to kill themselves, and actually found that prayer helped it to stop, which raises questions about its origins, you know. Let me read a little further. This is very interesting.

It says, The falling exercises were another common manifestation. Quoting Peter Cartwright again, I think. The subject of the exercise would generally, with a piercing scream, fall like a log on the floor or earth and appear as dead.

Subjects fell in various manners. Flint wrote of the exercises, quote, The vertical column of a young lady was completely pliant. Her body, her neck, and her extended arms bent in every direction successively.

It would be impossible to describe the diversity of cases. The scene to me was equally novel and curious, unquote. Multitudes fell in mass.

Subjects were seized with varying intensity for various lengths of time. Scoffers as well as penitents were mowed down. Finley told in his autobiography of an attack of a scoffer who rode his horse into a circle of praying people.

Quote, Suddenly, as if smitten by lightning, he fell from his horse. He exhibited no signs whatever of life. His limbs were rigid, his wrists pulseless, and his breath gone.

Several of his comrades came to see him, but they did not gaze at him long till the power of God came upon them, and they fell like men slain in battle. I watched him closely for thirty hours, to all human appearances dead, no pulse, no breath. At last he exhibited signs of life, but they were fearful spasms, which seemed as if he were in a convulsive fit attended by frightful groans, as if he were passing through an intensest agony.

Finally, convulsions ceased, and springing to his feet, his groans were converted to loud and joyous shouts of praise. A happy smile lighted up his countenance. Unquote.

A thirty-hour conversion experience. A contemporary said of the milder trances, that sometimes when the subjects were unable to stand or sit, quote, they have the use of their hands and can converse with perfect composure. In other cases, they are unable to speak.

The pulse becomes weak, and they draw a difficult breath about once a minute. In some instances, their extremities become cold, and pulsation, breathing, and all signs of life

forsake them for nearly an hour. Persons who have been in this situation have uniformly avowed that they felt no bodily pain, and that they had no the entire use of their reason and reflection, and that when they recovered, they could relate everything that had been said or done near them.

Some had seen visions, heard unspeakable words, smelled fragrant odors, and had a delightful singing in their breath. Peter Cartwright considered these trances troublesome, especially the more gripping ones. Let me read down here.

He wrote, quote, they prefer to fall into trances and see visions and lay apparently motionless for days, sometimes for weeks at a time, without food or drink. And when they come to, they profess to have seen heaven and hell, to have seen God, angels, the devil, the damned, and often predicted the time of the end of the world. Unquote.

Cartwright considered these predictions of the date of the end of the world the most troublesome revelations of all. He spoke of one trance from which the subject never recovered, a woman, quote, who lingered for 13 days and nights and then died without ever returning to her right mind. Unquote.

Now, we won't go any further with this. They're very fascinating accounts. But I read that for two reasons.

Well, maybe I can think of more than two. But one of them is because of the remarkable similarity to what things you can find happening today. If you go to the right places, you go to the right kind of religious meetings, and you will find virtually that, I mean, you could describe it exactly the same way, except that most people who fall down there aren't spiritual enough to stay out for 13 days and then die, or 30 hours without breathing or having a pulse.

We don't quite have that kind of supernatural attendance to the modern renewal movements. But I'll tell you, even in those days, the preachers themselves had different opinions about them. Most of the circuit preachers believed that when people growled and barked and laughed in the meetings, that it was demons and would cast them out.

So it's not as if, you know, people say, well, God's doing a new thing today. There's nothing new about this. And it's not entirely clear whether it's God doing it.

I mean, on a case-by-case basis, one would have to consider, because I believe that in those stories we just read, some of those people were smitten by God and were converted as a result of it. Others, you know, the guy who whipped and snapped his neck and died, you know, if that was God, then it must have been a judgment from God. I don't know.

I mean, what are we to think about these things? Well, like I say, I would have to take these case-by-case, and that's why I've never really been able to give a blanket

endorsement or a blanket condemnation to everything that goes on in the Renewal Movement. It's the same thing as back then. Some of it arguably was of God.

Some of it very arguably was of the devil. Or a lot of it probably was just emotionalism, this whipping motion. I read many years ago a book written by a brother, a Christian psychiatrist from Canada, who had spent some time with John Wimber at the Vineyard Movement and documented many of the signs of revival that he saw there.

And the book is called *When the Spirit Comes in Power*. John White, I think, is the one who wrote that, if I'm not mistaken. And some of the things he recorded, I mean, they sounded like it certainly was the Holy Spirit.

But other things he recorded, I couldn't understand why he thought it was the Holy Spirit at all. I mean, there was nothing about it that seemed like it would be. He described these jerks, too.

He said he witnessed a person in the services whipping his head back and forth, banging it against the wall behind him with such rapidity that he felt like it had to be supernatural because a person couldn't move his neck back and forth like a jackhammer. Boom, boom, boom, boom, boom, boom. And I believe that.

I believe that. I've seen those kinds of things, too. I'm inclined to believe that's supernatural, too, but I'm not sure where I would get the impression that's the Holy Spirit.

It might be, but I certainly would not assume it just because it happened in a spiritual meeting. You know, at a later time, at the turn of this century, at the turn of the 20th century, there was a great revival in Wales. And one of the major leaders in that revival was Evan Roberts.

And another preacher in that revival was a woman named Jessie Penn Lewis, and they were friends with each other in the revival. And after the revival was over, they co-wrote a book called *War on the Saints*, where it was a thick book. You can get it still.

It's still in print. I have it. And in that, Evan Roberts and Jessie Penn Lewis basically document all of the satanic counterfeits that come in the revival because they were the leaders of the revival, and they saw it for years.

And they were there, and they saw conversions. They saw people falling down under the power of God, confessing their sins, groaning under conviction. And they saw many such things that they were convinced were demonic as well.

The difference between them and many modern promoters of renewal is that they knew that not everything that happens in revival is of God. And we must be open to the possibility that God does, at times of unusual visitation, some things that he doesn't

always do everywhere that he exists. But once we decide that God can do some unusual things, it's much too great a leap from there to say, well, whatever then happens in these meetings must be from God.

Christians need to have more discernment than that. And I think that the early circuit preachers struggled with that very issue of discernment about these things. Is this, are these jerks, are they from God, are they from the devil, what are they? Or are they, and my answer is, I think some of them were from, I don't know about the jerks, but I mean the falling down, and so I think some of that was from God.

I mean, the results sound like it was from God. In Jonathan Edwards' church, when that happened, I believe that was from God. But, you know, in Jonathan Edwards' time, in the previous century, there were strange manifestations that he didn't feel that comfortable with too, and he began to preach against a lot of those manifestations.

It's not as if these preachers, the more balanced ones, and the ones who were really the leaders of the movement, it's not as if they really welcomed these things. They began to happen, and some of it could be expressed as just human emotionalism, some of it a move of God, some of it possibly demonic counterfeits. But in any case, whatever is happening now, it's not new.

It's not new. It's been around for centuries. And the preachers who had to deal with it then had just as much controversy over it among themselves as the preachers today do over these kinds of things.

Now, let's talk about one of the greatest revivalists, well, certainly the greatest revivalist ever, who rose at this time out of this particular movement. And that was, of course, Charles G. Finney. If you've ever studied anything or read anything about revivals, you know who Finney was, because no one can ever talk about revivals without talking about Finney.

His name practically defines revivalism, because he is the most successful revivalist who ever lived. He was, interestingly enough, born the year after Wesley died. Wesley died in 1791, the next year Finney was born, perhaps by a strange providence.

And Finney's theology was not too different from Wesley's, and his results were very much like Wesley's, only more, more successful than Wesley. He was born in Warren, Connecticut. He was not born in a Christian family.

His family moved to New York State when he was only two years old. When he grew up and was approximately 17 years old, he taught school in New Jersey. And during that same time, he studied some Latin and Greek and Hebrew, so he began self-educated.

When he was 26 years old, Charles Finney entered law school. And as he was reading Blackstone's law books, which were the standard at the time, Blackstone being a

Christian, Blackstone continually referred to the Bible as the basis for English common law, which was also the basis of American law. American law was basically brought over from British common law, and British common law was based on the Bible.

And in Blackstone's law dictionaries and so forth, he was continually referring to the Bible. Finney had never owned a Bible, had never read one. And in reading about law, he became curious about the Bible.

He wondered what it was about this book, the Bible, that Blackstone had such a high regard for it. So he got himself a Bible and, being an avid reader, began to read it through. As he did, he began to realize that he was not right with God and that he was in trouble with God.

And he began to come under conviction of sin, and he struggled with this for a long time. I don't have this in your notes, but I'd like to read a little bit of Finney's own autobiography on this point, because he describes his conversion in a way which, though it takes a little while to read it, it repays every moment spent reading it, because it will just renew your thirst for a sovereign work of God in your own life, I suspect. And, frankly, although I didn't have the identical experience to what Pete did here, my own experience in the early 70s was analogous, at least sufficient, to the point where when I read this, I say, I can relate.

You know, I mean, the exact thing didn't happen. I lived in a time of revival in my teenage years, and this kind of thing was happening to many people, and I hadn't experienced not too very unlike it in a different kind of setting. But let me read to you, I'm reading from Winky Prattney's book, *Revival*, where he's simply quoting, mostly quoting and occasionally summarizing stuff from Finney's autobiography.

Under deep conviction from the Scripture and dealt with by the Holy Spirit, Finney vowed one October Sunday evening in the fall of 1821 to settle the question of my soul's salvation at once, that if it were possible I would make my peace with God. For the next two days his conviction increased, but he could not pray or weep. He felt if he could be alone and cry out aloud to God, something might happen.

Tuesday evening he became so nervous he felt if he did cry out, he would sink into hell, but survived until morning. Setting out for work, he was suddenly confronted by an inward voice that riveted him to the spot in front of his office. What are you waiting for? Did you not promise to give your heart to God? What are you trying to do, work out a righteousness of your own? Was what the voice said.

The whole essence of conversion opened to him there in what he called a marvelous manner and finished the finished work of Christ, the need to give up his sins and submit to his righteousness. The voice continued, will you accept it now today? Finney vowed, yes I will accept it today or I will die in the attempt. Sneaking away over the hill to a

small forest where he liked to take walks, avoiding anyone who might ask him what he was doing, the young lawyer fought a battle with his pride.

Several times he tried to pray, but rustling leaves stopped him cold. He thought someone was coming and would see him trying to talk to God. Finally, near despair, thinking he had rashly vowed and that his hard heartedness had grieved away the Holy Spirit, he had a sudden revelation of his pride.

An overwhelming sense of my wickedness in being ashamed to have a human being see me on my knees before God took such powerful possession of me that I cried at the top of my voice. I would not leave that place if all men on earth and all the devils in hell surrounded me. The sin appeared awful, infinite.

It broke me down before the Lord. Just then a scripture verse seemed to drop into his mind with a flood of light. Quote, Then you shall go and pray to me and I will hearken to you.

Then shall you seek me and find me when you search me with all your heart. Jeremiah 29, 13. It came to Finney with a flood of revelation, though he did not recall ever having read it.

It shifted faith for him from the intellect to the choice. He knew that a God who could not lie had spoken to him and that his vow would be heard. Quietly, walking back toward the village, he was filled with such a sense of peace that it seemed all nature listened, he said.

He realized it was noon. Many hours had passed without any conscious sense of passage of time. Back in his office, his boss, Judge Wright, gone to lunch.

Finney took down his bass veal, he was a musician and singer, and began to play and sing some hymns. But as soon as I began to sing these sacred words, I began to weep. It seemed as if my heart were all liquid.

My feelings were in such a state that I could not hear my own voice in singing without causing my sensibility to overflow. I tried to suppress my tears, but I could not. That afternoon, filled with profound sense of tenderness, sweetness, and peace, he helped Judge Wright relocate their office.

The work finished, he bade his employer good night. Quote, I had accompanied him to the door, and as I closed the door and turned around, my heart seemed to be liquid within me. All my feelings seemed to rise and flow out, and the utterance of my heart was, I want to pour out my soul to God.

He rushed into the back room of the office to pray, and then it happened. Quote, There was no fire, no light in the room. Nevertheless, it appeared to me as if it were perfectly

lit.

As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me then, nor did it for some time afterward, that it was wholly a mental state. On the contrary, it seemed to me that I saw him as I would see any other man.

He said nothing, but looked at me in such a manner as to break me down right at his feet. It seemed to me a reality that he stood before me, and I fell down at his feet and poured out my soul to him. I wept aloud like a child, and made such confessions as I could with choked utterance.

It seemed to me that I bathed his feet with my tears, and yet I had no distinct impression that I touched him. Unquote. For a long time, Finney continued in this state.

Eventually, he broke off the interview and returned to the front office, where the fire in the fireplace had nearly burned out. As he was about to take a seat by the fire, he received, in his own words, a mighty baptism of the Holy Ghost, without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had even ever heard the thing mentioned by any person in the world. The Holy Spirit descended on me in a manner that seemed to go through me, body and soul.

I could feel the impression like a wave of electricity going through and through me. Indeed, I could not express it any other way. It seemed like the very breath of God.

I can recall distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love, and I do not know but, I should say, I literally bellowed out the unutterable gushings of my heart.

These waves came over me and over me and over me, one after another, until I recollect I cried out, I shall die if these waves continue to pass over me. I said, Lord, I cannot bear it anymore, yet I had no fear of death. I won't read any further, but you can see he had quite a sovereign conversion.

It's interesting, Finney's theology later on is often critiqued because he was Arminian, he was not a Calvinist, and he is sometimes said to be one who based everything on human achievement and human decision. People who are Calvinistic in their theology emphasize that everything is done by God. It's a sovereign work of God.

And persons who are Calvinistic often don't have a clue what Arminians believe, and they assume that Arminians believe it's all of man, and that Arminians want to take the credit for their own decision. They want to take the credit for their own salvation and so forth. I mean, I've heard this criticism of Arminians times that I can't count.

But, I mean, reading that doesn't sound like, I mean, though he was an Arminian, it doesn't sound like he would describe his conversion as something where he made the decision. I mean, I'm sure he realized that at some point there he had to surrender to God, and that was a decision he made, but everything that he described was a sovereign visitation. He didn't ask for the Holy Spirit to come upon him.

He was just overwhelmed with wave after wave after wave. Now, I didn't have quite that experience, but I do recall when I was baptized in the Spirit, feeling very much as he described it, you know, it's as if Jesus was really there in a way that I'd never known before, although I'd known the gospel and believed it for many, many years. In any case, that's how Finney made the transition from being a lawyer to being a revivalist.

He got saved, and soon after that he gave up his career in law and he entered the ministry. He was ordained in the Presbyterian ministry in 1824, which is interesting because, of course, Presbyterianism is the one denomination more than any others that is committed to Calvinistic theology. And his first mentor and teacher in the faith was his own Presbyterian pastor, with whom he had many arguments, because he felt like the Calvinistic theology of his denomination did not really answer much of the data of Scripture that he was reading.

And his Presbyterian pastor was a gentle, kind, godly fellow and patient with him, but no match for Finney's mind, nor his arguments. And so eventually they parted company, I think, in a friendly manner. Finney himself remained a Presbyterian ordained minister, though he was greatly criticized by his fellow clergymen because of his later theology, well, even his early theology, it was definitely not Calvinistic.

In fact, many have accused him of being Pelagian. On the other hand, Calvinists say he was Pelagian, so it's hard to know when someone says he was Pelagian how much credit to give to the accuracy of the statement. But from what I have read of Finney, it does seem like he was a bit Pelagian in his theology, meaning that I do not believe that Finney believed that man had an innate sinful nature at birth.

I believe that Finney held the view that man is born morally neutral like Adam was before Creator, which was the view of Pelagius centuries earlier. Finney believed this was necessary because otherwise free will would never really be free, and he felt like free will had to really be free in order for man to be really responsible. Finney's theology began to emphasize the freedom of man's will with the goal of emphasizing man's responsibility for his own actions.

The form of Calvinism that he was apparently exposed to early in his Christian life apparently had the sovereignty of God interpreted in such a way that man wasn't even responsible for anything. God ordained every sin I commit. God ordained every good thing I do.



If a person goes to hell, it's because God ordained that he go to hell. Actually, I know Calvinists who say the same thing today, but not all Calvinists feel comfortable with that. In fact, most Calvinists say they don't like it, but they believe it anyway because that's what Calvinism teaches.

Fortunately, most Calvinists are good enough folks to say they don't like that doctrine. They just feel that they believe it's biblical, and therefore they have to believe it. But Finney didn't believe it was taught in the Bible.

He didn't like it either. He believed that that kind of teaching really takes away any responsibility from man for his own sins, and Finney was a preacher against sin. He was a preacher of holiness.

He was a preacher of the need to repent. He began to preach very strongly and had apparently a strong anointing because wherever he preached, great multitudes were affected. Beginning in 1824, he conducted revival meetings in New York State.

In the fall between 1830 and 1831, he reported a thousand conversions in a city that had only 10,000 people. In a city the size of McMinnville, proportionally it would be 2,000 conversions in a single crusade. It would be really wonderful if some preacher came to this town and 2,000 people got converted.

It would be comparable to the success he had in that first town there. Over 1,500 people made professions of faith in two adjacent towns during that time, and about 100,000 others from New England to the southwest. I mentioned Finney emphasized human free will and the attaining of perfection in his life.

Now, Finney was in many respects on the same track with Wesley, though it seems that Finney took Wesley's theology somewhat further than Wesley himself did. Wesley certainly would not have argued that man is not born with a sinful nature. Wesley was more orthodox in that respect, holding that man does have a sinful nature.

Finney went beyond Wesley in that and rejected man's sinful nature. Wesley also did teach a form of perfection, which he was influenced early on by Puritan William Law and other writers, including Thomas Akempis in *The Imitation of Christ*. Wesley was influenced to seek sinless perfection and as I understand it, now I must confess I haven't read Wesley's own works on this subject.

I've only read and talked to Wesleyans, and I don't know to what degree Wesley himself was as Wesleyan as some Wesleyans are because actually Calvin was a different kind of Calvinist than most Calvinists are, so Wesley might not have taught everything the Wesleyans teach. But what I read most recently was that Wesley taught that sanctification is a process throughout life, and I believe it was Finney's view, and it's usually associated with Wesleyanism today, that sanctification takes place suddenly as a

second work of grace. I think Finney believed it takes place at genuine conversion, that when you're converted you renounce sin, and when you renounce sin you don't sin anymore.

Now the defenders of Finney often will say in his later years he moderated some of his more controversial and extreme views, and again I would have to read his whole Systemic Theology in order to tell you what he believed on every point, but Finney in his early years did seem to have Pelagian views. I don't know whether he continued to to the day of his death. To some people that alone would damn him.

It certainly doesn't damn him to me. I'm not a Pelagian myself, and I wouldn't share those Pelagian views of his, but I do believe he was a man who met God and followed Jesus and was faithful to his Lord, and it certainly raises serious questions as to how much theological perfection God requires before he'll use a man to reap a great harvest, because Finney reaped a greater harvest than any other man in history, with the possible exception of Billy Graham, the difference being that Billy Graham's converts I think stayed saved at a rate of about 10%, and Finney's stayed saved at a rate of about 80%, but Billy Graham has preached to more people, and probably had more people come forward at his crusades than Finney ever knew, but as far as people who stuck, the percentage, no revivalist, no evangelist has ever been able to even claim a success rate close to what Finney experienced. In his entire life, in his entire ministry, he is said to have led over half a million, 500,000 people to Christ, of whom 80% remained faithful Christians.

He was also very interested in social Christianity and social reform. This is something that characterized a lot of the early awakening and began to diminish as an aspect of revivalism only later in the time of D.L. Moody. D.L. Moody, whom we'll talk about a little later here, actually D.L. Moody was influenced by the Schofield Reference Bible, and the Schofield Reference Bible basically taught that the world is doomed, and the end is near, and really you need to save as many people out of it as you can, but don't try to fix it, and D.L. Moody is the one who is, I think, credited with having said you don't polish the brass on a sinking ship, and therefore social action and reform wasn't considered by Moody or the dispensationalists like him to be an important part of revivalism.

Just get people saved because the world is going down. Get them all in the lifeboat. Now, there are times when that's probably the right approach to take.

There are times when the society is under the curse of God, and it's going down, it's not going to come back up, and like Lot, get him out of Sodom before it goes down. But that was definitely not the mentality of the earlier revival preachers. They believed that if you followed Jesus Christ, your life would become holy, and your influence in society would be toward a holier society.

Finney lived during the time, of course, when slavery was the hotly debated issue in

America, and he was a strong abolitionist. He was one of the main voices for abolition of slavery early on, and it's very possible that the impact he had, especially in the North, may have caused the strong sentiments later on that manifested in the North against slavery. But he was very, very strongly against it, a real campaigner against the institution of slavery.

In 1851, Finney became the president of Oberlin College in Ohio. He actually began earlier, in 1835, to teach theology there, and they made him the president of the college in 1851. It's from this college and from Finney's influence that the later holiness and Pentecostal movements found their roots.

Now, that's a little bit of an overstatement. Finney was one of the main influences. Of course, later holiness movements like the Nazarene and the Salvation Army and the Methodist movements had earlier roots in Wesley, in Wesley's theology.

But Finney promoted holiness in his generation in even a greater way, and the influence of Finney and Oberlin College had a lot to do with propelling the holiness movement and the holiness denominations into the mainstream. Also, the Pentecostal movement, as we think of it today, didn't really arise, at least not in America, until the turn of the 20th century. The year 1900 is actually the year that the first Pentecostals in America are believed to have experienced the baptism of the Holy Spirit.

It's interesting, really, how the Second Great Awakening started right at the beginning of the 19th century, and the Pentecostal movements started right at the beginning, in the very first year of the 20th century. And I'm not going to say the Pentecostal movement was the ultimate move of God, either. There was a great deal of abuse in that, in the early days up to the present.

But I am going to say that I believe that these movements, God has used them, and I believe that they have been spawned, in many cases, by something God did do as he sought to revitalize churches that became otherwise pretty dreary and dry and dead. Finney was not himself a Pentecostal. He was a little early for that, though not really.

In England, there was a Pentecostal. The very first modern-day Pentecostal was Edward Irving. He was actually a Scottish preacher in the British Isles, and he had a revival movement going.

And beginning around 1828, which was just a few years after Finney began preaching in America, Edward Irving had this revival going in Scotland and in the British Isles, and his congregation got rather huge. And there were supernatural things began to happen of the sort that we later associate with Pentecostalism. There were divine healings spontaneously.

There were people speaking in tongues. This was in 1828 in Edward Irving's services.

These phenomena never appeared in the American revivals until the Pentecostal movement began in the year 1900.

But the very first modern-day Pentecostal, where you have speaking in tongues and so forth, associated with this movement was Edward Irving. Unfortunately, Irving was embroiled in controversy almost his whole ministry. And I'm not sure he was wrong, but he was branded a heretic.

And his heresy had something to do with the issue of Jesus having a sinful nature. Now, as I understand it, at least those who accuse Irving of heresy say that he taught that Jesus had a sinful nature. I'm making the opposite of Finney, who taught that no one had a sinful nature.

But I read something more recently about Irving, and it wasn't so – I mean, the way they put it was a little different than that. And it was that he would – the controversy was over whether Jesus was capable of sinning or not. Now, see, there are many old order Calvinists who, because of their strong view of election and preordaining of everything – you know, the whole issue of Jesus couldn't have sinned.

For one thing, he wasn't preordained to sin, so he couldn't have possibly sinned, and he didn't. And the reason he didn't is because it was foreordained that he wouldn't, and also because he was God, and God can't sin. But I think Irving may have held the view that I frankly – I guess I'd probably have to say I'd side with him on this one – that Jesus didn't sin, but he could, the same as you could.

The difference is he didn't, and you did. And that his temptation of the wilders has meaning, and was not just some kind of a sham, because he really could have fallen but did not. He proved himself a mighty warrior and faithful to God in a situation that we, finding ourselves in the same situation, might not be so faithful.

But I wouldn't go so far as to say Jesus had a sinful nature. But maybe that's what they assume, that if you teach that Jesus could theoretically have sinned if he wanted to, then that must mean he has a sinful nature, and that would be putting it more controversially. I don't know that any creed of the Church has ever pronounced that Jesus was or was not capable of sin.

The doctrine that Jesus was not even capable of sinning is called the doctrine of the impeccability of Christ. Irving apparently didn't believe that, and frankly, I don't believe it either. The argument that Jesus couldn't sin because he was God is a vacuous argument.

There's lots of things God can't do that Jesus did do and could do, like get tired. God never gets tired, the Bible says. God does never slumber or sleep, but Jesus did those things.

God can't die, but Jesus died. In fact, the Bible says in James, God can't even be tempted

with evil, but Jesus was tempted in the wilderness. So, I mean, lots of things God can't do, Jesus could and did do.

One thing God can't do is sin. I personally believe that Jesus could have, but didn't, because it didn't please the Father, and he was more faithful than the rest of us have been to his Father's commission of him. But I wouldn't go to the mat over that.

I just think it seems like the Bible teaches that to me. I mean, if someone said, no, the Bible proves right here, Jesus could never have sinned even if he wanted to. In fact, he couldn't even want to.

Then I'd say, okay, fine, I don't have any problem with it. I just don't think the Bible teaches that. That's my problem.

I'm always stuck on, I'm a Bible teacher. I'm not an innovator. I have a responsibility.

I just teach what's there. What I see, I can't teach something I don't see. Irving and I might have gotten along.

I don't know. Although some of the things that happened in his meetings were a little too Pentecostal for my taste, I think. In any case, one thing that happened in his meetings was the first prophecy about a pre-trib rapture originated.

No one ever had taught that there would be a pre-trib rapture until a lady named Margaret MacDonald in 1830, who had been in Irving's meetings, actually had an ecstatic trance state and prophesied. She didn't actually prophesy a pre-trib rapture. She just prophesied a secret coming of the Lord for his saints, separate from his second coming to earth visibly.

John Nelson Darby, in the same year, took that concept and put it into a theology called dispensationalism, which made it a pre-trib rapture. Anyway, Irving's meetings were interesting, controversial. He was controversial, and he was contemporary with Finney, but he was in Scotland, Finney in America.

They had very different theology from each other, very different results. Finney saw conversions. Irving saw miracles.

Irving probably saw conversions, too. But the Irvingite revival was much more of the Pentecostal sort. Yet, Pentecostalism, as a movement in America, really traces its roots to Oberlin College and Finney's influence and the holiness movement.

Those who came into the Pentecostal experience in the early days of Azusa Street originally came out of the holiness movement, which was Finney's kind of heritage. While serving in Oberlin, Finney continued his work of revival preaching until 1860, when age prevented him from traveling. Altogether, it's estimated that 500,000 people were

converted under his preaching.

As I said earlier, about 80 percent of his converts remained true to the faith, making him the most successful revivalist of all time. He also wrote a lot of books. Some of the larger books and more accessible to us today are his revival lectures, which you can still get.

You can get his Systematic Theology, though I don't recommend it. And he also wrote his autobiography, which is probably inspiring. His autobiography I've read some of, and it is inspiring.

His Systematic Theology. My thought is a man can be anointed as an evangelist and not anointed as a teacher. It's possible to have one gift in Asus, but to be very poorly equipped in some other kind of gift.

And so I don't think that his theology is all that reliable, for the simple reason that he was a rational thinker almost to a fault. He was a trained lawyer, and he still thought like a lawyer. And I think to a certain extent his understanding of Scripture, now I believe you need to use logical thinking when you try to understand Scripture, but I believe that there were certain things he just couldn't, there were certain mysteries he couldn't live with because his rational mind wouldn't, and he couldn't see how if man had free will, how he could be a morally responsible agent.

That if man, excuse me, how he could have, if he had free will, how he could have a sinful nature. And if he didn't have free will, how he could be a morally responsible agent. And that I think was a problem that he never, I don't know if he ever worked it out.

In his Systematic Theology he hadn't worked it out yet. He also made a couple trips to Europe, and he had similar success there. Anyway, we need to move along and talk about some other important revival issues.

Finney is an interesting subject we could spend a whole lecture on, but we need to move along. There was another revival that is simply called the Revival of 1858. Interestingly it didn't start in 1858, it started in 1857, and it lasted longer than 1858.

So I'm not sure exactly why it's called the Revival of 1858, but that's what the historians of revival call it in all the books I've read. And there wasn't any single great name associated with this movement, though there were several lesser known persons who had major roles in it. In fact, this revival of 1858 was probably every bit as determinative of the spiritual well-being of America during that century as Finney's own work was.

It was largely led by laymen, although it was also enthusiastically supported by most denominations. The revival began in Canada, in Hamilton, Ontario, in September of 1857. There were several hundred people saved over a short period of time through the preaching of a married couple.

They were Methodist preachers. His name was Walter and her name Phoebe Palmer. She actually was more of a preacher than he was from what I understand.

I think some of you know that I would have questions about the advisability of having women preachers, but I won't take the time to editorialize, I'll just tell you what happened. She was very successful. A lot of people got saved.

She was also greatly involved in social work. She established the organization that later developed into the YWCA, Young Women's Christian Association. She was involved in many different social works, and she preached in England also, as well as Canada.

Thousands were saved. It's thought that maybe 25,000 people were saved through the preaching of this couple, and especially of Phoebe. In addition to those who were saved through their preaching, there were many thousands of Christians who rededicated their lives or sought what was called the deeper life, a term you still sometimes find even among modern writers.

I guess I first heard it in the writings of A.W. Tozer, but the deeper life was a life of fuller experience of the power and the holiness of God than the average church person had. There was a real impact that this couple from Canada had, and they were Methodist preachers like so many of the others that were revivalists. From Canada, the revival moved into Virginia and into North and South Carolina, where it had especially an impact among the slaves at the time.

By the end of 1858, over 100,000 black slaves were converted through the Palmer's influence and others who followed their example of preaching. So it was a major revival among the black slaves, though it wasn't restricted to them. The revival gained momentum when another man, he had been a businessman in New York City and just felt like he was just grieved by the spiritual state of that city.

He left his job and began to live by faith and began to be a street missionary on the streets of New York City. His name was Jeremiah Lanphier. He got it in his mind to pass out handbills inviting people in the city to attend a weekly prayer meeting, which was held at a Dutch church there in New York City at noon, once a week at noon, to come to this prayer meeting and pray for revival or whatever.

So he had out these handbills, and the first Wednesday that he had the meeting, his faith was really tested because the first 25 minutes no one showed up and he was there alone. He thought, well, no one's going to be here. And then about 1230, a person came in, then another person, then another, and eventually there were six people there.

And so they had a prayer meeting together. And the next week more came, and the next week more, and eventually there were hundreds of people coming. Eventually there were actually thousands of people, and they changed it from a weekly noontime prayer

meeting to a daily noontime prayer meeting.

Now, I must confess, I didn't know very much about this revival of 1858 until I was doing the research for this lecture. I didn't know about Jeremiah Lanphier's work, but I was thinking a year ago that I was thought about putting out just a general appeal to anyone who wanted to come and pray for revival here once a week. I thought, I'd really like to do it once a day with these people, but we could start once a week.

And I thought, well, if God moves, maybe we'll move to it once a day. I don't know if we'll start doing that or not, but I'll tell you, I'm hungry for more of the true work of God in my life and in my environment. And that's what this guy did.

He started a once-a-week noon prayer meeting. Soon it became a daily prayer meeting in many churches and halls. He wasn't leading all of them.

Other ministers caught on to the idea and began to open their churches and halls and even theaters were opened at noon for people to pray. Within six months, 100,000 businessmen were meeting every day in these prayer gatherings, confessing their sins, getting converted, and praying for revival. 100,000 a day businessmen in New York City.

What did I write down there? Oh, it was not a typo, it was a verbo. It was 10,000. Did I say 100,000? 10,000 is the number, and that's what I wrote, isn't it? Okay, that's still a big number.

And the movement then spread to - thanks for pointing that out to me. I need to make sure I don't say the wrong thing. The movement spread to Philadelphia, Albany, New York - not Oregon - Boston, Chicago, and elsewhere, resulting in over a million conversions in the U.S., and this without any one preacher.

Just a million people got swept into the kingdom of God through the praying that was started by a guy passing out pamphlets inviting people to a weekly prayer meeting. After it got spread around in New England and in the eastern seaboard, it also spread to the British Isles, and there in the British Isles, another million people were converted through the same sweeping move. Again, the Palmer couple were preaching over there as well, but they were not the only ones.

And then it spread to other European countries on the continent, and also to South Africa, India, and the East and West Indies, and Canada. So this is a revival that just kind of swept internationally for a lengthy period of time, several years. During the American Civil War in 1861, the revival broke out among the Confederate troops around Richmond, Virginia, and that resulted in - the conservative estimates are - 50,000 conversions among the Confederate soldiers.

After the war, the revival continued, and its effects were especially evident in the South more than in the North after that time. The spiritual and social impact of that revival



lasted half a century, and it either spawned or benefited from a number of ministries that later became famous. I don't know how many of these men's names are known to you, but these people all either began their ministry in this revival or contributed to the revival because they were already ministering before it broke out.

D.L. Moody, about whom we'll have more to say in a moment, was one of those ministries that emerged from this revival, and his friend Ira Sankey, who also preached and sang during his preaching. William and Catherine Booth, who I would hope you're familiar with by name and reputation, they are the ones who started the Salvation Army. Catherine Booth also was a preacher.

They were social reformers to a large extent. Speaking out against evils, they were in England. They were not in the United States.

Their movement began in England. But that's - they arose out of this. George Mueller, also in England, started his orphanage.

Now, his ministry did not arise out of this revival. He was already doing orphanages in England, in Bristol, before this revival broke out, but he was an influential voice, an influential role model, and so forth. R.A. Torrey, who I believe was the first president of Moody Bible Institute and associated with Moody and his ministry.

Two men, A.J. Gordon and A.B. Simpson, also emerged from this movement. Now, A.J. Gordon and A.B. Simpson also would belong to that stream of the revival that led eventually to the Pentecostal movement, although they were not Pentecostals in any modern sense of that word. They didn't speak in tongues.

But they were both men who got turned on to healing, and their ministries were - first of all, they both received remarkable healings. A.B. Simpson had a degenerative nerve disease of some kind. And A.J. Gordon had a number of health problems.

And both these men were healed after reading the works of a man named Charles Collis, who was a medical doctor who had heard about some of the healings that had come out of the Irvingite movement in England and some other things that had happened in Europe besides England. I should have mentioned this maybe a little earlier, but after Irving's time, Irving was the first one to really experience the phenomenon of supernatural healing in his meetings in modern times. But after he was dead, there were on the continent of Europe some people who moved in a healing kind of a ministry.

One of them was a woman named Dorothea Trudell. And she was a Swiss peasant. She was poor, and she didn't have a medical education or anything like that, but she was so burdened for the sick that she began to pray for them.

And she was so successful in getting them healed that a lot of the medical doctors tried to get laws passed forbidding her to do it because sick people were getting healed

without paying them. She wrote her memoirs, and A.J. Gordon and A.B. Simpson in America read about what was happening. I'm sorry, it wasn't them.

It was Charles Collis read what Dorothea Trudell had done, and he began to yearn. He was a medical doctor himself, and he was a Christian. He was wrestling with the fact that Jesus seemed to heal people when he was on earth, but he as a medical doctor didn't see people getting healed in that dramatic way in his practice.

And reading the works of this woman, he began to cry out to God to start healing people. He began to pray for the sick, and he began to have success. So he became a great healing evangelist himself in this country.

In Europe also about that time, in Germany in 1842, there was a man named Johann Christoph Blumhardt. This man is not as familiar to Americans as he ought to be. He was a wonderful, wonderful man.

He was a Lutheran pastor in a small village in Germany, and he began to preach to his people about faith, and it was called to his attention by his parishioners that there was a woman in his congregation who had a terrible malady and challenged him to come use faith to help her. Well, the malady turned out to be the most astonishing instance of demon possession about which I've ever read, and I've read about many. I have a section of my bookshelf at home about demon possession.

Some of them are books just cataloging missionary experiences with them, so I've read a lot of experiences of demon possession. This man Blumhardt's experience was uncanny, and he was not into the supernatural. He was a Lutheran pastor of an ordinary sort, a wonderful, sincere man in a very uneventful diocese, or whatever you call it, you know, a synod or whatever he was in.

But he found this woman in his congregation had these demonic manifestations. Now, when I talk about demonic manifestations, I'm not talking about what you think of. We're not talking about things from the exorcist.

It's worse than that. She had live bats and frogs come out of her mouth. She had her eyes, ears, and nose and mouth bleed simultaneously until buckets full of blood were collected out of her body, more than would be in a human body.

In a human body, there was eight pints of blood in it. She bled gallons. Blumhardt was so shocked by what he found in this woman that he began to take the mayor of the city and a medical doctor with him every time he visited her because he wanted to document it.

He hardly needed to do that. The whole town was at her window watching most of the time because she was the talk of the town. But this woman, her name was Gottlieb, and she had demons speaking out of her, demons doing all kinds of supernatural things.

There were a number of times, over 30 times, that a protrusion would begin to come out of her skin. And as it would come out more, it would be the tip of a knitting needle. And the medical doctor and Pastor Blumhardt would pull on it, sometimes for a half hour, and it would finally come out.

A complete knitting needle would come out of her skin, and there would be no mark on her skin where it came out. And I have read his own words as he wrote them to his own superiors in the denomination to account for what was going on. He gave a detailed account.

He says the mayor was there, the medical doctor was there, half the time the whole town was there. He wasn't making this up. And other things equally strange were happening with this woman.

Finally, he cast thousands, over a period of 18 months he worked with her, he cast thousands of demons out of this woman. And finally she was delivered. In fact, so much so that he hired her to come be a housekeeper, and he even wrote an epilogue six years later about how she's had no recurrences, and she's a fine Christian lady, and so forth and all that.

And I have the book. It's incredible. Someone sent me that book.

It's called Blumhardt's Battle. It was written by him in 1842 to explain. Now, what's interesting, I had never heard of Pastor Blumhardt when someone sent me this book.

Some person I don't even know sent it to me anonymously in the mail. And I was so glad they did because it just shocked me. And I knew about demon possession.

I'd never seen anything like that before. And later I found out that this Pastor Blumhardt, later after that, became quite a remarkable healing evangelist in Germany. And he became well known for holding meetings where people would get healed a great deal through prayer.

And in fact, he became so famous that the famous theologian Carl Barth actually came to hear him speak and was impressed positively with him. So he's, I mean, this Blumhardt became a rather famous guy. You hardly ever hear of him.

Later on, his son received the mantle of his anointing. Actually, on his deathbed, he prayed over his son, whose name was Christoph Blumhardt. And I read something about his son when I was in Honduras a few years ago.

There was a book there about him. And I was just fascinated. This son was just really an on-fire, humble, genuine.

He was not a sensationalist at all. These men were not sensationalists. They were just

anointed of God with a ministry they didn't ask for.

And God just used them mightily. So there was this healing thing going on, too. This wasn't going on in all the revivals.

Finney didn't have these healings going on, nor did he seek them. But in Europe, these healings were happening. And then over in America, Charles Cullis, the doctor, read about these things in Europe and began to pray.

And he began to see his patients healed when he prayed for them. And then A.J. Gordon and A.B. Simpson read Charles Cullis' reports of the healings in his meetings. And both of them were sick men.

And they felt challenged to pray to God and seek healing. And they both got healed. And they never used medicine again the rest of their lives, though they both died sick, by the way.

But A.J. Gordon enjoyed, I think, no, it was A.B. Simpson. He was 38 years old before he got healed. And after he got healed, he ministered for another 35 years and never got sick, never used medication or anything like that.

Now, neither of these men said it was a sin to use medication. They believed that if a person didn't have the faith to be healed, they should use medication. But A.J. Gordon was actually, as I believe, a Baptist minister.

And A.B. Simpson was initially a Presbyterian. But he later founded the movement that's called the Christian and Missionary Alliance. Some of you probably know about the Alliance Church.

A.B. Simpson was their founder. In a later generation, the guiding light of that denomination was A.W. Tozer, who wrote the biography of A.B. Simpson called Wings Spread. But the Alliance denomination, the Christian Missionary Alliance, came out of A.B. Simpson's ministry in the 19th century.

And it was the first movement to arise to name healing as one of its distinctives. They believed that Jesus was Savior and Healer and King and I forget what else it was. Anyone here with the Alliance know it? It's sort of the same as the four-square gospel.

What's the four-square gospel among the four-square denomination? Baptized in the Holy Spirit. Okay, I don't know if that's one of the ones in the CMA or not. But there were four points.

It was very similar to the four-square thing. But healing was the Christian Missionary Alliance, though it never, even today, is not considered a Pentecostal denomination. It was the first denomination to arise that named healing as one of its distinctives that it

believed in.

Anyway, those ministries arose also during the same Revival period. Andrew Murray was ministering at that time in South Africa, but he came over to England and preached. He preached for this Revival and had an impact on it.

F.B. Meyer, another well-known godly leader, his ministry grew out of this Revival. So the Revival of 1858 was a tremendous, real revival. It changed England and much of Europe and America.

Its impact was felt for 50 years afterwards, which is a long-lasting revival. Now, I need to quickly wind this down and bring it to a close. Probably I've already run out of time.

I don't know. Dwight Moody. Now, I've got Spurgeon mentioned here only because he was there.

He was not really a revivalist at all. He was a pastor in England. But he happened to be the most famous and most successful preacher in England of his day, and it's hard to disassociate him with the Revival of that time.

How much we got? Okay, good. Spurgeon didn't go out and preach Revival meetings, but he was simply the most successful preacher of England at that time and to this day is the most widely read man in history. Apart from maybe the writers of the Bible.

It is said that there are more books in print today by C.H. Spurgeon than by any other man who has ever lived. Spurgeon was not even educated. That was the characteristic of some of these guys.

Spurgeon never went to college, neither did D.L. Moody. It didn't require credentials like that to be used of God in those days. Spurgeon is remembered and dubbed usually the Prince of Preachers.

He was converted in 1850 at age 16. He was listening to a primitive Methodist preacher in England, and he became a village Baptist preacher himself in Cambridgeshire, England. When he was 19 years old, he became the pastor of the New Park Street Chapel in London.

If you've read any of his works, you know that he's a very entertaining writer and speaker. He's got a lot of wit, a little bit of irreverence occasionally, but very eloquent, very much a master of words, and very much a lover of God. He made no effort to pretend to be sanctimonious.

My son was reading to me from a biography of Spurgeon. I forget what preacher was it that came over who preached against smoking. Do you remember? Just some American preacher came over to Spurgeon's pulpit, and Spurgeon was on the platform with him,

and the preacher, among other things, preached against smoking.

When he was done, Spurgeon got up and he said, I think our brother here doesn't know this, but our congregation knows that I enjoy a good cigar myself once in a while, and I don't think there's anything wrong with that, and after the service, I'm going to go home and smoke a cigar to the glory of God. That's just the way Spurgeon was. He was audacious sometimes.

There were a lot of people converted through his sermons. He actually attracted big crowds. Eventually, the Metropolitan Tabernacle in London was built to accommodate his congregation, which was 6,000 people, and his sermons were printed up and distributed all over the world.

For 17 years, he was the most read and the most popular preacher in the world, and to this day, very much still is read more than anyone else. Since he was a pastor rather than a revivalist, I don't really want to give too much attention to him beyond this. I would certainly recommend reading his books.

He was more of a Calvinist than most Baptists. He was more of a Calvinist than D.L. Moody or Iris Sanky, although he warmly received them when they came to England to preach, and he supported their ministries. He was a gracious man, but on one hand, he was a Baptist.

He didn't believe in infant baptism. On the other hand, he was a Calvinist, more than most Baptists are, a very five-point Calvinist and very proud to be. There's a story told about his convictions about water baptism.

Apparently, a Presbyterian challenged him once on why he didn't believe in infant baptism, and Spurgeon said, well, you tell me a verse in the Bible that teaches infant baptism, and I'll give you a verse that teaches believer baptism. And so the Presbyterian said, all right. Jesus said, suffer the little children to come unto me, and do not forbid them, for of such is the kingdom of God.

And Spurgeon said, there was a man in the land of Uz whose name was Job. And the Presbyterian said, that doesn't have anything to do with believer's baptism. And Spurgeon said, well, your verse didn't have anything to do with infant baptism.

Spurgeon's a lot of fun, I'll tell you. He's fun to read. He wrote a book.

He also trained over 900 pastors. In a pastor's college he founded, and there's a book written of his lectures to his students that's a very enjoyable reading. He tells them all the common things that pastors of his day did that he didn't want them to do.

And he would imitate them. The original edition even had pictures that someone drew of the mannerisms that the pastors did that he was mocking. But some people think he was

a little too irreverent, but, I mean, he was used of God more than any other man in England during that period of time.

Quickly, I need to just say some things about Dwight Moody. He actually deserves more than just a quick treatment, but we've only got a little bit left. He was the most noted evangelist of his age.

Though he was contemporary with Spurgeon, Spurgeon was the most famous preacher in the sense of a pastor. Moody was an evangelist and was the best of his age. He was after Finney's time.

Finney was gone. Moody was one of nine children. He was born to a Unitarian family in Massachusetts, but his father died when he was four years old, leaving the family extremely poor.

And to sort of get away from the grinding poverty at 17 years old, having almost no education, Dwight Moody left home to work in Boston in his uncle's shoe store. While he was selling shoes, he was led to Christ by his Sunday school teacher, whose name was Edward Kimball. Otherwise, an unknown fellow, but the man who led D.L. Moody to the Lord, who led thousands and thousands of others to the Lord.

By the way, D.L. Moody had influence on a... I heard someone once give sort of a succession of people from Moody to so-and-so to so-and-so to so-and-so to Billy Graham, how there was a direct succession from this unknown guy named Edward Kimball, who was simply a Sunday school teacher, who led Moody to the Lord, led eventually in a succession of people who were influenced by Moody and so forth, like a chain reaction to Billy Graham. So this guy, who almost no one even knows of him, is in some sense in the lineage of Billy Graham and all of his converts. Anyway, while he was there, he was led to Christ by his Sunday school teacher, moving to Chicago after that.

The reason he moved to Chicago... well, one reason he moved to Chicago is the church, the congregational church his Sunday school teacher went to, wouldn't let him join, because he was too ignorant of Christianity. Apparently they had some standards in those days. That might be a good idea, but I don't know.

He apparently didn't know enough about Christianity for the church to let him join it. And so he moved on and moved to Chicago in 1865. He became a successful businessman there.

And he worked with the congregational church in that town, where he filled four pews each week with people he had invited to the church, although he was not the preacher. And he also administrated the Sunday school program there by himself when he was 23 years old. Soon he decided to devote himself to full-time ministry, not just part-time, as he had been doing.

And he began speaking at Sunday school conventions, preaching to troops, and he established his own church. He also served as the president of the YMCA in Chicago, which in those days was a strongly evangelistic organization with an emphasis on social action. After the Chicago Fire of 1871, which burned down about a third of Chicago, leaving 18,000 people homeless, Moody went to New York City to raise funds for the relief of Chicago's homeless.

And while there, he experienced the baptism of the Holy Spirit that empowered his preaching as never before. I would have read, if I had more time, his own words about this.